

GOLDEN THRONE.

[A ROMANCE BY SAMUEL P. PUTNAM.]
reciprocity depends. This is one of nature's most persistent laws, and it will seek until it finds what satisfies this demand. Science, then, must teach men and women how to construct marriage, for a happy and abiding marriage can be founded only on these principles. Do you want faithful loves? They exist by reasons which science can unfold, and by none other shall we have them. Social evils may also find remedy through these truths. When men and women are fitly joined they will not want to change. The hemispheres would fall apart before a man will leave a woman he most loves.

"One true love holds in it the essence of all other loves, and a true love will never fail. It has the qualities of perpetual youth; it never grows old, except as the rarest wines grow richer and stronger with age; it is always fresh, because it draws its essential life each from the other, and so renews itself. Bulwer gives this brilliant epigram: 'He who has loved often has loved never.' Power is cumulative, and must centralize to become strong. The same with love. Love will not yield her uttermost sweets and depths except to one, hence various and simultaneous loves are not consistent at once with depth and endurance of love, and promiscuous loves are possible only as they are superficial and selfish. When man seeks women he loses woman.

"I say we can't afford to let the church or state monopolize all the authority on this subject any longer. It works to the regeneration of our race; and, as such, science must take a part in it.

"There are deep and underlying principles at the root of marriage of more importance to the world than it has ever dreamed. They are many; but I speak now of heredity, because the laws of love are one with heredity. They work to the same end and integrity. Love is true to its own. Every strong and abiding love is made up of strength and virtue, energizing and creative principles which do not end with themselves, but reach on to the fulfilment of love's purpose, and so restamp and perpetuate themselves. A great and enduring love implies such an adaption of means to ends as must involve the harmony of its whole scheme, and so give a promise to its fruits. Who shall say that Beethoven was not the product of such harmony,—himself an embodied symphony, whose source was pre-arranged, and set in these mighty processes of life and love? Look at it! How absurd that the world has never thought to ask one question about the mother of Shakspeare, as helping to solve the problem of his greatness! Volumes have been written

about Hamlet, and ten thousand conjectures upon every other creation of his master mind, but not one question raised about the mystery of his own creation, or what were those rare and wondrous influences which conjoined to mould such a consummate genius. But the secret is there; in his parentage resided those subtle affinities, those felicitous conditions, which flowed to such magnificent ends.

"Now, it must be the work of science to find what are these sources of greatness. She need not despair, she has conquered greater difficulties than these. Astronomy triumphs through the persevering calculations of centuries. Medicine laughs at the impossible, but only at the price of vigilance, her disciples also holding counsel with each other through the ages, scanning every form and treatment of disease, and compiling exhaustless treatises in their behalf. What might not be done with the same zeal in this new science? It's a shame that in this nineteenth century of wonders she has scarcely a resource at her command, out of all the treasure-house of the past. Golden opportunities have been lost; but there are plenty left, if man will wake up and use them. He must carefully study and define every force, condition, and fact which enters into the ancestry of genius. Instances must be noted, data and statistics gathered, which shall form an encyclopædia of every manifestation and circumstance entering into the physical and psychical constitution of genius and which shall furnish a complete summary of the organic qualities, temperaments, dispositions, tastes, pursuits, intelligence, and culture, belonging to the parentage of every philosopher, poet, inventor, and artist known to fame. What invaluable aid it would be to science if it had preserved a record of these ancestral facts in the lives of Homer, Galileo, Plato, Byron, Shelley, Elizabeth Barrett Browning, George Eliot, Charlotte Bronte, and the innumerable dead, whose rapt and glowing visions still keep us company, and form a living host."

"If these truths are so important and far-reaching, ought they not to speak for themselves, and not depend on science to expound them? What can outreach human feeling? If that cannot guide us, may we not well despair of science? Indeed, if feeling is worth anything, should it not agree with science, whether conscious of the agreement or not; and so, justifying itself equally with science, may we not dispense with the science?"

