

mally strong physical body with correspondingly strong appetites and passions. This he does at the expense of both of his higher natures.

What is true of physical development is analogously true of spiritual development. A man may subject the physical nature to rigid asceticism. He may render his physical organism entirely passive. He may control the physical appetites and eliminate the physical passions. He may thus develop the spiritual faculties. He may revel in the sights, sounds and beauties of the spiritual plane. He may hold daily communication with "spirits." That very process, however, abnormal in its severity, may weaken the physical body and destroy the physical brain.

What is true of the body and spirit is analogously true of the soul itself. It is possible for the Ego, during earthly life, to concentrate its powers unduly upon the plane of pure intelligence. In this case, we find an individual who entirely neglects the physical activities of life for the pleasure he finds in the activities of pure abstraction and speculation. Such a man becomes the speculative philosopher, or the average metaphysician. He is an intelligence who expends his energies in dealing with mere ideas. To such a man the struggle for nutrition is of little moment. His physical appetites and passions have little influence over his life. Wealth and worldly position are disregarded. The practical duties of life are neglected. Even the æsthetic pleasures fail to touch him. Such a man is as narrow and unequal in his development as the prize fighter or the Yogi.

Still further, the Ego may concentrate all of its energies in any one of the several activities which represent the psychical plane. For it must be understood that the soul, like the body and spirit, has its many distinct powers which are to be used for different purposes.

When we speak of the powers of the body, we refer to the several members and organs, each of which performs a distinct duty and function in physical life. When we speak of the powers of the soul, however, we refer to those distinct activities of in-

telligence which lie above physical and spiritual manifestation. We refer to activities which are intangible to both the physical and spiritual senses. We refer to activities which are comprehensible by intelligence only.

The psychical powers are broadly divided into two classes, one of which we term the purely intellectual. The other we term the purely moral. The first class of activities has to do with the acquirement of knowledge. The other has to do with the exercise of love. The one class embraces the phenomena of reason, memory, comparison, calculation, abstraction and introspection. The other class embraces the phenomena of love, friendship and altruism.

An individual may cultivate or neglect the powers of the soul, just as he may cultivate or neglect the powers of the body or spirit. Everybody knows that a man may cultivate the muscles of one arm and neglect those of the other. He may train one hand to skillful labor, leaving the other unskilled. He may excel as a pedestrian and lack strength in both his arms. A man may cultivate one or more of the physical sensory organs, neglecting the others.

For example, a musician may develop a fine sense of sound and yet be unable to distinguish the primary colors. He may cultivate the sense of taste and neglect that of hearing. The musician, the painter, the epicure, are examples of cultivation in the several senses of hearing, sight and taste.

In the same way the intelligent Ego may develop or neglect its higher powers. A man may give himself to abstraction, meditation and introspection. At the same time he may wholly neglect the activities of love, friendship and altruism. He may acquire knowledge and ignore both morality and justice. On the one hand, he may expend the soul's energies in love, friendship and altruism, wholly neglecting the exercise of reason and the acquirement of knowledge. On the other hand, the soul may pervert its powers into evil ambition, greed, jealousy, envy and hate. In this case we find that character of degeneracy which

is far more deplorable than a diseased physical body or a degenerate physical brain. Here is an example of self-invited moral degeneracy, a sin which Nature pardons but slowly. From this it must be understood that an individual may be as unevenly developed, or as abnormally developed, or as perverted and degenerate in the psychical nature, as he may be in body or spirit.

These are the infinite inequalities of development in each nature of each individual, which give rise to what we know as Individuality and Personality. The individuality of a man is the manifestation of the Ego, the intelligent soul. The word stands for the impression which such an Ego or intelligence makes upon another Ego or intelligence. The personality of a man is the material manifestation of the Ego or soul, as we view it through its physical or spiritual instrument. The word stands for that impression which the external appearance, habits and manners of one individual make upon another individual.

Thus, individuality has to do with the psychical nature only, while personality has to do with the material manifestation of the individual.

