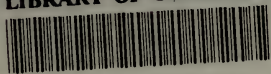




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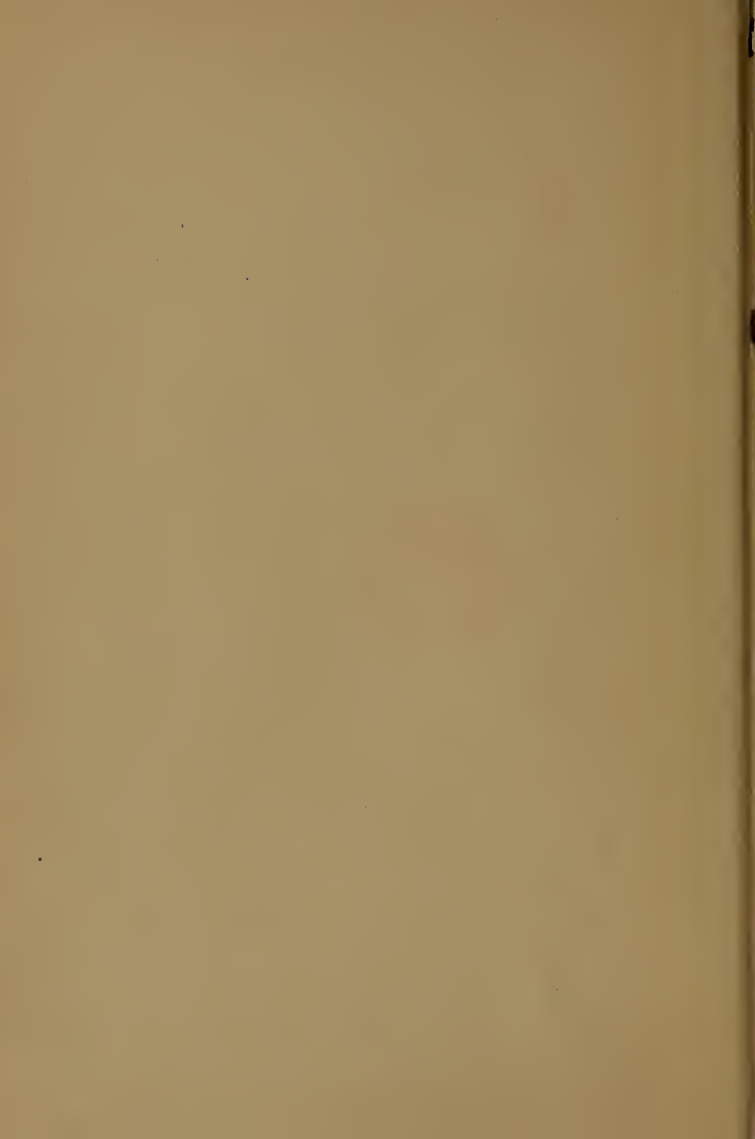
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Ethics of the Body



ETHICS OF THE BODY

BY GEORGE DANA
BOARDMAN

Mens sana in corpore sano



PHILADELPHIA & LONDON
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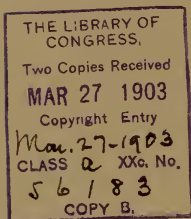
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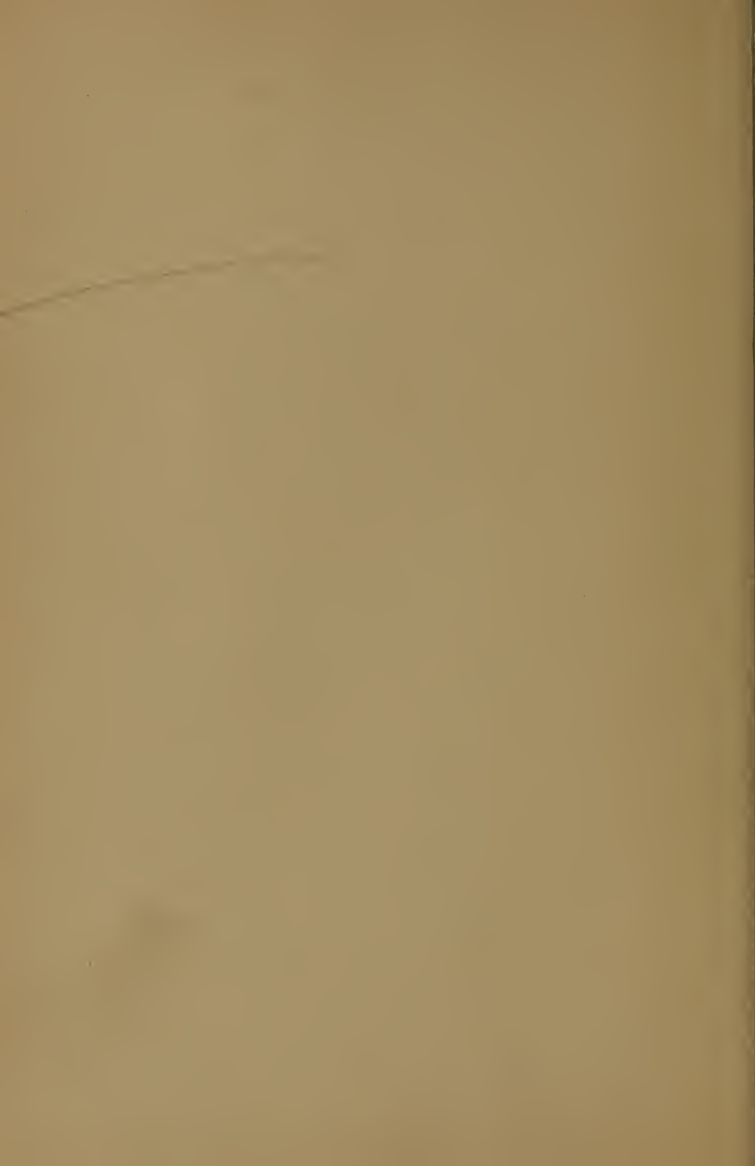
*Electrotyped and Printed
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To All

who long to make their
body-life tributary to
their spirit-life, this
volume is dedicated



Prefatory Note



Prefatory Note

“WHY do you (I hear the reader asking) entitle your book ‘Ethics of the Body?’ Is not the body simply an organized mass of carbon, hydrogen, oxygen, nitrogen; as the chemists say, ‘C H O N?’ Do these elements have any moral qualities? How much virtue is there in carbon? How much religion in hydrogen? How much morality in oxygen? How much ethics in nitrogen? Why, then, do you talk of the ‘Ethics of the Body?’ ”

Prefatory Note

This little book is an answer to your question. And in answering it, let me frankly state that I do not speak from the sole view-point of the Christian, or from the sole view-point of the scientist. But I speak from the common view-point of the scientific Christian. For I do not believe that science and religion are antithetic ; I believe they are complementary, science being the natural side of religion, religion being the spiritual side of science. I do not believe in two Gods,—the God of Nature and the God of Scripture. I am a monotheist.

Prefatory Note

I am content to move in the company of such scientific Christians as Nicholas Copernicus, Isaac Newton, Michael Faraday.

G. D. B.

PHILADELPHIA, February 1, 1903.

