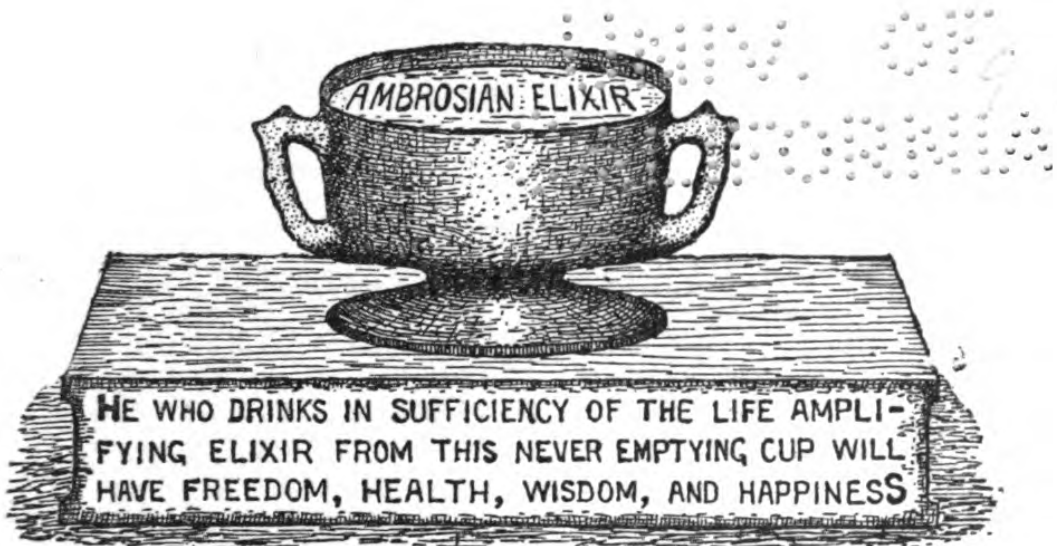


THE TONIC SUPREME



A Unique and Scientific Treatise on Human Regeneration

By EDMOND AUCLAIR

**The ability to live the life that is herein so
abundantly discussed is worth infinitely
more to him who lives it than
could be the ownership of
the richest treasure of
material wealth**

SAN FRANCISCO, CALIF.

THE MIND
AND THE
MORALITY

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FOREWORD

Our humanity were a poor thing but for the divinity that stirs within us.—Bacon.

I cannot be content with less than heaven.—Baily.

THIS book is produced largely because its author confidently believes that it will partially meet a universal want for more enlightenment as to how the individual may attain to the luxury of a life worth while without the possession of a fortune. It will reveal how to perpetually have the joyous consciousness of the lover who is winning the object of his love. It will reveal this by telling how anyone may continuously infuse into his blood an elixir of life of his own automatic creation, which without conscious attention from himself, will far transcend in potency any champagne tonic that ever was produced by artificial means. It will show how to pleurably subdue any evil passion

that might arise in the self, in spite of whatever provocation. A book that can reveal that much surely is worth reading.

However, the contained essay will further commend itself by telling how to be needless of narcotics, or stimulants of any kind. In like manner it will indicate the easy way of being proof against the temptations, decoys and snares that ever await those who are not morally strong and firm; to rob, scorch and sully them by means of the involved artful lies and pretensions; and it will point out unerringly how to be at least in a measure, morally, sexually and economically free, without need of a helping hand, or sympathetic co-operation, by revealing the secret principle that can keep human nature attuned to a life of moral goodness, without the intrusion of erroneous religious beliefs, delusive notions, or coercive force, to urge morals into expression. Such qualities as these are surely in the nature of luxurious privilege and freedom.

Moreover, the reader will find in this essay an exposition of how one's earning ability can be increased at the same time that his normally extravagant habits are agreeably curbed and reduced toward the

vanishing minimum; as will also be made manifest the principle that underlies that superior breadth of perception and insight which qualifies one to recognize the petty and contemptible motives that influence the majority, inclusive of some of the most renowned and powerful of our so-called great men. Any book containing such revelations should indeed fill a long felt want.

But the supreme object for the production of this little volume is to demonstrate that the internal nature of any human being can through development be made to act toward the self as a ministering angel of such exquisite tenderness that all expressions of soothing solicitude coming from the outside all but pale into significance.

*A guardian angel over his life presiding,
Doubling his pleasures and his cares dividing.*
—Samuel Rogers.

AUTHOR'S INTRODUCTION

*These labors are the chariot of my mind.—
Denham.*

*The great blessings of mankind are within us.—
Seneca.*

I AM nearly forty-nine years of age, and what I am to write about was learned by me largely in the hard school of bitter experience. In the text it might seem at times that I am addressing men exclusively, but my subject applies equally well to the needs of women, and therefore is intended for them also.

I am much more in possession of all my faculties than ever was enjoyed by me during any time of my manhood previous to this present year of my age. That this is so, is not altogether due to accident, or to design, or on the whole to the wisdom of expanding experience. If I measure up to

what a man should be in physical faculties and mental poise I must ascribe the reason to the fact that I never did marry, and to the consequent discoveries that I have made during the last sixteen years of my celibacy. If I have remained single, it is not because I did not try to get married during my young manhood, for I wished and tried to wed successive girls of "my heart" during that trying period of my earthly pilgrimage. I did not meet with success in my matrimonial efforts, principally because the objects of my love were doll-like girls who had too high an opinion of the value of their attractive qualities on the one hand, and on the other, because I did not lay siege to their affections in the conventional ways, which involved extravagance and ostentation.

That I was unconventional and impetuous in my love-making was a consequence of my nature, for I justifiably presumed if the indulgence of sexual love is an indispensable and dependent requisite to happiness, that spontaneity of action should be the vehicle of its expression. That was all right so far as I went, but I erred when I looked for an equally spontaneous response from the objects of my love, because I have since learned

that love can express and get all that is coming to it without dependence to its object. I therefore was properly rebuked for my presumption that love must elicit love in return, when the objects of my love responded not to my wooings, with the consequence that I was most frequently left disappointed and devoid of the influence of that elixir of life that is so responsive to requited sexual love.

In the light of this bitter experience I assert that I was befooled by current idealism and conventionalities, into denying myself the full expression of my rightful inheritance of abundant life. I was seeking to put into practice the conventional idealism, and I was starving my higher nature in the process. It is long since then when I discovered that the idealism of our civilization is founded on unintelligent selfishness, and sustained by commercial considerations. Such idealism can only enslave, degrade and demoralize. There can be no freedom, and no unhampered expression of glorious healthy life, when the current customs and beliefs have it that money alone can purchase the requisites of a life that is solidly worth while.

The outstanding object for the writing of this essay is to the purpose of proclaiming to the world that man owes no duties to his neighbor, to his country, or to his God, that are so imperative of fulfillment as are the duties which he owes to his own nature. Man's nature demands happiness and it can be had for the taking. Happiness cannot abide in an individual who is forever saying to himself, "I'll be happy when I have gotten an automobile, a wife, or a fortune." It is as clear as a cloudless day to me that happiness is a state of consciousness that can much more readily be brought into existence by philosophy and knowledge, than by wealth and economic power.

Happiness needs almost no external conditions to its fulfillment. It is brought about by living one's life to the full of its spontaneous potentialities. An individual can never know what his full nature has for him, who is everlastingly seeking to put into practice that which society prescribes as best for his individuality, because society is selfish, and always urges the individual to do that which is popularly conceived as best for society, even if in the doing the individual should perish. Which brings us again to the

clear cut fact that the paramount duty of the individual is to himself. If this was adhered to in practice, to the obliviousness of the clamor that might arise from the crowd, society would be the better for it, because it is clear that a society of individuals who neglect themselves can only be composed of irresponsible weaklings, who collectively could do no real good to themselves as individuals.

The fundamental subject of this essay is not new, though my presentation of it may seem strange, for it has been partially treated and discussed in hundreds of books, that are now more or less in the discard that accompanies the past. I have never yet come across one of these books in which the author treated his subject from the standpoint of physiology. Writers of such books are generally idealists of some religious life, and their way of treating the subject of the larger life is always in the interest of their particular religious beliefs and morals; so much so in fact, that their arguments and exhortations generally fail to meet with favor, because the mere common sense of the average mind becomes nauseated and disgusted with the slushy and irrational in-

terpretations and reasons which they advance as inducements for its acceptance. The larger life is great and magnificent enough to stand on its own bottom, without the aid or assistance of established fads or religions. It has been adopted into religion because in the nature of man, the "life more abundant" more likely comes under the notice of the religious idealist, than to the perception of the plodding matter of fact man of science. Viewing the subject as I do, I think the right, and responsibility for proclaiming and teaching the more glorious life should be rescued from the custody of its present uncertain exponents, and delivered into the care and paternity of that branch of science that is most competent to give it interpretation. The aim of this essay while primarily being that of discussing the fuller life from every angle, will be also to the purpose of raising the knowledge and experience that underlies it to the plane of analytical science, that it may be beyond the influence of alleged religious logic, and presentable for acceptance by all rational minds.

