

There are, of course, flagrant breaches of loyalty and of decency and of marital duties which justify and necessitate divorce. For such cases the law to-day amply provides.

More than this, certain of our own states have gone so far as to recognize that there is a spiritual as well as a physical and financial relation in marriage. When "Incompatibility" was added to the statutory grounds for divorce, the legal mind had come to recognize a higher principle in marriage than either physical fitness or chattel rights. "Incompatibility of temper," means neither physical disloyalty, criminal conduct, nor failure to meet the material obligations.

Instead, it means temperamental friction and conflict of natures in the higher intellectual and moral life. "Incompatibility" stands for discordant vibratory conditions and for an inharmonious alliance between two intelligent souls. This is one of the legal grounds of divorce which could be avoided through the mutual intelligence and self-control of any two individuals. No matter whether they love, or do not love, in the sense of husband and wife, any two people may adjust themselves to a mutually respectful and mutually friendly relation. This it is their duty to do when the best interests of their children are involved.

Except for the mutual obligation to children, the law might profitably divorce mismatched pairs upon their mutual request. The breaking of a burdensome contract between a childless couple would in no sense be detrimental to society. On the contrary, it would benefit the individuals, giving them fresh opportunities for self-development.

Neither science, law, religion nor society is conserved by the forced intimate association of any one man and woman who are without children. In such cases the "collusion" of such a pair, instead of being a legal offense, should be the one proper reason and condition of divorce.

The civil marriage codes of the superior nations are in perfect accord with Nature's intent. That is, they grant every subject man and woman a prior right to free selection in mar-

riage. At this point the law joins with Nature to furnish every soul the opportunity to secure its individual happiness. After that choice is made the law, again reflecting the higher nature of man, binds those voluntary partners to a full responsibility for all of the consequences of that contract.

When once that choice is made and the contract signed the individual man and woman have then passed from an egoistic to an altruistic obligation. Their relation is no longer an individual question. It is one that affects society in general.

There are some palliatives for our present marital inharmonies. None of these, however, is a more lax or more stringent divorce law. Criticism and denunciation of our divorce system are both illogical and unjust, so long as there is almost no legal restraint put upon the marriage of youth, upon ignorance and inexperience, or upon poverty, deformity, disease and crime.

Here, at the root of the evil, and not in the flower and fruit, should legislation strike. With our almost unrestrained marriage system and the almost total ignorance of the true principles involved in marriage, our liberal divorce laws are simply preventive of still more flagrant offenses.

It were far better for the nation, society, the family and the individual that our legislators turn to the framing of better marriage laws, rather than to restrictions or amendments of the divorce law.

A prominent reformer of New York City is reported as having said that fully one-third of the married population of New York is disloyal to the physical obligation. If this be true of the purely physical relation, who would undertake to calculate the intellectual and moral "incompatibility" of the other two-thirds? The force of this suggestion will not be lost upon any one who has studied married life, who has been the confidant of married people, or who has had much personal experience.

Even with our present lax marriage laws, there are yet other preventives and other remedies for marital inharmony, viz.:

(1) The study and intelligent comprehension of the universal principle of affinity which is involved in the true relation.

(2) The honest and intelligent effort of young men and young women to marry in conformity to that principle.

(3) The honest endeavor of the married to fulfill to the uttermost all self-imposed obligations, especially those which relate to the personal supervision and training of their children.

It is impossible to discuss legal divorce without reference to the Ecclesiastical Codes, which are felt by a large number of people to be even more binding than the legal contract. Ecclesiastical marriage has been universally more oppressive than the civil codes. This is especially true of the Catholic Church. The church, Protestant and Catholic, recognize the spiritual relation in marriage as well as a physical one. The church recognizes monogamous and indissoluble union as the spiritual ideal.

In this the church is right.

It errs, however, when it sets the seal of spirituality upon all of the marriages it sanctions. Without regard to either physical, intellectual or moral fitness, it joins in an indissoluble union every shade and grade of humanity. Without knowledge of, or regard for, the conditions and motives which lead to marriage, it pronounces as spiritual every union it is asked to solemnize.

Ecclesiastical codes, past and present, have sanctioned and continue to bless every shade of unnatural, immoral and debasing union. It imposes the mockery of a "divine benediction" upon marriages contracted from the most unworthy motives in all human nature. It holds as "spiritually indissoluble" marriages which mock religion and stultify the individual honor of the men and women concerned.

Such are the marriages contracted from political, financial or social considerations; or in fact, from countless other motives than mutual respect and love.

Having declared all marriage a spiritual and indissoluble bond, the Catholic Church is particularly oppressive in maintaining those relations. Through and by the threatened penalty of

excommunication, it holds countless men and women in legal bondage, even after crime and brutality have made physical separation necessary.

Thus, while the Catholic Church recognizes a spiritual principle in marriage, it fails to recognize the mistakes of men and women in entering into that relation, and makes no provision for such mistakes.

"No divorce" is as iniquitous as too easy divorce. There are marriage relations which it is both immoral and dangerous to sustain. A separation that is not legalized is a blight to any life. "No divorce" is more conducive to general immorality than is an easy divorce system.