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Importance of the Body

I

Importance of the Body

IDEALIZE as much as we please, all spirits, even the most ethereal, live, and while they continue in this world must live in the body and by means of the body. To be bodiless is to be lifeless. Let me go into particulars :

1. *The Body is Man's Embodiment.*—And, first, the body is man's embodiment. How naturally we express this idea under such figures as a vesture, a tenement, a tent, etc. How pathetic

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the request of Henry Alford, late Dean of Canterbury, that his tomb should bear the simple inscription :

DEVERSORIUM VIATORIS HIERO-
SOLYMAN PROFISCENTIS

(Inn of a traveller on his way to Jerusalem.)

Indeed, every Christian may sing,—

Here, in the body pent,
Absent from thee I roam ;
Yet nightly pitch my moving tent
A day's march nearer home.

James Montgomery.

The question is sometimes raised whether the dead are self-

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conscious. It is possible that the phenomena of "Mind-reading," or "Thought-transference," or "Telepathy," may yet shed light on this curious and fascinating problem ; but of this there is yet no evidence. However this may be, one thing is certain, we are living in a world where we must live in bodies or die.

2. *The Body is Man's Avenue.*

—Again, the body is man's avenue. Our bodily senses and organs,—our faculties of seeing, hearing, smelling, tasting, touching, handling, etc.,—these are the inlets of sense and outlets of

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force ; thus making society possible. Bunyan, in his history of the Holy War, is as philosophical as poetical when he represents Satan as laying siege to Ear-gate and Eye-gate. It is literally true that a man without senses is a man without sense, actual or possible. Nor is there in this anything necessarily degrading. Matter is not in itself evil. That is a pagan notion bequeathed to us from an immemorial antiquity ; perhaps a relic of the old Zoroastrian doctrine of Dualism which the Manicheans injected into Christianity, or rather on

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which they imposed a few Christian elements. But we are not pagans ; if we were, we might join in the famous thanksgiving of the Egyptian Plotinus that he was not "tied to an immortal body," and, like him, refuse to have our portraits taken, on the ground that the human body is a thing too contemptible to have its image perpetuated.

3. *The Body is Man's Instrument.*—Again, the body is man's instrument of action. How is it that man is gaining supremacy over Nature ; changing its face, reclaiming its deserts, subsidizing

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its mechanical powers, utilizing its very elements? It is not only because man has a will ; it is also because man has a body which is capable of executing that will. The body is the instrument of industry, art, war, inventions, progress, society, civilization. The body is man's executive.

Let me illustrate from the human hand. See how many different things it can do. For example : The hand can,—

Aid a child,
Beat a drum,
Carve a goose,
Draw a tooth,

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Etch a scene,
Fly a kite,
Grasp a hand,
Hold a pen,
Ink a plate,
Jot a note,
Kill a gnat,
Light a fire,
Milk a cow,
Nip a bud,
Oil a wheel,
Pull a rope,
Quilt a spread,
Ring a bell,
Swing a scythe,
Turn a key,
Use a hoe,

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Vote a grab,

Wind a clock ;

as for X, Y, Z, they are unknown potentialities, and therefore I decline to commit myself in regard to them.

Observe, also, such metaphorical expressions as these: "A cool hand, a heavy hand, a high hand, a light hand, a slack hand, all hands, idle hands, hand to hand, at first hand, from hand to hand, from hand to mouth, on the one hand, on the other hand, hand and glove, hand in glove, hand over fist, hand over head, off his hands, on his hands, have

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a hand in, have in hand, get the upper hand, lend a hand, show your hands, try your hand, bird in hand, fold one's hands, hold in hand, in the hands of, no hand in, take in hand, hands off, hand over, hand-book, handicap, handicraft, handiwork, handy," etc. Did you ever think of the origin of the phrase, "all hands struck"? It originated in the days when Labor protested against Capital by resorting to fists instead of Unions.

In fact, every human machine is a modified copy of some part of the human hand. The hand

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is a combination of the six mechanical powers,—the lever, the wedge, the wheel and axle, the pulley, the screw, the inclined plane. As the body is the instrument of the man, so the hand is the instrument of the body. All honor be to our manual (that is, hand-training) schools. The rich need them not less than the poor.

The "Body" in Literature.—Such are some of the facts which give to the human body its tremendous importance. Indeed, the "body" has added new words and phrases to our very language, giving—so to speak—its own

Importance of the Body

color to literature itself. For example, we often use the word "body" as a synonym for the word "person;" as when we use such words as these,—“anybody,” “everybody,” “somebody,” “nobody.”

“Gin a body meet a body
Comin' thro' the rye,
Gin a body kiss a body,
Need a body cry?”

So also we speak of the “clerical body,” “the legislative body,” “the body politic,” “the body of laws,” “mystical body of the church,” “body of mankind,” “the stellar bodies,” “body-plan

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of a ship," etc. Shakespeare makes the "body" serve even as a verb.

As imagination *bodies forth*

The forms of things unknown, the poet's
pen

Turns them to shapes, and gives to airy
nothing

A local habitation and a name.

—*A Midsummer Night's Dream*, V. i.

Or, to illustrate from the Latin word for "body," namely, the word "corpus," note such expressions as these,—“Esprit de corps;” “Corporation” (that is, a company organized under law); “Corporate society” (that

Importance of the Body

is, mankind conceived under figure of a universal corpus); etc. To incorporate an institution or a company is to embody it. Thus the word "body" gives its own tone to human language.

Justly, then, have I given to this little book the title, *Ethics of the Body*. For the use of the body, as we shall see, is the supreme test of character.

Care of the Body

II

Care of the Body

SINCE the body is so supremely important, we ought to take supreme care of it. Nor is it needful that I go into many minute details, for public hygiene has become one of the chief considerations of modern society.

1. *Knowledge of Physiology.*—First of all, we must understand physiology. Not physiology as a medical science, but physiology as a practical matter. Even

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professional physiologists are sometimes practical quacks.

2. *Pure Air*.—Again, we must take care that the air we breathe is pure and abundant. If anybody needs this advice, it is the sexton of a church. Because the air seems to him cool, he too often takes it for granted that it is pure and that the church needs no ventilation, whereas it may be teeming with dioxide of carbon.

3. *Abundant Light*.—Again, we must take care that our homes are as sunny as possible, for light is one of the essential con-

Care of the Body

ditions of all life,—vegetal, animal, human. There is a better curative than allopathy, homœopathy, hydropathy, aërotherapy; it is heliopathy, or light of the sun. Physicians understand this, and therefore seek for their patients the sunny side of hospitals. And so they unconsciously confirm the prophet's saying :

To you that fear my name shall the sun of righteousness arise with healing in his wings.—*Malachi*, 4 : 2.

4. *Wholesome Food*.—Again, we must take care that our food is wholesome as well as tooth-

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some. May I say a word in defence of vegetarianism? Did you never think that while the domesticated or useful animals—the cow, the ox, the horse—are vegetarian, the wild and destructive animals—the tiger, the wolf, the hyena—are carnivorous or flesh-eating? Is it not possible that even Christians may learn a lesson from “heathen” Pythagoras and “pagan” Buddha? In brief, might it not be as becoming for Christians of the twentieth century as for Christians of the first to abstain from blood and things strangled as well as from

Care of the Body

things sacrificed to idols and from fornication ?

5. *Personal Cleanliness.*—Again, we must take care that our personal habits are cleanly. According to Francis Bacon, “Cleanliness of body was ever deemed to proceed from a due reverence to God ;” and everybody is familiar with John Wesley’s pithy saying, “Cleanliness is indeed next to godliness.” On the other hand, John Keble, of Oxford, was wont to say to his students, “Always associate the idea of sin with the idea of dirt.” Not that dirt is in itself dirty : “Dirt is only matter

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in a wrong place." But how often matter *is* in the wrong place! Look at many of our streets. See to it that our alleys and public resorts are clean.

