

content in children or in friendship, will sooner or later confess this law.

When the scientific investigator proves the fact of life after physical death, he proves that man is a spiritual being with intelligent occupations, as well as a mammal with physical functions. When he finds that rational and moral development continue in that other life, he proves that there are other generative agencies in Nature than the organs of digestion and reproduction. When he discovers that the spiritual world is inhabited by men and women, he discovers that sex is a universal spiritual principle, instead of a biological need. When he finds that men and women seek each other in that spiritual world with the same definite, exclusive desire they do here, he then realizes that sex love represents a higher necessity than that of reproduction.

On the spiritual side of life men and women seek each other with even greater desire than they do here. They seek each other, however, in response to the passion for intellectual companionship, and not from the passion of lust which too often takes the place of intelligent love in human marriages.

In that world, therefore, as in this, the same exclusive character dominates the love relations of the sexes. It is not *any* man or *any* woman, but the *ideal* man or *ideal* woman that the spiritual lover seeks.

It may be a comfort to those who are unhappily mated here, to know that spiritual life not only gives freedom, but equips the individual to much more easily form happy relations. It must be remembered, however, that a proper discharge of earthly obligation is in itself the development which best fits the spiritual man or woman to form higher and happier relations in spiritual life.

Whoever is a frequenter of the seance room is apt to gain information (and frequently misleading suggestions) concerning this spiritual law of affinity. No matter how depraved the spiritual life may be, the physically disembodied soon learn that the sex relation depends upon that principle of affinity.

The efforts of the low grade intelligences upon the spiritual

plane to interpret this law through the medium of the seance room, have given rise to many serious misconceptions and are responsible for much immorality.

These are some of the facts which the higher science interprets to mean that sex is an eternal principle, that love is a spiritual activity of intelligence, and that marriage is a spiritual and psychical necessity as well as a biological need.

Thus, Nature brings a message to man that satisfies his intelligence and inspires the soul to still higher effort. In such a reading of Nature, the individual man finds compensation for the struggle for nutrition, and the individual woman finds reconciliation to the sacrifices of reproduction. This reading of Nature and this alone dignifies the sex relation, gives value to individual existence, and explains human love as an intelligent need of the soul, and not a blind lust of the body.

Mr. Drummond differs radically from Darwinism as to the origin of love. The moralist believes he has found the physical basis of love in the enforced pains, penalties and sacrifices of maternity. The moralist, however, entirely agrees with the materialist, that sex is merely a physical device for reproduction. He agrees that the love relation of man and woman is, at the root, "a physical passion miscalled love."

Mr. Drummond, however, does believe that there is love in the world which is not physical passion, nor related to it, nor anything like it. He defines love as a phenomenon essentially made up of the virtues of pity, compassion, patience and self-sacrifice.

With this as a starting point, he next declares that love originated in the physical disabilities of the female half of life. And he finally claims that by reason of this fact, "love comes into the world at the point of the sword."

Briefly summarizing this new moral philosophy by brief quotations, we are told:

- (1) "Everything in the moral world has a physical basis."
- (2) "Man progresses, not by any innate tendency to progress, nor by any energies inherent in protoplasmic cells from which

he first set out, but by continuous feeding and re-enforcement from without."

(3) "Life is controlled by its functions. Living out these is life. The activities of the higher life are determined by these same lines."

(4) Sex affinity "may be the physical basis of a passion which is frequently miscalled love * * * but love has come down a wholly different line."

(5) "Sympathy, tenderness, unselfishness, and the long list of virtues which go to make up altruism (or love) are the direct outcome and essential accompaniment of the reproductive function."

(6) "The goal of the whole plant and animal kingdom seems to be the creation of a family."

(7) "Before altruism was strong enough to take its own initiative necessity had to be laid upon all mothers to act as they did."

(8) "The object of Nature is to turn out mothers."

(9) "Man fulfills his destiny in the struggle for nutrition, woman fulfills hers in the industries and activities of home and in paying the eternal debt of motherhood."

(10) "Love came into the world at the point of the sword."

Thus, a new moral philosophy, attempting to build upon physical materialism, brings no loftier message to the world than the system it partly rejects.

It is with a feeling almost akin to resentment that intelligent minds, especially among women, follow this theory to the end.

Sex, "a physical device for reproduction;" sex love, a "physical passion;" the object of evolution, the "manufacture of mothers;" man's individual destiny, "fulfilled in the struggle for nutrition;" woman's individual destiny, "fulfilled in paying the eternal debt of motherhood;" the goal of individual life and endeavor, "the creation of an improved family;" competition and sacrifice the universal principles of progress!

This, in brief, is the message brought to the aspiring soul of man by the speculations of a scientific theologian.

The differences and distinctions between Mr. Drummond's philosophy and the higher science are more easily appreciated by sharp contrast of their basic principles.

