

CHAPTER III

MARRIAGE

What therefore God hath joined together, let not man put asunder.

In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. — JESUS.

1 **W**HEN our great Teacher came to him for baptism,
John was astounded. Reading his thoughts, Jesus
3 added: "Suffer it to be so now: for thus it becometh us
to fulfil all righteousness." Jesus' concessions (in certain
cases) to material methods were for the advancement of
6 spiritual good.

Marriage is the legal and moral provision for generation among human kind. Until the spiritual creation
9 Marriage temporal is discerned intact, is apprehended and understood, and His kingdom is come as in the vision of the Apocalypse, — where the corporeal sense of creation was cast out, and its spiritual sense was revealed from
12 heaven, — marriage will continue, subject to such moral regulations as will secure increasing virtue.

15 Infidelity to the marriage covenant is the social scourge of all races, "the pestilence that walketh in darkness,
Fidelity . . . the destruction that wasteth at noonday."

18 required The commandment, "Thou shalt not commit adultery," is no less imperative than the one, "Thou shalt not kill."

Chastity is the cement of civilization and progress. 1
 Without it there is no stability in society, and without it
 one cannot attain the Science of Life. 3

Union of the masculine and feminine qualities consti-
 tutes completeness. The masculine mind reaches a
 higher tone through certain elements of the Mental
 feminine, while the feminine mind gains cour- elements 6
 age and strength through masculine qualities. These
 different elements conjoin naturally with each other, and 9
 their true harmony is in spiritual oneness. Both sexes
 should be loving, pure, tender, and strong. The attrac-
 tion between native qualities will be perpetual only as it 12
 is pure and true, bringing sweet seasons of renewal like
 the returning spring.

Beauty, wealth, or fame is incompetent to meet the 15
 demands of the affections, and should never weigh
 against the better claims of intellect, good- Affection's
 ness, and virtue. Happiness is spiritual, demands 18
 born of Truth and Love. It is unselfish; therefore
 it cannot exist alone, but requires all mankind to
 share it. 21

Human affection is not poured forth vainly, even
 though it meet no return. Love enriches the nature, en-
 larging, purifying, and elevating it. The wintry Help and
 blasts of earth may uproot the flowers of affec- discipline 24
 tion, and scatter them to the winds; but this severance
 of fleshly ties serves to unite thought more closely to 27
 God, for Love supports the struggling heart until it ceases
 to sigh over the world and begins to unfold its wings for
 heaven. 30

Marriage is unblest or blest, according to the disap-
 pointments it involves or the hopes it fulfils. To happyfy

1 existence by constant intercourse with those adapted to
 elevate it, should be the motive of society. Unity of
 3 spirit gives new pinions to joy, or else joy's drooping
 wings trail in dust.

Ill-arranged notes produce discord. Tones of the
 6 human mind may be different, but they should be con-
 cordant in order to blend properly. Unselfish
 Chord and
 discord ambition, noble life-motives, and purity,—
 9 these constituents of thought, mingling, constitute in-
 individually and collectively true happiness, strength, and
 permanence.

12 There is moral freedom in Soul. Never contract the
 horizon of a worthy outlook by the selfish exaction of
 all another's time and thoughts. With ad-
 Mutual
 freedom ditional joys, benevolence should grow more
 15 diffusive. The narrowness and jealousy, which would
 confine a wife or a husband forever within four walls, will
 18 not promote the sweet interchange of confidence and love;
 but on the other hand, a wandering desire for incessant
 amusement outside the home circle is a poor augury for
 21 the happiness of wedlock. Home is the dearest spot on
 earth, and it should be the centre, though not the bound-
 ary, of the affections.

24 Said the peasant bride to her lover: "Two eat no more
 together than they eat separately." This is a hint that
 a wife ought not to court vulgar extravagance
 A useful
 suggestion or stupid ease, because another supplies her
 27 wants. Wealth may obviate the necessity for toil or the
 chance for ill-nature in the marriage relation, but noth-
 30 ing can abolish the cares of marriage.

