

REGENERATION:
THE GATE OF HEAVEN



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CONTENTS.

	<i>Page</i>
Chapter I. REGENERATION IN CONDUCT.....	1
1. Specialism	1
2. Specialism in Education.....	1
3. Specialization in Avocation.....	2
4. Specialism in Culture.....	3
5. Specialism Demands an Architectonic Art.....	3
6. The Art of Conduct.....	4
7. Application to Organism.....	5
Chapter II. REGENERATION IN BIOLOGY.....	8
1. Anabolic and Katabolic Crises.....	8
2. Theories of Growth and Reproduction.....	9
3. The Rate of Reproduction.....	10
4. Sterility	13
5. Relation of the Personality to the Organism.....	14
6. States of Life Consistent with Maximum Individuation	18
Chapter III. REGENERATION IN PHYSIOLOGY..	20
1. The Neurology of the Reproductive Function.....	20
2. The Origin of the Secretion.....	22
3. The Process of Maturation.....	23
4. The Place of Storage.....	25
5. The Resorption.....	27
6. Circulation	29
7. The Nervous System.....	30
8. The Time of Activity.....	31
9. The Duration of the Periods.....	31
10. Sidereal Circumstances.....	34
11. Monism	36
12. Stellar Influences	37
13. Planetary Influences.....	39
14. Connection of Cosmology with Regeneration.....	39
Chapter IV. REGENERATION IN PRACTICE.....	42
1. First Proof: Virility.....	42
2. Second Proof: Old Age.....	44
3. Third Proof: Vitality.....	45
4. Fourth Proof: Disease.....	49
5. First Objection: Nervous Shock.....	50
6. Second Objection: Spermatozoa.....	51
7. The Possibility of Regeneration.....	53
8. The Regeneration with Woman	55
9. Transmutation	55

Chapter V. REGENERATION IN THE NEW TESTA- MENT	58
1. Sexual Lust.....	58
2. Sin Is Lust.....	63
3. Lust Is Loss of the Gonè.....	64
4. Marriage	75
5. Continencc	75
6. The Struggle of Life.....	77
7. Life and Death.....	79
8. Re-Generation	80
9. Faith and Works.....	81
Chapter VI. REGENERATION IN PATRISTICS	83
1. Summary	83
2. Introduction	83
3. Marriage	85
4. What Is Sin?.....	89
5. The Sin of Adam and Eve.....	92
6. The Individual Salvation.....	94
7. The Practical Working of Christianity.....	100
8. Why Christianity Was Esoteric.....	105
9. Jesus the Virgin.....	107
10. Deification and Immortality.....	113
11. Conclusion	120
Chapter VII. REGENERATION IN PHILOSOPHY ..	123
1. Selfishness	123
2. Solicitude for the Race.....	125
3. Partiality	126
4. Difficulties	126
5. Meaning of Life.....	126
Chapter VIII. REGENERATION IN HISTORY	130
1. The Position of Woman.....	130
2. Religious Leaders.....	130
3. Religious Lives.....	134
4. Virginitv Among Poets.....	134
5. Virginitv Among Painters.....	135
6. Virginitv Among Scientists.....	135
7. The Cumulative Proof for Virginitv.....	135
Chapter IX. REGENERATION IN POETRY	137
Chapter X. REGENERATION IN RENUNCIATION ..	145
1. The Great Renunciation.....	145
2. The Renunciation in the New Testament.....	145
3. Life for Self or God.....	147
4. Ability to Hear the Call of God.....	148
5. The Everlasting Covenant.....	149
6. Faith in God.....	150
7. The Price of the Pearl.....	153
8. Self Deceit and Objections.....	155
9. The Value of the Pearl.....	156
10. Rationale of the Renunciation.....	157
11. God Is All in All.....	157

REGENERATION.

CHAPTER I.

REGENERATION IN CONDUCT.

1. *Specialism.*—It is hard to realize that during the last hundred years more progress has been made in the arts of civilization than during the many thousand years since the first anthropoid appeared on the earth. The marvels of the steam engine, the telegraph, and the printing-machine are so familiar to the rising generation that they seem nothing extraordinary. When the thousands of years of the life of mankind within the light of history, within which so little real advance was made in scientific research, are considered, it seems little short of a miracle that within a century science should have suddenly arisen, that connection should have been established between the most remote corners of the globe, and that race, nation, and class distinctions should suddenly begin to crumble, leaving each man, in the words of Shelley:

“Sceptreless, free, uncircumscribed, but man:
Equal, unclassed, tribeless, and nationless,
Exempt from awe, worship, and degree, the king
Over himself; just, gentle, wise: but man.”

The main characteristic of the new civilization, which has so wonderfully hastened human development, is specialism. Each man becomes an expert in his field of activity. By this division of labor so much of the unnecessary routine of life is saved that the results amount to an aggregate almost a hundred times as large as would have been possible under the old system of universal genius.

2. *Specialism in Education.*—With the increased sum of knowledge, has come a radical change in education. Whereas it was possible, a hundred years ago, to master all fields of knowledge, in a “classical” education, the field of study has been broken up into so many technical courses, which become day by day more exclusive the one of the other. Colleges have been forced to provide courses in science, as well as in arts. The momentous choice of professions, which came to man after he had finished his college education, in the days when there existed only a single course in arts, now faces the boy before he enters college. He must decide what course he will elect, to fit him for his future

career, before he has become a youth, and has begun his higher education. The most wonderful genius can only hope to be great in some one single field, or more often, in some part of it. Medical science has already progressed so far, that no physician can hope to succeed in all branches of his profession. If he is successful at all, he will have chosen some specialty, surgery, general practice, diseases of the ear, eye, throat, or nervous system. Even during his medical course the student must in these latter days devote himself to his specialty.

The result of this marvelous increase of knowledge, and of this specialization of education, is that each man's life tends more than ever to become different from that of his neighbor, the most successful man being he who has carried this specialization so far as to have become almost individual in knowledge and attainment. The social organism is becoming more and more differentiated, and some day it will have attained that perfection of specialization which is revealed in the structure of the human organism, where each function is part of the whole, but nevertheless so unlike every other as to be unable, to a certain degree, of supplying its place. For example, the undifferentiated protoplasm develops pseudopodia that serve as means both of locomotion and assimilation, and which, if destroyed, can be reproduced immediately. But in the highly differentiated organism of man the legs and the arms are so distinct that if either is destroyed it cannot be replaced. The lives of the locomotive engineer, and of the mill-worker, respectively belonging to the feet and hands of the social organism, are daily becoming more different. New types of life will be evolved in each of them, although the unity of manhood will remain the same in both.

3. *Specialization in Avocation.*—The result of this increase of attainment in every several field of activity will be the distinctive development of every art and technique. From being means of livelihood, every field of activity will become a profession, a calling, demanding the devotion and skill of the whole life. Even to-day the man without a trade or function in the social organism, is at any moment liable to starve; much more so will he be in the future, when years of training will be requisite to fit a man for the most humble avocation.

The barber in mediæval times was also the village physician and dentist. To-day, on the contrary, not only are each of these three avocations the objects of different careers, but each of them has become differentiated in several manners, even the barber's avocation. It is no wonder then that even to enumerate the different avocations and professions of the present day is an infinite labor. Photographing has become an art. Music was, years ago, a field in which a man might be an universal genius; now the technique of the piano, the voice, the violin, the violoncello, the wind instruments has been added to so much that a single one of these departments is as much as a man may hope to master. Painting also has extended its domain. Water colors, oils, pastel, drawing, sketching, china, glass, and sepia paint-

ings are separate departments, offering to the expert an illimitable field of labor.

4. *Specialism in Culture.*—Even external avocations, however, have increased. Whereas, in the middle ages, oratory was an intellectual study, and religion a mere matter of assent to some doctrine, personal culture has, in these latter days, become bewilderingly complicated. Physical culture, once the name of a certain development of muscles and grace of deportment, is the genius of which many well-known and differing systems of personal development are the species. Innumerable are the Christian Science, and other latter-day doctrines and practices of healing, restoring, and altering the conditions of the body. Schools of oratory have as many systems almost as text-books, and independent religious leaders and teachers of the spiritual life abound in every city. Every man is his own prophet and Levite, and each uses a different vocabulary, conceptions and methods. It appears almost as if specialization in all these fields was running fast to its extreme limit, every man for himself, with the exception of those men and women who by nature were designed to be dupes or followers.

5. *Specialism Demands an Architectonic Art.*—At first sight, it would seem almost ridiculous, in view of all this development in knowledge and skill, to ask whether all this increase be a gain on the whole. It appears to have by magical means increased the value of each life to itself and to others, until the value of the whole had become multiplied almost indefinitely. But careful consideration shows that the gain is not so great as it appeared. The law of Conservation of Energy obtains in such a manner as that even if every part of the life is made more useful and available, yet the sum of the life-force remains the same. There is only a certain amount of life, which cannot increase, even if its functions be changed. The shallow river is wide, and as the river-bed becomes deeper, the banks approach. What is gained in intensity is lost in extension.

The expert becomes more narrow than the universal genius. Concentration of attention on one narrow field loosens the mental grasp of the inter-relation of everything else, even in spite of popular instruction in other departments of knowledge. In the midst of the din of the forge is lost the subtle harmony of the spheres, and in the excitement of the Stock Exchange is forgotten the kingdom within. In the midst of the confusing number of arts and sciences, men lose sight, or rather, are in danger of losing sight, of the art of conducting the whole life harmoniously; in the contemplation of parts of human life men forget and injure their eternal destiny, and sell the lasting inheritance of the kingdom for the temporary satisfaction of the mess of pottage. The things that are, in the long run, least important, take up most of a man's time; and the most vital things, namely, honesty, virtue, and purity, become dim, vague, and hypothetical.

The Art of Life consists in preserving the due proportion between the interest of the present moment, and that of the future

destiny, harmonizing the part with the whole. Earthly avocations are after all not ends in themselves; they are but the means by which men become perfected and worthy of their divine inheritance. Things are good or bad only according to their utility, and therefore should be followed as far as useful, and not for themselves. The art of life demands the skill to adjust all functions of the organism and activities of mind and body in order to produce the results most advantageous on the whole. This Art of Life is, as it were, an architectonic art, and may be named the art of conduct.

In the first place, it is conduct. The individual must learn how to guide the stream of his life so as to embrace those opportunities he desires, and to attain whatever skill or knowledge he prefers. External and internal welfare must be carefully weighed, and judiciously adapted. This will be especially difficult in the trying moments of action, when the balance and *morale* of the whole life must restrain and guide the heated emotions, and the gusts of passion. Every suitable opportunity must be embraced, and nothing undertaken without sufficient reason. Every man carries his whole life with him in his hand, and he must so guide the interests of the moment, that he mar not the welfare of the future. This careful self-scrutiny and self-direction is conduct, intelligent and planned, not emotional and fortuitous.

But conduct is not an affair of the counting-house wholly, although as far as the ways of Providence permit it, this should be the case. Conduct is not so much a science as an art. It needs a certain skill to direct the ship safely between rocks, which no scientific knowledge of maps alone will yield. There is much in *savoir faire*, in *tact*, in æsthetics, in wisdom. To those with whom these accomplishments are not natural, they will come only through long experience, which, however, intelligent application can shorten, and render less painful. In short, conduct is an art, which not only study, but a sort of divine inspiration, a happy genius yields. Therefore conduct of the life on the whole should be studied as unremittingly, as devotedly, and as pleasantly as possible.

6. *The Art of Conduct.*—If conduct be an art, then it can only be acquired as other arts are learnt. Assiduous private study is helpful; but cannot dispense with the personal inspiration of a teacher, even though each teacher differ from the other in opinion and acquirements. The Artist of Conduct, the *wise man* ideal of the Greeks, is the Teacher of Conduct.

It is the shame of the Christian Church that the Teacher of Conduct exists outside of its pale. Theoretically, the clergyman is the pastor of his congregation. The Bishop is the Shepherd, the *episkopos*. But congregations *call* a clergyman because he is a good preacher, a good reader, a good business man, an intellectual leader; not because he lives in constant personal communion with the unseen. Popular opinion has it that the first requisite of a bishop is business ability and youth; who ever hears of a bishop being chosen on account of his personal sanctity?

In the Middle Ages, the minister of the Church of God was more the Teacher of Conduct to his congregation than he is now; and the confessional has its important influence here, although this advantage is more than counterbalanced by the evil of compulsory confession of the private life to a powerful and secret priesthood and religious order. But in how much is the rector of a fashionable church, with five hundred to a thousand souls under his care, the Teacher of Conduct?

What is the result? The Spirit of God has not left itself without witness in these latter days. Teachers of Conduct have arisen outside the bulwarks of the external visible Church, whose disruption has begun in Sectarianism. The writer of fiction, the poet, the lecturer, the teacher of physical culture and oratory have superseded the clergy, and even thus the art of Conduct is taught and learnt.

7. *The Art of Conduct applied to the Organism.*—This art of life is not easy, however. The least acquaintance with the world reveals the multiplicity of kinds of lives that may be led, and ideals that may be struggled after. To be wise in making selection of these possibilities, and to have determination to retain hold on them, demands the utmost skill and resource. It would be superfluous to enumerate the various kinds of lives and ideals which the numberless functions of the social organism give rise to. They are, after all, secondary to the conduct of the bodily functions of the acting subject, which ultimately determine success or failure. The guidance of these natural functions, few as they are in number, are perplexing enough to warrant the devotion of a man's whole intelligence in directing them.

The pleasures of the eye, the ear, and of smell are so well-defined by natural functions, that it is only rarely men abandon themselves to a gratification of the senses. As a rule, their excess does not entail harmful consequences, except inasmuch as it awakes or encourages more harmful passions, and their appetites. These are the desires of eating, drinking and the sexual function.

Drinking is a most dangerous habit, and sometimes seems to be beyond cure, when alcoholic liquors have become the objects of a settled habit. Yet the appetite of drinking, when normal, is perfectly healthy, and necessary to the welfare of the organism. When, however, alcoholic drinks are indulged in, the cure lies in the hand of the physician, and the subject himself. Except in cases of sickness, the good of alcoholic liquors is more than overbalanced by the danger of acquiring a taste for it. Total abstinence is often cheaper than moderate consumption followed by a desperate struggle not to become a victim of spirits. An ounce of prevention is worth a pound of cure, and it is wiser to abstain oneself than by example to lead a weak brother into temptation.

Eating is a necessity for the body. Many eat too much; but excesses of eating are not as harmful nor as frequent as excesses of drinking. Gluttony is rarer than excessive drinking, and is, on the whole, confined to the wealthy. Gout is the avenger of rich food. The regulation of the diet should lie in

the hands of the physician, and the utmost a layman can do is to follow the rules of hygiene. Being as much a necessity as drinking, eating can only be regulated or modified, and does not allow that latitude of self-control which it would admit of if the life of the body could be sustained without it.

Last, but most important, is the sexual function. In one respect, it is different from all other physical functions, in that it is more than any other within the control of consciousness. To live, it is necessary to eat and drink regularly. But men may at will urge or restrain the former desires. Of all the vital functions, it is the one most easily guided and controlled; consequently, the conscious subject is much more responsible for its exercise than for the function of other organic processes, such as breathing; the circulation of the blood, and the secretion of the digestive tract. Among animals, it is voluntary only during certain periods of the year; with children, not at all voluntary until the age of puberty. But with the adult human being it is wholly within the direction of the will, or can become so, by taking the proper means. In the last resort, therefore, the human subject is wholly responsible for the exercise of this function.

The art of life embraces the proper guidance of all the functions of the organism. Yet, since the sexual function is the only one which is wholly, actually or potentially, under the control of the will, it is the most important problem of the art of life. To the elucidation of the difficulties and solutions of this problem the following pages are devoted. It is the one function of the human body which is least known or discussed, although it is the most fateful of the vital processes.

In treating of it, false modesty should be avoided. When God created the world, he saw that all things were good; and the generative function was one of the things he referred to. Its misuse only is evil. Only after the fall were Adam and Eve aware of their nakedness; and if any man or woman is ashamed, it is proof positive that he or she also has fallen. Of course, there are evil minds to whom all things are evil; but to the pure all things are pure. Especially is this so when consideration of these subjects is dictated by a desire to enlighten men and women as to their responsibilities, and to enable them to direct themselves more and more in accordance with all natural law, and the Divine Will. The desire to enlighten and guide sanctifies the efforts of all teachers and students. Disagreeable as it may be, it is always wisest to look truth in the face, and to make the best of whatever opportunities are still open to us. False modesty, on the contrary, is the mother of neglect, bitter sorrow, and misfortune.

The art of life is the scientific formulation of earnest desire to know the truth, and to do the best possible with it. The beginning of acquaintance with it may mean a determination to make a new start in life, to turn over a new leaf. This implies that the subject has already come to the age of discretion, abandons his old life, and begins anew. As the first beginning of life was the first birth, so is the second beginning of life the second

birth. The Latin name for this second birth has been conveniently transliterated into the English word *regeneration*. The Art of Life may therefore be fitly called the Science of Regeneration.

The word *regeneration* bears interesting connotations. Among the Jews, and later among the Christians, it designated that ceremony of lustration called baptism. This ecclesiastical function was, indeed, in certain senses just what is described above, a second birth, a new start in life. It symbolized the washing away of sins, and the return to a state of pristine purity. As the first natural generation ushered man into the physical world, so the second spiritual birth, or regeneration, ushered him, by a purer life, into the higher realm of heaven, the presence of the Divine Father. This is, however, only the expression, in religious dialect, so to speak, of the scientific formula of perfect adaptation, by the organism, to all laws of its environment, physical, psychical, and spiritual. In either of these phraseologies, however, the term *re-generation* has a marvelous fitness. Consequently, the term Science of Regeneration may be substituted for the more indefinite Art of Life. Taken strictly, this new term includes the intelligent guidance of all natural functions of the organism. But it will be restricted here to the guidance of the generative function, inasmuch as the latter forms perhaps the most important part of it, and is to be the subject of the following considerations. Here, then, is the higher self controlling the lower self, the spiritual man ruling the natural man.

CHAPTER II.

REGENERATION IN BIOLOGY.

1. *Anabolic and Katabolic Crises.*—Living matter is never at a standstill, until the moment of death. Life is a state of flux, an equilibration of metabolism, consisting of anabolic and katabolic changes, slow or rapid. The anabolic changes are those of growth, of construction, and of self-preservation, by which the life-long hunger of protoplasm is stilled in continual assimilation of food-stuffs. The katabolic changes, on the contrary, are those of oxidation of the tissues, of elimination of effete matter, and the sacrifice of individual existence, more or less complete, for the reproduction of offspring. Growth and reproduction thus ever vary in inverse ratio, the height of the life-tides consisting ever of the resultant of these opposing forces. Nevertheless, knowing this fact, it is possible to guide the height of the life-tides at will, by judiciously increasing the forces of growth, or checking the processes of decay, or following both courses at once, if the purpose be to increase life; and if the opposite be the end in view, nothing is easier than to check growth, or increase reproduction, or once more follow both courses.

The usual end to be attained, is, however, to increase life. Therefore the usual method is to increase growth and check reproduction judiciously to the point short of destroying the equilibrium of life, which at its very best still is a resultant of the two opposing tendencies, albeit the one of decay or reproduction, that is, of katabolism, is reduced to the point in which it is so insignificant as to be inappreciable.

The greatest possible growth is therefore entirely sterile; the greatest possible reproduction is the minimum of the life-forces. Between these two extremes, life is continually fluctuating; and since the general direction of the forces of life is, except in the case of virulent disease, under the control of conscious intelligence, within certain limits, it is possible to guide one's life intelligently to the maximum of health attainable, or to the maximum of reproduction possible. The wisest choice will include a little of each element; but it would be possible to choose the fullest possible health on the one hand, or the pleasure of reproduction on the other, with its natural consequence of lowered vitality.

These changes, however, take place only within certain limits, well defined for each species and genus of animals, who cannot recognize and direct the constructive and destructive tendencies with as much intelligence as man. For man himself there are impassible limits, such as stature, weight of skeleton, and gen-

eral habit. Within these limits, intelligent self-direction can accomplish much more than is usually supposed. The great majority of human beings permit nature to decide which shall be the controlling force, anabolic or katabolic; it is only the small minority who intelligently know their resources and apply them consciously to produce results desired beforehand.

It will be advisable to consider more minutely the generally accepted theories of growth and reproduction in lower animal life and in the human race. These problems have been so well and luminously stated by Geddes and Thomson, in their *Evolution of Sex*, that it is impossible to present the topic better than in their words, which follow:

2. *Theories of Growth and Reproduction.*—"The first adequate discussion of growth is due to Spencer. He pointed out that in the growth of similarly-shaped bodies the increase of volume continually tends to outrun that of the surface. The mass of living matter must grow more rapidly than the surface, through which it is kept alive. In spherical and all other regular units the mass increases as the cube of the diameter, the surface only as the square. Thus the cell as it grows must get into physiological difficulties for the nutritive necessities of the living mass are even less adequately supplied by the less rapidly-increasing absorbent surface. The early excess of repair over waste secures the growth of the cell. Then a nemesis of growing wealth begins. The increase of surface is necessarily disproportionate to that of contents, and so there is less opportunity for nutrition, respiration and excretion. Waste thus gains upon, balances, threatens to overtake repair. Suppose a cell to have become as big as it can well be, a number of alternatives are possible. Growth may cease and a balance be struck; or the form of the unit may be altered, and surface gained by flattening out, or very frequently by outflowing processes. On the other hand, waste may continue on the increase, and bring about dissolution and death; while, closely akin to this, there is the most frequent alternative, that the cell divide, halve its mass, gain new surface, and restore the balance. Here in fact the famous law of Malthus holds good. . . .

"The early growth of the cell, the increasing bulk of contained protoplasm, the accumulation of nutritive material, correspond to a predominance of protoplasmic processes, which are constructive or anabolic. The growing disproportion between mass and surface must, however, imply a relative decrease of anabolism. Yet the life, or general metabolism, continues, and this entails a gradually-increasing preponderance of destructive processes of katabolism. . . . The limit of growth, when waste has overtaken and is beginning to exceed the income or repair, corresponds in the same way to the maximum of katabolic preponderance consistent with life. The limit of growth is the end of the race between anabolism and katabolism, the latter being the winner. . . . What is true for the cell is true for cell-aggregates. Organisms in their entirety have very definite limits of growth. Increase beyond that takes place at a risk, hence giant variations are peculiarly unstable and short-lived. . . .

"Growth during youth, sexual maturity at the limit of growth, the continued alternation of vegetative and reproductive periods, are commonplaces of observation which require no emphasis. If growth and vegetative increase are the outcome of preponderant anabolism, reproduction and sexuality as their antitheses must represent the katabolic reaction from these. But anabolism and katabolism are the two sides of protoplasmic life; and the major rhythms of their respective preponderance of these give the familiar antitheses we have been noting. These contrasts of metabolism represent the swings of the organic seesaw; the periodic contrasts correspond to alternate weightings or lightnings of the two sides. . . .

"Without going back to primitive disintegrations, or the sexual severance of more or less large proportions, we may point further to the close connection between reproduction and death, even when the former is accomplished by specialized sex-cells. We shall presently discuss at greater length this nemesis of reproduction, but it is important here to emphasize that the organism not unfrequently dies in continuing the life of the species. In some species of the primitive anelid *Polygordius*, the mature females die in liberating the ova. At a very different level, the gemmules of the common fresh-water sponge are formed in the decay of the asexual adult, while even the sexual summer forms, especially the males, are peculiarly unstable and mortal. The whole history of this form seems a continuous rhythm between life and growth on the one hand, and death and reproduction on the other. Or again, the flowering of phanerogams is often at once the climax of the life and the glory of death. In his ingenious essay on the origin of death, Goette has well shown how closely and necessarily bound together, are the two facts of reproduction and death, which may be both described as katabolic crises."

3. *The Rate of Reproduction.*—So far only the general laws of growth as applicable to protoplasm have been noticed. They are, however, not only applicable to cells, but also to cell-aggregates, or organisms. Here the question appears as that of the rate of reproduction. Spencer has analysed this problem very carefully, and Geddes and Thomson summarize his conclusions.

"Leaving aside cases in which permanent predominance of destructive forces causes extinction, and also, as infinitely improbable, cases of perfectly stationary numbers, the inquiry is: In races that continue to exist, what laws of numerical variations result from these variable conflicting forces that are respectively destructive or preservative of race? How is the alternate excess of the one or other rectified? A self-sustaining balance must exist; the alternate predominance of each force must initiate a compensatory excess of the other; how is this to be explained?"

"The forces preservative of race were seen above to be two, power to maintain individual life, and power to generate the species. Now, in a species which survives, given the forces destructive of race as a constant quantity, those preservative of race must be a constant quantity, too; and since the latter are two,

the individual plus the reproductive, these must vary inversely, one must decrease as the other increases. To this law every species must conform, or cease to exist. Let us restate this at greater length. A species in which self-preservative life is low, and in which the individuals are accordingly rapidly overthrown in the struggle with the destructive forces, must become extinct, unless the other race-preservative factor be proportionally great. On the other hand, if both preservative factors be increased, if a species of high self-preservative power were also endowed with powers of multiplication beyond what is needful, such success of fertility, if extreme, would cause sudden extinction of the species, by starvation; and if less extreme, and so effecting a permanent increase of the number of the species, would next bring about such intense *individuation*, all those race-preservative processes by which individual life is completed and maintained, and extend the term *genesis* to include all those processes aiding the formation and perfecting of new individuals, the result of the whole argument may be tersely expressed in the formula, *Individuation and Genesis vary inversely*. And from this conception, important corollaries open; thus, other things equal, advancing evolution must be accompanied by decreasing fertility; again, if the difficulties of self-preservation permanently diminish, there will be a permanent increase in the rate of multiplication, and conversely. . . .

"The needed qualification arises on introducing the conception of evolutionary change. If time be left out of account as hitherto,—or, what is the same thing, if all the species be viewed as permanent, the inverse ratio between individuation and genesis holds absolutely. But each advance in individual evolution (it matters not whether in bulk, in structure, or in activities) implies an economy; the advantage must exceed the cost, else it would not be perpetuated. The animal thus becomes physiologically richer; it has an augmentation of total wealth to share between its individuation and genesis. And thus, though the increment of individuation tends to produce a corresponding decrement of genesis, this latter will be somewhat less than accurately proportionate. The product of the two factors is greater than before; the forces preservative of race become greater than the forces destructive of race, and the species spreads. In short, genesis decreases as individuation increases, yet not quite so fast. . . .

"In extending this hard-won generalization to the case of man, the concomitance of all but the highest total individuation with all but the lowest rate of multiplication (the enormous bulk of the elephant involving a yet greater deduction from genesis) is at once apparent. Comparing different races of nations, or even different social castes of occupations, the same holds good; while the prevalence of high multiplication in races of which the nutrition is in obvious excess over the expenditure is also evident, witness the Boers or French Canadians."

These considerations led Spencer to consider the problem of overpopulation. The doctrines of Malthus are well known, and

are partly accounted for by this generalization of Spencer's. Yet the methods which Malthus proposed to employ are out of the question, being wholly incongruous with the higher evolution of morality. The Neo-Malthusians propose to reach the same results by a mechanical prudence after marriage, which means that precautions shall be taken that on the part of male and female the seminal fluid should not fertilize the ova. These methods would to a certain extent reduce population, and permit those who survive to enjoy life more fully. But there are grave medical objections to such practices. There are also other difficulties.

"It is time to point out the chief weakness in Neo-Malthusian proposals, which are at one in allowing the gratification of sexual appetites to continue, aiming only at the prevention of the naturally ensuing parentage. To many, doubtless, the adoption of a method which admits of the egoistic sexual pleasures without the responsibilities of child-birth would multiply temptations. Sexuality would tend to increase if its responsibilities were annulled; the proportion of unchastity before marriage, in both sexes, could hardly but be augmented; while married life would be in exaggerated danger of sinking into monogamic prostitution. On the other hand, it seems probable that the very transition from unconscious animalism to deliberate prevention of fertilization would tend in some to decrease rather than increase sexual appetite.

"It seems to us, however, essential to recognize that the ideal to be sought after is not merely a controlled rate of increase, but regulated married lives. Neo-Malthusianism might secure the former by its more or less mechanical methods, and there is no doubt that a limitation of the family would often increase the happiness of the home; but there is danger lest, in removing its result, sexual intemperance become increasingly organic. We would urge, in fact, the necessity of an ethical rather than of a mechanical prudence after marriage, of a temperance recognized to be as binding on husband and wife as chastity on the unmarried. When we consider the inevitable consequences of intemperance, even if the dangers of too large families be avoided, and the possibility of exaggerated sexuality becoming cumulative by inheritance, we cannot help recognizing that the intemperate pair are falling toward the ethical level of the harlots and profligates of our streets.

"Just as we would protest against the *dictum* of false physicians who preach indulgence rather than restraint, so we must protest against regarding artificial means of preventing fertilization as adequate solutions of sexual responsibility. After all, the solution is primarily one of temperance. It is no new or unattainable ideal to retain, throughout married life, a large measure of that self-control which must always form the organic basis of the enthusiasm and idealism of lovers. But as old attempts at the regulation of sexual life have constantly fallen from a glowing idealism into pallor or morbidness, it need hardly be said that the same fate will ever more or less befall the endeavor after tem-

perance, so long as that lacks the collaboration of other necessary reforms. We need a new ethic of the sexes; and this not merely or even mainly, as an intellectual construction, but as a discipline of life; and we need more. We need an increasing education and civism of women,—in fact, an economic of the sexes very different from that now-a-days so common, which, while attacking the old coöperation of men and women because of its manifest imperfections, only offers us an unlimited and far more mutually destructive industrial competition between them instead. The practical problems of reproduction become, in fact, to a large extent, those of improved function and evolved environment; and limitation of population, just as we are beginning to see the cure of the more individual forms of intemperance, is primarily to be reached, not solely by individual restraint, but by a not merely isolated and individual but aggregate and social reorganization of life, work and surroundings. And while our biological studies, of course, for the most part only point the way towards deeper social ones, they afford also one luminous principle toward their prosecution,—that thorough parallelism and coincidence of psychical and material consideration, upon which moralist and economist have been too much wont to specialize.

“When we view reproduction in terms of discontinuous growth,—that is, as a phenomenon of disintegration,—it is obvious that complete integration of the matter acquired by the organism into its bulk, and for its own development, precludes reproduction,—that is, involves sterility,—and similarly as regards the energies of the organism. This is only a restatement of Spencer’s generalization above discussed; for it is evident that, if genesis vary inversely as individuation, it must be suppressed altogether if individuation become complete.”

4. *Sterility*.—From a consideration of the above passages it is evident that the highest individuation is compatible only with absolute sterility, that is, repression of the act of reproduction. This would imply celibacy, or marriage for the sake of companionship alone. It would demand a repression of all the pleasures consequent on the gratification of the sexual function, and even of those thoughts which tend towards awakening its desires. This is the price for which may be acquired the highest individuation possible to the human being under the circumstances that surround him, and which are to him his possibilities.

In this connection it is very important to point out two meanings of the word “sterility.” In one sense, both the castrate and the normal self-controlled man are sterile; also he who is impotent from any natural physical defect. The latter does not suffer from the katabolism of reproduction, but, on the contrary, does not enjoy the normal strength of the anabolism of growth. Consequently, his normal resultant metabolism need not be higher than the vitality of the normal man who indulges in reproduction. The castrate will likewise be free from the opportunities of katabolic indulgence, but his anabolic metabolism will be confined to the physical anabolism of the growth of his tissues by absorption of suitable food-stuffs. On the contrary, the normal

man who is sterile because self-controlled will increase in vitality both because free from opportunities of dangerous katabolism, and because of enjoying to the fullest measure all possible anabolism, not only of the physical body, but indirectly through the resorption of the seminal fluid, of the increase of all vital powers.

To many persons, the absolutely self-controlled man is only an ideal, like the *wise man* of the Greek philosophers. They will not, however, deny that some men have katabolic seminal crises, voluntary or involuntary, oftener than others, and that one and the same man, at different ages, and at will, in a certain measure, can increase or decrease their frequency. This process being an admitted fact, it is only necessary to imagine it carried on to a point in which, as is the case with many men in excellent health, these katabolic crises are an inappreciable quantity that can be ignored. This ideal, to some an actuality, will be sufficient to answer as ground-work for the above arguments.

5. *Relation of the Personality to the Organism.*—In former sections the relation of the condition of the body and that of the mind has been dealt with without defining their exact relation. It has been assumed, at times, that they were identical; and again they have been spoken of as if the welfare of the physical organism was all, without noticing at all the psychical factor of life. The results of that investigation cannot be definite until their application to physical and psychical realms is made evident, and the influence of the one over the other is demonstrated. It will therefore be wise to devote a little space to Ribot's views concerning this most vital and interesting subject.

"It follows necessarily from the doctrine of evolution that the higher forms of individuality must have arisen out of the lower by aggregation and coalescence. It follows, also, that individuality in its highest degree, in man, must be the accumulation and condensation in the cortical layer of the brain of elemental consciousness that originally were autonomous, and dispersed through the organism. . . . The rise of the colony individuality, and of the colony consciousness marks a great step towards coordination. The colony, made up of elemental individuals, has a tendency towards transformation into an individuality of a higher order, in which there shall be a division of labor. . . . The development of the nervous system, which is the coordinating agency *par excellence*, is the visible sign of an advance toward a more complex and a more harmonious individuality. But this centralization is not brought about in a moment. . . . The physical personality, or in more precise language, its ultimate representation, thus appears to us not as a central point whence all radiates and where all converges—Descartes's pineal gland—but as a wonderful complex network where histology, anatomy and physiology are baffled every moment. . . .

"Let us reinstate now the psychic element hitherto eliminated, and note the result. It must be remembered that according to our view consciousness is not an entity, but a sum of states each of which is a specific phenomenon dependent on certain condi-

tions of the brain's activity; that it is present when these are, is lacking when they are absent, disappears when they disappear. Hence the conscious personality cannot represent all that is going on in the nerve centres: it is only an abstract, an epitome of them. . . . These several expressions of the individuality attach to every perception, emotion, idea, and become one with them, like the harmonics with the fundamental tone in music. The personal and possessive character of our states of consciousness therefore is not, as some authors have held, the result of a more or less explicit judgment affirming them to be mine at the instant they arise. The personal character is not superadded, but inherent: it is an integral part of the fact, and results from its physiological conditions. . . .

"Hence the unity of the *Me* is not, as taught by the spiritualists, the unity of one entity manifested in multiple phenomena, but the coördination of a number of states that are continually arising, and its one basis is the vague sensè of our own bodies, cœnes-thesis. This unity does not proceed from above downward, but from beneath upward: it is not an initial, but a terminal point."

This is Ribot's theory of the relation of consciousness to the physical organism. In order to prove this theory of his, he notices the mental effects of sexual disorders.

"Nutrition being less a function than the fundamental property of whatever has life, the tendencies and the feelings connected with it possess a very general character. The same cannot be said of what concerns the conservation of the species. That function, attached as it is to a definite part of the organism, finds expression in very definite feelings. Hence this is well fitted to verify our thesis; for if personality is a composite varying according to its constituent elements, a change in the sex instincts will change the personality, a perversion will pervert it, an interversion will invert it: and this is just what happens.

"First let us recall some known facts, though commonly the conclusions they enforce are not drawn. At puberty a new group of sensations and consequently of feelings, sentiments and ideas come into existence. This influx of unwonted psychic states, stable because their cause is stable, coördinated to one another because their cause is one, tends profoundly to modify the constitution of the *Me*. It feels undecided, troubled with a vague and latent unrest whose cause is hid. Little by little these new elements of the moral life are assimilated by the existing *Me*, enter into it, are converted into it, withal making it other than it was. It is changed, a partial alteration of the personality has taken place, the result of which has been to produce a new type of character—the sexual character. This development of an organ and of its functions with their trains of instincts, imaginations, feelings, sentiments and ideas, has produced in the neuter personality of the child a differentiation—has made of it a *Me* male or female, in the complete sense of the term. Till now there existed only a certain rough draft of the complete personality, but that has served to obviate all sudden shock in the change, to prevent a rupture between the past and the present, to make the personality continuous.

"If we now pass from the normal development to exceptional and pathological cases, we shall find variations or transformations of personality dependent on the state of the genital organs.

"The effect of castration upon animals is well known. Not less known is its effect on man. A few exceptions apart (and such are found even in history) eunuchs present a deviation from the psychic type. 'Whatever we know about them,' says Maudsley, 'confirms the belief that they are for the most part false, lying, cowardly, envious, revengeful, void of social and moral feeling mutilated in soul as well as in body.' Whether this moral degradation be the direct result of castration, as some authors assert, or whether it result from an equivocal social situation, is a question that does not affect our thesis: whether the result comes directly or indirectly from the mutilation, the cause remains the same⁵."

Ribot proceeds to adduce cases of abnormal sexual conditions which result in psychic aberrations. These facts that he adduces, however, point to some conclusions which Ribot does not draw, as being in reality beyond his subject. They are, however, directly in our way. If the state of the physical sexual organs have so great an effect on the mental conditions, that pathological conditions of the former end in degradations of the latter, we must conclude that the better condition in which the sexual organs are, the better also will be the mental states. Here also we find well-known facts that corroborate this theory.

As a rule unmarried men who preserve themselves pure possess a keenness or edge of perception which they lose after marriage. The chaste man possesses a brightness of the eyes, a smoothness of the skin, a firmness of muscle, a magnetism of personality, a clearness of thought that is in exact opposition to the phenomena attending onanism and in a less degree of normal exercise of the sexual function. Therefore it may be expected that the man who controls all loss of the goné, or seminal fluid, will heighten the tides of his vitality to the very maximum of which his organism is capable, up to the very limit of his possibilities. He attains this height not necessarily by increasing the quality and quantity of his food, since his organism is not able to assimilate more than a certain amount of it in normal conditions; but by preventing all katabolic crises, of which the most common and the most serious are the emission of the goné.

A slight digression may perhaps illustrate the subject under discussion. It is an unaccountable fact for physiologists, such as Foster, who are strict uniformitarianists, that if an organism be fed with exactly the amount of food sufficient to balance the excrements, and the increased weight of the body, the organism starves. In other words, the organism needs, in order to remain at the same weight, more incoming energy than appears to leave the body. Now if Foster were a strict and logical thinker, it would be perfectly patent to him that a leak must exist somewhere. If the body remains the same, and more energy enters the body than leaves it, and the law of Conservation of Energy be believed, there can be only one conclusion, that somewhere,

there is an escape of energy, at any rate in a form which can be analyzed in the test-tube, or weighed in the balances.

This leak of energy is the sexual function. Either the food-particles are condensed in the gonè, or, if none escapes, it is then transmuted into psycho-physical form. This is a new form of energy, to be added to heat, electricity, light, and other known forms of it.

To return to the subject under discussion, it is in this matter that the human being is at a great advantage over all animals. These only breed during certain seasons, and during the rest of the year are enforced virgins. Man, on the contrary, can use his sexual function all the year round, with greater fertility, however, at the lunar periods. Yet at no time is his self-control involuntary. What he attains is therefore wholly due to his own power, and he can control himself all the year round if he please, while the animals at the breeding season do not have sufficient intelligent self-control to prevent them from seeking sexual intercourse.

Yet on the most liberal allowance the welfare of the physical body cannot account for the powers of intuition which come to all who lead a completely self-controlled life. The body which is at its fullest height cannot do more than raise the mind, or soul, if we please to call it so, to anything above its normal condition, to the fullest possible individuation. Ribot mentions indeed the remarkable feats of memory of those who are drowning, without being able to account satisfactorily for the physical cause of this. He does not hold a "storing" in a separate "function" of memory, but believes that there exists only an individual "memory" repeated every time a man remembers anything. How then would it be possible for a drowning man to remember suddenly a thousand incidents that he had forgotten wholly for years. Ribot does not endeavor to explain this, relying on unknown causes.

His mistake lies in supposing that because the soul is a product of organic evolution, and in every motion subject to or identical with physical states of brain-matter, therefore there is nothing beyond this. He forgets du Prel's decisive proof of the duality of the conscious life of man, repeated by Hudson, in his *Law of Psychic Phenomena* and in every book on hypnotism. Because many effects can be shown to depend wholly on physical causes, is that a valid reason why all should be? Is it not possible that there are some causes of a different nature, especially when many effects cannot satisfactorily be explained on physical grounds? There is a sub-consciousness in every man, revealed in the deeper states of trance by hypnotism, which is far-sighted, clairaudient, and which possesses a complete record of the past life. Is it not possible that during waking life man is unconscious of this higher consciousness, which we may call spirit, which reveals itself only under the mental scalpel of the hypnotist, or in visions of the night, or in great crises, as those of drowning, or other great danger of life?

If this be the case, then the powers which come naturally to the

wholly self-controlled, and which are abnormal, such as intuition, and the like, do not depend on the absolute health of the body for existence, but only for occasions of being manifested to the soul. Only when the soul has its full normal powers, which appear when the physical organism is in perfect condition by reason of absolute self-control, as shown by men who are in training for physical contests, and who during that period control their sexual function completely, can it become conscious of the spirit, and use its higher powers for a more intelligent guidance and control of the life.

This would naturally be the maximum of individuation, which can only occur when the katabolic crises of all kinds, and especially those of reproduction, are at their minimum of frequency and intensity.

6. *States of life consistent with maximum individuation.*—In another place it has been seen that in the life of animals and men the two factors of individuation and reproduction varied in inverse ratio; that the height of the tides of vitality was always the resultant of these two processes. In seeking the highest and fullest life possible, the best manner of life, it is evident that individuation must be accepted as the most desirable characteristic. Reproduction is important only to the race, and does not add to the welfare of the individual; on the contrary, it detracts from it. Were it not for the pleasure which accompanies sexual intercourse, no man could be deceived into assisting the race, being fully conscious that he was injuring himself to that extent. Yet, in a certain sense, when man grows old, it is of advantage to him to have one or two children who will take care of him. Therefore, the act of reproduction limited to the procreation of offspring is on the whole a good investment, if a man is selfish enough to seek care in old age, and is not willing to trust Providence for it. Besides, when a man ceases to look at the problem from his individual point of view, he sees that it is advantageous that the race should subsist. There need, however, be no fear that the race will cease, if a few enlightened individuals restrain their reproduction. There will always be enough men who care for the pleasures of sexual gratification, or who are ignorant enough to bring forth large families, to keep the race as numerous as it is to-day. Yet, there is no doubt that, considering the dependence of individual life on the coöperation of other lives, each man owes it to the body politic to perpetuate the race.

In view of all these facts it is necessary to consider what states of life are most consistent with the maximum of individuation, and the consequent maximum of welfare, physical, psychical and spiritual.

In the first place is the state of marriage entered into, not for the sake of the gratification of self, but for the sake of paying to humanity the debt of continuing the race owed by every individual to it. This need not demand more than one or two exceptions to the rule of self-control, and may in every other respect lead to perfect health, and, in addition to this, to the great

joy of sacrificing one's own interest and welfare to that of his children. Such married continence may increase the health and welfare of both husband and wife, increase their mutual love, purifying and chastening it, and finally, when the sexual intercourse takes place, enhancing its delight, since the pleasure consequent on the exercise of such a function varies inversely as the frequency of its occurrence. Yet, beautiful and noble as this state is, it is exceedingly dangerous; for the boundaries of the highest ideal are but vague when a man is close to them in practice; the descent to Avernus is smooth and rapid. The most innocent caresses may become the greatest sources of danger; he indeed is a hero who can withstand all temptations unharmed.

In the second place, is the state of marriage for the sake of companionship alone. The necessity of marriage is only a tribute to the existing customs of society. These are laudable inasmuch as they keep the body politic together, although to men and women determined to attain this highest degree of individuality it is useless. Yet, under existing circumstances, it permits them to live together.

In the third place is the less dangerous but equally helpful state of celibacy. Here the dangers are few, and if there be no intention of procreating children, here the individuality can attain its maximum development.

Although these states appear to depend entirely on the attitude of the individual, it is plain how deeply they are rooted in the existing state of social custom. The individual can do much; but all he cannot accomplish alone. Were the social state altered, much would be possible which now is difficult or impossible. Healthier views of life, more careful study of nature, and more adequate fulfillment of responsibility on the part of the body politic, with less subservience to old traditions now outworn, would alter the relations of the sexes sufficiently to enforce morality on men as well as on women, and to enable those who desire to do so to live purely with less notice on the part of the world about them.

A scientific view of life, carried into practice with minute carefulness, will permit each man to attain the maximum of individuality and to dispense with reproduction as fast as he is able. Thus he will attain perfect health; which is full salvation, the fullest salvation man is capable of receiving.

Mrs. Margaret B. Peeke, in the *Arena* of April, 1895, says well: "If the fact were known that a life of purity in thought, word and deed would bring to a man a supremacy of which he now has but the faintest dream, that by it his life would not only be increased in length, but that all sickness and poverty would be unknown, and even death lose its terrors and cease to exist, mere selfishness would drive men from their present life of animality to the new life of regenerate sons of God. All who live have been children of generation; all who would be immortal, and have powers belonging to immortals, must be children of regeneration. 'Ye must be born again' was not a vain utterance."

CHAPTER III.

REGENERATION IN PHYSIOLOGY.

1. *The Neurology of the Reproductive Function.*—The nervous system subserves two important uses in the living organism. First, it interconnects the muscular system, furnishing the mechanical conditions under which alone the organic functions can be exercised, and through this exercise preserved from decay. Second, it furnishes a medium between the muscular system and consciousness, by which alone consciousness can direct or affect the body.

From the physiological stand-point, the human body may be divided into two distinct portions; first, the vegetative functions, those of nutrition and secretion, and secondly, the more distinctively animal functions, those of the motor and contractile tissues. This distinction can also be noticed in the nervous system; the sympathetic system being as it were the harness of the former division, and the cerebro-spinal, that of the latter. But these two divisions of the nervous system must be contrasted with each other in respect to the importance each of them bears to its own tracts. The action of the cerebro-spinal system actually constitutes the animal life of the body, while the action of the sympathetic is limited to controlling and directing the vegetative functions. The former is more directly associated with self-consciousness; the latter forms as it were only the coloring of the general feeling of the personality. It is thus only very partially under the control of consciousness. This is a fortunate, and even necessary condition; for if *e. g.*, the systole and diastole of the heart were performed consciously, the mind would have no time to attend to other matters, and might, at times, forget to attend to them properly.

