

combined in a single instrument with a performer who could properly operate them all.

Thus, man, even when we consider him alone, represents infinite harmonic possibilities.

Let the human mind run on, however, until it is weary with contemplation of the infinite sweetness, grandeur and power of harmonics inexpressible, and it has only touched upon the border-land of those realities which flow from a perfect union of man and woman in the highest conception of true marriage.

Here, every string of human life in its three-fold orchestration, finds its responsive harmonic in another life.

We must now consider another phase of musical sound which involves a principle of great importance to science, as well as to the true philosophy of individual life based upon science.

It has been shown that musical sounds are the result of vibratory activity. Harmony in music is based upon the relations between musical sounds. Harmony, therefore, must also be traced back to the same vibratory activity which produces musical sound. Harmony, however, produces a sensation through the ear of the listener which is very agreeable and pleasurable. The pleasure we receive from musical harmonics must, therefore, depend upon the same vibratory activity which produces the musical sounds.

When viewed in their scientific aspect, therefore, musical sounds, musical harmonics, and all the pleasures and joys of the soul's response to music, are but Nature's expression of an intense vibratory activity.

Whoever has experienced the deep delight of listening to the symphonic harmonies of a grand orchestra under the direction of a master of music, will better understand and appreciate the principle it is here designed to make clear.

Picture the scene as it appears to the eye from the auditorium of a large theater. The orchestra is upon the stage. Count its members. There are one hundred different performers. They are playing upon as many different instruments. Each man's

mind and energies are bent upon performing his particular part as it is written upon the score in front of him. He does not know what his neighbor is doing except as he catches the sound of his instrument. Watch him closely. You will see that he is all alive with an intense activity. He is working as if his life were at stake. Now look at his neighbor and you will see the same evidences of intense individual activity. Now take in at a glance the entire orchestra as it is in the midst of a most difficult presto, crescendo movement, approaching a final and brilliant climax. Every member, from the first violinist down to the drummer, is exercising all of his energies to properly execute his particular score. Even the impresario, the master of music, is beating the air with his baton as if he were endeavoring to annihilate a band of invisible demons.

The picture is one of the most intense energy and activity. It is one of individual activity. It is one of general activity. It is one of combined activity. But what are the results? Musical harmonies and pleasurable sensations.

Thus, it is observed that musical harmony is not a static condition. It is the result of the most intense activity.

So it is in the love relations of man and woman. Love is not a static condition. It is the highest activity of the soul. It sets in motion every instrument and every member of the triple orchestra of man's three-fold nature. It finds its response in the harmonic activities of the triple orchestra of the triune nature of woman. What are the results? The harmonics of life, the happiness of perfect love.

Thus, science observes, investigates and demonstrates the harmonics of marriage as it does the harmonics of music. The man of average intelligence is able to comprehend that music represents the principle of vibratory correspondence in operation. It requires, however, a higher order of intelligence to comprehend, much less to demonstrate, that love is the same principle in operation.

Such, however, is the law.

With this understanding of the principle and processes involved in the harmonics of love, it may sound paradoxical to say that love is a state of rest.

Literally, the activities of love are the farthest removed of all activities from a state of rest or inertia. In a purely ethical sense, however, the harmonics of that activity induce a condition of mind which is termed by the poets as rest. The word "rest," in this connection, therefore, really stands for that perfect equilibrium and harmony of activities which obtain in a reciprocal love relation. It represents that condition where all activities of all the elements in a man and woman constitute a perfect harmonic.

Thus, the "rest" which love confers upon the soul represents, in reality, a state of the most intense activity. It is, in fact, a tremendous increase of energy and accomplishment in every department of being. That increase of activity is, however, so free from friction and so reinforced by a mutual response as to produce upon the intelligent soul only the sense of relaxation, freedom and rest.

That "divine unrest," of which the poets sing, is simply the absence of the true harmonic relations in life. The charm of fine music is the sense of relaxation and rest which follows upon its perfect harmonies. Music is the refuge of tired souls. It rests body, spirit and soul from the friction of daily living.

In countless lives music is the only substitute for love. How many lonely men and women are there who, deprived of love, seek natural and needed rest in the harmonies of sound? Indeed, music is the natural consolation of lonely, loveless lives.

Music and love correspond in their general effects. Both musical harmonies and the harmonies of mutual love produce upon intelligence, under various conditions, a sense of exhilaration, of recreation, of relaxation and rest. But these are only the general effects. Both music and love have infinite moods and variations, with infinite shadings in effects. Those moods and variations, however, must represent the natural law of har-

mony. The standards of music and the standards of love are as fixed and immutable as the law of motion and number which governs both activities.

