

SCIENCE PROBES LOVE

I HAVE been asked by some of my girl readers if I do not throw too much of a glamour and halo about love. They believe that poets exaggerate most principles and ideals—love among the rest. They may at times idealize the principle, but the principle is there. Love is the foundation stone of society and can be destroyed only when civilization is wiped away.

It is the one force that can hold society together at all times and under all conditions. Though it is born in the home and in the family, these many small tributaries join into a great river that flows steadily onward. It sweetens and purifies humanity as much as it does the home, and gives men and women a worthy ideal, a high purpose.

Some people think that love falls short of its purpose because it does not always result in happiness, but happiness is not the full purpose of love. This is fully set forth in Ellen Key's book on Love and Ethics.

She says: "Some thinkers argue far love to demand happiness is downright rebellion against the welfare of the state. History, ethnography, and nature go not bear out the theory that happiness is always to be achieved by individualism in love. The basic idea of love and marriage is that society must be so adjusted as to make the happiness of the individual the betterment of the species. Men and women should join in holy wedlock by other tests than love. The questions of their physical and mental compatibility are of more importance to the human race."

Great Aid to the Species.

She says that such teaching leads nowhere, not even to the advance of the race. "I believe that in love, humanity has found the form of selection most conducive to the ennoblement of the species. This may be an unproved hypothesis. All I plead for is a greater freedom in love, that we may have the opportunity of studying its effect. I also urge that in the study of influences of heredity more attention be paid to the effect of love."

Education and cultural efforts certainly have their effect on individuals, but this is small, compared with the magnificent influence that love has on individuals as well as on the species. You wonder how this force can be made an agent for good in evolution. You, yes, every one of you, can build a bridge to lead from the present chaos in love toward the one personal love relation. This is the only way in which love can be rid of its irrational character.

It is not necessary, as Goethe says, that in love everything is a hazard because everything depends on chance. This is only so because we do not understand the undiscovered laws. The time is close at hand when we shall understand the true relation between the body and the mind, and the true relation between souls.

No Two Souls Alike.

No two souls are alike any more than are any two people. There are pure souls who, upon discovering a new soul, can forget their previous experiences as if they had never occurred; other pure souls there are who, because they have erred in their great love, have lost their capacity for further experiences.

Love is not something that has suddenly appeared in the world by miss and chance. It is a great force that had to be born, grow, and develop. It also has a growing power in creating a beautiful, dignified life. This is shown by the fact that there was a time in most parts of the world when young people were united without any thought or consideration being given to the question whether they loved each other or not.

Marriage through love is the safest kind of marriage, because the forces that liberty has set free work against the dangerous consequences of liberty.

stands in the most intimate relation with work, religion and art. Take love out of life and all these forces would be lost.

Love Most Soul Enlarging.

Some men and women believe that I exaggerate what Dante calls the intellect of love of the intelligence of love. They should remember the important fact that love in all its manifestations is of all feelings the most soul enlarging, the most unifying, especially that love which absorbs what is the highest in all other loves because it forms, as no other love does, the unity of the soul and the senses of the individual and of the social life, because it forms the innermost carapace of the great mystical world rose, around which all other leaves cluster.

I personally do not believe that there is any truth in the charge sometimes made these days that there are too many words wasted on love and too much importance attached to it. It sounds rational to say that happiness in the love of two young people is an essential part of the happiness of the community, that accordingly their main duty is their love. It is their first and great duty in marriage, and if they fulfill this they can fulfill others that come later.

Charlotte Perkins Gilman believes that the right kind of love will do as much for the individual and society as Ella Key's would have. "But love will serve as the foundation of society instead of the chains to enslave women. There was a time when marriage and all conjugal relations existed without love. In her rudimentary position, woman was denied all knowledge, she was denied the moral freedom of being mistress of her own action, and of learning by the merciful law of consequences what was right and what was wrong, and she has remained, perforce, undeveloped in the larger judgment of ethics."

Growth Develops New Virtues.

"There have been two forces at work that enlarged woman's sphere, the one was work and the other was love. It is hard to say how deeply crushed women would have been had they not played an important part in the maintenance of life. Had this need continued and kept pace with this feeling of love it is impossible to imagine the relation that might have existed between men and women of the present time."

"For the ceaseless growth of human life, social life has developed in him new virtues, later, higher, more fruitful; and the moral nature of woman as maintained in this rudimentary stage by her economic dependence is a continual check to the progress of the human soul. The main feature of her life—the restriction of her range of duty to the love and service of her own immediate family—acts upon us as a retarding influence, hindering the expansion of the spirit of social love and service on which our lives depend."

I believe that love has a broader channel than what Mrs. Gilman concedes, but this is certainly true, that love must be nurtured by common interests and sympathy at all times to get the richest results.