If the task of the two systems of nerves was not a different one, it would not seem ridiculous to suppose that each of them was assigned to one side of the body. But in view of their difference, it is plain that they must both be represented, more or less, in the greater portion of the body. So both systems are interwoven, interpenetrating each other; and while each system has its peculiar central ganglia and connected nerve-trunks, each system distributes its fibres into the nerve-trunks of the other, so as to be peripherally connected and distributed with their ramifications. The consequence is that those organs which are not directible by consciousness have only one set of nerves, while those which are to a certain extent under the control of consciousness possess both.

Such a function is the reproductive. It possesses nerves be-

longing both to the sympathetic, and the cerebro-spinal systems.

(1) The nerves of the sympathetic system which are distributed on the reproductive function direct the nutrition and secretion of its tissues. Their main ganglia are in the sympathetic system's centre, called the solar plexus. "The trunk and branches of the solar plexus are transmitted in part to the muscular walls of the alimentary canal, from the stomach to the lower end of the colon; in part to the principal arterial branches given off from the aorta, and with them to the liver, pancreas, spleen, and kidneys, as also to the testes of the male, and the ovaries of the female."

(2) The nerves of the cerebro-spinal system determine the voluntary exercise of the reproductive function. It was formerly supposed by Gall that their centres were located exclusively in the cerebellum. But his deductions were based on mere external measurements, and that they were certainly inaccurate appears from this one consideration alone, that the variety of conformations of the skull due to racial difference does not seem to affect the activity of the reproductive function. Besides, the intimate relation between the cerebellum and the cerebrum has not been substantiated.

There is no doubt that these nerves are connected with the spine generally. Olliviers¹ has noticed that erection of the penis occurred in 8 out of 15 cases in which the cervical portion of the spinal cord was the seat of a lesion, and in 3 out of 13 cases in which the seat of a lesion was in the dorso-lumbar region of it. This is $5\frac{1}{3}$ to $2\frac{1}{3}\%$. Richard² states that electric stimulation of the dorso-lumbar portion of the cord induces erection and ejaculation. Hanging also produces this, making it probable that centres also exist in the cranio-spinal axis of the cord. Jozan³ tells at length of a case in which paralysis of the lower limbs, being dependent on pathological condition of the spine determined a serious priapism, which, however, vanished as soon as the paralysis was cured.

There are important generative centres also in the brain. Carpenter⁴ cites a number of cases in which lesions or diseases of the cerebellum implied generative disorders. "That in some way or other either the central portion of the cerebellum, or some part of the medulla oblongata, has a special connection with the generative function, appears to be indicated with tolerable clearness by several of the pathological phenomena cited." "The lobes of the human cerebellum undergo their most rapid development during the first few years of life, when a large number of complex voluntary movements are being learned by experience and are being associated by means of the muscular sensations accompanying them; whilst in those animals which have, immediately after birth, the power of regulating their voluntary movements with the greatest precision, the cerebellum is more fully developed at birth. . . . The circumstance, too . . . that great application to gymnastic exercise diminishes for a time the sexual vigor, and even totally suspends desire, seems worthy of consideration, in reference to such a view; for if the cerebellum

be really connected with both kinds of functions, it does not seem reasonable that the excessive employment of it upon one should diminish its energy in regard to the other." So the cerebellum is considered to be the centre both for voluntary movements and the reproductive function.

2. *The Origin of the Secretion.*—The following description of the generative organs is condensed from Wilder's book.

The male reproductive organs are partly contained within the pelvis, and partly suspended between the thighs; this group, including the *penis* and the *scrotum*, containing the *testes*, are hence called *external organs*. The penis is attached to the pelvic bones by a suspensory ligament. Below the root of the penis hangs a bag of integument, the *scrotum*; its cavity is double, and each compartment contains the *testis* or *testicle* of that side. The outer and hinder side of the testis is an elongated curved mass, the *epididymis*. The testes measure from one and a half to two inches in length, and from one inch to one and a quarter in width; the weight varies from six to eight drams, the left being usually a little the larger.

The internal structure of the testis is quite complex, on account of the minuteness of the parts, and their great number. These are minute coiled tubes, separated from each other by fibrous partitions. The straighter terminations of these are called *vasa recta*. These unite in a net-work, called *rete vasculosa*. This, above, gives off several *vasa efferentia* which again by foldings and intertwinings constitute the *epididymis*, which is some twenty-one feet in length, a very convoluted canal. This ends below in a single large tube, the *vas deferens*, and this, after rising upon the outer border of the epididymis, ascends, together with the vessels and nerves of the testis, all together constituting the *spermatic cord*. This cord passes through a narrow canal which connects the cavity of the scrotum with that of the abdomen, and is called the *inguinal canal*. The *vas deferens* ascends still higher to the side of the bladder. Here it turns and ascends again nearer the middle line than the urethra of the same side, and likewise becomes thicker and more sacculated. Just at the margin of the prostate, the *vas deferens* gives off an elongated and pouched diverticulum, the *vesicula seminalis*, which serves as a reservoir of the semen. In order to understand how the *vas deferens* opens into the urethra, it is necessary to describe the parts. . . . Upon the middle line, and surrounded by the prostate, is a sack-like organ which opens by a slit-like orifice in the middle line of the urethra. This organ corresponds to the *uterus* and *vagina* in the female. And it is hence termed the *uterus masculinus* also the *utriculus*, the *vesicula prostatica*, and the *Weberian organ*, after its discoverer. In a few animals, where it is very large, and where the seminal vesicles are small or absent, it is supposed to serve as a receptacle of semen. The *vas deferens* is about two feet long; its inner or lining membrane is mucous, and its walls contain some unstriped or involuntary muscle fibres, which give it a contractile power. The *vesicula* has a similar structure.

The most important element of the testicular secretion are the motile *spermatozoa*, which are evolved in the interior of the cells called *vesicles of evolution*, by fission from the parent cells. In this act of fission it is possible to distinguish a male and a female element which, however, coalesce¹.

Carpenter describes the process of birth as follows: "When the vesicle is completely matured, it bursts, and gives exit to the contained spermatozoon; but it is common for the parent-cells to retain the vesicles of evolution, during the development of the spermatozoa within the latter; so that the spermatozoa set free by the rupture of these are still enveloped by the parent-cell. In this condition they have a tendency to aggregation in bundles; and these bundles are finally liberated by the rupture of the parent-cell, after which the individual spermatozoa separate from one another. The spermatozoa are not normally found free in the *tubuli seminiferi*; although they may be there so far advanced in development that the addition of water liberates them by occasioning the rupture of their envelopes. In the *rete testis* and *vasa efferentia*, the spermatozoa are very commonly found lying in bundles within the parent-cells, the vesicles of evolution having disappeared; and they are usually set free completely by the time that they reach the epididymis, though still frequently associated in bundles. The earlier phases are occasionally met with, however, even in the vas deferens²." The further history of the spermatozoa is given below.

Besides the spermatozoa, the generative secretion, which will in the future be called gonê, is formed of several secretions which are formed by the various cells from food-products drawn from the blood. These are the secretions of the epididymis, the vasa deferentia, the vesiculæ seminales, the glands called prostate, and of Cowper, the lacunæ and follicles of the urether³. But these secretions are only added later in the process, in their physiological order.

At the time of ejaculation the secretion of the prostate gland, and the testicular secretion are visibly different, the former being colorless, the latter creamy. But in contact with the air they soon mingle¹. The testicular secretion is itself odorless; the odor of the mature gonê probably is due to some of the other secretions. The use of these is not yet certainly known. It is supposed that they both dilute and increase the bulk of the testicular secretion, so as to facilitate its reaching its proper destination. Kraus supposes that the secretion of the prostate gland prolongs the vitality of the spermatozoa. That all these accessory fluids are of some vital importance seems indicated by the alternating increase and decrease of the glands secreting them at the same time as the testes in animals who are only periodically apt for procreation.

3. *The Process of Maturation.*—In the last section the elements of the gonê have been indicated. The only doubtful thing in respect to it is the length of time which is occupied in its matured secretion.

On the one hand, there are men who hold with Goizet that

the secretion of it takes place in a few moments at the very time of sexual excitation. A dog, although exhausted, will in the presence of the female immediately become active. "It is so true that this force resides in the testicular secretion that as soon as the act of coitus is accomplished, weariness appears again and the dog, a moment ago so vigorous, seeks rest again⁸." So he takes the testicles of animals at the exact time they are most sexually inflamed, as it is only secreted under the influence of the female⁹.

The latter statement is hardly true, as the every-day experience of any man will testify. However, it is remarkable that the above theory is hardly scientific in not dealing with the facts themselves, but only with crude deductions which may be in error. Nevertheless, if the above theory be true, three distinct consequences must follow. First the presence of gonè in autopsies performed on bodies which died without sexual excitation like, as in decapitation, would be impossible. Second, it is impossible that at any one time there should coëxist in the vasa deferentia of dead bodies several stages of development of the gonè. Third, the development of the gonè cannot demand a long time. If any or all of these conditions can be proved to exist, the above theory must be false. But they do exist.

(1) It is a common thing to find gonè in the spermatic cord while performing autopsies. Dr. Dieu found gonè in the bodies of men of from 60 to 84 years of age¹⁰. Gardner says of the moving spermatozoa that "in dead bodies they are not infrequently perceptible, even 12 or 24 hours after death (on one occasion Valentin noticed faint motion at the end of 84 hours) and in the female genital organs of mammalia, they exhibit motion even after 7 or 8 days (Loewenhoek, Prevost and Dumas¹¹)." Gonè is found commonly in the generative organs of men who have been hung; but this may be due to compression of sexual centres in the spine. But this can evidently not be the case with men who have merely been decapitated. Richard says: "Living spermatozoa have been found in the sexual organs of an executed man, more than sixty hours after decapitation¹²."

(2) The coëxistence in one spermatic cord of several generations of spermatozoa has been demonstrated by Balbiani¹³. "It is usual to find in one and the same spermatic cord of a rat seminal cells in three or even four stages of their transformation. These stages represent so many generations of spermatozoa at a more or less advanced degree of development. These generations, which are born at the periphery of the seminal cord, progress more and more towards the centre as they approach maturation. It has been observed that when the eldest reaches the limit of its evolution, that is, when it is composed of already well formed filaments, that a new generation appears at the periphery in the form of little granulous swellings of the epithelium."

(3) It is evident that the process of secreting the normal gonè demands a certain time which cannot be hurried. So, among many others, Carpenter¹⁴ says: "The secretion of seminal fluid being, like other secretions, very much under the control

of the nervous system, will be increased by the continual direction of the mind towards objects which awaken the sexual propensity. And thus, if a frequent discharge be occasioned, whether by natural or unnatural excitement, a much larger quantity will, altogether, be produced, although the amount emitted at each period will be less, and its due perfection will not be attained, the fluid under such circumstances being found to contain an unduly large proportion of undeveloped or immature seminal cells."

Jozan elaborates this. "This sperma, when examined through the microscope, instead of containing thousands of vigorous spermatozoa, may contain none, or an extremely limited number, almost deprived of movement, and with an aborted tail. In this liquid may be found little globules of varying thickness, which present in the centre of them a brilliant point; these are rudiments of spermatozoa, which needed, in order to arrive at perfect maturity, a longer sojourn in their proper cavities."

In view of these three facts it would seem that Goizet's theory is untenable. Nevertheless, the truth in it is well described by Richard¹⁵:

"The act of copulation has a strong tendency to promote the activity of the secretion of the sperma. During the coitus the muscular elements of the testicles, and some of the contractile fibres which surround the veins of the spermatic cord contribute their share in the action by delaying the flow of the blood in the veins, which produces in the testicles a congestion that is favorable to its functions. Hence there is in the spermatic apparatus a vascular turgescence which is in relation with that of the more particularly erectile organs. . . . The original sperma has the opportunity and time of being mingled with this latter liquid (of the prostate gland) inasmuch as it accumulates slowly in the vesiculæ seminales in the intermissions between sexual embraces. In fact, all the processes which occur in the course described above from the testicle to the vesiculæ seminales, all these processes of secretion and progression of liquids, take place in a slow and continuous manner, presenting only a slightly increased activity under the influence of the genital secretions."

In view of these facts it would seem reasonable to suppose that the process of the secretion of the gonè is at any rate not the affair of a moment. Jozan says that "there are some persons with whom the maturity of the sperma takes place with great swiftness, and with others it demands a long while¹⁶." Yet "the spermatic secretion, which begins at puberty, is not interrupted for a moment till old age; the absence of any direct or indirect stimulation, a disease, and accident may indeed cause it to proceed slower, but never does it stop wholly¹⁷."

4. *The Place of Storage*.—If the process of secretion proceeds slowly, and no external loss of the gonè occurs, it is evident that much of the gonè must be stored in the spermatic cord for a length of time at any rate. The whole spermatic cord may, in a certain sense, be considered the place of storage. But more particularly it would seem that the vesiculæ seminales were

natural reservoirs for the gonê, especially as the most mature gonê is to be found in their neighborhood.

Concerning these *vesiculæ seminales* there is some doubt. Carpenter and Hermann deny that they subserve this use. Hermann says: "Decidedly there does not exist a reservoir for the seminal secretion, such as it was usual to suppose the *vesiculæ seminales* were"¹⁸. Carpenter says: "It has been commonly supposed that the *vesiculæ seminales* stand to the *vasa deferentia* in the same light that the gall-bladder stands to the hepatic duct; namely, as a receptacle into which the seminal fluid may regurgitate, and within which it may accumulate; but, as Hunter was the first to maintain, this is not the case, since the fluid that is found in them is not semen, and but rarely contains even but a small admixture of seminal fluid"¹⁹. Hermann indeed advances no reason for his statement; but Carpenter's is hardly sufficient. It is well known that the *vesiculæ seminales* do contain a secretion of their own which forms an important part of the mature gonê; consequently there is nothing surprising that this should be found in the *vesiculæ seminales*, and that it is perfectly possible for the gonê to enter the *vesiculæ* he grants, inasmuch as he acknowledges that there is a small admixture of it in them. The subjects on which he operated probably had little gonê stored, or he would have found it distending these *vesiculæ*.

Against Carpenter and Hermann stand Wilder, Richard, whose words are given below, Gegenbauer²⁰, Hoffman²¹, Foster²², and Jozan, all recent authorities. The words of Richard²³ are:

"These *vesiculæ seminales* seem to serve a double purpose. On the one hand, they act as reservoirs. The sperma secreted by the testicle and driven by the vermicular contractions of the efferent canals, when arrived at the extremity of the latter, finds itself face to face with the opening of the ejaculating canals that possess but slight permeability, and of the *vesiculæ seminales* which permit easy access. Consequently the secretion enters the latter and remains there until it is driven thence at the moment of the coïtus by a contraction of its walls."

Jozan assumes this to be the case constantly²⁴, but says more definitely, "No moral force can stop the sperma from being abundantly secreted in the testicles, from circulating in the *vasa deferentia*, thus to rise to the *vesiculæ seminales*, of filling and distending them; in this state it is absolutely necessary that the vesicles shall empty themselves; if it be not voluntarily, it will be involuntarily; the catastrophe will occur at night, in an erotic dream." Again²⁵: "The spermatic secretion. . . is not interrupted for a moment till old age. . . the *vesiculæ seminales* are therefore condemned to be filled incessantly, to distend, and to empty themselves continually during the virile age. If the sperma does not go out in one way, it will do so irresistibly in another."

The other authorities consider that the use of these storage-places is to make the stream of ejaculation constant, and to provide its impulses, which the mere *vas deferens* would be ill fitted to furnish.

The two authorities which denied that the vesiculæ seminales were storage-places, nevertheless consider the whole vas deferens such an one; and the very notion of a storage-place makes the theory of immediate secretion absurd.

Hermann says: "From now (puberty) on, the sexual secretions are constantly found in the sexual organs. . . . After completed evolution the little seed-bodies remain quite a long while in the sexual organs, which may be inferred from the length of the epididymis. . . . With the exception of the first few years after puberty, involuntary evacuations probably occur but rarely, so that the semen may remain within the sexual organs for months unless the evacuation should take place at the time of the regular functions—a circumstance which is generally considered pathological. . . . In fact, the accumulation of the seed in the sexual organs seems to be an essential element of the activity of the sexual impulse, and thus is of importance to the maintenance of the race²⁶."

If the gonè is not in the vesiculæ, it is therefore stored up in the vas deferens. In either case, it is stored for some length of time, and by its pressure on the walls of these organs, with the thousands of active spermatozoa titillates them, and thus awakens the desire for voluntary emission of them in cohabitation, thus forming the impulse of the sexual life, the power which derives creation onwards to the bringing forth of new beings.

But we are not left to mere surmises in the matter of the storage of the gonè in the vas deferens or vesiculæ, and in the theory of slow development of the gonè, the negative of the immediate-production theory. Jozan says: "Nevertheless, there would be no impossibility that a virile man, on whom total castration might have been operated, might not still fecundate a certain number of women. In fact, at the time of the operation, there is some sperma in the vesiculæ seminales, and as the removal of the testicles does not hinder the penis from acting, a man, in the conditions above mentioned, will still be able to perform several fruitful coiti; but this power will disappear when the reservoir will be wholly emptied of spermatozoa²⁷."

5. *The Resorption.*—Having followed the process of the secretion of the gonè so far, it would almost seem that the end had been reached. Jozan puts the alternative very clearly: "It is absolutely necessary that the vesiculæ seminales shall empty themselves; if it is not voluntarily, then involuntarily. . . . If the sperma does not go out in one way, it must irresistibly do so in another. Choose between sexual relations, and nocturnal and diurnal pollutions; but speak not of continence. Leave vows of chastity to angels. The man who swears to be chaste does not know the extent of the agreement with himself that he assumes; he would be less daring if he knew that he was swearing to stop an organic circulation over which the will has no mastery. There is no question but that permanent impotence which is not to be imputed to moral causes, or age, or the state of the organs, we repeat it, must be due to daily and insensible seminal losses²⁸."

It seems that we have reached a dilemma. Either voluntary or involuntary passage forwards through the penis. But supposing there were a third way out? This is the process of resorption through the lymphatic vessels, which are abundant in the walls of the vesiculæ seminales and the vas deferens.

It is a strange fact that although many authorities imply the existence of a resorption, they do not realize the formal existence of such a process. Hermann for instance, who never speaks of a resorption, says: "If it" (the sexual secretion) "does not reach the usual destination (the female ovaries) it disappears. In this manner it brings about the sharing of the male sex in the resources of the fruit. . . . A resorption has been found in 'Cysten,' and in a young ram, by Schweigger; a resorption which is a granular decay of the little seed-bodies. Besides, Kehrer²⁹ has conducted experiments with rabbits by constriction of the vas deferens. He found that about forty days in the not constricted end of the vas deferens that the sperm was still normal, but without motion. After five or six months the seed had disappeared in the sexual organs, and was in process of decay in the vesiculæ³⁰."

Noirot: "The resorption of what Dr. Le Camus called a mass of microscopical brains is a source of vigor and longevity³¹."

Goizet admits a resorption³², and attributes to this the general manly physical and moral vigor³³ as it is the vivifying agent of young or adult individuals who have active testicles³⁴. On the contrary, loss of the gonè, and consequent non-existence of the resorption entails loss of strength, on the authority of Lallemand³⁵. Speaking of a male horse, dragging a heavy load, and stalled before a hill, "excited by the presence of the mare, the horse feels its genital organs swell, stretch on account of the production of the testicular fluid, which soon spreads all over the organism; he neighs joyously and ascends the hill without noticing the load which before was too heavy for him³⁶."

Even Jozan assumes a resorption, when he is off his guard. "It is in the muscular system that the burning vapors which light the senses and set on fire the whole organism should be made to flow back, having come from it³⁷." Treating of cases of obliteration of the epididymis and vas deferens, he says: "The seminal fluid, although it is yet secreted in this case, having no issue, is resorbed, as blood in a closed vessel would be resorbed. The individuals affected with such an obliteration are unfruitful, but not impotent. There is an enormous difference between these two situations, in respect to general health and the exterior appearance of this category of pathological cases. It would seem that, all communication of the testicles with the vesiculæ seminales having been interrupted, the man should be considered castrated, and bear the signs of that condition, that is, that the hair of the chin and of the member should fall, that the voice should assume the shrill fones of an old woman, that the muscles will become soft, and the forms rounded. It is not so: even if the testicles, although useless, exist in the body of a man, he will preserve all the exterior signs of virility, that is, the beard,

the low voice, the angular form of the members, the firmness of the muscles. An experiment, repeated several times in Germany confirms this fact. When the two testicles of a young cock are removed and immediately replaced in the abdominal cavity, they graft themselves on to the peritoneum, and, although they be separated from the organs of generation, the young animal continues to grow with the attributes of the male. His 'ergots' lengthen, his crest develops, his voice becomes sonorous, and he remains the sultan of the yard; he claims its right with the same pride and energy; only he has no posterity; while his young brothers, whose testicles were removed without being replaced in the abdomen, have the forms, voice, and character of 'chapons,' and fatten peaceably, without desires or passions²⁷."

The above experiments prove the following facts. (1) The operations above mentioned, either extirpating the vas deferens, or separating the testicles from it, removed the testicles only from the position in which their product could be voided in the usual manner through the urethra, but did not separate the testicles from lymphatic ducts, through which the resorption takes place, whether they be connected with the vas deferens and vesiculæ seminales, or the peritoneum. (2) The signs of virility depend on the lymphatic resorption of the spermatozoa, not of the other liquid secretions of the vas deferens. (3) Spermatozoa, like blood or any other matter inclosed in a vessel without opening will be resorbed by the lymphatic ducts.

The above proof of a resorption is so much the more convincing as it is furnished by Jozan, who does not hold that any exists, as, later, Holmes does.

6. *Circulation.*—In the former Section it was seen that it was a natural process that everything which was not used was resorbed by the lymphatic ducts; spermatozoa, as well as mere secretion of the parts of the vas deferens, the lymphatic ducts abounding near the vas deferens and the vesiculæ seminales. What becomes of this resorbed matter?

The answer is not far to seek: the same destiny awaits this, as the absorbed food-products from the intestine: namely, to be poured into the blood by the large lymphatic duct immediately after it leaves the heart. The destination of the resorption is then the blood.

Under these circumstances it becomes easy to see how the developments of the testicles can effect the usual virile changes of puberty. The blood nourishes the tissues of the muscles, and makes them firm; it nourishes the muscles which make angularity of form. It nourishes the tissues of the vocal organs, and the roots of the hair of the chin and genital member. Besides, its presence after puberty as much determines the vigor and power of which Goizet speaks, as much as its absence permits the weakness and diseases which are proverbial, or the absence of the signs of virility in the cases of eunuchs.

The fact that the natural resorption of the gonè enters the blood is proved by the fact of the great strength of the Brown-Séquard testicular injection, when injected into the blood di-

rectly, and of its comparative uselessness when injected into the anus, or taken into the digestive tract through the stomach. In these cases, it must still make the round through the lymphatic system, which is avoided by the direct sub-cutaneous injection into the blood.

7. *The Nervous System.*—The blood nourishes, however, not only the muscular skeleton, but also the nervous centres. Consequently, besides nourishing the muscles and determining the signs of virility, the rich regenerate blood feeds the nervous centres, and imparts to them its dynamogenetic properties.

The Nervous system may be considered as being composed of two different systems: the sympathetic, and the cerebro-spinal. As this name indicates, the latter is divided into two connected portions, the spinal cord proper and the brain. For practical purposes, therefore, the nervous system may be divided into three portions, the sympathetic or involuntary system, the spinal cord, and the brain.

Now, if the blood feeds the nervous system, it will feed each of these three parts.

(1) The blood feeds the ganglia of the solar plexus, which is the heart of the sympathetic system. This will increase the power of all the vegetative functions, the stomach, the intestine, the reproductive organs, the heart, and the lungs. This means perfect health, or at least increased health of these members.

(2) The blood feeds the motor centres of the spine and lower brain. This will assure precision of sight, gracefulness of motion of legs, trunk, and arms, distinct speech, and perfect co-ordination of the body.

(3) The blood will feed the brain itself, increasing memory, mental and moral co-ordinating and acting power, actualizing every power which in other cases would remain dormant, or decay.

The brain, however, does not begin at the top of the spinal cord. Its cavity really descends to the very root of the spinal cord as the central spinal canal, which at the bottom, ends in a minute but distinct cul-de-sac.

Of this Holden says³⁸: "Running along the centre of the cord, in its whole length, is a minute canal, the central canal, just visible to the naked eye. Below, in the conus medullaris, it ends in a dilated cul-de-sac of the shape of the letter T; above it opens out at the calamus scriptorius, into the fourth ventricle. It is lined with cylindrical ciliated epithelium."

The rich regenerate blood will, in feeding the lower centres of the spinal cord, also feed this, and the increased vigor will, as it were, ascend along it to the brain, considered as a whole, as a co-ordinated organ. This physiological process may be the basis of the highest mental function, considered as a co-ordinated group.

The influence of the regenerate blood on the nervous centres is asserted by Goizet and Jozan³⁹.

Goizet, experimenting with direct injection into the blood

of testicular secretion reports such nervous improvement, as also Brown-Séguard himself, in sixteen cases mentioned particularly, some of which considerably at length. But Goizet's most important contribution is in regard to several cases of leprosy. "It is well known that in leprosy the alterations of nutrition, the gangrenes, the ulcers, and the pains depend on an irritation of the spinal cord. With this in view it is easy to understand how dynamic changes in the nervous system, and especially in the spinal cord, have been able to alleviate the inflammation and to produce cicatrizations. From a physiological stand-point, therefore, these facts yield an incontestible and decisive proof of the most energetical action of the spermatic fluid on the spinal cord." Jozan details some cases in which ascarids produced disturbances in the brain, and concludes that they prove the "reciprocal influence of the genital organs and of the brain, both in sleep as well as in the waking state."

8. *The Time of Activity.*—The male genital organs are easily swollen and distended by the blood. When in this condition, their activity is much greater than when flaccid and quiet. When does this activity occur?

Jozan, for instance, supposes that it only takes place when the proximity of the female or lascivious thoughts awake the sexual nature. If this were the only cause, and it were shown that health depended to a certain extent on the resorption, it would seem that health depended on merely accidental circumstances.

But although these accidental causes do certainly excite the sexual nature, there is also a natural period for the activity of the testicles. This occurs every morning, just during the last sleep, which is on this account the sweetest and deepest. Any person can experience this consciously by remaining awake thoroughly from one day to another. It often happens in the neighborhood of 6 to 7 a. m. Doubtless, individual peculiarities and circumstances may vary this to some extent.

In this wise there is a regular resorption, strengthening the body for the work of the new day. To this is due that virile brightness, that poised self-consciousness and clear intellectual insight which returns every morning, in normal circumstances. It is a mistake to attribute this wholly to sleep. For it is evident that it is to a certain extent more to the advantage of the brain tissues that they be fed even for a short time by regenerate blood in waking hours during the morning, than for a whole night on comparatively impotent blood in brutish sleep.

9. *The Duration of the Periods.*—There is a period in the development of the resorption coinciding more or less with a lunar month, namely, twenty-eight days, or thereabouts. In the case of woman, the period is so clearly marked by external symptoms that there is no doubt concerning its existence. At the crisis of the period the Graafian follicle is ruptured, and one or two ova are borne away by the sanguinary torrent.

Depletion of vital force is marked so plainly that none deny the causal connection between the two symptoms. This period, however, exists also in man. Its external symptoms are less marked, but just as regular as in the case of women.

That there is such a monthly period in men as well as women is held by Julius Nelson in an article entitled "A Study of Dreams"⁴⁰:

"The table at the close of the paper shows the numbers from which the curve has been constructed. The nature of this curve, and the fact that it was plotted for a menstrual period, requires that we compare it with a curve representing the sexual condition. In the human female we have presented the monthly phenomenon of the katemenia, lasting nearly a week. This phenomenon has relation to the functions of reproduction. Although the phenomenon is still not thoroughly understood, we have data to show that during this period one or more Graafian follicles burst and set free ripe ova which are passed down the Fallopian tubes, and if fertilized remain to be developed in the uterus. The cause of the bursting of the follicle is due to a congested condition of the ovaries or a heightened blood-pressure in them and accessory structures which may account for the uterine hemorrhage, but coitus may probably accomplish the same effect and thus prevent an impending menstrual flow. At any rate, after the flow has ceased, an ovum is present in the tubes or uterus, most favorably placed as regards fertilizability, and it is well known that the female is more erotic and irritable at this time. The physical cycle is accompanied by marked psychical characteristics that gradually increase up to the period, and after a temporary decadence during the flow present a sharp climax a week later. We shall term the first climax the minor climax, and the second the major climax....

It would only seem natural that the male should also show a sexual period corresponding to that in the female, and that in well-matched couples the climaxes would coincide. Concerning this point we read in Foster's *Physiology*, 'Within the year an approximately monthly period is manifested in the female by menstruation, though there is no exact evidence of even a latent similar cycle in the male.' On the other hand, in Dr. Hammond's *Treatise on Insanity*, published the same year⁴⁰, we read, 'Gall contended that there was a periodical manifestation in men analogous to that existing in females; and Lévy holds a similar opinion. The latter states that 'young and robust persons do not notice this tendency unless their attention is specially directed to it, but men feebly constituted or endowed with a great degree of irritability, or who have reached the period of their decline, perceive the alteration which their health monthly undergoes....The feeling of discomfort is general and inexpressible, and the mind participates in it, for it is more difficult to maintain a train of ideas; a tendency to melancholy, or perhaps an unusual degree of

irascibility, is joined to the indolence of the intellectual faculties. These manifestations persist some days and disappear of themselves." I have certainly noticed in some of my friends this tendency to some monthly periodical abnormal manifestation....I think this is much more common than is ordinarily supposed, and that careful examination or inquiry will generally if not invariably establish the existence of the periodicity of the character referred to.

In my experience, young and robust persons are subject to recurrent periods of wakefulness at night, which, when they coincide with the full moon, are attributed to the action of its light. Undoubtedly the light of the moon has an independent action of the sort; but if Mantegazza's theory be correct, that the sexual period became established with relation to the lunar period because moonlight nights were favorable for courtings, there is a strong association existing between the moon's light and the psychic sexual functions. However, long ago the period became so firmly established as to run independently of the phases of the moon, and even to vary from its length so as to have a precise relation to the moon's phases. The influence of that old institution of the Sabbath must have had a powerful effect in fixing the period at 28 days, but this period is easily influenced by exciting or nerve-depressing causes, the former shortening the interval, and the latter delaying the period, or even preventing it to a great extent.

In the male, as in the female, the maturation of the reproductive elements is a continuous process, though we may hardly say that it is not influenced by this mensal periodicity. It certainly is influenced by many incidental forces, such as food, temperature, exercise, occupation, sexual excitement, and so forth. But here, as in physics, we ought, I think, to consider each force still acting and producing its proper effects, though the resultant may fail to reveal the direct action of any one element at a particular time. The mensal period is a steady force, the others are accidental and variable in time; hence if we take a sufficiently long period, and summate by months, the disturbing forces will largely equate their effects whereas the mensal force will thus reveal its true action. The presence of the reproductive element exerts a constant stimulus upon the brain cells, which causes them to generate characteristic dreams that in turn react to produce expulsion of the gametal cells. This gonekbole will be more frequent at a period when the psychic cells are most irritable....and furnished data for plotting the sexual curve in the case of the male...."

Although the facts of the lunar period in man be established, yet their explanation remains in the dark. Mantegazza's theory seems unsatisfactory on its face. In the first place, if the lunar period arose from connection with the monthly full light of the moon, they, the periods, could not have become dissociated from it without likewise becoming destroyed. In the second place, if that were true, the periods of all human females should

occur at one and the same period of the month; which, however, is not the case.

There is another theory, which investigation may legitimize. The lunar periods for any individual occur always when the moon enters the even hours of the sidereal time, or in other words, enters each sign of the Zodiac. If the series of lunar months be projected backwards, it will be found that there is an exact number of lunar periods reaching to the day and hour of birth. Thus the moon was in that sidereal hour at the time of birth in which it produces the periods regularly ever after, unless disturbing causes should occur. This can be verified in all cases by the aid of the ephemerides of the moon for the past years. While the period is always one exact lunar month, yet the period begins at a different time for almost each individual. If the lunar period dates from the moment of birth, then of course it must differ for all men, except in the case of twins, born at the same time, with whom the periods occur simultaneously.

10. *Sidereal Circumstances.*—However true the latter observations may be, if the investigator has the patience to make the experiment on himself, it is not unreasonable that he should ask for some explanation of the process. The great majority of men, so called scientific, are so unscientific as to condemn this theory without investigating it. The following considerations will therefore be of use only to those who desire to investigate the matter for themselves.

If the law of Conservation of Energy means anything, it means a coherence of all existent things, in other words, every cause however infinitesimal it may be, has a chain of effects which in some manner affects the whole universe. Every part of the universe is thus co-related to every other part; hence, in one sense, every one thing is related to every other.

Take, for instance, the moon, which, although so far away, yet plays so important a part in the tidal changes of the ocean. Besides, it may play an important part in the rising of the sap in the trees, and, whether it be true or no, the influence of the lunar ray on the human brain during sleep has in popular opinion been held to for centuries. Hence the connection of insanity with the words *lunacy* and *moon-struck*. At any rate, the lunar ray is at times powerful enough to produce color-blindness.

The sun exerts an influence so strong that none will deny it. The difference between the moods of the same person on a fine day or on a cloudy one is an experience too common to need proof. Besides, were it not for the sun, all vegetation would stop, as is shown by the heroic feats of plants, even to pick their way through walls to arrive at the sunlight.

Not only the flora, but also the fauna would decay without the light of the sun, and robust health cannot be attained without it, witness the sun bathing at summer resorts. Of course, the most powerful influence of the sun, moon, and

earth, namely, their mutual attraction, is not noticeable by the immediate senses of man, but none the less, were these factors to change in the least degree, it is not improbable that animal life would become extinct immediately.

In view of these facts no man, much less a scientist, will deny that every sun, planet, and constellation contributes its share to that resultant of forces which is called their equilibrium. If, then, it is not unreasonable to hold that the sun and moon exert powerful influence over all the earth, why should not the other planets, and in point of fact all the other heavenly bodies, so much more gigantesque than the moon as they are, contribute their share of influence, on the welfare of human life? The one supposition is as logical as the other, so that if the one be rejected, the other should also be denied; but as no person seriously thinks of denying the first, there is no reason why persons of judgment should not accept the latter.

Now, taking all this for granted, the question may be driven one point further. If the law of Conservation of Energy shows that the heavenly bodies have more or less influence on the earth, its climate, and its biological processes, why should not human beings be equally subject to their influence? The psychologist, the physiologist, and the anatomist consider the human frame a machine, wholly subject to the law of Conservation of Energy. The body of a man is practically part of the physical matter around him, and should share in its limitations. Hence there is no proof that demonstrates the influence of the Moon on the tides and on vegetation, that at the same time does not recognize the participation of man in it, in conformity to all natural law. As his body is subject to the law of gravitation, so will it also be subject to the law of chemical affinity, magnetism, and any other more spiritual influences, if there be any.

There is, however, one point of dissimilarity between the human organism and vegetation or the ocean; it is more highly differentiated. Now, the more a being is organized, the more delicate, subtle, and mobile are its life processes, and, therefore, the more easily affected is it by the more demonstrable influences of the attraction of the heavenly bodies, and also by any more refined influences, if there be any. Hence it is probable that the human organism will be more affected by any cosmic influences than by the less differentiated vegetable, or low animal organizations.

Under these new circumstances, the burden of proof lies on him who denies such influences, and the task of him who proposes, in the teeth of the law of Conservation of Energy, to separate one part of the universe from the other, as far as sympathetic coherence of all things goes, will not be an enviable one. On the other hand, the student must be careful not to assert anything concerning these which he cannot demonstrate. It is sufficient, however, that the above considerations have shown such influences to be probable. In many cases, those

sidereal influences are today recognized in physical science, as, for instance, the formerly unaccountable variation in the path of Uranus, which led to the discovery of Neptune. This instance will further illustrate the fact, that the recentness of the discovery of such influence need not militate against its actuality, especially in the case of spiritual influences, the prejudice against which has so blinded otherwise honest investigators that the matter has been left in the hand of quacks.

There is no need to call the study of these sidereal influences, astrology. This word had best be dropped, because for centuries its associations have been most disgraceful, and the so-called *astrology* still proceeds on the geocentric theory. An impartial investigation is needed in order to ascertain what of it is true; and the scientist should remember that there is for him only one disgrace, that of partiality.

So far the student has been invited to investigate demonstrable facts, and he should remember the difference between these and a working hypothesis. Whatever follows should only be taken as a provisional hypothesis, as a help to independent investigation, and which is to be cast aside when any facts inconsistent with it are discovered.

11. *Monism*.—The first step which the inquirer after a rational theory of the universe must take, is the adoption of a satisfactory working ontology. Here is matter on the one hand, and mind on the other; are these two different entities, or only two different aspects of one and the same?

That is the question at issue between dualism and monism. This question was decided in the minds even of ancient thinkers who started with the identification of consciousness in man, and descended along the line of evolution in the animal world, down to the *Venus fly-catcher*, which is half way between the animal and vegetable world; and then by gradual descent along the vegetable world, and through the vegetable world to the simplest protoplasm, and then by insensible gradations to the elements of the inorganic realm. The student would find it a difficult matter to place his finger on the exact spot where he opined consciousness ceased to be connected with matter. True, this elemental consciousness which might be supposed to correspond to the inorganic elements might be so different from what consciousness is understood to be among human beings, that it might not unreasonably be denied that name. Yet, in a certain sense, it might distinctly be called a consciousness, at any rate, if the relation between mind and body in a human being is interpreted as monism. This would seem very reasonable; but, this once granted, there is no possibility of avoiding the ultimate conclusion of ascribing consciousness to the tiniest atom, or vortex of energy. This cosmology differs but little from that of the more rational Neo-Platonists, who believed that matter was the last and grossest emanation of the divine, creative, eternal mind. It is a philosophy which is an optimism, and which leads naturally to the Stoic assump-

tion that every atom has a corresponding soul. So each star, and planet, and the earth itself possess corresponding intelligible sides. Nor need this seem to be far fetched. The light of the sun not only gives tonicity to the physical vitality of man, but also cheers his mind, and enables him to look on the bright side of things. In this case, at least, it will not be disputed, that the physical life bears within itself a counterpart which acts upon the spiritual part of man just as the physical light acts on his body. If this be granted, there is no reason why the same influence should not be attributed to the other planetary and stellar conditions.

It is impossible at this stage to discuss intelligently the bearing of these doctrines on the question of predestination, fatalism, and irresponsibility of the human slave of fate. Let it suffice that these doctrines are not involved in Monism as a necessary consequence; they only furnish the delicately adjusted circumstances which man may use, abuse, or neglect.

In order to explain more fully the cosmological bearing of Monism, it will be necessary to treat of the subject in two different sections; the one relating to the planetary, and the other to the stellar influences.

Of course, any philosophy which hopes for perpetuity must accommodate itself to facts; it is needless, therefore, to say that the basis of all calculation must be the researches of the best astronomers. The geocentric theory must at once be abandoned.

12. *Stellar Influences.*—Neglecting for the present the solar cycle, which is so huge that there is no reliable means of discussing it, it would seem that the Earth performed her annual revolution around the Sun in the orbit of an ellipse. From the Earth it would seem that the Sun performed a revolution in the line of the ecliptic, traversing the twenty-four hours of sidereal time, assigning two hours to each so-called ancient *Sign of the Zodiac*. To avoid much of the useless and sometimes insane speculation which the names of these signs have given rise to, it may not be unwise to dismiss them once for all, substituting for them the more scientific nomenclature of the first, second, and third pairs of sidereal hours.

It is not the Sun, but the Earth, which performs the annual revolution, through the sidereal hours; consequently through this yearly journey the earth bathes herself successively in the twelve atmospheres of the twelve pairs of hours.

If the argument of the monistic theory has been understood, it will be easy to grasp, that while the physical Earth passes through the physical atmosphere of the hour-ocean, the intelligible side of the Earth likewise passes through the intelligible side of the atmosphere of the hour-pairs.

There would seem to be no difficulty in this much; but when the question presents itself, "What is the nature, or mental characteristic of each of these hour-pair oceans," the student may well bethink himself.

In such a question a great deal of latitude must be permitted to the inquirer, and the writer repeats that anything he states must only be taken provisionally, until replaced by something more certain.

It is barely possible that the following is an approximate account of the state of affairs. If the human consciousness can be taken as the norm of consciousness, then all other consciousness, as far as it is consciousness, must correspond to it. Now, human consciousness has four characteristics. (1) It has the power of self-reproduction; (2) and of self-preservation; (3) it needs change and contrast; (4) and is of an intelligible nature.

This may in certain ways correspond to the temperaments of men who differ by the fact, that either their brain, their heart, their reproductive organs, or their limbs possess so much more power than their other organs, as to characterize their whole being. This may constitute what is often called *temperamental* differences.

Connecting the idea of the yearly cycle of the seasons, and that of the temperaments, an interesting result might follow, but which scientific investigation would have to substantiate. Identifying the season of autumn, the season of the maturation of seeds, as the preponderance of reproductive elements in animal and vegetable life; winter, with that of cold intellect; spring with that of practical action or development, and summer with that of self-preservation, when all plants are growing and self-preserved, it would appear that the inquirer had reached a conclusion which was fanciful. And yet a moment's reflection will show that if it be true that these four are the most important characteristics of consciousness, and if matter is by the necessity of thought proved to be only a common sub-conscious form of nascent consciousness,—this conclusion being supported by Janet's conclusion that sensation and physical motion of matter are only different forms of appearance of the same reality,—then it would appear necessary to ascribe to the earth the characteristics of consciousness, only objectified, so to speak. Autumn is the time of seeds, winter of the rest of the physical forms of life; spring the time when activity of all kinds awakes again, and summer the time when existing vegetation lives by exercising the instincts of self-preservation. Here are the four characteristics of consciousness, reproduction, self-preservation, change, and intelligibility.

If it be true at all that consciousness pervades the interstellar oceans, then it must possess these same characteristics, and it will also be natural that each quarter of the interstellar spaces is characterized by the preponderance of one of these four elements, so the first six sidereal hours may be characterized as intellectual, pertaining to practical action or development; from six to twelve o'clock, by the self-preserved element, well exemplified by the blooming plants; from twelve to eighteen

o'clock, the reproductive element; and from eighteen to twenty-four o'clock, the cold intellectual element. These four quarters will correspond to spring, summer, autumn, and winter, respectively. Each of these quarters of the ecliptic can again be subdivided into three hour-pairs, each of which will yield shadings of the general characteristics of the respective quarters. The first might perhaps be more physical; the second, more mental, and the third more spiritual.

If any of this be at all true, then it would follow that when children are born, their physical body is inherited from their parents, but their intelligible body would be composed of part of the interstellar atmosphere, through which the earth was passing at that time. So all children born in the same interstellar atmosphere would have certain characteristics alike, and by knowing the date of their birth, it would be possible to predicate certain dispositions of them.

The natural inference would be, in any case, that each temperament or disposition would have certain *faibles*, certain be-setting sins, certain natural virtues. This would have much to do, if true, with praising or blaming men for their actions.

13. *Planetary Influences.*—The planets, like all things, have their intelligible side, and wield an influence so much the stronger as they are nearer the earth. Mercury, it is barely possible, has some influence on the reproductive organs; Venus, on the instincts of elegance, beauty, and devotion; Mars, on the natural instincts of parental love; Jupiter, on the artistic and emotional sublimity; Saturn, on the religious tendencies, and Uranus, on the more subtle and refined personal influences.

Thus, since the planets are ever moving in orbits of different periods, never at any two moments is their total influence exactly alike, nor ever will be; so that although children born while the earth was in the same interstellar atmosphere, have their basic characteristics alike, yet, the never-repeated positions of the planets and the moon assure each child of a nature slightly different from that of any other child.

So far the writer has only dealt with stellar and planetary influences as occurring at the birth of a child. If it be true that these stellar and planetary influences also irrevocably fix the whole course of the individual's life till death, the writer has no facts to substantiate such a theory. He does not question that others, better informed, and more impartially scientific than he, may be able to prove that.

14. *Connection of Cosmology with Regeneration.*—By this time the reader may ask himself, What connection obtains between the subject of the last three sections and Regeneration? Although possibly not aggressively obvious, the relation is a most intimate one. In the first place, man is a part of the universe, and can never, thanks to the law of coherence of all things, save himself, that is, change himself for the better, without in some degree affecting the universe for good. In the second place, if he would change himself, he must utilize all the re-

sources of the universe which lie within his reach. In the third place, in order to change himself for the better, he must know himself, and the universe, or he could do nothing. Lastly, experience has demonstrated to those who have been willing to investigate impartially, that the seminal germs are born, matured, and transmuted, at times predictable for years ahead, when the exact position of the stars, earth, and planets at the hour of birth are known accurately. This does not mean that the germs are not in danger before they are transmuted. This is the problem which each man has to work out for himself, success being the only test of rationality, and efficiency of the means employed. But although a knowledge of the positions and a significance of the planets does not guarantee against the loss of the germ, yet it predicts for years ahead what the most dangerous nights are on which, unless extreme precautions are taken, a loss of it will inevitably take place. This is the fruit of the experience of a great number of people who have undertaken this struggle. Hence, nothing pays better than accurate knowledge of the stars and planets; a knowledge, which, in any case, can do no harm.

The writer, however, feels that his duty would not be done if he did not warn the reader of the danger of what is generally called Astrology. Where possible, use should be made of the Nautical Almanac, observations through the telescope, and a liberal course in mathematics. Until the necessary tables are annually compiled by reliable scientific authority, each man will have to rely upon himself, utilizing the most accurate tables he can secure. At the present time the Nautical Almanac is the best authority.

For the use of any who would care to observe themselves and make scientific records, the following data are suggested, with no claim of infallibility, however.

(1) The psychic germ is born when the moon is apparently in that hour-pair where the earth was at birth, viewed from the sun.

(2) It matures from then until two or three days after the moon has left the hour-pair in which the moon was at birth.

(3) At each successful transmutation, the next germ transmutes one hour-pair later, and finally there will be a germ maturing all the while.

