

as well as a struggle conducted automatically by physical matter through the digestive organs. Nature reveals the fact that the rational Will and Desire of mankind are engaged in a co-operative struggle for an object peculiar to intelligence alone. Man, as Will, and woman, as Desire, are seeking another class of affinities and another class of results than those which pertain to nutrition and reproduction.

This fundamental struggle in human life has for its final object neither species nor family, but instead, a state or condition of intelligence which we can define as ethical only. This ethical condition, so eagerly sought by mankind, is translated to human intelligence as an individual content or an individual happiness. These are attainments which accrue to individual intelligence and have to do with individual life only.

It follows, therefore, that the higher evolution of man rests, primarily, upon the Will and Desire of rational intelligence. This higher evolution is an expression of the Will and Desire of intelligent entities, and not of blind physical forces. The evolution of man, physically, spiritually and psychically, involves:

- (1) The universal spiritual principle of polarity or affinity.
- (2) An individual free Will and Desire.
- (3) The individual struggle of rational intelligence to execute that Will and attain that Desire.

Evolutionary processes are, therefore, expressions of a progressive struggle through and by which individual Will and individual Desire reach adjustment under the immutable principle of affinity.

Evolution accomplished, means the final bringing of the rational Will of man and the rational Desire of woman into full, free, and intelligent compliance with the unchangeable laws of the universe.

The efforts made by the individual man and woman to reach this state of completion is defined as The Struggle For Happiness.

The vibratory affinities which characterize this progressive struggle constitute the Harmonics of Evolution

## CHAPTER XIII.

### THE STRUGGLE FOR HAPPINESS.

The secret springs of human action are neither the organs of digestion nor those of reproduction.

This is the ultimatum of a science that has demonstrated the fact of life after physical death, and the progress of development in another world than this.

To know what moves an individual is to know what moves humanity. To know what improves an individual is to know what improves the race. To learn the secret impulse, motive and desire which inspire the individual man to action, is to discover the secret spring of universal human activity.

It will be remembered that each kingdom of Nature is directly controlled by the highest element which goes to energize and vitalize the products of that kingdom. Mankind, therefore, while combining the energies and potencies of all lower elements, are yet dominated by the highest which enters into human nature. Though moved by the impulses, and susceptible to the involuntary affinities of all lower elements, man's life is nevertheless directly controlled by his highest nature, the intelligent soul.

It is, therefore, to this essential and intelligent soul, or Ego, that we must look for the springs of human action. In this alone can we hope to find a rational explanation of man as he has been, is, and aspires to become.

This statement rests upon certain knowledge of man's psychical activities in two correlated worlds of intelligent life. A long and careful study of the intellectual and moral activities of man in two worlds demonstrates that he is moved to such activities by motives which are ethical and individual to himself. This

is the fact, whether the intelligent Ego be physically embodied or physically disembodied.

Nature's general struggle for the completion of an individual is accompanied, therefore, by a purely ethical motive or struggle on the part of the individual intelligence. This greatest struggle in Nature dawns in animal life, but not until the stage of man does it rise into paramount importance. The difference in the ethical possibilities of animal and human nature is the difference between the potencies and capacities of the spiritual life element and the potencies and capacities of the intelligent self-conscious soul.

Though the individual struggle for an individual completion is the commonest activity of human intelligence, it is nevertheless a struggle wholly obscured, as such, from the consciousness of the individual. There are good reasons why this greatest struggle in existence is unknown to the popular intelligence. It has never heretofore been disclosed as a scientific principle. Neither physical science nor popular philosophy has, up to this time, apprehended this struggle as a natural and distinct activity of intelligence. It has never been observed as a legitimate process of evolution.

It was not until Darwin's exposition that the world discovered the universal struggle for nutrition, and in the same way the tremendous moral significance of reproduction was overlooked until it was laid bare by Mr. Drummond.

Thus, while the struggle for self-completion is the universal struggle of human intelligence, the average individual lives, struggles, and dies, without having recognized the real motives of his own activities. It is safe to say that not one out of every hundred ever formulates the ultimate motives of his own daily activities. It is true that the poets and singers have dimly grasped this great law of completion, just as they foreshadowed the evolutionary ascent of physical man. These, however, we classify as prophets or dreamers, whose visions simply furnish us literary entertainment.

In the great active world of human affairs this greatest struggle passes under countless disguises. It is known under an infinite variety of names. Every man is engaged in it, yet none appears to realize that he is so engaged. Men appear to themselves and to others to be doing an infinite variety of things. This, in a physical sense, and even in a purely intellectual sense, is quite true. In an ethical sense, however, all men are in reality doing the same thing. In reality, all men are struggling for the same ultimate ethical state of the soul.

