

The real aim of the whole of love's romance, although the persons concerned are unconscious of the fact, is that a particular being may come into the world; and the way and manner in which it is accomplished is a secondary consideration. However much those of lofty sentiments, and especially of those in love, may refute the gross realism of my argument, they are nevertheless in the wrong. For is not the aim of definitely determining the individualities of the next generation a much higher and nobler aim than that other, with its exuberant sensations and transcendental soap-bubbles? Among all earthly aims is there one that is either more important or greater? It alone is in keeping with that deep-rooted feeling inseparable from passionate love, with that earnestness with which it appears, and the importance which it attaches to the trifles that come within its sphere. It is only in so far as we regard _this_ end as the real one that the difficulties encountered, the endless troubles and vexations endured, in order to attain the object we love, appear to be in keeping with the matter. For it is the future generation in its entire individual determination which forces itself into existence through the medium of all this strife and trouble. Indeed, the future generation itself is already stirring in the careful, definite, and apparently capricious selection for the satisfaction of the instinct of sex which we call love. That growing affection of two lovers for each other is in reality the will to live of the new being, of which they shall become the parents; indeed, in the meeting of their yearning glances the life of a new being is kindled, and manifests itself as a well-organised individuality of the future. The lovers have a longing to be really united and made one being, and to live as such

for the rest of their lives; and this longing is fulfilled in the children born to them, in whom the qualities inherited from both, but combined and united in one being, are perpetuated. Contrarily, if a man and woman mutually, persistently, and decidedly dislike each other, it indicates that they could only bring into the world a badly organised, discordant, and unhappy being. Therefore much must be attached to Calderon's words, when he calls the horrible Semiramis a daughter of the air, yet introduces her as a daughter of seduction, after which follows the murder of the husband.