6. *Useful Work*.—Again, we must take care to be engaged in useful work. Nothing is more hurtful than idleness. Laziness is as unwholesome as it is unseemly. Work is the law of life and health. "We charged you," says the tent-maker of Corinth, "If any one is not willing to work, neither let him eat." And a greater than Paul has said, "The workman is worthy of his

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wages." Employment for all is a more generous bounty to the suffering poor than a thousand soup-breakfasts or a thousand asylums.

7. *Regular Rest.*—Again, we must take care to have regular rests. Man's body is so constituted that it must have its periods of repose. Here is the immense advantage of brief vacations, short excursions, frequent amusements, Sundays, etc. The Sabbath, surveyed as a compensation reservoir, is as much a constituent part of our bodily economy as are the nutritive

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organs, or the alternation of day and night. Sunday is the dent or ratchet in the wheel of life, by regular interpositions of which life's machinery is prevented from turning back, and so failing.

8. *Precautionary Prophylactics.*—Again, we must take care to provide against accidents, epidemics, pollutions, etc. Society is beginning at last to practise what it long ago crystallized into a proverb, "An ounce of prevention is worth a pound of cure." The failure to provide the ounce is sometimes to become

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guilty of murder. An ancient statute reads thus :

When thou buildest a new house, thou shalt make a battlement for thy roof, that thou bring not blood upon thine house.—*Deuteronomy*, 22 : 8.

Were we to translate this ancient statute from the sphere of Oriental architecture and custom into the sphere of our modern American life, the statute would read thus :

“ Whenever you build a structure, or manage a corporation, or engage in any kind of transaction that affects others, provide beforehand against the possi-

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bility of injuring the life or health of any human being ; otherwise you may become guilty of murder.'''

It is one of the cheering signs of our times that the public is awaking to the sense of its grave responsibility in this direction ; for example, demanding that life shall not be imperilled by the failure to provide substantial structures, fire-escapes, life-preservers, railway precautions, sanitary arrangements of fresh air and wholesome food and pure water and clean streets, isolated refuges for sufferers from contagious diseases, competent physicians and

Care of the Body

druggists and nurses, sufficient hours for rest on the part of operatives, excursions for children, sanitariums and parks and recreation grounds ; in brief, hygienic regulations in general. Remember the good old Latin saying,—

“Mens sana in corpore sano.”

Sacredness of the Body

III

Sacredness of the Body

I. *The Body is Man's Shrine.*—

The body is not only important, the body is also sacred.

It is our body-nature which is God's true minster. How significant the answer of Jesus on the occasion of his cleansing the temple. The Jews said to him,—

What sign dost thou show to us, seeing that thou doest these things? Jesus answered, Destroy this temple, and in three days I will raise it up. The Jews therefore said, Forty and

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six years was this temple in building, and wilt thou raise it up in three days? But he was speaking about the temple of his body. When therefore he was risen from the dead, his disciples remembered that he said this.—*John*, 2 : 18–22.

Indeed, so sacred is the human body that I am almost ready to say that the mystic Novalis hardly exaggerates when he declares :

There is but one temple in the world, and that is the body of man. Nothing is holier than this form. Bending before man is a reverence done to this revelation in the flesh. We touch heaven when we lay our hand upon a human body.—*Friedrich Novalis*.

Sacredness of the Body

2. *The Body is Man's Almoner.*—Again, the body is man's almoner. Let me illustrate from the human hand. I can use my hand in one of two ways, either egotistically or altruistically.

On the one hand, I can use my hand egotistically,—that is, for my own advantage ; as when, for example, I indulge in a bodily gratification, or display a costly jewel, or strike my enemy.

On the other hand, I can use my hand altruistically,—that is, for the advantage of others ; as when, for example, I feed the hungry, or clothe the naked, or

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lift up the prostrate. The hand is man's natural almoner.

3. *The Body is Man's Test.*—
Once more, the body is man's test. Listen to the apostle Paul :

We must all be manifested before the judgment-seat of Christ : that each one may receive the things done through the body, according to the things which he practised, whether good or bad.—
2 Corinthians 5 : 10.

It is the use of the body which is the standard of final judgment.

Sacrileges of the Body

IV

Sacrileges of the Body

ALAS, sacred as man's body is, how often we desecrate it! For example: How often does the eye, instead of gazing on the glories of the landscape, gloat over sensuous sketches by dissolute artists! How often does the ear, instead of listening to exquisite melodies, listen to the song of the ribald! How often does the tongue, instead of praising God, blaspheme his name! How often does the hand, instead

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of feeding the hungry and clothing the naked, wield the slanderer's pen, or the assassin's dagger! How often does the foot, instead of walking to the house of God with the multitude who keep holy day, stealthily visit the haunts where virtue is an outlaw! How true it is that misuse of the body is desecration of it! Let me go into details. For example:

1. *Sacrilege of Murder.*—First, there is the sacrilege of murder. For murder is in the intensest sense sacrilegious. Murder is not only a crime against man; it

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is also a crime against God, in whose image man is made. Think not that this expression—"made in God's image"—describes only the good; it also describes the bad. Wherever there is a human being, however wicked, there is an image of God; terribly defaced, indeed, but not altogether effaced, in spite of all its abrasion and corrosion, still bearing God's image and superscription.

There are various forms of murder; for instance, deliberate murder; sudden homicide; suicide; infanticide; keeping saloons; sel-

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ling poisonous drugs ; managing houses of infamy ; reckless automobiling ; thoughtlessness ; etc.

But murder may be of varying degrees of atrocity. For example :

There is the murder which is born of malice, or murder in the common meaning of the term.

Again, there is the murder which is born of sudden passion ; the murder, for instance, of lynch law ; the murder of sudden vengeance, as when an outraged husband encounters and slays the destroyer of his home ; the

Sacrileges of the Body

murder of manslaughter, whether voluntary or involuntary, whether provoked by insult, by menace, or by alcohol.

Again, there is the murder which is born of despair. Let me speak gently ; for it is doubtless true that suicide is always a consequence of some form of insanity, permanent or temporary. Nevertheless, let us not be too sentimental here ; for even what is called “insanity” is oftentimes a species of mania for which the victim himself is to blame. Even heathen Aristotle declared :

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To die in order to avoid the pains of poverty, or anything else that is disagreeable, is not the part of a brave man, but a coward ; for it is cowardice to shun the trials of life, not undergoing death because it is honorable, but to avoid evil.—*Aristotle's Ethics*.

Justly the law pronounces a suicide a *felo de se*,—that is, one who makes a felon of himself, suicide being felonious self-murder.

Again, there is the murder which is born of harmful occupations. First in this list I would put the dram shop ; it matters not that the killing is

Sacrileges of the Body

slow, the killing is moral murder ; and before every saloon I would post a placard bearing the Sinaitic prohibition, "Thou shalt not kill." Again, there is the sale of narcotics, stimulants, patent medicines, drugs in their various forms from opium to chloral drops. Again, there are the slow murders which are perpetrated in houses of nameless sin—murders which are particularly sacrilegious, because the body, as we have seen, is the temple of the Holy Spirit.

But the most elaborate form of murder is war. What justi-

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fies us in denouncing a private duel as murderous and praising a public battle as glorious? Evidently the "Christian" nations have yet to learn a great deal from the Master of Ethics.

