

aspirations. He would need a sympathetic coworker in the acquirement and use of practical knowledge. The woman, on the other hand, would crave companionship in her higher æsthetic life. She would need a sympathetic soul to share her emotions, impulses and impressions. She requires appreciation for her endeavors to beautify the home, to adorn herself, and to make a figure in society.

For such a pair there is nothing in marriage but perpetual misunderstanding and irritation and disappointment. To such a man this woman would appear as irrational, sentimental and shallow. To such a woman this man would appear as cold, unsympathetic and narrow.

Both may be honest, but neither can be happy in a relation which furnishes but one line of coincidence.

Figure (c) represents a curiously assorted couple, harmonious however, only on the physical plane. The man here represented shows an unusual psychological development—in the wrong direction. Here is a good intelligence prostituted to base uses. It runs parallel with the earth, rather than in an ascending line. This indicates a mind occupied with selfish ambition and with sordid gain. This figure would well represent the money-getter, the great financier who makes his millions in total disregard of honesty, of justice and of common humanity. Such a man may have little education. He is without natural refinement. He is, nevertheless, hard-headed, practical, capable, and a power in the business world. This is the type of man who boasts of being "self-made." This is, indeed, a fact which he mistakenly fancies is to his credit.

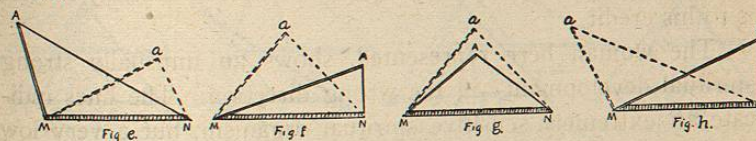
The woman here represented, shows an unusually strong spiritual development—in the wrong direction. The lines indicate an extremely sensitive spiritual organism, but a very low grade of intelligence. Such a woman, if wholly uneducated, would be superstitious as well as cunning. She would be given to a consideration of signs, omens, presentiments, etc. Such a woman, if educated, is naturally religious, but her religion is as

narrow as the figure which represents her. Such religion would mean faith without reason, and piety without principle. Such a person would make a good nun or a good church woman without being able to give one reason for her vocation. Such a woman is impressional, sensitive and unreasonable. Her "religion" is merely an expression of keen spiritual intuitions. It is not a rule of life, based upon rational conceptions of life.

Such a man and such a woman are, in fact, perverted from the normal balance. Their development, as indicated by the lines, is in the wrong direction. While such a woman would easily become the religious bigot, the man would just as naturally be a materialist of the most radical type. In matters pertaining to physical life and to material gain, they would find common ground. When it came, however, to matters of "opinion" and to matters of "faith," there would be perpetual and irreconcilable differences.

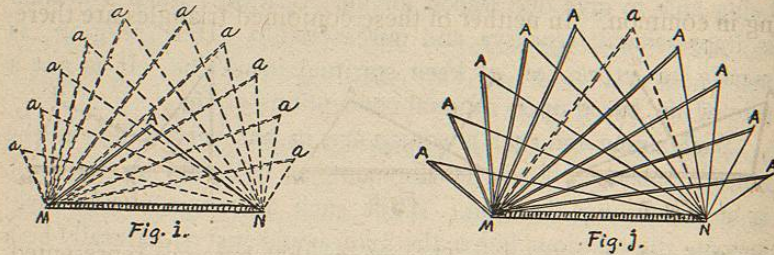
Who of us, if we jog our memories, but can recall some couple who fairly approach this type? It is unfortunately, a very common type of matrimonial failure.

Figure (d) represents still another type of mismating. In this case it is the man who possesses the more refined spiritual organism. It is the woman who has the higher and better grade of intelligence. Here, as in the other illustrations, the physical side of the union is harmonious, but with those already given as types from which to study relations, the reader will have no difficulty in interpreting this and other double triangles, without suggestion from the writer.