Moral philosophy, based upon physical materialism, assumes:

(1) That everything in the moral world has a physical basis.

Nature, on the contrary, demonstrates that while everything in the physical world has a spiritual basis, everything in the moral human world has a psychical basis.

(2) The moralist assumes that man progresses, not by any innate tendency to progress, nor by any energies inherent in protoplasmic cells from which he first sets out, but by continuous feeding and re-enforcement from without.

Nature, however, demonstrates that man progresses by reason of inherent spiritual energies in protoplasmic cells from which he first sets out. His progress upon the physical plane is sustained by nutrition, influenced by environment, and perpetuated by reproduction.

(3) The moralist assumes that life is controlled by its functions. Living out these is life. The activities of the higher life are determined by these same lines.

Nature, on the contrary, demonstrates that life is controlled by the affinities which inhere in the vital elements. Responding to these is living. The activities of the higher life are determined by the higher affinities of the intelligent soul.

(4) The moralist assumes that sex affinity may be the physical basis of a passion miscalled love, but that love comes down a wholly different line.

Nature demonstrates that sex affinity is the spiritual principle of polarity which operates as positive and receptive energy, and as centrifugal and centripetal force, in the processes of evolution.

(5) Moral philosophy assumes that sympathy, tenderness, unselfishness and the long list of virtues which go to make up altruism, are the direct outcome of the reproductive function.

Nature demonstrates that sympathy, tenderness, unselfishness

and all other virtues which go to make up love and altruism are the direct outcome and essential accompaniment of a spiritual principle of affinity.

(6) The moralist believes that the goal of the whole plant and animal kingdom is the creation of a family.

Nature, however, demonstrates that the goal of all energies and of all activities is the completion of an individual.

(7) The moralist finds that before altruism was strong enough to take its own initiative necessity had to be laid upon all mothers to act as they did.

Natural Science holds that before individual intelligence was strong enough to take the initiative, maternal solicitude appears as an involuntary response to the law of vibratory correspondence or affinity.*

(8) The moralist declares that the object of Nature is to turn out mothers.

Nature, however, would strongly suggest that its chief object is to turn out men and women.

(9) The moralist holds that man fulfills his destiny in the struggle for nutrition, and woman fulfills hers in the industries and activities of home and in paying the eternal debt of motherhood.

The processes of evolution, as well as human experience, teach us that man and woman fulfill their destiny, primarily, in that individual relation which governs the highest possible development of each, physically, spiritually and psychically.

(10) The moralist has said that love comes into the world at the point of the sword.

This most serious charge against Nature, Nature itself contravenes. The study of love and the love relations among intelligent creatures, animal and human, clearly demonstrates the fact that love comes into the world by a natural law of affinity, which law becomes in intelligent life the natural law of self-consent.

Thus, Nature, when rightly seen and comprehended, corrects, one by one, the errors of specialists and speculators.

When science discovers that the individual love relations of this life are perpetuated in the higher life, it is very naturally inferred that those relations have their basis in spiritual principles and in psychical or intellectual attractions. When it is observed that the individual love relation of man and woman survives the ties of family and the bonds of friendship, it is taken to mean that this individual, spiritual relation, is of primary importance. It is also accepted to mean that man and woman are fundamentally incomplete in both worlds, except through that individual relation.

As its name would imply, Natural Science investigates and analyzes this love principle exactly as it does the natural law of motion and number, of life, and of intelligence, viz., by study and comparison of its modes, objects and effects in two correlated worlds of intelligent activity.

Such investigation and interpretation incidentally explain maternal love as an expression of the same principle of affinity which governs sex love. From its lowest involuntary activities to its highest voluntary expressions, maternal solicitude and maternal love represent that same natural law of consent which governs sex love and all other love relations.

In human maternity, as in human sex love, we have a relation which may express physical, spiritual and psychical sympathies. In lower life maternal solicitude is an intuitive (involuntary and irrational) response to this universal law of correspondence. In the higher life of intelligence, however, maternal love expresses a self-conscious, voluntary and rational activity of individual intelligence, as well as involuntary affinities and impulses. Maternal love in the human kingdom is, therefore, a spiritual and psychical relation, as well as a physical bond, and represents the higher affinities of spirit and soul, as well as the bonds of the flesh.

Such an interpretation further proves that love comes into the world, not by the physical pains and sacrifices of maternity,

nor by force nor compulsion nor sacrifice of any kind or character. On the contrary, this reading of Nature merely discloses maternal love as but one of the expressions of a universal law of affinity. It explains maternal solicitude as merely the natural expression of the receptive feminine nature, and is no more the outcome of maternal pain and sacrifice than masculine aggressiveness is the outcome of the struggle for nutrition.

Though maternal love obtains in the lower kingdoms of intelligence, it is the human mother who enjoys those increased capacities for loving which dawn with the induction of the highest life element, the soul.