EDMOND AUCLAIR.

August 10, 1918.

THE TONIC SUPREME

or
Life's Most Exalting Elixir.

A Unique and Scientific Essay on the
Life of Regeneration

By EDMOND AUCLAIR

PART I.

*I built my soul a lordly pleasure house,
Wherein at ease for aye to dwell.*

—Tennyson.

The chaste mind may admit foul thoughts without receiving their tincture.—Stern.

Regeneration and a Moral World

IF the writer were in complete accord with the Yogi priests of India, the practical revelations in this little volume would go forth to the reader as a part only, of their

Science of Regeneration. If there be more to regeneration than herein indicated, the writer knows not of it. But as far as this essay goes, it will invest with scientific value, all that underlies regeneration, by reference to physiology and common sense for authority, and thus shall be gained for it the credit that is due to a science.

Regeneration is the name given by the Yogi priests to an eminently natural way of living successfully. The science or knowledge of it shows the way to its attainment, and it can be depended upon that this attainment is a goal that is supremely desirable to reach for everybody. This goal consists of life so exalted and transcendental that it is suggestive of being the connecting link between the human and the divine. It is the life of the successful lover made accessible and available to any human being, for all time remaining of what should be a prolonged lease of human life. Life is prolonged in regeneration by a persistent rejuvenating influence, which expresses with it to a high degree, and since the name of regeneration is so apt and convenient a one, it will be adopted for frequent use in what follows, instead of the less expressive

"Spirit of Good" which was used in a previous essay on the same subject.

A moral life may derive some sustenance from a misplaced religious faith, but after all such a life is but a pitifully poor relative of the moral life that is founded on regeneration. It is a peculiar fact that in this tonic supreme is found pleasure and gaiety, functioning as promoters and sustainers of the most wholesome morality, while in the mistaken religious faith, it is repression and duty which form the basis of morality. The morality that is founded in regeneration is that which is best qualified to produce and maintain healthy life in the body, while from it also accrues a fine perceptivity and wisdom of understanding for the mind. These physical and psychical properties of regeneration are not so mysterious, or at all supernatural, as the religious enthusiast would have us believe, for they are caused by a process of extraordinary functioning within the body of flesh and blood.

But before regeneration is delved into any deeper, it may be well to inquire about the attitude of the ordinary human being as to regeneration. Does he wish to become a regenerate? "Yes" and "No" is the answer.

It is "Yes" if it is taken into consideration that what the ordinary human is seeking to attain by devious ways, is the poise, good health, wisdom and happiness that is comprised in regeneration; and it is "No" if ignorance and bigotry influences the human mind into rejecting regeneration for the same reason that a dog cares not anything for money.

But from now on, it will be assumed that the ordinary human is not only desirous of becoming a regenerate, but that he is everlastingly seeking to become one unconsciously, and the writer will now undertake to point out the way by discussing all that he knows relative to regeneration. The writer has good and sufficient reasons for considering himself peculiarly qualified for the task of presenting to public notice the "science of regeneration," because he has had abundant experience as a regenerate, and has sufficient freedom of mind to so interpret the essential requisites of the regenerative life, that their relationship to current religion will be lost sight of, in the effort that will be made at tracing all there is of them down to their physiological foundation.

The trouble with mankind today is that

it has not yet attained to its full maturity. Being undeveloped regeneratively, men and women have not the poise of body and mind that is so essential to sane thinking and acting. Instead of thinking for themselves, men and women permit themselves to be influenced by demagogues, politicians, "preachers," "patriots," editors, professors, promoters, real estate venders, moving picture representations, history and tradition, customs and styles, music and drama, and in fine they are so much occupied in doing like the "other fellows," that they are unconscious of the fact that they have within their individual bodies the stuff that would deliver them individually from evil independently of what the crowd might think or do. If mankind is in the social chaos that obtains today, it is due to the fact that individuals have not cultivated real selfhood, and that they are seeking to merge their identities with the identities of their fellows. Obsession is apparently the real character of the mad passion that individuals have for being identified with some political party, religious body, social standing, organization, cult, or social movement of some kind, for

any and all of them lead to futility and disappointment for the individual.

It is useless to look for any radical change in civilization, so long as men and women continue to merge their psychology with that of the crowd. This tendency to submerge the individuality is not due to the economics of our day. Nor can the blame be exclusively laid on the misleaders of men, for in reality they are no more guilty than the rest, and would be followers themselves if they did not possess force enough of character to be leaders. The system of civilization cannot consistently be blamed, for if it was designed by the leaders, it evidently is approved of by the stupendous majority of followers. So we look for the cause of social conflict and unhappiness in human nature itself, and we find there a reason for the lack of mental poise and moral strength, which makes for social chaos. This reason arises from the fact that in the bodies of human individuals there is a physiological condition where the faculty of generation is functioning to the entire exclusion of the faculty of regeneration, and since wholesome and effective morality is normally founded on regeneration we are thus log-

ically led back to the physical regeneration of individuals, as the only salvation for society and civilization. But as society is to be saved and made good and wholesome by regeneration, it remains that what is to be discussed in this connection is to the private welfare of the individual, and if all individuals can be thus saved, society will have automatically attained its salvation.



The Supreme Elixir and Society's Reform

True wisdom is the price of happiness.—Young.

Not the mountain ice, is so frosty chaste as thy victorious soul which conquers man and man's proud tyrant, passion.—Dryden.

IT is no exaggeration to say that the faculty of regeneration is more highly prized by those who have it, than could be the ownership of the millions of a Rockefeller to the

ordinary person. The regenerate is infinitely more rich indeed, than any unregenerate owner of tangible worldly wealth. The average rich man, like the ordinary man, is continually beset by a multitude of wants which he can only temporarily satisfy with money. Considered from the viewpoint of the regenerate, the man who is the most poor is the one who is subject to the keenest wants that he cannot satisfy. The good appearance, or good reputation of a man is not a reliable index as to how really full is his life, for the best looking, best dressed, and most envied of men may have a nature so poor that he has to have a smoke, a drink of intoxicating liquor, and very likely a number of other things of evident commercial value, before he can feel like the man who said "Richard is himself again," while an ordinary looking and inconspicuous man of regenerate habits feels no need for these things whatsoever. The regenerate feels and knows that he is richer than any unregenerate now living, although he have nothing of recognized commercial value, but what he has is most surely his, because nobody else wants it—they would not even accord him the acknowledgment that they be-

lieved he had anything worth while. But it would be an anomaly to covet another's well-being when one could generate the same unbuyable thing for himself in his own body.

The faculty of regeneration was known and practised by some of the foremost men and women of antiquity. Evidence of this has come down to us in the literature of ancient Greece and Rome, and some of the stock phrases used by its exponents were such as "The Holy Grail," "The Fire of Life," "The Fountain of Youth" and "The Elixir of Life." Its teachers were sometimes persecuted and even murdered. A case in point is that of Socrates, who was forced to commit suicide by his influential enemies when he was made to drink the poisonous hemlock that was handed to him, for having dared to teach the way of regeneration to his private disciples.

Hostility to the spread of this knowledge is engendered in the generative exploiters of men, when it comes under their notice, because, oblique in their perceptions as they may be, they can readily see from the results of regeneration that its accompaniment of simple living and independence bodes noth-

ing in favor of industrial and commercial exploitation. The truth is there is nothing in the world that is even half as threatening of disaster to the schemes and ambitions of human parasites and exploiters, as is this self-same independent, unassuming and unaggressive practice of regeneration. The aggressiveness of the Socialist movement is comparatively harmless to the material interests of generative Capitalism, because in its way this movement for collectivism is nearly as beside the mark as are the exhortations of the preachers, in so far as really having an impeding effect on the mad and headlong career of organized and militant Capitalism. This is so, primarily because these and other recognized reformers are, with good intent, seeking to remove the evidences of our social malady only from the surface, while they think that the lack of moral intelligence and courage in most people as being wholly due to environment, or to intrinsic cussedness in human nature. Both theories of the professional reformers are scarcely true to any degree, because the fundamental reason for human perversity is in the fact that individuals are in dense ignorance of the higher moral laws of their

own beings, with the consequence that their actions and civilization can rise no higher than their plane of knowledge can produce.

A secondary cause leading to the defeat of the recognized reformers in their efforts to regenerate society, is the fact that they have no radically new ideals. For instance, they one and all agree with the capitalist class as to the value and desirability of the property and commodities which are held by that same exploiting class, and as this is equal to expressing covetousness, it excites ire and hostility in the master class, which stimulates effective resistance to the plans of equalization that are promoted by the reformers. The reformers and their followers will successfully change the social structure, when they have become individually regenerated, as the result of the satisfaction that will accrue to their nervous systems by the soothing and nourishing flow of their own life elixir. There is no aggressiveness or covetousness in the mind of a person whose physical system is constantly sustained by the flow of his highest life force. His habits, needs and desires become so simplified and reduced, that no more is it a problem to satisfy his wants. It thus becomes

clear that the rich unregenerate will relax his grasp on property that is not coveted or expressly wanted, when he himself can not use it.



