

# Jealousy

Emma Goldman

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Kaleidoscope

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# Jealousy: Causes and a Possible Cure

No one at all capable of an intense conscious inner life need ever hope to escape mental anguish and suffering. Sorrow and often despair over the so-called eternal fitness of things are the most persistent companions of our life. But they do not come upon us from the outside, through the evil deeds of particularly evil people. They are conditioned in our very being; indeed, they are interwoven through a thousand tender and coarse threads with our existence.

It is absolutely necessary that we realize this fact, because people who never get away from the notion that their misfortune is due to the wickedness of their fellows never can outgrow the petty hatred and malice which constantly blames, condemns, and hounds others for something that is inevitable as part of themselves. Such people will not rise to the lofty heights of the true humanitarian to whom good and evil, moral and immoral, are but limited terms for the inner play of human emotions upon the human sea of life.

The “beyond good and evil” philosopher, Nietzsche, is at present denounced as the perpetrator of national hatred and machine gun destruction; but only bad readers and bad pupils interpret him so. “Beyond good and evil” means beyond prosecution, beyond judging, beyond killing, etc. Beyond Good and Evil opens before our eyes a vista the background of which is individual assertion combined with the understanding of all others who are unlike ourselves, who are different.

By that I do not mean the clumsy attempt of democracy to regulate the complexities of human character by means of external equality. The vision of “beyond good and evil” points to the right to oneself, to one’s personality. Such possibilities do not exclude pain over the chaos of life, but they do exclude the puritanic righteousness that sits in judgment on all others except oneself.

It is self-evident that the thoroughgoing radical — there are many half-baked ones, you know — must apply this deep, humane recognition to the sex and love relation. Sex emotions and love are among the most intimate, the most intense and sensitive, expressions of our being. They are so deeply related to individual physical and psychic traits as to stamp each love affair an independent affair, unlike any other love affair. In other words, each love is the result of the impressions and characteristics the two people involved give to it. Every love relation should by its very nature remain an absolutely private affair. Neither the State, the Church, morality, or people should meddle with it.

Unfortunately this is not the case. The most intimate relation is subject to proscriptions, regulations, and coercions, yet these external factors are absolutely alien to love, and as such lead to everlasting contradictions and conflict between love and law.

The result of it is that our love life is merged into corruption and degradation. “Pure love,” so much hailed by the poets, is in the present matrimonial, divorce, and alienation wrangles, a rare specimen indeed. With money, social standing, and position as the criteria for love, prostitution is quite inevitable, even if it be covered with the mantle of legitimacy and morality.

The most prevalent evil of our mutilated love-life is jealousy, often described as the “green-eyed monster” who lies, cheats, betrays, and kills. The popular notion is that jealousy is inborn and therefore can never be eradicated from the human heart. This idea is a convenient excuse for those who lack ability and willingness to delve into cause and effect.

Anguish over a lost love, over the broken thread of love’s continuity, is indeed inherent in our very beings. Emotional sorrow has inspired many sublime lyrics, much profound insight and poetic exultation of a Byron, Shelley, Heine, and their kind. But will anyone compare this grief with what commonly passes as jealousy? They are as unlike as wisdom and stupidity. As refinement and coarseness. As dignity and brutal coercion. Jealousy is the very reverse of understanding, of sympathy, and of generous feeling. Never has jealousy added to character, never does it make the individual big and fine. What it really does is to make him blind with fury, petty with suspicion, and harsh with envy.

Jealousy, the contortions of which we see in the matrimonial tragedies and comedies, is invariably a one-sided, bigoted accuser, convinced of his own righteousness and the meanness, cruelty, and guilt of his victim. Jealousy does not even attempt to understand. Its one desire is to punish, and to punish as severely as possible. This notion is embodied in the code of honor, as represented in dueling or the unwritten law. A code which will have it that the seduction of a woman must be atoned with the death of the seducer. Even where seduction has not taken place, where both have voluntarily yielded to the innermost urge, honor is restored only when blood has been shed, either that of the man or the woman.

Jealousy is obsessed by the sense of possession and vengeance. It is quite in accord with all other punitive laws upon the statutes which still adhere to the barbarous notion that an offence, often merely the result of social wrongs, must be adequately punished or revenged.

A very strong argument against jealousy is to be found in the data of historians like Morgan, Reclus, and others, as to the sex relations among primitive people. Anyone at all conversant with their works knows that monogamy is a much later sex form which came into being as a result of the domestication and ownership of women, and which created sex monopoly and the inevitable feeling of jealousy.

