

est relations of life are discordant, the soul knows neither rest nor peace nor Happiness. This is the fact, no matter what may be the individual possessions or powers or knowledge or honors.

Who that is wise seeks his Happiness except through the love relations?

It is not, however, until human intelligence exhausts all other means provided by Nature, that it finally comes to this conclusion. After the soul has long and vainly sought its ethical needs through physical passions and æsthetic pleasures, it comes to realize that the joys of existence lie far outside of the domain of the purely material.

In the lowest rounds of life the struggle for Happiness appears, indeed, as the unhappiest of struggles. Brutal brawling and sports and debaucheries absorb all of life's energies which are not required in the struggle for nutrition. This degraded phase of revelry and sport merges into the "good time" so persistently sought by honest ignorance. In this grade of life innocent folly and trivial sports replace the brutalities and immoralities of vicious ignorance. Later on we have "society" more refined, more cultured, but scarcely wiser than the common people. Here is the struggle for Happiness with infinite waste of energy, vitality and intelligence. In the name of "pleasure" life is given up to mere recreation, entertainment and amusement. "Society" represents the struggle for Happiness through more refined physical and spiritual conditions. It represents epicureanism and æstheticism.

There is, however, a world of still higher ideals where the intelligence in terms of its essential nature seeks its own content. This is the realm of purely intellectual and moral activity; the world that embraces science, art, philosophy and philanthropy. This is the world whose inhabitants seek Happiness in knowledge, labor, thought, and in service to their fellow men. This includes the religious life in which the soul seeks surcease of sorrow. Here are the dreamers and ecstasies who, wrapt in visions

of a future Happiness, take little thought for achieving it in this present life.

It is only after long trial that the soul discovers that its ultimate serenity is not secured through the senses, nor by intellectual occupations, nor in altruistic labors. It comes to acknowledge that the individual Happiness of a rational being rests, primarily, upon its individual relations with other rational beings like itself. Not until all other expedients have been tried and abandoned does man confess that the life of the soul is a life of love. Not until then does he realize that the charm of life lies solely and only in his individual relation to some one other human being.

This is the marvelous truth which has been in process of proving ever since man set out upon the path of self-completion and Happiness.

Loneliness is the commonest and the heaviest cross that is borne in this earthly life. A sense of isolation as to one's inner life and motives and aspirations is an almost universal impression. The conviction that one is misunderstood is an everyday experience. To feel one's self without sympathy, even in one's own family, is so common as to excite neither wonder nor protest. One man says that he is lonely in "spirit," another that he is alone in his "heart life," still another that he is alone in the "life of the soul." No matter what terms one employs, they all mean the same thing. Each means that the essential intelligence, the "I," is alone in its rational and ethical existence.

To be misunderstood and alone is accepted by the average individual as the state of Nature.

This sense of loneliness increases as the Ego ascends the scale of development. There comes a time in the life of the soul when rational intelligence assumes control, when it discards the fleeting satisfactions of the senses, as the elements of Happiness. There comes a time when æsthetic pleasures, intellectual occupations and even altruistic labors are no longer mistaken for the primary sources of Happiness. This is the period when the soul

realizes its essential need for an individual companionship in its highest activities, when intellectual and ethical fellowship become the first necessities of existence. To such an individual, physical association, without this higher response, is loathsome; and mere æsthetic sympathies yield but a momentary pleasure. Neither the treasures nor triumphs of this world confer permanent joy upon such a being.

"It is not good for man to be alone."

The ancient poet gave voice to Nature. His pronouncement has been established throughout the ages as the voice of God himself. This has become an article of faith confessed by the whole human family.

The inspirations which underlie the most enduring works of man had their source in this cry of the intelligent soul for true companionship. The most sublime in human accomplishment stands for this hope and expectation of the soul. Art and literature are but echoes of this universal refrain. The loftiest in poetry, the sweetest in music, the loveliest in color and form, are contributions to the true Love Story of the World. They are the shadows of other men's desires. They are confessions of our own. This hunger of the intelligence runs in minor key through everything that is worthy in human achievement, and the loftier the ideal of the artist the loftier his production.

This inspiration, so clear and distinct to genius, is also the unconscious motive of the plodding lives below the level of genius. And if we but analyze the individual need that inspires the enthusiasm of the religious devotee we shall find that his hope and expectation do not differ from the hope and expectation of all other men. The search for the Personal God, is unconsciously the search of the soul for its mate.

This solitary life of the soul is proof against every distraction or occupation that intelligence can devise. It yields to neither the honors nor the pleasures of the world. A man may rule a kingdom and be absolutely alone. He may have indulged himself in every phase of revelry and entertainment, and in every

right of power, remaining, however, isolated in his real life. A woman may live in the close relation of wife or mother, she may pose as a social queen, yet she may never have known the first joys of real companionship.

For this immeasurable loneliness of intelligence there is an alleviation, if not cure, which lies outside of the individual relation. This is honest toil, whether it be with hands or brain.

The sadness of this isolation, on the other hand, may be immeasurably increased by idleness, wrong association and reckless misalliance.