True development embraces an equal and steady improvement in all of the members and organs of the physical body, in all of the members and organs of the spiritual body, and in all of the powers and capacities of the soul.

Out of such development, only, does the equilateral triangle rise.

Only by a steady and equal activity in all directions, upon each plane of being does man properly develop his triune nature. He thus attains to that admirable condition of self-poise, physically, spiritually and psychically, which is so readily recognized, but so little understood. Such a man gives us the example of one who is strong, brave, sympathetic, wise, just and merciful.

With this explanation, the reader may be able to measure the task of Nature which aims to so develop every human being.

With this understanding of the relation and offices of the trinity, it must be admitted by men of all religions, philosophies

and sciences, that the average earthly man has not attained to such development. The equilateral triangle is, therefore, the ideal and symbol of what we may become, rather than of what we really are.

Man, as we usually find him, represents every conceivable stage of development except the perfect. He represents every kind of triangle except the equilateral.

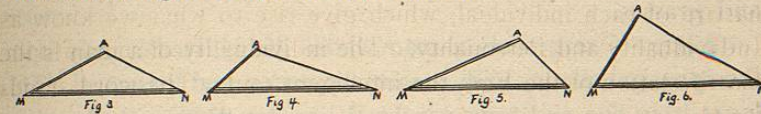


Figure 3 may be said to represent the primitive man, scarcely risen from the purely animal conditions. It represents a man whose life is lived almost entirely upon the physical plane, or in the enjoyment of sensations received through the physical organs of sense. Both the spiritual nature and the soul fall far short of their proper development. There is, however, a certain degree of symmetry in the figure, in that the two higher natures are equally deficient. Such a man possesses neither keen spiritual intuitions nor good intelligence. He has gross ambitions, appetites and passions, which he lives to gratify. Such a figure represents man in the lower grades of civilization.

Figure 4 is but a slight variation upon figure 3. The base line is the same, the strongest of the three. Here, however, the psychical nature, though low in development, is yet stronger than the spiritual. This indicates a certain exercise of the intelligence. Such a man is equally gross with the other, with no finer intuitions but better reasoning powers. He is a man of equally strong appetites and passions, but has a better knowledge of the things of this life. This figure might well represent the average Indian chief who rules in council.

Figure 5 is another slight variation upon figure 3. The difference here, however, consists in the better development upon the spiritual plane. Such an individual will have keener spiritual

intuitions. He or she will be slightly less gross in physical habits, if not in moral perceptions. This person will incline to a love of beauty and adornment, but will exhibit very little intelligence in such tastes and adornments. This figure might well represent the Indian squaw who, though as coarse as her chief, and even less intelligent, yet exhibits a certain degree of æstheticism in her decorative work with skins, beads, feathers, shells and grasses.

Figure 6 represents a man whose life is lived largely upon the physical plane, with strong appetites and passions. This long base line and long psychical line, together with the short spiritual line, indicate a strong intelligence operating upon the physical plane. Such a man about equally divides his life between purely physical and purely intellectual enjoyments and occupations. He prides himself upon his rationality. His ambitions and aspirations are mainly intellectual, in spite of his strong physical proclivities. In this man the spiritual organism is overshadowed by the physical, and he receives few intuitions of the spiritual world. He is, therefore, more naturally a physical materialist, or an agnostic. Robert G. Ingersoll fairly represents this type.