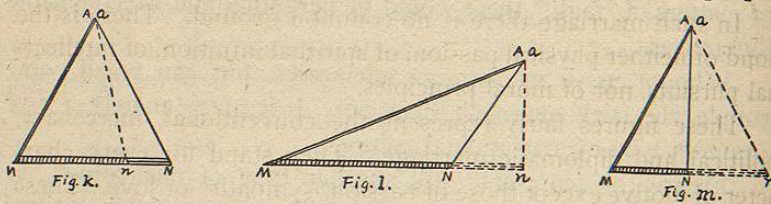
Figures (e), (f), (g) and (h) represent other marriages, or rather partnerships between men and women, where the correspondence is on the physical plane alone.

Figures (i) and (j) are drawn to illustrate the countless variations which may occur with any given form of triangle. Figure (i) is a masculine triangle, suggesting his possibilities in the

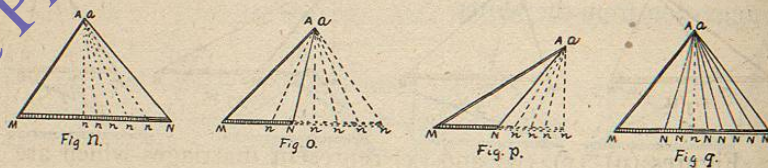


selection of a mate. Figure (j) is a feminine triangle, suggesting the possible mistakes in the same selection.

Figures (k), (l) and (m) illustrate mismatings between people

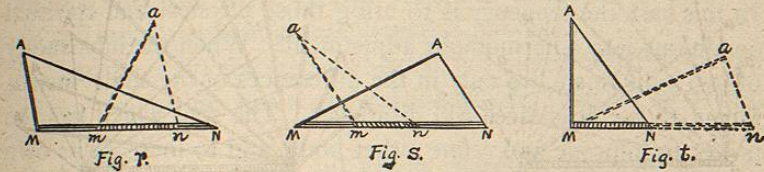


who are harmonious upon the spiritual plane only. Neither the physical nor the psychical lines coincide. As a result, the bond of union here is in the realm of spiritual intuition, of artistic powers, and æsthetic tastes. Such a pair must look for their happiness through mutual sympathies upon the spiritual plane.



Figures (n), (o), (p) and (q) suggest the variations which might occur in a mating where the spiritual natures alone coincide.

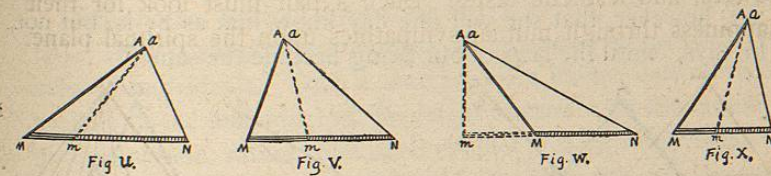
Figures (r), (s) and (t) illustrate the most unfortunate, and at the same time, a very large class of marriages. Here are represented the unions of men and women who have absolutely nothing in common. In neither of these conjoined triangles are there



two lines which coincide. This means that here are represented legal partnerships having none of the elements of natural union. It means relationships without correspondence or sympathy in any one department of being, physical, spiritual or psychical.

In such marriage there is no common ground. There is the bond of neither physical passion, of spiritual intuition, of intellectual pursuits, nor of moral principles.

These figures fairly represent the conventional, mercenary, political and diplomatic marriage. They stand for every character of motive except those of passion, sympathy or love. These are invariably unhappy marriages, without hope of adjustment. In such marriage universal intelligence teaches individual intelligence the error of his way through the discords and disappointments evoked by his own acts.



Figures (u), (v), (w) and (x) represent marriages which are perfect upon the psychical plane alone. This, however, is a relation in which there is hope of final adjustment.

Given, a man and a woman in whose highest natures the perfect harmonic obtains, and you have a relation in which there

is a basis of development. Such a pair are naturally and indissolubly bound. There may be differences in the degrees of refinement and vibratory action of both their bodies and spirits. They may be unequal in both physical and spiritual development. In this case the tendency is to bring those physical and spiritual conditions into a harmonious adjustment. When the inharmony of two individuals lies only in the differences of the souls' instruments, those differences will disappear. The soul which has the power to improve and refine either body, and to increase its own activities in this or that direction, can effect any change desired. When once the soul has recognized its perfect mate, it has then the inspiration and therefore the power to work through all conditions which constitute a barrier.

This law of Nature is referred to by Bulwer in his masterpiece, "Zanoni."

