

always been treated as a sin of the gravest character, but the conditions of social life have caused it to be considered less seriously on the part of the man. I am not concerned with the illogical result of such a situation. That it is so is sufficient for my contention. Continued desertion is as much a breach of the marriage obligation as adultery. Persistent cruelty may, and often is, the cause of greater suffering to the wife than anything else can be, and nothing can so degrade the relationship of man and wife as habitual drunkenness. Incurable insanity renders the afflicted incapable of performing the obligations of married life, and along with drunkenness generally visits the sins of the parents on the children of succeeding generations. Imprisonment for life under a commuted sentence is in fact a divorce to all intents and purposes from the marriage point of view. Wherein can we make a logical difference in the result? The man guilty of any of these crimes or subject to any of these conditions is not the man who entered into the state of matrimony. He is a different individual in relation to his wife, and no longer remains the same person as regards the original status which he and the woman created. A trustee is removed if he becomes insane, and the tie of guardianship is severed if the guardian is guilty of cruelty to his ward. A grossly immoral life is ground for annulling the tie which binds the clergyman to his church. Desertion compels the husband to pay alimony to an innocent wife, and sufficient cruelty warrants her in living wholly apart from the man to whom the law has bound her by every legal means in its power. Why should the law grant only a partial remedy in cases of this kind? Why not grant complete relief when grave wrongs are admitted to exist, and great danger likely to result from the continuance of a condition condemned by the law and only feebly remedied? Social and sentimental reasons do not affect the question. Divorce is not the cause of the looseness of married life. Rather it is the logical outcome of wicked and sinful men and women, whose immoral lives are the result of a licentious and unholy system of living and a condition springing from the corrupt and degenerate ten-