(4) Especially dangerous seasons are when any heavenly body is in the hour-pair in which the earth was at birth, the moon was at birth, and again the third hour-pair after the one in which the earth was at birth. Also the following sidereal hours are pretty nearly dangerous to all people. Six o'clock, or sixty degrees; fourteen o'clock, or one hundred and eighty degrees; twenty-two o'clock, or three hundred and thirty degrees.

These strictures are not original; they are only offered in this form in the firm belief that this knowledge may be of use in bringing many souls to a knowledge of their divine dignity,

and to personal communion with their Father in Heaven. He that hath ears to hear, let him hear.

To those who cannot receive these things, and who blame the writer, he would say, To his own Master the servant will stand or fall. If any errors have been committed, they are involuntary, and the writer would be grateful for any corrections.

CHAPTER IV.

REGENERATION IN PRACTICE.

1. *First Proof of Regeneration: Virility.*—The first and most evident proof of the importance of the testicles to the welfare of the personality is the notable difference between normal and castrated individuals.

With the exception of the presence or absence of the testicles, all male individuals are in other respects, if normal, alike. It is plain, therefore, that the presence of the testicles' function must be the determining cause of the difference.

The normal changes at puberty are too well known to need mention; the change of voice, the growing of hair on the chin and body, the firmness of the muscles, the angularity of form, all these are well-attested facts, which lie within the experience of every individual.

The alteration which occurs in individuals who by sickness or otherwise have been deprived of the normal action of their testicles is well known, Goizet among others describes'. Couper² says, speaking of the sperma, "Its effects, after it is generated, even upon the male, demonstrate its activity and influence far beyond the precincts wherein we believe it to be accumulated. After puberty the secretion of it during even indifferent health, is continually going on; and those collections of it in its reservoirs are reabsorbed and mingled with the general mass. What is actually reabsorbed before the period of puberty, before the system has been habituated to it, or saturated with it, produces very curious and remarkable effects over the whole body; and the proofs from castration as well as general observation are always at hand to confirm this opinion. The flesh and skin, from being tender and delicate and irritable, become coarse and firm; and a new existence seems to take place—the body in general losing its succulency. The voice, a proof of the tension and rigidity of the muscular fibre, losing its tenderness and inequality becomes ungratefully harsh; hairs are protruded on parts equally smooth with the rest of the body, though we cannot see the causes of selection of the places of their growth; and the mind itself, as we have already observed, actuated by the progress of the body, and forgetting all its former inclinations and attachments, acquires distinctly new propensities and passions....These changes are not entirely the effect of ordinarily progressive age and strength; neither are they promoted by intercourse with the world; for castration will anticipate them and premature venery or even gradual familiarity and early onanism will diminish

them, and in the debilitated may go far in extinguishing them. Boys who have been subjected to castration never acquire either that strength of body or capacity of mind which dignifies the completed male; and the same cruel and unnatural operation performed on brute animals diminishes their bodily strength and the fierceness of their tempers [e. g., the ox] and even their odor, which is oftentimes noisomely strong, by this operation is almost taken away....It is to this cause, this absorption of the male semen, whether impregnating or not, that we must look for the explanation of those general changes which are produced in the female by coition. The act of coition will go but a little way in accounting for those changes; and its extent may be judged by the effect of those disgraceful means of gratifying lust which abandoned women have discovered and practised." Harvey is authority for this. "Rabies, variolae, syphilis are rapidly and powerfully propagated by an almost invisible quantity of their different and original contagions.... Many of these diseases, however far by their destructive tendencies they may contribute to the order of nature, induce material and salubrious alterations in the human body....Delicate females often become plump and robust;—that the beautiful and active fade in their strength, their texture and their vivacity; that the widow or married woman deprived of commerce with her husband gradually returns to the imperfections and peculiarities of single life; and that the ancient virgin is generally consumed with infirmity or disease?—The alteration of temper in women, especially when unfortunate in coition...."

Richard³ says that "those persons who are cryptorchids are of mean stature, a pale complexion, a fine skin, blond hair, very spare beard, the voice weak and sharp; they are not very energetic, and rather timorous." In short, they have all the traits of eunuchs. These cases are extremely interesting, inasmuch as everything takes place with them exactly as with normal individuals, with the exception that the secretion contains no spermatozoa.

The voice of the castrate does not change, and no other theory but the dependence of this on the absence of the testicular secretion can account for this fact, as Masson⁴ says, and Richard³ also. The latter says:

"(Castrated persons) feel none of the changes of personality which are characteristic of puberty, and resemble women faintly both in point of physical development, in point of the weak moral fibre, and in point of the voice, which remains high⁵. About the eleventh century castration was introduced into Italy, and especially in the Roman States, in order to obtain a particular kind of singer, the castrates. It seems, for the matter of that, that this tradition has perpetuated itself in Rome till modern times. An eminent composer says that in his youth his excellent voice put his genital organs in very grave danger. He owed his salvation only to the energetic intervention of Rossini, to whom he vowed eternal gratitude⁷."

Now in view of these facts, only one interpretation of them

is possible. The presence of the testicles as mere tissue could not affect the whole system so generally and so radically. It must be the product of their activity. But it appears that the effects of this activity are visible in the most remote portions of the organism, so that it becomes important to ask, what processes constitute the means between this cause, and the apparent effects? These cannot be independent of the secretion, inasmuch as castrates do not have these phenomena; therefore we must ask how can the secretion alter the tissues of the throat, the muscles, and the skin?

As a usual rule children at the time of puberty have not had connection with women, and with the exception of those addicted to masturbation, they are unlikely to lose much sperma. Therefore it would seem that the secretion began at the opportune moment, of itself, and progressed slowly, constantly, and apparently disappearing when mature, while still in the vas deferens, or the vesiculæ seminales. This of itself is an argument against the theory of immediate and exclusively sexually caused secretion, for the secretion begins of itself whenever the conditions of the organism permit it to assert itself, and continues slowly for some time, producing marked organical changes.

The question remains, If, on the one hand it is certain that these organic changes are due to the product of the testicles, and if, on the other hand, this seems to disappear in the spermatic cord, there can be but one conclusion, that in some manner this disappearing secretion reaches the organism generally, and especially the parts affected. But as the blood is the only means of intercommunication between the members of the organism, and the only physical connection between the blood and the interior of the vas deferens, or vesiculæ seminales, is the lymphatic system, there can remain no doubt but that this is the road by which the disappearing secretion effects the distant effects.

2. *Second Proof of Regeneration: Old Age.*—The proof from castration is, however, not the only accessible one. There is also the proof from old age, which incidentally confirms the theory above assumed that the mere presence of the testicles as so much tissue cannot bring about the vital changes that occur at puberty. For in senescent organisms, the tissues of the testicles remain intact, but they cease, more or less, to produce their secretion. And as soon as this occurs, the body begins to decay; slowly indeed at first, but after the table-land of middle age has been left behind, the slope becomes daily more precipitous and rapid.

Noirot⁸ devotes many pages to show that continence prolongs life, and incontinence hastens old age. So the canary, according to Hervieux, if permitted to raise offspring yearly, lives not more than 8 or 10 years, while the celibate bird has survived 22 years. Goizet details minutely four cases of simple senility in which injection of the testicular secretion caused a return to the virile age⁹. Similar experiments have been

made and reported by Loomis and Hammond of New York, Brainerd of Cleveland, Dehous of Paris, Gregoirescux of Bucharest, and Villeneuve of Marseilles¹⁰. Brown-Séguard had the case of senility in view in beginning the practice of using his vaccin, and he expresses himself thus on the subject: "The idea which has guided me in these experiments was that the weakness of old age depends largely on the diminution of activity of the spermatic glands. I believed and still believe that the facts which I have published prove that the vigor of the nervous centres and of other portions of the organism is bound up with the swiftness of the testicular secretion process. This granted, it would seem natural, that in adding to the blood of an old man by sub-cutaneous injections a fluid extracted from the testicles of young and vigorous animals, it would be possible to supply the insufficiency of his own spermatic secretion-process, and to increase the activity of that process¹¹."

3. *Third Proof of Regeneration: Vitality.*—The two proofs from castration and old age may be supplemented by a third, one which appeals to every person, by virtue of forming part of his experience. It should not be hard to judge of the importance of the sperma from the effects of retention of it, and of ejection of it, contrasted.

(1) The pathological effects of the loss of the sperma is well seen in the well-nigh hopeless ravages of onanism or masturbation. They are so terrible that it is both impossible and indecent to recount them. Over the gate to their domains may well be written, All hope abandon, ye who enter here. Words are too weak to portray the evil, and its frightful universality is well instanced in the numberless advertisements of quack nostrums for its cure. Yet the following words of Mercier may not be out of place here: "The function of reproduction has by its very nature a disintegrative deteriorating influence upon the organism in which it occurs. Down at the bottom of the scale of life, in the simplest organisms, reproduction is effected by fission,".....(In the case of the gregarina) "the performance of reproduction is attended by the entire destruction and disappearance of the parent. The individual ceases to exist as an individual, and exists only in its offspring,".....(In high mammals and man) "the whole life of the parent is not lost, but a part of it is lost.....Hence the reproductive act has an effect on the highest regions of the nervous systems which is of the nature of a stress, and tends to produce disorder,".....(In the male) "the repeated loss of energy eventuates in a state of anergy, apathy, lethargy, and dementia. The tension of energy in the nervous system is reduced to the lowest ebb, and all the manifestations of existence of this energy are wanting or are exhibited in the feeble and perfunctory shape. The condition is one of dementia.....there is want of mind, the inability to perform mental operations of even moderate difficulty, the dulness and slowness of feeling, the loss of all the higher emotions and of many of the lower ones also, that characterize dementia. There is the deficiency of movement, the absence of muscular

exercise, the inability to make exertions that are at all prolonged or continuous, the general degradation of conduct, the loss of all the higher attributes of humanity, and the retention of all the lower and more animal characteristics. Such are the results of the indulgence of the sexual passion in great excess. When the indulgence is less excessive, the degradation is less profound, but in every case there is degradation, and in every case the deterioration is of the nature of dementia, that is to say, it is a manifestation of deficiency in the amount of stored energy.....Besides those cases in which the dementia so produced is sufficiently pronounced to incapacitate the wretched individual for the duties of life, and to render it necessary to commit him to asylum care, there are an enormous number of cases, forming together a considerable proportion of the total population, in which premature decadence of the mental powers, premature exhaustion of the energies, premature inability for vigorous and active exertion, result from excessive sexual indulgence in early life. The young man, full of vigor, boiling over, as it were, with energy and activity recently loose from the restraint of school or college, unaccustomed to control himself or to deny any gratification, launches out into excesses which at the time appear to be indulged in with impunity. But sooner or later comes the day of reckoning. He has felt himself possessed of abundant energy, and he has dissipated it lavishly, feeling that after each wasteful expenditure he had more to draw upon; but he is in the position of a spendthrift who is living on his capital. Had he husbanded his resources and lived with moderation, the interest on his capital would have sufficed to keep him in comfort to old age; but he has lavished his capital; lived a few short years in great profusion and before middle life he is a beggar¹²."

There seems no need to enumerate the manifold diseases which are due, or which follow in the train of ejection of the sperma in greater or less quantities. Farther on facts bearing on this subject will be detailed; for more, see Lallemand, Tissot, Jozan, and Goizet¹³.

(2) While the consequences of the loss of the sperma entails such dread consequences as are detailed above, it is impossible to trace a single disease to preservation and subsequent resorption of it.

It has been said, however, that continence bears much harder on spinsters than on bachelors. It results in that mild form of insanity which is called *being peculiar* or *queer*. But this objection is hardly fair. This *queerness* is not due to continence, but to the solitariness of life to which our present social conditions often condemn a continent woman. Spinsters who live with others, and take care of children are as little *queer* as wives who live alone become decidedly peculiar. Bachelors do not become so queer as spinsters both because their avocations often keep them in touch with their fellow-beings, and because the existing *double standard* of morality by no means signifies that all bachelors are continent.

There is a more serious charge, that of direct insanity.

On this subject Richard says: "The predominance of insanity among celibates has been held by Girard, de Gailleux, Dagonet, Griesinger, Parohappe, and others. Nevertheless, this opinion is very questionable. Celibates are far from depriving themselves of the pleasures of love, and consequently it is necessary to seek elsewhere the explanation of the great number of insane celibates. Verga points out how in many cases tendency toward insanity manifests itself in children and young people, and thus creates obstacles to their marriage. Hence the relations of cause and effect between insanity and celibacy seem to be reversed, for it is not rare that persons in whose family circumstances have made insanity hereditary, or probable, knowing their heredity are disinclined to marry. But it should be also considered that the greater part of celibates do not enjoy the privilege of the married of having calm and systematized lives, and the joys of family. If celibacy plays any part in the production of mental diseases it is within the sphere of such reasons that the cause should be sought, and not in the manner of the function of the sexual organs¹⁴." Jozan adduces the case of a man who became violent until quieted by a loss of sperma; but it is a question whether the man was not predisposed to insanity, and was only quieted because sufficiently weakened.

On the contrary, absolute continence produces uniformly good results. Goizet¹⁵ says: "Men who are well organized, from twenty to thirty-five years, who for one reason or another remain absolutely without sexual communication, or expense of sperma, due to any reason except that of an occasional erotic dream, are generally in a state of excitation, accompanied by a mental and physical activity, which may be morbid, but at any rate is very strong."

This state of excitation is corroborated by Mayer, in the following words: "The accumulation in the secretory organs of the materials of generation.....produces a state of sensibility and of surexcitation of the nervous system."

Nevertheless, the state of continence means perfect health, more or less. And when it is contrasted with the horrible decay of the ejection of sperma, it would seem that there was not for a sane or reasonable man even a question of choice. There all evil, here all good.

(3) There is, however, the position of indifferentism that should be analyzed.

Holmes, for instance, says: "Occasional occurrence" (of nocturnal emissions) "is of no consequence. More than once a fortnight, they deserve attention¹⁶."

Jozan goes further. "These evacuations have generally no alarming feature; when they are the expression of a real need, they are followed by a general feeling of well-being; the head is lighter; the ideas are clearer; all the wheels of the organisms seem to have been oiled; the lungs work easier in the chest; all the movements are freer, more skilful, and quicker. Spermatocidal plethora reproduces itself with fair rapidity with young

men who have escaped the desolations of masturbation; a general state of irritability, troubles and inexplicable anxieties agitate them; their character becomes harder; they become impatient and irascible; others give way to sadness and melancholy; they are dreamers, they seek solitude, and shed tears; they are apathetic and still agitated; sleepy but unquiet; their head is heavy, but ferments; some grow disgusted with life, and seek suicide; others have immense aspirations, giant passions, and so forth. A pollution which may well be called critical ends all these disturbances, and re-establishes in a moment the harmonious equilibrium of the organs and functions."

There is no question but that absolute continence does produce a nervous, sleepy, excited state. But this is due only to the superabundant vitality just beginning to enter the blood by resorption. A little physical exercise will assist the general circulation and facilitate the desired process, after which a great increase of mental and moral power will be noticed. The proper remedy is then to facilitate the resorption, not stop it immediately by permitting the ejection of the sperma just about to be resorbed, and thus letting the organism return to its former lower state of vitality.

There is no question but that in normal cases a fair state of health can be preserved with occasional losses, or rather, ejections of the gonè; for the physiologist is not concerned with sociology, and the problem of the vital equilibrium is wholly independent from the fact whether the ejected sperma is wasted by a nocturnal pollution during sleep, during a purposive waste during waking hours, or whether it be introduced into the ovaries of a woman not legally and socially married, or into those of a woman legally called a wife. The important point is that the sperma is ejected through the urethra, or the penis. To persons who are content with this fair average of health, and who consider it static, there is no reason why they should not be satisfied with it.

But for those persons who are seeking the highest state of vitality possible to them, and who realize that if all losses whatever, through whatever causes, be avoided, there is for them a possibility of an ever increasing vitality, a dynamic, developing evolution, which will ultimately lead to the mastery of their higher faculties over their lower ones, of the mind over the body, and the spirit over the mind, then for them this indifferentist doctrine is not sufficient. They will insist on preserving every drop of their precious sperma, permitting it naturally to be resorbed, assuring them first of a perfect physical body, next of increased mental faculties, and finally, if they progress, and the highest nervous centres be nourished and developed, of the full development of the spirit.

The value of the sperma can be judged of by this, that the sub-cutaneous injection of only a cubic centimetre of testicular secretion has in many cases brought back comparatively lasting health to old men, as Goizet shows. The onanist and masturbator, and the profligate are not so much criminals as fools,

demented minds, who for the sake of an ever decreasing pleasure are either wasting or using to the lowest possible uses the most concentrated form of their vitality,—and, in a very real sense, their very eternal destinies.

4. *Fourth Proof of Regeneration: Disease.*—The discovery of Brown-Séquard is remarkable in nothing more than in this, that it has been the successful agent in curing diseases of the most varied kind, except where serious organic lesions existed.

Here follows a list of the “principal diseases which are efficaciously attacked by injections of the testicular secretion¹⁸.” Goizet adduces definite cases for almost all. Displacement of the uterus, abscess of the cerebellum, simple and pustular acne, heart failure, weakness of sight, hearing, and voice; alcoholism; mental alienation, persistent leanness, anemia, anaesthesia of the skin, lack of appetite, cerebral apoplexy, asthma, hysterical globus, boulimia, Bright’s disease, catarrhal bronchitis, catalepsy, cataract, bronchial catarrh, cephalalgia, chorea, loss of hair, congestion of the brain and spine, pulmonary congestion, constipation, convalescence of serious fevers, curbature, writer’s cramp, Saint Vitus’s dance, debility, decrepitude, defecation, fatty degeneration of the heart, delirium, diarrhoea, intercostal pains, earache, dysentery, and dyspepsia. Cachectic ecthyma, eczema, epilepsy, excess, bodily and mental fatigue, fever, boil on the anus, gangrene, glycosuria, gout, hallucinations, hematemesis, hemiplegia, hydropneumothorax, hypertrophy of the heart, hypochondria, hysteria, impotence, incapacity for mental labor, incontinence of urine and fecal matter, incoördination of movements, influenza, insomnia, laryngitis, leprosy, malaria, headaches, menstruation, morphinomania, neurasthenia, erratic and sub-orbital neuralgias, onanism, palpitations, paralysis, paraplegia, paresis, loss of appetite, memory, sleep, spermia; phthisis, photophobia, pleurisy, priapism, psoriasis, muscular, nodal, and articular rheumatism, salpingo-ovarite, sciatica, senility, strabismus, stupor, nocturnal sweats, syncopes, constitutional syphilis and consumption, tabes, cough, pulmonary tuberculosis, ulcers, vomitings, and vertigo.

Now the very number of diseases which the injection of testicular secretion has cured shows that this remedy is not a specific for any one disease. The fact is that these injections merely heighten the tides of life and assist nature to cast off these diseases. This does not seem very far-fetched when it is remembered that daily we take into our body by food, drink, or breath germs of the most serious diseases, which, however, are harmless so long as the constitution is strong enough to cast them off.

But why should man inject into himself the testicular secretion of animals when he could preserve his own, and keep his body continually at the highest possible state of vitality? In view of this it would not be too much to say that if a man were absolutely continent, he would be free from all diseases, and more or less so in proportion as he is not quite continent.

This thesis is proved by the reverse of the above process, men-

tioned above, where it was seen that all manner of diseases, corresponding generally in remarkable degree to the above list, followed spermatic ejection more or less according to its amount.

This is an appropriate place to discuss the question of the kind of secretion which is most available and useful. Goizet operated with the extracts from monkeys, dogs, rams, guinea-pigs, goat, horse, bull, hare and cat. The guinea-pig was the best in many respects; especially because easily procured. But, besides this¹⁹, an experiment is recorded with human sperma²⁰, which was as successful, if not more, than the experiments with the animal extracts. But if the human sperma is as good if not better, why should not each man preserve his own, instead of wasting this and then procuring other by repulsive and brutal means?

Nor is this merely a matter of sentiment. Goizet found by the experiment that the extract from cats was most helpful against paraplegia, from rams, against dyspeptic disorders; of the rabbit, caused melancholy conditions, of the dog, gay feelings. Would it not seem natural that each animal secreted that which was best fitted for itself, and was natural to it? Would it not be wisest to avoid injecting into the blood unknown and perhaps dangerous animal bestial tendencies? And instead of painful injections, why not permit the natural painless process to proceed in the order which nature mapped out for man?

5. *First Objection: Nervous Shock.*—In the former pages all physical exhaustion consequent on losses has been supposed to depend on the waste of so much sperma. But it is objected that the real cause of exhaustion is the shock to the nervous system which is implied in the full or partial orgasm.

The words of Jozan²¹ may be of interest: "The work of destruction which, under the influence of onanism, takes place in the organism may be explained first, by the repetition of convulsive and voluptuous shocks which undermine the nervous system, and secondly by the incessant loss of the seminal liquid....Onanism is no less disastrous with girls and yet immature boys, who have no seminal secretion to lose, as with boys who have passed the age of puberty. Yet the involuntary seminal losses are so much more exhausting and undermine so much more rapidly the organism, as they are more passive, and no voluptuous erection precedes them, and no nervous shock accompanies them....Only, when one succeeds in overcoming the vice with immature individuals of both sexes, it is almost certain that their health will be immediately re-established; nature energetically takes up again her rights, and everything takes up its proper course, except the irreparable losses of past nutrition....while the others continue to perish and to bear the punishment of a fault which they had nevertheless put an end to...." It would seem therefore that the nervous evil is limited to immature boys and girls; the serious harm to mature boys comes from the loss of the seminal

fluid, especially inasmuch as the nervous element disappears almost completely with frequency of repetition²². With unconscious losses, this nervous element can hardly be said to exist; and as the evil continues to grow with frightful rapidity while the nervous element grows less, the evil must evidently be due to something else.

This is particularly evident from a case given by Holmes²³, although he himself believes that "the drain upon the system is rather through the nervous system than through the testicle, and the exhaustion experienced after each occasion is consequent upon a loss of nervous force rather than upon a loss of the secretion of the generative organs²⁴." The case is as follows: "I know an instance in which an apparently healthy man, ætatis 45, suffered so much depression with staggering and loss of vision after each connection with his wife that, being unable to restrain himself, he urgently demanded, and submitted to castration. He lived many years afterwards in the enjoyment of perfect health, and in conviction that the mutilation to which he had submitted had been the means of preserving his visual organs, if not of saving him from general paralysis.—I may add that for a year or more the gentleman continued to have connection with his wife, and emissions much as before the operation, so that his wife was not aware of any change till he informed her of what had been done. After about a year gradually desire ceased. The good effect here commenced although the excitement and emissions continued after the organs were removed."

In this case the nervous shocks continued for a whole year after the possibility of spermatic losses was ended, and yet health improved immediately and radically. It would not seem therefore that the nervous shocks entered for much in the pathological effects of the orgasm, except perhaps in the case of children, whose impressionability and delicate health might be ruined seriously for the future by them.

6. *Second Objection: Spermatozoa.*—Granting that the loss of the sperma is the proximate cause of the physical exhaustion, it has been lately inquired which of the elements of this is the important one? It has been usual to consider that the Spermatozoa were the essential elements, as Jozan implies continually²⁵.

This was the very marrow of the several proofs for regeneration advanced above, inasmuch as, for instance, it was in this element of the fluid that castrates differed from normal males.

But it would seem that Goizet, in his researches on his subcutaneous injections had been led to believe otherwise. His statements are so contradictory and inexact that it will be necessary to consider them one by one.

"I have studied with the greatest care an exceedingly remarkable case which shows that the spermatic animalculæ may be missing, in spite of the existence of that part of the liquid secreted by the testicles which gives to man the various physical, moral, and intellectual qualities which are missing with eunuchs. In fact, the spermatozoa were missing in the secretion of an

officer remarkable by his strength and his other moral and physical qualities, his sexual potency, and the amount of sperma produced. Professor Cornil in former times, and Mr. Hénoque and myself latterly have assured ourselves of this²⁶."

The words used above are ambiguous. They would be conclusive if they showed that this man became the father of children without having spermatozoa. The mere fact of not finding spermatozoa in very abundant sperma would only show that it was not mature, as happens often in many other cases. Besides physiologists so eminent as Jozan, Lallemand, Holmes, and Foster all attribute the act of fecundation to the spermatozoa, and not to any other portion of the secretion.

"Besides, it was evident *a priori* that the spermatozoa do not participate in the dynamogenic action of my injections, since we know that they cannot be absorbed, and that it is the liquid part of the sperma which, becoming resorbed, is the vivifying agent with young or adult individuals who possess active testicles²⁷."

It suffices to say that in the former Chapter we have had physiological proof to the possibility of the absorption of the spermatozoa, and that the other portions of the sperma have no fecundating effect, unless indirectly by action on the spermatozoa.

"Nevertheless, it is possible that these animalculae be dissolved in the cellular tissue beneath the skin, and thus might contribute to the dynamogenic effects which the testicular secretion produces on the nervous centres. We cannot decide this question²⁸."

True as this be, it would seem to contradict the above statements, also²⁹ that the spermatozoa are removed by the filtering process. As a fact, the human sperma mentioned contained them, and acted as well if not better than Goizet's preparation.

The fact that Goizet has lost sight of is this. His preparation is made up out of the whole testicles, containing all the parent-cells of the spermatozoa, thus containing all their essence without being dependent on them. For this reason his preparation acts as well as the human sperma which contains them. But this does not mean that the spermatozoa are not the vital part of his preparation. A slightly better acquaintance with physiology would have shown to Goizet that the rest of the sperma is wholly powerless to create or increase life. And Goizet realizes this: "I do not deny....that it may be the portion (liquid) of the sperma which is destined to transform itself into cells parent of the spermatozoa which, after resorption, and having lost in the blood the power of making this formation, acts on the nervous centres as dynamogenic effect³⁰." But Goizet still confuses the liquid portion of the sperma with his preparation which is made by reducing the testicles themselves to a pulp, and thereby including the parent cells of the spermatozoa, including these as if it were in essence.

It would still remain, therefore, that the vivifying element

of the sperma was the spermatozoic element, or the spermatozoogenetic cells, at least.

Jozan reports a remarkable case in which presence of the male spermazoota outside the unbroken membrane hymen in the female nevertheless caused the ovaries to fructify. The spermatozoic element may here have been active, through the intermediation of the lymphatic system; but in so rare a case it is unsafe to construct universally applying rules³¹.

7. *The Possibility of Regeneration.*—The above considerations suggested that in order to attain the highest state of health it was advisable to store up and preserve all the genital secretion. But it is doubtful if this result ever occurs in a "natural" life. Spinsters and bachelors, innocently of any illicit intercourse, generally lose whatever gone is beyond the actual immediate needs of the body. It is then only in a "spiritual," earnest, determined life that a man may earn the power to preserve it.

But those who are not spiritual, discouraged by the continual failures of the natural life, ask, Is it possible to accomplish this end?

There is no reason why this should be impossible. For the generative function is *par excellence* of all the vital functions of the body that one most directly under the control of the mind. A lascivious thought is sufficient to awake the very depths of desire. It would seem then that by merely avoiding such conscious excitation of these instincts, the wasteful losses would be of themselves reduced to a minimum. But this negative method is the only proper one. It is hopeless to control the sexual function by direct antagonism, by fighting evil thoughts consciously. Whosoever touches pitch, even to clean himself of it, defiles his hand. The only recourse is then to ignore the subject as far as possible and to fill the mind with all beautiful, true, and ennobling thoughts. The whole nature will gradually be altered, transfigured by the higher life.

There is some good authority for this theory. Richard says, "Women who live in absolute chastity, far from any erotic excitation, find that their menses finally become so very limited that they hardly make any spots on the cloths. On the contrary, women given up to enjoyment and prostitution find that the flow becomes very abundant, and lasts from ten to fifteen days. Half of their existence is one long menstruation³²." This is true not only of women, but also of men.

In fact, this principle of gradual purification by mental avoidance of libidinous thoughts is so powerful as to determine the most remarkable circumstances. Jozan, for instance, reports a case³³ in which a man was unable to ejaculate the secretion when attempting to have intercourse with his wife, although he had no such trouble with other women, among whom was his former wife, by whom he had children. The reason of this inability must have been a mental feeling or mood of consciousness determined by the character or nature of his wife. Gross³⁴ adds: "That the reflex movements

emanating from the lumbar genital centre are amenable to the will is illustrated by the fact that many men, to avoid impregnation, are able to retard an emission until the penis is withdrawn from the vagina; and the restraining action of the cerebrum is also proved by two curious cases, of atonic aspermatism, recorded by Roubaud⁸⁵ and Hicquet⁸⁶ in which the ejaculation instantly ceased if the patient awakened during a nocturnal pollution. Other men, through disgust, suspicion of infidelity or loss of passion, are unable to complete sexual congress with their wives although they succeed perfectly with other women. Hence aspermatism from the inhibitory action of the brain over the centre for ejaculation is temporary or relative, emissions being possible with others; and it is altogether independent of organic lesions." These words show that it is possible for all men, if they so desire, to gain such a control over their nervous centres so as to repress ejection of the gonè, and to preserve continence absolute. Of course those men who suffer from involuntary and unconscious losses during waking hours have the hardest battle to fight; but few are in this condition who have not themselves to blame for it, and are very seriously sick. Most men can repress their passions and become perfectly continent if they so desire.

Of course, it is as well to count the cost before beginning the struggle. Pleasure and self-indulgence, physical luxury and abandonment to comfort must be given up. Is this price too heavy for perfect health? Yet, nothing less than this will purchase it, and Nature cannot be deceived or defrauded. Pleasure on the one hand, and Happiness on the other. Each man must choose for himself.

Unprejudiced observation of facts will show that some men suffer from losses of the gonè voluntarily or involuntarily much more frequently than others. Some men may in fact be said to be absolutely continent when compared with others. It is therefore neither an impossibility nor something unreasonable to demand that the losses should by control of the will be reduced as much as is actually the case in other men. The greater continence, the better; greater continence is better than less continence, while absolute continence is still better than great continence. Absolute continence is not a state wholly dissimilar in nature from incontinence; it is only the one extreme of a process which has its complementary extreme in self-indulgence. Judicious development of will-power and physical endurance will infallibly have an effect on the state of health, and will gradually turn the tides of life in the desired direction. Perseverance will then alone be needed to fulfill ultimately the desired effect. Even if the man who is struggling is not successful in attaining the aim and perfection of the development, every increase of continence will increase his vitality just so much, and make him more able than he ever was to attain the very end of his desires.

It is impossible to insist too much upon the fact that absolute regeneration is not an imaginary ideal or an unrealizable ulti-

mate. It is possible to all those whose will has acquired the necessary inhibition over the ganglionic nerve-centres. It is possible to all who are irrevocably determined to attain it. Disbelief of such a possibility is easy to him who does not give himself the trouble of verifying it by his own experience. But such belief is worth nothing. Only he who has scientifically experimented has any right to say anything in the matter; and his word alone carries with it any authority. That it is not impossible is patent when men can be pointed out who live among us who have attained this self-mastery. Experience is the highest test, and all enquirers in the matter are invited by truth to satisfy themselves as to the credibility of the matter.

What are the means which can be employed to attain such a happy result? They differ in each individual case. Physical or mechanical means of stopping the flow of semen are undesirable, because both useless and injurious. The mind must control the body wholly, not only in this function of life, but in all others. Stoic self-discipline will bring success in this as in all other struggles for self-mastery. Hygienic rules and common-sense application of them will be invaluable, and to every one who seeks the road with all his heart all necessary guidance will be granted by the Divine within.

8. *The Regeneration with Woman.*—The gonê in man corresponds in the woman to the leucorrhœa, not to the flow of blood and effete matter. The stopping of the latter would involve serious inflammations. It is, however, only the concomitant effect of the leucorrhœa, which, if stopped gradually, will cause the other to diminish constantly.

9. *Transmutation.*—So far, the above disquisitions have concerned themselves primarily with facts fairly well known. There is an important field of inquiry, however, which up to the present time has been wholly neglected. It is a debatable land, and whatever descriptions of it are given must be considered as only provisional.

In respect to the fate of the gonê, if it be not lost externally, it has been supposed that a continual process of resorption took place, of which consciousness is only aware when it ceases, after some loss of gonê. It is this continual resorption which yields the coenesthesia of well-being and happiness which underlies the varying moods of the emotional nature.

Yet it is possible, at times, to point to its existence, not only negatively, but also positively. This implies that the gonê within the *vesiculæ seminales* is constantly undergoing transmutation of some kind. As a rule, no attention has been paid to this by physiologists. It is, however, a fact of experience, which any man can assure himself of, that the physical gonê undergoes physical changes, the nature of which is not understood, and the order of the succession of whose different phases is also very uncertain.

(1). The first stage of the gonê seems to be the well-known viscous form, semi-transparent, and containing the spermatozoa in their normal shape.

(2). There is another phase of gonê, which is distinctly whitish, like chalk. This seems to be due to minute spheres diluted in a whitish fluid.

(3). Again, apparently later on in the life of history of the gonê during the process of its transmutation, the gonê appears like a crystalline fluid, perfectly transparent. This is not to be confused with the secretion of the prostate gland, which although apparently crystalline, soon stains yellow, and is not so much of the consistency of glue as the gonê at the above stage. Here it is absolutely colorless.

(4). At other times the gonê appears to be gathered together in lumps, as it were, often of a color a little darker than the gonê in its first phase.

(5). Finally, these lumps appear at times to have become homogeneous round bodies, with minute artery-like processes ramified around the mass which has the appearance of some sort of an ovum.

Of these physical changes any man can assure himself by cursory observation; what the structural and histological difference between these various phases is, is a subject for careful investigation. However, these physical changes prove that the gonê does not remain inactive, but that some process of transmutation is proceeding constantly within the vesiculae seminales, and the end of the spermatic cord.

But this is not all. Allied with these changes are other interesting facts. Ejections of gonê differ very much. At times they are erections, of which the sleeping subject is half conscious, and which are accompanied by intelligible dreams that precede the katabolic crisis, which may be arrested partially or wholly. This ekbole consists usually or often of gonê in the first three phases. At other times the ekbole occurs without premonition to the sleeper, who awakes suddenly to find the crisis past, with little or no signs of a previous erection. This usually is the sign of loss of gonê in the latter two phases.

These two main forms of the gonê seem to be incipient or matured germs, whose period coincides with the lunar month. A quotation from Julius Nelson, given above, treated of this. Experience shows, however, that when by voluntary or other processes the subject has prevented the ekbole of the germ, it transmutes into vital force, increasing the vitality of every function, physical and psychical.

Yet there is not only a monthly germ. There is a daily germ, which matures once every twenty-four hours. Between the hours of midnight and 8 a. m., the generative function seems to be exceedingly active. It is well-known that the great majority of involuntary ekboles occur between the hours of midnight and 3 a. m. But this is not all. Usually about 5 to 7 a. m. it will be noticed that erections occur, even if no mental (conscious) or physical stimulation have occurred. If the subject remains awake during this period, he experiences a positive stream of transmuted vitality ascending (as the feelings would suggest) from the region of the generative organs upwards

along the chest, across the throat longitudinally through the cavity of the mouth up to the brain. This lasts a shorter or longer time according to the strength of the transmuted gonè, the physical condition of the organism, and other external circumstances. This, however, does not occur unless the subject has remained conscious since midnight, not only in half-conscious conditions, but in positive mood and frame of mind. Sleep, and especially sleep at the two periods of 12 p. m. to 3 a. m., and 5 a. m. to 7 a. m., seems to dull the process. The physical circumstances of the organism may, however, permit this feeling at other times of the day also.

It is remarkable that subjects of so vital an importance as the function of generation should have been so little studied. Most men and women are wholly ignorant of that which furnishes the crude vitality which is the basis of their lives. False modesty leads to ignorance, and ignorance leads to bad health, and lax standards of morals in respect to the most important function of the body. It will be the glory of the twentieth century that men will learn to direct their vitality as intelligently as they feed and train their muscles and their digestive and secretive function. Then will it be possible for men to economize their vitality, and by control of their lower selves by the higher self, to use what formerly ministered to their self-gratification for the higher purposes of attaining the highest possible state of physical and psychical health, that they may live wholly in accord with all natural law, which is but the revealed portion of the blessed Will of the Father in Heaven.

CHAPTER V.

REGENERATION IN THE NEW TESTAMENT.

Religion is the science of guiding life in conformity to all laws of the Universe, physical, mental, and spiritual; in other words, in conformity to the Will of God. This effectually unites, binds human life to the divine, producing with it perfect harmony. Religion must therefore have something to say on the subject of Regeneration, if it be true that it plays so important a part in the human life.

The Old Testament says much, but vaguely. There is firstly the important story of Adam, and Eve, and their nakedness, and consequent expulsion from the garden of Eden. Then there is the rite of circumcision, together with sundry priestly laws against impurity, and the significant provision that no castrated animal or person should be sanctified to the Lord. Then the most interesting story of Samson; his early Nazaritic education, with all its continence; second, all his strength lying in a secret, the outward sign of which is the manly power of hair; third, the fact that his secret was found out and he overcome by the passions of a beautiful woman; fourth, the blindness which followed on the disgrace; fifth, the new growth of power through labor, the opposite of passion—and the fact that the hair was only the external sign of the secret and not the secret itself, is shown by the fact that if it had been so, the Philistines would not have been sufficiently foolish to let it grow again. All this and much more is given in the Old Testament.

The New Testament, however, does not deal only with Parables, but with explicit statements, a few of which will be mentioned. References are given freely; they should all be consulted. They are not printed *in extenso* merely to save space.

1. *Sexual Lust*.—The sin from which Christians are saved is lust. It is remarkable how the numerous passages that state this have been systematically overlooked or neglected. Modern squeamishness to deal honestly with the basic question of life may have had something to do with this remarkable phenomenon. And yet if it is the great sin from which Christians are saved, we cannot afford to have the question obscured for the sake of false modesty. The Early Church spoke in no uncertain tones on the question, but confined discussions of it to its esoteric mysteries. Thus she obviated the difficulties that attend public discussions of the subject. Yet to-day it is hopeless to hope for esoteric methods, so that if we are to deal at all with the crucial problem of salvation, we

must discuss it openly, being comforted by the thought that we deal with the subject from honest motives, and do so for the eternal salvation of those who listen. Besides, the authority of the New Testament is so widely acknowledged among Christians that we cannot be found fault with for seeking the method of salvation from its inspired pages.

The passages are so numerous, that it is hopeless in so short a space to discuss them all minutely. This task we must postpone to a more favorable occasion. Yet it will be noticed easily how numerous these usually unnoticed passages are, and how remarkably unanimous their teachings.

A.

The first class of passages refer to the subject only in a general manner. It would be easy, of course, to deny their application to the technical thesis of this paragraph, did they stand alone. When, however, they are read in the light of other passages to be adduced hereafter, the cumulative proof will be so powerful that unprejudiced observation will drive the inquirer to the conclusion that they distinctly refer to the subject in hand, at the very least, including it within their scope, however much else they may refer to.

Luke xx:34-36. See Matth. xxii:30, and Mark xii:24, 25.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

Also, Rom. vii:1-25; viii:1-30; I Cor. xv:12-28; Phil. ii:15, 16; I Tim. v:6; Titus i:13-16; ii:7; Heb. xii:1; Jas. i:21, 27; ii:9-11; 14-26; II Pet. iii:14-18; I Jno. ii:13.

B.

The second class of passages refer to the technical thesis that lust is the sin from which Christians are saved more distinctly than the former class of texts. Here it is seen that sexual lust, or incontinence of the reproductive secretion is sin. Lust is always mentioned among sins in any catalogue of offences, and in almost all cases is mentioned before any other evil deeds. Fornication is prominently condemned, not only when meaning connection of men with women beyond the marriage tie, but also in a certain sense within it. All occasions of lust are evil, even when within the legal sanction.

Matthew xv:19.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

See Rom. vi:11-23; I Cor. x:1-15; Gal. v:16-26; Eph. ii:1-7; II Tim. ii:19-22; Titus iii:3; Heb. xii:14-17; Jas. iv:1-4; I Peter i:14-17, 22-24; I Pet. ii:11, 12; I Pet. iv:1-7; Jude iv:7, 8, 16-23; Rev. ii:1-17; 20-23.

Romans xiii:13, 14.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Ephesians iv:17-20, 22.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind. 18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of the heart: 19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. 20 But ye have not so learned Christ.....22 That we put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.

Ephesians v:3-7, 11, 12.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; 4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. 5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. 6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. 7 Be not ye therefore partakers with them.....11 And have no fellowship with the unfruitful works of darkness, but rather reprove them. 12 For it is a shame even to speak of those things which are done of them in secret.

I Thessalonians iv:3-8.

3 For this is the will of God, even your sanctification, that ye should abstain from fornication: 4 That every one of you should know how to possess his vessel in sanctification and honour; 5 Not in the lust of concupiscence, even as the Gentiles which know not God: 6 That no man go beyond and defraud his brother in the matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. 7 For God hath not called us unto uncleanness, but unto holiness. 8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

Colossians iii:5-7.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: 6 For which things' sake the wrath of God cometh on the children of disobedience: 7 In the which ye also walked sometime, when ye lived in them.

James i:14, 15.

14 But every man is tempted, when he is drawn away of his lust and enticed. 15 Then when lust has conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death.

II Peter i:4.

4 Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

See Jno. viii:39-44; I Cor. v:9-12; vi:9-11; x:1-15; Gal. v:16-26; Eph. ii:1-7; iv:17-24; v:3-14; Col. iii:5-7; I Tim. i:8-11; vi:9-11; II Tim. iii:1-4, 6; iv:3, 4; Heb. xii:14-17; Jas. iv:1-4; I Pet. iv:1-7; II Pet. i:1-11; ii:1-22; iii:13; I Jno. iii:4-10; v:18; Jude 4, 7, 8, 16-23; Rev. ii:18-29; xiv:8; xvii:4, 5, 16; xviii:3-9; xix:2; xxi:8-27; xxii:15.

After considering passages which refer to sexual lust generally, such may be examined as state distinctly that the whole process of sexual connection or even incontinence of the secretion is not the true purpose, that is, highest purpose, of the body and being. These texts, as being important, will bear a short commentary.

I Corinthians iii:16, 17, and I Corinthians vi:12-20.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 17 If any man defile the temple of

God, him shall God destroy; for the temple of God is holy, which temple ye are.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. 13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. 14 And God hath both raised up the Lord, and will also raise up us by his own power. 15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of a harlot? God forbid. 16 What! know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh. 17 But he that is joined unto the Lord is one spirit. 18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. 19 What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

A word of comment on this text will be useful. Does the word "fornication" refer only to sexual connection without the marriage bond, or connection of any kind? Here it means the latter.

The Greek word *porneia*, which is translated "fornication," is a very general word, being used of sexual sins generally. Therefore it is a word which Paul could use easily in this general meaning. Nor had Paul in the Greek language any word which would describe non-continence of the reproductive secretion more technically. He was therefore forced to use the more general word in this sense. The English word fornication itself comes from a root "arch" which in itself has no reference to the marriage bond, nevertheless from customary social ethics the implication of the marriage bond has become part of it.

In the text, the contrast is not between a harlot and a wife, but between any woman, in this respect called harlot, and Christ. If the word fornication referred to sexual connection beyond the marriage bond, the contrast or antithesis would have been as pointed out above, not as it is. In discussing the physiological aspect of the subject, the text deals with it in a sphere in which marriage is ignored. Therefore the word fornication refers here to sexual connection with any woman, as opposed to unification with Christ in the Spirit. Verse 16, "for two shall be one flesh," is true, whether the two be legally married or not.

Verse 18 defines fornication as incontinence of the gonæ, ignoring the marriage bond. "Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." If fornication were only extra-marital connection, then marital connection would be "without the body," whereas extra-marital connection would be "against his own body." Now physiologically the act of connection is the same whether the woman be married or not. This distinction therefore cannot hold ground; and with this distinction falls the hypothesis that the word fornication has any reference to the marriage state,

Being Christ's, we are not our own. We are bought with a price. We are the temples of the Holy Ghost. We are to be married to Christ; we are to be one spirit with him. Our spirits are to be joined, whereas with a woman our flesh would be joined to another flesh. If we are one spirit with Christ, all non-continnence of gonè is a sin "against" our "own body." And all sin, especially this grievous sin must be cut off. "Now the body is not for fornication, but for the Lord, and the Lord for the body." If the usual hypothesis were correct the "Lord" here would seem a married wife, which none will pretend.

It is plain that all non-continnence of the gonè is fornication, and as such opposed to the Lord; for all non-continnence is a sin against our own body. Now "sin" is not so much a forensic guilt as an actual evil, weakening, adverse influence, as is plain from the fact of weakening non-continnence being called a sin. Therefore we see that the whole command is not so much a dogmatic religious law as a practical rule of hygiene, which is true physiologically.

Acts ii:37,40.

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren.....40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

The words to be examined are, "Save yourselves from this untoward generation."

In English, as in Greek, the word "generation," means two things; first, a whole body of men of equal age, and secondly, a process of reproduction. Which of these two meanings does the word "generation" connote in this instance?

It is often assumed as a matter of course that the first of the above connotations is the one which the writer had in mind when he wrote. But those who hold this overlook the important fact that it makes no intelligible sense in connection with the context. If the connotation was as given above, then it would imply it was necessary for Christian converts to fly out of the reach of their pagan contemporaries. History, however, has preserved no such incident to make us believe in this interpretation. Moreover, Peter has been before saying nothing about this desperate flight; he has been speaking only of the practical methods by which a pagan could turn Christian.

As soon as we consider the second connotation, all becomes clear. The connection of sense is evident. Peter continues his practical paracnetic remarks, the gist of the greatest number of them being this very avoidance of the process of reproduction, of generation, in endeavors to attain virginity of mind and heart. Such a command would have parallel exhortations elsewhere, strengthening the presumption that this is the correct interpretation.

Matthew xviii:3-5, 10; xix:13-15.

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in my name receiveth me,

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

13 Then were there brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them. 14 But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. 15 And he laid his hands on them, and departed thence.

Mark x:13-16.

13 And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. 14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. 16 And he took them up in his arms, put his hands upon them, and blessed them.

What can it possibly mean, to become again as a little child?

The first step must be to ascertain what is the main difference between a grown man and a little child. This is a different stage of development of the sexual organs, the change occurring at puberty. Before this time the sexual organs are dormant, the gonè being wholly reabsorbed by the body for furnishing material for growth. When this is supplied, then the excess seeks a different means of egress, by being voided periodically from the body.