2. *Sacrilege of Lust.*—Again, there is the sacrilege of lust. Listen to the true Lawgiver,—

Ye have heard that it was said, Thou shalt not commit adultery. But I say to you, that every one who looks on a woman to lust after her has already committed adultery with her in his heart.—*Matthew*, 5 : 27, 28.

Thus does the Lord of all vision, in the sublime austere-

Sacrileges of the Body

ness of an infinite chastity, step behind all legislation and overt act, and, planting himself amid the secrets of the inner life, lay his scorching finger on the primal elemental germ of all impure feeling.

Here I stay my words concerning this point. Our King's exposition of the seventh commandment is so divinely simple that wayfaring men, yea, fools, need not err therein.

3. *Sacrilege of Intemperance.*— Again, there is the sacrilege of intemperance. Listen to the Wise Man's portrayal of the drunkard :

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Who has woe?

Who has sorrow?

Who has contentions?

Who has complaining?

Who has wounds without cause?

Who has redness of eyes?

They that tarry long at the wine ;

They that go to seek out mixed wine.

Look not thou upon the wine when
it is red ;

When it gives its colour in the cup ;

When it goes down smoothly :

At the last it bites like a serpent,

And stings like an adder.

Thine eyes shall behold strange things,

And thine heart shall utter froward
things.

Yea, thou shalt be as he that lies
down in the midst of the sea,

Sacrileges of the Body

Or as he that lies upon the top of a mast.

They have stricken me (thou wilt say), and I was not hurt ;

They have beaten me, and I felt it not :

When shall I awake? I will seek it yet again.

—*Proverbs*, 23 : 29-35.

It is a startling picture of a drunken man.

See how intemperance profanes man's body-nature, opening the way for diseases, rags, gutter, brutishness.

See how intemperance profanes man's society-nature, involving loss of reputation, esteem, confidence, good will.

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See how intemperance profanes man's mind-nature, involving loss of talent, memory, reason, judgment, coherence, skill, caution, shrewdness, resoluteness.

See how intemperance profanes man's heart-nature, involving loss of delicacy, conscience, truthfulness, aspiration, manliness, religion.

Thus intemperance undermines health ; hastens insanity ; arrests industry ; alienates partners ; wrecks character ; debauches politics ; encourages anarchy ; nurses all passions of anger, insult, brawl,

Sacrileges of the Body

lust, blasphemy, orgies, murder, suicide.

Look about you ; see the sad fate of artists, poets, physicians, lawyers, clergymen, statesmen, merchants, workmen, youths, women. The wine-cup is the starting point of the infernal descent. The saloon is the bottomless pit of society. Its king is named Abaddon, Apollyon, Destroyer. Is the day ever coming when Michael shall dethrone him, cast him into the abyss, and seal the pit ?

This leads me to say something practical, for mere denun-

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ciation is worthless. Let me appeal to the patriotic citizen. Make the saloon disgraceful, impossible. Help the magistrates. Substitute pleasant guilds for showy "speak-easies." Beware of "treating." Do not be deceived by the "loving-cup." See that reeling sot ; did he not begin with a first glass ?

4. *Sacrilege of a Bad Tongue.*
—There is another abuse of the body so frequent and vicious that it deserves special comment ; it is the sacrilege of a bad tongue. Let James the Just portray it for us :

Sacrileges of the Body

Behold, how great a forest is kindled by how small a fire ! And the tongue is a fire ; that world of iniquity among our members is the tongue which defiles the whole body, and sets on fire the course of life, and is set on fire by hell. For every nature of wild beasts and birds, of creeping things and things in the sea, is tamed, and has been tamed, by human nature. But the tongue no man can tame ; a restless evil, full of deadly poison.—*James, 3 : 5-8.*

What untold anguish the tongue has brought into the world ; for example, the tongue of the tale-bearer, taking up a reproach against his neighbor, and giving it wings ; the tongue

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of the insinuator, murdering an illustrious renown; the tongue of the gossiper, carrying into a household tears and death. I hardly marvel that when the Nazarene touched the tongue of the deaf stammerer of Decapolis, and loosed its bond, he sighed.

5. *Sacrilege of Bodily Excesses*.—Again, there is the sacrilege of bodily excesses: for example, over-eating, over-working, over-caring, over-worshipping, over-resting, etc. Even a habit so sanitary as gymnastic exercise may be pushed to such an ex-

Sacrileges of the Body

treme as to be suicidal, and therefore sacrilegious ; recall the premature death of Wilkie Collins's Geoffrey Delamyn.

Instead of particularizing further, let Horace Bushnell, in his own vigorous way, sum up for us :

The false conjunction made by intemperate drink, deluging the tissues of the body with its liquid poisons and reducing the body to a loathsome wreck, is not peculiar to that vice. The condition of sin is a condition of general intemperance. It takes away the power of self-government, loosens the passions, makes even the natural appetite for food an instigator of excess. In-

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deed, how many of the sufferings and infirmities, even of persons called virtuous, are known by all intelligent physicians to be only the groaning of the body under loads habitually imposed by the untempered and really diseased voracity of their appetites ! And if we could trace all the secret causes of disease, how faithfully would the fevers, the rheumatisms, the neuralgic and hypochondriacal torments, or the grim-looking woes of dyspepsia, be seen to follow the unregulated license of this kind of sin ! Nor is anything better understood than that whatever vice of the mind—wounded pride, unregulated ambition, hatred, covetousness, fear, inordinate care, whatever throws the mind out of rest, throws the body out

Sacrileges of the Body

of rest also. Thus it is that sin, in all its forms, becomes a power of bodily disturbance, shattering the nerves, inflaming the tissues, distempering the secretions, bringing on a general ferment of disease.—*Bushnell*, “Nature and the Supernatural,” chapter vi.

In brief, let Friedrich von Logau prescribe for us the best regimen,—

Joy, and Temperance, and Repose,
Slam the door on the doctor's nose.

—*Sinngedichte*.

Meaning of “Profane.”—Well, then, may the abuses of the body be called “sacrilegious.” Why was Esau styled “profane”?

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There is no evidence that he was addicted to swearing. "Profane" is a compound Latin word, meaning "before the temple"; that is, outside of the temple, non-religious. Esau sold his sacred birthright for a pottage of lentils, and so committed sacrilege:

Lest there be any profane person, as Esau, who for a single meal sold his birthright.—*Hebrews*, 12 : 16.

Beware, then, of selling the sacred for the common; the future for the present; soul for sense; duty for license; aim for drift. Beware of committing sacrilege.

Purifications of the Body



V

Purifications of the Body

Bodily Purification a Human Instinct.—Purification of the body is a human instinct. It is based on the instinctive belief that an act of sin, or a state of sinfulness, needs purification of body. Hence the purificatory customs of Greece, the quinquennial lustrations of Rome, the sacred ablutions of the Egyptians, Jews, Scandinavians, Aztecs, Hindus, Moslems, Christians, etc. Recall how Pontius Pilate tried to

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satisfy his conscience by washing his hands before the multitude, saying, "I am innocent of the blood of this righteous man ; see ye to it." In like manner, that famous order of chivalry, called "Knights of the Most Honorable Order of the Bath," was so styled because the candidates were bathed the night before receiving their investiture. One of the fundamental distinctions of the Levitical ritual was its distinction between "clean and unclean." Recall its many washings ; its laver ; its water of separation ; especially its treat-

Purifications of the Body

ment of leprosy, as meaning special defilement, needing special purification.

