

that the reproductive function is the source of love and of the moral order in human life. He assumes:

(1) That love comes into the world by reason of the enforced physical sacrifices of the female half of life.

(2) That any higher love between husband and wife is rather an affection or a friendship growing out of the maternal and paternal relations and obligations. In support of this position he says:

"Affection between male and female is a later, less fundamental, and, in its beginnings, less essential growth; and long prior to its existence, and largely the condition of it, is the even more beautiful development whose progress we now have to trace (maternal love)."

"The basis of this new development is indeed far removed from the mutual relations of sex with sex. * * * But the Evolution of Love began long before these (the psychical relations of husband and wife) were established."

Mr. Drummond says further: "The idea that the existence of sex accounts for love is not true." And also: "Love for children is always an a priori and stronger thing than love between father and mother. * * * In lower nature, as a simple fact, male and female do not love one another; and in the lower reaches of Human Nature, husband and wife do not love one another."

Thus, from the moralist's point of view, sex plays but an incidental part in the evolution of love. This means that love between man and woman is not the cause, but a result, of reproduction; that the male half of life in lower nature is not susceptible to love. According to this philosophy, even man learns to love woman only through and by the care of, and contact with, his offspring.

To one familiar with the love relation and the conjugal habits of animals, as well as humans, this appears to be a very curious statement.

Physical science clearly establishes the direct contrary to be

the truth. A single quotation from Letorneau serves to show the error into which Mr. Drummond is led by his zeal. This authority says: "As a matter of fact, both with birds and other animals, the paternal or maternal sentiment hardly lasts longer than the rearing time. When once the young are full grown, the parents no longer distinguish them from strangers of their own species, and it is thus even with monogamic species, when the conjugal tie is lifelong; the marriage alone endures, but the family is intermittent and renewed with every brood. We may remark that it is almost the same with certain human races of low development."

If this statement means anything, it is that parental love is a later development than is love between husband and wife.

Whenever and wherever the moralist is forced to consider sex at length, he unconsciously exalts the very principle in sex that his main argument undertakes to deny.

For instance, after hundreds of pages devoted to proving that sex is nothing but a physical device for reproduction, Mr. Drummond is yet impelled to say of man and woman: "With the initial impulses of their sex strengthened by the different life-routine to which each led, these two forces ran their course through history, determining by their ceaseless reactions the order and progress of the world, or when wrongly balanced, its disorder and decay. According to evolutionary philosophy there are three great marks or necessities of all true development—Aggregation, or the massing of things; Differentiation, or the varying of things; and Integration, or the reuniting of things into higher wholes. All these processes are brought about by sex more perfectly than by any other factor known. From a careful study of this one phenomenon, science could almost decide that Evolution was the object of Nature, and that Altruism was the object of Evolution."

This inconsistency with the main body of his argument, is, however, consistent with the general inconsistency of "The Ascent of Man."

Again, for example, here is a large volume intended to prove that "man progresses, not by any innate energies of protoplasmic cells, but, solely by feeding and reinforcement from without." In the general summing up of this purely materialistic theory, the author is led to say: "If anything is to be implied it is not that spiritual energies are physical, but that physical energies are spiritual. * * * The roots of a tree may rise from what we call a physical world; the leaves may be bathed by physical atoms; even the energy of the tree may be solar energy, but the tree is itself. The tree is a Thought, a unity, a rational purposeful whole; the 'matter' is but the medium of their expression. Call it all—matter, energy, tree—a physical production, and have we yet touched its ultimate reality? Are we quite sure that what we call a physical world is, after all, a physical world?"

After writing hundreds of pages to show that "Love comes into the world at the point of the sword," the moralist enjoys that vision of the natural love principle which the writer has already quoted in full in another chapter. In this vision of the universal law of affinity, Mr. Drummond admits that, "Neither here nor anywhere have we any knowledge whatever of what is meant by Attraction and Affinity." What he says that is especially interesting in this connection, is that, "Here we are in the presence of that which is metaphysical, that which bars the way imperiously to materialistic interpretations of this world."