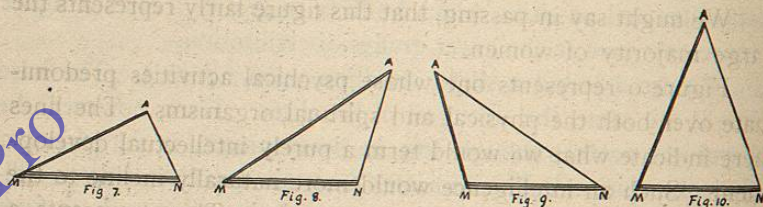


Figure 7 is the direct opposite of the preceding figure as to the lines representing the two higher natures. It has, however, the same heavy base line. This figure represents a person with a spiritual organism unusually sensitive. The shortness of the psychical line and the direction of the spiritual, indicate a rather low grade of intelligence and of moral perception. The tendencies of such a person are mainly physical. While he has luxurious tastes and

desires, his appetites and passions largely govern him. His intuitions being strong, he is continually admonished to higher things. The intelligence and the moral forces being weak, he is unable to rise above his physical desires. Such a man we know as well meaning, but weak, sensual and foolish. Such men do not acquire enough fame, except by accident, to be cited as examples. George IV, of England, is the best illustration that occurs to the writer.

It has been said that "Hell is paved with good intentions." If this be true, it is apparent that this type of man has contributed a large share of that paving.

Here is a figure (Fig. 8) which represents an individual with only a medium physical organism, an average psychical development, but strong and sensitive spiritual organism. This represents a person who is guided by the impulses and emotions, rather than by the rational judgments. He is æsthetic in his nature, a lover of the arts, though lacking the intellectual development necessary to become the artist. Such men as this often become religious evangelists, but never philosophers or skeptics. The great evangelists are generally fitting representatives of this type of man.

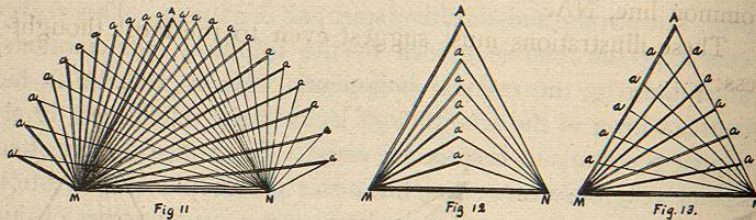
We might say in passing, that this figure fairly represents the large majority of women.

Figure 9 represents one whose psychical activities predominate over both the physical and spiritual organisms. The lines here indicate what we would term a purely intellectual development. Such an intelligence would more naturally incline to the professions of science, law or philosophy. This represents a mind too strong for its environment. This is the type of man who often dies from the results of over mental work.

Figure 10 represents a rare, yet abnormal, type of development. Such an individual has a very frail physical body and weak physical powers. He is, however, highly developed in both the psychical and spiritual nature. Such a man has strong spiritual intuitions, checked and governed by a fine intelligence. His

impulses never control him. He invariably consults reason. Such development indicates superior moral perceptions and a keen sense of justice. There is, however, little physical strength, consequently the physical appetites and passions are below normal. Such men are naturally students, philosophers and religious teachers. Emerson and Whittier fittingly represent this type.

The foregoing ten figures represent but ten distinct types. Ranging between these, however, are countless variations from the normal or perfectly balanced type. These countless variations might be represented by an equal number of triangles, varying only in the degree of unequal development.



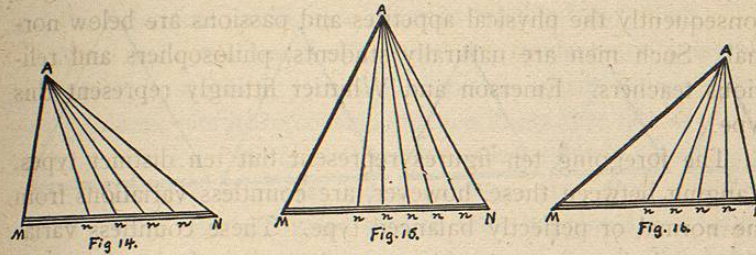
For illustration, figure 11 shows that with the same base line, there may be almost countless variations in triangles whose upper angles, a, a, a , etc., fall outside of the equilateral triangle, MAN .

Figure 12 shows another series of variations with the same base line. This suggests the countless triangles which may be built on the same base line, each triangle having two equal sides and two equal angles, and the apex of each triangle falling within the equilateral triangle.