Chinese music is but another expression of the perversions in Chinese character. It is not music. It is discord. It is simply noise which contravenes every principle of harmony. To instruct that nation in natural harmony of sound alone would tend to establish therein a normal marriage system. Neither a man nor a nation that delights in discord can appreciate the natural harmonies of love.

Neither music nor love is the result of arbitrary arrangement. They are not creatures of man-made customs and laws. Neither are they illusions nor habits of thought. On the contrary, they are definite activities governed by universal principles. They are verities in exactly the same sense that electro-magnetism and the vito-chemical life element are verities.

Thus, it is seen that the harmonics of marriage depend upon conformity to the eternal principle of affinity. Such marriage, therefore, simply represents that state or condition wherein all of the physical, spiritual and psychical activities of two human beings constitute a perfect harmonic as to pitch, volume and quality.

THE ETHICS.

The general intelligence of Nature seeks equalization of forces through vibratory correspondences and completion of individuals.

The intelligent soul seeks its own equalization or happiness through harmonic relations with other individuals.

Thus, the law of motion and number has a general, material, mathematical design; while the intelligent soul has a particular, individual, ethical motive and purpose in view.

The ethical purposes of an intelligent soul are far removed from a mere matter of vibratory action.

When a great orchestra enters upon the rendition of a sym-

phonic poem it has an object in view which is distinctly apart from agitating the atmosphere. Nobody would say that these musicians had come for the purpose of setting up vibrations of the atmosphere. We must acknowledge, however, that this is exactly what they do, and all that they do, in a purely physical sense. Nobody would say that the intent of that audience centered in the law of vibration. We must admit, however, that this is the literal fact.

What, then, occasions this meeting between orchestra and audience? It is clearly not a question of interest in vibratory law. It is not to learn how music is produced. It has, in fact, nothing to do with the science of music. The motive of a great concert is very far removed from the mere matter of vibrations of the atmosphere, or from the relation of sound waves to each other.

That which inspires the musician and attracts the audience is simply and solely a matter of effects.

The object which the musician has always in mind is the effect he is producing. His object is to set up sound waves of such pitch, volume and quality, so related to each other as to delight his audience. The audience, on the other hand, is sitting in a perfectly receptive mood, with the single motive and intent of being delighted.

In its final analysis, then, the meaning and value of sound waves are the sensations and impressions which they produce upon listening intelligence.

To expect that the lover should keep this vibratory principle continually in mind, would be like insisting that an epicure should consider the processes of alimentation whenever he sat at a dainty feast. It will be admitted, however, that a scientific knowledge of the processes of digestion would tend to prevent gluttony, as well as enable the gastronome to cater to a refined taste without disquieting consequences.

The lover seeks his beloved with the same intent that moves the audience to seek the musician. What the lover desires, and

all that he desires, are the ethical effects of love; those exhilarating and inspiring sensations, impressions and emotions which he is to share with another. He cares nothing, generally knows nothing of the vibratory principle which governs the impulses, passions and affections which he experiences. He has no knowledge of the vibratory conditions which loving induces. He has no remote idea that by the very act of loving he changes the vibratory conditions of both his physical and spiritual organisms. The lover, first and last, is seeking his own Happiness, which is bound up in the Happiness of one other human being.

It is not until a philosopher becomes the lover that the lover concerns himself with the science of love.

So the average man everywhere is individually concerned with the effects of love instead of its mathematical processes. The object of intelligence is universally its own ethical content. Intelligence investigates the mathematics only as a final means to its desired ethical ends.

Where, and under what conditions, or in what relations, shall I as an individual, find content, peace and Happiness?

War, art, science, law, literature, religion, philanthropy and "society" represent activities in which individual intelligence is attempting the solution of this question. The important consideration in this instance, is whether the lover, after all, is not the wisest of all experimenters.

This philosophy of individual life accepts the perfect marriage relation as the necessary condition of individual Happiness, an essential experience in the development of individual character, and in the normal progress of the soul. This position, it will be observed, maintains happiness as the normal state or condition of the soul, and unhappiness as a departure from that state.

If the normality of Happiness be doubted let the reader study mankind and himself.

What principle in Nature is it that impels an individual to conceal his unhappiness from the world as if it were a deformity or a disease?

Unhappiness is as clearly an abnormal condition as are physical deformity and mental aberration. The commonest facts of daily life prove that there is a normal ideal of the soul as well as of the body, that there is a normal standard of psychical intelligence, harmony and Happiness, just as there is one of physical strength, courage, health and beauty.