Regeneration's Flow in Flying Dreams

His fancy lost in pleasant dreams.—Addison.

When we die, we shall find we have not lost our dreams; we lost only our sleep.—Richter.



IT would be interesting to know if there exists an earth-bound human adult who never did experience the delightful sense of freedom and power that accompanies a dream in which one finds himself flying or floating in air, and gliding at will without physical means of support, as if one's specific gravity were neutralized by a contrary force from within. Such experience seems overwhelmingly natural, as well as most strik-

ingly real. Is it possible that on such occasions is being asserted the subliminal side of human consciousness, which is harking back in memory to a time and state of being, when the force of gravity was the servant of the human soul, instead of its master as now obtains? Might it not be that at one time the soul of man possessed a body which he could submit to gravitating attraction when he chose, and could also suspend such attraction by a slight effort of the will? Perhaps man's soul at that time possessed such power over the now inexorable gravitating force, because he then had a sublime moral character, which was endowed with the superlative wisdom that entitled him to successfully command the forces of nature into doing that which he determined as best.

However this may be, the flying dreams that are so universal to human nature can easily be identified with the superlative degree of regeneration by any one who has the requisite sensitiveness of consciousness and intelligence, with which to perceive the relationship immediately that he has awakened from such sublime experience of consciousness. Manifestly, this seeming neutralization of gravity in a dream arises from

the expenditure of body power that is both physical and sexual, and, of course, regenerative. Therefore it is well if such dreams are not carried too far. In leaving the subject of flying dreams, it is surely appropriate to suggest that if there be a power in nature that can reverse the action of gravity, the principle of it is involved in love and in life's most exalting elixir.



Regenerative Peculiarities

*There is no man but may make his paradise.—
Beaumont and Fletcher.*

*The youth of the soul is everlasting and eternity
is youth.—Richter.*



THE moral nature of man is starved, bound and restrained from expressing its true nobility of character by the circumstance that too much of his life flow is di-

verted to sexual activity. The poise of his nervous make-up, and the breadth of his perceptions are seriously curtailed as a consequence of his nerve hunger, which is ever present in his consciousness as desire, insatiable desire for what ultimate he really does not know. The commercial world offers and sells him material things, which he is deluded into believing he wants and needs, but they don't quite satisfy that nerve hunger that is consuming the soul of his being. He participates in the creation and distribution of things, and his mind is occupied thereby. He indulges extravagantly his sexual nature, at the same time that he seeks to obliterate the material evils, or the life products that accrue as the consequences of his perverted sexuality. He yearns continuously for the fuller life which his nerves are ever informing him that he needs, and his ignorance of the totality of the laws of life, cause him to victimize himself by means of his absurd and foolish departures from rectitude and integrity. But relief and surcease from this turmoil of unsatisfied desire is at hand for the fortunate few of unregenerates who may read the revelations that form the body of this essay, because the

ideas gained will serve as solid vantage ground upon which to make an enthusiastic start into the business of real living.

The mere entry into the life of regeneration does not coincidentally develop a swift change to betterment of facial appearance, because it is likely that the lines, wrinkles and gray hairs that were acquired in the pursuit of false ideals will not be so easily gotten rid of as that. Neither will there be any considerable gain in weight, but this is not to be regretted, since increasing fleshiness is an aspect of materialism that should not be encouraged. But there will be a decided and evident improvement in the carriage of the form. The new regenerate will sense a lubricating and steadying influence pervading every joint in his body, and very pronouncedly so in the articulation of the spinal joints, from the area of the small of the back to well in between the shoulder blades, which with his feelings of gaiety, freedom and youthfulness, will cause him to also feel like assuming an erectness of body when walking or standing that will be at once graceful and comfortable. This erectness is comfortable principally because the spinal column is bent back far enough for the

chest and head to be in perfect poise and balance directly over the area of support for the body, which, of course, is under the feet if one be standing.

This discussion as far as it has gone, might seem to be addressed to middle aged men and women only, but in practice it applies to any body from the age of puberty to down into old age. Middle aged people may seem to be addressed particularly, and for very good reasons, because the writer suspects that nearly all who will be effected by what he writes will be men and women between the ages of thirty and fifty.

A most important advantage arising from the regenerative life is that it makes one safe from debilitating losses such as afflicts many unregenerates. The debilitating losses that effect men are comprised in "seminal weakness," and those effecting women are identified with excessive menstruation. The debilitating tendency is usually not a weakness in the true sense, because it is caused by the perverted functioning of the sexual glands, in secreting excessively of the sexual fluids, which virtually have only one avenue of escape in unregenerates. It is thus clearly evident that this perverted condition cannot ob-

tain or exist, when the excess of these secretions can be reabsorbed and utilized in regeneration.

In justice to life as it should be, it is not too much to say that present day generateness is a popular kind of self-abuse, that is as direful in its consequences to the individual, as is that other popularly known practice of self-abuse, which is also detrimental to the interests of society. Generateness can be carried that far, that when it is complicated by worry and overwork it sometimes culminates in a most dreadful condition that is known as locomotor ataxia, which is an aggravated disorder of the motor nerve system that in most cases remains chronic and which makes of its victim a most thorough and awkward cripple. Viewing broadly the different physical bases upon which the moral conditions rest, it is somewhat surprising to note that degeneration more frequently leads to regeneration than does generation. It is not that mere generation is lowest down in the moral scale, but that in degeneration resides the more acute suffering and bitterness which stimulates into being the reaction that culminates in regeneration.

The Good and the Evil in Suggestion

Beware what earth calls happiness; beware all joys but joys that never can expire.—Young.

They'll take a suggestion as a cat laps milk.—Shakespeare.

AUTO-SUGGESTION is a most valuable aid in bringing about the free expression of the life elixir as it is eagerly received by the living tissues of minute nerves and body cells which they connect. In applying this law of suggestion to the enhancement of regeneration, it is well to fancy that within the self resides the best of all good things, including one's conception of the divine. Such mental attitude is sometimes more potent in releasing the higher life forces than is the popular condition of mind which always accredits beauty and goodness as being objects that can find expression only on the outside.

Other aspects of suggestion are those which come from the environment, and the people we deal with in the social, industrial and commercial affairs of life. In most instances of suggestion coming from others, the suggestions are not for one's own good,

and the policy of safety should be that which urges one to beware, to weigh, ponder and consider, before accepting representation on mere faith, for men have been very much spoiled, and warped morally, as the result of generations of the scientific barbarism, that invests our civilization and our intercourse with fellowmen. This attitude of vigilance against adverse suggestion should be maintained ever, even to being on guard against many evil suggestions that come from those mighty moulders of public opinion, the printed publications, and the moving picture films, which now work greatly against the best interest of their promoters, and that of the whole human family.

A hypnotist may be considered as a professional purveyor of suggestions, who understanding more or less of the laws of psychology, has sufficient dominance of will, and persuasiveness of manner as to most wonderfully influence anybody who weakly submits to his dictations. Such a professional hypnotist usually advertises the fact of his power, and exerts no harmful influence, for he uses his art and ability in producing theatrical entertainments for the pleasure of the people. But there is another

genus of hynotist who is indeed harmful, because he is not so easily identified, since he seeks to hide his real character. He frequently poses as a promoter, preacher, moralist, teacher or leader of some movement or project. He can also be found in the guise of a salesman, lawyer, doctor or of a demonstrator. Whatever vocation he professes to practice, the fact always remains that he is a purveyor of buncombe and a betrayer of confidence. The superior breadth of perception which is that of the seasoned regenerate, enables him to easily discern the sham from the real, so that he is never directly victimized by the pretender. Moreover, the regenerate's characteristic poise and nobility of mind, will cause him to disdain to stoop so low, as to be an active trickster, or deceiver for the contemptible sake of acquiring that which is usually valueless as a promoter of happiness.

If after becoming a regenerate it should come to pass that one's improving poise and judgment should make him ashamed of the way in which he is gaining his living, he can well afford to abandon it, in conformity with the demands of his regenerated conscience, for his new life will so reduce his

wants and desires that he can easily supply them by means of occupation that will not be continually insulting and disgusting the sensitiveness of his superior moral nature.

A most commendable accessory to the enhancement of one's growing regenerative faculty is the gradual abandonment of any habitual vice, or blameworthy practice such as involved in the use of profanity, tobacco or intoxicating liquors, because of the increasing self-respect that it begets. It is thus evident that the conquest of moral delinquencies is in its nature a most fruitful and pleasurable field of endeavor to the budding regenerate. Even at this there is something more that can be observed with pleasure, and that is the suppression of any rising tendency to lapse into anger, jealousy, envy, covetousness and lust, for the expression of any of these is an advertisement to one's self, and to the neighborhood, that he is a moral weakling, bankrupt of correspondingly virtuous sustenance, who is seeking to enforce a demand for that which he thinks would fill and satisfy the consuming hunger of his moral nature.