Figure 13 shows still another series of variations with the same base line.

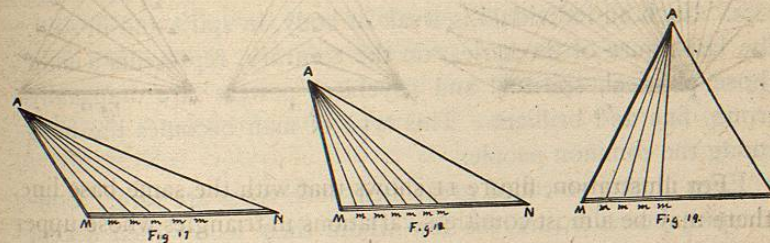
From the few illustrations given here, it must be seen that the variations in the triangle are practically infinite in number. Nor can the student fail to see how truly they represent man as we know him.

The figures from 14 to 16 are triangles showing the variations which may occur where the line MA is common to all.



The figures from 17 to 19 represent triangles which have the common line, NA .

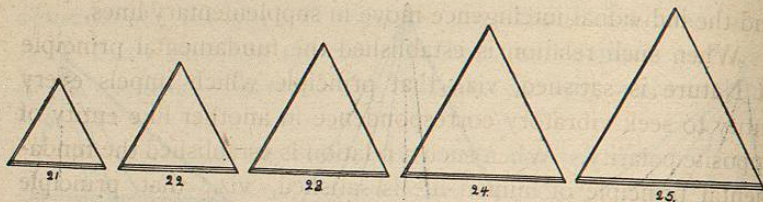
These illustrations must suggest even to the most thoughtless:



- (1) The infinite variations of individual character.
- (2) The difficulties of reaching a perfect balance between the triune natures of the individual.

Science, it must be understood, does not designate a perfectly balanced man, as a perfect man. It does not even define him as a Completed Individual. It must be remembered that the normal balance of the three natures may occur in an individual of very low general development. That is to say, a man may represent any sized equilateral triangle.

For illustration, see the figures 21 to 25 inclusive. Each figure of this series is an equilateral triangle with lines similarly



shaded. Each represents a man normally developed. Each, however, represents a different degree of development, or what we might define as a different degree of maturity. Each differs from the other in stature and power of body, spirit and soul. The first figure of the series indicates what we naturally designate as an under-sized individual, but one who is worthy as far as he goes. Such an individual is weak in body, in spirit and in soul. The last figure of the series, on the contrary, represents a man whose physical, spiritual and psychical powers are unusually strong, fine and brilliant. This type of man becomes the hero among the common people.

Even among so-called great men, such types are rare. Conspicuous, however, are the few whom their fellow men accept as standards of manly development. Among these few we may name our own greatest of men, Abraham Lincoln, and England's "Grand old Man," Mr. Gladstone.

Such as these meet the requirements of physical proportion and strength, of spiritual intuition, of rational judgment and of moral sensibility.

The fact that there are any such as these proves the possibilities in human nature. It suggests also the mighty undertaking of Nature which aims at even a higher development of these harmoniously balanced individuals.

The task of Nature in bringing the individual into a unity of the trinity, is a gigantic one. The far greater task, however, is to

establish a perfect vibratory relation between the triune natures of two individuals of opposite polarity.

This is an achievement toward which the Great Intelligence and the individual intelligence move in supplementary lines.

When such relation is established the fundamental principle in Nature is satisfied, viz., that principle which impels every entity to seek vibratory correspondence in another like entity of opposite polarity. When such a relation is established the fundamental principle of human life is satisfied, viz., that principle which impels one intelligent soul to seek happiness in another like soul of opposite polarity.

In this achievement lies the Completion of the Individual.

Thus, the struggle for completion, even to the end, is conducted by universal intelligence through mathematical necessities, and by the individual intelligence because of ethical necessities.

