

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

those closer affinities, sweeter harmonies and richer emotions and ethical effects which flow from the union of two rational souls.

The difficulties which stand in the way of true marriage, rationally and scientifically contracted, are great, but they are not insurmountable. The obstacles are many, but they are not endless. There is a natural law of perfect marriage, and knowledge of that law is obtainable. Its fulfillment is a human possibility.

The immediate duty of science is to set forth the principle and process, and to classify the facts involved. The immediate duty of philosophy is to set forth the effects of that principle and process, and to apply them to the individual life of man and woman.

All that has been previously declared as to the universal principle of affinity, applies to the intelligent soul of man and woman. All that has been elucidated as to the process involved in the union of positive and receptive entities, applies to the union of two rational beings. All that has been shown by way of effects, mathematical, harmonic and ethical, applies to the physical, spiritual and psychical union of man and woman.

Thus, the universal principle of polarity or affinity, variously defined as the Law of Motion and Number, the Law of Vibration, the Natural Law of Selection, is also the Law of True Marriage. One and the same universal principle governs the involuntary affinities of mineral and vegetable substance, the passions of animals, and the loves of men. As Nature advances, however, the processes involved in marriage rise in importance. The universal but involuntary struggle of mere substance for vibratory correspondence, is finally replaced by an individual self-conscious struggle of the rational soul for happiness. The same is true as to the effects of marriage in the higher kingdom. They are immeasurably advanced in value to the individual. Indeed, they are so advanced as to make it appear that man and the atom have nothing in common.

For illustration, the chemical affinity of two mineral atoms

results merely in a material cohesion which may be readily overcome. The vibratory correspondence of two mineral atoms establishes nothing more than equilibrium between the electromagnetic energies of those atoms. This union represents merely a correspondence of vibratory action in the physical and spiritual substance of which the atoms are composed.

A man and a woman, however, by true marriage, attain something more than a vibratory correspondence in their material organisms. They arrive at an individual self-conscious relation of mutual sympathy. They experience, not only a sensation called passion, but an intelligent emotion called love. They realize an individual effect which they define as happiness. They establish an equilibrium of forces psychically, as well as physically and spiritually.

After ages of research and experiment, science lays down as facts of Nature, certain propositions which directly contravene physical materialism. In these propositions, it offers to man a new inspiration to action and a new ideal of life.

Natural Science declares:

- (1) Love is the supreme activity of the intelligent soul.
- (2) Rational happiness is the highest attainment of the soul.

Science goes further. It declares that the power to love and the attainment of rational happiness rest, primarily, upon a possible, perfect marriage relation.

From what has already been said up to this point, it will be understood, that man upon this earth plane has a three-fold nature. In other words, man is a triune being, made up of three distinct elements, as follows:

- (1) A physical body composed of physical matter, coarse in particle and slow in vibratory activity.
- (2) A spiritual body composed of spiritual matter, fine in particle and rapid in vibratory activity.
- (3) An intelligent soul which operates both of these bodies and manifests itself through them.

The physical body possesses physical sensory organs, by

means of which, what we term physical sensations, are conveyed to the intelligent soul.

The spiritual body possesses spiritual sensory organs, by means of which, what we term spiritual sensations, are conveyed to the intelligent soul.

Thus, the intelligent soul of man is equipped with the instruments necessary for communication with both the physical and the spiritual worlds of matter. If it does not always so communicate, science has at least demonstrated that it possesses the necessary instruments and may do so under proper conditions. The activities of the soul, wherever they are normally manifested, whether in the world of physical matter or in that of spiritual matter, are intelligent in their operations.

With these facts clearly in mind, it will be understood that whenever reference is made to the physical nature of man, the term "physical" includes the physical body with all of its sensory organs, sensations, powers, properties, activities and functions.

Whenever reference is made to the spiritual nature of man, the term "spiritual" includes the spiritual body, with all of its sensory organs, sensations, powers, properties, activities and functions.

Whenever reference is made to the psychical nature of man, the term "psychical" includes rational intelligence and all that is commonly understood by the term "Ego" or "Soul."

At this point it will be of interest to note the fact that from time immemorial, the equilateral triangle has been the acknowledged metaphysical symbol of man, in his three-fold or triune nature.