Between the good of society and the natural rights of the individual the law should endeavor to deal equitably. The divorce laws of our many states are fair representatives of the various stages of development and the sectional differences which obtain in the several legal jurisdictions.

It is a commentary upon the "no divorce" system of certain southern states to note the fact that a large proportion of its colored population is mulatto. Of course, it is known that whites and blacks cannot legally marry in the south. The general morality prevailing in certain of our northwestern states noted for lax divorce laws, will compare favorably with the general morality of those southern states in question.

From all that has been said, it must appear that the intent of law, as well as of nature, is monogamous and indissoluble union. It must be seen that divorce is the legal recognition of failure of Nature's purpose. Legal divorce, therefore, testifies to the violation of natural law, as well as the violation of a legal contract. It must be recognized as an expedient and a compromise. It must be accepted as one of those penalties which man is perpetually paying through ignorant experiment in natural law.

Nature's effort is to effect indissoluble union. Divorce represents the protest of the individual against unnatural relations which he has ignorantly assumed. The demand for divorce is

simply a demand for individual liberty in the pursuit of happiness.

Divorce, in itself, is not a factor in development. It is no part of either intellectual or moral progress. One may suffer smallpox from having unwittingly exposed himself. That experience, however, is valueless except by way of warning to avoid contagious disease. Smallpox weakens and mars the physical body and, temporarily at least, interferes with all of the interests and activities of life.

There are certain classes of experiences which tend to weaken or to harden and demoralize, rather than to develop and improve men and women. The conditions which necessitate divorce are among such experiences. For this reason, divorce, like smallpox, is to be avoided if possible. As with smallpox, divorce is also more easily escaped by prior avoidance of exposure.

What the world needs to-day are better marriage laws. To these, and not to more stringent divorce legislation, must we look for improvement in the marriage relation.

The first object of law should be the regulation of marriage with the view of decreasing the number of false and mistaken marriages. Such legislation is the true province of law, since it directly benefits the nation, society, the family and the individual. While it is true that a keener sense of moral responsibility would decrease the number of divorces, it would not lessen the number of young men and women who are permitted to ignorantly bind themselves in unnatural and loveless marriage.

Such legal enactments, however, would not effect this improvement if prematurely forced upon society. The mere enactment of a statutory law does not necessarily compel the improvement which it implies. The improvement of human relations comes, in reality, through the gradual improvement and self-development of individual men and women. Human beings are restrained, but they are not made better nor wiser nor happier, by mere acts of law.

Nor is the proper development of law possible until the

average intelligence and the average morality demand revision and amendment. Neither marriage nor divorce can be legally improved to any extent until public sentiment warrants reform.

This being true, science and philosophy look, primarily, for such reform, to the individual men and women who are the creators of public opinion and public morality. The prevention of false relations and consequent suffering and divorce rests upon marriage which conforms to Nature's law. That is to say, it rests upon marriage which fulfills the universal, spiritual law of affinity or love.

Our present stage of intellectual and moral development promises these improved relations for our younger generations. The slow processes of evolution have already brought the highest type of men and women into an approach to the true sex equilibrium. To the most advanced of both sexes marriage has come to be recognized as a spiritual relationship which must be contracted and guarded and fulfilled intelligently under the laws of both Nature and man.

To such as these an intelligent understanding of this philosophy is a necessity. Such as these would soon be prepared either to teach or to exemplify the law.

It is the part of science to state the principle involved in natural marriage. It is the part of philosophy to explain the effects. It is the duty of civil law, of society, and of the individual, to consider the findings of science and to accept the suggestions of philosophy.

Science lays down a principle of natural marriage and explains the conditions which produce discord and compel divorce. It rests with the general intelligence to accept or reject these deductions. It rests with the individual whether he will seek to so inform himself that he may personally know and prove the law.

It remains to be seen whether legislators will consider these principles in law, whether educators will incorporate them in

educational systems, or whether parents and guardians will fortify and guard the young with a knowledge of these truths.

There is but one natural and just preventive of legal divorce. That is marriage which fulfills the law of love. There is but one path to perfect marriage, viz., through a rational knowledge of the principle governing true marriage and through the honest endeavor of free men and women to seek union in accordance with that perfect law.

## CHAPTER XX.

## TRUE MARRIAGE.

## THE MATHEMATICS.

Perfect marriage upon the physical plane is a scientific possibility.

The principle involved is the universal principle of affinity.

The process involved is the effort for vibratory correspondence between two individuals of opposite polarity.

The effects of true marriage are three-fold in character, viz., mathematical, harmonic and ethical.

The mathematics of marriage have to do with the rates of vibratory activity in the individuals only.

The harmonics of marriage have to do with the ratios which exist between the rates of vibratory activity of two individuals of opposite polarity.

The ethics of marriage have to do only with the effects produced upon the individual intelligences of a man and a woman, by harmonic or inharmonic ratios between their individual rates of vibratory activities.

Thus, true marriage is vibratory in principle, harmonic in relation and ethical in effects.

The principle, process and effects of true human marriage are analogous to the principle, process and effects of perfect union between entities in all of the lower kingdoms of Nature.

Human marriage includes all of the affinities and effects which characterize the union of two atoms, two cells or two animals. The higher marriage, however, embraces affinities and effects superior to those of the lower unions. Human marriage adds