The writer once attended a preliminary lecture on the psychology of success. He

had not listened long to the "revelations" of the learned professor, when he discerned the nature of the success that the lecturer was taking for granted as most desirable and praiseworthy, for it was developing that it was **commercial success** that the psychologist was teaching how to acquire. The gist of the lecturer's arguments and intimations was to the end that if one attended the complete course of lectures he would acquire such an insight into the foibles and discrepancies of human nature that he would be scientifically qualified to prey on fellow human beings who were not scientifically equipped like himself. It struck the writer at the time that even if what the psychologist taught was practical to the gaining of material wealth, that after all it only amounted to cunning ways of stealing by means of deceitful and hypnotic methods of exploitations. It also occurred to the writer that this pedagogue of psychology was lamentably deficient in regenerate experience, that he fancied himself a beneficent advocate of means to ends that were worth while, when it is so clear to the regenerate mind that all the fussing, squabbling, running, urging, appealing and general conflict that marks the

operations of commercialism are for the most part useless struggles for prizes that are not only rationally useless, for they are generally deleterious to health, and degrading to morals, so that they are thus not what they seem as essentials and promoters of happy and healthful living. So it transpired that the writer did not take the professor's course in psychology.

This commercial madness is getting to be so virulent that it is gradually becoming patent to the more observant minds that the "cussedness," turmoil, vexations and complexities of our civilization are grounded in the means in which individuals make their livings. This becomes clear to all when any given method of procuring a livelihood is considered by itself. For instance the maker of hats is logically an advocate of hat-wearing, in spite of the fact that it has been scientifically demonstrated that hat-wearing is deleterious to the welfare of the hair and scalp; that it produces baldness in the race. Yet the hat-makers, with their suppliers and distributors, have influence enough to dictate the customs and the styles that influence people to wearing hats to their detriment. After consideration of other

businesses and industries which effect our food, clothing, shelter and entertainment, it is easy to comprehend that ours is a commercial civilization; that it exists not for the benefit of humanity, but for the success and extension of commercialism. Relief from this tyranny of customs that is maintained for the sake that some body might get a living or riches, will belong to the people only when the now ideal life of regeneration will have become the real life of the majority. The regenerates composing this majority will have so reduced their wants and desires that they can well afford to figuratively come together, and in their superior wisdom, evolve the comparatively few customs and regulations that should operate in the interest of sanity, good health, comfort, joyousness, sociability, and collective happiness.

PART II.

*Still seems strange that thou should live forever?
Is it less strange that thou should live at all?*

—Young.

Brown-Sequard's "Elixir of Life"

SOME thirty years ago the world was electrified with the news that the long sought for "elixir of life" had been found. Indeed the physiologists of the world considered it to be all probably true, that disease no more would make its inroads and raids into the body's health and welfare, and that immortal life was now at the door of every man, woman and child. But of course this did not really amount to the fact that science had in truth discovered the latent faculty of regeneration in man, or that it had learned by what process of functional activity that it was now possible to regenerate and rejuvenate the body so that man could live eternally if he so willed. That would

have been too magnificent and premature a discovery for that generation of physiological scientists to give to a world not yet ready for the truth of its physical salvation. So it transpired that what had been discovered was that a serum made from the secretions of the sexual glands of a recently killed small animal, when transfused hypodermically into the circulation of an old or weakened person, it produced marvelous results of invigoration in the patient. The properties of this serum were referred to as Brown-Sequard's "elixir of life," in honor of its discoverer.

Brown-Sequard, who was an old man at the time, injected this serum into his own flesh repeatedly, and made himself feel like a colt for a few minutes after each infusion. But it availed not much, for Brown-Sequard died his natural death but a few years after.

The reason why Brown-Sequard's discovery secured no permanent value or renown, thus rested in the fact that the beneficial effects of a transfusion soon passed away, which necessitated other transfusions without end. It thus transpired that Brown-Sequard's serum could not be an enduring specific as a regenerator, and it lapsed into

the forgetfulness of physiological science.

Brown-Sequard's discovery though most powerfully suggestive of its nearness to the truth involved in regeneration, failed to stimulate the attention or imagination of physiologist and medical men generally, for the reason that in sensation they were strangers to regeneration's richer expression of life as linked with its promise of everlasting youth. Since it is a fact that not since Brown-Sequard's time has there been added anything of importance to the sum of physiological knowledge covering the circulation of sexual gland serum, it does appear that a first class opportunity is now available for some competent physiologist to fill the breach between Brown-Sequard's discovery and its relation to regeneration. Although the writer is not a practical discoverer as anatomist or physiologist, he will undertake to throw some light on the significance of Brown-Sequard's discovery, by pointing out such physiological facts as are known to science, which constitute a part of the physical basis of regeneration, and supply with theory, that which is lacking of scientific knowledge, in order to logically complete the outlines of a physiology of regeneration,

and thereby assign a physiological reason for regeneration, instead of the theological one that has obtained up to the present.

O

Physiological

THE obscure facts of physiological science which have a direct bearing on regeneration, may properly be introduced by stating that in the spleen and thyroid gland, together with certain sexual glands, we very likely have the principal mediums that contribute to the production of the physical substances upon which are founded human joys and raptures, and the reason for such conclusion will become evident after due understanding of the physiological hypothesis which is to develop as an explanation of the physical processes that underlie the phenomena of regeneration, although in order to properly appreciate the value of the physiological facts and theories to be advanced one should have at hand an illustrated text book of physiology, because the following survey of physical functionings will necessarily be brief and to the point.

Before bearing down to regenerative physiology, it may be well to now consider the chief characteristics of the heart and the

systems of circulation. The heart is the auto-dynamic engine which supplies the power to move the blood in the arteries and veins. It is situated in front and in between the lungs, with its apex downward and resting on the diaphragm. In size it is somewhat larger than a man's fist. It has two pairs of chambers within itself which do not communicate with each other. The two right chambers function to pump blood from the systemic veins by the expansions of their walls, and by virtue of a system of valves the corresponding contractions of the walls of the right chambers of the heart serve to drive the venous blood into the pulmonary artery and into the lungs, where the venous blood becomes aerated into arterial blood. The two left chambers of the heart function to pump arterial blood from the lungs and pulmonary veins, and to drive the blood-flow into the systemic arteries. The contraction and expansion of the two sets of chambers of the heart constitutes the heart-beat, with both sides acting simultaneously. Though it may take minutes to consider the circulation of the blood, the fact remains that a given portion of blood is made to perform the circuit of circulation through the

system and lungs in not much more than thirty seconds of time. The function of the blood is to the purpose of supplying warmth and nutriment to the various organs and tissues of the body. In the blood are minute organisms which live in it as one might say like fishes live in a river, if it were not for the fact that they are so densely numerous. They are known as the corpuscles of the blood, and as six-hundred to one of them are red in color, they thus furnish the ruddiness of the blood. A further discussion of the blood and heart will again be taken up in connection with the lymphatic system.

The lymphatic system of vessels, tubes and glands has not got such an obvious reason or use for its being, as has the blood system of arteries and veins. It is worthy of note that wherever blood capillaries ramify, it nearly always follows that the lymphatic vessels are there also, although the lymphatics in some cases do not penetrate quite so far as do the blood capillaries. It is evident that the main function of the lymphatics is to circulate a clear alkaline fluid that is known as the lymph, which ultimately becomes identified with the blood, to probably be modified into becoming the transparent

part of the blood. The predominant usefulness of the lymphatic system seems to be that it does for the blood that which the blood system cannot do for itself with its own minute capillaries, and that is: the absorption by the lymphatic capillaries, of certain substances which are then conveyed to the blood and heart through the lymphatic tubes and ducts, to be either ultimately used as food by the tissues, or passed out of the physical system by way of the kidneys. The lymphatics can do this because of the larger caliber of their capillaries. They thus act as food gatherers, and as scavengers for the tissues.

However, the blood is not altogether dependent on the lymph for its existence. This is so by virtue of the fact that the blood vessels have a system of very fine capillaries of their own, which function to absorb a great part of the liquid and food-stuff that enters into the composition of the blood. So it transpires that the fine caliber of the blood capillaries connecting the arteries with the veins, enables them to penetrate better than the lymph capillaries, and prevents them from absorbing coarse viscous fluids, which are advantages when it comes to the exclu-

sive absorption of the fine and smooth serums that are furnished by the spleen, thyroid and sex glands.

The main trunk of the lymphatic system is known as the thoracic duct, which is comparatively not a very large tube that parallels the spine from a point above the heart to well down into the abdominal cavity. The larger upper part of the thoracic duct forms an arch that is above the heart; the larger end of the arch joining a large vein from the left shoulder that is known as the left innominate vein. This main lymphatic duct has branching from it a great many tubes and small ducts which divide and subdivide into smaller and smaller ducts, to the extent that where they terminate they are reduced down to microscopic size, and are called capillaries. The thoracic duct and its tributaries practically ramify and drain from every part of the body, excepting the right side of the head, right arm, and the right side of the chest. This is so because the upper right half of the body is drained by a branch system of lymphatics.