Sin the True Defilement.—Recall especially our King's teaching, that it is not bodily uncleanness, but sin itself, which is the true defilement. Replying to the charge of the Pharisees that he and his disciples ate their bread with defiled (that is, unwashed) hands, he said,—

There is nothing from without the man that going into him can defile him ; but the things that proceed out of the man are those that defile the man. . . . For from within, out of the

Ethics of the Body

heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetousnesses, wickednesses, deceit, wantonness, an evil eye, blasphemy, pride, folly : all these evil things proceed from within, and defile the man.—
Mark, 7 : 18-23.

John the Baptizer.—Ablution being a natural symbol of moral cleansing, our King's forerunner adopted it as his personal symbol, putting it forward as one of the characteristic features of his desert ministry ; so that his habit of baptizing gave him his own specific title, John the Baptizer. But John put into the old ablu-

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tion a new meaning. It was as though he had said,—

“ I indeed baptize you in water. But my baptism is no mere ceremonial cleansing, like the Pharisaic baptism of cups and pots and brazen vessels. My baptism is the ablution of repentance, that is, amendment of character.”

And years afterwards, when Saul of Tarsus was converted, the devout Ananias said to him,—

Why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on his name.—*Acts*, 22 : 16.

Environment of the Body

VI

Environment of the Body

“Man the Creature of Circumstances.”—It is a common saying that “man is the creature of circumstances.” That is to say, man is the product of conditions outside of himself—external conditions of chronology, geography, climate, nationality, ancestry, tendencies, government, education, opportunities, misfortunes, companions, etc. This is what is meant by the phrase “environment of the

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body." It is the sum total of a man's surroundings,—past, present, future.

Importance of Environment.—Thus explained, the practical importance of environment can hardly be exaggerated. It helps to save; or to damn; or, more likely still, to yield a mixed character. No wonder, then, that biologists make so much of "environment."

"Exceptio Probat Regulam."—Of course, there are exceptions. But the very fact that there are exceptions proves the existence of a rule. It is here

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as it is in law, *Exceptio probat regulam.*

Man the Creator of Circumstances.—But man is not only the creature of circumstances ; man can, if he choose, become the creator of circumstances. Herein lies the possible greatness of the most unfortunate. How nobly the late laureate unfolds the career of an obscure but heroic villager :

Dost thou look back on what hath
 been,
As some divinely gifted man,
Whose life in low estate began
And on a simple village green ;

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Who breaks his birth's invidious bar,
And grasps the skirts of happy
chance,
And breasts the blows of circum-
stance,
And grapples with his evil star ;

Who makes by force his merit known
And lives to clutch the golden keys,
To mould a mighty state's decrees,
And shape the whisper of the throne ;

And moving up from high to higher,
Becomes on Fortune's crowning slope
The pillar of a people's hope,
The centre of a world's desire.

—*In Memoriam*, lxiv.

And even suppose that the
wrestler with environment fails

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in his struggles, enough for him
that he tried to do his best.

Who does the best his circumstance
allows

Does well, acts nobly; angels could no
more.

— *Young's Night Thoughts*, ii.

Let us not, then, exaggerate
the importance of environment.
It is tremendously important, but
it is not everything. There is,
as we shall see, such a thing as
heredity.

Our topic is rich in lessons.
Let me mention some of them,
more in way of suggestion than
of tuition.

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Foster the Ameliorative Spirit.—

And, first, let us cultivate in ourselves, and try to cultivate in others, the spirit of endeavoring to better human conditions. To this end, let us, for example, study physiology, that we may know how to apply its truths to questions of locality, air, light, food, clothing, home, employment, vacations, Sundays, athletics, amusements, companionships, prophylactics, etc.

Judge Sympathetically.—Again, let not the fortunate judge the unfortunate harshly. Let us all exercise the altruistic imagination

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before we condemn the victims of misfortune, ignorance, heredity, circumstances. Let us judge them as we would like to have them judge us were they the fortunate ones and we the unfortunate.

Key to the Past.—Again, environment is the key to the past. History is generally sad, because the vast majority of mankind have suffered from bad environment. Here is the secret of murders, wars, suicides, thefts, crimes of all sorts. Man is bad because his environment has generally been bad.

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Key to the Future.—Once more, environment is the key to the future. As the diffusion of knowledge grows, there may come a longing for a better environment, and so the opening of a pathway to physical improvement, social amelioration, and ethical progress. Change an outlaw's environs, and you may transfigure him into a paragon of citizenship.

Heredity of the Body

VII

Heredity of the Body

“Man is an omnibus, in which all his ancestors are seated.”

It is one of the profound as well as quaint sayings of Dr. Oliver Wendell Holmes. It may well stand as the motto for this chapter on Heredity.

Heredity has two aspects; a good and a bad.

Bad Aspect of Heredity.—As man's environment hitherto has generally been bad, we must begin with the bad aspect of

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heredity. Of this we have painful proof every day. Everybody knows that there are hereditary diseases ; for instance, scrofula, consumption, insanity, and a nameless disease far more dreadful. How carefully the medical examiners in our life insurance companies question the applicant touching ancestral maladies.

And as there are hereditary diseases, so there are hereditary vices ; for example, indolence, mendacity, avarice, intemperance, crime. Of course, there are exceptions,—the difference between the character of the father

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and the character of the mother often complicating the problem. For example, the monotheistic Hezekiah was the son of the polytheistic Ahaz, and the father of the still more polytheistic Mannasseh. Aaron Burr was a son of the devout Dr. Burr, President of the College of New Jersey, and a grandson of the saintly Jonathan Edwards; nevertheless he became a miserable traitor. In reading the annals of the Jewish kings how often we meet with the phrase, "He walked in the way of his fathers." No one familiar with the story

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of Abraham and his kindred can fail to be struck by a tendency to craft which marked them all,—Sarah, Lot, Laban, Rebecca, Jacob, Rachel, Abraham himself.

Greek Tragedy.—Herein, let me say in passing, lies at least to a large extent the significance of Greek tragedy; the drama is tragical, because the son is made to suffer on account of his ancestors.

Atavism.—But there is a particular form of heredity which deserves special mention,—namely, atavism. Atavism is a biological term, meaning a reversion

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to some remote ancestral character or type. Thus the sudden return of a domesticated animal, for instance, a cat or a dog, to the wild state is a sample of atavism.

Recent American Wars.—Our American people have just suffered from a sudden emergence of atavism. In the process of evolution we had developed into a state of general benignity, when we were willing to entertain large ideas of arbitration and universal brotherhood. But there has been a sudden reversion to the animal methods of the prehuman era. True, the im-

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pulse to plunge into war with Spain was humane, and to that extent Christian. But the idea that moral wrong can be righted by physical force has become in this twentieth century of the teachings of the Prince of Peace inhumane, unchristian, chimerical. It is a reversion to the animal stage of prehuman life. I am an optimist, and believe that the day is surely coming when upholders of wars will be relegated to the museum of archaic fossils.

Objection: "Heredity is Unjust and Cruel."—But I hear an ob-

Heredity of the Body

jection,—“This law of heredity is unjust and cruel ; it makes the innocent suffer for the guilty ; according to this law, the innocent child of the drunkard inherits a tendency to drunkenness ; the innocent child of the criminal inherits a tendency to crime ; look at the great heathen world, which for thousands of years has constituted the vast majority of mankind ; generation after generation they have inherited the wretched heirloom entailed on them by their pagan ancestors ; how, then, will you reconcile the awful workings of this law of

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heredity with the character of a righteous and loving God?"