The equilateral triangle (fig. 1) is a plane figure, bounded by three equal sides and having three equal angles. It is doubtful if the metaphysical symbolism of the equilateral triangle is fully understood or appreciated by our western people in these modern times. It may not be profitless, therefore, to study its significance a little more carefully.

Let the base line, MN, represent the physical side of man,

MA, the spiritual, and, NA, the psychical. It will be observed:

(1) That the three lines are the same in length. This means that the three natures of a normally developed man are equally developed. From this it will be understood that the equilateral triangle is a proper symbol of only the normally developed, or perfectly balanced man.

(2) The three angles at M, A, and N are equal. This means that in the normally developed man, the soul, NA, sustains an equal relationship to the spirit, MA, and the body, MN.

Thus, there is perfect harmony at every point of the individual who is equally balanced.

The reader is asked to particularly note figure 2, which is also an equilateral triangle. It is always understood that the

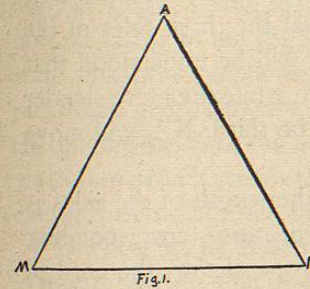


Fig. 1.

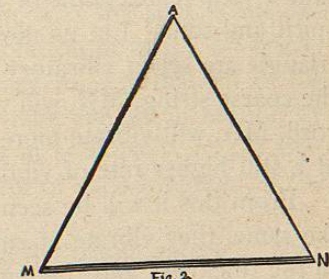


Fig. 2.

lines of a geometric figure have but one dimension, viz., length. In figure 1—the figure universally used as the metaphysical symbol—the lines are supposed to be geometric lines, possessing but the one dimension of length.

Strictly speaking, such a figure does not properly symbolize the triune nature of man. For this reason, figure 2 has been substituted. Here is the same equilateral triangle, but with shaded lines, the base line, MN, being a heavy line, the oblique line, MA, a medium line, and the oblique, NA, a hair line. This figure has been chosen with special reference to the scientific explanation necessary in this connection.

The physical body of man is the coarsest of the three natures

composing the trinity. It is, therefore, properly symbolized by the heavy base line, MN. For similar reasons, the finer spiritual organism is best represented by the medium line, MA, while the intelligent soul or Ego is properly represented by the hair line, NA.

A clearer idea of the symbol may be obtained if we conceive:

(1) That the base line, MN, is composed of a tow string one-fourth of an inch in diameter.

(2) That the oblique line, MA, is a silk cord one-sixteenth of an inch in diameter.

(3) That the oblique line, NA, is the finest possible silver thread, a thread so fine as to be no more than visible.

Having in mind a triangle so constructed, the reader may obtain a clear conception of the actual relationship of the body, spirit and soul. Let us now suppose that the three sides of the triangle are set in vibratory motion. It will be understood that the coarse string, MN, will vibrate slowly, while the more slender cord, MA, will vibrate more rapidly. The third, NA, will move at a still higher rate of vibratory action.

From this it will be seen that while the length of the sides is the same, they vibrate at entirely different ratios, corresponding to the thickness and the tension of the rope of tow, the cord of silk and the thread of silver. The base line, MN, vibrates slowly, being large in size and low in tension. The line, MA, vibrates more rapidly, being smaller in size and higher in tension. The same is true of the line, NA. This line is almost inconceivably smaller and higher in tension. In consequence, its vibratory action is immeasurably increased.

Scientifically, the triune nature of man corresponds to the three sides of a triangle as here represented. They naturally sustain to each other this vibratory relation. When man is normally or equally developed in each of his three natures, their vibratory action sustains a perfect harmonic relation to one another.

For illustration, suppose the vibratory action of the base line,

MN, were represented by the number 3. Any multiple of this number would constitute a harmonic. This being true, the line, MA, should represent some multiple of 3, as 9, 27, 81, etc., while the line, NA, should be keyed to a harmonic relation with both of the other lines.

Thus, it must be understood that man, whether in the grossest or most highly developed condition, has three natures, unlike in degrees of refinement and vibratory action; or, to return to our figure, man is always a triangle and that triangle always has three sides unequal in point of refinement and vibratory action.