In the past, when men and women intermingled freely without interference of law and morality, there could be no jealousy, because the latter rests upon the assumption that a certain man has an exclusive sex monopoly over a certain woman and vice-versa. The moment anyone dares to trespass this sacred precept, jealousy is up in arms. Under such circumstances it is ridiculous to say that jealousy is perfectly natural. As a matter of fact, it is the artificial result of an artificial cause, nothing else.

Unfortunately, it is not only conservative marriages which are saturated with the notion of sex monopoly; the so-called free unions are also victims of it. The argument may be raised that this is one more proof that jealousy is an inborn trait. But it must be borne in mind that sex monopoly has been handed down from generation to generation as a sacred right and the basis of purity of the family and the home. And just as the Church and the State accepted sex monopoly as the only security to the marriage tie, so have both justified jealousy as the legitimate weapon of defense for the protection of the property right.

Now, while it is true that a great many people have outgrown the legality of sex monopoly, they have not outgrown its traditions and habits. Therefore they become as blinded by the "green-eyed monster" as their conservative neighbors the moment their possessions are at stake.

A man or woman free and big enough not to interfere or fuss over the outside attractions of the loved one is sure to be despised by his conservative, and ridiculed by his radical, friends. He will either be decried as a degenerate or a coward; often enough some petty material motives will be imputed to him. In any event, such men and women will be the target of coarse gossip or filthy jokes for no other reason than that they concede to wife, husband or lovers the right to their own bodies and their emotional expression, without making jealous scenes or wild threats to kill the intruder.

There are other factors in jealousy: the conceit of the male and the envy of the female. The male in matters sexual is an imposter, a braggart, who forever boasts of his exploits and success with women. He insists on playing the part of a conqueror, since he has been told that women want to be conquered, that they love to be seduced. Feeling himself the only cock in the barnyard, or the bull who must clash horns in order to win the cow, he feels mortally wounded in his conceit and arrogance the moment a rival appears on the scene — the scene, even among so-called refined men, continues to be woman's sex love, which must belong to only one master.

In other words, the endangered sex monopoly together with man's outraged vanity in ninety-nine cases out of a hundred are the antecedents of jealousy.

In the case of a woman, economic fear for herself and children and her petty envy of every other woman who gains grace in the eyes of her supporter invariably create jealousy. In justice to women be it said that for centuries past, physical attraction was her only stock in trade, therefore she must needs become envious of the charm and value of other women as threatening her hold upon her precious property.

The grotesque aspect of the whole matter is that men and women often grow violently jealous of those they really do not care much about. It is therefore not their outraged love, but their outraged conceit and envy which cry out against this "terrible wrong." Likely as not the woman never loved the man whom she now suspects and spies upon. Likely as not she never made an effort to keep his love. But the moment a competitor arrives, she begins to value her sex property for the defense of which no means are too despicable or cruel.

Obviously, then, jealousy is not the result of love. In fact, if it were possible to investigate most cases of jealousy, it would likely be found that the less people are imbued with a great love the more violent and contemptible is their jealousy. Two people bound by inner harmony and oneness are not afraid to impair their mutual confidence and security if one or the other has outside attractions, nor will their relations end in vile enmity, as is too often the case with many people. They may not be able, nor ought they to be expected, to receive the choice of the loved one into the intimacy of their lives, but that does not give either one the right to deny the necessity of the attraction.

As I shall discuss variety and monogamy two weeks from tonight, I will not dwell upon either here, except to say that to look upon people who can love more than one person as perverse or abnormal is to be very ignorant indeed. I have already discussed a number of causes for jealousy to which I must add the institution of marriage which the State

and Church proclaim as “the bond until death doth part.” This is accepted as the ethical mode of right living and right doing.

With love, in all its variability and changeability, fettered and cramped, it is small wonder if jealousy arises out of it. What else but pettiness, meanness, suspicion, and rancor can come when a man and wife are officially held together with the formula “from now on you are one in body and spirit.” Just take any couple tied together in such a manner, dependent upon each other for every thought and feeling, without an outside interest or desire, and ask yourself whether such a relation must not become hateful and unbearable in time.

In some form or other the fetters are broken, and as the circumstances which bring this about are usually low and degrading, it is hardly surprising that they bring into play the shabbiest and meanest human traits and motives.