This must be the difference between men and children referred to; because it would be ridiculous to suppose that a man could become again like a little child in any other respect, such as size, weight, and mental development. On the contrary, a man can with comparative ease and marked benefit return to the child's condition of the generative organs, by seeing to it that none of the gonè is wasted or voided from the body. This would be virginity, the repression of lust to such an extent that the gonè is reabsorbed wholly into the blood, as is usual with children at puberty, and a short while before.

We must receive the kingdom of God as a little child, not indeed exclusively in our younger days, but in a moral condition like that of a child. We must, in our age, become converted, and become as little children. This can only be in respect to our sexual organs. On this condition the kingdom of heaven may be entered.

2. *Sin is Lust.*—Lust is the sin from which Christians are saved. The corollary of this is that the enemies of God are always accused of lust, either among other sins, or absolutely. This fact is indeed startling, that in every case in which the enemies of God are accused of something, it is always of this particular kind of sin.

Matthew xxiv:38, 39.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Mark viii:38.

38 Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall

the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Romans i:24-28.

24 Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: 25 Who changeth the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. 26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature. 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. 28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.

John ii:17.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

3. *Lust is loss of the gone.*—Sin is expressly declared to be some form of non-continnence of the reproductive secretion or gonè. This is expressed in many various forms, as will be evident after a careful perusal of the texts.

A.

The first class deal with the subject only generally, and will not need much comment.

Acts ii:40, 41.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. 41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

See Jno. iv:13, 14; vii:38, 39; xii:24, 25; Rom. vi:11-23; vii:1-25; I Cor. iii:16, 17; vi:12-20; x:6-15; Col. iii:5-7; I Thess. iv:3-8; I Tim. ii:13-15; II Tim. ii:19-22; Jas. i:14, 15; iv:1-4; II Pet. ii:1-22; Jno. iv:7, 8, 16, 23; Rev. xiv:8; xvii:4, 5, 16; xviii:3-9; xix:2.

Jude 4, 7, 8, 16-23.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ....7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. 8 Likewise also these filthy dreamers defile the flesh despise dominion, and speak evil of dignities.....16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. 17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; 18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. 19 These be they who separate themselves, sensual, having not the Spirit. 20 But ye, beloved, building up yourselves on your most holy faith praying in the Holy Ghost. 21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. 22 And of some have compassion, making a difference. 23 And others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh.

Revelation ii:18-29.

B.

We now pass on to more important texts which deserve a fuller consideration.

Romans ii:29.

29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Colossians ii:10-12.

10 And ye are complete in him, which is the head of all principality and power: 11 On whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

Philippians iii:3.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

The expression "circumcision made without hands" deserves careful notice. A statement is here definitely made that in putting off the body of the sins of the flesh by the circumcision of Christ, we are circumcised with a circumcision not made with hands. Here is made an opposition or antithesis between circumcision made with hands and circumcision not made with hands. Circumcision made with hands was a removing of the foreskin, in order to avoid losses of the sexual secretion due to the various effects of the foreskin, such as pressure, etc. For unless some hygienic or serious organic influence had been attributed to it, it seems improbable that a custom of such universality should have been instituted, not only among the Egyptians but also among the Jews.

Now the effects of this circumcision could be brought about in two ways; either with hands, by cutting off the foreskin, or without hands, by the will, and determination of the subject, aided by the grace of Go. The first method would remove local physical irritation, leaving mental causes untouched; the second embraced all mental causes, and thereby overruled all merely physical causes.

This is the actual circumcision not made with hands. If this interpretation be accepted, a natural, literal, and evident interpretation is secured. If on the contrary it is rejected, only a far-fetched and obscure metaphor can be read in this passage.

I John iii:4-10.

4 Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. 5 And ye know that he was manifested to take away our sins; and in him is no sin. 6 Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. 7 Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. 8 He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 9 Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God. 10 In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

Verse 4: "Whosoever committeth sin, transgresses the law."

It is important to understand the real implication of *hamaritia*, sin. Suidas derives it from *marptein*, to seize, to grasp. Consequently it connotes the idea of "missing the mark, end or aim; failing to attain its object."

The usual conception of sin, as such, implies, indeed, a failure to hit the mark, but it is applied to all kinds of human weakness. There are sins of all descriptions, so that it would seem that there are all manner of *marks* which men *miss*. But, in this case, it is evident that to say that *sin* is *lawlessness*, is a solecism. For lawlessness is just this human failure to attain the proper form of law, external or internal. To say this teaches nothing new, any more than to say that "a" is equal to "a."

It is improbable, to say the least, that the writer of this Epistle should have written these words to convey no distinct meaning. Estius holds that the writer referred to some particular sin. A Lapidè says: "He speaks particularly of a capital, death-bearing and mortal sin."

If then the word *sin* refers to some particular human missing of the mark, to what weakness can it refer? It would seem reasonable that the weakness referred to should be some weakness which usually was not accounted sin; for it would be unnecessary to declare, for instance, that theft or murder were offences against law. In order to find the particular offence here referred to, it will be necessary to inquire, which offence common to man, is an offence against divine law, but is often not so considered, inasmuch as the writer of the Epistle finds it necessary to declare particularly that it is an offence against it. There would seem to be but one answer to the question. In the sexual process there is an actual "missing of the mark" if the gonè does not attain transmutation, but passes out prematurely, whether voluntarily or involuntarily, through the urethra. If the gonè passes out through the penis, an actual "missing of the mark" takes place; besides, it is a missing of the mark which is not usually considered by a majority of men to be a transgression against the law, so that it would be natural for the writer of the Epistle to state this fact explicitly. This transgression of the law of perfect health is, however, of infinite value to the state of vitality, positively, or negatively, and deserves, as no other transgression, notice at the hands of the writer of the Epistle.

In spite of this plain sense, several commentators consider that the word *sin* refers to sin in general. So Sander, Brueckner, and Huther. Hoffmann says: "He that leadeth an ungodly life abrogates the divine rule of life to which he is subject as a Christian." It does not appear, however, that this statement imparts any new information. This should of itself render the interpretation doubtful, especially when the specific sense yields indefinite information, and has the merit of being literal.

Most of these remarks refer in a general way to all occurrences of the words "to commit sin" found in this Epistle, as in verses 6, 8, 9, and John iii:21, 17, 19, and II. John 1:2.

Verse 5. "And ye know that he was manifested to take away our sins."

Lange considers that *our sins* refers to the sins themselves,

not only to the guilt of sins. In other words of like import speak Huther, Weisse, Duesterdieck.

What is the meaning of "to take away"? Is it an actual taking away, or only a mediatorial bearing of guilt? Lange and Huther decide for the former signification. The Hebrew word representing this means both, but the LXX. always translates the former by *airein*, and the second by *pherein*. See Meyer on John i:29, and Huther on I. Peter ii:24. The former is the regular sense, John xi:48; xv:2; xvii:15; xix:31-38. Koestlin goes so far as to say: "The expression signifies to take away the sins themselves, but not their guilt or punishment."

Having defined the words of the text as far as it is possible, it is advisable to enquire concerning the connotation of the text. If sin, *hamartia*, or *mark-missing* is a negative conception, how can Jesus *remove* it? He cannot bear a *mark-missing* mediatorially. But he can teach men how to make themselves cease missing the mark, and attain to it, in respect to the specific failing referred to above, and above declared to be a transgression of divine law. He teaches men that their gone should cease missing its psycho-physical destination, but attain it, just as Cadmus may be said to have taken away the hunger of the Greeks by teaching them the arts of agriculture.

If the above specific meaning be disapproved of, the passage becomes unintelligible. If *sin* or *mark-missing* refers to failings in general, how could Jesus take them away actually? Laziness, anger, are all impossible objects of a *taking away* which should be actual.

"And in him is no sin."

He was *mark-missing-less*, for he knew what could miss the mark, and saw it did not. He was regenerate. As he was sinless, so are we all to become sinless, Huther, De Wette, Luecke, Brueckner, Westerdieck, Braune.

Verse 6. "Whosoever abideth in him sinneth not." To abide in the Christ-principle of the Universe is to remain in his faith and teaching, conforming the will to his law. Sander says: "John is here dealing with realities, and about to give us the signs whereby we may know whether we love the Lord, or not, whether we are children of God or of the wicked one." Here is the sign: if a man continue *mark-missing*, he is not in Christ. If he be in Christ, he will not miss the mark any more.

This seems to be the literal meaning of the words. Lange is afraid of this natural interpretation. He seeks some excuse to permit men to remain in sin, quoting Romans vii:17. This reduces "remaining in him" to a theoretic condition which has no counterpart in actuality. For, after all, sinning is to commit mortal sins, so Luther, Humius, Capellus, A Lapide. See II. Cor. v:17. If all things are new, sins should no longer be present.

On the interpretation suggested above, whoso abideth in the doctrine that incontinence is transgression of the divine

law, and avoids it, does not miss the mark; as the divine law teaches that there is for the gonè another mark than that supplied by incontinence. The struggle to fulfill the divine law is long, but can be ended victoriously by whoso desires. I. John ii:13; I. Cor. xv:57.

"Whosoever sinneth hath not seen him neither known him."

In respect to the subject in hand, the subtleties of interpretation of seeing and knowing Christ are immaterial. On the contrary, it is of great importance to realize the exclusive character of seeing and knowing Christ, on the one hand, and *sinning*, or *mark-missing*, on the other.

The words *heoraken* and *egnoken* are both in the perfect tense, pointing to a time in the past when the seeing and knowing were processes finally completed in the victory referred to above, namely, the victory of continence. So then, the text may be interpreted to mean: "If any professing Christian still permits his gonè to miss the mark of transmutation, it is evident that he has never seen or known Christ, though he may have heard of him, just as many have who do not profess Christianity."

Verse 7. "Little children, let no man deceive you."

For the form of this exhortation, the meaning of which is self-evident, see I. Tim. iv:12, Titus ii:15. For the sense, see I. Cor. vi:9, 15-33; Luke xxi:8.

"He that doeth righteousness is righteous, even as he is righteous." These words seem to involve three propositions. (1) He that doeth righteousness. (2) Is righteous even as he is righteous. (3) Hence, to do righteousness is to be as righteous as he.

Huther says: "He who does not do righteousness shows thereby that he is not righteous." Other commentators do not seem to notice these three direct implications of the text.

(1) He that doeth righteousness.—To do righteousness seems to be defined, by implication, in the meaning of doing unrighteousness, or sin, or *mark-missing*, as in verse 4. Doing righteousness must then be *hitting the mark*, seeing to it that the gonè reaches its proper destination of transmutation into higher forms of energy, being continent.

(2) Is righteous even as he is righteous.—Jesus was righteous because sinless, or *mark-missing-less*, or *mark-hitting*. To follow in his footsteps lies within the power of all.

Verse 8. Duesterdieck considers that the expression "to commit sin" is "the more significant and more precise expression" for "sinning." What this is, was tentatively defined above.

"The devil sinneth from the beginning." That is, the man who sins is of the devil. The word "devil" stands for the whole realm of sin, *i. e.*, of those who sin. Therefore, the man who sins is "of the devil," and evil has existed from the beginning. Bengel declares that the Apostle never speaks of a *generation* of the devil in man, corresponding to that of God—only a *corruption*. Bengel notices that no text speaks of being "born

of the devil," or "children of the devil," only, born of God, children of God, corrupted by the devil. The "from the devil" seems to denote origin; but this refers only to the evil of the soul, not the soul itself.

It was noticed above that the LXX distinguished two senses of *taking away*, defining them as *airein*, and *pherein*. In this verse the former *airein* is interpreted by *luain*. This seems to imply total annihilation and destruction of the sins and works of the devil. This can take place, however, only by changing a mark-missing into a mark-hitting process, whether it refers to the transmutation or wasting of the gone or not.

Verse 9. "Whosoever is born of God doth not commit sin." He who commiteth sin is not born of God, and he is born of God who doth not commit sin.

Origen and Jerome agree with Ambrose, who says, "He that is born of God sinneth not, as long as he is re-born, whilst he is born of God, because he ceaseth to be a child of God when he sins; for this is not only confuted by the examples of David and Peter, whose faith under that great miscarriage failed not (Luke xxii:32), but by the words of the Apostle, "Little children, if we sin, we have an advocate with the Father, Jesus Christ, the Righteous, and he is a propitiation for our sins," John ii:1." Tertullian, *De Pudicitia*, C. 19, says, "A child of God cannot be guilty of any great or deliberate crime." Lange does not controvert these views; he merely calls them *false*.

What is meant by *being born of God*? Is this meant literally, and if so, in what sense? The human body is born of its mother, not of God in the immediate sense. Rather, the transmuted psycho-physical energy is that in which the Spirit or Word of God incarnates, bringing forth the "human spirit," as an individual spirit, in contradistinction to the "divine Spirit" which incarnates in the psychical energy, and thus individualizes itself. Thus, in a real, actual sense, is a physical process going on within each good man who does not *miss the mark*, and is *born of God* continually.

"For his seed remaineth in him."

Lange says: "The clause annexed by *hōti* specifies the reason why one born of God does not permit sin, and being parallel to the similar clause in verse 8, sheds a light on the latter in confirmation of the interpretation given here. The reference of *his seed to of God*, is obvious. The seed of God necessarily denotes something that proceeds from God, is instinct with vital power and full of life, develops itself, blossoms and bears fruit, and begets the Divine. We cannot see here a reference to the Word of God (with Clement Alex., Augustine, Bede, Luther, Calvin, Spener, Gengel, Besser, Socinus, Grotius, and others) notwithstanding Matth. xiii:3, seqq., Jas. i:18; I Pet. i:1-35; cf. I. Cor. iv:15, Gal. iv:19, because that simile from the vegetable kingdom does not answer to the reference of begetting and birth, and because the Word of God, or the

Gospel, in other passages is mentioned only as the instrument of begetting as a carrier and conductor of the Divine *sperma*, but not the *sperma* itself. It follows from this that the reference is to the Spirit of God, even the Holy Spirit, who communicates himself in and of his own. Hence *sperma* must not be applied to his whole person, but as the *pneuma* radiating from him, which is at once he himself and his gift;.... This construction is rendered imperative by *out of God* in the final, and substantiating clause of this verse, which runs parallel to *sperma*. Just as one who is born of God is not on that account God, and has not, like Christ, the fulness of God bodily indwelling, so *sperma* is not the full Person of the Spirit of God, of the Holy Spirit, but something that comes forth from his being, which, while it cannot be separated from him, must be distinguished from him. Therefore we have to say with the Greek expositors that *sperma* is the *spirit of sonship*, the *spiritual grace*; the Holy Spirit and its virtue, with Calvin, Beza, and Duesterdieck; the spiritual birth, with Estius; the powers of regeneration, with S. Schmidt; the Divine love-powers, with De Wette, Neander; the human *pneuma* or spirit begotten of the Holy Spirit, with Sander; the germ of the new life, of the new man, Christ implanted in us, with Ebrard, Luecke, and Huther. But it is not *sperma* as analogous to *zerah*, or *teknon*, as Bengel supposes, *the seed of God*, i. e., that which is born of God, or the 'almost divine seed' of Semler, or the formative principle of the good, of Paulus, or religion, with Fritsche.— It is important to recollect that while *menei* is used of *sperma*, *menei* is also said of the believer (v. 6), and that he is bidden notwithstanding, *menete*, Ch. ii:28. On this account, and because the reference is not to a dull ear of grain gathered in a barn, but to *sperma* cast into the earth destined to grow under the influence of all kinds of weather, we need not suppose that therefore it must abide, and could neither be lost again, nor perish.... the subject in question is simply and solely that in the *sperma* and its abiding in conformity with its nature, the child of God receives the power of not committing sin. Although we cannot explain *hoti* by *ep' hoson*, as if it were equivalent to *quantum*, *quamdiu*, *quatenus*,.... it is involved in the thought (Greek and Roman Catholic and Evangelical commentators)."

In commenting on I. John v:18, however, Lange seems to disagree with his words as given above.

In this connection Alford says: "But whether we regard the generation of plants, or animal procreation, which latter is more in question here, what words can more accurately describe the office of the seed than these? And what is the Word of God but the continually abiding and working seed of the new life in the Child of God?... In fact.... the very passage which is the key to this is John v:38, 'ye have his Word dwelling in you.'...."

The reference to the topic in hand in the works of S. Augustine is Homil. V. in Ep. Joh., Sec. 7. The *seed of God* is the *Word of God*.

Bishop Westcott thinks that *Semen ipsius, his seed*, means that "the principle of life which he has given continues to be the ruling principle of the believer's growth. God gives, as it were, of himself to the Christian. He does not only work upon him, and leave him. The germ of the new life is that out of which the mature man will in due time be developed. Compare John i:13. The instrument by which this vital element is conveyed is the *Word*, Jas. i:18; I. Pet. i:25; Luke viii:12, 15. The absence of the article (*sperma*, not *to sperma*), directs attention to the character of the divine principle, and not to the divine principle communicated in the particular case. See v. 10, note."

Bishop Wordsworth says: "Observe the Perfect, *gegenetaios*, indicating that the filial state, which commenced when he was first regenerate continues. Cf. Winer, Sec. 40, p. 243. *Gegenetai*, 'he hath been born,' and the life given him at birth abides in him."

Plummer, in the "Pulpit Commentary," Spence and Exell, says: "The meaning of *sperma autou* is uncertain. Either (1) his seed abideth in him, *i. e.*, those who are born of God abide in God, or (2) his seed abideth in him, *i. e.*, the new principle which he hath received continues to operate in the man; or (3) his seed abideth in him, *i. e.*, God's quickening Gift continues to operate in the man. (For *sperma autou* in the sense of *those born of God*, compare Isaiah liii:10). But this is the least probable of the three interpretations; in this sense S. John would probably have written *teknon*. Note the tense of the concluding verb *gegenetai*, not *gegenethe*: his birth from God is a fact which still continues, not one that is past and gone."

Plummer, in the Cambridge Bible for schools, says: "To resort to the Parable of the Sower for an explanation, and to interpret *seed* as the Word of God, is scarcely legitimate. The whole analogy refers to human generation, not to the germination of plants, but compare I Pet. i:23. John iii:5-8 would lead us to interpret Seed as meaning the Holy Spirit."

So far the commentators.

It would seem to be unquestioned that *sperma* is the word used for physical generation, and of animal generation alone. The *sperma* is not the written Gospel, for this is only the carrier, the vehicle of the Divine *sperma*. Moreover, it would be hard to show how the Gospel, which is an aggregation of thoughts continually reprinted, should itself come as a physical *sperma* into man's nature. Many people who read the Bible do not suppose that they themselves possess the Divine *sperma*, nor does any other person suppose so, in many cases. Therefore the Divine *sperma* is the gift of the Holy Ghost, *out of the God*, it is the "spirit of sonship, the spiritual blessing, the spiritual birth, the powers of regeneration, the germ of the new life."

If the writer of the Epistle is referring to an actual process of human nature, can such a process be discovered in it by

observation? It is evidently not mere intellectual activity for unregenerate minds have often as much if not more activity than the minds of regenerated Christians. Nor can any such process be discovered in the physical body, for the scalpel has never discovered this new generation. But in the psycho-physical realm the power of the transmuted germ is continually ascending into the vital parts of the body. This seems to be an actual process occurring in every man, more or less. In this transmuted human *sperma* the Divine Spirit incarnates and individualizes itself into a human spirit,—becoming the imperishable clothing of the soul, the spiritual body of I. Cor. xv. This, which the human soul fashions for itself from the divine influx, is here called the *sperma theou*.

But this is not all of the text. As is reported in I. John v:18, it seems that there is no inherent necessity why the present state of affairs need last. Christians are warned of this, and reminded that it is their part to see that they remain in that union with the Divine, *menete*. The divine *sperma* remains within the organism only so long as the sin, or mark-missing is absent. In other words, as long as there is no mark-missing going on, so long does the divine "*sperma*" incarnate itself within. For the *mark-missing* is not the effect, it is the concomitant cause, so to speak. Cease missing the mark, and the Divine Spirit will proceed to incarnate itself within the transmuted psycho-physical energy. If, however, any mark-missing occurs, there is no more psycho-physical energy left to permit the willing Divine Spirit to incarnate in; and the consequence is that the Divine Spirit cannot, in this sense, remain within. The way to become a Son of God, to be born of him, to be regenerate, is to permit no mark-missing to go on. And this is the human struggle of the moral life, to stop missing the mark; in which struggle, in the proportion that a man succeeds, so he gets still more power to succeed, by the operation of the Divine Spirit which has found sufficient psycho-physical energy within which to incarnate.

The interpretation just given rests, however, wholly on the supposedly *obvious* reference of *sperma* to *Theou*.

Grammatically, the two pronouns can refer either to God, or *gegenmehnos*. It is therefore necessary to turn to syntax and rhetoric for a decision of this syntactical and rhetorical ambiguity—which is not the only one in the Biblical writings, unfortunately. Syntactically, the two pronouns should refer to the subject of the sentence, which is "*ho gegenmehnos*," and not God. Rhetorically, it would seem exceedingly awkward to refer to either one or both the pronouns to *Theou*. The syntactical relation *prima facie* points to the subject of the sentence, and it needs some stretch of rhetorical imagination to do otherwise.

If syntax and rhetoric both seem to render their verdict against the traditional interpretation, it may be asked, Why was it ever made? The answer could only be that, as it was traditional, and supported by ecclesiastical authority, and the

sense derived from it was more in harmony with general and popular notions of life than the other, so the other interpretation, though far more natural, was never thought of.

From the hermeneutical standpoint, it is always preferable to elect that interpretation which is natural as an inference from the words in their usual sense, when there is choice between such an interpretation, and one which is highly metaphorical, if not bordering on the confines of the impossible. On the one hand, *the seed of God*, is not only a bold, but almost a blasphemous and imaginary metaphor. God, if he possesses Gifts of the Spirit, is not usually conceived of as having generative organs from which to secrete the *sperma*, which word is the technical one for human and animal sexual liquid. It is true that *sperma* may also technically apply to seed, as that of plants; yet it is a still more distant metaphor to apply vegetable seed to God, who is a personality. On the other hand, the "seed of him who is born of God" is a perfectly natural conception. Every man, whether he has stopped sinning or not, whether he is therefore *born of God* or not, actually possesses this sexual secretion here referred to. There is here not a metaphor, but a physiological fact.

The same hermeneutical principle will apply to the second point. On the one hand is a very bold, and at best uncertain statement, that whoever person who is referred to possesses seed which remains in God. How could God's seed remain in God? If it did, it would be of no advantage to man, and would not be any new or remarkable fact. Besides, if this were the purport of the statement, it might well be asked why it should be made at this place, having no especial connection with the subject in hand, namely, men who cease sinning. On the other hand, if the meaning is that when a man stops sinning, or sexual secretion is transmuted within himself instead of passing through the urethra, it appears that for the first time the word *because* assumes its natural and proper meaning of showing a logical connection between sinlessness, or hitting the mark, and keeping the secretion within oneself. This interpretation would again describe in exact terms a physiological process, and require no aid from imagination or rhetoric.

There is this much authority for the latter interpretation with respect to both points mentioned, that, as shown above, Plummer distinctly declares he considers that any translation of *sperma* which does not refer to the human or animal sexual secretion to be ill-founded. If this be granted, there seems to be no reasonable pretext for avoiding the plain, matter-of-fact, un-metaphorical, and exact description of a physiological fact, or for preferring an almost blasphemous, wildly metaphorical expression, whose boldness borders on the absurd.

If, however, it should be objected to the interpretation which grammar, rhetoric, and hermeneutics support, that the consequence of it would be to make sexual offences to be considered the only sin, it may be answered that the scientific interpreter has nothing to do with the dogmatic results. His task is to in-

terpret the text in the light of grammar, rhetoric, and the canons of interpretations. It is too late in the day for rational and suppositiously honest men to go behind the record. If the record is the source of doctrine, it is impracticable to alter the record or its scientifically obvious meaning in view of some dogmatical consequence. Either the record is to be judged by dogma, or dogma by the record. But it is impossible for a rational interpreter to profess to derive his dogmas from the record, and then alter the plain interpretation of the record to suit his dogma.

Again, the consequences deprecated are not so fatal as might be supposed. Other passages of the New Testament corroborate the meaning which the natural interpretations demand. From other texts it is evident that sexual sins are among the most important sins, if not the most important offence a man can commit. Not only is it the most important sin directly, but it is both the source and consequence from which other sins flow, and in which they result. Both directly and indirectly, therefore, such a dogmatic consequence as was suggested above need not appear as extreme as might have appeared to be the case at first sight.

I John v:18.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

All commentators agree that in this verse *himself* after *keepeth* refers to man, and not to God. This is demanded by the reflexive form of the pronoun.

This fact is very interesting, when it is taken in connection with I John iv:9. The whole controversy in that verse hinged upon the point whether *sperma* referred to God, or to man, inasmuch as it, the *sperma*, was declared to *remain within him*—God, or man, again. If the reference was to human sexual secretion remaining within the man, himself, instead of being wasted by passing through the penis, it would be a capital illustration of a man *keeping himself*. The other hypothesis, God's seed remaining in him, would be unintelligible, taken in connection with this, the avowedly parallel passage. It would then seem as if this verse decided the interpretation of the former passage, and accentuated the fact that it was not a violent and doubtful metaphor, but a plain description of a well-known physiological fact.

4. *Marriage*.—Consideration of the sexual relations of man and woman entails naturally some reflections on the marriage state.

In the first place, it is better to marry than to burn; but of course it is better not to burn at all. But in any case, marriage should be restricted to one single wife, who will satisfy all the duties and needs of a wife. More than this is of evil.

Yet Jesus speaks clearly of the state in heaven, where there is no marriage nor giving in marriage. Yet marriage on earth need not entail aught beneath the state of the angels, for there are some who have made themselves eunuchs for the sake of

the kingdom of heaven. This is a higher state than the marriage in order to avoid burning.

Those who have married to avoid burning will be sanctified by the sorrows of child-birth and home life. Thus marriage is a divine school in which the weak are chastened and strengthened.

Matthew xix:10-12.

10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Matthew xxii:30, Mark xii:24, 25, and Luke xx:34-36.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? 25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage; 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

See, Mark x:2-12; I Tim. iii:2-12; Titus i:6-8; I Tim. v:14; Heb. xiii:4.

I Corinthians ix:3-5.

3 Mine answer to them that do examine me is this: 4 Have we not power to eat and to drink? 5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

I Timothy ii:13-15.

13 For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman being deceived was in the transgression. 15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

I Timothy iv:3-5.

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. 4 For every creature of God's is good, and nothing to be refused, if it be received with thanksgiving: 5 For it is sanctified by the word of God and prayer.

5. *Continence*.—Continence is the natural state of those who have attained the highest state of life. Such is the condition of those who have made themselves eunuchs for the sake of the kingdom of heaven.

It is only on this plane that women meet as equals with men. In the natural state of generation the man is the glory of God, but woman the glory of the man. But, when the state is no more that of generation, but "in the Lord" (I Cor. xi:7-12), then is neither man without the woman, nor the woman without the man. Besides, experience shows this. The state of generation in which woman is passive, whereas the man is active, necessarily entails that the woman be dependent on the man. Otherwise, in the glorious freedom of equality,

where none are married or given in marriage, men and women are as the angels in heaven. In Christ Jesus all are one, neither male nor female. Besides, Paul distinctly states that he strives to present his followers as chaste virgins to Christ. Finally, in the Revelation we are told that the body-guard of the Lamb consists of virgins, who have not been defiled with women. Language could not be plainer than in these last two cases, and commentators are forced in these cases to grant the thesis mentioned above.

S. Matthew xix:10-12.

10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

See, I Cor. iii:16, 17; vi:12-20; vii:1, 7, 8, 32-35, 37, 38, 40; xi:7-12.

Matt. xxii:30.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Mark xii:24-25.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? 25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

Luke xx:34-36.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

II Corinthians xi:2, 3.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

Galatians iii:28.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.

Revelations vii:4; xiv:1-4.

4 And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel.

1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. 4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb.

6. *The Struggle of Life.*—The struggle for continence is, in view of all the preceding passages, the only possible content of the Christian life. Hence, we hear of continual struggles, of remaining “unspotted from the world, of working out one’s salvation in fear and trembling.” It is true that in most cases the struggle is not said explicitly to be the continence of the reproductive secretion; yet it is suggested in such words as “unspotted,” and made certain by the many former references to the matter. Several instances, however, do specify the content of the struggle, and therefore make the hypothesis that the parallel passages refer to the same thing more probable.

Matthew xviii:3-5, 10, and xix:13-15; also Mark x:13-16.

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in my name receiveth me. 10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

See Jno. iii:21; xvii:19; II Jno. ii:1, 2; Acts ii:37-41; Rom. vi:11-23; I Cor. ix:24-27; Gal. v:16-26; vi:7-9; iv: 17-24; I Tim. v:11, 12, 14; vi:13-16; II Tim. ii:19-22; Heb. xii:1; Jas. i:14, 15, 27; I Pet. iv:1-7; II Pet. ii:1-16; I Jno. v:18; Rev. ii:4-6.

Acts v:20.

20 Go, stand and speak in the temple to the people all the words of this life.

See also Acts xix:9, 23.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. 23 And the same time there arose no small stir about that way.

See also Acts xxiv:14, 22.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets. 22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

Romans viii:1-13.

1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is love and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the

flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

I Corinthians vii:10-17, 25-31.

10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: 11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. 12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. 13 And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. 15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. 16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? 17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. 25 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. 27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. 28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. 29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; 30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; 31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

Philippians iii:10-12.

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 If by any means I might attain unto the resurrection of the dead. 12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

I Thessalonians iv:3-8.

3 For this is the will of God, even your sanctification, that ye should abstain from fornication: 4 That every one of you should know how to possess his vessel in sanctification and honor; 5 Not in the lust of concupiscence, even as the Gentiles which know not God: 6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. 7 For God hath not called us unto uncleanness, but unto holiness. 8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

S. James iv:1-4.

1 From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? 2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. 3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. 4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

I Peter v:8.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

I John iii:4-10. See as above.

Jude 4, 7, 8, 16-23. See as above.

7. *Life and Death.*—Sin leads to death; righteousness brings

life in its train. If, then, we have been right in believing that non-continnence of the sexual secretion is sin, this will bring death in its train, as continence leads to life. This result of argument is shown to be true in that scientific investigation comes to the same result.

S. John iii:14-18, 36.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God.....36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

See Mark xvi:15-17; John i:29; iii:19-20; iv:10-14; vii:38, 39; v:24; vi:63; viii:51, 52; v:26, 39, 40; x:28; xvi:2, 3; vi:32-58; viii:23, 24; Rom. ii:29; Col. ii:10-12; Phil. iii:3; vii:1-25; viii:1-13; I Cor. ix:24-37; I Cor. xv:35-50; Gal. vi:7-9; Eph. ii:1-7; Jas. v:20; I Jno. ii:17, 25; v:12; Jude iv:7, 8, 16-23; Rev. ii:5, 10, 11, 16, 17, 26-29; xii:10, 11; xxi:8-27; xxii:15.

John iv:36, 38.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. 37 And herein is that saying true, One soweth, and another reapeth. 38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

John xii:24, 25.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it bringeth forth much fruit. 25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

Romans v:1, 12, 18, 19.

1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:.....12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 18 Therefore, as we by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 19 For as by one man's disobedience many were sinners, so by the obedience of one shall many be made righteous.

Romans vi:11-23.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace. 15 What then? shall we sin, because we are not under the law, but under grace? God forbid. 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness. 19 I speak after the manner of men because of the infirmity of your flesh; for as ye have yielded your members servants to un-

cleanliness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. 20 For when ye were the servants of sin, ye were free from righteousness. 21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Philippians iii:8-12.

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, 9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: 10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 If by any means I might attain unto the resurrection of the dead. 12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

James i:14, 15.

14 But every man is tempted, when he is drawn away of his own lust, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

I Peter i:3-5.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. 4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

8. *Re-Generation.*—Regeneration is a change essential to being admitted to the Kingdom of Heaven. There is no other road; and regeneration is re-generation; continence of that secretion which is used for generation. This is re-generating oneself with that which might have been used to generate something else.

Matt. xviii:3-5, 10; xix:13-15; Mark x:13-16, as above.

See I Cor. v:9-12; vi:9-11; xv:35-50; Gal. v:16-26; Titus iii:5-8; II Pet. i:1-11; I Jno. ii:29; iii:4-10; v:18; Rev. xxi:8; xxii:15.

Matt. xxii:30, Mark xii:24-25, and Luke xx:34-36, as above.

John iii:3-8.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Ephesians v:3-6; 11-14.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; 4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. 5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.11 And have no fellowship with the unfruitful works of darkness, but rather reprove them. 12 For it is a shame even to speak of those things which are done of them in secret. 13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

I Peter i:14-17, 22, 24.

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance. 15 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy. 17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: 22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

9. *Faith and Works.*—There is but one more point to notice in the matter. It is remarkable, very remarkable, since the point is only rarely made, that in the Scriptures there is no antithesis between true and false faith, whereas there are many oppositions of thought between true faith and evil works. The only possible conclusion from these premisses is that the content of true faith is good works, not true intellectual opinions concerning the nature of things beyond man's natural ken. The message of Jesus, then, was not so much a revelation or the nature and plan of salvation of God as a fearless code of practical ethics. In this code of practical ethics sexual purity and virginity rank as the highest virtues.

Romans xvi:17, 18, and Philippians iii:18, 19.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 19 Whose end is destruction, whose God is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

See Jno. v:24; vi:63; viii:51, 52; II Thess. ii:8-12; I Tim. i:8-11; v:11-12; vi:9-10; II Tim. iii:1-5; Titus i:12-16; ii:7; iii:5-8; II Pet. i:8-11; II Jno. viii:10.

Philippians ii:15-16.

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; 16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

II Timothy iv:3, 4.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto fables.

James ii:14-26.

14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 15 If a brother or

sister be naked, and destitute of dally food, 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith, if it hath not works, is dead, being alone. 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy work, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without work is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the Scripture was fulfilled which saith, Abraham believed in God, and it was imputed unto him for righteousness; and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.

I John v:4, 5.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

CHAPTER VI.

REGENERATION IN PATRISTICS.

1. Summary.—If Regeneration is a new doctrine, can it be true? And, if Regeneration is so important a factor in life, how does it happen that it is a new doctrine? Why has it never been heard of before? Why has no religion taught it?

Regeneration is not a new doctrine. It is as old as religion itself; it is the basis of all religions, pagan as well as Christian. This statement should, however, not be misunderstood. It is not scientifically demonstrable, for the records of the past are but fragmentary. It is, however, a hypothesis for which much can be said, and which grows the more probable as the facts of the case are considered impartially.

That the religion of Christianity is founded on the doctrine of Christianity, there is little reason to doubt, as he may see who reads the following pages.

That other religions enforced this rule of life, or taught it, veiled in symbols during the early times of Christianity, there is good reason to believe, as will also appear.

But that former religions did so, we cannot prove, because the documents in the case have long been destroyed and lost. Yet none can read the hymns of the Zoroastrians, constantly insisting on the purity of Ahura-Mazda, without coming to some such conclusion concerning Zoroastrianism, at least, if we may trust the fragments composing the Yacna of the Vendidad. The Vedas do likewise, demanding from the Brahmin who has fulfilled all his duties in the world to forsake wife and home to find unity with the spiritual realm. It is at least certain that in no religion the opposite of chastity is considered the foundation stone on which spiritual attainments may be made.

2. Introduction.—The doctrine of Regeneration is not taught in the New Testament only. The great Saints and Doctors of the early Church more or less plainly enforced the same view of life. Certain it is, however, that the Nicene and Post-Nicene Fathers, such as Chrysostom, the Gregories and Augustine, consider it as the foundation of the doctrines of the Church, which gradually crystallized around her practice and devotion. It is true that when the enquirer ascends the stream of history and scrutinizes the teachings of the Ante-Nicene Fathers, he finds less and less said on the subject. When the devout Christian of these latter days, whose religion never interferes with the customs and opinions of the world, meets the fearless statements of the New Testament on the subject, he either deliberately refuses to think out their meaning, or asserts that they applied to the social conditions of the day of Jesus, but not to our modern

civilization. When he meets the same assertion in the Post-Nicene Fathers he says that the Church had become in some ways degenerate, and as proof of this, points out triumphantly the fact mentioned above, that the early Sub-Apostolic, the Ante-Nicene Church knew nothing of such doctrines or practices.

In doing this, he attributes to the writers of the early Church high authority as exponents of the Church in her pristine purity, and as commentators on the Sub-Apostolic conditions and teachings. Therefore, any statement on the subject of Regeneration made by an Ante-Nicene Father is doubly precious. It is to set forth the actual teaching of those writers on this important topic, that the following pages have been written.

Unbiased consideration of their opinions will prove that they held Regeneration with as much fervor as the later Saints. Yet it will also appear that their statements on the subject are rarer. This fact need not militate against the theory that they considered the doctrine all-important, for the following reasons.

In the first place, as the student ascends the stream of history, he finds that exoteric statements of the doctrine increase in inverse ratio to the secrecy observed by the initiated concerning the mysteries of the Faith. At the time of the Council of Nicæa the creed of the Church and the teaching of virginity were the property of all the intelligent world; in the days of Justin and the early liturgies the mysteries of the faith were taught only under oath of secrecy to those who were to be baptized. It is probable that the content of these was the practice of Regeneration, since the very subject is of such a nature as to be kept secret for the sake of modesty to the young, and of safety to the hating Jew and scoffing Gentile. And it is a matter of common knowledge that the accusations vulgarly thrown in the teeth of Christians referred to sexual practices, although what was pure to the pure, appeared to the lustful Gentile occasion for sin. In the second place, Regeneration is properly a practice, and not a doctrine. While it remained a secret matter of daily Christian life, there was no need of preaching it as a doctrine. But where the practice of it declined through lukewarmness, through the rate of multiplication of conversions of heathens, and through laziness, the intellectual statement of it was handed down as a doctrine, and freely spoken of as a matter of belief. In the third place, if it be certain that the Post-Nicene Fathers held Regeneration, and it be equally certain that the Apostolic Church held it, then the great probability will be that the Ante-Nicene Church, the natural connecting link of the two, must also have held it. Finally, if it can be shown that the consequences of the doctrine and practice of Regeneration became formulated in the dogmas of later times, then it is only fair to suppose that the cause of these effects, that the doctrine which explains them all, as the meat of the acorn explains the office and value of the husk, must have been believed and practiced in earlier days. The relation of the whole dogmatic system of Augustine, and Anselm, to the practice of Regeneration will be pointed out in the course of these investigations.

For these reasons the comparative silence of the Ante-Nicene Fathers on the subject of Regeneration does not make against, but rather for the probability that they held and taught this doctrine. The following pages will show the natural development of it from the physiological practice to the highest goal of human attainment,—namely, to become God.

3. *Marriage*.—In order to develop the subject of Regeneration naturally, it will be wise to begin with what appears in theory and practice as an after thought only. Marriage is permissible for the procreation of children only; what is more than this is of evil. The testimony of the Nicene Fathers on this subject will be of interest, as well as that of earlier writers.

Justin Martyr distinctly says: "Whether we marry, it is only that we may bring up children¹." Irenæus adds to this subject a condemnation of the encratic Tatian, who "preached against marriage, thus setting aside the original creation of God, and indirectly blaming him who made the male and female for the propagation of the human race²." Thus Irenæus indirectly approves of the "continuance of the human race" as the outcome of marriage, apparently neglecting or omitting the licensed lust which all Christians opposed. Once more Irenæus casually speaks of the procreation of children as the natural and only outcome of marriage: "Both classes shall then cease from any longer begetting or being begotten, from marrying and being given in marriage; so that the number of mankind, corresponding to the foreordination of God, being complete, may fully realize the scheme formed by the Father³." If marriage permitted anything beyond procreation of offspring, it need not necessarily stop because no more children are to be born; that marriage should stop with the necessity of procreating children shows that this is the only purpose of that state of life.

Athenagoras is perhaps the most explicit of all on the subject: "Therefore, having hope of eternal life, we despise the things of this life, even to the pleasures of the soul, each of us reckoning her his wife whom he has married according to the laws laid down by us, and that only for the purpose of having children. For as the husbandman throwing the seed into the ground awaits the harvest, not sowing more upon it, so to us the procreation of children is the measure of our indulgence in appetite⁴."

The Apostolical Constitutions speak very directly: "And fornication is the destruction of one's own flesh, not being made use of for the procreation of children, but entirely for the sake of pleasure, which is a mark of incontinency and not a sign of virtue. . . . Nor indeed let them frequent their wives' company when they are with child. For they do this not for the procreation of children, but for the sake of pleasure. Now a lover of God ought not to be a lover of pleasure⁵." Reference is made to wives as "partners in life, and fellow-helpers for the procreation of children⁶." The "conjunction of the sexes is agreeable to God" for the sake of procreation alone⁷.

Tertullian says to his wife: "Further reasons for marriage

which men allege for themselves arise from anxiety for posterity, and the bitter, bitter pleasure of children. To us this is idle⁸." "For why should we be eager to bear children, whom when we have them we desire to send before us? . . ."

On the subject of second marriage *Hermas*⁹ had said: "There is no sin in marrying again"; said he; 'but if they remain unmarried, they gain greater honor and glory with the Lord; but if they marry they do not sin. Guard, therefore, your chastity and purity, and you will live to God . . . and all shall be forgiven who keep these my commandments, and walk in this Chastity.'"

Clement of Alexandria speaks very fully on the whole subject, as follows:

Firstly in the *Pædagogus*: "There the rewards of this social and holy life, which is based on conjugal union, are laid up, not for male and female, but for man, the sexual desire which divides humanity being removed¹⁰. "For he said: Multiply; by which we must understand, Man was made God's image, inasmuch as man cooperated to the generation of man." "Truly let marriage be permitted and approved of: for the Lord desires that the human race should be replenished: but he does not say: Be lustful: nor did he desire that you who were born, as it were, to enjoy embraces as a natural function, should be given up to lust." "To have intercourse for any other purpose than the procreation of children is to offer an insult to nature. Marriage is the desire for the procreation of children, not the inordinate excretion of the seed, which is contrary to all law and reason." "Wherefore he who commits fornication is wholly dead to God, and is abandoned by the Word as a dead body by the Spirit." "But having done with the works of the flesh, and having been clothed with immortality, the flesh itself being pure, we pursue after that which is according to the measure of the angels (Matthew xxii. 30) . . . Consign man to everlasting chastity¹¹." "There shall not be, said the Word by Moses, a harlot of the daughters of Israel; there shall not be a fornicator of the sons of Israel. (Col. iii 5, 6.)¹²"

The following are quotations from the *Stromata*: "He that cannot contain the generative word is to be punished; for this is an irrational passion of the soul approaching garrulity¹³." "For it regards it not right that this should take place either in wantonness or for hire like harlots, but only for the birth of children. Do you see humanity combined with continence?" "For the man who did not desire to beget children had no right to marry at first¹⁴." "Marriage is the first conjunction of women for the procreation of legitimate children. Accordingly Menander the comic poet says: 'For the begetting of legitimate children I give thee my daughter.' . . . For every one is not to marry, nor always. . . . But only he who is in certain circumstances, and such an one and at such a time as is requisite, and for the sake of children." "And enjoining husbands not to treat their wedded wives as mistresses, making corporeal wantonness their aim; but to take advantage of marriage for help in the

whole of life, and for the best self-restraint¹⁸." "(Plato) Does he not signify that generation is the cause of the greatest evils¹⁹?" "Nor let the procreation of children seem bitter to any one on the grounds that it distracts from heavenly (divine) occupations¹⁷." "(Matt. v. 27, 28.) That the law desired men to use their wives moderately, and for the sole purpose of begetting of children, is plain from the fact that it prohibits the man who has no wife to have intercourse with his captive¹⁸." Truly any one who has chosen either chastity or who has joined himself in matrimony for the sake of the procreation of children, should persevere in his proposal firmly, nor turn to evil. "He introduced monogamy, for the sake of the procreation of children, and the care of the house, for which purpose woman is given to man as a help-meet; and if the Apostle gives to any one the permission of a second marriage, on account of intemperance and burning, it is true that this man does not sin against the Testament, but he does not fulfil that highest perfection of life which is preached by the Gospel¹⁹." "And again, when he says: 'It is good for a man not to touch a woman, but on account of fornication, let every one have his wife,' (I Cor. vii. 1, 2) and expounding this he says: 'lest Satan tempt you.' For he does not say on account of intemperance to those who continently use matrimony only for the procreation of children, but to those who desire to transgress the limit of procreation of children; lest when our adversary tempt us too much he excite desires to alien pleasures, I Cor. vii. 5, iii. 18. By saying 'defraud each other' he showed that the procreation of children was owed to marriage²⁰."

It cannot be amiss to consider this rather long passage. "I name marriage, even, if the Word prescribe, and as is suitable. For having become perfect, he has the Apostles for example. One is not readily shown to be man in the choice of single life; but he surpasses men, who disciplined by marriage, procreation of children, and care for the house, without pleasure or pain in his solicitude for the house, has been inspired from God's love, and withstood all temptations arising through children, and wife, and domestics and possessions²¹."

Methodius, Banquet of Virgins²², approves of procreation of children, and adds: "But at present man must coöperate in the forming of the image of God, while the world exists, and is still being formed; for it is said, 'increase and multiply.' (Gen. i. 28.)" He says of marriage²², "Nothing is to be considered evil in itself, but becomes so by the act of those who used it in such a way." The Christian²³, "will know not to despise the procreation of children, although he prefers chastity, and prefers it in honor. For though honey be sweeter and more pleasant than other things, we are not for that reason to consider other things bitter which are mixed up in the natural sweetness of fruits." Again, Methodius²³ says, "For he, (the Christian) receives command concerning chastity, and the not touching of a woman, but permission respecting those who are unable . . . to chasten their appetites. . . . Just as though, in the fast which prepares

for the Easter celebration, one should offer food to another who was dangerously ill, and say, 'In truth, my friend, it were fitting and good that you should bravely hold out like us and partake of the same things, for it is forbidden even to think of food to-day; but since you are held down and weakened by disease, and cannot bear it, therefore, by permission, we advise you to eat food, lest, being quite unable from sickness to hold up against the desire of food, you perish.'"