This craving for an intelligent response to one's own intelligence, and rebellion against this inner solitude of the soul, constitute that subtle factor which leads men and women to violation of the social conventions. The necessities of the intelligence, however, lead only to infringement of custom, whereas the passions of the body induce violation of legal restrictions.

Marital infidelity, the world over, is more of soul than of body.

One eminent divine of New York estimates that there are two hundred and fifty thousand married persons in that city who are legally unfaithful. If this be true, of the physical relation, who will undertake to estimate the number of those who are estranged in the higher realm of the intelligent soul life? How light would be the task of numbering the few pairs who are loyal in body, in spirit and in soul.

If this inference appears extravagant, let the reader stop and count the number of ideal marriages which have come under his own personal observation. Let him count the number of happy married men or women whom he actually knows as such in his own little world.

A school of philosophy which declares that there is a perfect marriage relation attainable under mathematical laws of Nature, runs the risk of popular ridicule, if not of legal suppression. It is, nevertheless, true that such a relation is demonstrable under the law of vibration, and that the struggle for individual

Happiness ends in that accomplishment. In this relation and in this alone, that "divine unrest" of which the poets sing, is forever stilled.

The higher science, studying this psychical struggle for Happiness in two worlds, declares that by far the greater number of individuals are seeking that end along other lines than the true principle of harmonics. Comparing the motives, ideals and lives with the measure of happiness that men secure through their so-called successes, it is seen that the ideal of Happiness too often conflicts with the universal Happiness principle. Taking into account this principle of harmonics in Nature, this modern philosophy of the ancient school declares that this long-sought Happiness of the individual rests, primarily, upon the love principle and upon his ability to find completion under that principle through permanent union with his perfect affinity.

This reading of the law furnishes the basis of propositions new in philosophy. These are propositions which must change the life of any man or woman who adopts them as the working formula of his or her daily life. The philosophy of individual life, built upon a principle of harmonics instead of a principle of competition, declares as fundamental doctrines:

- (1) Rational Happiness is the normal destiny of the soul.
- (2) Such Happiness rests, primarily, upon the individual relation of man and woman.
- (3) The attainment of such Happiness is the first duty, as well as the highest privilege, of rational beings.

Man and woman must work out this marital problem along lines conforming to the elements they represent. There have been and will be sins of omission and commission on both sides. This, indeed, is the only path possible for the evolution of a rational and moral relation between these complementary intelligences.

The past half century marks an epoch in the struggle for completion, especially on the feminine side. This unprecedented incursion of woman into higher and hitherto forbidden fields of

educational and commercial life has its evolutionary meaning. It marks that strengthening of the feminine nature which guarantees higher rational and moral achievements, increased activity, added usefulness, and larger Happiness. Without losing the essential grace of womanliness, she is gaining in will force, and in reasoning powers. She is gaining in breadth of intelligence and in direction of purpose.

The best womanhood of to-day has earned that purely intellectual equality with man she has so long desired. She has fitted herself to be the companion of man's intelligence, as well as his wife, or his mistress, or even the mother of his children.

The popular science of the twentieth century will not study woman as simply a "female" or a "mother." It will study her as a *woman*. The best manhood of the new age will accept this woman at her own valuation. It will accept her as explained and illustrated by herself.

The best types of both sexes to-day enjoy an equality and fellowship in the higher lines which have no parallel in history. This new relation represents the struggle for completion at one of its critical periods. Not only a new century, but a new balance between man and woman has been struck.

Though this new era marks a closer harmony, it does not alter the relative natures or positions of these two powers. Man, if he does not degenerate, must continue the superior will force and master of this material world. Woman, if she does not deteriorate, must remain as the spirit of peace, the guardian of the love relation, and the inspiration of the ethical life of the world. The long and wearisome quest of human intelligence for its own completion has an ending in the course of Nature, just as surely as the efforts of physical nature had an ending in the perfect physical organism. Whenever man and woman meet upon those terms of equality and reciprocity which Nature intends, they will have experienced marriage which is not made by courts of law. They will know a fellowship of which "society" is barren.

All of life's energies are then exactly balanced and fully em-

ployed. All activities are harmonious activities. To every demand of every element is response and reinforcement. Thought answers thought. Principle strengthens principle. Will and desire are one. Ideals are verities. The soul has entered into rest.

Man has been well named "The Hunter for Truth," since we are indebted to his aggressive intelligence for our accumulation of rational knowledge and scientific fact. Woman, on the other hand, the conserver of the spiritual relation and the developer of ethics, may well be named "The Searcher for Love." For whatever her weakness of body or will, whatever her sins of omission or commission, the world must admit that it looks mainly to woman for the preservation and improvement of the love relations, for the status of home and the harmony and purity of society.

In the final summing up of life's purposes it will be found that masculine and feminine intelligence have served as equal factors in the higher evolution of man.

In this last analysis it will be found that the Hunter for Truth has discovered the rational road to Happiness, while the Searcher for Love has guarded the relation in which Happiness is found. The Hunter for Truth and the Searcher for Love finally meet in the perfect relation. Truth and Love shall be made one. The law will be fulfilled and Happiness established in wisdom.