In other words, legal, religious, and moral interference are the parents of our present unnatural love and sex life, and out of it jealousy has grown. It is the lash which whips and tortures poor mortals because of their stupidity, ignorance, and prejudice.

But no one need attempt to justify himself on the ground of being a victim of these conditions. It is only too true that we all smart under the burdens of iniquitous social arrangements, under coercion and moral blindness. But are we not conscious individuals, whose aim it is to bring truth and justice into human affairs? The theory that man is a product of conditions has led only to indifference and to a sluggish acquiescence in these conditions. Yet everyone knows that adaptation to an unhealthy and unjust mode of life only strengthens both, while man, the so-called crown of all creation, equipped with a capacity to think and see and above all to employ his powers of initiative, grows ever weaker, more passive, more fatalistic.

There is nothing more terrible and fatal than to dig into the vitals of one’s loved ones and oneself. It can only help to tear whatever slender threads of affection still inhere in the relation and finally bring us to the last ditch, which jealousy attempts to prevent, namely, the annihilation of love, friendship and respect.

Jealousy is indeed a poor medium to secure love, but it is a secure medium to destroy one’s self-respect. For jealous people, like dope-fiends, stoop to the lowest level and in the end inspire only disgust and loathing.

Anguish over the loss of love or a non-reciprocated love among people who are capable of high and fine thoughts will never make a person coarse. Those who are sensitive and fine have only to ask themselves whether they can tolerate any obligatory relation, and an emphatic no would be the reply. But most people continue to live near each other although they have long ceased to live with each other — a life fertile enough for the operation of jealousy, whose methods go all the way from opening private correspondence to murder. Compared with such horrors, open adultery seems an act of courage and liberation.

A strong shield against the vulgarity of jealousy is that man and wife are not of one body and one spirit. They are two human beings, of different temperament, feelings, and emotions. Each is a small cosmos in himself, engrossed in his own thoughts and ideas. It is glorious and poetic if these two worlds meet in freedom and equality. Even if this lasts but a short time it is already worthwhile. But, the moment the two worlds are forced together all the beauty and fragrance ceases and nothing but dead leaves remain. Whoever grasps this truism will consider jealousy beneath him and will not permit it to hang as a sword of Damocles over him.

All lovers do well to leave the doors of their love wide open. When love can go and come without fear of meeting a watch-dog, jealousy will rarely take root because it will soon learn that where there are no locks and keys there is no place for suspicion and distrust, two elements upon which jealousy thrives and prospers.

# Marriage and Love

The popular notion about marriage and love is that they are synonymous, that they spring from the same motives, and cover the same human needs. Like most popular notions this also rests not on actual facts, but on superstition.

Marriage and love have nothing in common; they are as far apart as the poles; are, in fact, antagonistic to each other. No doubt some marriages have been the result of love. Not, however, because love could assert itself only in marriage; much rather is it because few people can completely outgrow a convention. There are to-day large numbers of men and women to whom marriage is naught but a farce, but who submit to it for the sake of public opinion. At any rate, while it is true that some marriages are based on love, and while it is equally true that in some cases love continues in married life, I maintain that it does so regardless of marriage, and not because of it.

On the other hand, it is utterly false that love results from marriage. On rare occasions one does hear of a miraculous case of a married couple falling in love after marriage, but on close examination it will be found that it is a mere adjustment to the inevitable. Certainly the growing-used to each other is far away from the spontaneity, the intensity, and beauty of love, without which the intimacy of marriage must prove degrading to both the woman and the man.

Marriage is primarily an economic arrangement, an insurance pact. It differs from the ordinary life insurance agreement only in that it is more binding, more exacting. Its returns are insignificantly small compared with the investments. In taking out an insurance policy one pays for it in dollars and cents, always at liberty to discontinue payments. If, however, woman's premium is a husband, she pays for it with her name, her privacy, her self-respect, her very life, "until death doth part." Moreover, the marriage insurance condemns her to life-long dependency, to parasitism, to complete uselessness, individual as well as social. Man, too, pays his toll, but as his sphere is wider, marriage does not limit him as much as woman. He feels his chains more in an economic sense.

Thus Dante's motto over *Inferno* applies with equal force to marriage: "Ye who enter here leave all hope behind."