"She that is married careth . . . how she may please
 her husband," says the Bible; and this is the pleasantest

thing to do. Matrimony should never be entered into 1
 without a full recognition of its enduring obligations on
 both sides. There should be the most tender 3
 solicitude for each other's happiness, and mu- ^{Differing}
 tual attention and approbation should wait on all the years ^{duties}
 of married life. 6

Mutual compromises will often maintain a compact
 which might otherwise become unbearable. Man should
 not be required to participate in all the annoyances and 9
 cares of domestic economy, nor should woman be ex-
 pected to understand political economy. Fulfilling the 12
 different demands of their united spheres, their sympa-
 thies should blend in sweet confidence and cheer, each
 partner sustaining the other, — thus hallowing the union
 of interests and affections, in which the heart finds peace 15
 and homè.

Tender words and unselfish care in what promotes the
 welfare and happiness of your wife will prove more salutary 18
 in prolonging her health and smiles than stolid ^{Trysting}
 indifference or jealousy. Husbands, hear this ^{renewed}
 and remember how slight a word or deed may renew the 21
 old trysting-times.

After marriage, it is too late to grumble over incompati-
 bility of disposition. A mutual understanding should 24
 exist before this union and continue ever after, for decep-
 tion is fatal to happiness.

The nuptial vow should never be annulled, so long as 27
 its moral obligations are kept intact; but the frequency
 of divorce shows that the sacredness of this re-
 lationship is losing its influence, and that fatal ^{Permanent}
 mistakes are undermining its foundations. Separation ^{obligation} 30
 never should take place; and it never would, if both

1 husband and wife were genuine Christian Scientists.
 Science inevitably lifts one's being higher in the scale of
 3 harmony and happiness.

Kindred tastes, motives, and aspirations are necessary
 to the formation of a happy and permanent companion-
 6 **Permanent affection** ship. The beautiful in character is also the
 good, welding indissolubly the links of affec-
 9 tion. A mother's affection cannot be weaned from her
 child, because the mother-love includes purity and con-
 stancy, both of which are immortal. Therefore maternal
 affection lives on under whatever difficulties.

12 From the logic of events we learn that selfishness
 and impurity alone are fleeting, and that wisdom will
 ultimately put asunder what she hath not joined
 15 together.

Marriage should improve the human species, becoming
 a barrier against vice, a protection to woman, strength to
 18 **Centre for affections** man, and a centre for the affections. This,
 however, in a majority of cases, is not its
 present tendency, and why? Because the education of
 21 the higher nature is neglected, and other considerations,
 — passion, frivolous amusements, personal adornment,
 display, and pride, — occupy thought.

24 An ill-attuned ear calls discord harmony, not appreciat-
 ing concord. So physical sense, not discerning the true
 happiness of being, places it on a false basis.
 27 **Spiritual concord** Science will correct the discord, and teach us
 life's sweeter harmonies.

Soul has infinite resources with which to bless mankind,
 30 and happiness would be more readily attained and would
 be more secure in our keeping, if sought in Soul. Higher
 enjoyments alone can satisfy the cravings of immortal

man. We cannot circumscribe happiness within the 1
limits of personal sense. The senses confer no real
enjoyment. 3

The good in human affections must have ascendancy
over the evil and the spiritual over the animal, or happi-
ness will never be won. The attainment of ^{Ascendancy}
this celestial condition would improve our ^{of good} 6
progeny, diminish crime, and give higher aims to ambi-
tion. Every valley of sin must be exalted, and every 9
mountain of selfishness be brought low, that the highway
of our God may be prepared in Science. The offspring
of heavenly-minded parents inherit more intellect, better 12
balanced minds, and sounder constitutions.