In the lymphatic tubes and vessels are numerous double valves which open only one way, to admit the flow of the lymph toward

the heart only. Also, there are a great many glands that are situated at the junction points where the lymphatic tubes branch or subdivide. The lymph circulates freely throughout these glands, which are frequently referred to as the lymphatic nodes, because of their junctional situations. The usefulness of the lymphatic nodes is probably such that their interior structures are harboring places for the production of the white corpuscles of the lymph and blood, and what is more important still, is that it is likely that they pulsate something like the heart, in order to urge the lymph on its way to join the blood. The lymph may be said to originate in little minute lagoons, or spaces that are situated in the flesh in between the ramifications of the lymph and blood capillaries, where the lymph and waste products are deposited by the tissues for absorption.



The Alimentary Canal

SINCE the phenomenon of regeneration is the result of certain very rich food essences having reached the nervous and cellular tissues, it may be well to digress from the lymphatics at this juncture, in order to

inquire into how these essences get their origin from the food we eat. The inquiry can best be satisfied by tracing the progress of the food taken into the mouth, which travels down the alimentary canal to where the residue of waste is evacuated at the anus. After food has entered the mouth it is masticated by the teeth, the tongue and the saliva. It is urged into the food tube (esophagus) by the act of swallowing. But since the windpipe (trachea) is in front of the food tube, it should be of interest to learn why the food is not swept into the windpipe by the act of swallowing. Food is prevented from entering the windpipe by the presence of a thin cartilaginous plate, which is made to swing down and close the air channel by the muscular act of swallowing. The food tube leads down in behind the lungs to connect with the stomach, which is a pouch with a capacity of about two quarts when distended to the utmost. The stomach is situated just under the supporting membrane of the heart and lungs that is called the diaphragm. The interior of the stomach has multitudes of various small secreting glands that are fitted into the walls. After food has reached the stomach

from the esophagus it is subjected to a slow revolving motion, which facilitates the digestive action of the gastric and peptic juices which are excreted into the stomach by the glands in the stomach walls. When the food is properly incorporated with the juices of the stomach it is of a thin gruel-like consistency, and it is then made to go through a small opening that is at the right in the bottom of the stomach, to pass into the duodenum or broader upper part of the small intestines, where it mixes with the digestive juices from the pancreas, liver and gall bladder which evolve the food into what is known as the chyme.

The pancreatic gland is situated to the left and opposite to the great curve of the duodenum with which it connects by a tube that opens into the duodenum at a point of juncture where also opens the bile duct. The liver, which is a larger gland, is located mostly to the right of the duodenum. The gall bladder that is attached to the liver connects with the duodenum by joining its tube to the bile tube. The liver secretes the bile, and the gall bladder is a reservoir of concentrated bile.

From the duodenum the almost digested

food or chyme passes into the middle section of the small intestines that is known as the jejunum, where absorption begins to take place by the intestinal glands, and the blood and lymph capillaries. From the jejunum the chyme passes into the lowest section of the small intestines called the ilium, where absorption of the food elements is nearly completed by more glands and capillaries. From the ilium the residue passes into a small blind sac known as the cecum, where there takes place the last of food absorption. The cecum connects with the large intestine called the colon, at the lower right side of the abdomen. A powerful constrictive valve between the two prevents the contents of the colon from ever getting back into the cecum and small intestines. Just outside the valve of the cecum, and appended to the colon, is the vermiform appendix. From here the contents of waste in the colon are made to move upward in its ascending part, to where the colon bends to the left to its transverse part. The waste product having travelled the length of the transverse colon, it then moves downward through the descending part of the colon to the rectum, and is finally expelled from the

alimentary canal at its lower termination, which is called the anus. Thus is completed the consideration of the movements that are concerned with the disposal of the food in the alimentary canal.

It is now in order to follow the evolution of the food essences from their absorption at the intestinal walls, to where a portion of them is made to manifest in regeneration.



Physiology of Regenerative Circulation

THE principal vessels of circulation within all vertebrated animals, inclusive of man, are the arteries and veins and the lymphatic ducts. The arteries that penetrate into the intestinal walls terminate in the mucus membrane of the inside, as a complete ramification of microscopic blood capillaries. The minute veins that have their beginnings in the various tissues inclusive of the intestinal tissue all connect with the capillaries. Thus the capillaries form minute but very effective means of union between the arteries and veins. The porousness of the capillary walls is that which makes it possible for them to absorb

by capillary attraction. In the intestines these minute blood vessels or capillaries have their most extreme ramifications in the myriad minute tufts that form the raised and velvety interior surface of the intestinal membrane. In between these little tufts or projections are correspondingly small cavities which communicate with the outer or serous coating of the intestinal wall. In this coating are the beginnings of the lymphatic capillaries, and a plentiful supply of small secreting glands. The glands of the upper third of the small intestines differ slightly in characteristic structure from those of the lower two-thirds. The upper glands are called Brunner's glands. Those of the lower two-thirds are those that are known as the glands and follicles of Peyer. The functions of these glands are those of secreting and preparing food matter that cannot be absorbed by the very small blood capillaries. The principal food material in the chyme that cannot be taken up by the blood capillaries are viscous fluids and oils, so the special functions of the intestinal glands are to receive the oils and albumens to combine them in an atomized condition in such a way that each atom is a minute globule of oil that

is enveloped in a coating of albumen. As fast as the oil-albumen particles are produced by the intestinal glands, they are absorbed by the lymphatic capillaries and conducted to the great thoracic duct. The oil-albumen globules may be identified in the lymph of the thoracic duct, as a white emulsion that is known as the chyle. The chyle is emulsified or suspended in the lymph, because its granular or atomized condition does not permit it to dissolve in the lymph. The thoracic tube conducts the lymph and chyle toward the heart, and pours them into the left innominate vein at a point of conjunction that is just before the latter merges with another large vein which empties its contents into the right auricle of the heart. The identities of the chyle and lymph are lost with their advent into the blood, because the chyle is dissolved, and the lymph is made to become the transparent part of the blood. It is thus that the blood is enriched by the re-enforcement of chyle and lymph.

The venous blood with its contained lymph and chyle, having reached the heart, the pulsations of the heart walls then urge the blood from the right auricle into the

right ventricle and then into the pulmonary arteries for circulation through the lungs, to then pass into the pulmonary capillaries and veins to the left auricle, and then to the left ventricle, where the contractions of the walls drive the now arterialized blood into the great aortal artery which subdivides to circulate the blood into the chest, head and arms, and into the lower parts of the body.

Following the course of the blood in the great main aorta as it descends down through the diaphram, it is essential to note that just below the diaphram is a rather important artery which branches to the left to terminate in the substance of the spleen. The splenic artery has branches which terminate at the liver, stomach and pancreas respectively, but it is the main stem of the splenic artery that our attention now follows, because it supplies blood to the spleen, which is the organ that is to be immediately subjected to our attention, to the purpose of evolving a hypothesis that will throw some light on the wherefor of this mysterious gland.

At one time it was believed that it was the heart that generated all the noble emotions, and conversely that it was the spleen

that generated poisonous fluids which were made to circulate with dominating influence through the body and brain, when one was wrought up with degenerative emotion such as is made manifest in anger, jealousy, covetousness, or spitefulness, and hence the phrase "to vent one's spleen." But it is now known that such was a mistaken hypothesis, primarily because it is perfectly obvious that the heart is an organ which has no other functions than those of driving the blood through the arteries, and sucking it back into itself through the veins; and secondarily because nothing is known that could possibly lead physiologists to believe that nature could be so contemptible as to maintain an organ like the spleen for the purpose of degrading and degenerating the animal organism which it had created. If it is justifiable to assign productive qualities for the spleen, it is surely better to credit it with activities which operate for a good cause, instead of a bad one. Judging from what is to be herein attributed to the spleen, it may well be considered that the spleen and probably the thyroid gland are the organs from which originates the emotional sensation of love, and that they are the

physical connecting links between the human and the divine. In so far as evil emotions are concerned, the physical cause of them may well be looked for in the nervous reaction that follows the self-denial of the natural tonic that so satisfies the cravings of famishing cell tissue.

The spleen is one of the smallest of the large glands that function below the diaphragm. It is situated between the stomach and that part of the diaphragm which descends to join the inner left side of the body-wall. In size and shape, the spleen is between three and four inches long, and would be oval if it were not for the concave side which it presents toward the heart. It is worthy of note that the spleen's appearance is suggestive of a very much enlarged lymphatic gland of the dark variety, such as are situated near the lungs, and it transpires that the structure and composition of the two kinds of glands also closely correspond. The splenic artery enters the spleen at the greatest depression of its concave side. This artery abundantly supplies the spleen with blood in every part by means of minute branch arteries. Lymphatic vessels are also plentiful in the spleen, as is common with

all the glands that are composed of adenoid tissue.