Zanoni, the Master, discovers his own in a simple, child-like woman, a gifted artist, but a creature of impulse and intuition, not one of learning and judgment. While she adores the man, Zanoni, her superstitious mind is awed and terrified by the wisdom of a Master. She, the bigoted child of the church, saw only sorcery in his great psychic powers, while he was exerting those same powers to save her from disease and from death. When at last her childish fears have brought him to the guillotine, Zanoni vaguely refers to this difference in their conditions. He assures her, however, that she will one day know him as he is, but not, he says, "until the laws of our being become the same."

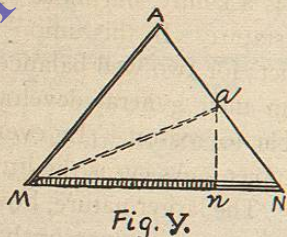


Fig. Y.

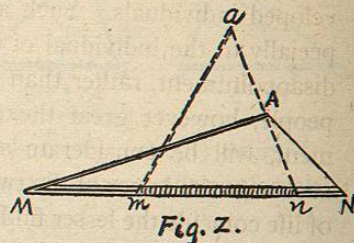


Fig. Z.

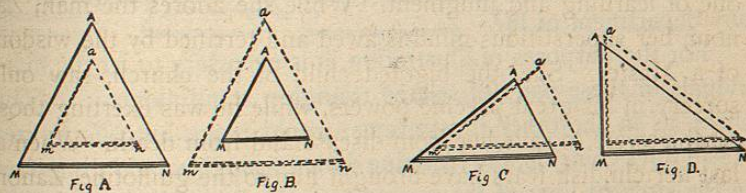
Figures (y) and (z) represent yet another type of discordant marriage. Thus far the figures have represented individuals of

an average general development. This is the rule the world over, that people of the same race, nation and social class, intermarry.

It will be observed that all the previous figures represent mismatings of people who have attained to the same general level in life. Other and more radical violations of the law may occur. A still more deplorable misalliance is possible.

In figures (y) and (z) is indicated, not merely inharmony upon each plane of life, but a general inharmony in point of average development.

For example, figure (y) might represent the marriage of a highly developed Caucasian to a middle class Chinese woman; while figure (z) might represent the marriage of a delicate, educated, cultured, white woman to an Indian of the plains. Such a relation as this means degeneracy to the more highly developed of the pair. It is an unnatural relation for the less developed. It is a misery to the one and stupid dissatisfaction to the other. This is a crime against Nature which Nature but slowly condones.



Still another form of mismating is revealed in figures (A) and (B). Here is simply disproportion as between two normally developed individuals. Such a marriage is a failure, but more especially to the individual of the larger stature. In this union is disappointment, rather than open conflict; for two well balanced people, however great the difference in their general development, will be considerate and amenable to reason. In every such case the lesser of the two is the happier. As far as the lines of life coincide the lesser finds response. The larger nature, however, lives alone. For him or for her there is no companionship. The lesser never has enclosed and never can enclose the greater,

whether the proposition involves two geometric triangles or two human beings.

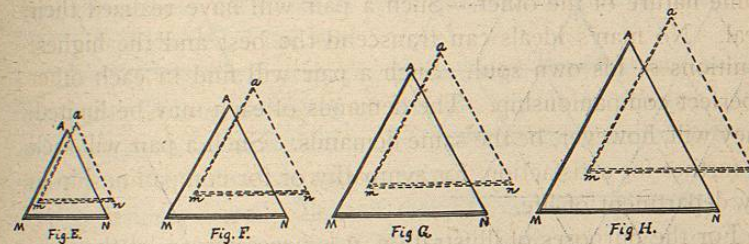
True marriage may occur between two individuals of any degree or character of development. This fact is illustrated in figures (C) and (D). Here we find true marriage, that is, union which fulfills the natural law of marriage. These figures, however, do not represent the highest possibilities in marriage. They do not represent, either in form or stature or effects or influence, what marriage may mean to the individual and to the world. Marriage, as here represented, is, nevertheless, a true relation, physically, spiritually and psychically. It is a true relation in that the individual natures of the one find perfect response in the triune nature of the other. Such a pair will have realized their ideal. No man's ideals can transcend the best and the highest intuitions of his own soul. Such a pair will find in each other a perfect companionship. The demands of each may be limited. They will, however, be the same demands. Such a pair will seek no further for satisfaction, for sympathy or for companionship in any department of life.