Lactantius tells us clearly the purpose of marriage. "There would be no adulteries and debaucheries, and prostitution of women, if it were known to all, that whatever is sought beyond the desire for procreation is condemned by God²⁶." Likewise in²⁷. Again, ²⁸, "Concupiscence is given us for the procreation of offspring." Once more, "Let lust not go beyond the marriage bed, but be subservient to the procreation of children²⁹." And we hear³⁰ that the organs of generation were for procreation alone, not pleasure.

Athanasius speaks thus honorably of Marriage³¹, "At another time the call is made to virginity, and self-denial, and conjugal harmony, to virgins the things of virgins; and to those who love the way of abstinence, the things of abstinence; and to those who are married, the things of an honorable marriage . . . thus assigning to each its own virtues and an honorable recompense." And again³², "He is blessed who being freely yoked in his youth, naturally begets children. But if he use nature licentiously, the punishment of which the Apostle writes (Heb. xiii. 4) shall await whoremongers and adulterers. For there are two ways in life as touching these matters. The one the more moderate and ordinary, I mean marriage; the other angelic and unsurpassed, namely virginity. Now if a man choose the way of the world, namely marriage, he is not indeed to blame; yet he will not receive such great gifts as the other. For he will receive, since he too brings forth fruit, namely thirty-fold. But if a man embrace the holy and unearthly way, even though as compared with the former, it be rugged and hard to accomplish, yet it has the more wonderful gifts: for it grows the perfect fruit, namely an hundred fold. So then their unclean and evil objections had their proper solution long since given in the divine Scripture."

Ambrose says³³, that the fruits of marriage should be the only cause for it. Also, "Let the reward of marriage and its pleasure be only for the sake of offspring."

Gregory of Nyssa, the uncompromising champion of virginity, says: "Well then, is not the sum total of all that is hoped for in marriage to get delightful companionship³⁴?" "Also³⁵, "Marriage is for the procreation of children. (Isaac) He married Rebecca when he was past the flower of his age and his prime was well-nigh spent, so that his marriage was not the deed of passion, but because of God's blessing that should be on his seed. He cohabited with her till the birth of her only children, and then closing the channel of the senses lived wholly for the unseen. . . . About the details of paying these trifling debts to nature he will not be overcalculating, but the long hours of his prayers will secure the purity which is the keynote of his life."

Cyril of Jerusalem, in his *Catechetical Lectures*³⁶, says: "Nor again on the other hand in maintaining thy chastity be thou puffed up against those who walk in the humbler path of matrimony; . . . who in our assemblies bring clean bodies as well as clean garments into the Church; who have entered upon matrimony for the procreation of children, but not for indulgence."

Gregory of Nazianzus says³⁷, "We do not dishonor marriage because we give a higher honor to virginity . . . Only let marriage be pure and unmingled with lusts."

In this short review of the opinions of the early Fathers on the subject of marriage, it is worthy of remark how all of them with one consent voice the opinion that it exists for the sake of procreation only. This could not have occurred unless the Church of their days was quite clear on that subject, and deemed it important enough to mention it distinctly. In modern times no clergyman would be apparently immodest enough to tell out the truth, opposed as it is to the opinions and customs of the world.

4. *What is Sin?*—The Early Sub-Apostolic Church held that sin, in its absolute sense, meant nothing more or less than sexual lust. Although there are other sins, this one is by so much the greatest of all, that it may be called the one sin, from which, in a certain sense, all arise, and to which they all lead, sooner or later.

Irenæus says: "He has taught us . . . that no one should lead a luxurious life, nor living in worldly pleasures and perpetual feasting, should be a slave of his lusts, and forget God" (in reference to the parable of Dives and Lazarus³⁸). Speaking of man, he says: "Wherefore also he shall justly be condemned, because, having been created a rational being, he lost the true rationality, and living irrationally, opposed the righteousness of God, giving himself over to every earthly spirit, and serving all lusts³⁹." He quotes I Cor. vi. 9-11, and Gal. v. 19, both mentioning sexual lust in all its forms as descriptions of the sins man must avoid⁴⁰.

Irenæus speaks of the sins of men who had lived in Old Testament times as follows: "When they committed any sin and served fleshly lusts⁴¹." In a following paragraph⁴² he continues to identify sin with fornication most explicitly, fortified by quotations from the New Testament. Likewise Hermas, in giving a catalogue of sins, begins with "adultery and fornication⁴³."

Athenagoras says: "But if the remaining in virginity and in the state of an eunuch brings nearer to God, while the indulgence of carnal thought and desire leads away from him, in those cases in which we shun the thoughts much more do we reject the deed⁴⁴."

The Pseudo-Clementine Homily exhorts thus⁴⁵: "Wherefore, brethren, let us confess him in our works, by loving one another, by not committing adultery and corruption, or speaking evil of one another, or cherishing envy." Again⁴⁶, "This world and the next are two enemies. The one urges to adultery and corruption, avarice and deceit; the other bids farewell to these things."

Clement of Alexandria says⁴⁷, "That we may become a new holy people by regeneration, and keep the man undefiled. And a babe, as God's little one, is cleansed from fornication and wickedness⁴⁸" "But I shall free myself from lust, let them say, 'O Lord, for the sake of alliance with thee.'" Again, "There is One alone, then, who from the beginning was free from concupiscence . . . the philanthropic Lord, who for us became man. And whosoever endeavors to be assimilated to the impress given by him, strives by exercise to become free from concupiscence. For he who has exercised concupiscence and then restrained himself, is like a widow who becomes a virgin again by continence. Such is the reward of knowledge, rendered to the Savior and Teacher, which he himself asked for—abstinence from what is evil, activity in doing good, by which salvation is acquired. Such are gnostic souls which the Gospel likened to the consecrated virgins in respect of their abstaining from what is evil⁴⁹."

Commodianus, in his usual graphic way, exclaims: "Thou seekest to make war, O fool, as if wars were at peace. From the first formed day in the end you fight. Lust precipitates you, there is war; fight with it⁵⁰."

Origen says much concerning the subject both directly and indirectly. He holds that "While we train to habits of self-restraint boys just reaching the age of puberty, and feeling a desire for sexual pleasures, pointing out to them not only the disgrace which attends those sins, but also the state to which the soul of the wicked is reduced through practices of that kind⁵¹." Again, "Wearied out as it were by the heavy burdens of luxury and lust, it may sometimes be converted with greater ease and rapidity from the filthiness of matter to a desire for heavenly things⁵²." "And the body no longer served as a hindrance to a virtuous life; for to that which we call the lust of the flesh it was deadened⁵³."

Clement of Alexandria says: "And let us no longer seek the cause of the issue elsewhere than in the state and disposition of the soul in respect to obedience to God and purity, . . ."⁵⁴ "Nor must we ever, as do those who follow the heresies, adulterate the truth, or steal the canon of the Church, by gratifying our own lusts and vanity⁵⁵." "The law at that time punished him who killed involuntarily, as, for instance, him who was subject involuntarily to gonorrhœa; but not equally with him who did so voluntarily, . . . for, in reality, he that cannot contain the generative word is to be punished; for this is an irrational passion of the soul approaching garrulity⁵⁶." Hippolytos says: "Be begotten again, O man, into the adoption of God. How? says one. If thou practicest adultery no more" (then follows a whole catalogue of sins, of which adultery is the first as quoted here). "Who puts off the bondage and puts on the adoption, he comes up from the baptism brilliant as the sun flashing forth the beams of righteousness, and . . . he returns a Son of God and a joint-heir of Christ⁵⁷."

The Canons, found in the works of Hippolytos⁵⁸, say: "That

the sin of fornication is grievous," and adduces the text I. Cor. vi. 18-20. Cyprian says⁶⁰, "Hence with reason adulterers do not attain the kingdom of heaven. Therefore every sin is without the body, but the adulterer alone sins against his own body." Novatian considers that salvation is obtained by righteousness, "I say, and by continence, and by the best of all the virtues, is God worshipped⁶¹." It is strange how persistently adultery is spoken of as the first sin, and continence as the first virtue. "Why are we a source of danger to our neighbor? If God, in amplifying the law, does not dissociate concupiscence in the way of penalty from the actual commission of fornication, I know not whether he allows impunity to him who has been the cause of perdition to his neighbor⁶²."

The Testimony of the Twelve Patriarchs contains the following suggestive thoughts: "The seventh spirit is of begetting and sexual intercourse, with which through love of pleasure sin also entereth in: therefore it is the last in the order of creation and the first of youth, because it is filled with ignorance, which leadeth the young as a blind man to a pit, and as cattle to destruction⁶³." "For fornication is the destruction of the soul, separating it from God⁶⁴." In⁶⁵ is given the common story of the destruction of the angels called "watchers" through physical love with the daughters of men. "And take heed not to commit fornication, for fornication is mother of all evils, separating from God, and bringing near to Beliar⁶⁶." "Take heed, my child, of the spirit of fornication; for this shall continue, and shall by thy seed pollute the holy things⁶⁷." Gregory Thaumaturgus, in his Metaphrase of Eccles. says⁶⁸: "And profligacy and licentiousness are evil, and the fleshy wantonness of our bodies carries death in it." Methodius, in the Banquet of Virgins⁶⁹, declares: "My wounds stink and are corrupt," because he had not salted himself with the exercises of self-control, and so subdued his carnal appetites, but self-indulgently had yielded to them, and become corrupted in adultery . . . the whole spiritual meditation of the scriptures is given to us as salt which stings in order to benefit and disinfect . . . Matt. v. 3." Commenting in Matt. vii. 6, "It was taught by these words of Christ not to cast about the divine teachings, as they could not bear them who were held by impiety and brutal pleasures⁷⁰."

Lactantius says, "And the source of all these evils was lust⁷¹." "And since they have turned away once for all from the contemplation of the heaven, and have made that heavenly faculty the slave of the body, they give the reins to their lusts, as though they were about to bear away pleasures with themselves, which they hasten to enjoy at every moment; whereas the soul ought to employ the service of the body, and not the body to make use of the soul⁷²." Again, "If it is virtue to control the lust of the body, he must be free from virtue who has no lust to regulate⁷³." Further, "But I think I only need to speak of lust, which should be repressed most effectually, since it is the most harmful of sins⁷⁴." Once more, "But the divine anger remains forever against those who ever sin. Therefore God is appeased not by

incense or a victim, not by costly offerings, which things are all contemptible and corruptible, but by a reformation of the morals: and he who ceases to sin renders the anger of God mortal¹⁴."

He continues in a like strain: "I think it is my duty to speak of sexual lust alone, which ought to be repressed in a greater degree than anything else, because it is most harmful¹⁵." The Apostolical Constitutions speak to the same purpose¹⁶.

Athanasius speaks of the soul "entangled" "with pleasures¹⁷." "For not being willing to leave her lusts she (the soul) fears death and the separation from the body. But again, from lust- ing, and not meeting with gratification, she learned to commit murder and wrong¹⁸." "As if a man, when the sun is shining . . . were to shut his eyes . . . imagining that he sees when he does not see at all . . . so too, the soul of man, shutting fast her eyes, by which she is able to see God, has imagined evil for her- self¹⁹." "For hiding, by the complications of bodily lusts, the mirror which, as it were, is in her, by which alone she has the power of seeing the Image of the Father, she no longer sees what the soul ought to behold, and only sees the things which come under her senses²⁰."

Cyril of Jerusalem in Church always separated men and women, "lest the pretext of salvation become an opportunity of destruction²¹." He says, "The body is an instrument and, as it were, a garment and robe of the soul: and if by this latter it be given over to fornication, it becomes defiled; but if it dwell with a holy soul, it becomes a temple of the Holy Ghost²²." Also, "Against future ones (sins) let us one and all jointly guard our- selves that we may keep this vestment of the body pure, and may not for practising fornication and sensual indulgence or any other sin for a short season, lose the salvation of heaven²³."

Gregory of Nazianzus refers to our subject in the following words: "But by moving reason in yourself and by kindling the spark of good by your free will, you made yourself an eunuch and acquired such a habit of virtue that impulse to vice became, almost, an impossibility to you. . . . One thing alone is shame- ful, that the passions be not extirpated²⁴."

Gregory of Nyssa also says: "Now since by a motion of our self-will, we contracted a fellowship with evil, and owing to sensual gratification." . . . The rest is unimportant; what we have here quoted is sufficient to show he considers sensual grati- fication the most important of sins²⁵."

5. *The Sin of Adam and Eve.*—If the above interpretation of the nature of sin be correct, it follows that the sin of Adam and Eve was of the same nature. On examining the opinions of Ante-Nicene writers on the subject, it is surprising to find that without exception their statements agree with this hypothesis. Such being the case, the point may be considered proved.

Clement of Alexandria is particularly explicit on the subject. While he believed that marriage for the sake of procreation of children was licit in the sight of God, he was certain that any sexual connection beyond that was evil. This distinction of his is finely drawn in the remark that the sin of Adam and Eve did

not consist in their sexual relations, in themselves; but in their having anticipated the time set by God for the procreation of offspring⁸⁶. Other writers do not draw this distinction; they content themselves with the statement that the fall was sexual lust. Elsewhere they are quoted at sufficient length to show that they considered intercourse for the procreation of offspring allowable. Hence it may be supposed that, if called upon to give their opinion on the point mentioned by Clement of Alexandria, many of them would have agreed with him.

Lust was not the fall of Adam and Eve only, as will be seen later, but the fall of the Angels also was of the same nature. The book of Enoch, quoted by Jude, and accounted Canonical in the Early Church generally, is in this respect the source of the tradition. "Wherefore have you forsaken that lofty and holy heaven which endures forever, and have lain with women; have defiled yourselves with the daughters of men; have taken to yourselves wives; and acted like the sons of the earth, and have begotten an impious offspring? . . . You, being spiritual and holy and possessing a life which is eternal, have polluted yourselves with women; have begotten with carnal blood; have lusted with the blood of men; and have done as those who are flesh and blood do. . . . These however die and perish⁸⁷." "The name of the second is Kesabel, who pointed out evil counsel to the sons of the holy Angels, and induced them to corrupt their bodies by generating mankind⁸⁸." See Justin Martyr⁸⁹, and Athenagoras⁹⁰. The very sceptical Alexander of Lycopolis, in his writing on the Manicheans, alludes to this belief in the following words: "For what the poets say about the giants is manifestly a fable . . . as, for instance, when the Jewish history relates that angels came down to hold intercourse with the daughters of men; for this saying signifies that the nutritive powers of the soul descended from heaven to earth⁹¹."

As to the fall of Adam and Eve, there is no diversity of opinion. Clement of Alexandria repeats that pleasure was the cause of the fall of Adam⁹². Methodius says: "None of the more ancient people pleased the Lord, but all were overcome by errors, since the law was not of itself sufficient to free the human race from corruption, until virginity, succeeding the law, governed men by the precepts of Christ⁹³." Lactantius, in referring to the matter says, "And the source of all these evils was lust⁹⁴." According to Gregory of Nazianzus, the fall was "opening a door to the passions⁹⁵." Gregory of Nyssa adds: "Pleasure craftily offered began to fall⁹⁶." "The first man, when in Paradise, sported free, because he was the child of God; but when he succumbed to pleasure . . . he was as a child seduced by lusts, and grew old in disobedience⁹⁷."

Would Adam have died, even if he had not sinned? The Apostolic fathers⁹⁸ contented themselves with saying that "Adam was created upright by God, and destined to immortality. The cause of sin was the devil, whom man could have resisted. When we are perfect it is our work and God's." Horn gives the quotations from Justin Martyr, Tatian, Theophilus of Antioch,

Irenæus, Clement of Alexandria, Methodius, Cyril of Jerusalem, Athanasius, Basil, Gregory Nazianzen and Gregory Nyssen, Chrysostom, Tertullian, Cyprian and Ambrose, showing that death of the body was a punishment of Adam's sin for Adam himself, yet also an hereditary evil. Had Adam not sinned, he would not have died. Irenæus, Methodius, Basil, Gregory Nazianzen, Ambrose and Hilary of Poitiers, considered death a blessing in putting an end to man's sinful state. From these, Origen, Lactantius and Arnobius differed. Origen held that physical death was punishment for sins committed by the soul before incarnation; Lactantius believed that as matter is corrupt, so the human soul must conquer it. Otherwise he agreed with the former fathers. Arnobius believed the soul was not created by God, but by an intermediary power; therefore God's assistance was needed to overcome its evil.

6. *The Individual Salvation.*—If Virginity was that which Adam and Eve, and after them the whole race individually, lost at the time of the original and of each subsequent individual fall, then the individual salvation is the individual recovery of virginity in each single life. Salvation is in any case the highest life possible to man, being his utmost attainment. But it can be shown that Virginity is considered to be this also, as the life of the angels. There remains therefore but one conclusion possible: salvation is the life of virginity; or, in other words, the life of virginity is, in conjunction with devotion to the Will of God, sufficient to lead to all salvation, without any assistance beyond that which is necessary to attain that state of life.

This statement should not only be taken negatively in the sense that salvation is constituted by repression of the passions, but also positively, in the sense that their repression yields that irresistible force, that dynamogenic influence which refines and spiritualizes the body. So Lactantius (Div. Inst. vi: 15) says, "If it be virtue to control the lust of the body, he must be free from virtue, who has no lust that he may regulate." This was the point of the Church's opposition to castration, which deprived a man of that dynamogenic principle necessary to the transfiguration of the body. So also in the Hebrew code. Methodius (Banq. Virg. xi: 3) says, "Which shall we say are the better, those who without lust govern concupiscence, or those who under the assaults of concupiscence, continue pure?" Of course this was a malicious thrust at Origen, whom Alexandrian slander loved to smirch; but none the less the principle involved is patent.

Hermas, in his Pastor, says: "For it is a wicked and horrible wish in an all-chaste and well-tried spirit to desire an evil deed (a sin against a woman⁹⁹)". "Those elected by God to eternal life will be spotless and pure¹⁰⁰". "You will be found in company with the purity which is loved by the Lord¹⁰¹". "This flesh, accordingly, in which the Holy Spirit dwelt, was nobly subject to that spirit, walking religiously and chastely, in no respect defiling the Spirit¹⁰²". "For they (the virgins), are pure, and chaste, and industrious, and have all influence with the Lord. Therefore, if they find your house to be pure, they will remain with you;

but if any defilement, even a little, befall it, they will immediately withdraw from your house¹⁰⁸." "I charge you to guard your chastity¹⁰⁴." "To them whose heart He saw would become pure and obedient to him, he gave power to repent with the whole heart¹⁰⁵." "All of you, then, who shall remain steadfast, and be as children, without doing evil, will be more honored than all who have been previously mentioned. . . . As the first of all you will live unto God¹⁰⁶." What this being "like a child" means, may be gathered from Clement of Alexandria: "For this that was said, 'Unless ye be converted, and become as children,' pure in flesh and holy in soul by abstinence from evil deeds¹⁰⁷." As a matter of fact, the most salient distinction between men and children is that the latter are absolutely continent in sexual respects. "That purity in body and soul which the Gnostic partakes of, the all-wise Moses indicated. . . . Now the virgin was fair, and man had not known her." "This is in reality righteousness, not to desire other things, but to be entirely the consecrated temple of the Lord¹⁰⁸." "Such an one has already attained the condition of being equal to the angels¹⁰⁹." "There is one alone then who from the beginning was free of concupiscence—the philanthropic Lord, who for us became man. And who-soever endeavors to be assimilated to the impress given by him, strives, from exercise, to become free from concupiscence. For he who has exercised concupiscence and then has restrained himself, is like a widow who becomes a virgin again by continence. Such is the reward of knowledge, rendered to the Saviour and Teacher, which he himself asked for: abstinence from what is evil, activity in doing good, by which salvation is acquired. Such are gnostic souls which the Gospel likened to the consecrated virgins who wait for the Lord. For they are virgins in respect of their abstaining from what is evil¹¹⁰." Commodianus says: "Exercise the mystery of Christ with purity¹¹¹." Hippolytos is still clearer: "The intercourse of man with woman is demonstrated to be exceedingly filthy . . . the everlasting substance above, where there is neither female nor male, but a new creature, a new man, which is hermaphrodite¹¹²." "And into this gate no unclean person shall enter, nor one that is natural or carnal; but it is reserved for the spiritual only. And those who come hither ought to cast off their garments, and become all of them bridegrooms, emasculated through the virginal spirit. For this is the virgin who carries in her womb, and conceives and brings forth a son, not animal, not corporeal, but blessed forevermore¹¹³." Pierius of Alexandria, in commenting on I Cor. vii: 7, says, "In saying this, Paul without disguise preaches celibacy." Hippolytos proceeds: "Come, ye saints, who disciplined yourselves in mountains and caves and dens of the earth, who honored my name by continence and prayer and virginity. Come, ye maidens, who desired my bride-chamber, and loved no other bridegroom than me, who by your testimony and habit of life were wedded to me, the immortal and incorruptible bridegroom¹¹⁴." "But chastity maintains the first rank in virgins, the second in those who are continent, the third in the case of wed-

lock. . . . To have guarded one's purity from the womb, and to have kept oneself an infant even to old age, throughout the whole of life, is certainly the part of an admirable virtue¹¹⁵." Cyprian also devotes one of his Canons¹¹⁶ to the benefit of virginity and continence." Gregory Thaumaturgus says: "Virginity has a kind of affinity and equality with the angels. . . . If it is so great a blessing to have a virgin heart, how great a boon will it be to have the flesh that cherishes virginity along with the soul¹¹⁷." Dionusios of Alexandria¹¹⁸ holds that "the individual who is not perfectly pure both in soul and body shall be interdicted from approaching the holy of holies." Methodius in his Banquet of the Twelve Virgins says: "It is good for a man not to touch a woman," thence showing already very clearly that it is good not to touch a woman, laying it down, and setting it forth unconditionally¹¹⁹." "Now I at least seem to perceive that nothing has been such a means of restoring men to Paradise, and of the change to incorruption and of reconciliation to God, and such a means of salvation to men, by guiding us to life, as . . . chastity. . . . Wherefore God, pitying us who were in such a condition, and were able neither to stand nor to rise, sent down from heaven the best and most glorious help, virginity.¹²⁰" "The most glorious gift, which men can offer to God, is the life of virginity¹²¹." "We say that he offers himself perfectly to God who strives to keep the flesh undefiled from childhood, practising virginity; for it speedily brings great and much-desired gifts of hopes to those who strive for it, drying up the corrupting lusts and passions of the soul¹²²." After quoting I Cor. xv: 41, 42, Methodius says: "And the Lord does not profess to give the same honors to all . . . the virgins shall enter first with him¹²³." "Now, certainly, Christ has never yet been born in those men who have never perceived the manifold wisdom of God—that is, has never been known, has never been manifested, has never appeared to them . . . therefore from hence the Church is fitly said to form and to beget the male Word in those who are cleansed¹²⁴." "None of the more ancient people pleased God, but all were overcome by errors since the law was not of itself sufficient to free the human race from corruption, until virginity, succeeding the law, governed men by the precepts of Christ¹²⁵." "For who was never able to receive Christ or the Spirit, unless he first purified himself¹²⁶." "I keep myself pure for thee, O Bridegroom, and holding a lighted torch I go to meet thee¹²⁷." "Better it is to have no children, and to have virtue, for the memorial thereof is immortal; because it is known with God and men. When it is present men take example at it; and when it is gone they desire it; it weareth a crown and triumpheth forever, having gotten the victory, striving for undefiled rewards¹²⁸." "For he receives command respecting chastity, and the not touching of a woman, but permission respecting those who are unable . . . to chasten their appetites. . . . Just as though in the fast that prepares for the Easter celebration, one should offer food to another who was dangerously ill, and say, "In truth, my friend, it were fitting and good that you should

bravely hold out like us, and partake of the same things, for it is forbidden even to think of food to-day; but since you are held down and weakened by disease, and cannot bear it, therefore by permission, we advise you to eat food lest being quite unable from sickness to hold up against the desire of food, you perish¹²⁹." "And this measure it is proper should be observed by every one of those who are beginning to see God, that is, to understand him through purity of heart¹³⁰." "When two shall be one, and that which is without, as that which is within, and the male with the female, neither male nor female . . . meaneth, that a brother seeing a sister should think nothing about her as of a female, nor she think anything about him as of a male. If you do these things, saith he, the kingdom of my Father shall come¹³¹."

The Apostolical Constitutions decree: "Let the deaconess be a pure virgin; or, at least, a widow who has been but once married, faithful and well-esteemed¹³²." Athanasius, in his First Festal Letter¹³³ says: "At another time the call is made to virginity, and self-denial, and conjugal harmony, saying, To virgins, the things of virgins; and to those who love the way of abstinence, the things of abstinence; and to those who are married, the things of an honorable marriage . . . thus assigning to each, its own virtues and an honorable recompense." Here we see that the highest state is virginity, and that it will have peculiar rewards. "For there are two ways in life touching these matters. The one, the more moderate and ordinary, I mean marriage; the other angelic and unsurpassed, namely virginity. Now if a man choose the way of the world, namely marriage, he is not indeed to blame; yet he will not receive such great gifts as the other. For he will receive, since he too brings forth fruit, namely, thirty-fold. But if a man embrace the holy and unearthly way, even though, as compared with the former, it be rugged, and hard to accomplish, yet it has the more wonderful gifts: for it grows the perfect fruit, namely, an hundred-fold. So then their unclean and evil objections had their proper solution long since given in the divine scriptures¹³⁴." "For without a pure mind and a modeling of the life after the saints, a man could not possibly comprehend the words of the saints¹³⁵." Cyril of Jerusalem is in no way uncertain on the subject: "And to the doctrine of chastity let the first to give heed be the order of Solitaries and Virgins, who maintain the angelic life in the world; and let the rest of the Church's people follow them. For you, brethren, a great crown is laid up: barter not away a great dignity for a petty pleasure. Heb. xii:16. Enrolled henceforth in the angelic books for thy profession of chastity, see that thou be not blotted out again for thy practice of fornication¹³⁶." "But let us all by God's grace run the race of chastity, young men and maidens, old men and children; not going after wantonness, but praising the name of Christ. Let us not be ignorant of the glory of chastity: for its crown is angelic, and its excellence above man. . . . Angels walking upon earth are they who practise chastity . . . let us not for a short pleasure defile so great, so noble a body; for short and momentary is the sin, but the shame

for many years and ever¹³⁷." Gregory Nazianzen speaks of "the married and the unmarried state, the latter being the higher and more divine¹³⁸." "That perfection might be entrusted to purity, and that the blessing might incur no risk¹³⁹." "Marriage is honorable; but I cannot say that it is more lofty than virginity; for virginity were no great thing if it were not better than a good thing¹⁴⁰." Speaking of Elias and the other Old Testament prophets, Gregory of Nyssa says: "It is my belief that they would not have reached to this loftiness of spirit if marriage had softened them¹⁴¹." "Now the peculiarity of the angelic nature is that they are strangers to marriage¹⁴²." "Let the virtuous life have for its substructure the love of virginity¹⁴³." "If you long for God to manifest himself to you, why do you not hear Moses, when he commands the people to be pure from the stains of marriage, that they may take in the vision of God¹⁴⁴." "But by moving reason in yourself, and by kindling the spark of good by your free will, you made yourself a eunuch and acquired such a habit of virtue that impulse to vice became almost an impossibility to you. . . . One thing alone is shameful—that the passions be not extirpated¹⁴⁵." "Let our loins be girded about and kept in check by continence as the law bade Israel of old when partaking of the Passover. For none comes out of Egypt purely or escapes the destroyer except he who has disciplined these. . . . For thus you would destroy the dragon that carries the greater part of his strength upon his navel and his loins by slaying the power that comes to him from these. Do not be surprised at my giving more abundant honor to our uncomely parts. I Cor. xii: 23¹⁴⁶." "Against future sins, let us one and all jointly guard ourselves that we may keep this vestment of the body pure, and may not for practising fornication and sensual indulgence or any other sin for a short season lose the salvation of heaven¹⁴⁷." . . . For the commandment . . . was a curb of lust, to which we were reasonably made subject in order that we might recover by keeping it that which we had lost by not keeping it¹⁴⁸." As we have already seen, Cyril of Jerusalem was very clear on this subject; in fact, he made the men sit on one side of the church, and the women on the other, "lest the pretext of salvation become an opportunity of destruction¹⁴⁹." "The body is an instrument, and as it were a garment of the soul: and if by this latter it be given over to fornication, it becomes defiled; but if it dwells with a holy soul, it becomes a temple of the Holy Ghost¹⁵⁰." "If any evil undertakings of men endeavor to transcend laws, virginity places itself on an equality with angels; moreover, if we investigate, it even excels them, because struggling in the flesh it gains the victory even against a nature which the angels have not. What else is virginity than the glorious preparation for the future life? . . . Virginity is of neither sex. Virginity is the continuance of infancy. . . . What else is virginity but the freedom of liberty¹⁵¹?"

Many of the passages adduced teach implicitly that virginity is in the end the only path through which salvation is attainable; for other paths to salvation lead to this one directly or indirectly.

"This treatise would suggest as a necessary door of entrance to the holier life the calling of virginity¹⁰²." "Perhaps these examples have led us gradually on to the discovery that we can be changed into something better than ourselves; and it has been proved as well that this union of the soul with the incorruptible deity can be accomplished in no other way but by herself attaining by her virgin state to the utmost purity possible, . . . a state which, being like God, will enable her to grasp that to which it is like, while she places herself like a mirror beneath the purity of God, and moulds her own beauty at the touch and the sight of the Archetype of all beauty. . . . The real virginity, the real zeal for chastity, ends in no other goal than this, the power of thereby seeing God. . . ." As examples of these who practised it Gregory Nyssen adds: "the law and the prophets are full of them; and also the Gospel, and the traditions of the apostles¹⁰³." "There is also a particular teaching of the Apostle, which harmonizes with this; that each man of us is a double man; one the outwardly visible, whose natural fate it is to decay; the other perceptible only in the secret of the heart, yet capable of renovation. If this teaching is true—and it must be true, because Wisdom is speaking here—then there is no absurdity in supposing a double marriage also which answers in every detail to either man; and maybe, if one was to assert boldly that the body's virginity was the coöperator and the agent of the inward marriage, this assertion would not be much beside the probable fact¹⁰⁴."

Origen, while off his guard, and therefore more likely to utter what he actually believes, says the same: "Will they who subdue that fierce longing for sexual pleasures which has reduced the souls of many to a weak and feeble condition, and who subdue it because they are persuaded that they cannot otherwise have communion with God, unless they ascend to him through the exercise of temperance, appear to you to be the brothers of worms¹⁰⁵ . . . ?"

The Pseudo-Clementines say: "He will give to virgins a notable place in the house of God which is something better than sons and daughters, and better than the place of those who have passed a wedded life in sanctity, and whose bed has not been defiled. For God will give to virgins the kingdom of heaven, as to the holy angels, by reason of this great and noble profession¹⁰⁶."

Tertullian says: "When this kind of second human being was made by God for man's assistance, that female was forthwith named woman; still happy, still worthy of paradise, still virgin¹⁰⁷." "Otherwise it were sufficiently discourteous, that while females, subjected as they are throughout to men, bear in their front an honorable mark of their virginity, whereby they may be looked up to, and gazed at on all sides, and magnified by the brethren, so many men-virgins, so many voluntary eunuchs, should carry their glory in secret, carrying no token to make them too illustrious¹⁰⁸." "How many again who by equal mutual consent cancel the debt of matrimony—voluntary eunuchs for the sake of their desire after the celestial kingdom¹⁰⁹!"

Further: "If ye keep silence in purity of heart, ye shall be able to hold fast the will of God, and to cast away the will of the devil¹⁰⁰."

The fact that the main content of the Christian teaching was virginity may be gathered from the following words of Tertullian¹⁰¹, "In exposing a Christian virgin to a corrupt pander, rather than to the fury of lions, you have recognized that there is no punishment or kind of death which is not, to a Christian, more tolerable than an injury to his chastity." In this connection may be quoted the story of S. Agnes, from S. Jerome. although the preservation of chastity might, in the opinion of some, be overbalanced on the direct equivocations necessary to preserve it¹⁰². Ambrose¹⁰³ says, "It is fitting that a virgin should be humble in the degree she is chaste." See Zach. ix: 27; Eccles. iii: 27.

7. *The Practical Working of Christianity.*—In the last chapter it has been shown that the life of virginity, or chaste marriage was the sufficient means for salvation, and would regain for each life that which it had lost in the individual fall. Such was the opinion of the greatest Christian writers; but it remains to be seen whether these opinions were carried into practice by the believers. History is the only final witness in the matter; but history is dependent on the stray notices of Christian customs which might chance to be found in the works of Christian writers, because secular history is almost wholly silent on the subject. It will therefore be necessary to judge of Christian customs by the assertions of their own friends, which assertions must necessarily appear very partial. Yet they are better than nothing, and will show the Christian ideal held up to believers for imitation, whether ever actually followed out or not.

Baptism, the initiatory rite of all believers, was connected with regeneration. It is hard to believe that to every baptized person was given the actual and immediate power of controlling all sexual weaknesses. Yet this was the theoretical doctrine of baptism; and the importance of the result may account for the length of preparatory training, which in the early days of the Church was a very much more important part of the ceremony than it came to be in later times when baptism lost all pretense of far-reaching physical effects, and grew into a mere theoretical and formal function.

Early Christianity always sought its most cumulative proof of divine origin in the change of morals its teachings produced in the lives of its believers. Proudly did the apologist point to aged virgins, and blameless men and women, in contrast with the almost unblushing immorality of many heathen opponents. Consequently it was a controversial endeavor to demonstrate the moral bearings of Christian teachings, which thus got much credit which they did not deserve exclusively; for there have been blameless lives led by many thousands of heathens holding the most various opinions.

So earnest were Christian writers on the subject, that many went as far as to hold that **Morals** were more important than

Sacraments. Orders even were useless unless Morality supported them. If the contrast between Orders and Morality was considered, there was never a moment's hesitation in the preference of Morality. The Apostolical Constitutions went as far as to say that man sanctifies the place, and not the place the man.

I. From the following it will appear that baptism is inseparably united with chastity. Hermas says: "These are they who have heard the word, and wish to be baptized in the name of the Lord; but when the chastity demanded by the truth comes into their recollection, they draw back, and again walk after their own wicked desires¹⁶⁴." "For he who has received remission of his sins ought not to sin any more, but to live in purity¹⁶⁵."

Clement of Alexandria says: "That we may become a new holy people, by regeneration, and keep the man undefiled. And a babe, as God's little one, is cleansed from fornication and wickedness¹⁶⁶." "For this was what was said, 'Unless ye be converted, and become as children,' pure in flesh, holy in soul by abstinence from evil deeds; showing us that he would have us to be such as also he generated us from our mother—the water¹⁶⁷." The substance of an important chapter¹⁶⁸ is that "Besides the law, in order that by carnal generation it might prefigure regeneration, commanded baptism, in respect to the function of generative seed, not however, that it should keep one from the procreation of children." Origen adds that Christians "no sooner commit themselves to God's guidance by accepting the teachings of Jesus than . . . (they) keep themselves in act and in thought in a state of virgin purity. Among Christians, those who maintain a perpetual virginity do so for no human honors. Rom. i: 28¹⁶⁹." Clement of Alexandria says: "No one then can be a believer, and at the same time be licentious; and though he quit the flesh, he must put off all the passions so as to be able to reach his own mansion¹⁷⁰."

Gregory Nazianzen says: "(Baptism) What are we to learn and to be taught by this? To purify ourselves first . . . (baptism) the destruction of passion, cutting off of all the veil that is derived from birth and leading on to the higher life . . . a purification of the sins of each individual and a complete cleansing from all the bruises and stains of sin¹⁷¹."

Clement of Alexandria adds once more: "But where they became conscious of not having yet wholly renounced the passions, for that they were neophytes, and recently selected by the Saviour¹⁷². . ." Compare Lactantius, "Because the precepts about self-restraint wound their ears¹⁷³." So Clement identifies the process of Regeneration with baptism. Athanasius says: "Regeneration, as they thought birth from woman, but speaking of the soul born and created anew in the likeness of God's image¹⁷⁴."

II. Justin says: "But whether we marry, it is only that we may bring up children; or whether we decline marriage, we live continently. And that you may understand that promiscuous intercourse is not one of our mysteries, one of our number a short time ago presented to Felix the governor in Alexandria a peti-

tion, craving that permission might be given to a surgeon to make him an eunuch. . . . And when Felix absolutely refused to sign such a permission, the youth remained single, and was satisfied with his own approving conscience, and the approval of those who thought as he did¹⁷⁶." "We, who formerly delighted in fornication, but now embrace chastity alone¹⁷⁸." He cites the case of a woman who had been unchaste who left her unchaste husband immediately on becoming a Christian¹⁷⁷.

"Nay," declares Athenagoras, "you would find many among us, both men and women, growing old unmarried, in hope of living in closer communion with God." "These adulterers and pæderasts defame the eunuchs and the once-married¹⁷⁸." "All our women are chaste," says Tatian¹⁷⁹.

Clement of Alexandria says: "So the Church is full of those, as well chaste women as men, who all their life have contemplated the death which rouses up to Christ¹⁸⁰."

Origen urges against Celsus that the doctrine of Christ must be divine since one can see improvement of health among Christians, "when he compares the former lives of many converts to his doctrine with their after conduct, and reflects in what acts of licentiousness and injustice and covetousness they formerly indulged, until, as Celsus, and they who think with him, allege, they were deceived, and accepted a doctrine which, as these individuals assert, is destructive of the life of men; but who, from the time they have adopted it, have become in some way meeker, and more religious, and more consistent, so that certain among them, from a desire of exceeding chastity, and a wish to worship God with greater purity, abstain even from the permitted indulgences of (lawful) love¹⁸¹."

Minucius Felix adds his statement to the general contention: "But we temper our joyousness with gravity, with chaste discourse, and with body even more chaste (divers of us unviolated), enjoy rather than make a boast of a perpetual virginity of the body¹⁸²."

Athanasius adds: "And this no one can doubt when he sees the martyr despising death for the sake of Christ, when he sees for Christ's sake the virgins of the Church keeping themselves pure and undefiled. . . . How many maidens who had suitors, having but seen Antony from afar, remained maidens for Christ's sake¹⁸³." "Or is it not a great wonder to make a damsel live as a virgin, and a young man live in continence, and an idolater come to know Christ¹⁸⁴?" "For let him that will go up and behold the proof of virtue in the virgins of Christ and in the young men that practise holy chastity, and the assurance of immortality, in so great a band of his martyrs¹⁸⁵." "How many unmarried women, who were before ready to enter upon marriage, now remained virgins to Christ! How many young men, seeing the examples of others, embraced the monastic life¹⁸⁶!" "The Son of God, our Lord and Saviour Jesus Christ, having become man for our sakes, and having destroyed death, and delivered our race from the bondage of corruption, in addition to all his other benefits bestowed this also upon us, that we

should possess on earth, in the state of virginity, a picture of the holiness of angels. Accordingly, such as have attained this virtue, the Catholic Church has been accustomed to call the brides of Christ. And the heathen who see them express their admiration of them, as the temples of the Word. For indeed this holy and heavenly profession is nowhere established, but only among us Christians, and it is a very strong argument that with us is to be found the genuine and true religion¹⁸⁷." In this idea, that only among Christians was the institution of virginity, it will be seen that Athanasius is mistaken, and that his argument tells as much for heathen temples as Christian churches.

III. It is the usual doctrine of Christianity that the life of the Clergyman, whether good or evil, does not invalidate his Orders. This belief is a necessity, if a historic ministry, through which the divine grace is alone transferred, is held. Yet it was not so in early times, at least, extensively. The greatest leaders subordinate Orders to Morality, just as strongly as in latter times Orders and Morality are separated.

Cyril of Jerusalem makes the absolute dependence of the value of Sacraments on Morality the very key-note of his first address to his Catechumens. Speaking of baptism, he declares: "The honesty of purpose makes thee called: for if thy body be here, but not thy mind, it profiteth thee nothing. . . . For the water will receive, but the Spirit will not accept thee. . . . Say not, how are my sins blotted out? I tell thee, by willing, by believing¹⁸⁸." Gregory of Nyssa closes his Great Catechism with these trenchant words: "For we ought, in my opinion, to take into consideration the sequel of this matter; which many of those who come to the grace of baptism overlook, being led astray, and self-deceived, and indeed only seemingly, and not wholly regenerate. For that change in our life which takes place through regeneration will not be change, if we continue in the state in which we were. I do not see how it is possible to deem one who is still in the same condition, and in whom there has been no change in the distinguishing features of his nature that the saving birth is received. . . . If then, by being washed, . . . we . . . put away the evil of our souls . . . we thus become better men, and are changed to a better state. But if when the bath has been applied to the body, the soul has not cleansed itself from the stains of its passions and affections, but the life after initiation keeps on a level with the uninitiate life, then, though it may be a bold thing to say, yet I will say it and not shrink: in these cases the water is but water, for the gift of the Holy Ghost in no way appears in him who is thus baptismally born. . . . If these and the like vices after as before surround the life of the baptized, I cannot see in what respects he has been changed; for I observe him the same man he was before¹⁸⁹." This is using very strong language, which, however, will be assented to by thoughtful students. Yet, if in even one case the validity of one sacrament depends on the mental attitude of the receiver, how can we ever be sure that any sacrament will be of any benefit, as the subjective attitude is always an uncertain, and undefinable factor?

But it is not Sacraments alone which are shown to be doubtful; Orders themselves are second in importance to morality. Irenæus, whose authority is so strong for the historical succession yet speaks as follows: "Those, however, who are believed to be presbyters by many, but serve their own lusts, and do not place the fear of God supreme in their hearts, but conduct themselves with contempt towards others, and are puffed up with the pride of holding the chief seat, and work evil deeds in secret, saying, no man sees us, shall be convicted by the Word. . . . From all such persons therefore, it behoves us to keep aloof, but to adhere to those who as I have already observed, do hold the doctrine of the Apostles, and who together with the order of priesthood, display sound speech and blameless conduct for the confirmation and correction of others¹⁰⁰." Irenæus also¹⁰¹ shows how many of the Old Testament characters were saved without circumcision. Clement of Alexandria speaks as follows: "Those then also now, who have exercised themselves in the Lord's commandments and lived perfectly and gnostically according to the Gospel, may be enrolled in the chosen body of the Apostles. Such an one is in reality a presbyter of the Church and a true deacon of the will of God, if he do and teach what is the Lord's; not as being ordained by men, nor regarded righteous because a presbyter, but enrolled in the presbyterate because righteous. And although here upon earth he be not honored with the chief seat, he will sit down on the twenty-four thrones, judging the people, as John says in the Apocalypse¹⁰²." In the Decretum of Gratian, the authoritative standard of the Roman Church we find the following opinions: "Neither places nor orders bring us closer to our creator; but merited good deeds unite us to him, and evil ones separate us¹⁰³." The title of one of the letters of Augustine¹⁰⁴ reads: "Not orders, but the merited deeds of life commend us to God." John Chrysostom says¹⁰⁵ "There are many priests, and few priests; many in name, few in deed. See to yourselves then how ye sit on your seats; for the stall does not make the priest, but the priest the stall; the place does not sanctify the man, but the man the place; not every priest is holy; but every holy man is a priest . . . for in teaching rightly and in living badly thou dost instruct God how to condemn thee . . . therefore a better conversation is to be desired, not a more dignified rank." "The life, and not the dignity makes the bishop¹⁰⁶." "The life, and not the name of a bishop deserves reverence¹⁰⁷." "Paul reproveth Peter, which he would not dare to do unless he knew he was not unequal to him¹⁰⁸." Augustine says: "Although according to the names of dignities whose use has obtained in the church, the bishopric is greater than the presbytership, nevertheless in many things Augustine is less than Jerome." More than all this: "When someone departs from truth from the fear of God, from faith, from charity, has gone out beyond the limits of the Church even if he has not been ejected by the votes of the bishops; likewise, on the contrary, if any one has been excluded by a wrong judgment, that is, if he did nothing to merit expulsion, he is in no wise injured.

Thus it happens that he who is ejected is within, and he who is within is ejected¹⁹⁹." Thus, as the Apostolical Constitutions say, the man sanctifies the place, not the place the man²⁰⁰.

Thus, according to Gratian, Morality is the true touchstone, and is independent of Orders. Christianity therefore cannot consist in anything but good works. Clement of Alexandria knows of no sacrifice except that of prayer²⁰¹. Lactantius is peculiarly clear on the subject. "But to serve God is nothing else than to maintain and preserve justice by good works²⁰²." "Give me one who is grasping, covetous and tenacious; I will presently restore him to you liberal, and freely bestowing his money with full hands. Give me a man who is afraid of pain and death; he shall presently despise crosses, and fire, and the bull of Phalaris. Give me one who is lustful, an adulterer, a glutton; you shall presently see him sober, chaste and temperate. Give me one who is cruel and bloodthirsty; that fury shall presently be changed into true clemency. Give me a man who is unjust, foolish, an evil-doer; forthwith he shall be just, and wise, and innocent: . . . so great is the power of divine wisdom²⁰³." "But the worship of God consists of one thing, not to be wicked. . . . Therefore the chief ceremonial in the worship of God is praise from the mouth of a just man, directed towards God²⁰⁴."

8. *Why Christianity was Esoteric.*—Careful investigation of early Christianity reveals that most of the Christian sacraments and doctrines were kept secret, even long after the time when such a course would be necessary to elude persecution. There can be no better reason assigned for this than that the Christian mystery, of baptism, for instance, dealt with delicate topics which it would be unadvisable to speak of before the evil-minded. If our analysis of the content of baptism, the doctrine of sexual regeneration, was correct, then we have a doctrine which would require very careful handling, and would naturally suggest such secrecy in the teaching of its tenets. It would therefore explain satisfactorily this secrecy, which otherwise has always remained incomprehensible to students of history.