Some physiologists have concluded that the leading function of the spleen is that of creating red blood corpuscles, they arriving at this conclusion only because the red corpuscles are noticeably more numerous in the recesses of the spleen. But whether the spleen functions to create red corpuscles or not, the fact remains that there is no known function for this large gland that is so plentifully supplied with blood, and since it is desirable to assign to the spleen a function that will fit in with the phenomena of love and regeneration, no apology is offered when the assertion is here made that the principal function of the spleen is that of distillation and refinement. The material that the spleen distills and refines is found in the alimentary products of fermentation that are absorbed by the blood capillaries at the intestinal walls and carried to the spleen indirectly by means of the venous flow to the heart and lungs, and the consequent arterial flow. This distilling and refining function is performed by electrical and chemical action, and is not comparable with distillation by evaporation. The products of the refin-

ing process consist of a special grape sugar and a most peculiar mild alcohol. The spleen secretes this more abundantly when it is effected by the negative electric currents that are induced by certain methods of applied friction, or by the magnetic induction of love and very chaste sentiments. The alcohol is taken up by the blood capillaries, and the thicker grape sugar is absorbed by the lymph capillaries to reach the blood also. It is the abundant presence of these refined products in the blood, that so stimulate the heart and nervous system of every healthy person whether he be regenerate or unregenerate. The drawback that the unregenerate suffers in the majority of cases is that his sex glands abstract too much of this from his blood for further refinement into the Life Elixir which is scarcely ever returned into the circulation, because he so persistently utilizes it in procreative activity.

In logical sequence to that which has been said as to the reason for the spleen's existence, it may be well to mention that there is good evidence indicating that the thyroid gland in the neck probably functions something like the spleen, to produce a life serum that is less in quantity but higher in quality

than that of the spleen, for the particular benefit of the brain substance and to the general benefit of the whole body.

The pineal gland which is a small body that is attached to the conscious brain just under the central part of the top of the skull, is believed by most physiologists to have no function; that it is the atrophied and extinct remains of a third eye that once functioned in the top of the head of the ancestor of all living backboned animals. Some idealists do not like this coarse and unsatisfactory dismissal of the reason for the pineal gland's existence; they asserting that it is now functioning to a most useful purpose in all animals, and particularly so in the human being, as the physical seat of the ego, or, as some would have it, the soul. Anatomically, the pineal gland is very much alive, since it does secrete a trifle of fluid, and what is more significant still, is that it is a vital organ; its removal causing death.

In children the products of the spleen, the thyroid gland, and to a small degree the sexual glands, all find their way to every part of the body, as they are carried along by the circulation of the blood. But unregenerate habits that are brought on and

maintained by the pursuit and practice of a false idealism, have so effected nearly all adults physically, as to prevent a free and complete circulation of the enriched blood coming from the spleen and thyroid gland, because the blood is kept drained of this tonic luxury, to the enhancement of a riot of pro-creative functioning. This would not be so condemnable if there was any need for it, or if the gaiety of life were intensified thereby, but it is clear even to the unregenerate victim's mind that there is no need for nine-tenths of it, and the duration of the pleasure derived therefrom is overwhelmingly too short. It would thus appear that the only show that an unregenerate has of stretching his sexual pleasure over a greater length of time, is in his falling in love with a sexual opposite, and remaining in love indefinitely. But this matter of remaining in real love is not practicable for the average unregenerate, because he is sure to rob his capacity of love by vulgar animal indulgence of his sexual nature. In comparison with this, the regenerate has the unregenerate discounted thoroughly, because the regenerate has the power of utilizing profitably every drop of his excess sex se-

cretions, by the body's absorption of them, for translation into health, pleasure and wisdom.

Resuming the survey of the aorta downward from its junction with the splenic artery, the observer notices another and apparently a more momentous junction with another artery that reaches down deep into the abdomen, for at this junction the main aorta bends to the left to descend into the hip region. But both the main and the branch artery have subdivisions of smaller and smaller arteries, of which a considerable proportion of them are made to reach and supply the sexual organs of generation with the arterial blood from which is abstracted the essentials that enter into the composition of the generative fluids.

The testicles are the first organs in the male human that are concerned with generation, and as may also be said, with regeneration. It is obviously not necessary to state their location, and their function is to secrete a milk-like fluid called the semen. The seminal vesicles come next in importance. They are small pouch-like glands that are affixed under the bladder, above the prostrate gland. The seminal vesicles se-

crete a fine jelly-like fluid. The prostrate gland comes third in order of sequence and probably importance for generation and regeneration. It is situated under the bladder, below the seminal vesicles, and is perforated by the urethra. The prostate is of about the size and shape of a large walnut. The flow of its smooth fluid is distinctively soothing to nervous tissue. Cowper's glands come fourth and last, and are attached to the under side of the bulb at the rear end of the penis. These glands are two in number, are each about the size of a small marble, and secrete a rather sticky and acrid fluid, the function of which is to permeate the penis tissue, to irritatingly induce the excess inflow of blood which causes erection.

In regeneration, or in sexual love with or without intercourse, the testicles gradually urge forward a part of their fluid product into a tube leading backward to connect with the seminal vesicles, while the prostate exudes slightly of its lubricating fluid into the urethra, which penetrates the erectile tissue to modify and ultimately neutralize the irritating influence of the Cowper gland fluid which induces erection. The gradual

flow from the testicles to the seminal vesicles and from the prostate are indicated to the senses by most delightful pleasure. The movement of ejaculation begins in the seminal vesicles when they have become gorged to overflowing by the flow from the testicles. The ejaculating semen is reenforced by the addition of the fine oil like contribution from the prostate gland, which it receives as it passes on outward in its mission of generation.

But generation is not wanted nine times out of ten at least, and this is where chaste sexual love and regeneration come in with their advantages. The higher sexual love, regeneration, and generation all function alike up to where the testicle flow reaches the seminal vesicles. From the seminal vesicles and onward to the prostate gland the functioning of the higher love and regeneration is that of absorption by the local tissues of cells and nerves, together with the absorption by the blood and lymph capillaries. The capillary absorption into blood and lymph vessels is, of course, principally for the benefit of other parts of the physical system. The wonder of the absorption system is that it keeps pace with secretion and

the tendency to outflow. In regeneration and exalted sexual love, the seminal flow never gets any further than the prostate gland, and the flow from the seminal vesicles to the prostate is as gentle and leisurely as has been observed of the testicle flow to the seminal vesicles. This process of absorption is delightfully pleasurable, as any body knows who ever was in love. Thus, the absorption process of regeneration and the high sex love, is comparable to sipping continuously of the wonderful ambrosian elixir.

Right here it must be admitted that there should and does obtain a high degree of absorption in the act of ejaculation, but it should now be obvious that it is all too costly and short-lived to be worth while as a means of attaining to pleasure and exhilaration that abundantly satisfies.

The male sexual glands that have just been discussed have their corresponding glands in the female as follows:

MALE

The testicles.

The seminal vesicles.

The prostate gland.

Cowper's glands.

FEMALE

The ovaries.

The germinal vesicles in the ovaries.

The glands in neck of womb.

Bartholin's glands.

Discussion of the female generative organs will not be undertaken, since what has been said of the male glands suffices for the practical purposes of this essay, for having established a working hypothesis for the male, it is evident that its analogy is in the female with her corresponding organs.

Now that has been reached the end of the foregoing synopsis of regenerative physiology, it should now be obvious to the thoughtful and interested reader that the reason for the comparative failure of the Brown-Sequard elixir rested principally in the difficulties and impediments involved in the artificial introduction of so foreign and strange a life serum into the human body, in the presence of a suppressed faculty of regeneration that should have functioned in lieu of the strange life elixir.

PART III.

Vigorous exercise will often fortify a feeble constitution.—Mrs. Sigourney.

Lifted up so high I disdained subjection, and thought one step higher would set me highest.—Milton.

Physical Exercises to Induce Regenerative Flow

THE wonderful life of regeneration, with its magnificent powers for good which reside in the regenerative qualities that foster and promote the spirit of youthfulness, good health, gaiety and nobility of character, together with its indefinite promise of immortality for the divine in man's nature, is indeed a most desirable luxury at the same time that it is a well nigh indispensable necessity for all that is human. But the cases

of its practice in our western civilization are so rare that it is not an exaggeration to state that the mere knowledge and conviction of its eminent naturalness and desirability are held by not more than **one person in one thousand**. This is truly a deplorable showing, and it is no wonder that the absence of this great righteous force has left man without the poise of mind that is so essential to the sustenance of his perceptive and moral nature. It is indeed no wonder that man's deficiency in moral poise has left him the prey of evil thoughts and influences, believing as he does that his heaven can be gained by his pursuit of a more or less evil and discordant course. When truth like this is brought to the fore it should be clear to any sound mind that if our social and commercial activities are now at so low a tone that the discredit for the same should be charged to the collective immaturity of the unregenerate mind. Just so sure as we wish to be delivered from our social and commercial sins, just so sure does it behoove us to become interested in the idealism and practice of the regenerate life.