The failure to attain this ethical ideal is a deeper humiliation to pride than failure to reach the physical standard. If this were not the case of Nature how shall we explain the fact that the unhappy, like the deformed, diseased and criminal, shrink from critical observation and employ every art and artifice to conceal their misfortune?

Without conscious reasoning the soul perceives its natural right to happiness. This knowledge comes first by intuition and next by independent reason. To be physically perfect, mentally strong and ethically happy is the normal ideal towards which humanity moves. There is another common but significant fact which bears out this deduction as to the normality of Happiness and its dependence upon the love relations. If we measure the value of a thing by the sorrow its loss occasions then love is surely the "greatest thing in the world." There is no loss that compares to the loss of the beloved one. There is no unhappiness like that of disappointed love. There is no form of poverty that an individual so skillfully conceals or so reluctantly confesses as the poverty of a loveless life. A man will admit financial straits or physical disease, he will confess his ignorance and thwarted ambitions. He will not, however, if he have natural pride, confess that he has lost the object of his love. Under such affliction he shrinks from pity as he does from scorn. He has but one desire, to hide his poverty, and to deceive his friends as to the state of his soul.

To hide this misfortune and poverty in the higher nature, men and women daily and hourly live lives of deception. Who can estimate the number of unhappy marriages deliberately en-

tered upon by men and women for the sole purpose of concealing previous disappointments?

The mere sight of a disappointed and of a successful lover is a lesson in the law. The one arouses almost the same sense of pity and commiseration that we feel in the presence of physical deformity and disease. The other instantly gains our sympathy. We pass him smiling involuntarily, reflecting back his joyousness. If the disappointed lover but drop his mask for a moment he excites either ridicule or pity. He is a social failure, a depressing object to his friends and a burden to himself.

But all the world loves a lover. It loves him for his radiance. He represents to the soul, ethically speaking, what physical perfection and beauty do to the eye. The world loves a lover because, for the moment, he is the visible, living ideal of every other soul. He is our own desire tangibly realized in the flesh. Even the skeptic and cynic, decrying love as lust and happiness as delusion, envy that ecstasy which lifts the lover above the plodding men of earth.

Even the onlooker realizes that the lover lives in a world of his own. The unloved and unloving are always keenly conscious of the vast gulf which rolls between their own estate and his.

If the mere sight of the lover so clearly suggests his separateness from other men, what is that experience to the lover himself? He who has realized the transforming power of a perfect love already occupies a new heaven and a new earth. To him all things have been changed in the twinkling of an eye. Even the face of inanimate nature appears changed and glorified to his sense of vision. The difficulties and perplexities of his life have vanished. What was discouragement is now hope. What was in doubt is now cleared up. Tasks have become opportunities, and failure is a word he appears to have forgotten.

Every faculty of body, spirit and soul responds to the new conditions of harmony. Physical weariness, spiritual inertia, and mental indolence vanish, to be replaced by a new and bewildering strength, buoyancy and activity. To himself, if not to his

friends, he suddenly appears to possess wealth and power and knowledge. For the first time in his life he knows the true meanings of the words, life, liberty, wealth and Happiness. For the first time he knows himself to be at one with all Nature. He wonders that he never before realized the loveliness of this world. Unsuspected beauties flash upon him everywhere. He feels himself at peace with all mankind. He discovers new virtues in his friends and acquaintances. He suddenly realizes the joy of mere existence. Nor is this in any sense imagination. It means merely that the lover becomes a perfect note in the higher harmonics of Nature. He has risen to conscious sympathy with the highest laws of being. He is become a seer and interpreter of truth. He boldly proclaims that God is Love and Love is God.

All things, humanly speaking, are possible to the lover. The courage, the endurance, the patience and the suffering of faithful love are reread and retold from generation to generation. The bare facts of history irrespective of science constitute unanswerable proof that man and woman alone have wrought out the true Love Story of the World. These are the unanswerable proof that love is born of the soul and not of the body.

Nothing in the great drama of human life so quickly and so deeply rouses the soul to sympathy as the sight of the mutual, loyal love of a man and a woman. It does not matter whether that romance is enacted in the lowest or in the highest social life.

Who that loves happily or has witnessed the perfect relation, can question or deny that transformation in his own life or the transfiguration he has perceived in others truly mated? Only the man and woman who love really live. Only such as these are exercising the highest faculties of the soul. Only such as these experience that rare exhilaration of body, spirit and soul which constitutes the highest earthly Happiness. Only these have found the key to the higher life. Only these have proved that life is worth the living.