"Neither do we speak of the mysteries plainly in the presence of catechumens; but many a time we express ourselves in an occult manner, so that the faithful who have intelligence may apprehend the truths referred to, while those who have not that intelligence may receive no hurt²⁰⁵." "If a catechumen ask thee what the teachers have said, tell nothing to him that is without . . . so too, the sick ask for wine; but if it be given at a wrong time it causes delirium, and two evils arise; the sick man dies, and the physician is blamed . . . not that the things spoken are not worthy to be told, but because his ear is unworthy to receive²⁰⁶." Mysteries are not to be pried into²⁰⁷. They should not be divulged²⁰⁸. Any account of them should be negative, not positive²⁰⁹. They are not to be interpreted by human conceptions²¹⁰. They should be sought for praise, not curiosity²¹¹. Gregory of Nyssa reads into the New Testament the existence of mysteries; "Paul, when he initiates the people of Ephesus into

the mysteries²¹³." Gregory Nazianzen also believed in secrecy. He always speaks of baptism as an initiation into the mysteries²¹⁴. This language was used universally until after the time of Ambrose. There must have been some foundation for this secrecy, or it would not have been kept up even theoretically so long.

All the early sects distinctly assert the existence of an esoteric doctrine handed down from the Apostles. Had no prejudice blinded the Church, it would have been found that there was no great improbability *ipso facto* in such an occurrence. It was only natural that the teacher of a truth will tell more of the truth to those who are better able to receive it than to the sciolists. So Sir William Hamilton could only impart the highest developments of Quaternions to those who were the best mathematicians among his disciples.

The Ophites claimed to have received their doctrine from James the brother of Jesus, through Mariamne²¹⁴. The Esenes²¹⁵ had both an esoteric and exoteric doctrine, although of course not distinctively Christian. Basilides professed to have derived his doctrine from Matthias, and from Glaucias, the interpreter of Peter²¹⁶. Valentinus had received the key of his doctrine by secret tradition from Matthias, and from one Theodas, who was described as a disciple of Paul²¹⁷.

The New Testament makes like claims; and were the Church not opposed to such a doctrine, it would have long ago been recognized as existing in the New Testament. Jesus himself²¹⁸ "taught only in parables," and gave as reason for this habit that "it is given to you to know the mysteries of the kingdom of heaven, but to them it is not given." Paul said, "We speak wisdom among them that are perfect²¹⁹." Compare with this the frequent repetition of the word "mystery²²⁰," as in, "We speak the Wisdom of God in Mystery," "That ye should be ignorant of this Mystery²²¹," "According to the revelation of this Mystery²²²," "Stewards of the Mysteries of God²²³," "And understand all Mysteries²²⁴," "Howbeit, in the Spirit he speaketh Mysteries²²⁵," "Behold, I show you a Mystery²²⁶," "The Mystery which hath been hidden from ages²²⁷," "Holding the Mystery of Faith²²⁸" and so forth. When Paul had been caught up in the heavens he saw things "not lawful to tell²²⁹."

Clement of Alexandria acknowledges the existence of Mysteries, and declares the expediency of keeping the Faith a secret. He opposes the Gnostics, not because they claimed that their doctrines had been secretly handed down from the Apostles, but because he asserts that the faith of the Apostles was the same. He distinctly proposes to omit mention of some of the Mysteries of the Faith in his writings; he says of his own doctrine, "Preserving the tradition of the blessed Doctrine derived directly from the Holy Apostles, Peter, James, John, and Paul, the sons receiving it from their fathers.—and we profess not to explain secret things sufficiently,—far from it. . . . Some things I purposely omit . . . For there are some Mysteries before other Mysteries . . . for in my opinion it is fitting that the seeds of

truth be kept for the husbandmen of faith, and no others²⁰⁰." In the very important Chapter, *Stromata* v: 10, he quotes much Scripture in support of this his practice²⁰¹; esoteric doctrine exists²⁰², and is to be kept secret²⁰³.

The Christian Church, as late as Ambrose, at all events, spoke of baptism as of an "initiation" into the "Mysteries" of the Faith. That for years this had been an empty linguistic survival, is quite possible; but it points to a time when doctrines like those of Clement's were held. Hence that the sects were justified in appealing to a secret doctrine of some kind, seems probable; whether of course their particular doctrine was that of the Apostles can never be told, from the nature of secrecy. This question can only be approached by comparing their doctrine with that of the Apostles as recorded exoterically.

9. *Jesus the Virgin*.—There is one aspect of the life of Jesus which is most attractive; it is that he is as it were a pattern for the rest of humanity; that his life is the human pattern. For he came to reveal the perfect life; and in order to reveal it objectively, he must have led it himself. If it is true, however, that virginity was a paramount doctrine of Christianity, then it must appear that if Christ led a perfect life, and was the human pattern, he must have led a virgin life, and have been the Great and the First Virgin. It was in this respect that he was a priest after the order of Melchizedek, and that every virgin man and woman is a true priest. Yet the conception of priesthood is not necessarily restricted to virginity; in the broader and less technical sense there is no true sacrifice but prayer, and no true priest but he that prays. The conception of priesthood is so inseparably bound to that of virginity, that all heathen temples required virginity of their priests. Virginity has therefore not only Christian authority, but also that of earlier religions. This is very suggestive in view of the doctrine that virginity is an indispensable guide to spiritual attainments, whether the term religion be considered synonymous with Christianity or any other formal system of doctrine. Whoever practises it, irrespective of his opinions and religious associations, will make attainments, and finally know the truth.

1. Christ is the human pattern. Irenæus has a most beautiful passage on the subject. "Being a Master, therefore, he also possessed the age of a master, not despising or evading any condition of humanity, nor setting aside in himself that law which he had appointed for the human race, but sanctifying every age, by that period corresponding to it which belonged to himself. For he came to save all through means of himself, all, I say, who through him are born again to God, infants and children and boys, and youths and old men. He therefore passed through every age, becoming an infant for infants, thus sanctifying infants; a child for children, thus sanctifying those who are of this age, being at the same time made to them an example of piety, righteousness and submission; a youth for youths, becoming an example for youths, and thus sanctifying them for the Lord. So likewise he was an old man for old men, that he might be a

perfect master for all, not merely as respects the setting forth of the truth, but also as regards age, sanctifying at the same time the aged also, and becoming an example to them likewise²⁵⁴.”

Gregory of Nyssa says: “It was necessary that some means should be devised by which there might be in the baptismal process a kind of affinity and likeness between him who follows, and him who leads the way. . . . It is in fact impossible for persons to reach the same goal unless they travel by the same ways . . . the labyrinth of this our life cannot be threaded by the faculties of human nature unless a man pursues that same path as he did, who though once in it yet got beyond the difficulties which hemmed him in²⁵⁵.”

Hippolytos says: “And we believe the Logos to have passed through every period in this life, in order that he himself might serve as a law for every age, and that by being present amongst us, he might exhibit his own manhood as one aim for all men. And that by himself in person he might prove that God made nothing evil, and that man possesses the capacity of self-determination inasmuch as he is able to will and not to will, and is endued with power to do both²⁵⁶.” “That he (Christ) might establish the holy orders of intelligent existences in the heavens in immutability by the mystery of his incarnation, the doing of which is the recapitulation of all things in himself²⁵⁷.”

II. Christ is the First of Virgins. Clement of Alexandria²⁵⁸ says, “There is One who from the beginning was free from concupiscence,—the philanthropic Lord, who for us became Man. And whosoever endeavors to be assimilated to the impress given by him, strives, from exercise, to become free from concupiscence.” The Pseudo-Clementine Book, *De Virginitate*²⁵⁹ states: “The womb of a holy virgin carried our Lord Jesus Christ, the Son of God; and the body which our Lord wore, and in which he carried on the conflict in this world, He put on from a holy virgin. From this, therefore, understand the greatness and dignity of virginity. Dost thou wish to be a Christian? Imitate Christ in everything. John, the ambassador, he who came before our Lord, he than whom there was not a greater among those born of women, the holy messenger of our Lord, was a virgin; imitate therefore the ambassador of our Lord, and be his follower in everything. That John, again, who ‘reclined on the bosom of our Lord, and whom he greatly loved,’ he too was a celibate. For it was not without reason that our Lord loved him. Paul also, and Barnabas, and Timothy, with all the others ‘whose names are written in the book of life,’ these I say all cherished and loved virginity, and ran in the contest, and finished their course without blemish, as imitators of Christ, and as sons of the living God. Moreover also Elijah and Elishah, and many other holy men, we find to have lived a virgin and spotless life. If, therefore, thou desirest to be like these, imitate them with all thy power. For the Scripture has said, ‘The elders who are among you, honor; and seeing their manner of life, and conduct, imitate their faith.’ And again it saith, ‘Imitate me, my brethren, as I imitate Christ.’”

Tertullian says: "Since the last Adam, that is Christ, was entirely unwedded, as was even the first Adam before his Exile. . . . But presenting to your own weakness the gift of his example of his own flesh, the more perfect Adam, that is, Christ, more perfect on this account as well as on others, that he was more entirely pure, stands before you, if you are willing (to copy him) as a voluntary celibate in the flesh²⁴⁰."

So thought Methodius. "But from the time when chastity began to rule over men, the fraud was detected and overcome, Christ, the Chief of Virgins, overcoming it²⁴¹." "No patriarch taught virginity; it was reserved for Jesus to be saluted as the First and Chief of Virgins²⁴²." The venerable Cyril of Jerusalem says "For it became Christ, who is most pure, and a teacher of purity, . . . to have come forth from a pure bride chamber²⁴³." Gregory Nazianzen asserts that Christ was a virgin in order that "Virginity should receive a higher honor²⁴⁴." Gregory Nyssen declared that there was also some reason for the virginity of Mary. "This I think was the reason why our Master Jesus Christ himself, the Fountain of all innocence, did not come into the world by wedlock. It was to divulge by the manner of his incarnation this great secret; that purity is the only complete indication of the presence of God and of his coming, and that no one can in reality secure this for himself unless he has altogether estranged himself from the passions of the flesh. What happened in the stainless Mary when the fulness of the Godhead which was in Christ shone out through her, that happens in every soul that leads by rule the virgin life²⁴⁵." Being the pattern of virginity, Christ is the teacher and guide to the young who seek virginity. "It is to him that we must go, if we mean, according to the saying of Scripture, to retain virginity. . . . Therefore, since most embrace virginity while still young and unformed in understanding, this, before anything else, should be their employment, to search out a fitting guide²⁴⁶." Athanasius asks: "Which of mankind, again, after his death, or else, while living, taught concerning virginity, and that this virtue was not impossible among men? But Christ our Saviour and King of all had such power in his teaching concerning it that even children not yet arrived at the lawful age vow that virginity is beyond the law²⁴⁷."

III. The virgin man or woman is the true priest, as Jesus was a priest after the order of Melchizedek. Origen teaches this clearly²⁴⁸. Clement of Al. speaks of the priesthood of every Christian, "Only those who live purely being true priests of God²⁴⁹." Methodius adds, "The golden altar within the Holy of Holies, before the presence of the testimony, on which it is forbidden to offer sacrifice and oblation, has reference to those in a state of virginity²⁵⁰." Gregory Nyssen, speaking of virginity, says: "How can you be a priest unto God, anointed though you are for this very office, to offer a gift to God; a gift in no way another's, no counterfeited gift from sources outside yourself, but a gift that is really your own, namely, the Inner Man, who must be perfect and blameless, as it is required of a lamb without

spot or blemish²⁶¹?" Victorinus says, in commenting on Rev. xx: 6, "He who shall have kept the undertaking of virginity completely, . . . this is the true priest of Christ . . . so the number of perfect saints being completed, in whom there is the glory of virginity in body and mind. . . ." The Apostolic Constitutions say, "Let the virgins be honored as representing the altar of incense, and the incense itself²⁶²." Methodius says: "The most glorious gift which men can offer to God is the life of virginity²⁶³." Tertullian adds: "One preaching Christ, one proclaiming a perfect Priest²⁶⁴."

IV. In the broader sense prayer is the only sacrifice, and the man who prays, the only true priest. Clement of Al. says, "For the sacrifice of the Church is the Word breathing an incense from holy souls, the sacrifice and the whole mind being at the same time unveiled to God. The righteous soul is the truly sacred altar, and that incense arising from it the truly holy prayer²⁶⁵." Lactantius holds this very clearly. "This is the true worship in which the mind of the worshipper presents itself as an undefiled offering to God." "Therefore upon the altar of God which is truly very great, and which is placed in the heart of man, and cannot be defiled with blood, there is placed righteousness, patience, faith, abstinence, and chastity." "His offering is innocency of soul, his sacrifice a praise and a hymn. . . . But the worship of God consists of one thing, not to be wicked . . . therefore the chief ceremonial in the worship of God is praise from the mouth of a just man directed towards God²⁶⁶." "But the Divine Anger remains forever against them who ever sin. Therefore God is appeased not by incense or a victim, not by costly offerings, which things are all corruptible, but by reformation of the morals, and he who ceases to sin renders the anger of God mortal." "But justice and kindness are as immortal as the mind and soul, which by good works attain to the likeness of God. Let God be consecrated by us, not in temples, but in our hearts. . . . Let us cleanse the temple, which is defiled, not by smoke or dust, but by evil thought; which is lighted not by blazing tapers, but by the brightness and light of wisdom²⁶⁷." Athanasius agrees with this. "For what else is the feast but the service of the soul? And what is the service" (the Eucharist) "but prolonged prayer to God, and unceasing thanksgiving²⁶⁸?"

V. The concepts of priesthood and virginity are so united that virginity was required of all priests in heathen temples. Virginity is therefore not so much a proof of Christianity as Athanasius thinks, as a proof that all temples of whatsoever kind are elevating and leading to higher life.

There is proof, from Christian sources, which are not likely to be too favorable to heathen morality, that continence of the sexual function was demanded of the priests during their attendance in the temples, and formed part of the various mysteries of pagan times.

Hippolytos says that the consecration of virgins to Vesta is too well known to demand comment. For the Eleusinian mysteries there was no need of being emasculated, like those of Attys,

but by being made a eunuch by means of hemlock, and despising carnal generation. "And unto this gate no unclean person shall enter, nor one that is natural or carnal; but it is reserved for the spiritual only. And those who come hither ought to cast off their garments, and become all of them bridegrooms, emasculated through the virginal spirit. For this is the virgin who carries in her womb, and conceives, and brings forth a son, not animal, not corporeal, but blessed forevermore²⁰⁰." Clement of Al. quotes Pindar as saying of the Eleusinian mysteries²⁰⁰, "Happy he who, after having seen the common rites below ground, will have known the purpose of life, and the empire of Zeus." The inscription over the door of the temple of Epidaurus ran as follows: "Pure must he be who goes within the incense-perfumed fane²⁰¹."

Concerning the mysteries of Cybele, the great Mother, we learn that "with the utmost severity and vigilance they enjoin to abstain, as if they were emasculated, from intercourse with a woman²⁰²."

Anent the general pagan temple-worship, we may gather the same facts from Origen²⁰³, probably also referring to the Eleusinian mysteries: "The Athenian Hierophant, distrusting his power of self-control for the period of his regular religious duties, uses hemlock, and passes for pure. But you may see among the Christians men who need no hemlock. The Faith drives evil from their minds, and ever fits them to perform the service of prayer. Belonging to some of the Gods now in vogue there are certainly virgins here and there, watched or not I care not now to inquire, who seem not to break down in the course of chastity which the honor of their God requires. But amongst Christians, for no repute amongst men, for no stipend, for no mere show, they practise an absolute virginity; and as they liked to 'retain God in their knowledge,' so God has kept them in that liking mind, and in the performance of fitting works, filling them with righteousness and goodness. I say this without any depreciation of what is beautiful in Greek thought,—of what is wholesome in their teachings. I wish only to show that all they have said, and things more noble and divine, have been said by those men of God, the prophets and apostles."

Of Egyptian temples we learn that "The Egyptians prohibited intercourse with women in the temples, and enacted that no one should enter the temples without bathing²⁰⁴." Plutarch confirms the above statement of Clement of Al. in respect to the morality of Egyptian temples²⁰⁵. Clement tells us that for the same reason that the Christians turn towards the East to pray, that heathen temples were turned towards the East, "Whence also the most ancient temples were made facing the West, that the people might be taught to turn to the East while facing the images²⁰⁶."

Tertullian declares, "At Rome, for instance, they who have to do with the type of that inextinguishable fire keeping watch over the omens of their own future penalty, in company with the old dragon himself, are appointed on the ground of virginity. To

the Achæon Juno, at the town of Ægium, a virgin is allotted; and the priestesses who rave at Delphi know not marriage. Moreover we know that widows minister to the African Ceres²⁶⁷." "Priesthood is a function of widowhood and of celibacies among the nations²⁶⁸." These references name a number of heathen worships in which virginity or widowhood were a prerequisite to priesthood.

VI. There seems to be no lack of Patristic evidence that chastity was considered the constituting quality of the angels. Coulom, in his book on Chastity, adduces the following texts. Ambrose of Milan²⁶⁹ says, speaking of the text which compares them to chaste angels, "Let no man be astonished if they be compared to angels who are married to the Lord of angels. . . . Chastity made the very angels what they are; inasmuch as that spirit which preserved chastity became or is an angel, whereas he who lost it, became or is a Devil." Basil, the Cappadocian, believed²⁷⁰, that "Those who preserve chastity are by that fact constituted angels, and not indeed of the lowest order, but of the most famous and noble rank." Cyprian²⁷¹ says: "Virginity is the sister of angels, the victory of lusts, the queen of virtues, the possession of all good things. Bernard²⁷² says, "What is more honorable than chastity, which makes the man conceived of unclean sperma, clean; which makes a friend of an enemy, and last, which makes a man an angel?" Such were also the opinions of Gregory, Nazianzen, Chrysostom, Jerome. For instance, Chrysostom²⁷³ says, "For if the angels neither marry nor are given in marriage, and are not multiplied by the agency of flesh and blood, it is evident that they do not commingle on earth; are not obnoxious on account of envy and lust; are not in need of food or drink; are not liable to be tempted and deceived by sweet sound, or soft songs, or remarkable beauty; they are not, in fact, to be caught by any such traps." Peter Chrysologos²⁷⁴, speaks in the same strain. It is a more notable thing to acquire, than to possess angelic glory; for to be an angel is the part of good fortune, but to become a virgin is the result of virtue. It is not an earthly, but a heavenly life to live in the flesh beyond the flesh."

So Bernard, as above. "The virgin man and the angel do differ; but only in point of good fortune, not in point of virtue. For, although the latter's chastity is happier, that is, acquired with less struggle, yet it is plain that the chastity of the former is more courageous. Nay, Bernard goes as far²⁷⁵ as to speak of the human virgin being "the bride of God." God, being chaste, brings forth²⁷⁶. Besides, there is²⁷⁷, a fraternity of spiritual preaching. Gregory²⁷⁸ says, "He who is the brother and sister of Christ by believing on him, becomes his mother by preaching the gospel concerning him. He who infuses the Divine light into the heart of the listener brings forth God, so to speak. By preaching, the man becomes the mother of God inasmuch as the love of the Lord is generated in the mind of his neighbor by the means of his voice." Augustine says, "The hardest of all the battles of the Christians are the struggles of

Chastity; for here the fighting goes on continually, and the victories are but few and far between." Cyprian (?)²¹⁹, says that to "fight an enemy is only to conquer a man; to triumph over lust is to triumph over self."

10. *Deification and Immortality*.—After having discussed the facts of virginity, it is necessary to show the results of that practice, and also, if possible, to explain the processes that lead to it, and its underlying philosophy.

Irenæus supposes that the Image of God was supposed to be corporeal resemblance to God²²⁰. Also immortality²²¹. The Likeness is knowledge and free-will²²². Tertullian makes the Image the body²²³, and free will²²⁴. The Image was man's capacity for good, and the Likeness, the good habit attained by individual effort. So Clement of Al.²²⁵, and Origen²²⁶. The Gregories of Nazianzus and of Nyssa, also Eusebius, placed the Likeness in immortality, as it was lost by the Fall. The two Gregories, Cyril of Jerusalem, and Macarius, placed it also in free will. Athanasius made man's Image of God be the fact that he was made according to the Logos. Chrysostom, in man's dominion over the beasts of the earth. Those who placed the Image in corporeal resemblance to God, in dominion over creation and immortality alone, could say the Image was lost in the Fall. Those who made it understanding and free-will could not say so, since in their opinion both remained after the Fall. Augustine on the contrary considered these lost in the Fall.

Whatever the "Image" amounted to, it meant a resemblance in nature between God and man; between the Universe and man; between the makrokosm and the mikrokosm. Consequently, there is a deep-lying unity between the two; and if we "know ourselves," we will thereby know God. This is the meaning of that famous Socratic maxim. It is not enough merely to affirm such a state of affairs; it is necessary to justify it by some sort of a philosophy. The Christian psychology must therefore be carefully scrutinized, in order to explain how this union can take place. When this philosophy has been made clear, it will be time to state the end of the whole process of virginity: namely, the end of becoming not only like God, that is, in his image, but becoming God himself, that is, in his likeness. But God is immortal; and if by virginity we become God, then by virginity we become immortal. This then is the end of life.

I. Man is in the Image of God, and may, if he please, attain God's Likeness. Tatian holds that "Man alone is the image and likeness of God; and I mean by man, not one who performs actions similar to those of animals, but one who has advanced far beyond mere humanity, . . . to God himself²²⁷." Clement of Alexandria speaks of "us who are god-loving and god-like images of the Word²²⁸." "For he said, Multiply; which we must understand: Man was made God's image, inasmuch as man cooperated to the generation of man²²⁹." "He is the Gnostic who is after the image and likeness of God²³⁰." "As much as the image is inferior to the living face, so much is the world inferior to the living æon. . . ." We should love even evil men as the

images and works of God²⁹¹. "He is the true only-begotten, the express image of the glory of the Universal King and Almighty Father, who impresses on the Gnostic the seal of the perfect contemplation according to his own image; so that there is now a third divine image, made as far as possible like the second cause, the essential life through which we live the true life²⁹²." Methodius says: "For in old times man was not yet perfect, and for this reason was unable to reach perfection, which is virginity. For, being made in the image of God, he needed to receive that which was according to His likeness²⁹³." "He preserved the flesh which he had taken upon him incorrupt in virginity. So that we also if we would come to the likeness of God and Christ, should endeavor to honor virginity." Methodius proceeds to point out that in Rev. xiv: 1-5 we read that of virgins there were in heaven only 144,000, whereas of non-virgins there were a great multitude beyond number²⁹⁴. "But at present man must coöperate in the forming of the image of God, while the world exists and is still being formed; for it is said, Increase and Multiply²⁹⁵."

II. Man is as it were a mikrokosm, vitally related to the makrokosm outside of him. "The Word of God, despising the lyre and harp, which are but lifeless instruments, and having tuned by the Holy Spirit the universe, and especially man—who, composed of body and soul, is a universe in miniature,—makes melody to God on this instrument of many tones; and to this instrument, I mean man, he sings accordant: "For thou art my harp, and pipe, and temple,"—a harp for harmony, a pipe by reason of the Spirit, a temple by reason of the Word—so that the first may sound, the second may breathe, the third contain the Lord. . . . A beautiful breathing instrument of music the Lord made man, after his own image²⁹⁶." Origen believed that "As our body is provided with many members, and is held together with one soul, so I am of opinion that the whole world also ought to be regarded as some huge and immense animal, which is kept together by the power and reason of God, as by one soul²⁹⁷.²⁹⁸" According to Hippolytos²⁹⁹ the opinion of Monoimos was that "My God is my mind, my understanding, my soul, my body. If you accurately investigate these points, you will discover God himself, unity and plurality, in thyself, according to that little, and that he finds that outlet (for Deity) to be from thyself."

Gregory Nazianzen held that man is, after God, a "second world." "He placed him great in littleness on earth (a makrokosm). . . . A living creature trained here and then moved elsewhere; and to complete the mystery, deified by its inclination to God³⁰⁰." Gregory of Nyssa says: "Man is a little world in himself, and contains all the elements which go to complete the Universe³⁰¹." "For this rational animal man, is blended of every kind of soul: I Thess. v: 23; using the word 'body' for the nutritive part, and denoting the sensitive by the word 'soul,' and the intellectual by the word 'spirit'³⁰²."

III. If man is a mirokosm, vitally related to a makrokosm, all he needs to do in order to know the latter, is to "know himself."

Hippolytos, as quoted elsewhere, reports that Monoimos held the following doctrine: "My God is my mind, my understanding, my soul, my body. If thou accurately investigateth these points, thou wilt discover God himself, unity and plurality, in thyself, according to that little, and that he finds the outlet (for Deity) to be from thyself³⁰³." "For thou hast become God; for whatever sufferings thou didst undergo, while being a man, these he gave to thee because thou wast of moral mould, but whatever it is consistent with God to impart, these God has promised to bestow on thee, because thou hast been deified, and begotten unto immortality. This constitutes the import of that proverb, Know Thyself; that is, discover God within thyself, for he has formed thee after his own image. For with the knowledge of self is conjoined the being an object of God's knowledge, for thou art called by the Deity himself. . . . For the Deity does not by condescension diminish aught of his divine perfection; having made thee even God unto his glory³⁰⁴, ³⁰⁵." Gregory Thaumaturgus reports³⁰⁶ that Origen taught "the highest argument of wisdom, the precept, Know Thyself . . . in this there is one virtue common to God and to man; while the soul is exercised in beholding itself as in a mirror, and reflects the divine mind in itself, if it is worthy of such a relation, and traces out a certain inexpressible method for the attaining of a kind of apotheosis."

The following are the opinions of Clement of Alexandria on the subject, in the *Pædagogus*³⁰⁷, "It is then, as appears, the greatest of all lessons to know oneself. For if one know himself, he will know God; and knowing God, he will be made like God, not by wearing gold or long robes, but by well-doing and requiring as few things as possible. The intellect, which is called the reasoning faculty, is the inner man, which is the ruler of this man that is seen. And that one, in another respect, God guides." "And that man with whom the Word dwells does not alter himself, does not get himself up: he has the form which is of the Word; he is made like to God; he is beautiful; he does not ornament himself: his is beauty, the true beauty, for it is God; and that man becomes God, since God so wills. Heraclitus then, rightly said, 'Men are Gods, and Gods are Men.'"

The *Stromata* tell us that³⁰⁸, "The expression, 'Know Thyself,' some suppose to be Chilon's. But Chameleon, in his book 'About the Gods,' ascribes it to Thales; Aristotle to the Pythian. It may be an injunction to the pursuit of knowledge. For it is not possible to know the parts without the essence of the whole; and one must study the genesis of the Universe, that thereby we may be able to learn the nature of man³⁰⁹." "'For now we see as through a glass,' knowing ourselves in it by reflection, and simultaneously contemplating, as we can, the efficient cause from that which in us is divine. For it is said: "Having seen thy brother, thou hast seen thy God³¹⁰." "And the saying, 'Know Thyself,' has been taken rather more mystically from this, 'Thou hast seen thy brother, thou hast seen thy God.'" Also³¹¹, "It is the will of God that we should attain the knowledge of God, which is the communication of immortality. He therefore,

who in accordance with the word of repentance, knows his life to be sinful will lose it—losing it from sin, from which it is wrenched; but losing it will find it, according to the obedience which lives again to faith, but dies to sin. This then, is what it is to 'find one's life,' 'to know oneself.'" "Pure then, as respects corporeal lusts, and pure in respect of holy thoughts, he means those are who attain to the knowledge of God, when the chief faculty of the soul has nothing spurious to stand in the way of its power. When therefore he who partakes gnostically of this holy quality devotes himself to contemplation, communing in purity with the divine, he enters more nearly into the state of identity impassible, so as no longer to have science and possess knowledge but to be science and knowledge." Again¹¹², "Accordingly, that Pythagorean saying was mystically uttered respecting us, 'that man ought to become one,' for the high-priest himself is one, God being one in the immutable state of the perpetual flow of good things . . . so those who, according to the gnostic life, draw God towards them, imperceptibly bring themselves to God: for he who reverences God reverences himself. In the contemplative life, then, one in worshipping God attends to oneself and through his own spotless purification beholds the holy God holily; for self-control, being present, surveying and contemplating itself uninterruptedly is as far as possible assimilated to God." "In this wise it is possible for the Gnostic already to have become God." Again¹¹³, "Similarly also the maxim: 'Know Thyself' shows many things; both that thou art mortal, and that thou wast born a human being; and also that, in comparison with the other excellences of life, thou art of no account, because thou sayest that thou art rich or renowned; . . . and it says, know for what thou wast born, and whose image thou art; and what is thy essence, and creation, and what thy relation to God and the like. So¹¹⁴, "The Delphic maxims . . . 'Know Thyself.'" So¹¹⁵, "So also we have received mind, that we may know what to do. And the maxim 'Know Thyself' means here to know for what we were born. And we are born to obey the commandments, if we choose to be willing to be saved." Again¹¹⁶, "The undazzled and keen vision of the contemplative Soul which the Saviour confers upon the initiated at the mysteries,—'Know Thyself.'"

IV. It is now necessary to study the few hints of psychology which Christian writers give us, to explain the nature of the mikrokosm. Athenagoras says, "The Spirit from God, who moved the mouths of the prophets like musical instruments." "Prophets, who lifted in ecstasy above the natural operations of their minds by the impulses of the divine Spirit, uttered the things with which they were inspired, the Spirit making use of them as a flute-player breathes into a flute¹¹⁷." (Address 7, 9 of Athenagoras). Theophilus sets forth: "For God is seen by those who are enabled to see him when they have the eyes of their soul opened: for all have eyes; but in some they are over-spread, and do not see the light of the sun. Yet it does not follow because the blind do not see, that the light of the sun does

not shine, but let the blind blame themselves and their own eyes. So also thou, O man, hast the eyes of thy soul overspread by thy sins and evil deeds. As a burnished mirror so ought man to have his soul pure. When there is rust on the mirror it is not possible that a man's face be seen in the mirror: so also when there is sin in a man, such a man cannot behold God³¹⁸." Clement of Alexandria says, "What the eye is to the body, that is intuitional cognition to the soul³¹⁹." "Wherefore the mysteries are for the most part celebrated by night, indicating the withdrawal of the soul from the body, which takes place by night³²⁰." The soul is "in" the body, and death is only their separation³²¹. "For souls, themselves by themselves, are equal. Souls are neither male nor female, when they no longer marry nor are given in marriage³²²." Origen says: "There is a diviner sense than the senses of the body. . . . 'Thou shalt find a divine sense,' Prov. ii: 5³²³." In whatever part of the world he (the Christian) is, he prays; but he rises above the universe, "shutting the eyes of sense, and raising upwards the eyes of the soul³²⁴." Hippolytos says: "There exists that which is blessed and incorruptible in a latent condition in every one³²⁵." Arnobius doubts "whether we are ever awake, or whether that state which is called waking is part of an unbroken slumber³²⁶?"

Athanasius says: "As if a man, when the sun is shining . . . were to shut his eyes . . . for imagining that he sees he does not see at all . . . so too, the soul of man, shutting fast her eyes, by which she is able to see God, has imagined evil for herself³²⁷." The soul "ceased to think that anything existed beyond what is seen . . . so turning away, and forgetting that she was in the image of the good God, she no longer, by the power which is in her, sees God the Word after whose likeness she is made; but having departed from herself, imagines and feigns what is not. For, hiding by the complications of bodily lusts the mirror which as it were is in her, by which alone she had the power of seeing the Image of the Father, she no longer sees what a soul ought to behold, and only sees the things which come under her senses³²⁸." "The way of truth will aim at reaching the real and true God. But for its knowledge and accurate comprehension, there is need of none others save ourselves. Neither, as God himself is above all, is the road to him afar off or outside ourselves, but it is in us, and it is possible to find it from ourselves. . . . Deut. xxx: 14; Luke xvii: 12. And let not the Greeks who worship idols, make excuses, nor let any one else simply deceive himself, professing to have no such road, and therefore finding a pretext for his ungodliness. . . . What road is this? I say it is the soul of each one of us, and the intelligence which resides there. For by it alone can God be contemplated and received³²⁹." "Often when the body is quiet, and at rest and asleep, man moves inwardly, and beholds what is outside himself, travelling to other countries, walking about, meeting his acquaintances and by these means divining and forecasting the actions of the day³³⁰." "Often when the body lies in bed, not moving, but in deathlike sleep, the soul keeps awake by virtue

of its own power, and transcends the natural power of the body, and as though travelling away from the body while remaining in it, imagines and beholds things above the earth, and often even holds converse with the saints and angels who are above earthly and bodily existence, and approaches them in the confidence of the purity of its intelligence. . . . This then is why the soul has the capacity for beholding God, and is its own way thereto; receiving not from without but from herself the knowledge and apprehension of the Word of God³³¹."

Gregory Nyssen says: "A man in building a house for himself may omit to make in it any way of entrance for the light; he will necessarily be in darkness though he cuts himself off from the light voluntarily. . . . The earthly envelopment once removed, the soul's beauty will again appear³³²." "Perhaps these examples have led us gradually on to the discovery that we can be changed into something better than ourselves; and it has been proved as well that this union of the soul with the incorruptible deity can be accomplished in no other way but by herself attaining by her virgin state to the utmost purity possible, . . . a state which, being like God, will enable her to grasp that to which it is like while she places herself like a mirror beneath the purity of God, and moulds her own beauty at the touch and the sight of the Archetype of all beauty . . . the real virginity, the real zeal for chastity, ends in no other goal than this, the power of thereby seeing God³³³." "There is also a particular teaching of the Apostle which harmonizes with this; namely, that each man of us is a double man; one the outwardly visible, whose natural fate it is to decay; the other perceptible only in the secret of the heart, yet capable of renovation. If this teaching is true, and it must be true since wisdom is speaking here, then there is no absurdity in supposing a double marriage also which answers in every detail to either man; and maybe if one was to assert boldly that the body's virginity was the coöperator and the agent of the inward marriage, this assertion would not be much beside the probable fact³³⁴."

V. The end of man's struggle is to attain the likeness of God, which is to be God, to become deified. Irenæus is not afraid to use twice the expression "to become God³³⁵." Clement of Alexandria says that man becomes God³³⁶. "Having seen thy brother, thou hast seen thy God³³⁷." "In this wise it is possible for the Gnostic already to have become God³³⁸." "By thus receiving the Lord's power, the soul studies to be God³³⁹." "So he who listens to the Lord, and follows the prophecy given by him" (virginity, among other things) "will be formed perfectly into the likeness of the teacher—made a God going about in the flesh³⁴⁰." "For truly holy are those letters which sanctify and deify³⁴¹." "To entrust oneself to the God of all, and yield oneself up to the doctrine which raises us up above all created things, and brings us . . . to God who is over all³⁴²." "May you also be a partaker, and be ever increasing in your inheritance, that you may say not only We are become partakers of Christ, but also partakers of God³⁴³." Hippolytos says: "The perfect

man cannot be saved unless entering through this gate (Christ) he be regenerated. . . . This very man as a consequence of the change becomes a God . . . when having risen from the dead, he will enter into heaven through a gate of this kind³⁴⁴." "For thou hast become God³⁴⁵." The rest of this quotation has been given elsewhere, and is deserving of study. Gregory Thaumaturgus says that Origen taught that the soul of the perfect man undergoes a "sort of apotheosis³⁴⁶." "By the pure mind make thyself like to God³⁴⁷." Methodius says: "These are they whom God makes gods in the Beatitudes³⁴⁸." Arnobius adds: "You rest the salvation of your souls on yourselves, and are assured that by your own exertions alone you become Gods³⁴⁹."

The orthodox Athanasius says: "For he has become man, that he might deify us in himself³⁵⁰." "And we are deified not by partaking of the body of some man, but by receiving the body of the Word himself³⁵¹." "For he was made man that we might be made God³⁵²."

Gregory Nazianzen speaks of Solitude as the "coadjutress and mother of the divine ascent, and as deifying man³⁵³." Gregory Nyssen holds like opinions. "What greater praise of virginity can there be than thus to be shown in a manner deifying those who share in her pure mysteries³⁵⁴." "It is the channel which draws down the Deity to share man's estate³⁵⁵." "Virginity is the practical method in the science of the divine life, furnishing men with the power of assimilating themselves with spiritual natures³⁵⁶." Speaking of the "true, intellectual, ineffable light" . . . he says: "and he who by a gift of divine inspiration can see it retains his ecstasy unexpressed in the depths of his consciousness³⁵⁷." The end of man's struggle is that he has "deified" "his flesh³⁵⁸."

Cyril of Alexandria says: "If to be able to deify is a greater thing than a creature can do, and if the Spirit does deify, how can he be created, or anything but God, seeing that he deifies."

VI. The final result of the practice of virginity is to confer immortality.

Pseudo-Cyprian says: "What else is virginity than the glorious preparation for the future life³⁵⁹?" Hippolytos says: "because thou hast been deified and begotten unto immortality³⁶⁰." Methodius says: "To speak plainly, and in accordance with the Holy Scriptures, this best and noblest manner of life alone is the udder of immortality, and also its flower and first fruits³⁶¹." "And then again they should go on to continence, and from continence to virginity . . . into immortality³⁶²."

Athanasius declares, "For let him that will, go up and behold the proof of virtue in the virgins of Christ and in the young men that practice holy chastity, and the assurance of immortality in so great a band of his martyrs³⁶³."

Referring to Luke xx: 35, 36, Gregory Nyssen says, "Now the resurrection promises us nothing else than the restoration of the fallen to their ancient state; for the grace we look for is a certain return to the first life, bringing back again to Paradise him who was cast out from it. If then the life of those restored is closely

related to that of the angels, it is clear that the life before the transgression was a kind of angelic life³⁶⁴." The context assures us that Gregory is speaking of virginity, but it is doubtful whether this resurrection mentioned is to take place before or after death. It is more probably connected with immortality. "We should search for a manner of life which does not bring death in its train. Now the life of virginity is such a life . . . death finds his power checked and shattered here. . . . In such a body the long unbroken career of decay and death which has intervened between the first man and the lives of virginity which have been led is interrupted³⁶⁵."

Tertullian says: "To us continence has been pointed out by the Lord of salvation as an instrument for attaining eternity, and as a testimony of our faith³⁶⁶." How many men, therefore, and how many women, in Ecclesiastical orders, owe their position to continence, who have preferred to be wedded to God; who have restored the honor of their flesh, and who have already dedicated themselves as sons of that future age by slaying in themselves the concupiscence of lust, and that whole propensity which could not be admitted within Paradise³⁶⁷."

Pseudo-Clement opines, "To all those who love and cherish their life which is in Christ through God the Father, and obey the truth of God in hope of eternal life . . . to the blessed brother virgins, who devote themselves to preserve virginity 'for the sake of the kingdom of heaven³⁶⁸.'"

II. *Conclusion.*—After this tedious review of the opinions of the Ante-Nicene and Cappadocian Fathers, we may inquire what has been its result.

In the course of our considerations we have seen that the main interest of the Anti-Nicene Soteriology centred in the individual salvation of every man from the abuse of his sexual organs. This was not necessarily a secret tradition; which, when it had died out, left only certain formulated dogmas which when used as premises for logical deduction could lead the most acute minds to the most horrible monstrosities of belief.

We saw that to the mind of Augustine the damnation of unbaptized infants was a mere logical deduction from the practice of *pædobaptism*. Likewise the belief that Christ died only to save those who had been elected to eternal life. *Pædobaptism* was indispensable for these gruesome deductions. We must examine *pædobaptism*. Was it an ancient custom? History has shown us that it was a late growth, which grew more in favor as the original spiritual power of baptism in the actual change of life of the neophyte was forgotten. If baptism was administered for the forgiveness of sins, and if children were baptized, then children must be sinful; and as they have committed as yet no actual sin, their sin can only be original. It was not the deduction that was wrong; it was the premiss of *pædobaptism*.

As soon as we omit *pædobaptism*, and realize that infants are neither guilty nor meritorious, then we see that baptism was administered to give the neophyte the gifts of the Spirit by which his actual sins were left behind, and he was enabled to reform

his habits and become moral. Morality was then the end of baptism.

So far had Augustine gone from the truth that morality had become to him a secondary concern. The moral heathen would be damned, the immoral baptized Christian would be saved. Originally however religion was preached only to increase morality, not to give doctrines and forms which have no connection whatsoever with it. This utter disregard for morality is sufficient to condemn the Augustinian system. Very suggestive of this fact is the early sinful life of Augustine, and the blameless walk and conversation of Pelagius, who was so saintly that even his enemies admired him.

Now Morality is founded on self-control of the sexual function. Therefore sin, that from which the neophyte was helped to be free was lust, or in the more elegant Latin form "concupiscence." Therefore the opposite of this, virginity, is the salvation of man. Jesus, the first of virgins, saved man by being an example and teacher of virginity. Thus he was the salvation of the race; thus by following him, and by faith in his doctrine all men were saved. The fall of man was a fall into lust, and this fall was individual in each, so that salvation was also individual in each. This morality was so important that it overshadowed the technical authority of orders, so that not only was the morality of Christians a continual argument for Christianity, but the clergyman who was immoral was considered none, while the moral layman was considered as good as and in fact a full clergyman.

As soon as the marrow of this doctrine was no more practised by Christians, when the great number of converts made personal attainment to be out of the question; the whole of it became a theory; the spiritual gifts were lost, and baptism was an "illumination" only in name. If baptism was then only a form, with its former spiritual gifts lost, why then should not children be baptized as easily and with as good results as adults? The way to pædobaptism had been paved by the custom of devoting children, even before twelve years of age to the life of virginity, which must of course in many cases have been neglected when the children grew up and chose for themselves. Thus virginity was in many cases only a nominal profession; no obstacle impeded its still earlier adoption, and insensibly baptism was administered earlier and earlier until the tradition knew not to the contrary of the initiation of infants in arms. Then followed the receiving of the meaningless dogmas in a theoretic sense; and finally arose the Augustinian logical deductions from them.

In the same way, free will, that could only exist with adult baptism, became predestination; for how could a child exert its free will, and by its free will be saved? If it was saved at all in early baptism, it could only be by some mysterious sort of predestination and election, which had no connection whatsoever with its future sins, charitably hidden by the mantle of the future.

The proof of this artificiality of the Augustinian dogma is that Augustine in his Ethics holds a free will, but in his theology, is forced to deny it by irresistible grace. Such a vital inconsis-

ency could never have arisen had he ever thought his system out without the prejudice of some dogmas held before.

To return to the original subject. Virginity is the main subject of Christian teaching and practice of the Early Church. When it was no more practised, its teachings crystallized into the otherwise irrational and monstrous dogmas characteristic of Augustine, Luther, and Calvin. The first indications of virginity are visible in the New Testament, especially in the Epistles, both of Paul, Peter, John and Jude. The Gospels witness to it faintly, yet unmistakably. In any case, they never contain anything contrary to it, the account of the life of Jesus, a pure bachelor, inferring that it was his practice, if not his exoteric teaching. Of his esoteric doctrines it is impossible to say anything definite at this late date.

Purity of heart and life are the prerequisites of life, physical, mental, and spiritual. If the selfish man would only listen to the evidence for this declaration, or would only test it by practice, he would soon find that the wages of pleasure are death, but that the pure in heart shall have everlasting life. Vice will no more be avoided because displeasing to God only; it will be shunned because unprofitable, short-sighted, and unbusinesslike. Then will dawn the day of eternal life and peace, when continence and purity will have driven away from the face of the earth all crime, poverty, and distress, and to the weary sight of humanity will dawn the divine light of spiritual attainment by peace and love.

CHAPTER VII.

REGENERATION IN PHILOSOPHY.

Any new theory or practice is likely to meet much opposition and will be forced to answer objections of all kinds. These latter difficulties are advanced not so much on account of the inherent doubtfulness or danger of the new practice, as against its novelty. Custom sanctions the strangest rites and ceremonies, whereas novelty always smacks of heresy. Yet the truth is great, and will prevail, even if its path be at the first obstructed by numberless objections.

1. *Selfishness.*—A common objection brought against the practice of Regeneration is that it is selfish. To encompass it men must labor for their own welfare day by day for years. To succeed, it is often necessary to break up all ties of love and friendship; friends will be turned into enemies, as the doctrine of self-gratification is the common belief of humanity, and the ties of love must be broken, for the flesh is not in many cases strong enough to overcome until all external dangers and influences are cut away. Until success is assured, the whole of the possibilities of the being must be turned into that one direction alone. Besides, it may cause the withdrawal of pleasure given to wife or husband, for the sake of one's own health and moral welfare. Regeneration is thus a sharp knife cutting asunder between soul and soul, and between body and body.

It is not more selfish to struggle daily for one's own welfare day by day for years in this matter, than it is to labor day by day for years in order to earn sufficient bread to feed oneself. Before man's right and duty to work for others, comes the divine duty of self-preservation: and Regeneration is much more necessary and effective an agent of self-preservation than eating and sleeping. Besides, when a man eats or sleeps, he eats bread some other man might eat, or sleeps under some shelter that might protect somebody else. In the struggle of Regeneration, however, that for the continence of which the struggle obtains is necessarily one's own, and useless to all others. It is of such a nature as to preclude every gentle bond until victory is achieved.

Man's first duty is to mould himself so as to see God, which cannot be done fully except by Regeneration. No man or woman has a right to imperil his or her eternal salvation simply to give the feeling of pleasure to wife or husband. The ways of pleasure are death; the law is inexorable, whatever be the motive leading to it; even if a man or woman choose it out of a mistaken notion of unselfishness. Of course, as long as

man or woman does not know the consequence of pleasure, he or she will choose it naturally; but as soon as the law of life is recognized, it is the duty of man or woman to serve God rather than man, if wife or husband insist on their legal right of bodily fellowship. No promise or oath is sacred enough to justify a man or woman to remain in the bonds of sin; as soon as knowledge of the truth is arrived at, the Will of God should be fulfilled. It is always the will of God that men should reach out unto their utmost spiritual reach; and no excuse, not that of expediency, of physical hunger or thirst, or weariness, can permit a soul to transgress God's highest law for it. Where, however, the soul has undertaken certain duties to other souls, as to children or wife and husband, when they do not demand the actual transgression of God's law of purity, honesty and love, these duties should be rigidly fulfilled as means—distasteful as they may be—of sanctification. But no duty can ever demand anything dishonest or dishonorable; God is first, and all else after. Often purity and honesty may lead to courses which seem selfish, as when a wife refuses to be the instrument of gratification of her husband, or when for the sake of conscience a man gives up a lucrative position, and thereby brings his family into poverty; but this is not selfishness, it is firmness, it is love of God, it is man's first and most divine duty. "Leave results to God; but you, be clean."

It is now time to return to the original objection, the fact that it is selfish to labor for one's own welfare.