That marriage is a failure none but the very stupid will deny. One has but to glance over the statistics of divorce to realize how bitter a failure marriage really is. Nor will the stereotyped Philistine argument that the laxity of divorce laws and the growing looseness of woman account for the fact that: first, every twelfth marriage ends in divorce; second, that since 1870 divorces have increased from 28 to 73 for every hundred thousand population; third, that adultery, since 1867, as ground for divorce, has increased 270.8 per cent.; fourth, that desertion increased 369.8 per cent.

Added to these startling figures is a vast amount of material, dramatic and literary, further elucidating this subject. Robert Herrick, in *Together*; Pinero, in *Mid-Channel*; Eugene Walter, in *Paid in Full*, and scores of other writers are discussing the barrenness, the monotony, the sordidness, the inadequacy of marriage as a factor for harmony and understanding.

The thoughtful social student will not content himself with the popular superficial excuse for this phenomenon. He will have to dig down deeper into the very life of the sexes to know why marriage proves so disastrous.

Edward Carpenter says that behind every marriage stands the life-long environment of the two sexes; an environment so different from each other that man and woman must remain strangers. Separated by an insurmountable wall of superstition, custom, and habit, marriage has not the potentiality of developing knowledge of, and respect for, each other, without which every union is doomed to failure.

Henrik Ibsen, the hater of all social shams, was probably the first to realize this great truth. Nora leaves her husband, not — as the stupid critic would have it — because she is tired of her responsibilities or feels the need of woman's rights, but because she has come to know that for eight years she had lived with a stranger and borne him children. Can there be any thing more humiliating, more degrading than a lifelong proximity between two strangers? No need for the woman to know anything of the man, save his income. As to the knowledge of the woman — what is there to know except that she has a pleasing appearance? We have not yet outgrown the theologic myth that woman has no soul, that she is a mere appendix to man, made out of his rib just for the convenience of the gentleman who was so strong that he was afraid of his own shadow.

Perchance the poor quality of the material whence woman comes is responsible for her inferiority. At any rate, woman has no soul — what is there to know about her? Besides, the less soul a woman has the greater her asset as a wife, the more readily will she absorb herself in her husband. It is this slavish acquiescence to man's superiority that has kept the marriage institution seemingly intact for so long a period. Now that woman is coming into her own, now

that she is actually growing aware of herself as a being outside of the master's grace, the sacred institution of marriage is gradually being undermined, and no amount of sentimental lamentation can stay it.

From infancy, almost, the average girl is told that marriage is her ultimate goal; therefore her training and education must be directed towards that end. Like the mute beast fattened for slaughter, she is prepared for that. Yet, strange to say, she is allowed to know much less about her function as wife and mother than the ordinary artisan of his trade. It is indecent and filthy for a respectable girl to know anything of the marital relation. Oh, for the inconsistency of respectability, that needs the marriage vow to turn something which is filthy into the purest and most sacred arrangement that none dare question or criticize. Yet that is exactly the attitude of the average upholder of marriage. The prospective wife and mother is kept in complete ignorance of her only asset in the competitive field — sex. Thus she enters into life-long relations with a man only to find herself shocked, repelled, outraged beyond measure by the most natural and healthy instinct, sex. It is safe to say that a large percentage of the unhappiness, misery, distress, and physical suffering of matrimony is due to the criminal ignorance in sex matters that is being extolled as a great virtue. Nor is it at all an exaggeration when I say that more than one home has been broken up because of this deplorable fact.

If, however, woman is free and big enough to learn the mystery of sex without the sanction of State or Church, she will stand condemned as utterly unfit to become the wife of a "good" man, his goodness consisting of an empty head and plenty of money. Can there be anything more outrageous than the idea that a healthy, grown woman, full of life and passion, must deny nature's demand, must subdue her most intense craving, undermine her health and break her spirit, must stunt her vision, abstain from the depth and glory of sex experience until a "good" man comes along to take her unto himself as a wife? That is precisely what marriage means. How can such an arrangement end except in failure? This is one, though not the least important, factor of marriage, which differentiates it from love.

Ours is a practical age. The time when Romeo and Juliet risked the wrath of their fathers for love when Gretchen exposed herself to the gossip of her neighbors for love, is no more. If, on rare occasions young people allow themselves the luxury of romance they are taken in care by the elders, drilled and pounded until they become "sensible."

