

Intuition, represent the ascent of intelligence through all of the life elements.

Man as individual will, and woman as individual desire, constitute the highest creative powers of intelligence upon the physical plane.

Man as generator and woman as nourisher of life represent the operation of the lower life elements, but man as Reason and woman as Intuition stand at the apex of intellectual evolution. Man as "The Hunter for Truth" and woman as "The Searcher for Love" together exemplify the highest uses of intelligence upon the physical plane.

This characterization of man as Reason and woman as Intuition, is not meant to imply that men are without Intuition nor that women are without Reason. Nor is it meant that man alone develops the rational powers, nor that woman alone develops the love relations.

What is meant, and all that is meant in this connection, is to clearly state those inherent principles of masculine force and feminine receptivity, which, in the higher development, assign man to the more forceful exercise of intelligence and conditions woman to an absorbing rather than a creative character of intelligence.

While it is true that the masculine mind inclines to rational methods, yet religion, art, poetry and romance embody the spiritual perceptions of men. It is also the spiritual nature of man which rises above lust to love, and co-operates with woman in the home relations and in the social philanthropies.

It is true that feminine nature relies chiefly upon spiritual intuitions. It is equally true that woman's ability to reason enables her to practically apply those intuitions. Her rational powers enable her, when she will, to receive and absorb knowledge, to co-operate intellectually with man, and to reconstruct and reform society. It is, indeed, woman's rational application of spiritual perceptions that yield her an indisputable influence in the world.

It was inevitable that masculine intelligence should seek

conquest and achievement by force. It was inevitable that the feminine intelligence should seek to accomplish by surrender. It was inevitable that one should look to material acquirement, to temporal power, to knowledge and fame for happiness. It was just as inevitable that woman should look to æsthetic pleasures, social harmonies and the love relations of life for her happiness. It is, therefore, clear that the masculine mind should lead in rational development and that the feminine mind should more readily determine spiritual relations and ethical principles.

It is natural that man should become the master of this material world, thus contributing to the comforts, ease and pleasures of life. It was just as natural that woman should maintain those spiritual principles upon the physical plane which give sweetness and beauty and value to living itself.

Thus, it appears that spiritual principles and not physical circumstance, accident and hostility, account for this divergence of masculine and feminine intelligence. It is not the struggle for nutrition that evolves intelligence. It is not the struggle for reproduction that evolves love. It is not enforced competitions that create masculine nature. It is, instead, the forceful life elements which give rise to competition and constitute man the conqueror of material things, the controller of temporal affairs, and the developer of rational intelligence. It is not enforced sacrifices that create feminine nature. It is, instead, the inherent elements of receptivity which constitute woman the sacrificial physical factor, the pacific intellectual power, and the developer of social ethics.

These, then, are the differing activities of sex intelligence, which are seeking equalization and completion in each other.

The present is an epoch in the history of intellectual evolution. There are to-day indisputable evidences of that principle which is forever seeking to equalize and harmonize all positive and receptive elements and energies.

At no period of the world's history has the intellectual relation of the sexes been of so much importance. At no period

has there obtained such equality of intelligence between them. At no previous period has the best masculine intelligence given such rational consideration to spiritual things. Never before in history has feminine intelligence attained such power by purely practical and rational methods.

The most highly developed men of the superior races mark that point of development where the masculine nature is modified and refined through accelerated spiritual perception. On the other hand, the most highly developed woman of to-day marks that evolutionary stage where feminine nature is strengthened to independent and rational methods of thought and action.

The so-called "new woman" is only the universal woman with a stronger will, better controlled emotions, better reasoning powers and a larger knowledge of herself and the world.

Thus, the best manhood of to-day, without losing its essential character as force, is softened to an appreciation of the spiritual principles in Nature. The best womanhood, without losing its essentially pacific nature, is raised to the possibility of more forceful activity.

Man, without losing his will to conquer, acquire and achieve, is able to perceive that the highest achievement lies primarily in perfect relations of individual life. Woman, on the other hand, without losing her desire for love and personal happiness, is risen to a rational consideration and an altruistic interest in the public progress and in the love relations of all human life.

The best womanhood of to-day is arrayed for a peaceful crusade. That crusade is conducted in the name of education, industry, art and of equality, altruism and love. She thus moves into higher activities while maintaining the feminine principle of accomplishment by pacific methods. She stands for arbitration, not for war; for principles and not for policies. She puts questions of morality before questions of expediency. She seeks domestic equality rather than political power. She stands for

mercy as well as for justice. She relies upon the power of love rather than the power of legislation. She advocates advancement by reciprocity and not by subjugation.

In brief, the best womanhood of to-day represents the search for love conducted by the light of reason as well as by the impulses and emotions.

Nor must it be imagined that feminine intelligence is not power. The history of intellectual development is the history of pacific influence modifying and overcoming the brutalities of intellectual force. Intellectual development necessitates this receptive element even as it does the aggressive. Nature has decreed this complementary and co-operating struggle as the price of a final perfect balance and completion.

Masculine intelligence organizes, while feminine intelligence maintains those organizations. While it is the masculine mind which evolves law, it is the feminine intelligence which preserves law by non-resistance. Receptivity is not negation. A pacific intelligence is not lack of intelligence. The power to absorb is as distinctly a power as that aggressive energy which creates and organizes. Man does not merely act upon feminine nature. He receives as well. He does not merely exert force, but receives that which modifies force and gives rise to new ideas. The relation of man and woman is not merely that of aggressive will acting upon passive desire. It is rather a relation in which will is softened by desire and desire is strengthened by will.