Though the struggle for self-completion has hitherto found no expression through science, though it is nameless to the popular mind, it is a struggle too well known to the soul of every individual. Be the man high or low, civilized or savage, wise or simple, he is none the less conscious of one impulse that moves him, one motive that sustains him, and one desire that inspires him.

If we substitute another term for the scientific struggle for self-completion, the ethical struggle which accompanies the visible, physical activities of life shall be made clearer to the reader. It is possible that by a mere change of terms we shall disclose that which is the most familiar state of our own being.

When we declare that the main activity of human intelligence is The Struggle for Happiness, we have only stated the struggle for completion in another way. We have only stated the commonest fact of daily life, and the most familiar experience of our own souls.

This, then, a state of individual, ethical content and happiness, is the inspiration and the goal of every human activity. Here we finally come to that struggle in human nature which must take the place of Darwin's "Struggle for Nutrition," and Drummond's "Struggle for Reproduction." It takes the place of those struggles, but not in the sense of denying their existence, their value or their influence. The Struggle for Happiness merely assumes the leading rôle in human life, in place of those involuntary activ-

ities which sustain the physical processes of nutrition and reproduction.

This universal struggle of the intelligent soul is foreshadowed in every activity of every lower entity. In each human being is repeated all of the demands of all the lower elements. That is to say, the physical body represents the play of the electro-magnetic and vito-chemical life elements, while in the physical appetites and passions are displayed the energies of the spiritual life element. In man, however, there are demands which transcend both the chemical requirements of the body and the physical satisfactions of the appetites and passions. These other higher demands have their source in the soul, and require satisfaction in the nature and quality of the soul element.

These are demands which govern the rational and moral development of human nature and have to do with the evolution of happiness.

For that which the soul demands, human language has found but one definition. There is but one word for it, and this is an ethical word. No other word nor elaboration of words could better explain or define that certain ethical desire which universally exists in the intelligent soul. When the higher science declares that the main activity of human intelligence is The Struggle for Happiness, it has explained the nature of the condition desired, as explicitly as human language permits.

Up to this time the world has never seriously considered happiness as either a natural phenomenon, as a normal state of being, or as the scientific basis of the philosophy of life. Physical science, in its engrossment with the involuntary operations of food combinations, with the instincts of reproduction, and the influences of environment, has absolutely ignored the operations of individual intelligence which govern the higher phenomena of life. The intellectual and moral energies and capacities and motives of the individual man have been obscured by a method of study which excludes everything but the physical improvement of species.

A science, therefore, which is prepared to sponsor a natural philosophy of human happiness must be prepared to meet the criticism of scholars who have reached other conclusions.

Physical science has no room in its method for the study of intellectual and moral phenomena. On the other hand, pessimistic philosophies, contaminated by continual association with disease, crime and abnormality, come to regard human happiness as a delusion of the mind, the dream of dreams, without basis in fact, a hollow echo of physical appetites and passions. Even religion, which recognizes a struggle of the soul for happiness, has not located that struggle as directly bearing upon this mortal life. On the contrary, it has almost universally regarded this struggle as one whose aim and fruition belong to another world than this.

Sacred literature nowhere contains a nobler inspiration of human intelligence than that embodied in our own Declaration of Independence. When it affirmed that among the inalienable rights of man are "life, liberty and the pursuit of happiness," the United States Government took its stand upon the most exalted interpretation of Nature.

Nobody, be he scientist, or pessimist, or theologian, will deny that happiness is the most desirable state of being. If honest with himself, he will admit that a longing for this condition is the secret spring of his own higher activities. Indeed, if one studies, not the operations of physical functions, but the lives of his neighbors, he will discover that the hope and expectation of happiness sustain the individual man during the struggle for nutrition and the individual woman in her reproductive sacrifices.

How to secure this individual content is the first question which human reason puts to Nature. To this search of immature minds for an individual and ethical content we owe the steady development of intelligence and morality.

To discover the most direct route to this desirable estate has absorbed the energies of individual intelligence for ages. The knowledge acquired throughout the process constitutes our civil-

ization with all of its science, art, literature and learning, together with all of its religions, philosophies, and philanthropies.

Ideals as to what constitutes happiness have, therefore, varied as much as individuality itself. They have differed as much as do men in point of time, race, country and development.

The important question to science is not what manner of ideals men have set up to mark the goal of human will and desire. It is not what men seek and *name* as happiness. That which is important to science is the fact that the individual man cherishes such an ideal and seeks a certain ethical condition as the end and aim of all his acts and accomplishments.