The moral lesson instilled in the girl is not whether the man has aroused her love, but rather is it, "How much?" The important and only God of practical American life: Can the man make a living? Can he support a wife? That is the only thing that justifies marriage. Gradually this saturates every thought of the girl; her dreams are not of moonlight and kisses, of laughter and tears; she dreams of shopping tours and bargain counters. This soul-poverty and sordidness are the elements inherent in the marriage institution. The State and the Church approve of no other ideal, simply because it is the one that necessitates the State and Church control of men and women.

Doubtless there are people who continue to consider love above dollars and cents. Particularly is this true of that class whom economic necessity has forced to become self-supporting. The tremendous change in woman's position, wrought by that mighty factor, is indeed phenomenal when we reflect that it is but a short time since she has entered the industrial arena. Six million women wage-earners; six million women, who have the equal right with men to be exploited, to be robbed, to go on strike; aye, to starve even. Anything more, my lord? Yes, six million wage-workers in every walk of life, from the highest brain work to the most difficult menial labor in the mines and on the railroad tracks; yes, even detectives and policemen. Surely the emancipation is complete.

Yet with all that, but a very small number of the vast army of women wage-workers look upon work as a permanent issue, in the same light as does man. No matter how decrepit the latter, he has been taught to be independent, self-supporting. Oh, I know that no one is really independent in our economic tread mill; still, the poorest specimen of a man hates to be a parasite; to be known as such, at any rate.

The woman considers her position as worker transitory, to be thrown aside for the first bidder. That is why it is infinitely harder to organize women than men. "Why should I join a union? I am going to get married, to have a home." Has she not been taught from infancy to look upon that as her ultimate calling? She learns soon enough that the home, though not so large a prison as the factory, has more solid doors and bars. It has a keeper so faithful that naught can escape him. The most tragic part, however, is that the home no longer frees her from wage slavery; it only increases her task.

According to the latest statistics submitted before a Committee "on labor and wages, and congestion of Population," ten per cent. of the wage workers in New York City alone are married, yet they must continue to work at the most poorly paid labor in the world. Add to this horrible aspect the drudgery of house work, and what remains of the protection and glory of the home? As a matter of fact, even the middle class girl in marriage cannot speak of her home, since it is the man who creates her sphere. It is not important whether the husband is a brute or a darling. What I wish to prove is that marriage guarantees woman a home only by the grace of her husband. There she moves about in his home, year after year until her aspect of life and human affairs becomes as flat, narrow, and drab as her surroundings.

Small wonder if she becomes a nag, petty, quarrelsome, gossipy, unbearable, thus driving the man from the house. She could not go, if she wanted to; there is no place to go. Besides, a short period of married life, of complete surrender of all faculties, absolutely incapacitates the average woman for the outside world. She becomes reckless in appearance, clumsy in her movements, dependent in her decisions, cowardly in her judgment, a weight and a bore, which most men grow to hate and despise. Wonderfully inspiring atmosphere for the bearing of life, is it not?

But the child, how is it to be protected, if not for marriage? After all, is not that the most important consideration? The sham, the hypocrisy of it! Marriage protecting the child, yet thousands of children destitute and homeless. Marriage protecting the child, yet orphan asylums and reformatories overcrowded, the Society for the Prevention of Cruelty to Children keeping busy in rescuing the little victims from "loving" parents, to place them under more loving care, the Gerry Society. Oh, the mockery of it!

Marriage may have the power to "bring the horse to water," but has it ever made him drink? The law will place the father under arrest, and put him in convict's clothes; but has that ever stilled the hunger of the child? If the parent has no work, or if he hides his identity, what does marriage do then? It invokes the law to bring the man to "justice," to put him safely behind closed doors; his labor, however, goes not to the child, but to the State. The child receives but a blighted memory of its father's stripes.

As to the protection of the woman, — therein lies the curse of marriage. Not that it really protects her, but the very idea is so revolting, such an outrage and insult on life, so degrading to human dignity, as to forever condemn this parasitic institution.

It is like that other paternal arrangement — capitalism. It robs man of his birthright, stunts his growth, poisons his body, keeps him in ignorance, in poverty and dependence, and then institutes charities that thrive on the last vestige of man's self-respect.

The institution of marriage makes a parasite of woman, an absolute dependent. It incapacitates her for life's struggle, annihilates her social consciousness, paralyzes her imagination, and then imposes its gracious protection, which is in reality a snare, a travesty on human character.