"I cannot say to what extent feeling is blind, and must be educated like every other sense. I admit the impulse to love, as an instinct, can be left to itself, the same as man's appetite for food; but what to eat—what is poison, and what

nourishment—has not been left to mere taste alone. Science and experience has long ago broadened man's knowledge here. Besides, we don't know what feeling might do, if everything was right to start with. Ignorance and sin have mightily disordered things, and thrown obstacles in the way of feeling. Feeling is broad, but the conditions for its exercise are narrow. The fact is, that feeling has never had a respectable chance for itself, especially with woman. For instance, give a woman the privilege of selection out of all the eligible men in the world, and say, 'take your choice, but choose wisely,' and I believe her choice would show a perfect concurrence between feeling and science. Be this as it may, we need all the help we can get from knowledge; there will still be trouble enough. As things go now, it is the merest accident if a man or woman falls in love right; and the chances are ten to one that marriage will end in a tragedy. Many unfortunate episodes of love are due to various interventions thrown in the way of affection, which, if unchecked at the outset, would flow to no evil; but, impeded, it becomes a disease, which, once fastened to a victim, is bound to run its course. It is dangerous, and should be deprecated.—these unnatural restraints to feeling. Abnormal conditions of mind and body ensue to induce too great susceptibility, and the imagination is ready to lay hold of almost any available—and too often it happens the most incongruous—object. Victor Hugo understands this phase of love, when he writes of 'dangerous moments to an isolated young girl, whose heart is like the tendrils of a vine, which seize hold, as chance determines, of the capital of a column, or the signpost of a tavern? There is much that passes for love that is only a deep and awful want of love; and it is this wild hunger that is left to grow upon one, that blinds the soul for a time to its finer needs of love. But these needs of a fine and noble love will not long be denied. If not realized, another hunger follows, to the disgust and death of love. Happy for such, if not bound fast when love's illusion wrapped them in a halo!"

"How can you help these things?" asked Will; "folks will always make fools of themselves."

"Why, that's what I've been talking about; teach them the science of this thing. It won't hurt anybody, and may do a little good."

"The trouble in such cases is," said the doctor, resuming the same argument, "that lovers don't want to cool down. True, science might not keep them from the hallucination, and its first and transitory phases of passion, but it would save them from marriage, by showing them at first their constitutional unfitness for each other.

"Why, do you know, so unere-

ingly do these laws act, as noted by observation and study, that, given sufficient data, the chances of success in love may be calculated as easily as an eclipse! Like a mathematical problem, you can prove it both ways. Given the known quantity—love—and the organic constituents of the lovers, and I will tell you the sum of it all; or, given the result of a love or marriage, I will tell you the organic relations of the other quantities."

"Well, your enthusiasm does amount to the sublime," laughed Charlie; "you could make a handsome trade out of your science, telling the fortunes of lovers."

"This is the idea," answered the doctor. "If science doesn't go so far as to tell folks where to find successful loves, it can at least tell where they won't find them."

"I believe," said Will, "that thoughtful minds are brooding over these things more than is generally supposed. There is much feeling vaguely afloat that something is wrong, either in marriage as a system, or in its abuse."

"Yes," continued the doctor, "health, intellect, and beauty are all at stake in this matter. I recently heard a lady severely condemn another because she refused to live with her husband. Said she, 'my mother always lived with my father, although she perfectly hated him; yet for the sake of her children she would not leave him.' I inwardly remonstrated against such a mistaken sense of duty, and wished for the sake of science I could know the fruits of such a marriage. I have since learned that some of the children had been insane. One was almost imbecile, while an utter lack of sympathy and love existed between them all. It is a curse to bear children in hatred. Forced motherhood is iniquitous; and a system is either wrong in itself, or has much in itself to reform, which makes it necessary or possible for children to be born except in love. The prime motive to marriage should be love and happiness. If this is not so, of what use is marriage?"

"Marriage is deemed necessary to insure responsibility and order in the protection of children," answered Charlie.

"Granted, and you make virtual admission that marriage, as a legal institution, rests upon no claims of its own, but upon those of offspring. If at this point all supernatural dictum for marriage is removed, its claims become reduced to those which are purely natural. It is to these natural claims I would appeal, as the true and only sanction for marriage. We have found that marriage has no object or value, and should therefore have no claims in itself, except those of love. Now, when love ceases to such a degree as to make marriage odious, and subvert the very purpose for which