

As a matter of fact, love determines nothing less than the  
\_establishment of the next generation\_. The existence and nature of the  
\_dramatis personae\_ who come on to the scene when we have made our exit  
have been determined by some frivolous love-affair. As the being, the  
\_existentia\_ of these future people is conditioned by our instinct of  
sex in general, so is the nature, the \_essentia\_, of these same people  
conditioned by the selection that the individual makes for his  
satisfaction, that is to say, by love, and is thereby in every respect  
irrevocably established. This is the key of the problem. In applying it,  
we shall understand it more fully if we analyse the various degrees of  
love, from the most fleeting sensation to the most ardent passion; we  
shall then see that the difference arises from the degree of  
individualisation of the choice. All the love-affairs of the present  
generation taken altogether are accordingly the \_meditatio compositionis  
generationis futurae, e qua iterum pendent innumerae generationes\_ of  
mankind. Love is of such high import, because it has nothing to do with  
the weal or woe of the present individual, as every other matter has; it  
has to secure the existence and special nature of the human race in  
future times; hence the will of the individual appears in a higher  
aspect as the will of the species; and this it is that gives a pathetic  
and sublime import to love-affairs, and makes their raptures and  
troubles transcendent, emotions which poets for centuries have not tired  
of depicting in a variety of ways. There is no subject that can rouse  
the same interest as love, since it concerns both the weal and woe of  
the species, and is related to every other which only concerns the  
welfare of the individual as body to surface.