If motherhood is the highest fulfillment of woman's nature, what other protection does it need save love and freedom? Marriage but defiles, outrages, and corrupts her fulfillment. Does it not say to woman, Only when you follow me shall you bring forth life? Does it not condemn her to the block, does it not degrade and shame her if she refuses to buy her right to motherhood by selling herself? Does not marriage only sanction motherhood, even though conceived in hatred, in compulsion? Yet, if motherhood be of free choice, of love, of ecstasy, of defiant passion, does it not place a crown of thorns upon an innocent head and carve in letters of blood the hideous epithet, Bastard? Were marriage to contain all the virtues claimed for it, its crimes against motherhood would exclude it forever from the realm of love.

Love, the strongest and deepest element in all life, the harbinger of hope, of joy, of ecstasy; love, the defier of all laws, of all conventions; love, the freest, the most powerful moulder of human destiny; how can such an all-compelling force be synonymous with that poor little State and Church-begotten weed, marriage?

Free love? As if love is anything but free! Man has bought brains, but all the millions in the world have failed to buy love. Man has subdued bodies, but all the power on earth has been unable to subdue love. Man has conquered whole nations, but all his armies could not conquer love. Man has chained and fettered the spirit, but he has been utterly helpless before love. High on a throne, with all the splendor and pomp his gold can command, man is yet poor and desolate, if love passes him by. And if it stays, the poorest hovel is radiant with warmth, with life and color. Thus love has the magic power to make of a beggar a king. Yes, love is free; it can dwell in no other atmosphere. In freedom it gives itself unreservedly, abundantly, completely. All the laws on the statutes, all the courts in the universe, cannot tear it from the soil, once love has taken root. If, however, the soil is sterile, how can marriage make it bear fruit? It is like the last desperate struggle of fleeting life against death.

Love needs no protection; it is its own protection. So long as love begets life no child is deserted, or hungry, or famished for the want of affection. I know this to be true. I know women who became mothers in freedom by the men they loved. Few children in wedlock enjoy the care, the protection, the devotion free motherhood is capable of bestowing.

The defenders of authority dread the advent of a free motherhood, lest it will rob them of their prey. Who would fight wars? Who would create wealth? Who would make the policeman, the jailer, if woman were to refuse the indiscriminate breeding of children? The race, the race! shouts the king, the president, the capitalist, the priest. The race must be preserved, though woman be degraded to a mere machine, — and the marriage institution is our only safety valve against the pernicious sex-awakening of woman. But in vain these frantic efforts to maintain a state of bondage. In vain, too, the edicts of the Church, the mad attacks of rulers, in vain even the arm of the law. Woman no longer wants to be a party to the production of a race of sickly, feeble, decrepit, wretched human beings, who have neither the

strength nor moral courage to throw off the yoke of poverty and slavery. Instead she desires fewer and better children, begotten and reared in love and through free choice; not by compulsion, as marriage imposes. Our pseudo-moralists have yet to learn the deep sense of responsibility toward the child, that love in freedom has awakened in the breast of woman. Rather would she forego forever the glory of motherhood than bring forth life in an atmosphere that breathes only destruction and death. And if she does become a mother, it is to give to the child the deepest and best her being can yield. To grow with the child is her motto; she knows that in that manner alone can she help build true manhood and womanhood.

Ibsen must have had a vision of a free mother, when, with a master stroke, he portrayed Mrs. Alving. She was the ideal mother because she had outgrown marriage and all its horrors, because she had broken her chains, and set her spirit free to soar until it returned a personality, regenerated and strong. Alas, it was too late to rescue her life's joy, her Oswald; but not too late to realize that love in freedom is the only condition of a beautiful life. Those who, like Mrs. Alving, have paid with blood and tears for their spiritual awakening, repudiate marriage as an imposition, a shallow, empty mockery. They know, whether love last but one brief span of time or for eternity, it is the only creative, inspiring, elevating basis for a new race, a new world.

In our present pygmy state love is indeed a stranger to most people. Misunderstood and shunned, it rarely takes root; or if it does, it soon withers and dies. Its delicate fiber cannot endure the stress and strain of the daily grind. Its soul is too complex to adjust itself to the slimy woof of our social fabric. It weeps and moans and suffers with those who have need of it, yet lack the capacity to rise to love's summit.

Some day, some day men and women will rise, they will reach the mountain peak, they will meet big and strong and free, ready to receive, to partake, and to bask in the golden rays of love. What fancy, what imagination, what poetic genius can foresee even approximately the potentialities of such a force in the life of men and women. If the world is ever to give birth to true companionship and oneness, not marriage, but love will be the parent.

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