Human mother love appears more and is more, in both volume and effect, than the maternal love of an animal. That is to say, the human mother has the capacities for those higher affinities which the animal lacks. A tigress just as truly loves her infant as does the human mother. There exists between them close affinities of both flesh and spirit. But who is there in this age of enlightenment that can fail to note the difference between tiger love and human love.

Physical science has a peculiar way of interpreting "selection" that would seem to imply that somehow both animals and humans, in their individual love relations and maternal activities, are really engaged in the effort to preserve species only.

For instance, we are told that "the preservation of the species was before everything else the object of selection." Also that "the first necessity of societies is that they endure." Again we are told that the price of the endurance and perpetuation of species depends upon the care which mothers bestow upon their offspring. It is therefore concluded that the manufacture of mothers is the first object of Nature.

While this assumes to speak for Nature, how shall the individual impulse and intent of the mother be understood?

In truth, here is where physical science wholly fails. It assumes a purpose for Nature, and in that assumption it loses all sight of the individual.

The maternal love of the tiger is a purely individual emotion. The tigress has nothing but this individual impulse and individual intent to bind her to her offspring. She has no remote intuitions as to the preservation of species, nor of the natural necessity for good mothers. She has not the faintest perception of a moral responsibility to her child. On the contrary, she is bound to it solely by a fierce, irrational affinity or passion. She is bound by tiger love. She is simply impelled, not compelled by that love, to feed, to caress and to guard it.

Unless we hold that love is a mere habit of enforced sacrifice, there is absolutely nothing in physical maternity to create or occasion love. There is, in fact, everything to engender dread, opposition and resentment on the part of an intelligent human being, forced to thus suffer for the race. Love is not a habit. It is not an inherited result of physical discomfort and sacrifice. To associate love with any idea of compulsion, is to entertain an absurdity. The very nature of love forbids the thought. Fear and endurance and patience and self-repression may come by compulsions and sacrifices, but love, never. The attempt to so relate it is an offense against Nature. It contradicts intuition. It confuses reason. It belies experience.

Love is as involuntary as breathing. It is the instant and involuntary response of the individual to the universal law of harmonics.

There is no known principle or process in Nature that can *compel* love between the very meanest of Nature's children. Love is the exact reverse of compulsion. It is the one phenomenon in Nature which, from its lowest to its highest expression, defies every phase of force, whether that force be physical, spiritual or psychical.

Maternal love survives physical death; which proves, as in the case of sex love, that there is involved a spiritual principle and a spiritual relationship as well as a physical relationship. Science, therefore, assumes that maternity is a spiritual activity of feminine nature which conserves the perpetuation of the race.

It is found further, that mother love in the spiritual world, even as it is in the physical world, is an incidental relation of life, rather than the purpose of living.

In that life, as in this, intellectual activities and ethical enjoyments constitute the occupation of intelligent beings. Intellectual ambitions and moral purposes and ethical satisfactions are, therefore, held to be the governing causes in the evolution of man upon both planes of existence.

From the vantage ground of its broader investigation, the higher science is justified in assuming that neither preservation of species, the creation of a family, nor the manufacture of mothers, has been the inspiration of that Great Intelligence which guides the infinite scheme of evolution. On the contrary, all of the laws of Nature on both sides of life, combine to show that the primary object of this Great Intelligence has been the perfecting and completion of the individual man and woman.

Science claims that this primary object of Nature is distinctly foreshadowed in that spiritual principle in Nature which impels the individual entity to seek vibratory correspondence in another like entity of opposite polarity.

Under such interpretation, completion can be effected neither in a physical struggle for nutrition nor in a physical struggle for reproduction. Instead, completion, as designed by Nature and sought by man, involves, primarily, the establishment of a perfect relation between the individual man and woman. In this greatest struggle, therefore, the struggle for self-completion, man and woman pursue their destiny here and hereafter.

Thus, the universal individual is spiritually impelled, and not physically compelled, to love. Correspondences, co-operations and harmonics, and not compulsions, competitions and sacrifices, are the natural pathway of love. Thus, destiny is fulfilled, not in contributions to the body nor to progeny nor to species, but in the highest possible individual relations and attainments. Destiny is fulfilled in intellectual and moral activities, and not merely in following out the lines laid by the physical functions. Individ-

ual completion through individual love relations, is the primary object of living.

Thus, the higher science finds a spiritual basis for love, instead of a physical one. It lays down a law of fulfillment in the place of the law of sacrifice. It formulates a philosophy of individual development instead of one of individual repression. This philosophy looks, not to sacrifice and resignation, but to individual happiness, as the goal of intelligent life and endeavor.

Thus, one by one the higher science corrects the errors of physical science, and of a moral philosophy largely based upon those errors.

Thus, by a long series of carefully proved facts, it clearly demonstrates that everything in this physical world has a spiritual basis, and that love comes into the world through this spiritual law of consent, and not through physical compulsions, "at the point of the sword."