It is true that the positive never becomes the receptive, even in intellectual life, nor the contrary. Each, however, receives from the other that which adds to or strengthens the weaker part. The savage will of man is slowly tempered and raised to manly courage. The stupid desire of the slave is slowly strengthened and raised to womanly tenderness and grace. Man loses his ferocity, not his force. Woman loses her stupidity but not her pacific nature. It is, in fact, these ceaseless co-operations which spiritualize the masculine mind and rationalize the feminine.

In this stupendous scheme of physical, intellectual and moral

evolution, these dual principles and powers are absolutely interdependent. Men, cut off from natural association with women and grouped by themselves, degenerate and revert to the primitive state of lawlessness and ferocity. Women, denied the natural association with men, degenerate with equal rapidity into physical and intellectual passivity and inertia.

Nature proves:

(1) That the secret of material conquest and rational development is force of intelligence.

(2) That the secret of spiritual development is receptivity of intelligence.

It is not aggression alone nor receptivity alone that evolves. It is not will alone nor desire alone that generates and reproduces. It is not Reason alone nor Intuition alone that educates and develops.

Aggression without receptivity is mere destructiveness. Will without desire is waste. Reason without Intuition is intellect without inspiration or ideal. On the other hand, receptivity without aggression is stagnation. Desire without will is impotency. Intuition without Reason is impulse without direction or purpose.

Evolution involves, not merely force, but absorption of force. Generation involves, not merely the will to generate, but the desire to nourish. Intellectual development involves not merely the activity of Reason, but Reason illuminated by the activities of Intuition. Reason without inspiration is hardening. Intuition without judgment is disintegrating. Rational conceptions without spiritual perceptions engender skepticism and dogmatism. Spiritual perceptions without rational conceptions mean superstition and dogmatism.

It is only an equal development and harmony of these intelligent powers which constitute the properly balanced individual.

A well-balanced intelligence must know the uses of intelligence upon both planes of existence. The attainment of such a

state is more rapidly effected through the perfect individual relation of man and woman.

The true intellectual relation of man and woman is that of master and pupil, and this is the universal ideal which intelligent men and women have always cherished.

This statement is made without fear of challenge from the highest type of either sex. Man as master and woman as pupil of the master, is the relation that every man seeks and every woman craves. This is the relation which gratifies masculine pride of intelligence and furnishes woman the intellectual strength upon which she loves to lean.

Any other relation means disappointment, humiliation and discord.

The man who finds himself mated to either an intellectual superior or one who disregards his opinions, is humiliated and disappointed. On the other hand, the woman who binds herself to a mental inferior is equally disappointed and disgusted.

In the individual relation, as well as in the general work of the world, the masculine mind should be the pioneer. This demands that force which goes into unexplored regions, which conquers obstacles, collects new material and organizes and arranges its facts systematically. In the individual relation the feminine mind should be to the masculine just what the universal intelligence of woman is to the universal intelligence of man.

This means that it follows the pioneer, and absorbs, digests and utilizes that which has been collected, classified and systematized.

This is the one and only relation between man and woman which gives dignity and value to earthly life and absolutely satisfies both Reason and Intuition. This is the one relation which outlasts physical life and perpetuates its conjoined activities in a higher world than this.

The radical "new woman" illustrates the sex principle intellectually as clearly as does the conservative "old woman." Her vehement demands for equality are misunderstood. She is not

asking that law shall abrogate the decrees of Nature by adopting the same measures and the same standards for both men and women. This demand for equality is, at its foundation, merely the demand for equality of opportunity and for recognition in those enterprises and activities which she feels competent to enter. No true woman would repudiate the natural leadership of strong and masterful men. The protest is not against such men. It is rather against the dictation and domination of men whom she knows to be her intellectual, as well as moral, inferiors.

The protest of the "new woman" is, in fact, a protest against the lamentable scarcity of masters.

This highest relation in which man and woman are to realize the ideal is being slowly but surely wrought out by time.

The intellectual dependence which man seeks from woman, and the intellectual equality of which woman dreams, are one and the same thing, and are already foreshadowed in the higher races. The processes of the higher evolution are slowly but surely adjusting these two powers into perfect balance.

This intellectual and moral interdependence, reciprocity and companionship of two intelligent beings, is the highest ideal of which the human mind is capable, and a philosophy which conserves Nature declares that this ideal is already working itself out as a very practical, tangible, earthly reality.

This ideal is realized wherever the principles of aggressive and receptive intelligence strike the true balance in any individual man and woman.

Every woman acknowledges that principle when she finds the Master.

CHAPTER XV.

THE SPIRITUAL BASIS OF LOVE.

"All the laws of Physical Evolution cannot explain the first genesis of mind."

Thus declares the reviewer of "Evolution" in the *Encyclopedia Britannica*.

If this applies to mind, how much more forcefully it applies to the phenomenon of love.

By love is meant that highest form of intelligent attraction and intelligent sympathy which exists between man and woman, between children and parents, and between relatives and friends.

This term also includes those peculiar individual sympathies and affections which exist between animals in their own relations. It also includes those sympathies which bind them to human beings.

Those preceding chapters on the genesis of physical life, the basis of evolution, and the natural law of selection, go to show that individual life and individual intelligence come into the world by the operation of a universal law of affinity, or the law of correspondence between positive and receptive energies.

This chapter is intended to show that love comes into the world by the same intelligent spiritual principle. The orderly and sequential development of love under this spiritual law of affinity, constitutes the Harmonics of Evolution.

The great common sense of the world is beginning to demand of science that it shall give an account of universal phenomena which shall accord with universal experience and with the common impulses, aspirations and ideals of mankind. Every intelligent student and observer of life knows that love is a universal