If some fortuitous circumstance places promising chil-
dren in the arms of gross parents, often these beautiful 15
children early droop and die, like tropical ^{Propensities}
flowers born amid Alpine snows. If perchance ^{inherited}
they live to become parents in their turn, they may re- 18
produce in their own helpless little ones the grosser traits
of their ancestors. What hope of happiness, what noble
ambition, can inspire the child who inherits propensities 21
that must either be overcome or reduce him to a loath-
some wreck?

Is not the propagation of the human species a greater 24
responsibility, a more solemn charge, than the culture of
your garden or the raising of stock to increase your flocks
and herds? Nothing unworthy of perpetuity should be 27
transmitted to children.

The formation of mortals must greatly improve to
advance mankind. The scientific *morale* of marriage is 30
spiritual unity. If the propagation of a higher human
species is requisite to reach this goal, then its material con-

1 ditions can only be permitted for the purpose of gener-
 2 ating. The foetus must be kept mentally pure and the
 3 period of gestation have the sanctity of virginity.

The entire education of children should be such as to
 4 form habits of obedience to the moral and spiritual law,
 5 with which the child can meet and master the belief in so-
 6 called physical laws, a belief which breeds disease.

If parents create in their babes a desire for incessant
 7 amusement, to be always fed, rocked, tossed, or talked
 8 to, those parents should not, in after years,
 9 Inheritance
 headed complain of their children's fretfulness or fri-
 10 volity, which the parents themselves have occasioned
 11 Taking less "thought for your life, what ye shall eat, or
 12 what ye shall drink"; less thought "for your body what
 13 ye shall put on," will do much more for the health of the
 14 rising generation than you dream. Children should be
 15 allowed to remain children in knowledge, and should
 16 become men and women only through growth in the
 17 understanding of man's higher nature.

We must not attribute more and more intelligence
 18 to matter, but less and less, if we would be wise and
 19 healthy. The divine Mind, which forms the
 20 The Mind
 creative bud and blossom, will care for the human
 21 body, even as it clothes the lily; but let no mortal inter-
 22 fere with God's government by thrusting in the laws of
 23 erring, human concepts.

24 The higher nature of man is not governed by the lower ;
 25 if it were, the order of wisdom would be reversed.

26 Superior law
 of Soul Our false views of life hide eternal harmony,
 27 and produce the ills of which we complain.
 28 Because mortals believe in material laws and reject the
 29 Science of Mind, this does not make materiality first and

the superior law of Soul last. You would never think 1
that flannel was better for warding off pulmonary disease
than the controlling Mind, if you understood the Science 3
of being.

In Science man is the offspring of Spirit. The beauti-
ful, good, and pure constitute his ancestry. His origin is 6
not, like that of mortals, in brute instinct, nor ^{Spiritual}
does he pass through material conditions prior ^{origin}
to reaching intelligence. Spirit is his primitive and ulti- 9
mate source of being; God is his Father, and Life is the
law of his being.

Civil law establishes very unfair differences between the 12
rights of the two sexes. Christian Science furnishes no
precedent for such injustice, and civilization ^{The rights}
mitigates it in some measure. Still, it is a ^{of woman} 15
marvel why usage should accord woman less rights than
does either Christian Science or civilization.

Our laws are not impartial, to say the least, in their 18
discrimination as to the person, property, and parental
claims of the two sexes. If the elective fran- ^{Unfair dis-}
chise for women will remedy the evil with- ^{crimination} 21
out encouraging difficulties of greater magnitude, let us
hope it will be granted. A feasible as well as rational
means of improvement at present is the elevation of 24
society in general and the achievement of a nobler
race for legislation,—a race having higher aims and
motives. 27

If a dissolute husband deserts his wife, certainly the
wronged, and perchance impoverished, woman should be
allowed to collect her own wages, enter into business 30
agreements, hold real estate, deposit funds, and own her
children free from interference.

1 Want of uniform justice is a crying evil caused by the
 selfishness and inhumanity of man. Our forefathers
 3 exercised their faith in the direction taught by the Apostle
 James, when he said : "Pure religion and undefiled before
 God and the Father, is this, To visit the fatherless and
 6 widows in their affliction, and to keep himself unspotted
 from the world."