As has already been made plain and understandable, the fundamentals of the re-

generative process hinge upon the individual's ability to re-absorb into his circulation at least the excess of the tonic and nutritive substances that are now very excessively abstracted from his blood vessels, and diverted for perverted use by his sexual organism. The regenerative flow of the total or excess sex force takes place automatically, but never unconsciously once it has developed into habit. But as human nature is now in a sexually perverted state, the consequence is that it is not easy at first for the average individual to exercise the will with such dynamic effect as to automatically release the invigorating flow of the regenerative elixir, even after the mind has become thoroughly convinced of its scientific truth; so for the benefit of the favorably disposed un-regenerates, this part of the essay will be devoted to indicating and describing a few exercises or mechanical practices that should be effective enough to induce an awakening of the dormant faculty of regeneration. Each exercise should, of course, be discontinued when the judgment suggests that the keying up of the nerves has reached the desirable tone that is likely to endure longest.

The descriptions of the exercises are to be

offered to the reader in the ascending order of practicalness, with the admonition that they should not be indulged in without reasonable limitation in time, for if protracted too long the more than normal flow of serum elixir involved would lead to its near exhaustion, which would be compensated for, from the tissue substance and would be manifested by a loss of body weight. However, since the nerves are not depressed by a loss of flesh, fleshy folks wishing to reduce could, of course, go in for these exercises more unreservedly. But the normal and automatic state of regeneration does not effect the loss or gain of flesh directly, though it may effect a gain indirectly by means of increased good health and the extra food consumed as the result of a good appetite.

The mental state to be maintained in the successful practice of any of the exercises must consist of something more than desire and expectancy. This something is a lively imagination of anything that is good, pure, noble and beautiful. With an expectant mind that is more or less filled with imagery of objects that are good and beautiful, the practice of one or more of the exercises will

be sure to yield desired results. Try them in the order that they are given.

1. Recline on a couch or bed, on right side with right forearm placed under the right hip and the open right hand extending to the under side of the right thigh. Then draw up left leg so that its knee is resting on the bed opposite to the base of the stomach. This pose which might better be called an attitude rather than an exercise, will cause a relaxation of any tension in the muscles and nerves which control the glands that produce the sexual and regenerative serum, to permit an abundant flow, absorption, and circulation of the love and regenerative elixir. The sensations that are thus produced are most soothingly delightful and exhilarating. The experience sometimes culminates with a gentle sneeze or two, when the influence has properly reached the adenoid glands of the nose. After a few minutes turn over in bed to the left side, place left forearm between left hip and the bed, and draw up right leg in corresponding position that was directed for the left leg, and delightful sensations are again stimulated. Change from one side to the other at pleasure. In many instances this exercise is fol-

lowed by a most soothing and refreshing sleep.

2. This exercise consists of deep breathing, or sighing, as the result of deep abdominal respiration. The inhalations are made to be most profound and effective, by coinciding them with the act of gaping or yawning, for as the mouth is open in the yawn and deep breath, it causes a recession of the soft palate and uvula in back of the mouth to open wide the opening into the windpipe, and it also expands the upper cavities in the lungs, which facilitates the suction of the air through to the cavities in the lowest lobes of the lungs. The deep breathing is useless and without beneficial results if the upper lung cavities fail to open wide as produced by the proper act of gaping, so it is desirable to draw in the air deeply, with the front and back parts of the mouth open. The complete gaping action may be identified by a gentle rumbling sound in the ears, that is associated with every act of real gaping. The rumbling sensation is caused by the recessed soft palate which closes the lower end of the Eustachian tube to the ear. Everybody knows that gaping can be produced at will, so it is evident that an act of gaping

can always be produced for the purpose of inhaling deeply and successfully. One deep inhalation for every act of gaping is enough. The resultant effect of exhilaration that is caused by deep breathing is produced as follows: (1) when the air is drawn into, and withdrawn from the recesses in the lowest lobes of the lungs, the whole of the lungs are made to alternately expand and contract, which correspondingly forces the mobile central part of the diaphragm to alternately protrude convexedly into the abdomen, and back again into the thorax, which stirs or agitates the contents of the abdominal and thoracic cavities, so that the resultant friction generates sufficient negative electricity to influence the spleen, thyroid and sexual glands, into each yielding a regenerative flow that is absorbed not only by the local nervous tissue, but also by the local blood and lymph capillaries for transmission to all other parts of the nervous system; (2) and when the diaphragm is depressed it has a suction effect on the blood and lymph vessels that are ramified throughout the tissues of the lungs, and when it rises into place to contract the walls of the lung cavities for expulsion of the air, it also causes a contraction

of the lung substance which squeezes the blood and lymph vessels in such a way that the lymph and newly oxygenized blood is urged into the heart and arterial system with increased energy, and consequent exhilarating effect. After a time deep breathing becomes habitual, so that it is done more or less unconsciously, and thus contributes to maintain normality of regenerate consciousness.

3. Slapping and rubbing of the abdominal and umbelical regions produce wonderful results of regeneration. The reaction of the friction thus caused by this massaging operation has the effect of electrifying the whole system to the very tips of the fingers and toes. This manifestation of electricity is, of course, negative in kind, and is the same as manifests in love and regeneration, though it is more abundantly produced by the energetic rubbing. The frictional electricity naturally stimulates regeneration into action, or to greater and more intense manifestation.

4. Everybody has felt the stiffening jerk and gripping lift that is given to the bowels when is ushered in the impelling thrill that is provoked at first view of that which is con-

sidered sublime of the beautiful, appealing, dreadful or dangerous. This gripping lift and stiffening of the abdomen and loins that is occasioned by the first perception of the sublime, is an instantaneous expression of instinct with reference to creation, appreciation, fear or escape from danger. It is an expression of life in its highest intensity to the end of adding to its pleasure, power or safety. But he who is wise does not confine himself to merely dwelling in the plane of consciousness where all emotional sensations are occasioned from without. Instead, he maintains himself continually girded and panoplied for the best or for the worst. He does this without conscious effort after he has made a habit of being always equal to the revelations or inspirations that might issue from a situation. The lesson in the foregoing is that the key to acquiring this very desirable ability belongs to him who will recall in memory the most prominent instance when he experienced the specified girding and lifting sensation, and thereby get the guidance for a voluntary practice of it. This can be done many times in succession, and with its repetitions will come gurgling sounds from the bowels. Its prac-

tice constitutes exercise number four; it is, of course, pleasurable, and predicates automatic regeneration with sufficient practice.

5. This is an exercise of highest grade value if measured by the revolutionary sensations of delight which it can procure from the realm of real and unalloyed life. It consists of swaying the rump or lower part of the body trunk laterally from left to right and back again, at the same time that an opposite motion is exercised with the chest or upper part of the body below the neck. It should be done in such a way that the muscles of the back are made to rub vigorously against the ribs. In fact, both parts of the exercise should be gone through with intense vigor. With repetition of this exercise could be alternated a little energetic rubbing of the back below the belt, which will add to the electricity produced in the first place and is bound to induce flow from the serum glands. This exercise should be considered as yielding more than any of the preceding ones, because it also produces a most grateful and invigorating warmth that seems to be located in one's very heart, and to a lesser extent in the abdomen. Also, there is an exquisite sense of fluttering and

lightness in the breast. In addition to this and standing in high prominence, this exercise can be utilized as a prompt and effective cure for lame back.

6. Using the right hand in rubbing and pressing-in of the upper left region of the abdomen that is just under the lowest left front rib and opposite the spleen has an extraordinary regenerative effect, if done at the same time that the fingers of the left hand are stroking or pressing the bridge of the nose. The tonic effect and pleasurable warmth gained from this exercise will be felt strongest in the locality of the solar plexus, opposite to the blade-like cartilage that projects downward from the center of the breast bone, which is called the ensiform appendix. The massage of the nose bridge in connection gives the additional effect of causing a healthier sparkle in the eyes and a rather wholesome ruddiness to the cheeks.

7. The bath can be made to be most effective as an exercise if due attention be given to the friction and massage resultant from the rubbing of the already mentioned parts of the body with the cleansing sponge and moisture absorbing towel. To this may be added the influence of the thoughts and

consciousness of cleanliness which even alone can exert a dynamic effect for regeneration.

The foregoing description of exercises constitutes seven of the most prominent mechanical methods of initiating the life of regeneration. The principles that are involved in all of them are friction, both internal and external, and relaxation of muscular and nervous tension. If done rightly they will go right to the task of inducing into expression the toning warmth, the gentle glow, and the soothing thrill of intensified regeneration. They, of course, do not constitute all of the physical exercises that could be effective, for it is highly probable that a novice can discover some that would suit his nature even better than any of those described. An important value that resides in exercises to induce regeneration is that their occasional practice after one has made his regenerative start, will accelerate the constructiveness and gain which would naturally evolve without them.