For the purposes of illustration, it is necessary to let the individuals in these pairs of related triangles, stand alone. To join them, as in the other illustrations, would make but one figure. As all lines coincide, the feminine dotted triangle would disappear in the straight lines of the masculine symbol. This, by the way, is another suggestion as to what occurs in true marriage. We would then have but a single figure which is the proper symbol of true marriage.

There now remains but one general type of marriage for illustration. This is the rarest in human society. This is the ideal toward which all marriage systems are naturally, though slowly, tending.

Figures (E), (F), (G) and (H) represent the perfect unions of two individuals. Each figure represents the union of two individuals who are harmoniously balanced in every nature, physical, spiritual and psychical. While all of these figures represent

perfect union they represent unions of different value. Here is not merely the union of two harmonious beings, but several harmonious unions of different grades. While each pair represents a perfect individual relation and an individual completion, the several pairs do not by any means represent the same quality of companionship. They do not represent the same physical, spiritual or psychical strength and stature. They do not represent the same degree of energy, nor of power, nor of influence. They do not represent the same measure of learning, nor the same capacity for loving. They do not represent the same degree of happiness to the individual soul, nor the same degree of benefit to the world at large.



This chapter is not properly closed without one other suggestion. That suggestion must be very brief, however, for it touches a very large question outside of the limits of this work.

The reader may ask, How is society to be benefited by this individually perfect marriage, and by the happiness of one man and one woman?

For answer, he is referred once more to Nature, which accomplishes the evolution of man only through individuals.

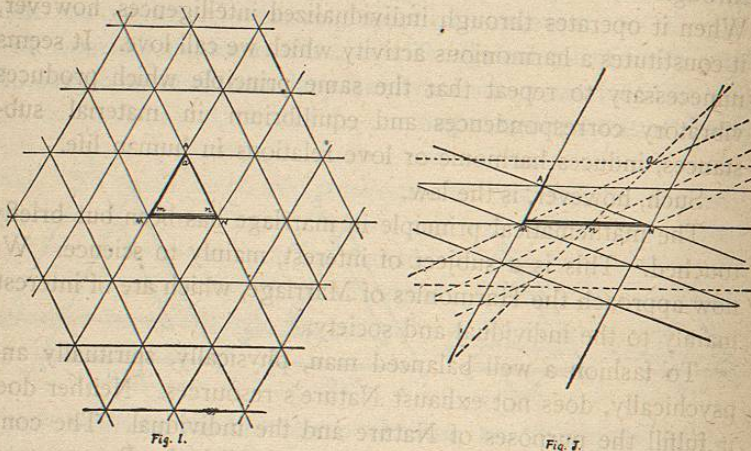
The law of heredity is as inexorable as the law of motion and number. Figures (I) and (J) are given as mere suggestions, as to the effects of true and false marriage, upon the child, the family and society.

Figure (I) represents the perfect marriage relation and its mathematical results.

Figure (J) represents the unnatural and inharmonious marriage relation and its mathematical results.

It will be observed that all of the triangles which radiate from the perfect equilateral triangle, as a center, are also equilateral triangles, and that their combination presents a perfect composite figure.

In figure (J) the radiating triangles, with their unequal sides and unequal angles, also illustrate the laws of heredity. They



suggest the inharmony of family and society, which necessarily result from an imperfect center. This figure, however, is a very fair illustration of our present stage of marital, family and social development.

Thus it is that every man and every woman becomes a factor in the world for social order or for social chaos, as he or she fulfills or fails to fulfill the law of True Marriage.

#### THE HARMONICS.

Universal intelligence governs the mathematics of marriage.

Individual intelligence governs the Harmonics of Marriage, and enjoys the music, or suffers from the discords which marriage itself produces.

It has already been shown how universal intelligence seeks to complete the individual upon the purely mathematical principle of vibratory correspondences. It is now to be shown how the individual intelligence completes himself through purely harmonic relations with another individual.