It will be remembered that Mr. Drummond started out to prove that, "Everything in the moral world has a physical basis." He is now, by a peculiar retrograde method, seeking to show that everything physical has a spiritual or metaphysical basis.

It will also be recalled, that he has formulated his moral philosophy, up to this point, without reference to the laws and principles which govern inorganic substance. He is finally, however, and almost as an after-thought, attracted to the principle of affinity which governs the inorganic kingdom.

What he says of attraction and affinity in the inorganic world, has been quoted fully in Chapter VIII. By referring back to

this extract from his chapter on Involution, the reader will be able to form a fairly accurate judgment as to the logic of his work.

It will be seen that the moralist assumes:

(1) That the chemical activities of senseless atoms are governed by a metaphysical principle, while the ethical activities of rational human beings are governed by physical functions.

(2) That the union of two atoms illustrates a metaphysical affinity, while the marriage of two humans is based upon a physical passion.

(3) That centers of attraction in the mineral world are formed by reason of metaphysical affinities, while in the human world, centers of attraction are formed by physical compulsions and physical sacrifices.

(4) That there is an overshadowing principle of co-operation in inorganic Nature, but, "The training of humanity is under a compulsory act."

Nature, however, clearly demonstrates:

(1) That not only the chemical activities of atoms, but the ethical activities of men, are governed by a metaphysical or spiritual principle.

(2) That not only the union of two atoms, but the marriage of two human beings, represents a metaphysical or spiritual affinity.

(3) That centers of attraction in every kingdom, from atom to man, are expressions of a metaphysical or spiritual affinity which tends to equalize positive and receptive energy.

(4) That there is an overshadowing spiritual principle of co-operation or love in the development of human relations, as well as a metaphysical affinity in the aggregation of mineral atoms.

This new moral philosophy confesses that our solid earth was formed by metaphysical attractions and readjustments of individual atoms, which at last solidly combine "in the order of their affinities." At the same time it holds, that human morality has

been forced upon the world by the physical coercions and compulsions of the individual female.

Nature, however, clearly demonstrates that, not only the solid earth, but a spiritually organized humanity is the response to the same metaphysical affinity.

While Mr. Drummond holds that chemical compounds represent super-physical affinities, he assumes that social harmonics are compelled by physical functions.

Nature, however, in its highest, as well as its lowest kingdom, demonstrates its spiritual basis. It demonstrates that social compacts, as well as chemical compounds, are expressions of the same general principle.

In brief, this new moral philosophy finds the inorganic world governed by metaphysical affinity, while the organic, sentient, intelligent and moral world is governed by physical compulsions. It claims metaphysical causation for chemical affinity, and physical causation for human affinity. In its last analysis, it declares that the bond which unites a positive atom to a negative atom is, primarily, metaphysical, while that which binds two intelligent souls is, primarily, a physical passion.

The reader can determine for himself the weight of such argument and speculation.

Love has a natural pathway from chemical affinity to psychical affinity. That pathway is an ever ascending scale of vibratory correspondences, known as chemical affinity, physical passion, spiritual sympathy, and intellectual companionship.

Deep down in the under world of senseless matter, the divided forces of Nature rush together, seeking equilibrium through vibratory correspondences. Each individual atom is engaged in this struggle for its own completion. Impelled by the intelligent spiritual principle of affinity, each seeks its polar opposite. All unions of atoms are, primarily, individual unions of atoms oppositely polarized. All effects are therefore, primarily, individual effects. Perfect vibratory correspondence between two atoms means an indissoluble union. All chemical compounds depend

upon this primary necessity, effort, and purpose of individual atoms.

Gems (notably the diamond) illustrate the highest harmonics in the mineral kingdom. This means that the atoms of which a gem is composed, being so fine in particle and rapid in vibration, unite indissolubly with their polar affinities. The visible effect of this harmonic arrangement of refined physical matter is a material union remarkable for its molecular activity and for its solidity, durability, transparency and beauty.

A physical scientist aptly characterizes the diamond as being "alive," so rapidly do its particles move upon one another. The diamond is the highest expression of positive and receptive energy in the mineral world and represents an unconscious struggle of individual atoms for individual equilibrium. The gem may, therefore, as a whole, be regarded as the offspring of electromagnetic energies, and an incident in the struggle made by the individuals composing the entire stone.

The diamond, by its close affinities, intense vibratory action and indissoluble union, illustrates the true principle of marriage. By its crystallizations, reproduction is faintly foreshadowed.

Through vegetable life runs the same principle. Here, however, the energies of individual particles are reinforced and accelerated by the energies of another element, the vito-chemical life element. Attraction and affinity remain the same in principle, but are differentiated in essence and effect. Vito-chemical life generates living organisms which involuntarily draw and feed upon the universal elements. At the basis of all organization, however, are the same efforts of individual particles for vibratory correspondence. Individual unions, thus become the center of all vegetable growth. All changes and effects are, therefore, primarily, individual changes and effects.

Flowers in the vegetable kingdom, like gems in the mineral, illustrate the highest possibilities of that kingdom, by way of material refinement and rapid vibration.

Thus, even in the vegetable world, reproduction is an efflo-

rescence and incident in the individual struggle for equilibrium.

Animal life repeats the principle, processes and effects of the lower kingdoms, but with the reinforcements of another element, viz., the spiritual life element. While the same general principle continues to guide Nature's activities, the individualized intelligence supplements Nature by the individual effort for self-completion. Here, individual intelligence reinforces the involuntary chemical activities, by its own conscious effort for self-satisfaction. In this kingdom, the cleavage of positive and receptive energies is still further accentuated. There are now distinctly, male and female cells, organisms and entities. The sex principle is expressed with increased particularity.

Here, as below, Nature's divided forces rush together, seeking equilibrium between positive and receptive energies. That universal impulse is now, however, a matter of conscious individual impulse. Upon this impulse and effort of the individual all evolution depends. Reproduction and species both depend upon this initial impulse of individuals.

Impelled by the energies of all the elements they represent, animals rush together with a force and intensity which are well characterized as animal passion. That effort expresses itself upon the physical side as passion, upon the spiritual side as love, and in its ethical sense as content. The force and intensity of animal passion induce procreation. The seeds of life, generated by positive masculine force, are nourished and matured by the absorbing feminine energies. Thus, reproduction, even in the animal kingdom, is an efflorescence or incident in the greater struggle for self-completion. Animals live their lives, not in the struggle to reproduce, but in an effort to obtain and maintain those conditions and relations which are, in effect, self-content.

Even in animal life Nature's first command is not reproduction. On the contrary, here as elsewhere, Nature's first injunction is to seek harmony.

Animal passion, in its scientific aspect, represents that strug-

gle of intelligence for individual expression and satisfaction, which finally perfects the physical body. This, indeed, appears to have been the supreme task set by Nature for the lower kingdom of intelligent life.

Human life is but a loftier life conducted upon the same general principle. Animal passion has finished its especial labors. It has perfected the physical instrument of intelligence. It has opened the doors to a higher life. The energies, powers and capacities of the highest soul element are super-added to that which has already been accomplished.

The sex principle is still more clearly defined. Sex specialization is immeasurably increased. It is improved in form and increased in complexity and capacity. It remains, however, the same in principle. The male has become the man, the female has become woman. To animal intelligence has been added psychical intelligence.

Here, as in the lower kingdom, the sex cleavage and sex affinity obtain. Men and women seek one another in terms of every vital element. To chemical affinity is added conscious animal passion. To animal passion is added the self-conscious needs of the soul. Though susceptible to, and influenced by, all of the elements of lower nature, the evolution of man and woman is really dominated by the superior energies of the intelligent soul.

Moved by the self-conscious will and desire of the soul, as well as by the impulses of the body, man and woman seek each other with the intensity and fervor of both a physical and psychical nature. In conformity to natural law, however, the correspondence sought is one which shall satisfy the highest element rather than the lowest. In this struggle of the soul for its own adjustment the impulse of men and women would be to unite, separate, and reunite, until that satisfaction should be found. Because of the soul's necessities individual choice is more sharply accentuated in human life. The physical relation, though a legitimate part of life, is below the level of the soul's necessities.

In human life we have, therefore, in addition to the animal impulses, an intelligent soul seeking adjustment through physical conditions.

This effort for self-adjustment induces marriage in its many forms, and varying conditions. The force and intensity of this human will and desire govern procreation. The struggle for self-completion induces unions which generate physical life. Men and women seek one another in marriage with the single motive of an individual and ethical satisfaction, and not for the sake of reproduction nor the improvement of the family nor the preservation of species.

Children are therefore the efflorescence, or incidents, of the struggle for self-completion.

The completion of the individual upon the higher plane, as well as the lower, involves, primarily, the perfect relation of man and woman; that is to say, a human marriage which represents a perfect correspondence, physically, spiritually and psychically. Such a marriage would scientifically be defined as a perfect human harmonic.

Thus, a science which takes into account the spiritual side of Nature and the psychical element in man, finds a very definite and scientific pathway for love. This pathway is that supreme principle which impels every material entity, and every intelligent entity materially embodied, to seek correspondence in another like entity of opposite polarity.

Nature thus viewed, discloses a love principle which solidifies matter, evolves vegetation, generates animal life and inspires human intelligence to its higher intellectual and moral development. Love thus analyzed, rests upon an infinite series of harmonics, ranging all the way from the chemical affinity of mineral atoms to the psychical affinity of intelligent souls. The ascent of the individual is, therefore, through the simultaneous ascent of matter, life, intelligence and love.

The completion of an individual involves every principle, property, element and function of Nature. The ascent of the in-

dividual from the senseless atom to the self-conscious soul, may be considered in its several lines of development, viz.:

(1) As the ascent of matter and motion, meaning that vibratory process which refines matter and increases its vibratory action.

(2) As the ascent of life through those successive contacts of physical matter with the universal life elements.

(3) As the ascent of intelligence through gradual improvement of the physical and spiritual instruments intended for the uses of intelligence.

(4) As the ascent of love through increased harmonics between individual intelligences.

(5) The ascent of happiness through the increased effects which accrue to individual intelligence by reason of these correspondences and harmonics.

Thus it is, that the deductions of Natural Science form the basis of a new philosophy of life which is at once consistent with the universal law of motion and number, with the functions of physical nature, with the operations of intelligence, and with the activities of love.

Thus, evolution is something more than a preservation of species, or the improvement of a family. On the contrary, evolution is a universal scheme, primarily seeking the completion of the individual.

The object of Nature is to perfect men and women, and not to manufacture mothers. Individual existence is a ceaseless effort for an individual and ethical content. It is not merely contribution to species. Sex is a spiritual principle and not a mere physical function.

Love, which is "the greatest thing in the world," comes by a universal law of consent, and not "at the point of the sword."

All of Nature's vital energies are centered in individual man and woman. All of the activities and effects of those energies radiate from the individual man and woman.

This being true, the harmonics of life depend upon the balance and harmony attained between the individual man and woman.

Evolution is nothing more nor less than the spiritual principle of polarity or affinity in operation, and
"Love is the fulfilling of this law."

CHAPTER XVII.

NATURAL MARRIAGE.

What constitutes natural human marriage is, as yet, an unsettled question in the mind of the average student.

The school of physical science faces certain facts of social development which are hard to reconcile with its preconceived theories as to the meaning and purpose of marriage.

It observes, first, that promiscuity in the sex relation is almost unknown in human society; secondly, that the masculine half of humanity inclines to polygamy either by law or in defiance of law; and thirdly, that prostitution is the universal accompaniment of all social life, primitive or highly developed. Finally it discovers that monogamous union is adopted by the most highly developed nations and individuals.

If the sex relation, as physical materialism claims, were a mere matter of sex appetite, there appears to be no scientific reason why promiscuity should not have been the true and natural sex relation.

The fact, however, that there is a universal tendency directly opposed to promiscuity, should suggest to the scientist that there is a universal principle involved. Physical science finds no better explanation for this phenomenon than a "caprice" or an "inexplicable" fancy which causes one individual to seek union with another particular individual. While it can but admit that this peculiarity of individual preference is a fact and factor in sex selection, physical science fails to follow the clue to a scientific solution.

To say that general promiscuity is prevented by caprice or even by individual fancy, is in no sense an explanation of why