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Thus, in the light of a higher science, men and women exist for living and learning and loving, and not merely (as contributions to species) for feeding and breeding and battle. They exist for individual action, improvement and accomplishment, and not merely to reproduce. They exist for a self-conscious completion in each other and for individual knowledge, power and Happiness here and hereafter.

Physical materialism, interpreted by certain learned rationalists and distinguished degenerates, is promulgating theories of sex, and of love, and marriage which menace both general progress and individual Happiness. The trend of physical science is

clearly to establish men and women as the mere agents of nutrition and reproduction. The effort is to establish marriage in the interests of progeny, rather than for the well-being and Happiness of the individual.

Such doctrine is a contravention of Nature. The struggle for self-completion does not and can not (primarily) take progeny into account. The present necessities of the individual must take precedence of benefits to possible offspring. Neither passion nor sympathy nor love, ever has been nor will it ever be evoked in the interests of the unborn. Marriage has but one proper, natural impulse, inspiration and motive, viz., the well-being and Happiness of the individuals concerned.

Neither science, law nor religion can abrogate the primal and natural laws of intelligent life. Neither the passions of the body nor the responses of the soul can be governed through appeals in behalf of progeny. Whenever and wherever marriage can be raised to Nature's standard of harmonics, the interests of reproduction are guarded. When individual choice is based upon an individual fitness, the child is the direct beneficiary. When marriage violates the principle of harmonics, the consequences of that violation are visited upon children "to the third and fourth generation."

That recent popular admonition, "for the sake of the unborn," sounds well, reads well. It is safe to say, however, that not one man or one woman in ten thousand actually considers the unborn when his or her own affections or ambitions or interests are engaged. On the contrary, one familiar with the temper of this age, knows that there is a growing distaste for reproduction. The larger number of men and women marrying to-day are hoping to conserve their own individual ambitions and individual Happiness by escaping the obligations and cares of parentage. Nobody doubts that a large proportion deliberately plan to rear no children.

The individual man and woman are so centered upon their own Happiness, so moved by their own impulses, needs and de-

sires, that the rights of the child are ignored until it arrives. Then love, the sublime love of maternity and paternity, invests the helpless offspring with its rights and privileges and—when too late—mourns for the defects and diseases to which it has been condemned.

If posterity depended upon the actual desire for reproduction, over-population would never be a menace. It is safe to say that no woman would voluntarily take upon herself the pains, penalties and sacrifices of maternity for the fourth and fifth, much less the tenth and twelfth time.

Reproduction must be accepted for just what it is—a physical function and a moral duty which conserve the interests of the race, rather than the individual interests. It must be treated as an office of vast importance to the race, but incidental to the life of the individual, and subordinate, in his eyes, to his own completion.

Giving to men and women new and higher ideals of marriage is the one and only method of securing the best interests of reproduction. When the will and desire of man and woman are directed toward higher marriage, reproduction is already safeguarded and the interests of the race are secured. The destiny of man and woman is no more fulfilled in offspring than the destiny of the child is fulfilled in the act of its birth. The lives of parents are usually sealed books to their children; and how soon the child learns to live his own life, to follow his own ideals and work out his own purposes.

"I find my Happiness in my children" is the familiar expression, which literally means "I have not found it in marriage." In such cases the word "consolation" should be used instead of the word "Happiness."

Happiness is a matter of intelligent companionship, of sympathy and confidential co-operation, with another individual of our own plane of development. Children stimulate the love nature and develop altruism. They teach patience and sacrifice. They waken the sense of personal responsibility. They are ob-

jects of anxiety, too often of unrest and sorrow. They are objects of love, of pleasure, possibly of pride, but they are not the fulfillment of destiny, nor the primary source of individual Happiness.

It is not meant that perfect marriage shall defeat reproduction. It means instead reproduction guarded and ennobled by the proper relation of parents. It means children as a contribution to the love life of man and woman, rather than a burden. The child of such union is the inheritor of prenatal harmony. He is the harmonious expression of will and desire when perfectly united. In such a relation unwelcome children would not be born, nor more of them than could be properly maintained. In the perfect marriage relation the child is the privilege of love and not the penalty of lust.

With such recognition of the individual rights of man, woman and child, science would no longer promulgate a theory of sex selection based upon physical fitness and the interests of reproduction, nor "a practically free selection with children reared by the state."

Looking to the perfect marriage relation and individual Happiness as expressions of natural law, we find that our poets and singers have been the realists. We perceive that the skeptics are the intellectual visionaries. We know that the pessimists are the moral degenerates.

Looking to the whole of Nature, rather than a part, it appears that love between man and woman is neither lust nor disease, and that Happiness is not a delusion nor a dream. On the contrary, skepticism is abnormal and pessimism is a perversion of intelligence.

To such as seek rational evidences of the law, to such as have the Intelligence, Courage and Perseverance to conform to that law, Nature says: "Affinity is the law of laws. Harmony is a mathematical possibility. Peace is a natural principle. Hope is the healthy attitude of the soul. Faith has a foundation in cold fact. Living is a science. Love is the fulfilling of the law. Happiness is the fundamental reality of existence."