From all that has been said of the fundamental principle of affinity, it must be understood that when this principle operates through material substance, it means merely vibration of matter. When it operates through individualized intelligences, however, it constitutes a harmonious activity which we call love. It seems unnecessary to repeat that the same principle which produces vibratory correspondences and equilibrium in material substances, induces harmonic or love relations in human life.

Such, however, is the law.

The mathematical principle in marriage has been but briefly touched. This is a subject of interest, mainly to science. We now approach the Harmonics of Marriage, which are of interest, mainly to the individual and society.

To fashion a well balanced man, physically, spiritually and psychically, does not exhaust Nature's resources. Neither does it fulfill the purposes of Nature and the individual. The completion of the individual is not yet accomplished. By a unity of the trinity are established only what science defines as "primary" harmonics, viz., an interior harmony of body, spirit and soul. This is the state or condition of individual poise and power. It is not necessarily a state of completion or happiness. This, however, is the state of being which enables the individual to more easily arrive at the next higher range of harmonics. That next higher range is defined as "secondary" harmonics. It refers to harmonics set up by exterior conditions, viz., by and through perfect vibratory correspondences with another individual of opposite polarity.

Natural Science is, therefore, right when it declares that love is the highest activity of the soul, and that rational happiness is its highest attainment. If the reader doubt this, let him review

history. Let him study the activities of men and the love relations of life. Let him consult his own soul, analyzing his own highest aspirations and ideals. Let him discover the main-spring of his own life. If it be not love and loving, he must confess that he falls below his own ideal.

This present work is no more than an attempt to suggest the love principle in Nature. To actually show the power of this principle in human development, would be an endless task. The simple record of human development, without the aid of either science or philosophy, is enough to convince the intelligence that love is the most potent energy in human affairs.

The scientific skeptic is right when he points to the havoc created by "that physical passion miscalled love." He must admit, however, if fair and impartial, that the heroism and faith and endurance of love are the forces which yield to neither time, distance, nor circumstance. If honest with himself, he will confess that love for some one other than himself is the inspiration of his own life and efforts.

The writer is aware that this position contravenes physical science, as well as the theories of certain learned pessimists and degenerates. Physical science, engrossed with the physical vestiges of descent, overlooks the equally patent facts of intellectual and moral ascent. A science, however, which fixes its limitations at the physical, must be prepared to see intelligence turning elsewhere for explanation of that which is not physical. Philosophy which reads man through deformity, disease and degeneracy, must be prepared to find man seeking elsewhere for explanation of that universal impetus toward health, intelligence, morality and love, which we name "evolution."

We are told by men who study the human affections and human intelligence through the digestive organs and through disease and abnormalities, that sex is a physical device for reproduction, that love is essentially lust, and that happiness is a delusion. To such as these we are indebted for statements to the

effect that the love relations of men and women are responsible for all of the strife, jealousy and unrest of society.

The eternal principle of harmonics refutes such deductions.

Nature, history and experience show, instead, that all of the discord, jealousy and crime associated with sex, are due, not to love, but to the absence of love.

What these scholars really mean is that the struggle for happiness among the undeveloped and ignorant is a process involving unmeasured strife and discord. They mean, in reality, that the effort to achieve the soul's happiness through the physical passions, has been a prolific source of folly, sorrow and crime.

To debased passion which is preëminently selfish, and not to love which is absolutely unselfish, must be referred all of the strife and discord which mark the evolution of sex. Misplaced affection may leave a temporary sorrow in the soul. Unwisdom in love relations may entail embarrassment. Separation from the beloved may mean loneliness; but never yet, in the affairs of men, did love evoke unhappiness or commit a crime. Ungoverned passion and blind jealousies have made havoc in human affairs. Love, however, from the beginning, has never been anything but love; and "love suffereth long and is kind."

The attempt to define love, except as the highest activity of the soul, would amount to an absurdity. We cannot go behind the word itself. There are no synonyms for the word love. There are no other words which would convey any clearer understanding as to the activity itself. Each individual must measure the meaning and value of "love" by his own observations, his own experiences, or his own ideals.

There is, however, one correction or explanation in this connection, that seems necessary. True philosophy clearly distinguishes between "love" and "altruism." These words must always be used with a distinction as to meaning and value. The interchangeable use of these words is unscientific, and therefore erroneous and misleading. Love is not altruism, nor is altruism love. Love and altruism may or may not exist in the same