Ignorant of the vibratory principle in Nature, and ignorant of evolutionary processes and possibilities, man works out his happiness under seemingly hostile conditions. Those conditions, however, are only seemingly hostile, for to one familiar with the correlation of forces they are seen as beneficent conditions only. Only just such conditions could have developed a rational and moral human being. At the beginning the individual has no remote conception of the laws which govern individual happiness. He does not even speculate as to why he desires this state of being. He has no theories as to a law of harmony in life. Only after ages of experiment and penalty does he discover that there is an immutable principle in Nature which governs physical equilibrium and ethical harmony or content.

The primitive man has only his crude impulses and ambitions to guide him. His rational intelligence is not equal to the consideration of general laws. All he feels are his impulses of attraction and repulsion. He is conscious only of his necessities and desires. He is conscious only of love or hate, or sorrow or satisfaction. He only knows that he is content in the possession of that which he craves, and discontented or unhappy when deprived of his desires.

Because of this undeveloped reason, the Struggle for Happiness has been subject to every character of experiment which the imperious will and strong passions of man, and the weakness and

stupidity of woman could suggest. It has been subject to gluttony and lust, to fierce ambition, avarice and vanity. It has displayed every variation that animalism, cruelty and folly could suggest to ignorant men and women as means to an end.

The history of human development proves that happiness—the goal of human desires—is a state of consciousness that does not depend upon the physical appetites and passions, nor upon the acquisition of material wealth. It proves further, that not even power or position or fame or honor is the guaranty of this coveted estate. Because of this universal fact, painfully demonstrated throughout the ages, there should be little wonder that the scientist and philosopher become skeptical on the subject of human happiness.

It is nevertheless true that the repeated failures of the past have not served to wipe out the hope and expectation of happiness from the minds of succeeding generations. This is a fact which can not be accounted for by the laws of heredity, as laid down by physical science. Does it not rather suggest that Nature, here as elsewhere, has really furnished adequate laws for what appears to be a universal necessity?

If happiness were the outcome of physical satisfactions, man had never progressed beyond the limit of Nature's sufficiency. If the organs of digestion and reproduction were the real inspirations of life, then human intelligence had never risen beyond appreciation of the pleasures of appetite and of lust.

Physical nature is, in fact, easily satisfied. So easily, indeed, that without the higher intelligent ambitions and desires, life had never passed the stage of savagery. If material possession (surpassing physical necessity) created happiness, then the words "wealth" and "happiness" were synonymous. Is this the fact? On the contrary, what more abject being exists than the miser, the soul who has bent its energies along lines below its natural level? Is it not also true that the sorrows of the rich are as commonly exploited as the miseries of the poor?

Nor is happiness the result or outcome of a biological need.

On the contrary, most of the disease and much of the crime and sorrow of human life are the direct results of perversion in the physical sex relation. The most unhappy and the most degraded of mortals are those who seek happiness through the physical appetites and passions. The personal life history of the glutton, the libertine and the prostitute would carry its own proof of this statement. The attempt to satisfy the soul through the body always has been and always will be the most lamentable mistake that a rational being can make.

Nor is happiness bound up in maternity. The universal sacrifice of woman in this relation needs no comment. The unhappiness imposed upon woman by masculine lust and by compulsory child bearing, is a matter well known, at least to woman herself. Children do bring love. They may prove to be a pleasure and a consolation, but a woman never yet realized the sum of her desires in "paying the eternal debt of motherhood."

Human happiness results from neither a competitive struggle for nutrition nor a compulsory struggle for reproduction. On the contrary, the sources of happiness as far transcend the physical activities of life as the demands of the soul transcend the requirements of the body.

The history of intellectual and moral development is the history of self-conscious intelligences seeking satisfactions which appeal to intelligence alone. The greatest struggle in Nature, therefore, rests upon ambitions and ideals which have nothing to do with the involuntary operations of physical nature. To relate this ethical struggle of the soul with conditions growing out of physical nature is to set intelligence an impossible task. By no trick of imagination can we logically relate the universal ambitions of intelligence with feeding and breeding. By no process of reason can we confuse the purely ethical rewards which intelligence seeks with the purely physical satisfactions which the body demands.

Indeed, the physical deprivations which intelligence suffers in the pursuit of its higher necessities are the commonest facts

of human history and individual experience. All that man has accomplished above and beyond animal accomplishment represents the ambitions of an intelligent soul, seeking to gratify itself through possession, power, fame, honor, knowledge and love.