Masterlinck believes that there is no sex in love, and rightly so. It is a question of two souls being drawn to each other, naturally and spontaneously. When this is so there can be no question of mastership or superiority. It is as ridiculous to consider love from this point of view as it would be to talk of the sun being the master of the flowers and the rain controlling the earth and grass. The one is complementary to the other and necessary to it. They are two opposite magnetic forces that are impelled to each other by their physical, mental and spiritual vibrations.

The kingdom of love is before all else the great kingdom of certitude, for



By
Laura Jean Libbey

where to find a sincere and sweet mate, without any risk such as Milton de-

PROBLEMS OF THE BLIND

THE following article is written by H. E. Robinson, who, handicapped by total blindness, has succeeded in making a living by running a newsstand in New York, by selling hosiery to the trade, and still has found time to write vaudeville sketches, one of which has just been accepted for production. Herewith he presents a new aspect of the attitude of the world toward the sightless.

Most people have met or know some sightless person, yet they accept too casually the result or lack of result of their efforts, having little or no conception of the struggle attending even the smallest effort at self-support.

The experience of the average sightless man trying to earn a living is one long effort to get away from the charity aspect almost always given to any endeavor on his part. It seems almost impossible for anyone buying from him to feel that it is a straight business proposition such as they would consider from anyone, yet it is a fact that the sightless almost always offer the same or better wares as those sold by the seeing.

I have not always been without sight; in fact, had very good sight until about 19, at which time I lost the use of one eye, and until about five or six years ago had partial sight in the other, sufficient to get about and work with, after which time it began rapidly to fail, making it impossible for me to work and leaving me without even a perception of light, about three and a half years ago.

At the time my sight became impaired the doctors told me that I must not do anything that required any steady use of my eye. This left an extremely narrow field for endeavor, I having to give up opportunity after opportunity because it entailed considerable use of my eye or considerable physical exertion.

Within these limitations for a number of years I attempted to earn a living and at the same time conserve my eyesight, with the pleasant result of seeing myself standing still. I would have done better had I not always been filled with the force-sapping fear of the entire loss of my sight.

I had been engaged in a selling position and so naturally turned in that direction when making a new start, trying several things in succession without any success. A friend offered to make an arrangement that would make it possible for me to get a line of

hosiery direct from the importing mill agent. I secured a line of samples and started out, but soon I found my goods were not giving satisfaction.

Right here I learned the most important lesson a sightless agent can learn—that he cannot succeed by selling the same goods as any one else for less money—they must not be cheaper but better. This more exacting criticism of goods bought from the sightless is of course unconscious, but is no less real for that reason and puts the blind in a very difficult position.

After spending considerable time going over samples I found a line which stood every test that could be given it in the way of wear. It was, however, higher in price than the average person's in the habit of paying, but much cheaper in the long run. With this I started in to work again, but found it impossible to resell to my original customers, as they would not buy my goods again even had they been at the same price, and a higher one was out of the question. This meant making an entirely new market, which was immensely more difficult.

It would be a pleasure to sell this line if I had enough customers, for there is practically never a complaint, but it looks as if I would have to give it up for lack of enough customers to keep me busy. One is constantly losing track of customers. I started out one morning and the first six places I went to the people had moved. For this reason I started a newsstand. I am glad I did now, as it now seems that I shall have to rely on it mainly, if not entirely, and put all my time in there, for while I am able to hold practically all the hosiery trade I have got, except customers lost by removal, I do not seem to advance in the line.

It is impossible for any one with sight to realize the effort required by the sightless to earn a living. If the sightless person attempts to earn a living standing or sitting at some particular place, the nervous strain is exhausting; they hear sounds all about them and they are so continuously attempting to get out the meaning that the effort at concentration on their work is immensely greater than to any one else.

It is, however, to the person who has had sight immensely preferable, as he feels that at least he is doing something; whereas the sitting in one place, even when fairly busy, gives an impression of inaction, and dull periods are unbearable.

FOND THEORIES ARE HIT

MAN has been led to believe that his brain and his will were peculiar endowments which placed him at the head of the animal creation. We flattered ourselves accordingly.

Now comes along Professor Jacques Loeb, of the Rockefeller Institute, with some disparaging remarks about both that knock our self-conceit endways. Brains are superfluous and will power is only "galvanotropism." What a dizzy drop for the lord of creation! He has fallen back to a place beside the tadpole, though he may still hope, remembering that Victor Hugo called him "the tadpole of an archangel."

Dr. Loeb recently lectured at Geneva on "The Significance of Tropisms for Psychology." In his lecture he stated that most animals are built symmetrically, that is, with two exactly similar sides. They are chemically as well as structurally symmetrical. Hence, if stimulated on one side more than another they tend to turn to the side affected until the stimulation is the same on both sides. This is what heads a butterfly to the light or a tadpole toward the pole of an electrical current. "The desire of the moth for the star" is a purely poetic concept. It is not desire or will, but purely a chemical stimulation.

Small crustaceans placed in an aquarium which is darkened on one side and to which a certain amount of carbonic acid is added will invariably seek its lighted side. The acid acts as a chemical stimulant.