In the first place, the kind of labor which he who would attain Regeneration must undergo is one not of self-gratification, and pleasure, but of self-mortification and endurance. He must learn sufficient mental control over his body to be able to give a present good for a greater future welfare. He must be able to separate himself so thoroughly from his physical sensations to be able to judge dispassionately of the pleasure which is close to him, and which is delighting his senses, and to measure it by the standard of a divine principle or spiritual law of which the memory alone lingers with him, as only in the few moments when man stands on Pisgah is there a direct awakening to higher law. All this demands constant, unremitting self-repression, which is far from being selfish. He is selfish who subordinates the pleasures or principles of others to his own self-gratification. And this the man who is seeking to keep himself in hand cannot possibly do.

In the second place, he who seeks Regeneration merely to increase his own physical power and resources will not succeed. Or, if he does succeed, he is injuring himself more than if he did not seek the two-edged sword of Regeneration. The only key which unlocks the gate of eternal life safely is that of desire to do the Will of God, of living in conformity with it, that is, in harmony with all the laws, physical, mental, moral, and spiritual. If then the Divine guidance forces a man to reverence his higher self and to respect his own divine dignity, then is he guiltless of selfishness, and bound to attain his destiny.

2. *Solicitude for Race.*—As a rule, the world does not so much oppose Regeneration on account of its apparent selfishness as because it cuts off the pleasures of the gratification of the sexual desires. The world is selfish enough not to make a crime of self-preservation. In any case, it is more selfish for a man to make the woman he has professed to love the instrument of his lust than to permit her absolute freedom and to restrain himself wholly. Yet the worldly-minded man does not dare to oppose to Regeneration the real reason why he abhors it, for his reason would be a public confession of his desire for bestial pleasure. Consequently, the usual thing is to trump up some absurd charge.

The man of lust pretends to be overcome by a noble solicitude for the future of the race, and declares that he cannot assent to a theory that would soon diminish the numbers of the human race so rapidly as to make it die out when the youngest human beings living to-day would have passed away.

This charge is groundless. Procreation of offspring is a sacred duty on all who are not convinced that in their special case God would have them refrain. But procreation of offspring may coexist with absolute continence otherwise. In fact, the human race will be furthered more by having few good children, than by having many puny and sickly babies. Yet even numerous offspring is consistent with absolute continence in other respects; so that the regenerate man need not permit the world to be come depopulated.

But how little the worldly-minded man means this question or objection sincerely is evident from the fact that as a rule he is a Neo-Malthusian, endeavoring by mechanical means to avoid fructification of sexual connection. The responsibility of caring for and educating children is repulsive to those who practice sexual connection for the sake of the pleasure it yields. Therefore the ingenuity of physicians has been taxed to the utmost to neutralize the necessary consequences of self-gratification.

The foremost medical opinion, however, condemns all Neo-Malthusian practices as injurious to either of the two parties, in the long run, if not at the moment. Besides, it leaves self-gratification untouched. If the Neo-Malthusian is in earnest in fearing that overpopulation will injure the race, he can do his part of every man's duty in simply refraining from satisfying his passion for pleasure. The result will then be obtained without further danger or risk of any kind.

Although in theory it is perfectly possible to combine Regeneration with the procreation of a reasonable number of offspring, it will be found in practice that this can only be attained by establishing first the full habit of absolute continence, when it will be possible to retain this, together with the procreation of offspring.

3. *Partiality.*—Arguments usually appear more telling when they make for one's own practice and belief, than when they oppose it. Hence any argument is good enough to be

trumped up against Regeneration. It is said to the fearful that Regeneration will bring in its train physical illness, and even insanity. If these charges were true, they would be decisive against the practices of Regeneration. But it is quite certain that they are absolutely false. The reverse is the case. He who is regenerate has no disease to fear, unless local wounds occur. He enjoys perfect health; and is unharmed by many contagious sicknesses.

4. *Difficulties.*—When any course is unpleasant, it is often the case that men seek to avoid it, by persuading themselves and others that the proposed duty is impossible of accomplishment. It has been thus also with Regeneration. Many men, even respectable physicians with a reputation to lose, have asserted that the practices of Regeneration are impossible. They hold that the function of reproduction is not under the control of the will, and therefore that self-direction by that function of consciousness can be little more than a chimera, unless fanaticism should deceive a man into asceticism which is successful temporarily.

Such advice reminds the earnest soul of the fox's opinion that the grapes were sour, and it is slightly humorous. It is noteworthy how those things which are difficult are said to be impossible, while easy things are commended. Acquaintance with the laws of life will always give the presumption of rightness to that course which is most laborious, most earnest, most unselfish, most self-repressing, most fitted to give up the present good for future welfare.

Besides, experience shows that it is possible; but it is possible only to those who are willing to devote themselves to it. The kingdom of heaven is taken by violence, not by comfortable custom. Many seek it, but few are able to receive it, few are able to accept it, and not be offended.

5. *Meaning of Life.*—One of the strongest arguments for Regeneration is that the continual and incessant struggle to attain it gives a meaning, use, and value to life which it would not otherwise possess.

To those men and women who are poor, the necessity of procuring food and shelter yields them a duty of occupation, whether by mental or physical labor. The purpose of life, to them, is labor. Yet, when this theory is considered attentively, it is hardly satisfactory. After all, what profit is it to individuals, by unremitting toil, to have gathered sufficient wealth just to keep body and soul together? How much is the individual advanced thereby? Are they not at a standstill? Has the labor of last year brought them any further than they were a year ago? No; they are not richer, they have only existed.

This reflection is bitter enough. Yet a moment's thought shows them that toil cannot be the purpose of life. For as soon as they are superannuated, they must drag out the rest of their life as best they can, idly, and with no disposition or ability to study or improve themselves otherwise. Labor, therefore, cannot be the universal purpose of life.

It is true that the gradual evolution of character may be pointed out as the purpose of life; but how slow, how tortuous, how often forgotten and neglected, how lacking in evident results, such a moral improvement is. In fact, with the great majority of human beings the change of character brought about by the joys and sorrows of life is not so much an evolution, as a mere fortuitous change, whether for the better or the worse. Few value perfection of character enough to do the work systematically and minutely. The results are, after all, more matters of faith than of real advantage; and the improvement of character which is the most common is a mere reassertion of general moral commonplaces, in conversation, or perhaps in a more definite and distinct enunciation of principles.

The latter purpose of life applies more directly to the large class of the unemployed, whether rich or poor. A small class of the former improve themselves by the acquisition of knowledge or the fine arts, but few have the perception or wisdom to exalt those occupations into the place of a definite purpose of existence.

Many give up the problem out of carelessness, distracted by amusements, and dress; and they flounder through life contentedly until some sorrow or difficulty meets them; and then they either despair or accept some popular ready-made explanation of the use of living. Many, however, go further, and state directly that life has no use, and therefore they enjoy its pleasures as much as possible.

The scientist gives up the problem in despair, merging his good into that of humanity as a whole, either in the way of the advancement of knowledge and civilization, or of the more brutal use of producing offspring.

The religious world also seeks shelter in mystery. It is God's will, and if it is evil, it must be borne as well as possible. Unfortunately, God has forbidden suicide, so an artificial end is disobedience to God, who in such cases appears in the light of a hard taskmaster.

Surely under such circumstances life must be a heavy burden, and what is worse, be lived through purposelessly, unless greed for material welfare and position, or the rare case of love for knowledge for itself, make the soul restless.

Now if there could be found some purpose of life, which could be attained under all circumstances of welfare, position, age, and nationality, then life would be one glorious opportunity, and the suicide would not be so much a criminal as a fool. Regeneration supplies this need exactly. It teaches that life is an opportunity of storing vitality, through the storage of the *gone*, each month affording a particular and never to be repeated germ of vital energy. Rich and poor, laborer and idler, wise and ignorant, have an equal share of this possible advantage of being alive in the body. There is then a universal moral struggle to preserve the life and improve its scope, which forms the meaning of existence. The

laborer whose wages merely keep body and soul together, at the end of the year has improved just as much as the refined idler or student, who has either taken a trip abroad, or taken a university degree. And since by the storage of vitality the growth of the soul is promoted, the spiritual resurrection-body is, as it were, formed month by month. There is then no waste time, no vacation, no lost opportunity, if the vitality be stored successfully.

Of course, the struggle to do this is not pastime; it is a severe moral conflict with the lower self, in the course of which every imperfection must be left behind. But it gives to every soul, with inexorable impartiality, an useful occupation and tangible method of self-conquest, through which every passing day may have its interest, its successes, and its failures. Life is then a struggle fit for heroes and gods, not a mere dream or doom to labor by day for sufficient to eat and drink by day, and sleep by night.

If Regeneration thus solves the enigma of the purpose of life satisfactorily, it does more than many a religion and science has done. It is the fulfilment of the vaticination of prophets, and visions of seers. It is the peace of life, and the joy of sorrow.

There is another *a priori* argument which emphasizes the value and beauty of the struggle for Regeneration.

Salvation, if it be believed that God is absolutely just to all his children on the face of the earth, should be of such a nature as to fulfil the following conditions:—

(1). It should be a tangible process of which all human beings should be capable.

(2). It should be actually possible to and ever present with all men and women, irrespective of wealth, language, education and race.

(3). It should have nothing to with assent to any opinion or adherence to any one external organization, unless all existing organizations shall become one.

(4). It should be dependent only on physical and other ascertainable facts of anatomy, physiology, psychology, hygiene, logic, other sciences; it should not be dependent on the fact that missionaries have been able or not able to penetrate to some particular land, or other external circumstance which depends wholly on politics and the very gradual growth of civilization, or on war.

Regeneration fulfils all these conditions. It is a tangible process of which all human beings are capable. All human beings, from the foundation of the world to the present day, have had the opportunity of practicing it, and have done so more or less, irrespective of sex, wealth, language, education and race. Finally, it has always depended, and will always depend, only on the facts of human nature that are ascertainable by investigation and reflection.

The reader of these words must not read into them an import which they are not intended to bear. They deny nothing

and affirm nothing except what they state openly. As each soul leads the life pleasing to God, it shall have revelation of the truth.

CHAPTER VIII.

REGENERATION IN HISTORY.

1. *The Position of Woman.*—The social position of women in the past has been of such a nature as to preclude those who married, to a great extent, from following the life of Regeneration. Firstly, it has often been the case that the wife has been enslaved to her husband's masterful lust, which is exercised at his, and not at her pleasure, to such an extent that she has no redress before the bar of Law, Society, or the Church. Secondly, household duties and the education of even one child are sufficient, under certain circumstances, to bar the struggling soul from the purposive and individualistic labor and devotion necessary to the higher reaches of science or art, not to speak of success in the struggle of Regeneration.

The result of the above social conditions has been that the greatest number of women whose names may be mentioned in connection with this subject are the unmarried, either in the world or in religious societies.

The number of women who have lived the religious life in societies connected with the Roman Catholic Church, and the Holy Eastern Church, is almost beyond computation. Many of them have attained to canonization, and have in their personal lives realized spiritual ideals. They are for the most part too well known to need mention here.

The actual fact of having once been married marks out another great class of women; those who once mingled to the interests and pleasures of the world and a home have, by devotion to God and earnest prayer, weaned themselves from all earthly delights, and have given themselves to fasting and prayer, either remaining in the world, or later retiring into solitude. Eminent among these is, for instance, Mme. Guyon.

The nineteenth century affords a convenient starting-place for a history of the liberation of women. Many unmarried women have devoted themselves to humanitarian and social and literary avocations, being prophetesses of the new order that is to be. Among these may be reckoned, Florence Nightingale, Miss Willard, Miss Barton. If this list were carried out it would include many famous and beloved names.

2. *Religious Leaders.*—It is a noteworthy fact that the greatest religious prophets of the world who have founded the historic world-religions, were celibates.

It may be well to begin with Jesus of Nazara.

He remained single all his life, and was characterized by such a purity of heart as to preclude the supposition that he suffered

from any loss of the gonê, either through weakness or illicit connection. Consequently he may be considered as the Ideal Virgin. It is safe to say that in this fact lies a great moral lesson which is rarely appreciated.

True, it is often pointed out that he is considered to be the Perfect or Ideal Man, but few draw from this fact the logical conclusion that his life must be looked upon as the norm or ideal, to which any life should conform itself to that degree according to which it would be considered perfect. But, nevertheless, this conclusion is unavoidable, and possesses demonstrative value. It is therefore licit to observe that this norm does not include any devotion to a soul of the opposite sex. In the highest life all love and devotion is so centred on the Divine that the worshipping soul is wholly lost in adoration of the supersensual. All other men and women are but fellow-worshippers, brethren, dearly beloved indeed, but only brethren, brothers and sisters, who are to be all loved equally, and not for themselves, but for the divine revealed in them. Thus, even in loving his brethren, the soul of the devout worshipper is loving God.

It becomes patent here that not only does the divine life exclude the physical intercourse between the sexes, but also more refined personal love of one soul for another. God is a jealous God; he demands the whole devotion of the heart; and the worshipper must love no soul, only the good that is in that soul. The Catechism demands that the child of God shall say that it is his duty to "love him with all my heart, with all my mind, with all my soul, and with all my strength: To worship him, to give him thanks: To put my whole trust in him, to call upon him:....And to serve him truly all the days of my life." Here is no place reserved for any fellow-being; the soul must give its all, without any exception, to God.

Advocates of love between the sexes point out that this argument does not hold good, since the premises are faulty. Jesus of Nazara was not a mere man. He was God, and there was no woman on earth worthy to be his mate. Consequently the absence of any sexual love in his case does not affect the question.

This argument does not, however, agree with the premises. In the first place, it is apparent that no attempt is made to question the fact that no sexual love appears in the life of Jesus, whose perfect life is a pattern of perfection; and that a discrimination in favor of the male sex exists in the fact that the Eternal and Perfect Being was incarnated in a male and not a female body. In the second place, if sexual love pertained to the perfect life, and the Incarnation of the Divine took place even only to give the world a complete ensample of perfection, the omnipotent Father might have sent into the world both a Son and a Daughter as well and as easily as only a Son. Evidently this is a distinct slight of the female sex, and the Roman Church has provided for this defect in logic by its Mariolatry. Ethnic religions had in former times observed

this propriety, and always placed a female beside the male Divinity.

Nevertheless, the facts only set forth that the Perfect Man, whose mission it was to show to the world fully and harmoniously what it was to be divine, without taint of sin or blotch of imperfection, was a male human being, virgin until death, loving all men and all women equally as brothers and sisters.

One of the commonest arguments for marriage is that though Jesus uttered no words in commendation of that institution, beyond demanding absolute fidelity to each other between man and wife, yet he negatively commended it by lending the countenance of his presence to the marriage feast at Cana of Galilee.

In the first place, it seems a very meagre argument indeed, when the importance of the topic is considered, that only once Jesus was present at one marriage-feast.

In the second place, the argument is insufficient. It is perfectly proper for persons to attend some function without fully endorsing every word or deed of it.

In the third place, it is not contended that Jesus discounted marriage. For those who cannot accept the higher life, marriage is perfectly proper, but even then excluding second marriages.

How very slight, however, such an argument for marriage drawn from the presence of Jesus at the marriage feast of Cana is, may easily be seen when his positive utterances against it are considered. In fact, it is necessary to realize that the Jesus of Nazara was a very different man from the current conception concerning him. He was doubtless loving to the afflicted and the ignorant; but he was bitterly cold-hearted, as far as any human sentiment was concerned, if the reports of his life are to be trusted.

Listen to the words put in his mouth.

(1). Renunciation of all family ties is inculcated, according to the three-fold Synoptic tradition: Matth. xii:48; Mark iii:31; Luke viii:19-21.

"Then came his brethren and his mother, and, standing without, sent unto him, calling him. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

(2). Love of God must be greater than to fellowmen, so that his doctrine shall be sufficient warrant to sunder the ties of love, Matth. x:37.

"Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law....He that loveth father and mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

(3). Jesus inculcates renunciation of the pious regard of son to the dead body of his father, and to the living ties of love of home. Luke ix:59-62.

"And he said unto another, Follow me, But he said, Lord suffer me first to go and bury my father. Jesus said unto him, Let the dead bury the dead; but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

(4). He who keeps the word of God is more blessed than a loving mother, Luke xi:23.

"A certain woman of the company lifted up her voice, and said thou hast sucked. But he said, Yea rather, blessed are they which unto Him, Blessed is the womb that bare thee, and the paps which hear the word of God, and keep it."

(5). He inculcates the killing out of every finer feeling, and natural affection, Luke xiv:25-33.

"....If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple....So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

(6). The last extract introduces another topic of great importance. Natural married life, and the rearing of children is impossible to him who is commanded to sell all that he hath and follow him. Who, having gas-bills and grocery-bills to pay, can afford, Luke xii:22-39, to "take no thought for your life, what ye shall eat; neither for your body, what ye shall put on." When a man has children to feed, clothe, and educate, he cannot afford to consider the lilies. On the contrary, all these commands are rational and possible of execution to the single man and woman, who can, without the charge of criminal negligence, sell all he has, give it to the poor, and follow the guidance of the Spirit.

When the student turns to Gautâma Siddhârtha the Buddha, he finds the same doctrine of renunciation, although the natural feelings of piety are not so horribly destroyed.

"It was night. The prince found no rest on his soft pillow; he arose and went out into the garden. Alas, he cried, for all the world is full of darkness and ignorance; there is no one who knows how to cure the ills of existence. And he groaned with pain....I have awakened to the truth and I am resolved to accomplish my purpose. I will sever all the ties that bind me to the world, and I will go out from my house to seek the way of salvation....The prince returned to the bedroom of his wife to take a last farewell glance at those whom he dearly loved above all the treasures of the earth. He longed to take the boy once more into his arms and kiss him with a parting kiss. But the child lay in the arms of its mother, and he could not lift the boy without awakening both. There Siddhartha stood gazing at his beautiful wife and his beloved son, and his heart grieved. The pain of parting overcame him powerfully. Although his mind was determined so that nothing, be it good or evil, could shake his resolution, the tears came freely from his eyes, and it was beyond his power to check or suppress their stream. The prince tore himself away with a manly heart, suppressing his feelings but not extinguishing his memory."

So Gautâma, rich, powerful, and with a beautiful and devoted wife, was forced to leave her, to follow the highest path that led to the Buddha-hood. Virgin must the Buddha be.

It is the same story with Zarashustra, and with Kong-fu-tze. The path to the beatific vision leads through Virginity, in the desert or at home.

3. *Religious Lives.*—Following closely in the footsteps of these great leaders is a countless and well-known host of the Saints, Doctors, Martyrs and Confessors of the Church of God.

Especially noteworthy is the influence exerted by monastic orders by virtue of their chaste life, the higher secret teaching of absolute continence following naturally in the course of a devout and chaste life. At a certain stage of the world's history its greatest intellect and highest womanhood came from the cloister. Here alone was man safe from the brutalizing influence of war, and woman shielded from the lust of man.

There is unquestionably a great power in the external conditions offered by a monastery, in which the struggle of the inner life can be made the direct duty of the outer life. Happy indeed are those whose worldly sphere accords with the yearnings and attainments of the soul within. This need is felt even to-day, witness the recrudescence of monastic orders in the Anglican Church.

Greater than the lives of monks, however, is the life of men like Phillips Brooks, who was strong enough to remain untainted in the full glare of the world's light. Such men are indeed heroes, and greater than rulers of cities and countries.

Besides being the secret of the greatness of the saints of the Church, virginity was the wellspring of power and originality in the lives of the great mystics and heretics, like Tauler, Fénelon, S. Theresa, Swendenborg, or, in earlier times, the pure Pelagius, and the blamelessly chaste Arius. Acquaintance with history generally will support the contention that wherever great power or originality appeared among religious persons, the basis of it was virginity, or at any rate comparative chastity, or again, great vigor and recuperative ability of the generative function.

But all this is true not only of the Christian religion, but of all religions whatsoever. The power of the Greek and Roman religion lay in the purity of its priests. This was the secret of the vitality of the heathen temples and mysteries. That this was the case is testified by Christian witnesses, who were not likely to be prejudiced in favor of the morality of their opponents. Thus we presume that virginity was the teaching of the mysteries at Eleusis, in Egypt, Persia, and Rome. Likewise the Roman Vestal Virgins, and the prophetesses of the Pythian Apollo, not to mention the Buddhists and the Druids.

4. *Virginity among Poets.*—Nor does the path of attainment lie through virginity only in religious matters. It is the same in Poetry. The greatest Prophets have been solitary. Such were Isaiah and Jeremiah, Elijah and Elishah, Homer and Virgil, Hypatia and Sappho, and in modern times, Goethe. Poets of passion, like Byron, never behold the highest visions. Shelley and Mary Wollstonecraft were high and noble souls. Tennyson, in the *Idylls of the King*, in describing the Quest of the Holy Grail, and the story of Galahad, speaks high truth. Matthew Arnold ever sounds the keynote of freedom from the

howling of the senses, and attains that delicately fragrant spirituality which otherwise he could not have known.

5. *Virginity among Painters.*—It is likewise in art. By many painters passion has been mistaken for beauty; and yet the greatest of them, Michael Angelo Buonarroti, Fra Angelico, Hogarth, Doré, Bouguereau, Knapp, and many modern artists, have achieved the limning of the most exquisite beauty through tender spirituality. A picture is only great and lasting by the expression of some pure, noble, and powerful idea. Sensual beauty is but earthy, and weak, at best.

6. *Virginity among Scientists.*—The path of attainment in science, as in religion, art, and poetry, lies through self-control and virginity. In his dispassionate search after truth the scientist has lost the blind irrational impulses of lust. The observer must be nothing if not clearheaded. Such was in his day, Newton; and the sad ending of his life is itself a proof of the beauty of his life-long virginity.

7. *The Cumulative Proof for Virginity.*—The student of history will perceive the cumulative nature of the proof that Virginity is a great factor in success by keeping in mind three methods of observation.

The first will lead him to notice all cases of lives which began in the midst of the enjoyments of the flesh, but which left behind all these things and ascended to greater heights. Of these lives that of Augustine of Hippo is a well-known instance.

The second will lead him to notice all cases of lives which began on a high plane, but after a while declined into the valley of shame and degradation. The full humiliation of such a course may be instanced in the case of the love-letters of Sir Isaac Newton in his old age.

The third will lead him to notice the lives of men of great passions, men who were great by the sheer immensity of the reserve power within themselves, although they scrupled not to indulge in the pleasures of the world. Such men were Alexander, Henry VIII, and Napoleon.

In all these cases, greatness was due to the vigor of the generative function; self-control, and rational limitation of it. Instead of wasting this power, temperance gathers it into the organism itself, feeding the roots of the life, until the leaves burst out, and the buds burst open into blooming flowers.

Self-control is ever the foundation of the moral life. Religion is in many instances an inculcator of morals; but where it does not teach self-control, it is powerless to improve the actual lives of its children. Self-control knows no creed or race; and in all times of the world's history, in all religions, and in all races, the men of self-control have lived pure lives, and thereby have learnt, as the Stoics did, perfect submission to the Divine Will. No completely self-controlled man is a criminal, and conversely, it can easily be ascertained in every instance that no hardened criminal is able to contain the "generative word." Wherever chastity is found, and this negative chastity is transformed into positive self-control, there all spiritual

knowledge and blessing is little by little revealed. Virginitv is therefore a short and royal road to health, happiness, wealth, refinement, morality, spirituality, and all divinity.

In proof of this it may be pointed out that the chaste races, such as the German, have prospered, grown, and increased, in inverse ratio to the more libidinous Latin and African nations. Through the intoxication of strong drink, and the consequent lack of self-control, the Indian and Kaffir tribes have gradually passed away. Compare the position of woman in an English home and in the Turkish seraglio, and it is evident why the Union Jack waves over a Bank of England, and why the Crescent is bloody with riot and revolt.

The more history is studied along these lines, the more striking will the power and success of Virginitv appear, and since history is only the summary of the experience of former generations, it will point to the principle which, if followed, will lead the future to the realization of our highest human ideals.

CHAPTER IX.

REGENERATION IN POETRY.

Among the poetry of virginity the following Rhapsody of S. Ephrem, *Laudes Cast. ad Monach.*, deserves to be quoted.

“O Chastity, to whom delights, the fairness of the body, and the adornment of dress, are abominations;

O Chastity, the enemy of delicacies, feasts, and drunkenness;

O Chastity, the bridle of the eyes, who dost transmute the whole body from darkness to light.

O Chastity, who dost chastise the flesh, and reduce it to servitude, and who dost penetrate divine and celestial things so rapidly.

O Chastity, the mother of love, and the secret or hygienic discipline of the angelic life.

O Chastity, who art pure in heart, sweet in throat, and joyful in appearance.

O Chastity, thou who makest men to be like unto angels.

O Chastity, thou who didst exalt the Friend of God in the far foreign country, and who, when he was sold, didst redeem him.

O Chastity, thou gift of God, of kindness, of discipline, of knowledge, and of all science.

O Chastity, tranquil haven of utter peace and safety.

O Chastity, heavenly prudence and holy preaching.

O Chastity, thou who dost cause to sing for gladness the heart of those who possess thee, and dost attune the heart to heavenly things.

O Chastity, thou who bringest forth spiritual joy, and carriest away sorrow.

O Chastity, who dost diminish and calm the passions, and freest the soul from disturbances.

O Chastity, thou who dost illumine the just, dost dissipate the clouds of the devil, and in swift race dost, in Christ, contend to reach the higher vocation.

O Chastity, thou who dost destroy laziness, and inducest endurance and patience.

O Chastity, thou art a light burden, which cannot be submerged by any floods: thou art eternal riches in the heart of the man who loves Christ; yea, thou art hidden riches, which, whosoever possesses them will find them in the time of need.

O Chastity, fair possession, that cannot be devastated by wild beasts, or destroyed by fire.

O Chastity, thou who holdest in thy hands riches that are untainted, and fleest wealth.

O Chastity, charlot of spiritual fire that dost carry thy possessor into the heights beyond.

O Chastity, O thou who dwellest in the souls of the meek and the humble, and makest men divine.

O Chastity, thou who like unto a rose dost flourish in the midst of the soul and body, filling the whole house with the fragrance of thy odor.

O Chastity, precursor and fellow-dweller of the Holy Spirit.

O Chastity, thou who dost placate God, dost carry out his promises, and dost discover grace among those with whom thou dost dwell.

This Chastity did all the saints love.

This Chastity did the Holy Evangelist John embrace, he who deserved to embrace, and to lean against the breast of the Lord of Glory....

O Chastty, thou art possessed and cultivated not by virgins only, but also by those who penitentially turn from darkness to light."

None of the legends contained in Sir Thomas Malory's *Morte Darthur* are at once more picturesque and suggestive than that of the Sangreal, or the Holy Grail, as set forth in the seventeenth book of that epic. In its main features it is too well known in the masterful interpretation it received at the hands of Alfred Lord Tennyson to need a full transcription. The point of interest is the connection of virginity with the Quest, and it reappears in the most persistent fashion all through the book.

Galahad, following a damsel, enters a ship, and among other strange things finds a marvelous sword. Its scabbard bears the following inscription: "He which shall wield me, ought to be more harder than any other, if he bears me as truly as I ought to be borne. For the body of him which I ought to hang by, he shall not be shamed in no place while he is gird with this girdle, nor never none be so hardy to do away this girdle, for it ought not to be done away but by the hands of a maid, and that she be a king's daughter, and queen's, and she must be a maid all the days of her life, both in will and in deed; and if she breaks her virginity, she shall die the most villainous death that ever did any woman" (xvii:4).

Eve plants the bough on which the apple she stole hung. "So by the will of our Lord the branch grew to a great tree within a little while, and was as white as any snow, branches, boughs, and leaves, that was a token a maiden planted it" (xvii:5). The end of this marvelous tale is a prophecy of the virgin Galahad. "Nay, said the voice, but there shall come a man which shall be a maid, and the last of your blood, and he shall be as good a knight as duke Joshua, thy brother-in-law."

The wife of Solomon persists in making the girdle: "Sir, wit ye well, said she, that I have none so high a thing which were worthy to sustain so high a sword, and a maid shall bring other knights thereto, but I wot not when it shall be, nor what time" (xvii:6).

Not only in Spenser's *Faery Queen*, but here also is mentioned the popular delusion concerning the inviolability of a maid. "Let her go, said Percivale; ye be not wise, for a maid in what place she cometh is free" (xvii:10).

Galahad, and Bors, and Percivale, and his sister, come to a castle the lady of which is ill. "But at the last an old man said, and she might have a dish full of blood of a maid and a clean virgin in will and in work, and a king's daughter, that blood should be her health, and to anoint her withal...." (xvii:11). This manner of medicine is dangerous to princesses. There is a whole graveyard full of their corpses. "This vengeance is for blood shedding of maidens." "For there lay the bodies of all the good maidens which were martyred for the sick lady's sake" (xvii:12).

King Mordrains is near his death. He says, "Galahad, the servant of Jesus Christ, whose coming I have abiden so long, now embrace me, and let me rest on thy breast, so that I may

rest between thy arms, for thou art a clean virgin above all knights, as the flower of the lily, in whom virginity is signified, and thou art the rose, the which is the flower of all good virtue, and in colour of fire." After Mordrains is laid away, Galahad "came into a perilous forest, where he found the well the which boiled with great waves, as the tale telleth tofore. And as soon as Galahad set his hand thereto it ceased, so that it burned no more, and the heat departed: for that it burnt it was a sign of lust; but that heat might not abide his pure virginity" (xvii:18). When the knights reach the castle of Carbonek, and the Holy Grail is to be present at the table, all depart except "king Pelles and Eleazar his son, the which were holy men, and a maid which was his niece." It seems even that she was permitted to remain when Pelles and Eleazar are directed to retire, because they were not in the quest of the Sancgreal. There remain the wounded king, the knights, and the twelve armed men (xvii:19). Galahad has an interview with "Joseph of Arimathie," who says, "And wotest thou wherefore that he hath sent me more than any other? For thou hast resembled me in two things, in that thou hast seen the marvels of the Sancgreal, and that thou hast been a clean maiden, as I have been and am" (xvii:22).

Human, personal love between man and woman blinds spiritual sight. Lancelot, returned from the quest, speaks thus to the queen: "I saw in my quest as much as ever saw any sinful man, and so it was told me. And if I had not had my privy thoughts to return again to your love as I do, I had seen as great mysteries as ever saw my son Galahad, or Percivale, or Sir Bors, and therefore, madam, I was but late in that quest" (xviii:1).

But it had been so from the very beginning of the Quest. When Merlin had made the Table Round, he had prophesied of the Quest. "And men asked him how men might know them that should best do, and to achieve the Sancgreal? Then he said there should be three white bulls that should achieve it, and the two should be maidens, and the third should be chaste" (xiv:2). Sir Percivale was tempted by a lady to love, but resisted, and found it was a fiend. "So he clothed himself and I lost, and to have lost that I should never have gotten again, that was my virginity, for that may never be recovered after it is once lost" (xiv:10).

Besides chastity, vegetarianism was an essential to success in the Quest. "Also I charge you that ye eat no flesh as long as ye be in quest of the Sancgreal, nor ye shall drink no wine, and that ye hear mass daily, and ye may do it" (xv:2). Sir Lancelot has a vision of black and white knights. "And they with the covering of white betokeneth virginity, and they that chosen chastity....And for great pride thou madest great sorrow that thou hadst not overcome all the white knights with the covering of white, by whom was betokened virginity and chastity...." (xv:6).

Sir Gawaine, too, has a vision. "And there he saw a rack of bulls an hundred and fifty, that were proud and black, save three

of them were all white, and one had a black spot, and the other two were so fair and so white that they might be no whiter. And these three bulls which were so fair were tied with two strong cords....(xvi:1)....And the three bulls which were white, save only one which was spotted;—the two white betoken Sir Galahad and Sir Percivale, for they be maidens clean and without spot; and the third that had a spot signifieth Sir Bors de Ganis, which trespassed but once in his virginity, but since he kept himself so well in chastity that all is forgiven him, and his misdeeds. And why those three were tied by the necks, they be three knights in virginity and chastity, and there is no pride smitten in them...." (xvi:3). "But wit ye well, there shall none attain it but by cleanness, that is, pure confession....he was never corrupt in fleshly lusts, but in one time that he begat Elian le Blank" (xvi:6). In a dream, a lady tempts Sir Bors. "He was right evil at ease, which in no manner would not break chastity....(xvi:11).

Alfred Lord Tennyson has rendered all this in more modern form, both in his "Galahad" and in his "The Holy Grail." The first few stanzas are from the former, the longer quotations from the latter poem.

My good blade carves the casques of men,
 My good lance thrusteth sure,
 My strength is as the strength of ten,
 Because my heart is pure.....
 How sweet are looks that ladies bend
 On whom their favours fall!
 For them I battle till the end,
 To save from shame and thrall:
 But all my heart is drawn above,
 My knees are bow'd in crypt and shrine;
 I never felt the kiss of love,
 Nor maiden's hand in mine.
 More bounteous aspects on me beam,
 Me mightier transports move and thrill;
 So keep I fair through faith and prayer
 A virgin heart in work and will.

A maiden knight—to me is given
 Such hope, I know not fear;
 I yearn to breathe the airs of heaven
 That often meet me here.
 I muse on joy that will not cease,
 Pure spaces clothed in living beams,
 Pure lilies of eternal peace,
 Whose odours haunt my dreams;
 And, stricken by an angel's hand,
 This mortal armour that I wear,
 This weight and size, this heart and eyes,
 Are touched, are turned to finest air."

The following lines are from "The Holy Grail." Percivale's sister has often been told of the Holy Grail. Finally,

"O Father!" asked the maiden, 'might it come
 To me by prayer and fasting?' 'Nay,' said he,
 I know not, for thy heart is pure as snow.'
 And so she prayed and fasted till the sun
 Shone and the wind blew, through her, and I thought
 She might have risen, and floated, when I saw her.

'For on a day she sent to speak with me,
 And when she came to speak, behold her eyes

Beyond my knowing of them, beautiful,
 Beyond all knowing of them, wonderful,
 Beautiful in the light of holiness.
 And 'O my brother, Percivale,' she said,
 'Sweet brother, I have seen the Holy Grail:'....
 'So now the Holy Thing is here again
 Among us, brother, fast thou too and pray,
 And tell thy brother knights to fast and pray,
 That so perchance the vision may be seen
 By thee and those, and all the world be heal'd.'

"And one there was among us, ever moved
 Among us in white armor, Galahad,
 God made thee good as thou art beautiful,
 Said Arthur, when he dubbed him knight; and none
 In so young youth, was ever made a knight
 Till Galahad; and this Galahad, when he heard
 My sister's vision, filled me with amaze;
 His eyes became so like her own, they seem'd
 Hers, and himself her brother more than I...."

Percivale's sister binds a sword-belt around him:
 "Saying, 'My knight, my love, my knight of heaven,
 O thou, my love, whose love is one with mine,
 I, maiden, round thee maiden, bind my belt,
 Go forth, for thou shalt see what I have seen,
 And break thro' all, till one will crown thee king
 Far in the spiritual city'...."

The knights of the Table Round have seen the vision, and made their vows. Arthur tries to persuade some, reminding them that the vision is only for the pure.

"'Ah, Galahad, Galahad,' said the King, 'for such
 As thou art is the vision, not for these,
 Thy holy nun and thou have seen a sign—
 Holler is none, my Percivale, than she—
 'What are ye? Galahads—no, nor Percivales'
 (For thus it pleased the King to range me close
 After Galahad);...."

As Percival rides, everything he sets his heart on turns to ashes, first a garden, then a woman, then a jewel, then a city. Further on his travels, he finds a princess whom he loved since his youth who gives all she has and herself too to him....

"Then I remembered Arthur's warning word,
 That most of us would follow wandering fires,
 And the Quest faded in my heart....but one night my vow
 Burnt me within, so that I rose and fled,
 But wall'd and wept, and hated mine own self,
 And ev'n the Holy Quest, and all but her;
 Then after I was join'd with Galahad,
 Cared not for her, nor anything upon earth."

Gawaine is sure the quest is not for him; a holy man assures him of it; "but found a silk pavilion in a field,

"And merry maidens in it....
 My twelvemonth and a day were pleasant to me."

Lancelot feels all the divine in him warped around one sin, human love to Guinivere.

"O, yet, methought I saw the Holy Grail,
 All pall'd in crimson samite, and around
 Great angels, awful shapes, and wings and eyes.
 And, but for all my madness and my sin,
 And then swooning, I had sworn I saw
 That which I saw; but what I saw was vell'd,
 And cover'd; and this quest was not for me."

Gawaine swears henceforth to be deaf

"To holy virgins in their ecstasies,
 Henceforward."

“ ‘Deafer,’ said the blameless King,
 ‘Gawain, and blinder unto holy things
 Hope not to make thyself by idle vows,
 Being too blind to have desire to see.
 But if indeed there came a sign from heaven,
 Blessed are Bors, Lancelot, and Percivale
 For these have seen according to their sight.’ ”

Fantastic as much of this is, so much is so infinitely true, especially the nature of the temptations that befel the pilgrims, that the spiritually minded cannot but read into it a beautiful meaning.

Milton looked forward to a state of life higher than passion. For instance, *Paradise Lost*, viii:579.

“But if the sense of touch whereby mankind
 Is propagated seem such dear delight
 Beyond all other, think the same vouchsafed
 To cattle and to each beast; which would not be
 To them made common and divulged, if aught
 Therein enjoyed were worthy to subdue
 The soul of man, or passion in him move.
Love....is the scale
 By which to heavenly love thou mayest ascend,
 Not sunk in carnal pleasure; for which cause
 Among the beasts no mate for thee is found....
 Neither her outside form so fair, nor aught
 In procreation common to all kinds
 (Though higher of the genial bed by far,
 And with mysterious reverence I deem),
 So much delights me, as those graceful acts....
 Express they? by looks only? or do they mix
 Love not the heavenly spirits? and how their love
 Irradiance, virtual, or immediate touch?....
Let it suffice thee that thou know'st
 Us happy, and without love, no happiness.
 Whatever pure in the body thou enjoy'st
 And pure thou wert created) we enjoy
 In eminence, and obstacle find none
 Of membrane, joint or limb, exclusive bars;
 Easier than air with air, if spirits embrace,
 Total they mix, unlon of pure with pure
 Desiring; nor restrained conveyance need
 As flesh to mix with flesh, or soul with soul.’ ”

All through the *Samson Agonistes*, the strength of Samson is represented as depending upon his absolute purity.

“This heroic Nazarite
 Against his vow of strictest purity,
 To seek in marriage that fallacious bride,
 Unclean, unchaste.”

Mrs. Browning meant something of this kind when, in her *Sonnet to Georges Sand*, she said:

“Beat purer, heart, and higher,
 Till God unsex thee on the heavenly shore,
 Where unincarnate spirits purely aspire.”

Although, from the nature of the case, the positive argument for virginity in literature seems limited, the general negative contention of abandonment of the lusts of the flesh is so common, so universal, that this *embarras de richesses* makes it impossible to present all the facts in a convincing manner. Perhaps two poems, one by Tennyson and one by Matthew Arnold, may illustrate this tendency of literature.

BY AN EVOLUTIONIST. TENNYSON.

The Lord let the house of a brute to the soul of a man,
 And the man said, “Am I your debtor?”

And the Lord—"Not yet: but make it as clean as you can,
And then I will let you a better."

I.

If my body come from brutes, my soul uncertain, or a fable,
Why not bask amid the senses, while the sun of morning shines,
I, the finer brute, rejoicing in my hounds, and in my stable,
Youth and Health, and birth and wealth, and choice of women and
wines?

II.

What hast thou done for me, grim Old Age, save breaking my
bones on the rack?

Would I had past, in the morning that looks so bright from afar!
OLD AGE.

Done for thee? starved the wild beast that was linkt with thee
eighty years back.

Less weight now for the ladder of heaven that hangs on a star.

I.

If my body come from brutes tho' somewhat finer than their own,
I am heir, and this kingdom. Shall the royal voice be mute?
Nay, but if the rebel subject seek to drag thee from the throne,
Hold the Sceptre, Human Soul, and rule the Province of the
brute.

II.

I have climb'd to the snows of Age, and I gaze at a field in the
Past

Where I sank with the body at times in the slough of a low de-
sire,

But I hear no yelp of the beast, and the Man is quiet at last,
And he stands on the heights of his life with a glimpse of a
height that is higher.

EAST LONDON. MATTHEW ARNOLD.

'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver, through his windows seen
In Spitalfields, looked thrice dispirited.

I met a preacher there I knew, and said:

"Ill and overworked, how fare you in this scene?"

"Bravely!" said he; "for I of late have been

Much cheered with thoughts of Christ, the living bread."

O human soul, as long as thou canst so

Set up a mark of everlasting light,

Above the howling senses' ebb and flow,

To cheer thee, and to right thee if thou roam,—

Not with lost toil thou laborest through the night!

Thou mak'st the heaven thou hop'st indeed thy home.

In the *Edinburgh Quarterly Review* for Jan.-Apr. 1896, is the following abstract of a poem of Francis Thompson's, from the fifth edition of his "Poems." It is entitled, "The Hound of Heaven."

"I fled from Him, down the nights and down the days,

I fled Him, down the arches of the years,

I fled Him down the labyrinthine ways

Of my own mind, and in the mist of tears

I hid from him, and undermining laughter

Up vistaed hopes I sped;

And shot, precipitated

Adown Titanic glooms of chasmed fears,

From those strong Feet that followed after.

But with unhurrying chase,

And perturbed pace,

Deliberate speed, majestic instancy,

They beat—and a voice beat

More instant than the Feet—

'All things betray thee, who betrayest Me.'"

But he would take refuge in human love:

"I pleaded, outlaw-wise,

By many a hearted casement, curtained red,

Trellised with intertwining charities;
 (For, though I knew His love who followed,
 Yet was I sore adred
 Lest, having Him, I must have naught beside).
 Fear wist not to evade, as Love wist to pursue."

He would fly "across the margent of the world," cling to
 "the whistling mane of every wind,"—in vain:

But, if one little casement parted wide,
 The gust of his approach would clash it to.
 "Still with unhurrying chase,
 And unperturbed pace,
 Deliberate speed, majestic instancy,
 Came on the following Feet,
 And a Voice above their beat,
 'Naught shelters thee, who will not shelter Me!'"

Then follows in a few lines the most exquisite touches in the
 poem; the innocent love of children may be a refuge—

"I turned me to them very wistfully"—

as, indeed, how many a weary and guilt-laden soul has done!
 But "their angel" plucked them from him. Then, driven from
 this resource, he would be one with Nature's children, the forces
 of earth and air; he would know all the secrets of her changes,
 and how the clouds arise, and would triumph and sadden with
 all weather:

"Against the red throb of the sunset-heart
 I laid my own to beat,
 And share commingling heat,
 But not, by that, was eased my human smart;
 In vain my tears were wet on Heaven's grey cheek."

And still the chase presses on; life seems wasted; he stands
 amid the dust of wounded years:

"Even the linked fantasies, in whose bossomy twist
 I swung the earth a trinket at my waist,
 Are yielding."

The battlements of eternity are half seen through the mists of
 time; the end of the chase is near:

"Now of that long pursuit,
 Comes on at hand the bruit,
 The Voice is round me, like a bursting sea:
 'And is thy earth so marred,
 Shattered in shard on shard?
 Lo, all things fly thee, for thou fleest Me!'"

Halts by me the footfall:
 Is my gloom, after all,
 Shade of His hand, outstretched caressingly?
 'Ah, fondest, blindest, weakest,
 I am He whom thou seekest!
 Thou dravest Love from thee, who dravest Me."

CHAPTER X.

REGENERATION IN RENUNCIATION.

1. *The Great Renunciation.*—The *Great Renunciation* is the supreme and only means by which a human soul is enabled to accomplish its ultimate destiny of becoming Divine. This progressive sanctification takes place between two well-defined limits. On one hand, God is the end and aim of all that exists. In him dwelleth the fulness of all beauty, all holiness, all truth, all goodness, all love, all light, and all peace. On the other hand, the average human creature exists in a more or less conscious state of separateness, incompleteness, disharmony, weakness, and pain. The problem then is how this creature may be united to God, its source and destiny. Speculations, theories and methods calculated to carry out this object are the subject-matter of a science or art, called "religion" or "yoga," the meaning of the original Latin and Sanskrit roots being the same, namely, yoking, joining together. It is the art of "at-one-ment" in the true etymological significance of this much-abused word. Now, the supreme and ultimately exclusive means of bringing about this at-one-ment is, the "Great Renunciation."

The classical instance of this self-sacrifice shows well what this term connotes, whether the event described below ever occurred in actuality, or is only a myth. Gautâma Siddhârtha, the heir to the throne, was brought up in luxury, and confined to a palace where nothing could disturb him from enjoying his wealth, his slaves, and his wife. On one occasion when he went out, his father's command was not obeyed by some unfortunates, who had been ordered to keep out of the sight of the prince. The latter, having for the first time beheld poverty, pain and death, immediately resolved to give up once and for all everything he possessed, and to seek in the wilderness some remedy for these evils. After many years he was enlightened, and taught, as a means of salvation, the "noble eight-fold path," the Dharma, which included the principle of abnegation.

2. *The Renunciation in the New Testament.*—The teaching of the Great Renunciation is not confined to non-Christian religions. Within the Christian Church it has been practised by a countless number of saints, both in the East and in the West, from the time of S. John the Baptist to our own days. The New Testament teaches it distinctly.

(1.) The rich young man asked Jesus "What good thing shall I do, that I may have eternal life?" Jesus answered: "If thou wilt be perfect, go and sell all that thou hast, and give to

the poor, and thou shalt have treasure in heaven: and come and follow me." But the young man went away sorrowful. Matt. xix:16-22.

(2.) The parable of the Great Supper, Luke xiv:16-24, applies here particularly. Those who were bidden would not come, and begged to be excused, because one had bought a piece of ground, and another an ox, and another had married a wife. In their place the poor, the maimed, the halt, and the blind were compelled to come in; but "none of those men that were bidden shall taste of my supper."

(3.) The parables of the Treasure hidden in the field, and the Pearl of great price, for which the merchant man "went and sold all he had" that he might buy it (Matt. xiii:44-46), refer to the Great Renunciation in plain language.