It is, indeed, a terribly grave question, demanding most thoughtful consideration.

Would you have a God of Whim in Ethics?—Now I might content myself with answering that you do not object to the working of this law of heredity in other parts of the organic world. For example, you do not object to it when you undertake to improve your stock of strawberries or your breed of cattle. Why, then, do you, who, it may be, zealously insist on the uni-

Heredity of the Body

versality and stability of law in nature, demand that in the case of man, God should abruptly depart from his usual methods, and work a miraculous exception? Would you have a God of law in matter but a God of whim in morals?

Good Aspect of Heredity.—

But it is time to turn to the good side of heredity.

Nicodemus and Jesus.—Ponder a profound statement of Jesus when Nicodemus visited him :

That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit. Wonder not that I said

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to thee, Ye must be born anew (from above).—*John*, 3 : 6, 7.

A Paranomasia.—Of course, the saying is a paranomasia, or rhetorical use of the same word in different senses. According to the founder of Christianity, there is a second or spiritual birth as truly as there is a first or fleshly birth ; and this second or spiritual birth is as truly an instance of heredity as is the first or fleshly birth. Accordingly, it is possible that there may be such a thing as hereditary spirituality. It is a gross libel alike on the kindness and the rightness of God

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to affirm that while there is such a thing as hereditary sinfulness there cannot be such a thing as hereditary righteousness. Is God so cruel as to allow the vast majority of mankind, past and present, to be hereditary "sinners"? Is God so wicked as to arrange that there shall be no such thing as hereditary piety? Is God so weak that he must yield the story of mankind to the fallen archangel?

How philosophical as well as Christian Paul's confidence in the inherited piety of his beloved Timothy :

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Calling to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice ; and I am persuaded that it dwells in thee also.—2 *Timothy*, 1 : 5.

It is pleasant to recall that mothers have been the chief factors in Christian heredity. Recall the mothers of Timothy, Augustine, Chrysostom, Basil the Great, the Wesleys, etc.

The Second Commandment.—Heredity! It is my real hope for mankind. For I believe in what Horace Bushnell quaintly calls “the out-populating power

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of the Christian stock." Recall the second commandment. While Jehovah visits the penalty of bad fathers upon their children to the third and fourth generation of them that hate him, he visits the reward of good fathers upon their children to the thousandth generation of them that love him. Not that these ordinals—third, fourth, thousandth—are to be taken with arithmetical exactitude—that would be idolatry of the letter. But they are to be taken in their moral dimensions—this would be recognition of the spirit. They set forth the

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unspeakable transcendence of moral goodness.

Summary.—Thus environment is the progressive factor in the story of mankind ; heredity is the conservative factor. The two factors complement each other.

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VIII

Blood of the Body

Part I.—Blood in Nature

Physiology of the Blood.—The blood, in respect to its composition, consists of two principal parts,—first, a liquid plasma; secondly, floating in this plasma, countless microscopic corpuscles or blood-disks, most of which are red, and the rest colorless or practically white.

The Red Corpuscles.—Take the red corpuscles first. They constitute nearly one-half of the

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mass of the blood, tingeing it so deeply that they give it its red color. These red corpuscles are tiny biconcave circular disks, averaging about one-thirty-four-hundredth of an inch in diameter. Although our knowledge of blood-stains is not yet sufficiently advanced to enable us to discriminate in all cases with absolute certainty between the blood-corpuscles of man and the blood-corpuscles of animals, yet it is sufficiently advanced to enable the microscopic expert in certain cases to pronounce with accuracy on the character of

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blood-stains in murder-trials ;
thus converting these minute
disks, having a diameter of only
one-thirty-four-hundredth of an
inch, into solemn resistless wit-
nesses, either acquitting or con-
victing. The melancholy Dane
was right :

Murder, though it have no tongue,
will speak

With most miraculous organ.

Hamlet, II. 2.

Ay, "*Blood will tell.*"

The office of the red corpus-
cles is in the main to serve as
purveyors of food and dischargers

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of waste. For example, as they pass through the lungs they absorb the life-giving oxygen, and, carrying it to the tissues, they exchange it for carbon dioxide. No conceivable hydraulic mechanism can compare in wonderfulness with the actual double circulation of the blood going on with solemn constancy in every living body,—“the one pulmonary, from the right side of the heart, by the pulmonary artery to the lungs, through their capillaries, and back to the left side of the heart by the pulmonary veins; the other systemic, from

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the left side of the heart, by the aorta and the arteries which ramify from it, to the capillaries throughout the tissues, and from thence by the veins to the right side of the heart." As the blood thus rushes forward and backward through the vascular system, the red corpuscles at every point of their ramifying yet cyclic journey drop materials for nourishment, and seize materials for removal.

The White Corpuscles.—Take now the white corpuscles. Although they are somewhat larger than the red, yet they are vastly

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fewer except in case of disease. It has long been known, however, that when the blood is taken from a living body—say a drop from a punctured finger—these white corpuscles, if kept at their normal temperature, present for some minutes remarkable life-like phenomena ; for instance, they protrude and retract numerous tiny arms or processes, and even migrate from place to place, sometimes actually working their way slowly through the wall of some small vein. Indeed, the movements of these white corpuscles so much resemble the

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protean contours and motions of the microscopic animalcule called the Amœba that they have received the name amœboid movements. Moreover, it is the growing belief of many physiologists that when pernicious bacteria or disease-breeding microbes gain access into the body and begin their deadly work, these same corpuscles swarm to the field of death, and, closing in round the invaders, literally devour them.

The Blood is the Life.—Thus the blood is in an eminent sense the seat and the organ of life. The language of Harvey—at

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least the demonstrator, if not the actual discoverer, of the circulation of the blood—is striking. According to him, the blood is the

“primogenital and principal part, because that in it and from it the fountain of motion and pulsation is derived; also because the animal heat or vital spirit is first radiated and implanted, and the soul takes up her mansion in it. The blood is the genital part, the fountain of life, *primum vivens, ultimum moriens* (the first living, the last dying).”

It is a solemn thing to observe the rhythmical systole and dias-

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tole of the heart ; specially as recorded by that delicate instrument called the sphygmograph. The blood is a very river of human life, its pulmonary and systemic circulations constituting an intricate net-work of canals, making the body a sort of corporeal Amsterdam or human Venice. Each corpuscle is a barge, moving with varying rates of speed in different parts of the body, toiling through the capillaries at the rate of two inches a minute, rushing through the arteries at the rate of from twelve to twenty feet a second, cease-

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lessly carrying on the organic functions of the body by perpetually exchanging freight, depositing at the depot of this and that tissue oxygen, and taking up dioxide of carbon. What money is to society, that blood is to the body ; it is the means of exchange, or the circulating medium.

The scientific accuracy of the assertion, "The life of the flesh is in the blood," is strikingly shown in such facts as blood-letting, strangling, fainting, blood-poisoning, and especially transfusion,—a sometimes beneficent

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surgical operation, in which blood from a strong and healthy person, or from one of the lower animals, is injected into the veins of an anæmic patient. The life or soul of the flesh is in the blood.