Animals which have never met with an electric current become sensitive

to it in a marked degree, thereby disproving the theory that animals possess only traits that are due to natural selection by a long process of the "survival of the fittest." This sensitiveness is called "galvanotropism" and is rather a body blow to Darwin's theory.

Berlin boasts of a dog both of whose brain hemispheres were removed and who was yet trained to walk, swim, lap milk and otherwise act like a normal dog, which goes to show that brains are not as essential as we used to think they were.

Then and Now Considered.

Prior to the last 15 years, by the time people had attained their first quarter of a century, they considered themselves pretty much formed as to physical and mental characteristics. If they were ambitious and energetic, they perhaps carried on some kind of exercise for their physical well-being, and guarded against mental deterioration as they advanced in years by occasionally taking up new studies or reviewing old ones; as a dear old lady of my acquaintance at the age of 89 began to review her algebra to keep her mind active. Now everything is changed. We cannot settle down comfortably in the thought of anything in the regular routine of life which we may not be called upon to alter at a moment's notice. Most of us have found that few of our established habits are right, and that unless we are willing to be left hopelessly behind our associates we must learn over again all that we acquired in infancy, and that has since become a matter of automatic action—Atlantic,



Goethe has voiced this truth when he says that the aim of life is life itself. If this is so, then love is a religion and not only love, but every spiritual expression of life is this. There is no other principle on which the body, mind and soul can develop.

It means that love creates new beings and when created this being will enlarge from generation to generation. For love is not only the impulse by which the human race obtains new members, it is the impulse by which the human race will become more closely welded together and ennobled in the way in which the children will inherit from their parents the great power to love, a power which in all human relations will react upon the soul of mankind. For everything in life is connected with sex love, it

is within its bounds that the soul is possessed of the utmost leisure. There truly they have taught to do but to recognize each other, offer deepest admiration, and ask their questions—tearfully like the maid who has found the sister she has lost—while far away from them, arm links in arm and breaths are mingling.

At last has a moment come when they can smile and live their own lives—for a truce has been called in the stern routine of daily existence—and it is perhaps from the heights of this smile and these ineffable glances that springs the mysterious perfume that pervades love's dearest moments, that preserves forever the memory of the time when the lips first met.

There are times when Destiny shuts

her eyes, but she knows full well that when evening falls we shall return to her and the last word must be hers. She may shut her eyes, but the time till she reopen them is time that is lost.

Love certainly has its standards, but what they are lovers cannot say, nor is it necessary that they tell. A great singer knows when he reaches the standard of excellence, but how he has achieved that end he most often cannot tell. As soon as he tries to analyze his work too closely it falls short of that standard.

"Do you think that it is for a sublime word I thirst when I feel that a soul is gazing into my soul?" says one. "Do I not know that the most beautiful of thoughts dare not raise their heads when the mysteries confront them? I

am ever standing at the seashore, and were I Plato, Pascal, or Michael Angelo, and the woman I loved merely telling me of her errands, the words I would say and the words she would say would appear but the same as they floated on the waves of the fathomless inner sea that each of us would be contemplating in the other.

"Let but my loftiest thoughts be weighed in the scale of life or love, it will not turn the balance against the three little words that the maid who loves me shall have whispered of her silver bangles, her pearl necklace, or her trinkets of glass."

Love the Great Uplifter.

Emerson is another of the modern philosophers who believe that there is no question of sex nor superiority in love. It is the world's great uplifter and makes gods of common mortals.

He says: "The introduction to this felicity is in a tender and private relation of one to one, which is the enchantment of human life; which, like a certain divine rage and enthusiasm, seizes on men at one period and works a revolution in his mind and body; unites him to his race, pledges him to domestic relation, carries him with new sympathy into nature, enhances the power of the senses, opens the imagination, adds to his character heroic and sacred attributes, establishes marriages, and gives permanence to human society."

It is only natural to associate love with the heyday of youth, though the purest and noblest kind of love can be

experienced late in life. The delicious fancies of youth are not awakened by deep philosophy, but they do understand the strains of love. But the human heart to be refreshed and to be kept youthful must be watered by the streams of love.

Awakening of the Schoolboy.

"The rude schoolboy teases the girls about the schoolhouse door, but today he comes running into the entry and meets one fair child disposing her satchel; he holds her books to help her, and instantly it seems to him as if she removed herself from him infinitely and was a sacred precinct. Among the throng of girls he runs rudely enough, but one alone distances him; and those two little neighbors that were so close just now have learned to respect each other's personality."

"In the village they are on a perfect equality, which love delights in, and without any coquetry, the happy, affectionate nature of woman flows out in this pretty gossip. The girls may have little beauty, yet plainly do they establish between them and the good boy the most agreeable and most confiding relations; what with their fun and their earnest about Edgar, and Jonas and Almira, and who was invited to the party, and who danced at the dancing school, and when the singing school would begin, and other notions concerning which the parties cooed."

"By and by that boy wants a wife, and truly and heartily will be known