The motives and ambitions which move men to their daring accomplishments reside in the soul and not in the body. The inspirations which have evolved both the word and the ideal of "heroism" have their seat in the brain and not in the stomach.

Take, for illustration, the history of exploration and discovery alone. Before this record of voluntary physical sacrifice, deprivation and suffering, how insufficient appears the theory of a "struggle for nutrition in the midst of a hostile environment." Among these historical adventurers have been men of strong physical nature and strong physical desires. There have been men of wealth and comfortable condition; men who literally abandoned certain physical comfort for certain physical discomfort, for probable disease, for possible death. What relation, however remote, exists between the demands of nutrition, the instinct of self-preservation, and that spirit of daring which braves the unknown dangers and deprivations of the burning tropics or the frozen north? Do any or all of the laws of physical heredity account for those intelligent processes which override the demands of physical nature, mapping out a path of achievement perilous to physical health and even to life itself?

What other possible motive than a purely intellectual ambition could lie at the basis of such adventures?

The history of exploration and discovery is but the history of all higher human achievement. Such achievement is everywhere the record of individual intelligence, aggressive, ambitious and masterful, moving out in new lines, seeking those rewards which only intelligence appreciates. It does not matter whether the particular ambition which moves a certain individual to action, be the desire for wealth, power, knowledge, fame or even love itself. That which is important is the fact that the higher develop-

ment of man rests upon psychical ambitions and not upon physical functions.

Whatever may have been the particular motive which inspired a Nero, a Napoleon, a Washington or a Lincoln, that motive cannot be even remotely associated with "the struggle for nutrition in the midst of a hostile environment." The thirst for power and the love of liberty are qualities of the ambitious and intelligent soul. They are not even remotely expressions of physical functions or physical compulsions.

What is there in the struggle for nutrition to account for missionary zeal and adventure? Here we have to deal with rational beings who voluntarily resign the physical comforts of life and voluntarily imperil health and even life. For what? Merely that they may educate the ignorant in what is regarded as truth, thereby satisfying an internal ethical need. In this case we have neither ambition, vanity, scientific zeal, nor the love of wealth or power to account for this phenomenon.

Indeed, here is renunciation of not merely physical comfort, but of most of the things which intelligence regards as sources of happiness. The missionary, nevertheless, has done that which, according to his soul's necessities, promises him the greatest measure of ethical content and happiness.

Again, where or how shall we find any relation between the struggle for nutrition and the act of the millionaire who piles up another million? Through what processes of digestion shall we account for the miser, that unhappy being who denies the demands of nutrition to satisfy a purely intellectual greed for treasure? Or, again, how does the Darwinian theory account for the soldier who rushes to certain death in the midst of battle? How does it account for the deprivations to which the scholar will subject himself in the mere acquisition of knowledge?

To what character of food combinations and to what class of physical competitions must we look for explanation of the individual achievements of scientists, inventors, poets, painters and singers, throughout the world's history?

Almost universally the history of intellectual development is the history of physical deprivation. It is the record of individual intelligences choosing between comfortable physical conditions and their intellectual ambitions. It is almost universally a history in which the demands of digestion are made secondary to the demands of intelligence. The enforced struggle for nutrition may be a spur to indolence and stupidity, but it is the perpetual stumbling-block to the intellectually ambitious. The absurdities into which the Darwinian theory leads, are not so clear until we attempt to connect the highest expression of pure intelligence and moral heroism with the involuntary operations of chemical substances. The attempt to account for a Christ or a Buddha, or for a Shakespeare or a Plato, by the findings of physical science, is an effort that confuses reason and belies every intuition.

If the theories of evolution seem inadequate to account for intellectual ambition and achievements, how much less does the procreative tyranny account for the love story of the world. How, according to this theory, shall we account for even that law of individual preference which has rescued the animal world as well as the human, from a promiscuous sex relation? With countless opportunities for gratifying purely physical passions, what is there in intelligent Nature which limits individual choice and erects the barrier of a "natural repulsion"? What is there in the theory of a "tyrannic need of procreation," which explains the death of a human being when disappointed in love, or when separated from the chosen lover by circumstance or death? What is there in human nature that impels a man or woman to suicide when deprived of the love and association with—shall we say the body, or the soul, of some particular individual?

By what perversion of reason can a "biological need" be made to account for such love and such a relation as existed between Petrarch and Laura, Abelard and Héloïse, Dante and Beatrice? To claim that such love, even remotely, depends upon the lusts of the flesh, is to debase reason and to desecrate the noblest ideals of our own souls.