Part II.—Blood in Scripture

Leviticalism a Scarlet Ritual.—

Blood is emphatically the characteristic thing in the levitical ritual. Particularly is this true of the peculiarly sacred rites of the passover lamb, the sin-offering, the day of atonement, the mercy-seat,—all the significance of these elaborate ceremonies

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turned on the element of blood. The "old covenant" is in very truth a scarlet economy. Recall the elaborately dramatic ceremony of the annual day of atonement or "covering." Behold the high priest on the morning of that momentous day undergoing a special ablution ; see him robing himself in spotless linen ; see him offering for himself and his family a young bullock and a ram ; see him leading forward to the entrance of the tabernacle two goats for a sin-offering, and a ram for a burnt offering ; see him casting lots upon the two goats,

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—the one lot marked “*For Jehovah,*” the other marked “*For Azazel;*” see him offering another bullock, taking a censer of live coals from the altar, filling his hand with incense; see him entering alone the mysterious holy of holies; see him turning eastward, and sprinkling the blood seven times on and before the mercy-seat or golden covering of Jehovah’s ark of the covenant.

For, observe (and the distinction is momentous), blood does not represent death; blood represents life: “The *life* of the

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flesh is in the blood." Here is the secret of the levitical prohibition to eat blood,—a prohibition frequently repeated,—and in Leviticus, 17: 10-14, with solemn minuteness of detail. The blood being regarded as the symbol and home of the personality, to eat blood was to be guilty of sacrilegious cannibalism. Here is the key to a chivalrous, pathetic incident in David's exile-life:

David was then in the hold (cave of Adullam), and the garrison of the Philistines was then in Beth-lehem. And David longed, and said, Oh that one would give me water to drink of the

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well of Beth-lehem, which is by the gate ! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David : but he would not drink thereof, and poured it out unto Jehovah. And he said, Be it far from me, O Jehovah, that I should do this : shall I drink the blood of the men that went in jeopardy of their lives ? therefore he would not drink it.—2 *Samuel*, 23 : 14-17.

Years after Jesus was crucified, a controversy arose in the church at Antioch respecting the subjection of non-Jewish converts to circumcision and the

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levitical institutions generally. To settle this dispute, a council was held in the church at Jerusalem about A.D. 50. The decision of the council, as expressed in the encyclical letter they sent to the Gentile Christians, was phrased thus :

It seemed good to the Holy Spirit, and to us, to lay upon you no further burden except these necessary things : that ye abstain from things offered to idols, and from blood, and from things strangled, and from fornication ; from which if ye keep yourselves, it will be well with you. Farewell.—*Acts*, 15 : 28, 29.

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Christianity also a Scarlet Religion.—And now we are prepared to ascend from leviticalism to Christianity. For the blood of Jesus it is which is the real antitype of the blood of the levitical victims. This is the very point our King made when he instituted the “cup” of his own passover-supper. Moses, in his prophetic song, had already spoken of wine as “the blood of the grape.” Jesus, in his own memorial feast, said,—

This cup is the new covenant in my blood.—*Luke*, 22 : 20.

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“Cup, covenant, new, my, blood,”—each word is emphatic. But the chief emphasis is on the personal pronoun “My.” The very reason why the blood of the cross was the new covenant is this: no longer was it the blood of animals slain under the old covenant; henceforth it was Christ’s own blood.

Christ’s Blood the True “Atonement.”—And the blood of Jesus is the antitypal real at-one-ment or “covering” on the same principle which held under the old covenant,—the principle of symbolic, vicarious representation.

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That is to say, Christ's blood, as being the vehicle and representative of his own loving personality, was sympathetically, vicariously shed. And in this way he became the "covering" for the sins of the world; bearing our sicknesses, carrying our sorrows, being wounded for our transgressions, bruised for our iniquities, himself bearing away our sins in his own body on the tree. Herein is the significance of the bloody sweat in Gethsemane; trampled and crushed in the wine-press of his agony, his blood, and so his very life

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began to ooze through his pores as he poured out his soul unto death.

“*Saved by Christ's Blood.*”—
And so we are saved by faith in Christ's blood. Not by faith in Christ's blood as consisting of so many pounds of material corpuscles floating in a material plasma,—that is a materialistic superstition. Not saved by faith in Christ's blood as being the expiatory price of God's appeasement and satisfaction,—that is a pagan superstition. But saved by faith in Christ's blood as being the loving representative

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of his own outpoured life, and the blessed symbol of his love for mankind,—this is the evangel of Jesus. Practically speaking, we are saved when we honestly, gratefully, adoringly believe that Christ's outpoured blood is really the representative and symbol of his own life and love. Christ within us is the new divine Heart, immortally throbbing, and, in its ceaseless pulsations, evermore sending the true life-blood through every artery of our spiritual organism. The personal appropriation of Christ's character and work is the culmi-

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nating sample of the "transfusion of blood." As the wan, anæmic, dying invalid may sometimes be saved by the injection of blood from a healthier organism, so every human being, without exception, who truly believes that Christ's blood represents Christ's own loving life, will be saved with the everlasting healing by the transfusion of the blood of the

Strong Son of God, immortal Love.

—*In Memoriam.*

Summary.—Thus blood is the scarlet thread winding through

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both Bibles,—the Bible of Nature and the Bible of Scripture; blood is their red letter illuminant, their crimson rubric.

Blood the Symbol of Love.—
“But all this,” you tell me, “is an austere doctrine, a sanguinary theology.” And so it is, I admit, if the Christian symbolism of blood really meant “death.” But no; the Christian symbolism of blood does not mean death,—it means life, *life*, LIFE. “The life (not the death) of the flesh is in the blood.” True, Christ poured out his blood or life unto death; but he died in order that man

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may live. Life—not death—was the secret of his advent; and love culminates on the cross.

Epitome.—This then is the conclusion of the whole matter: Blood is the biological, scientific basis of the Christian doctrine of “At-one-ment.” “Science” inexorably holds us to “ortho-doxy” in the pivotal article of the Christian religion.

Christ's Care for the Body

I X

Christ's Care for the Body

A Day of Healings.—Go back with me in thought nearly two millenniums to Capernaum of Palestine. It is the Sabbath day. Already has the renowned healer from Nazareth worshipped in the synagogue. Availing himself of the freedom of the Jewish ritual, he has publicly taught, and exorcised an unclean spirit from one of his fellow-worshippers. The news of the exorcism

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spreads like wildfire through Capernaum. From public synagogue to private dwelling the renowned healer wends his merciful way. He enters the house of one of his very special friends, Simon, son of John, afterwards known as Peter the Rock. Sorrow is in the household. The mother of Simon's wife, suddenly seized by one of those malignant fevers which are still the terror of the Jordan valley, is lying hopelessly ill. The gracious Nazarene approaches her bedside; taking her hand, and lifting her up, he rebukes the fever; in-

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stantly the fever leaves her ; she rises and gratefully sets festal entertainment for her deliverer. A cure so signal as this, wrought in the household of one so well known as Simon, sends another thrill of excitement through Capernaum. For Simon's household is not the only one which is afflicted. In this region, notorious for its aggravated and chronic maladies, are many incurable invalids. But it is the Sabbath day, and they have not learned from the lips of the Lord of the Sabbath that the Sabbath was made for man, not man for

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the Sabbath, and that it is always lawful to do good on the Sabbath day. Accordingly, they anxiously await sunset, at which hour the Jewish Sabbath ends. As the sun sets behind the Carmel range, all Capernaum begins to be astir. From every direction friends flock, bringing invalids of every type of disorder,—lame, blind, deaf, mute, palsied, fevered, epileptic, lunatic, demonized,—until it seems as though the whole town were gathered at Simon's door. And the wonder-working Nazarene benignly glides from one to another of the

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vast throng, laying his hands on every one, and healing all. And this was but a specimen day in the life of our King.