Pride, envy, or jealousy seems on most occasions to
 9 be the master of ceremonies, ruling out primitive Chris-
 tianity. When a man lends a helping hand
 Benevolence hindered to some noble woman, struggling alone with
 12 adversity, his wife should not say, "It is never well to
 interfere with your neighbor's business." A wife is
 sometimes debarred by a covetous domestic tyrant from
 15 giving the ready aid her sympathy and charity would
 afford.

Marriage should signify a union of hearts. Further-
 18 more, the time cometh of which Jesus spake, when he
 declared that in the resurrection there should
 Progressive development be no more marrying nor giving in marriage,
 21 but man would be as the angels. Then shall Soul re-
 joice in its own, in which passion has no part. Then
 white-robed purity will unite in one person masculine wis-
 24 dom and feminine love, spiritual understanding and per-
 petual peace.

Until it is learned that God is the Father of all, mar-
 27 riage will continue. Let not mortals permit a disregard
 of law which might lead to a worse state of society than
 now exists. Honesty and virtue ensure the stability of
 30 the marriage covenant. Spirit will ultimately claim its
 own, — all that really is, — and the voices of physical
 sense will be forever hushed.

Experience should be the school of virtue, and human happiness should proceed from man's highest nature. May Christ, Truth, be present at every bridal altar to turn the water into wine and to give to human life an inspiration by which man's spiritual and eternal existence may be discerned.

If the foundations of human affection are consistent with progress, they will be strong and enduring. Divorces should warn the age of some fundamental error in the marriage state. The union of the sexes suffers fearful discord. To gain Christian Science and its harmony, life should be more metaphysically regarded.

The broadcast powers of evil so conspicuous to-day show themselves in the materialism and sensualism of the age, struggling against the advancing spiritual era. Beholding the world's lack of Christianity and the powerlessness of vows to make home happy, the human mind will at length demand a higher affection.

There will ensue a fermentation over this as over many other reforms, until we get at last the clear straining of truth, and impurity and error are left among the lees. The fermentation even of fluids is not pleasant. An unsettled, transitional stage is never desirable on its own account. Matrimony, which was once a fixed fact among us, must lose its present slippery footing, and man must find permanence and peace in a more spiritual adherence.

The mental chemicalization, which has brought conjugal infidelity to the surface, will assuredly throw off this evil, and marriage will become purer when the scum is gone.

Thou art right, immortal Shakespeare, great poet of humanity:

8 Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head.

6 Trials teach mortals not to lean on a material staff,—
a broken reed, which pierces the heart. We do not
half remember this in the sunshine of joy
Salutary
sorrow
9 and prosperity. Sorrow is salutary. Through
great tribulation we enter the kingdom. Trials are
proofs of God's care. Spiritual development germi-
12 nates not from seed sown in the soil of material hopes,
but when these decay, Love propagates anew the higher
joys of Spirit, which have no taint of earth. Each suc-
15 cessive stage of experience unfolds new views of divine
goodness and love.

Amidst gratitude for conjugal felicity, it is well to re-
18 member how fleeting are human joys. Amidst conjugal
infelicity, it is well to hope, pray, and wait patiently on
divine wisdom to point out the path.

21 Husbands and wives should never separate if there
is no Christian demand for it. It is better to await the
logic of events than for a wife precipitately
Patience
is wisdom
24 to leave her husband or for a husband to
leave his wife. If one is better than the other, as must
always be the case, the other pre-eminently needs good
27 company. Socrates considered patience salutary under
such circumstances, making his Xantippe a discipline for
his philosophy.