If this harmonic or Happiness principle, and this ideal of per-

fect love were not so firmly rooted in the soul, what disastrous results had followed these modern, "rational" doctrines of physical materialism. Even religion, teaching faith, hope, patience and compassion, fails as a philosophy of Happiness here and now. Physical materialism is pessimism. The doctrine of degeneration is the doctrine of despair, while Orthodoxy stands for resignation rather than inspiration to the individual.

Happiness is the normal destiny of the soul. It is, therefore, neither the outcome of physical passions, which are blind, impatient and fitful, nor a state of negation. It is not a delusion of the mind.

On the contrary, it is as much a verity as matter. It has for its base the same principle that gives warmth, color, life and music to this physical world. It is the normal state of the intelligence, just as health is the normal state of the body. That subtle but distinct exhilaration which distinguishes the happy individual is based upon an actual condition of the soul, just as physical intoxication is based upon an actual condition of the physical nervous system.

"Beaming," "radiant," "illuminated," "transfigured" are the words familiarly used to describe this psychical phenomenon as it manifests itself in the physical countenance of man. These words describe conditions which are as much facts of psychical nature as the words "height," "weight," "strength" and "beauty" describe conditions of physical nature.

This exhilaration called Happiness is just as truly an expression of natural law as molecular action, or growth, or life, or love itself. Indeed, it is an expression of the same law—in a higher realm. Happiness is therefore, just as properly the subject of scientific investigation as the law of gravitation or of heat or of light. The Struggle for Happiness is just as truly a human activity as the struggle for nutrition and the struggle for reproduction.

What then, according to science, is the final and vital issue in the struggle for individual Happiness?

This question has been generally answered in those chapters dealing with the natural law of selection, the struggle for completion, the struggle for Happiness, and the mathematics and harmonics of marriage. It may, however, be more specifically answered from still another point of view.

Science, familiar with the intellectual struggle and the ethical ideals of man in two worlds, finds that the struggle for completion and Happiness appears, in the last analysis, as the struggle for intelligent companionship.

Actually proving this as a matter of natural law has consumed ages on the part of both Nature and science. It has cost untold energy and effort and suffering to the individual who finally must admit that it is the intelligent soul and not the body of man which is forever seeking satisfaction. On the part of science it has consumed ages of study and experiment. It has required all means and methods known to intelligence. It has required the deepest thought of the wisest scholars to finally determine that the highest relation and the highest Happiness are essentially the intellectual response of soul to soul. All this has been necessary to final acceptance of this perfect individual ethical relation as a prerequisite in the full development of individual character and as the necessary gateway to still higher achievement.

In a dim way every living soul realizes his need of companionship for his intelligence. This, however, is a need which very slowly defines itself as such to the intelligence itself. In a dim way every unmated soul feels its incompleteness and its isolation. The necessity for overcoming or satisfying this vague but persistent need gives rise to that restless and often irrational condition which we define as "society."

In the lowest reaches of "society" the individual seeks to satisfy his intelligence almost entirely through physical appetites and relations. Even here, however, he must have only intellectual equals, if he hopes for pleasure. Even here his demand is unconsciously for an intelligent companion. In a higher stage of physical refinement where the spiritual nature has as-

serted itself, the effort is for æsthetic sympathies as well as physical affinities. Here also, the real effort is to find another intelligence which enjoys the beauties and harmonies of Nature from the same point of intellectual development as well as physical refinement.

It is only among the highest types that the struggle for intelligent companionship becomes a self-conscious and rational effort on the part of the individual. As a result, companionship means vastly more and *is* more to men and women of high degree than it is to those of lower range. The demand is now, self-consciously, the demand for response and fellowship in the rational activities and the ethical ideals of one's own soul.

In one respect this psychical demand conforms to all lower demands, that is, it represents, primarily, the operation of the law of polarity. This statement may, on the first thought, provoke criticism. It is, nevertheless, natural law, provable and proved under every test. This psychical demand, scientifically stated, means the demand of one intelligence for another of such pitch, volume and quality as will constitute a perfect harmonic. This perfect harmonic, as already elucidated, necessitates the complementary energies of a positive and those of a receptive intelligence.

This, then, a companion for intelligence, is what every individual is, in reality, seeking in his struggle for completion. This, then, is the guaranty of individual Happiness. Nothing other than this satisfies the soul. Nothing lower completes it. Nothing different confers permanent and rational Happiness.

This is the fiat of the Great Intelligence which guides Nature in all departments.

Universal history and experience corroborate these deductions as to the harmonics of individual life. The individual who knows history or society or himself, knows that the value and beauty and charm of life are made or marred by the individual relations which he deliberately assumes, or which are thrust upon him by stronger will or circumstance. So long as the clos-