Science determines that the vibratory action of the two material bodies is governed by the intelligent Ego, the third and highest entity. This means, therefore, that the soul is the important factor in the higher or self-evolution of man. To briefly state this principle, it is only necessary to say, that all of the individual and voluntary activities of man are set in motion by the intelligent Ego, the soul. This is in conformity to the universal law which leaves the government of each kingdom to the energies of its highest element.

The soul is the governing entity in the triune nature of man. While it is true that the involuntary affinities of lower nature have their influence, they do not control the life of man. The vegetable kingdom is controlled, primarily, by the energies of the vito-chemical life element. Though the plant embraces electro-magnetic energies, they are not the energies which produce the phenomena of vegetable life. The same is true of animal life. The animal is, primarily, governed by the spiritual life element. While the organs of digestion and the bone, blood and tissue of the physical body manifest the energies of electro-magnetism and vito-chemical life, these energies, however, do not give rise to nor control animal life. The animal brain and the individual animal will and desire are expressions of a higher life element. In the same way, the kingdom of man is, primarily, controlled by the energies and potencies of the soul element. It is true,

that human life embraces all of the elements, energies and affinities of the lower life elements. The involuntary operations of electro-magnetism and vito-chemical life serve the physical body. The spiritual life element furnishes the physical appetites and passions.

Man, however, is something vastly more than all of the elements, energies and affinities which go to make up mineral, vegetable and animal life. He is something more than an organism which manifests the activities of the electro-magnetic and the vito-chemical life elements. He is also something more than an animal intelligence, consciously seeking to gratify physical appetites and passions. He is more than mere bone, blood and tissue. He is more than appetites and passions.

Man is a Living Soul, with powers, capacities and necessities beyond all of the life which lies below him. He is the rational entity who inhabits and operates a physical body. He is not the maker, but he is the governor of that body. He has the necessary force to increase or decrease its natural demands. He has the power to indulge or deny its appetites and passions. He has the power to injure or improve his physical body. He has the power to leave it at any moment he desires.

These are the facts which show that the higher, individual, intelligent activities of human life are, primarily, governed by the soul, the operating entity.

When the intelligent Ego operates directly upon the physical plane through the mediumship of the physical body, the physical brain, and the physical sensory organs, those resultant activities are classified as "physical."

As, for example, all forms of voluntary physical exercise and muscular effort, including physical sport and physical labor.

When the intelligent Ego operates directly upon the spiritual plane through the mediumship of the spiritual organism, the spiritual brain, and the spiritual sensory organs, those resultant activities are classified as "spiritual." These are the activities in which a master engages when he voluntarily uses his spirit-

ual sensory organs to study spiritual phenomena, or when he leaves the physical body to travel upon the spiritual plane.

When the intelligent Ego operates upon the still higher plane of pure intelligence the resultant phenomena can only be classified as "psychical." They are so classified in that they transcend those activities which are unmistakably physical and those which are unmistakably spiritual in their nature. There are certain operations of intelligence which appear to take no note of matter, either physical or spiritual; as for example, the exercise of pure reason and of abstract thought. Neither is there anything in the mere consciousness of loving, nor in the mere conception of moral principles which we can associate with, or mistake for, either physical or spiritual activities. The activities of love and the development of morality clearly transcend the limitations of physical and spiritual activities as classified by science.

Thus, it appears that Nature assigns to the soul, as well as to the body and spirit, a class of activities peculiar to its own realm.

While each of the three natures of man presents a class of activities peculiar to its own plane, it must be remembered that the operating Ego gives rise to, and governs each and all of the activities themselves. To the soul, therefore, and not to the body, we must look for the factors and causes of the higher evolution of man.

By a normal and steady development upon the physical plane the Ego strengthens and improves its physical instrument, refining it in particle and increasing its vibratory action. By inertia or inactivity the physical organism and the physical powers are left unimproved and undeveloped. In this case man remains as close to the animal plane as is possible for a human being. If the Ego perverts the physical laws of being he not only fails to improve, but he even falls below the brute physically and morally. If, on the other hand, the Ego indulges in abnormal physical development, he overshadows the powers of both spirit and soul. His spiritual intuitions are dull, his moral perceptions are blunted.

For illustration, the average prize fighter develops an abnor-