30 Sorrow has its reward. It never leaves us
The gold
and dross
where it found us. The furnace separates
the gold from the dross that the precious metal may

be graven with the image of God. The cup our Father hath given, shall we not drink it and learn the lessons He teaches? 1 3

When the ocean is stirred by a storm, then the clouds lower, the wind shrieks through the tightened shrouds, and the waves lift themselves into mountains. We ask the helmsman: "Do you know your course? Can you steer safely amid the storm?" He answers bravely, but even the dauntless seaman is not sure of his safety; nautical science is not equal to the Science of Mind. Yet, acting up to his highest understanding, firm at the post of duty, the mariner works on and awaits the issue. Thus should we deport ourselves on the seething ocean of sorrow. Hoping and working, one should stick to the wreck, until an irresistible propulsion precipitates his doom or sunshine gladdens the troubled sea. 6 9 12 15

The notion that animal natures can possibly give force to character is too absurd for consideration, when we remember that through spiritual ascendancy our Lord and Master healed the sick, raised the dead; and commanded even the winds and waves to obey him. Grace and Truth are potent beyond all other means and methods. 18 21 24

The lack of spiritual power in the limited demonstration of popular Christianity does not put to silence the labor of centuries. Spiritual, not corporeal, consciousness is needed. Man delivered from sin, disease, and death presents the true likeness or spiritual ideal. 27

Systems of religion and medicine treat of physical pains and pleasures, but Jesus rebuked the suffering from any such cause or effect. The epoch approaches when the 30

- 1 understanding of the truth of being will be the basis of
 true religion. At present mortals progress slowly for
 3 Basis of true religion fear of being thought ridiculous. They are
 slaves to fashion, pride, and sense. Some-
 time we shall learn how Spirit, the great architect, has
 6 created men and women in Science. We ought to weary
 of the fleeting and false and to cherish nothing which
 hinders our highest selfhood.
- 9 Jealousy is the grave of affection. The presence of
 mistrust, where confidence is due, withers the flowers
 of Eden and scatters love's petals to decay. Be not
 12 in haste to take the vow "until death do us part."
 Consider its obligations, its responsibilities, its rela-
 tions to your growth and to your influence on other
 15 lives.

I never knew more than one individual who believed
 in agamogenesis; she was unmarried, a lovely charac-
 18 Insanity and agamogenesis ter, was suffering from incipient insanity, and
 a Christian Scientist cured her. I have named
 her case to individuals, when casting my bread upon
 21 the waters, and it may have caused the good to ponder
 and the evil to hatch their silly innuendoes and lies, since
 salutary causes sometimes incur these effects. The per-
 24 petuation of the floral species by bud or cell-division is
 evident, but I discredit the belief that agamogenesis
 applies to the human species.

27 Christian Science presents unfoldment, not accretion;
 it manifests no material growth from molecule to mind,
 but an impartation of the divine Mind to man
 30 God's crea- tion intact and the universe. Proportionately as human
 generation ceases, the unbroken links of eternal, har-
 monious being will be spiritually discerned; and man,

not of the earth earthly but coexistent with God, will appear. The scientific fact that man and the universe are evolved from Spirit, and so are spiritual, is as fixed in divine Science as is the proof that mortals gain the sense of health only as they lose the sense of sin and disease. Mortals can never understand God's creation while believing that man is a creator. God's children already created will be cognized only as man finds the truth of being. Thus it is that the real, ideal man appears in proportion as the false and material disappears. No longer to marry or to be "given in marriage" neither closes man's continuity nor his sense of increasing number in God's infinite plan. Spiritually to understand that there is but one creator, God, unfolds all creation, confirms the Scriptures, brings the sweet assurance of no parting, no pain, and of man deathless and perfect and eternal.

If Christian Scientists educate their own offspring spiritually, they can educate others spiritually and not conflict with the scientific sense of God's creation. Some day the child will ask his parent: "Do you keep the First Commandment? Do you have one God and creator, or is man a creator?" If the father replies, "God creates man through man," the child may ask, "Do you teach that Spirit creates materially, or do you declare that Spirit is infinite, therefore matter is out of the question?" Jesus said, "The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage."