

power of this principle cannot be appreciated until it is once recognized as the universal guide to man in his efforts for self-completion and happiness.

Such, however, is the law which forbids promiscuity, suffers polygamy and leads on to monogamous and indissoluble union where all of its conditions are fulfilled.

Polygamy and prostitution are deplorable phases of the struggle for self-completion and happiness. They represent the ignorant efforts of the undeveloped, the gross and the vicious, for self-adjustment. Both forms of sex relation are simply due to undeveloped reason and a low grade of morality. In the higher science these practices are simply regarded as immature stages in human development. They are practices which may be termed experimental rather than unnatural. They are the negative means of education. That is to say, they teach man through experience that he does not find permanent satisfaction in such relations, and are practices which retard true development so long as maintained.

Polygamy and prostitution must, therefore, be classified as schools of experiment in which human intelligence learns the penalties of false sex relations.

These experiments, however, appear to have been the necessary trial of the law which ignorance must make in the midst of Nature's subtle principles and forces. These gross practices, in their evil results, are a part of human education. They are, therefore, not laws of Nature, but they are lessons involved in learning the law.

Thus, polygamy and prostitution, whether immediately governed by passion, ambition, avarice, vanity or religious superstition, must be interpreted as a part of the long struggle for happiness.

No matter how coarse and repulsive those practices appear to the refined mind, science detects under all revolting detail, the universal search of the individual soul for its natural affinity and mate, for its own completion and happiness. This search, not

for the ideal, but the real, is a long one in point of both time and experience. It represents an almost infinite series of individual steps. It involves an almost infinite number of experiments and mistakes. It effects an almost infinite series of improvements.

This is proved by the stupendous fact of evolution itself, for evolution is simply the history of that search and struggle.

The rational powers of the soul element introduce new factors into the marriage relation. Students of Nature are struck with the superior order, harmony and consistency which appear to characterize the animal sex relation.

This is accounted for by the fact that the intelligent animal responds intuitively (or instinctively) to the spiritual principle of affinity. He therefore responds to each new attraction with a readiness which makes the act appear as almost automatic. In animal life are none of those restraints or restrictions which prevent response to every stronger attraction. The individual animal, therefore, escapes the temperamental friction which comes in human life through social and legal restraints.

In human life, however, marriage is a relation which calls for the exercise of an individual and independent reason, as well as spiritual intuition. To intelligent intuition is now added an individual and rational will with the independent power of execution.

To these higher and independent capacities we must attribute the errors and confusion brought into the orderly operations of the natural law of affinity. Man feels the same impulses as the animal, but he indulges or restrains them at will. Man, however, has impulses which animals do not feel. These also he may gratify or deny at will. Man, like the animal, is forever seeking adjustment, but he does not seek it in exactly the same way. The animal has only his intuitions to guide him. He does not make independent rational experiments. Man, however, though continually admonished by intuition, has yet the individual power



to reject those intuitions and to follow a path marked out by his own individual judgment.

Thus, it appears that animal intelligence employs but one method in the struggle for self-completion, while human intelligence employs two. This means, therefore, that the natural law governing human marriage is a higher law than the natural law governing animal marriage.

In the lower reaches of human life the individual acts of men appear, and are, almost an unbroken series of blunders and perversions as to the general laws of Nature. Nevertheless, man is pursuing the only path possible to an independent, rationalized intelligence.

The primitive man resembles the child emerging from the unreasoning state of infancy. Indeed, child life as clearly represents the evolution of individual intelligence as the prenatal development of the child represents the processes of physical evolution.

Human infancy is clearly analogous to the animal stage of intelligence. It is characterized by the same passions of love, fear, anger, jealousy, etc., which move the animal. As with the animal, however, so the infant lacks the rational powers and the moral capacities which give dignity and value to adult human intelligence.

With the dawning of its reason the child clearly represents that evolutionary stage where the prepared animal organism inspired the higher element and became the rational, living soul. During the childhood, whether of a man or a race, life is a succession of experiments, mistakes and penalties. A race, just as a man, must learn the nature and effects of law and the transgression of law, by independent experiment.

A child generally learns the nature and effects of fire through willful meddling with it. To the burned child, therefore, fire appears to be an evil. The man, however, knows that it is an essential to life and when rightly understood and controlled a beneficent provision in the natural order. It would be difficult to teach

the child this truth. Unable to exercise reason, and smarting from the burn, he would naturally feel that fire is hostile to comfort and the pursuit of happiness.

This is the seemingly hard path of human development. It is, however, the only path for a child or a man or a race of men.

The higher science declares this path to be, after all, only seemingly hard. This is said with confidence, for the end and the fruit of all this experiment and suffering are compensation to the soul, full and complete.

The Natural Scientist does not pretend that he has discovered all of the compensations which Nature has in store for man. He has, however, so far investigated Nature's plan and purpose, as to feel justified in saying that individual completion and happiness here and hereafter, come within the scope and intent of the law. He claims further, that the primary necessity in such an estate is an individual love relation which fulfills the natural law of selection, or marriage.

In such a relation science explains to the individual that he or she finds that correspondence, sympathy and companionship in the several planes of being which meet and satisfy the individual demands of the soul.

This is the vibratory correspondence Nature is forever seeking to establish. This is the harmonic relation which constitutes the highest ideal of the soul.

It is important that every individual should know that every right endeavor is a step nearer to Nature's purpose. The great general task of Nature is lightened by every individual process which refines the physical body, develops reason, and induces morality. To aid the individual in his search for this true relationship, science says to him:

"The fact that you are an individual, differentiated from all others of your sex, must suggest to you that Nature can furnish but one perfect complementary of the other sex. No two men nor women ever had or ever will have the same physical, spiritual and psychical constitution, quality or capacity. No two of



the same sex are alike in their necessities. Therefore the individual who fulfills every requirement of your own nature must belong to you and to none other. It is only such an individual who can effect the true harmonic in your life. Furthermore, in this relation, as in none other possible, you will find continual rest, companionship and happiness. In this perfect relation only, you may hope to escape satiety."

Here, then, is that marvelous principle of completion through vibratory correspondences, which forbids promiscuity, governs repulsion, and necessitates divorce, thus leading on to new experiments and final accomplishments.

Universal experience is the proof of this law.

Every man and woman can recall his or her own individual fancies and unaccountable attractions and repulsions for those of the other sex. Each one knows from observation or from a personal experience that there is a principle of sex attraction and selection which defies the arbitrary rulings of the civil law, the conventions of society, and even what appears to be one's own physical, material and moral interests. Here is the principle which so frequently runs counter to social and commercial advantages that have been so "reasonably" planned for personal advantage. This "inexplicable caprice" in sex selection is, more than anything else, the factor which colors the history of nations and shapes the individual destinies of men and women.

Though Nature furnishes human intelligence the true principle of selection, the individual has not that independent knowledge of the law which enables him to reach an a priori judgment. Men and women, eager for happiness and full of their own preconceived ideals, rush into legal or illegal marriage with the first individual who seems to meet the requirements. As a result, the large proportion of marriages represents only partial correspondences instead of the perfect harmonic.

Marriage, therefore, as a whole, at the present time, occupies that broad middle ground between complete discord and perfect harmony. This means that few married pairs at present either

hate or absolutely love each other. It means that in the average marriage, affection and antagonism alternately play. Thus, the great body of married people live in an individual relation which is as far removed from actual happiness as it is from actual misery.

This will not be disputed by any student of human nature. It will be secretly conceded by most of the married.

Consciously or unconsciously, which means rationally or intuitively, every man and woman is diligently seeking this true harmonic. Each one hopes to escape the discords which are so apparent in other lives.

While every soul cherishes its own ideal of a perfect love relation, there are, however, very few who really believe in a natural law of realization. To seriously claim that there is such a law, is to lay one's self open to the criticisms of ignorance, and possibly the ridicule of scientific skepticism.

Such, nevertheless, is the law.

The individual who has the courage to give out any unusual knowledge he has come to possess, must take his chances with the public temper and intelligence.

There is a natural law of perfect marriage, and all social inharmony arises through transgression of this law. All of our conjugal infidelities, deceptions, discords and sorrows represent either the innocent or ignorant or willful violation of the law.

Here and there are individual pairs who appear to be fulfilling the natural law of selection as well as the legal contract of marriage. As yet, however, such unions are exceedingly rare. When it is conceived that a perfect marriage relation is a part of the evolutionary scheme, the mind has some conception of the task which Nature and the law have set out to accomplish. This will appear to the skeptic as even a greater task than the gradual evolution of a man from a mollusk.

Advanced science, however, which has been studying and experimenting for ages along these lines, declares that the climax



of the individual development rests, primarily, upon this perfect relation rationally effected.

A happy love relation is intensified by rational knowledge of the principles involved, just as the appreciation of music increases with the rational understanding of the laws of harmony. It is not denied that love and happiness may be experienced and enjoyed by the immature and the ignorant. Rational love and rational happiness, however, are joys which Nature reserves for the higher orders of human beings.

The general average of individual happiness will be immeasurably increased when the individual is willing to expend the same intellectual energy in the selection of a life-long companion that he does in the study of the arts and sciences. or even in the matter of horticulture and stock breeding.

The natural tendencies of evolutionary processes may be quickened by the individual and intelligent efforts of man himself.

Physical science demonstrates how human intelligence, when brought to bear, may improve animal and vegetable species. It clearly proves that an intelligent breeding and training of animals improves them physically and increases their intelligence. It proves also that intelligent grafting and pruning improve vegetation in form, in luxuriance of foliage, in beauty of flowering and in the quality of fruit.

If intelligent employment of natural laws thus accelerates the development of the animal and the plant, how much more of satisfaction and benefit the individual will receive through the same character of self-improvement.

Thus, the general purposes of intelligent Nature may be rapidly promoted by the willing co-operation of individual intelligence. Every effort which refines the physical body, quickens the spiritual faculties, increases knowledge, and uplifts the moral nature, is a distinct step toward self-completion and happiness. By such efforts and such steps Nature guides the individual into alliances and relations and conditions of increasing personal happiness.

To even the most unobservant, it must appear that the individual who is himself refined and learned, who has keen sympathies, noble aspirations, and high moral principles, is the individual who has the greater chances for a healthy, successful and happy human life.

It must be admitted that such a man or such a woman is best equipped to make the true selection which is the basis of self-completion and happiness.

The message of Nature to the individual, when rightly understood, is therefore one of encouragement and hope. To every living soul it says explicitly and directly: "There is a universal law of individual development and fulfillment. There is a natural law of marriage and a natural law of happiness. The universal ideal of love and of individual companionship between man and woman is neither a dream nor a delusion. That perfect ideal is the soul's perception of a natural relation. It is the soul's prophecy of an evolutionary possibility."