It has already been shown that the human family, in its individual inequalities and abnormalities, represents an infinity of diversity. It must now be recalled that this infinity of diversity is sharply divided into masculine and feminine. It must be remembered that Nature is forever seeking to establish vibratory correspondence or equilibrium of forces between these masculine and feminine halves of humanity. By keeping Nature's purpose (which is equilibrium of forces), and the purpose of the individual (which is happiness), clearly in mind, it may be better conceived why evolution is a process requiring unmeasured time. It will be more easily understood why the individual so often fails to achieve his purposes. It will be better understood why true marriage is so rarely accomplished during this earthly life.

For the purpose of illustrating the mathematics of marriage, we must revert to the symbol previously used to represent the triune nature of man, viz., the equilateral triangle.

All that has been illustrated or said concerning the individual triangle has been with reference to the subject in hand. The present purpose is more especially a consideration of the relation

of two triangles to each other. No such explanation were possible except the student has a clear conception of the triune nature of the individual who is seeking a perfect relation with another individual having a triune nature.

To avoid confusion, however, the masculine and feminine symbols must differ in outline. For this reason the shaded triangle will be employed to represent man, while the dotted triangle will be used to represent woman.

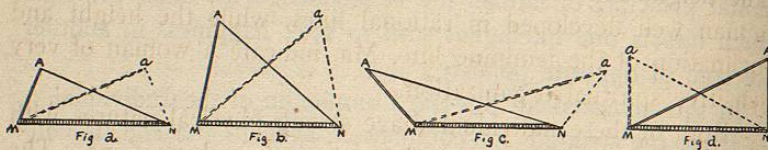


Figure (a) of the present series represents two unequal triangles having in common only the base line. As already explained, the triangle, MAN, represents man, while the triangle MaN represents woman. By referring back to figures 3 and 4 there will be no difficulty in reading the marriage relationship illustrated in figure (a). Here are represented two people of equally low general development. Their one line of correspondence or sympathy, is the physical. The man has a somewhat better psychical development, while the woman is the more sensitive upon the spiritual side. This means that while these two are equally gross as to the physical life, the man has the better rational intelligence, while the woman has the keener spiritual intuitions. Except in physical life, however, they have no sympathies. Such persons have little aspiration above the physical. Such a marriage appears to be purely animal. It is indeed, mainly a marriage of physical passions, appetites and instincts. This, perhaps, represents the commonest type of mismatching among people of low development and strong physical natures. Such persons continually mistake these physical correspondences and sympathies for love. They are misled into unions which scarcely suggest the true relation of marriage.

In figure (b) is represented another very common type of mismatching. The only difference between this and figure (a) is the superior development which obtains in the two higher natures of each. While both are pushing the lines of their lives upward, they are not the same lines. The individual relationship is not improved. In fact, it indicates greater possibilities for discord and unhappiness. Both of these people have aspirations far above the physical. They have not, however, the same aspirations. The height and inclination of the masculine line, NA, indicate a man well developed in rational lines, while the height and inclination of the feminine line, Ma, indicate a woman of very sensitive spiritual organization.

Both of these individuals have strong physical natures with correspondingly strong physical appetites and passions. The physical, then, is the one line of coincidence. This physical correspondence, however, yields nothing but temporary satisfaction to people thus developed in the higher natures. Each has risen to higher demands and higher necessities than the physical. Unfortunately they are not the same demands and necessities.

The order of masculine intelligence here represented would incline the man to the pursuit of practical knowledge, such as the study of law, medicine and the sciences. The order of feminine intelligence here represented would incline the woman to that which is artistic and æsthetic. She would occupy her intelligence, mainly, with matters of luxury and comfort, and with ideas of beauty in dress, decoration, etc.

The man would pride himself on his "rationalism" and good sense. He would have few spiritual intuitions himself, nor patience with those who had. The woman, on the contrary, would live in her impulses and emotions and trust to her "impressions" for guidance.

While these people are well mated physically, they are far less companionable than a man and woman of lower development who look entirely to physical gratifications for their pleasures. The man would crave companionship in his intellectual life and