John's Message to Jesus.—
When the caged eagle of the desert, John the Baptizer, shaken by the dread damp of his dungeon into doubts concerning the Messiahship of Jesus, sent to him the anxious query,—

Art thou the Coming One, or are we to look for another?—*Matthew*, 11 : 3.

his messengers found Jesus engaged, as was his wont, in acts

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of bodily service. Jesus returned to John this answer :

Go and report to John what ye hear and see. Blind men receive sight, lame walk, lepers are cleansed, deaf hear, dead are raised, poor have good tidings announced to them. And happy is he whoever finds no occasion of stumbling in me.—*Matthew*, 11 : 4-6.

It is as though Jesus had said,—

“ John asks me for a reply in words— I give him my reply in works. Go, tell John what you see me doing,—healing the sick, cleansing lepers, helping the helpless, casting out demons. These, and such as these, are the credentials

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that I am the promised Messiah. Happy the man who is not scandalized by me, by my mission, by my methods.''

Let not the profound spirituality of Christ's kingdom tempt us to overlook the fact that, so far as his public acts were concerned, he may be distinctively described as the healer of bodies.

Jesus was no Utopian. He knew that man's moral nature, practically speaking, is most easily reached through his bodily. Accordingly, he was wont to approach men body-wise. In fact, Jesus may be said to have fol-

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lowed the medical profession. Out of forty-five especially narrated "miracles" wrought by him, thirty-six were "miracles" of restoration from sickness and death: to say nothing of the vast multitude of his other cures, of which we have no specific record. Indeed, taking into account the difficulties of locomotion in his age, it may be questioned whether the physician ever lived who had a larger practice than the young healer from Nazareth.

And this beneficent service of physical amelioration still be-

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longs to the Christian Church of to-day.

Too long has the church been spending her brains, her pens, her lungs, on technical questions of church order, liturgy, historic episcopate, relation of baptism to communion, etc. But with the birth of the scientific spirit,—a spirit which busies itself with the phenomena and sequences of nature and the uses to which the natural forces may be applied,—the attention of the church began to be directed to the physical needs of mankind. Even modern materialism, in the

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very fact of making so much of environment, is a return to the practice of Jesus Christ himself. True, we cannot work Christ's "miracles," but we can have his spirit. We cannot heal instantaneously, but we can provide hospitals for healing slowly ; we can provide homes even for the incurable.

And healing is but a sample of bodily service. Were the founder of Christianity to return to earth and live in our land,— a land which, in distinction from Palestine, is a land of Christian civilization, where the slow pro-

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cesses of the scientific method have supplanted the swiftness of the ancient "miracles,"—I doubt not that he would say to his people to-day,—

Go ye into all the world ; announce the glad tidings to every creature ; heal the sick, feed the hungry, clothe the naked, found asylums, teach the trades, show the natives how to utilize God's laws of Nature, seek to unfold man in the totality of his being—spirit and soul and body.

Summary

X

Summary

MAN'S use of his body determines his own destiny.

When we come to receive our final awards the Judge will not ask,—

“What was your theory of atoms? What did you think about evolution? What was your doctrine of atonement?”

But he will ask,—

“What did you do with your body? What use did you make of your eyes,

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your hands, your feet? Did you use them for my service and man's, or for your own?"

Recall the King's judgment test,—feeding the hungry, clothing the naked, welcoming the stranger :

Then will the King say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : for I was hungry, and ye gave me to eat ; I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came to me.—*Matthew*, 25 : 34-36.

Summary

Then will he say also to those on the left hand, Depart from me, accursed, into the eternal fire, prepared for the Devil and his angels : for I was hungry, and ye did not give me to eat ; I was thirsty, and ye did not give me drink ; I was a stranger, and ye did not take me in ; naked, and ye did not clothe me ; sick, and in prison, and ye did not visit me. — *Matthew*, 25 : 41-43.

Appendix

IT is but justice to say that when the author projected this book he conceived of it in two parts,—viz.:

I. The Body as an Organism.

II. The Body as a Symbol or Analogue.

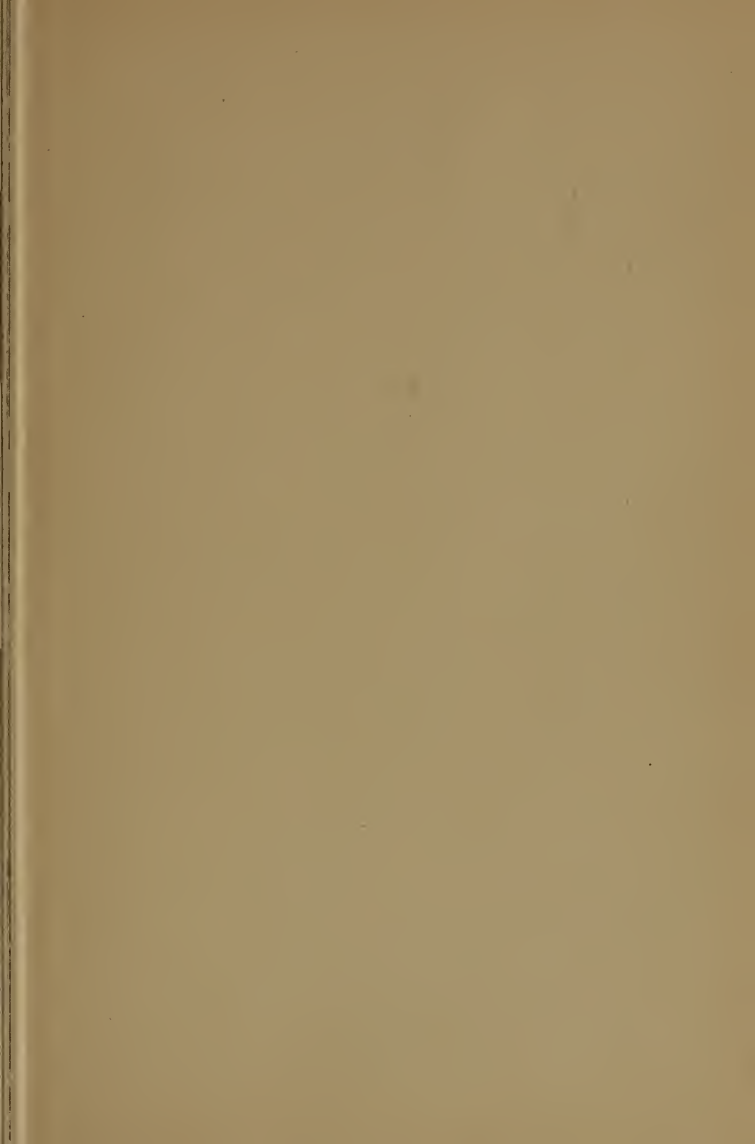
This^o second part was nearly completed when increasing illness compelled the author, with much regret, to leave his work unfinished. The subjoined table of contents contains the outline of his thought.

Part Second

THE BODY AS A SYMBOL OR ANALOGUE

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- I.—DEFINITION OF ANALOGUE.
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- X.—ANALOGUE OF HEALING.
- XI.—ANALOGUE OF THE CHURCH.
- XII.—ANALOGUE OF MANKIND.







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