(4.) Jesus called his disciples from various avocations. Levi left his publican's table, and the sons of Zebedee their nets. The Scribe who offered to follow him was warned that he must not expect any earthly welfare, nay, not to have "where to lay his head." Another of his disciples said unto him, "Lord, suffer me first to go and bury my father." But Jesus answered unto him, "Follow me; and let the dead bury their dead" (Matt. viii:18-22). This Great Renunciation was so marked that Peter once seemed anxious about the matter. "Lo, we have left all and followed thee." Jesus answers, Ye shall have "in the world to come, eternal life" (Mark x:28).

(5.) So sharp was the Great Renunciation taught by Jesus, that he says (Luke xiv:26), "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple....Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." How seriously he meant this may be inferred from the fact that when his mother and his brethren sought him, and a man apprised him of the fact, he answered, "Who is my mother, and who are my brethren?" Then he stretched forth his hands toward his disciples, and said, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. xii:46-50).

Than these, words could not be more emphatic. It is only possible to avoid their meaning by "spiritualizing them," and interpreting them so that they teach the doctrine exactly contradictory to the *prima facie* meaning. But this is evasion, not interpretation.

It remains, therefore, that the New Testament distinctly teaches the principle of Renunciation. But of course it does not mean random, insane, reason-less, passionate, impulsive Renunciation. Such a "Great Renunciation," in order to have any moral value, and be productive of any but the most unfortunate results, must never be undertaken except at the command of the Voice of God; at the time when the Loving Father in his wise providence sees that it is right and advisable for the soul to forsake everything below, that everything above may be gained.

Mere physical poverty, in itself, would seem to be of little spiritual value. On the contrary, the dangers to the higher life which proceed from it are pronounced. For instance, lack of nutrition, exposure to the elements, and to degraded surroundings, to the brutalities usually employed towards the poor, and the deadening effect of hard labor will inevitably destroy what little independence of the body which the mind may have attained by long struggles. When, however, the soul puts itself wholly into the hands of its loving Father for his purposes, he will see to it that the legitimate needs of the soul are supplied, although the soul can never hope to attain the ownership of ever so little, for itself.

3. *Life for Self, or for God.*—A short digression may be of some value here. There are two ways of living one's life in this world; rather, there are two purposes to which a human life can be devoted. In other words, there are two main elements in human nature, the physical organism, and reason, or intellect. In virtue of the first, a human being is an animal; in virtue of the second element, he is capable of education, of improvement, of development. A man may therefore live for the purposes of animality, which is in its own way divine, since natural, and thus fulfil the law of his being. He will spend his life naturally, enjoying the world, laboring sufficiently to increase this enjoyment, this assertion of his own nature. He will be religious as far as it permits him to remain what he is, and lay claim to an added hope of salvation. He will enjoy the exercise of every function, and bring forth children for the perpetuation of the race. He will be a man eminently "sane" in the opinion of the majority—that is of the lowest—of his fellow human beings. This is the life of the Animal Man. The Spiritual Man, on the contrary, is primarily an intelligent being. His purpose is not to remain what he is, but to alter his nature; to use every physical condition as fulcrums for the spirit's lever to work on. His watchword is education, change, development. His duty is to attain the highest knowledge within his grasp; to perfect every divinest attribute; to use the world, not be of it. He only uses his functions in the measure that their use will conduce to the fullest rationality, and highest spirituality. He is in the world, not of it. The World feels this too. The majority—that is, the lowest—of his fellow human beings feel that he is not of them, and do not understand him. They may not consider him insane, but they consider him peculiar, and prefer to have as little to do with him as possible. Only a few of the loftiest human spirits sympathize with the Spiritual Man, and he must prepare himself to lead a life ever more lonely, as he becomes more spiritual. So Moses had to wear a veil, because his face shone with Divine Light. As physical goods are ultimately distributed in accordance with the good opinion, and assent of the social organism, it is evident that the Spiritual Man must ultimately look forward to the loss of all of them, except such political rights as are accorded to every man by virtue of his human nature—such as in the past were called rights of nature.

These considerations will explain why Renunciation, except at the command of God, is folly. Mere antagonism of the social organism means only dishonor, suffering and death. Relying on himself, a single man is a powerless atom, and is destined to extinction. But when a man relies on God, by obedience to his Voice, he may be enabled to lead that life which may after a while entail loss of all physical support, and thus live independently of, not antagonistically to, the social organism.

4. *Ability to hear the Call of God.*—It would seem then that the main justification of the "Great Renunciation" is the fact of being "called," either by some prophet, or the Voice of God within. It is impossible to insist too strongly on the matter of this Divine Call. This Call is not the accompaniment of salvation, but is, in fact, salvation itself. If a man but has that, everything else will come; without it, the most unlimited wealth is but foolishness. The Great Renunciation is obedience to this Divine Call from within; but the Divine Call is the essential part, all else is the only the external trapping of it, which it may dispense with wholly without any loss of power.

It seems then that the "Great Renunciation" implies as its essential condition the psychological ability of hearing the Divine Call, or of being conscious of the Divine Guidance. For any spiritual attainment, therefore, the first step is the attainment of the ability to learn what God's Will in the matter is, not at second-hand, from external sources, but by direct revelation from within. If the Kingdom of Heaven is within it would seem natural to suppose that the Voice of the Divine would come from its temple within, by revelation. It is strange that religions professing to be divine have neglected this simple insight, and have sought to rest everything on external resources. The reason of this may be that the Divine Voice is not always orthodox, according to the standards—and how various, and mutable they are!—of the men in social bodies. In effect religious persons say, Dear God, inspire me, and reveal me the truth; but remember that if what you tell me does not agree with my creed, my prejudices, my fancies, I will have none of it. In other words, men only seek the Divine Voice in order to minister to their own vanity, so as to have an additional authority for believing that they themselves and their opinions and creeds are Divine. It is sheer idolatry of Self. On the contrary, what is the use of asking to know God's will and God's truth, if we know them already? This is sheer mockery, which God will avenge. It is therefore necessary to seek to know God's will and God's truth, so as to leave behind our own opinions and fancies; and it will generally be found that God's will is just that which we least care to do, and God's truth that which is different from our prejudices. That this is the probable state of affairs appears from the consideration that we are imperfect and sinful and limited, whereas God is perfect, holy, and harmonious; it might, therefore, be presumed that his will and truth are different from ours. But it is hardly possible for us to get from the external sphere anything different from

what we are and believe, in the most vital sense. Hence we are driven again within for the only possible source of this higher and holier knowledge; and this within is in the mind, the reason, or the soul, so that it is necessary to train the mind or reason to the ability of hearing the Divine Voice.

This psychological attainment is, therefore, the first step towards any approach, that is, vital approach to God. The mind must be exercised and controlled until it succeeds in distinctly hearing the Divine Voice, and is able to distinguish its own notions from this Foreign—or rather characteristically Individual—element.

5. *The Everlasting Covenant.*—How is this facility of the mind to be attained? This is not the place for the enumeration of the details and processes of suitable methods. Let it be sufficient to set forth the vital principle that underlies all these methods, and without which no method is of the slightest avail. This crucial principle is Self-Consecration. Its objective form is the Great Covenant, the Everlasting Covenant, as it may well be termed.

I hereby devote, consecrate and sacrifice everything I am, have, and hope to be and have, to thee, O Divine Father, to be used both now and forever for thy purposes. I cease to live for myself, for my own purposes, plans, and ideas. I desire to know what thy will is, that I may do it. If thou wilt guide me, I will obey, both now and forever, in all things soever. Do thou thy Will in my body, my soul, and my spirit, that they may be wholly conformed to the eternal purposes.

If this Covenant be insisted on sufficiently, every sincere and earnest soul will receive the consciousness of being accepted, and will learn to understand the Voice of God. Failure to receive either of these answers is not to be blamed on God, who is almighty, and all-loving, and omniscient, but on the human soul that is applying for Divine Reception. In this case, the heart is not yet wholly right, or some cherished object, ideal, or human bond is still not sacrificed. In every case that a human soul exceeds in taking the proper attitude, the proper answer will come.

The Everlasting Covenant may be put in the following words: method of admission to a true Great Renunciation. But the consequences of this step for any individual are so serious that, before taking it, it is advisable to consider the matter very carefully, to count the cost before beginning to build the tower, lest the tower remain unfinished, and both the materials and the labor be wasted. It is a terrible sacrifice to make; it is the full sum of the possible sacrifice of a human being, and entails physical death sooner or later if it be undertaken, and then the effort to return be made. External opportunities come but once to a human soul, and the soul is responsible for them. If the soul, after counting the cost, decides that it is worth while to sacrifice them all, in order to buy the pearl of great price, it is justified in rejecting them. But once gone, they will never return; and if the soul endeavor to turn back, it is entirely possi-

ble that the body may starve, or the mind be broken. It is a most momentous decision, on which salvation depends; but which can never be recalled, as far as this world goes. In view of this, it is better to go slow, and be sure that no regrets will occur later; but at the same time it is advisable to consider the scope and results of the advantages to be attained by the Great Renunciation. If the present words assist any soul to clear up its ideas, to systematize its views concerning it, they will have fulfilled their divinest mission.

6. *Faith in God.*—The first, the most natural, and the proper question occurs immediately. What is this sacrifice for? It is conceivable that many unselfish souls are perfectly willing to give up all they have to God, and yet ask themselves, what is the use of doing this? What is to be attained? What is the pearl of great price, that everything else should be sold to buy it?

To this question, from the very nature of the case, no answer can be given externally and internally none except by the Voice of God to each individual Soul. Those who do not know have nothing to tell; those who do know, declare that they are mysteries not lawful to utter.

This answer seems at the first blush to be exceedingly unreasonable; nay, stultifying to the human intellect. Nevertheless, several reasons may be adduced why it is the proper, nay, the only possible answer.

(1.) First, spiritual things cannot be told, even if they were plainly told. Words are deduced from physical things; how can they fully express spiritual things, the significance, the bearings, the profundity of which transcend all that any human thought can imagine? As it is, it is possible to say acceptably the most unorthodox considerations, as long as words familiar to the prejudiced multitude are used. If such a limitation of understanding is possible in respect to the most external matters, how much more would this be impossible in respect to spiritual matters? On Pentecost, when the disciples and apostles uttered the mysteries of God the multitude considered them intoxicated,—a more polite expression for the word “insane.” And so will it ever be. Even if the deepest mysteries were uttered, only those who were ready to understand them would find any sense in the words. Hence it would be impossible to tell plainly the nature of the pearl of great price, which is worth all the other goods the merchant man possessed.

(2.) Second, The very essence of the Everlasting Covenant implies obedience, faith, and trust in God. How could we have faith, if everything were told? How could we trust in respect to that which we knew?

(3.) Third, It is of the very essence of the Everlasting Covenant that the soul is not to attain its objects, but to seek God's objects; and if God's objects were made plain, and it was seen that they implied the soul's own good, it would be liable to fall into the temptation of seeking its own objects. Consequently it is wiser, nay, necessary, that they should remain on the knees of God.

(4.) Fourth, if the purposes of God were made plain, and it was possible to express them adequately in words, and the soul was developed enough to understand them, it might still remain that the soul might not be strong enough to appreciate them. For instance, it is the ideal of an educated and well-meaning man to do good unto others, and to enjoy the pleasures of knowledge. A savage or a beast could not understand either of these ideals; and if he were pleaded with to educate and purify himself on the ground that he might later attain these ideals, he would be justified in answering that the game was not worth the candle, since the ideals presented were to him repugnant, or mere words. As men develop, so do their ideals take higher flights. Hence, if the ultimate purposes of God were revealed, they might be both meaningless or repugnant, and therefore, to say the least, worse than useless.

This agnosticism concerning the ultimate purposes of God is so necessary and reasonable, that the writer confesses that he knows nothing of them; so that he cannot be accused of divulging that which he does not know, and his imperfections and weakness of spiritual vision need not prejudice other-minded people against those ideals he can only speak of with stammering lips. Although he knows nothing, he surmises, he imagines somewhat; and as it is the duty of every man to do the best he can, the writer gives below a few hypotheses on the subject.

(1.) First, he is certain of one thing: namely, the Everlasting Covenant. He is certain of it because his soul witnesses to him that this is the proper attitude for a human being to take; because he has experimented, and has gotten satisfactory results; because he had known others who have attained the same results by the same method. Hence, until some new discovery be made in the matter, he provisionally accepts it as the statement of a natural law.

2.) The details of the purposes of God for developed souls seem to be unknowable. It would be beautiful if these included both the perfection of the soul itself, and the development of the power to become ministering angels to other souls. If, for instance, it were possible to heal the sick, to instruct the ignorant, to comfort the broken-hearted from the spiritual side of the world. How much more universal would that be than the limited ministry which is granted to even the best souls while in the external world. Yet all this is on the knees of God.

(3.) Although the details of the ultimate purposes of God for each human soul may never,—nay, can never be known, yet the prophets of all ages have uttered ineffable promises of unimaginable glory, of un hoped-for heights of attainment. It may be possible, perhaps, to crystallize their most vital statements around three conceptions: that of (1) perfection, or progressive sanctification of the soul itself; (2) becoming a co-worker with God in creating and developing life in its various forms from matter to spirit; and last, (3) becoming God. Before such thoughts the mind becomes dizzy; and all of this may be recapitulated and fully expressed by Conformity to the Will of God, the all-knowing, the all-powerful, the all-lover.

7. *The Price of the Pearl.*—Such then is the best description at hand of the Pearl of great Price. But what about its cost? Is it worth its cost? Yes; but why could not God have reduced its cost? Does he enjoy the suffering of his creatures, does he take a delight in the pangs of sorrows of those who love each other, that he requires such a frightful, such a terrible price? Did he not fix the cost; and therefore, could he not have avoided it altogether?

Such are unavoidable questions, and they can only be answered by considering the nature of the problem.

(1.) Why is it necessary to give up all wealth, all social intercourse, as the world knows it, and every external avocation, while we remain in the world? If we indeed consecrate ourselves to God, we should devote our whole time to eternal things. We should have no time but for God. The care of riches, the anxiety about any earthly undertaking, the centering of our passions on external things detract from the sum of devotion which can and should be rendered to God, especially by the man wholly consecrated to him. The latter has no interest in anything but in God; and prizes himself happy if he may dismiss the rest of the world from his mind.

Nor is this wholly imagination, or sentiment. We devote to things we do our best energy, and to things we love we do not grudge our widest resources. But all our energy and our every resource should be reserved for God. Life as it is at present in the external world is so exciting, so absorbing, so intense that as soon as we have entered into competition with our rivals for success or even merely for competence, it is necessary to spend our highest energies, our divinest resources. The success of many earthly undertakings depends on sufficient social wheedling or vulgar good-fellowship to make them impossible for the man whose only interest, whose only love is God. Nor is it possible to deceive the world. The man of the world feels instinctively when the heart is not in what it is doing; and this is the essence of any persuasiveness, all the rest of it is wasted.

(2.) Why cannot the self-consecrated men make his living in the world? Because it is very hard, nay, in many positions it is impossible, to do one's work without actively or passively being—dishonest, for short. The line of honesty is sometimes difficult to draw; but in many cases it is too plainly overstepped even in many small matters to allow any doubt about the impossibility of at once remaining honest and successful.

(3.) But why must all social relation, all external bonds be broken? Because the man who has consecrated himself to God completely cannot contract any relation to any other without infringing this self-consecration. The spiritual man must be free; having no promises to any hanging over him, but must at any and every moment be wholly himself, with the issues of his life in his hand. How can a man promise to love and care for a life till death, nay, to "worship" her, without interfering with his whole devotion to God, and to God alone? As long as a man consents to remain within the social organism, and

to recognize the usual social relations to one another, as daughter, son, wife, or father, so does he voluntarily bind himself to fulfil these natural duties, and is no more exclusively devoted to God. It is free to every man to choose which function he will perform in the social organism, and whether he will perform any; but he cannot at the same time serve God and Mammon. Faithfulness to environment is one of the prime elements of development; and in a certain sense the man who is in the world will make most progress by attending strictly to his duties than by slighting them in order to pray to God. Yet the best of all is whole self-consecration.

(4.) But why is it necessary to give up all affection, if God is love? God is love, but not lust. Lust may be as refined as it pleases, but it always relates to flesh ultimately, and to personality. Love is not passion, nor that which leads to it. Love is just: and any affection which may be felt for some, and not towards others, is surely lust, even if sublimated. Love is the same towards all human beings. What if God only loved some of his creatures to the exclusion of others? And human love should be god-like. It is in vain to claim love to any one being as representing all others; this is but a childish subterfuge. Love is eternal and universal, and relates not to one, but to all, not for themselves, but for the God in them. Patriotism means love to one nation, and hate to all others; this is not love. Conjugal affection is love to one only and platonic affection and indifference to all others; consequently it cannot be Divine love. In order to kill out in the breast all hate, all evil desires, it will in the long run be found necessary to deaden all lust; and only that love will remain, which is unchanging, which is universal, which can never be altered.

When the time for the Great Renunciation comes, often many loved ones must be left behind. Concerning them no anxiety need be felt. Providence does not need us; they are safe in the hands and kindness of God. We have done our duty so long as it was our duty to do it; now that our duty lies elsewhere, we must commit them to the merciful protection of the Most High. And under the shadow of his wings they are safe.

(5.) In the Great Renunciation, every expectation of good to come from the hand of man must be left behind, in order that the Soul may depend on God, and on God alone. There must be fear of God, but of God alone. Fear of man must exist so long as any welfare of ours depends on their good-will. Only when we expect nothing from the hands of man can we look into their eyes fearlessly, and be free, that is, wholly consecrated to God. It is impossible to succeed in the world without depending on the influence, the friendship, the relation of men as kindred; and to be absolutely fearless to all under all circumstances means the Great Renunciation, forcibly. But to be in the hands of the living God is at least safe, and with him, it matters not who be against. The Soul must learn to be independent, to seek all its strength from within, to become self-poised, as God is. And to learn this it must stand alone, and to have nothing to hope or fear from any man.

(6.) The meeting of all these considerations is summarized in this: It is necessary to give up all transitory things; that is, to learn to depend only on those things which cannot be taken away. Now the only things which cannot be taken away are spiritual law and spiritual existence. This life is therefore a school in which for a short while physical support is given to a soul during which time it may so learn to become independent that when the body drops away, out of infirmity, the soul and spirit shall not be more incommoded than they would be in putting off an old garment. Hence life must be simplified, every personal element must be removed from it, and life be built on those lines which cannot be taken away. Many men, for instance, become machines for various purposes, centering their whole love, their whole ideals on those physical performances. When death comes, will they not die with the objects of their love and endeavor? But the man who has drawn himself inwards to God may smile at death and time, for nothing except his own sin can touch him. So the spiritual man relies not for sustenance on temporary things, but on eternal, and when the temporary pass, he remains. This choice of the eternal element cannot be made while remaining within the social organism, as it is today, externally. To be interested in nothing but God; to cease small talk, to ignore personalities, to spend time alone with God means the final rejection by the world; so that this issue might as well be faced first as last.

These few considerations of the problem of the Great Renunciation explain why the cost of the Pearl of great price cannot be less than it is actually. God did not fix so terrible a price because he enjoyed the suffering of his creatures, but the cost was fixed by the very prize itself. The nature of the goal to be attained explains why everything else must be given up. It is impossible while ascending a mountain to come nearer the top without going further from the bottom, although a man may remain at the bottom, if he pleases. A vulgar but exceedingly luminous illustration is the popular maxim that it is impossible to have a piece of cake and eat it too. Hence God is not evil in demanding so high a price for salvation; rather is he good in insisting that we shall attain so high a degree of perfectness. God loves us more than we love ourselves; he suffers with our suffering, rejoices with our joy. How then would it be possible that he should demand of us anything which was not the best for us? We may, therefore, fully trust him, and unquestioningly accept his word.

The very fact that these conditions of sanctification are eternal shows that they are inexorable. God is not mocked. They may either be accepted or rejected; but there is no half way.

8. *Self-Deceit, and Objections.*—Few men would deliberately propose to deceive God; but many, very many are liable to deceive themselves, which practically amounts to the same thing. But experience will teach the futility of all such expectations, and the foolishness of wasting precious time in the endeavor to minimize inexorable facts and laws.

One common form of self-deceit is that through which a man, while perhaps honestly supposing that he has wholly dedicated himself to God, holds on to his riches, considering himself a steward of God, and still expects the benefits of the Great Renunciation. The only proof of the willingness to give up is in giving up; and the theoretical renunciation accompanied with practical self-assertion is nothing less than hypocrisy. Fortunately few such men are hypocrites, inasmuch as their theoretical renunciation is never clear and decided enough for them to be hypocrites; perhaps, in this respect, it were better for them if they were. Besides the man who keeps his riches has all the cares of them, and all the dangers; for there are no spiritual dangers greater than those involved in the responsibility of having and spending money.

Another form of self-deceit is that involved in theoretically loving all alike, but practically loving one most, as if proximity conferred the particular duty to this individual. This is again hypocrisy. Either one, or all; and the sooner that this alternative is driven home clearly and unmistakably, the sooner will this hypocrisy come to an end; let us hope, in the right way. A man should refuse to treat any one person as he cannot treat all. Only thus can he attain to the universality which is demanded by God.

This imperfection of self-consecration will explain why many earnest and supposedly sincere persons do not overcome the weaknesses of the flesh, although they do everything in their power to put a stop to them. Whenever they persist, there is a dog running around in the cellar; the heart is not perfect; sin remains. Let but consecration be perfect, and all else will adjust itself.

It is often said that such self-consecration to God is selfish towards other persons, both in leaving them, and in spending one's life alone. When a man has given up everything he had, let an accusation of selfishness against him drop. Let none but he who has had the courage to give up everything he had accuse another such man of selfishness. When a man resigns claim to all that is legitimately his, he has a right to devote himself wholly to God. Duties to God always take precedence of duties to man in an internal sense; and besides, it is not selfishness to be wise. Supposing that a person who is endeavoring to become perfect and needs to preserve silence, is "unselfish" enough to spend an afternoon "entertaining" friends about trivialities, that do no good to any, what is the result? No real good accomplished to any; but to herself, eternal loss. Such an accusation of selfishness is merely a refined form of the brutal lusts for domination and physical contact which the servant of God has a full right to repel. These social fictions and trivialities must be given up; and the sooner the positive step is taken, the better. It is always the old question: God, or the World; and if the matter is put in the proper light no person who loves another will insist on that person's doing that which is not only distasteful, but positively injurious to him.

There is a last and most subtle temptation, which comes to many of the best and most gifted. Supposing a man has a remarkable gift of oratory. Would it not be sinful to sacrifice that? Is it not rather his duty to develop it, and to remain in surroundings in which it may be developed? Yet the inexorable truth remains—all must be given up. God, who is always guided by the principle of utility, knows what he is doing, and if it is in accordance with His will that this gift be used for his service, he will use it at the right and appointed time, before which time, in any event, it could do no good. He is abundantly able to guide events for the best, and if a man has any faith in God, he will refer this matter also to Providence. The fact is that there is no greater mistake than to suppose that God needs any man, or that any man has any "mission" independently of God's will. God is fully able to take care of himself and all that he needs done; each man has only one duty, to consecrate himself wholly to God, and to do that which God tells him to do. Beyond that, a man injures his self-consecration. It is again a choice between God and the World, between self and self-consecration. God needs none; all need Him.

9. *The Value of the Pearl.*—Such are a few forms of temptations which threaten a man's self-consecration, and which may mislead him, if he does not understand the reason for the tremendous cost of the Pearl of Great Price, and does not realize what the Great Renunciation implies. But, after all, why complain of the terrible cost of the Pearl of Great Price? Is not the Pearl worth all that, and more still? When a man stands face to face with the possibility of attaining divinity and immortality, what are earthly things worth, in comparison with this? Nay, who would not be a Buddha, and give up all he had, if he might save the world? Who would not be a Christ, and die on the cross, if he might bless thousands through the ages? When such divine possibilities stare a man in the face, the cost of the Great Renunciation shrinks into ridiculous insignificance, and his only gratitude is in respect to having anything to give away. Nay; he who understands the value of the Pearl is a fool if he do not sell all he had to purchase it, if he do not pray to God to give him more that he may pay more for the eternal joy. Nothing that man can imagine is sufficient to pay for the Pearl, and all the riches in the world would not deserve it, were it not given as a free gift by God himself.

Does self-consecration mean loneliness? Well, he who has access to God is never lonely. Nor is he in contact with God only. There is an invisible Church that has ever existed, and that will ever exist. Contact with these Holy Ones in the external or the internal will be a safeguard to keep the neophyte from particularism, from queerness, from insanity. There is a social organism beyond as well as here below; and to gain access to it, is the highest prize that it is possible for a man to attain.

10. *Rationale of the Renunciation.*—Besides, nothing is really

lost in self-consecration, and in the Great Renunciation. Consider a child as having so much potential energy. As he lives, he transforms it into kinetic energy. If he desires, he can use it as kinetic energy, or can retain it as potential. If he takes the former course, the end of it is ultimately in sight, how far soever it may yet be removed. If he takes the latter course, he may retain himself at a certain height and may finally transmute himself into a state in which he may bid defiance to change and death. Again, if a man is on the summit of a mountain, or a range of mountains, he can use his energies in two ways: Either go down, or walk further along the same height. These two courses are open to everybody, and everybody may choose between them. But, once chosen, the judgment is inexorable. Consequently, young people, choose early, choose quickly, choose skilfully, ere you be too far down the mountain. Far away, to the spiritual city; not, down to the earth!

II. *God Is All in All.*—These remarks have been written in order to set forth the question and problem of the Great Renunciation in intelligible terms; to clear up their ideas; to assist them in knowing themselves, to imitate the harmonies of heaven so that the being may resound and reverberate to them whenever these resound partially from within. Secondly, it is possible that they may explain to outsiders the reasons which may have influenced the souls that have successfully attained the Great Renunciation, and also explain the nature of the action which they may have led them to perform, in saying farewell to all their old associations. When a man gives up all that he has, surely he injures none else, but leaves more for them. The least that the former friends of a man who performs the Great Renunciation can do is to honor his motives, and refrain from carping and ill-natured criticism. Let them dismiss him with their benediction, at least, if they cannot extend the hand of sympathy, and if their tears do not respond to his. But, thirdly, there is no hope that the World will even be so gentle. Few sympathize, and those few dare not lift the voice, nor extend the hand. The World is sub-rational. It cares not for reasons; it only notices actions. If you do what it wants, it cares not what you say; if you do not what it wants, it listens not to your words. Few are there whose nature is sufficiently rational and sane to be moralized by the process of rationalism, and who can think out a problem logically without reference to their prejudices, and however divine be the aspirations which a man advances to explain his forsaking of the World, he must be prepared to meet its bitter hate while he yet possesses power, and has not made the intended Renunciation, and its brutal and vulgar scorn, as soon as he has made it, and is powerless and poor in the sight of the World. These remarks are then not written to mollify the World; they are written to set forth plainly the banner of revolt against Mammon, and the trampling of it under foot, that God, may be all, in all.

“Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

“He that is able to receive it, let him receive it.”

NOTES.

CHAPTER II.

- (1) *Evol. of Sex*, Geddes and Thompson, IV:16:2, 4, 6; IV:17:5. (2) *ib.*, IV:20:3, 4. (3) *ib.*, IV:20:4, 5, 6. (4) *ib.*, VI. (5) *ib.*, III.

CHAPTER III.

- (1) Vol. III, p. 316. (2) P. 115. Jozan, p. 353. (3) Pp. 528-530. (4) P. 791. (5) Balbiani, pp. 214, 254. See Jozan, p. 209. (6) Jozan, p. 97. (7) *ib.*, p. 208. (8) P. 41. (9) Pp. 88, 91. (10) In Richard, p. 138. (11) P. 44. (12) P. 19. (13) P. 251. (14) P. 793. See Jozan, p. 309. (15) P. 71. (16) P. 308. (17) P. 66. (18) Vol. VI, Op. Cit., pp. 76, 77, 93. See IV. (19) P. 789. (20) Vol. II, p. 565. (21) Vol. IV, p. 638. (22) Vol. IV, p. 170. See Landois and Sterling, p. 872. (23) P. 22. (24) P. 60. (25) P. 66. (26) See (18). (27) P. 310. (28) Pp. 67, 359. (29) II (1), p. 76. (30) See (18). (31) P. 50. (32) P. 158. (33) P. 51. (34) P. 36. (35) P. 42. (36) P. 11. (37) Pp. 327-329. (38) P. 716. (40) *American Journal of Psychology*, May, 1888, Vol. I, p. 337. (41) P. 114.

CHAPTER IV.

- (1) Goizet, pp. 35, 37. (2) Pp. 145, 146, 150, 152. (3) P. 127. (4) P. 52. (5) P. 168. (6) P. 132. (7) Pp. 234-238. See Dr. Jacques, *Union Medicale*, 1864, No. 6. (8) Pp. 245-261. (9) Pp. 188-199. (10) Goizet, pp. 55-57. (11) Goizet, p. 46. (12) Pp. 234-238. (13) Goizet, pp. 36, 37, 40. Jozan, pp. 172, 215, 246, 274. (14) P. 135. (15) P. 37. (16) P. 604. (17) P. 17. (18) Goizet, Index, pp. 357-359. (19) P. 86. (20) P. 156. (21) P. 37. (22) Ziemssen, p. 371. (23) P. 609. (24) P. 607. (25) Pp. 95, 103, 171, 209, 211, 388. (26) P. 50. (27) P. 51. (28) P. 158. (29) P. 50. (30) *ib.* (31) P. 317. (32) P. 151. (33) P. 602. (34) P. 127. (35) P. 244. (36) P. 482.

CHAPTER VII.

- (1) *Just. Mart. Apol.* I:29. (2) *Iren. Ref. Haer.* I:28:1. (3) *ib.*, II:33:5. (4) *Athen. Leg.* 33. (5) *Apost. Const.* VI:5:23. (6) *ib.*, VI:5:29. (7) *ib.*, VI:5:27. (8) *Tert. ad Ux.* 5. (9) *Hermas, II: Com.* 4, C. 4. (10) *Clem. Al. Paed.* I:4. (11) *ib.*, II:10. (12) *ib.*, III:4. (13) *Clem. Al. Strom.* II:15. (14) *ib.*, II:18. (15) *ib.*, II:23. (16) *ib.*, III:3. (17) *ib.*, III:9. (18) *ib.*, III:11. (19) *ib.*, III:12. (20) *ib.*, III:15. (21) *Strom.* VII:12. (22) *Meth. Banq. Virg. Disc.*, II:1. (23) *ib.*, II:5. (24) *ib.*, II:7. (25) *ib.*, III:12. (26) *Lact. Div. Inst.*, V:8. (27) *De Opif. Del.* 13. (28) *Div. Inst.*, VI:19. (29) *Epist.* 62. (30) *Opif. Del.* 23. (31) *Athan. Fest. Let.* I, 329 A. D. (32) *Pers. Lett.* 48. (33) *Ambrose, In Lucam.* I:1. (34) *Greg. Nyss. De Virg.* 3. (35) *ib.*, 8. (36) *Cyril Jerus. Cat. Lect.* IV:25. (37) *Greg. Naz. Or.* XL:18. (38) *Iren. Ref. Haer.* IV:2:4. (39) *ib.*, IV:4:3. (40) *ib.*, V:11:1. (41) *ib.*, IV:27:2. (42) *ib.*, IV:27:4. (43) *Hermas, Pastor, II: Com.* 8:1. (44) See (4). (45) *Ps.-Clem. Hom.* 4. (46) *ib.*, 6. (47) *Clem. Al. Paed.* I:6. (48) *Strom.* IV:23. (49) *ib.*, VII:12. (50) *Commod. Instr.* 63. (51) *Orig. c. Cels.* III:51. (52) *De Princ.* III:4:3. (53) *c. Cels.* VII:4. (54) *Quis Dives Salv.*, *Clem. Al.*, 18. (55) *Strom.* VII:16. (56) *ib.*, II:14. (57) *Hipp. Theoph.* 10. (58) *Hipp. Canons*, III:63. (59) *Cypr. De Disc. et Adv. Cast.* 6. (60) *De Carn. Jud.*, 5. (61) *Tert. De Vest. Mul.* 2. *De Idol.*, 2. *De Pat.*, 6. *De Paen.*, 3. (62) *Test. 12 Patr.*, I:2. (63) *ib.*, I:4. (64) *ib.*, I:5. (65) *ib.*, II:5. (66) *ib.*, III:9. (67) *Greg. Thaum. Metaph. Eccles.*, 2. (68) *Meth. Banq. Virg.* I:1. (69) *De Creat.*, in *Matt.* VII:6. (70) *Lact. Div. Inst.*, V:8. (71) *ib.*, VI:1. (72) *ib.*, VI:15. (73) *ib.*, VI:23. (74) *De Ira.* 21. See *Div. Inst.*, VI:5. (75) *ib.*, VI:23. (76) *Ap. Const.* VI:5:28. (77) *Athan. c. Gent.* II:2. (78) *ib.*, III:4. (79) *ib.*, VII:4. (80) *ib.*, VIII:2. (81) *Cyrr. Jer. Cat. Lect. Procat.*, 14. (82) *Cat. Lect.* IV:23. (83) *ib.*, XVIII:20. (84) *Greg. Naz. Or.* XXXVII:21. (85) *Greg. Nyss. Gt. Catech.*, 8. (86) *Clem. Al. Strom.*

III:17:103. Enoch, XV:2-4. (88) Ib., XXVIII:5. (89) Just. Mart. II Apol. 5. (90) Athenag. Leg. 24. (91) Ib., 25. (92) Clem. Al. Paed. I:6. (93) Meth. Banq. Virg. X:1. (94) Lact. Div. Inst. V:6. (95) Greg. Naz., Or., XXXIX:7, 8; XLV:12. (96) Greg. Nyss. De Virg. c. 12, p. 250. De Hom. Opif. XX:2, 3. Gt. Catech. 26. (97) Clem. Al. Protrept. II. (98) Horn. Comm. p. 8. (99) Hermas, Pastor, I:1:2. (100) Ib., I:4:3. (101) Ib., II:5:2. (102) Ib., III:5:6. (103) Ib., III:10:3. (104) Ib., II:4:1. (105) Ib., III:8:6. (106) III:9:29. (107) Clem. Al. Strom. IV:25. (108) Ib., IV:25. (109) Ib., VII:10. (110) Ib., VII:12. (111) Commod. Instr. 68. (112) Hippol. Philosoph. V:2. (113) Ib., V:3. (114) On End of World, 42. (115) Ps.-Cyprian, De Disc. et Adv. Cast. 4 (116) Canons, III:32. (117) Greg. Thaum. Hom. II in Annunc., p. 61, 64. (118) Dionys. Alex. Ep. ad Basil. Comm. 3. (119) Meth. Banq. 12 Virg. III:11. (120) Ib., IV:2. (121) Ib., V:1. (122) Ib., V:5. (123) Ib., VII:3. (124) Ib., VIII:9. (125) Ib., X:1. (126) Ib., X:6. (127) Ib., XI:2. (128) Ib., II:3. (129) Ib., III:12. (130) Orig. De Princ. II:11:7. (131) Ps.-Clem. Hom. 12. See Clem. Al. Strom. III:9:13. (132) Apost. Const. VI:3:17. (133) Athan. Fest. Let. A. D. 329. (134) Pers. Let. 48. (135) De Inc. LVII:2. (136) Cyr. Jer. Cat. Lect. IV:24. (137) Ib., XII:34. (138) Greg. Naz. Or. VIII:8. (139) Ib., XVIII:13. (140) Ib., XXXVII:10. (141) Greg. Nyss. De Virg. 6. (142) Ib., 13. (143) Ib., 17. (144) Ib., 24. (145) Greg. Naz. Or. XXXVII:21. (146) Ib., XL:40. (147) Ib., XVIII:20. (148) Ib., XLV:28. (149) Cyr. Jer. Procat. 14. (150) Cat. Lect. IV:23. (151) Ps.-Cyprian, De Disc. et Adv. Cast. 7. (152) Greg. Nyss. De Virg., Intr. (153) De Virg. II. (154) Ib., 19. (155) Orig. c. Cels. IV:26. (156) Ps.-Clem. De Virg. I:4. (157) Tertull. De Virg. Vel. 5. (158) Ib., 10. (159) Ad Uxor. 6. (160) Test. 12 Patr. VIII:3. (161) Tert. Apol. 40. (162) Pelag. Ep. ad Dem. (163) Ambrose, De Virg. II:1. (164) Hermas, Pastor, I:3:7. (165) Ib., II:4:3. (166) Clem. Al. Paed. I:6. (167) Strom. IV:25. (168) Ib., III:12. (169) Orig. c. Cels. VII:48. (170) Clem. Al. Strom. VI:14. (171) Greg. Naz. Or. XXXIX:14; XL:2, 7. (172) Clem. Al. Quis Div. Salv. 20. (173) Lact. Div. Inst. VII:1. (174) Athan. De Inc. XIV:2. (175) Just. Mart. Apol. I:29. (176) Ib., 14. (177) II Apol. 2. (178) Athen. Leg. 33, 34. (179) Tattan, Address, 33. (180) Clem. Al. Strom. IV:8. (181) Orig. c. Cels. I:26. (182) Min. Felix, Oct. 31. (183) Athan. Vita Anton. 79. 88. (184) Let. ad Dracont. XLIX:7. (185) De Inc. XLVIII:2. (186) Hist. Arion. 25. (187) Apol. ad Constant. 33. (188) Cyr. Jer., Procat. I, 4, 8. (189) Greg. Nyss., Gt. Cat. 40. (190) Iren., adv. Haer. IV:26:3, 4. (191) Ib., IV:16:2. (192) Clem. Al. Strom. VI:13. (193) Greg. ad Anast. Presbyt. VI, Ep. 29. (194) Aug. Ep. 148 ad Valer. (195) Joh. Chrysost., Hom. 43 in Matt. 23. (196) Hieron. ad Heliod. Ep. 1, De Laude Vitae Solit. (197) Aug. Tract. 6, in C. I Joh. (198) Jer. in Gal. Aug. ad Hieron. Ep. 19. (199) Orig., in Lev. Hom., XIV:24. (200) Ap. Const. VIII:4:34. (201) Clem. Al. Strom. VII:6. (202) Lact. Div. Inst. III:10. (203) Ib., III:26. (204) Ib., VI:25. (205) Archelaus, Disp. c. Manes, 9. (206) Cyr. Jerus. Procat. 8. (207) Ib., Procat. 2, 4. Cat. Lect. III:7. (208) Procat. 12. Cat. Lect. VI:29. (209) Ib., VI:2; XI:11; XVI:5. (210) Ib., XI:7, 8. (211) Ib., VI:5. (212) Greg. Nyss. Gt. Cat. 32. (213) Greg. Naz. Or. XXXIX:14; XL:2, 7, 22, 31. (214) Hipp. Philos. V:2; X:5. (215) Ib., IX:18. (216) Hipp. Philos. VII:20. Clem. Al. Strom. VII:17. Theodoret, Haeres. I:4. (217) Clem. Al. Strom. VII:17. Matter, II:46, 98. (218) Matth. XIII:11; Mk. IV:11; Lk. VIII:10. (219) I Cor. II:6. See Iren. Ref. Haer. III:2:1. (220) I Cor. II:7. (221) Rom. XI:25. (222) Rom. XVI:25. (223) I Cor. IV:1. (224) I Cor. XIII:2. (225) I Cor. XIV:2. (226) I Cor. XV:51. See Eph. I:9; III:3; IV:9; V:32; VI:19. (227) Col. I:26, 27; II:2; IV:3. (228) I Tim. III:9, 16. (229) II Cor. XII:4. For "Traditions" see I Cor. V:8; XI:2; XVI:2; II Thess. II:15; IX:6; II Tlm. I:13, 14; II:2. (230) Clem. Al. Strom. I:1. (231) Eph. III:3-5. Col. I:9-11, 25-27; II:23; IV:2, 3, 4. Hebr. V:12, 14; VI:1. Ps. LI:6. Rom. XV:29. I Cor. II:6, 7; III:1-3. Ps. IV:11. Lk. VIII:10. John I:18. (232) Clem. Al. Adv. Gent. II. Strom. VII:14, 18. (233) Ib., I:1; V:9; VI:15; I:2, 12; V:10. (234) Iren. Ref. Haer. II:22:4. See Syrian Fragment "e." (235) Greg. Nyss. Gt. Cat. 33. (236) Hipp. Philos. X:29. (237) Hippol. Fragm. adv. Beron and Helix, II. (238) Clem. Al. Strom. VII:12. (239) Ps. Clem. De Virg. I:6; II:14, 15. (240) Tertull. De Monog. 5. (241)

Meth. Banq. Virg. X:5. (242) Meth. Banq. Virg. I:4. (243) Cyr. Jerus. Cat. Lect. XII:25. (244) Greg. Naz. Or. XXXVII, XXXVIII:13. (245) Greg. Nyss. De Virg. 2. (246) *Ib.*, 23. (247) Athan. De Inc. LI:1. (248) Orig. in Lev. Hom. IV:6; VI:5; IX:1, 8; XIII:5. Also for moral sense in Lev. Hom. I:5; II:4; IX:6, and for spiritual sense, *ib.*, XV:13. (249) Clem. Al. Strom. IV:25. (250) Meth. Banq. Virg. V:8. (251) Greg. Nyss. De Virg. 24. (252) Ap. Const. II:4:26. (253) Meth. Banq. Virg. V:1. (254) Tertul. De Monog. 8. (255) Clem. Al. Strom. VII:6. (256) Lact. Div. Inst. VI:2, 24, 25. (257) De Ira. 21. 23. (258) Athan. Fest. Lett. III, A. D. 331, c. 2. (259) Hipp. Philos. V:3. (260) Clem. Al. Strom. III:3. (261) *Ib.*, V:1. (262) Hipp. Philos. V:4. (263) Orig. c. Cels. VII:48, 49. (264) Clem. Al. Strom. I:16. (265) Plutarch, De Is. et Osir. c. 2, p. 123. (266) Clem. Al. Strom. VII:7. (267) Tertul. ad Uxor. 6. (268) *Ib.*, 7. See Ex. ad Cast. 13. De Monog. 17. (269) Ambrose, De Virg. 1. (270) Basil, De Virg. (271) Cyprian, De Virg. (272) Bernard, Tract De Morib. Episcop. Ep. XL:3. (273) Chrysost., De Virg. (274) Pet. Chrysol., Serm. 145. (275) Bernard, Serm. 2, Dom. 1 post Oct. Epiph. (276) Is. LXVI:9; Ps. II:7; CIX:3. (277) I Cor. IV:5. (278) Greg. Hom. 3 in Evang. (279) Ps.-Cyp. De Disc. et Adv. Cast. II. (280) Iren. Ref. Haer. V:6:1. (281) *Ib.*, IV:38:4. (282) *Ib.*, IV:4:3. (283) Tertul. De Res. 6. (284) C. Marc. II:5. (285) Clem. Al. Strom. II. (286) Orig. De Princ. III:6. (287) Tatian Address, 15. (288) Clem. Al. Protr. II. See Strom. IV:26. (289) Paed. II:10. (290) Strom. II:19. (291) *Ib.*, IV:13. (292) *Ib.*, VII:2. (293) Banq. Virg. I:4. (294) *Ib.*, I:5. (295) *Ib.*, II:1. (296) Clem. Al. Protr. I. (297) Jer. XXIII:24. Is. LXVII:1. Matth. V:34. Acts XVII:28. (298) Orig. De Princ. II:1:3. (299) Hipp. Philos. VIII:8. (300) Greg. Naz. Or. XXXVIII:13. (301) Greg. Nyss. De Anim. et Res. p. 433, Ed. Coxe. (302) De Hom. Opif. VIII:5. (303) See (299). (304) II. Pet. I:4. Jno. XVII:22, 23. Rev. III:21. Jno. X:34. Rev. V:10. (305) Hipp. Philos. X:30. (306) Greg. Thaum. Paneg. Orig. 11. (307) Clem. Al. Paed. III:1. (308) Strom. I:14. (309) *Ib.*, I:19. (310) *Ib.*, II:1. (311) *Ib.*, V:6. (312) *Ib.*, V:23. (313) *Ib.*, V:4. (314) *Ib.*, V:8. (315) *Ib.*, VII:4. (316) *Ib.*, V:4. (317) Athenag., Addr. 7, 9. (318) Theoph. ad Aut. I:2. (319) Clem. Al. Strom. III:5. (320) Strom. IV:22. (321) *Ib.*, IV:26. (322) *Ib.*, VI:12. (323) Orig. c. Cels. VII:34. (324) *Ib.*, VII:44. (325) Hipp. Philos. VI:13. (326) Arnob. Adv. Gent. II:7. (327) Athan. Adv. Gent. VIII:1. (328) *Ib.*, VIII:1, 2. (329) *Ib.*, XXX:1, 2. (330) *Ib.*, XXX:5. (331) *Ib.*, XXXIII:3, 4. (332) Greg. Nyss. De Virg. 12. (333) *Ib.*, 11. (334) *Ib.*, 19. (335) Iren. Ref. Haer. IV:38:4; V:9:2. See Just. M. Dial. c. Trypho, c. 124. (336) Clem. Al. Paed. III:1. (337) Strom. IV:23. (339) *Ib.*, VI:14. (340) *Ib.*, VII:16. (241) Proctr. 9. (342) Orig. c. Cels. III:81. (343) Orig. Ep. ad Greg. 3. (334) Hipp. Phil. V:3. (345) *Ib.*, X:30. (346) Greg. Thaum. Paneg. Orig. 11. (347) *Ib.*, 12. (348) Meth. Banq. Virg. XI:3. (349) Arnobius, Adv. Gent. II:33. (350) Athan. Lett. XL ad Adolph. 4. (351) Lett. LXI ad Maxim. 2. (352) De Inc. LIV:3. Oratio II:70. De Synod. 51. (353) Greg. Naz. Or. III:1. (354) Greg. Nyss. De Virg. 1. (355) *Ib.*, 2. (356) *Ib.*, 5. (357) *Ib.*, 10. (358) Gt. Cat. 35. (359) Ps.-Cyprian De Disc. et Bono Pud. 7. (360) Hipp. Philos. X:30. (361) Meth. Banq. Virg. I:1. (362) *Ib.*, 2. (363) Athan. De Inc. XLVIII:2. (364) Greg. Nyss. De Hom. Opif. 17. (365) De Virg. 13. (366) Tertul. ad Uxor. 7. (367) Ex. and Cast. 13. (368) Ps.-Clem. Du. Epp. De Virg. I:1.

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