In concluding discussion of mechanical exercises, it should not be overlooked that there are more exalted and dignified means of invoking regenerative flow than have

been indicated. These ways may be considered as ideal and ethereal, for they manifest in all sufficiency in the transcendental contemplation of the beautiful, the good, and the true; and in a general sense are identified with the emotion of love.

PART IV.

Philosophy is nothing but discretion.—John Seldon.

Self love, the spring of motion, acts the soul.—Pope.

Observations and Philosophy

ALL children regenerate to a slight degree. The regenerative function is not great in children, because there is little need or use for it, since the food essences reach their tissues almost direct, in the fact that their sexual glands secrete from the blood but very little of the ambrosian elixir. But in common with some cases of "grown-ups," the sexual glands of children are made to yield forth their ambrosian secretions by outburst of extraordinary buoyancy or by love attraction. It should be needless to say

that such regenerative functioning is pleasurable to the child and takes place without any efforts of the will.

It may not be out of place right here to mention that the absorbent glands of the lower portion of the small intestines that are known as Peyer's glands and follicles have the peculiarity of becoming much less numerous in adult life than in childhood. This can only mean that there is less proportionate food absorption in the adult than in the child, which is obviously due to the fact that the adult who is done with his growth does not consume as much food proportionately to his size as does the child who has to consume relatively more food in order to meet the needs of the body-building that are involved in his growth.

With some pertinence it can now be asked: If regeneration can take place in the child so naturally, why is it so scarce and comparatively unknown in adults? Why should men and women of superior intelligence be tyrannized by sexual lusts and habits that lead only to uncleanness and general trouble? In answer it can be said that mankind is under the spell of hypnotic influences that are operative in the interest

of commercialism and in the ways in which the commodities of life are procured. A living which has its base in stolen profit and greedy ambition can only be productive of increased complexity and evil, whether as economic master or wage slave. The simplicity of regenerate life with all its fullness and comparative freedom from the fear of want, is ignored or entirely lost sight of, in the mad endeavor to satisfy artificially stimulated wants which are usually satisfied commercially at a profit to somebody else who does this that he in turn may secure the means of satisfying his own perverted wants and desires.

As it becomes clear to the unregenerate mind that his ways are foolish, wasteful and harmful, why does he continue to practice them? The reply is that the unregenerate continues to be such even with his increasing perceptions, because he thinks his living and perchance that of his wife and family depend on his not halting or turning back, and because he remembers not the regeneration of his childhood and cannot conceive of adult regeneration or of its desirability.

The family or just even the marriage state is very properly esteemed as sacred by

the good unregenerate heart, and this noble sentiment will always continue to be his even after he has become a regenerate, but at this juncture why should so many unregenerate men take unto themselves wives, and unregenerate women take husbands and the family consequences that are frequently entailed, when it is manifested how ripe and even slushy ripe is our commercial civilization which now more than ever heaps so much of responsibility and care on those in the family state of marriage! The world is evidently overcrowded for a system of civilization such as now afflicts us, when ninety per cent of the people own no land or natural resources sufficient wherewith to produce their living even if they were in possession of the necessary tools of production. It should deter the thoughtful unregenerates from entering into the wedded state when it is perceived that in war is found the most effective means whereby the economic masters succeed in maintaining a semblance of success and usefulness for their wretched system of industry which can thus be run to top notch by building engines of destruction, and reproducing that which has been destroyed that is aside from the loss of men's

lives. In this time of stress it is well to remember that the individual man and woman's welfare can much better be procured through regeneration than by mere generate marriage when the latter involves and entails degraded serfdom for themselves and their offsprings. But even if the marriage state be the lot of a man and a woman, regeneration can very well be theirs if they wish, and continence and real love for each other would be the principal contributing factors to the expression of their regeneracy. Whether one be married or single, it is obviously a fact that regeneration is dependent on continence, and chastity of thought for the fullness of its expression.

A circumstance that becomes evident to the regenerate is that his sexual nature is kept continually keyed-up to the zenith of its power at the same time that it easily and pleausurably bends to his judgment and to his will, and as the years of maturity heap themselves upon him, he welcomes them without fear and with some favor, for they mean increasing wisdom for him as he retains and brings with him his youth into his old age.

The way of regeneration expands the

lease of life indefinitely, probably to well beyond the century mark, and it is life that is supremely worth while, every minute of it, for the sensations of youth and feelings of good health are practically ever present in the consciousness to convince the mind that regenerate life is privilege, is gaiety, is force and accomplishment throughout the fullness of its generous length of duration.

Ours is a day in which all kinds of unwholesome literature is thrust upon us to read to the exclusion of that which should be wholly and unreservedly helpful and elevating. It is not only that which is admitted to be fiction that is injurious to the moral nature, for there is always with it on the literary market a class of fiction that parades itself as truth in its semi-scientific and philosophical aspect, which is detrimental and even perilous to the reader's welfare if he takes it seriously, because it is calculated to lead astray and away from one's private interests in order that certain groups of human nature exploiters might attain to certain sordid ends. This kind of literature is largely represented in the degenerate fancifulness and sensationalism with which the news of an unregenerate world is interpreted in the

generality of newspapers. But happily such bogus literature and interpretation of the news are so manifestly absurd in their representation of the events and issues which are designed for sober acceptance, that to a growing extent they succeed not in their purpose of detrimentally influencing the people who are already bad enough off morally because of the evil that is now involved in our kind of civilization. Many of the moving pictures that are available to see are calculated to cause trouble and expense to all who take them seriously, for they represent life as unregenerate men would have it, and not as it should be in a joyous regenerate age. But let all these false moralists once see the light that is ahead as once they feel the exalted tone and grandeur of a regenerate expression of life, then it would be no more that they would stultify themselves and their possible victims with the noxious trash that breeds degeneration, for they would become intensely zealous creators and purveyors of chaste and guileless literature and art which would be most gladly received by a grateful public, which would herald them as prophets of the new age of sanity and happiness.

The great social and national troubles of the world today are founded on what might seem to be but an unimportant failing in man's nature. Insignificant and beside the mark as this failing or perversion may first appear, it is not overdrawing the law of cause and effect to declare that all the sordid greed and lust for power that ever plunged nations into war, can be traced to that one little departure from grace that really has cursed man's fate throughout all the time in which peoples have been organized into nations. This moral failing or delinquency, of course, arises from man's sexual nature, which is now shamefully perverted, for it has not only peopled the earth with unregenerates and degenerates, but has robbed man of that fine morality which best obtains with the retention of that sex force which is now largely going to waste in the perverted functioning of man's original inheritance of sexual nature. It is but simple justice to not cast all the blame for this on the unregenerate men who have strength enough of character to dominate the masses of the people, for ninety per cent of the men and women of these masses are criminally weak and pliable, because of their unregeneracy.

Clearly, it is apparent that the only way of escape from the social and economic chaos now obtaining, is the way that reverts back to the simplicity of regeneration.

The allegory in the Jewish scriptures which tells of the fall of the first man and woman from their high estate of nobility and happiness through disobedience, can very well be interpreted to mean that man's fall from his primitive goodness and the consequent denial to him of his pristine heritage of divinity, as having been caused by the abuse of his rational and normal power of procreation. Man has gone far afield from the fold of goodness and pleasure since the time alluded to in the Scriptures, and the happiness which he craves and seeks is ever getting farther and farther from his reach as the result of his blind and mistaken course. But there surely is salvation for the thoughtful unregenerate into whose hands this book may rest, for as he reads and understands how his nature has been robbed of its moral sustenance, he should perceive how he is to regain his rightful inheritance of joyously good and abundant life.

Here indeed is a stupendous fact to consider, is this fact of the universality of per-

verted sex functioning. Men and women all over the world throughout all historical time have been making a perverted use of their faculties of generation at the sacrifice of their faculties of regeneration. The faculty of generation has been abused and perverted because of the mistaken notion that in its unlimited exercise could be found the highest and most abundant physical pleasure which could best satisfy the higher nature, when the disappointing fact is that the pleasure is too short of duration for permanent good and frequently results in the birth of unwelcome progeny. The faculty of regeneration has been lost to its normal exercise because of its submergence into the purely sexual, which leaves man's moral nature without the physical sustenance that is necessary to its sane and poised expression. The logic of this abuse of the moral and love nature, of course, leads to the obvious fact that the world is encumbered with a majority of human beings whose births were as unwelcome as they were accidental.

Men and women have deceived themselves by believing that the sexual side of their human nature should function similarly to that which they have observed in the

brute animals, when the obvious common sense of the proposition demands of human beings that they curb their animalism in the interest of wisdom, ease and freedom. But humans with superior intelligence have done much worse than animals in the frequency of sexual functioning and to their sorrow and detriment. The domestic animals have had their sexual natures perverted by the pernicious influences brought to bear on them by their human masters, but for all that, it transpires that the owners of domestic animals are in most cases more perverted than are their domestic quadrupeds. But this state of affairs is surely about to pass away to become an integral part of the immense scrap heap of mistakes and suffering that marks the accumulated chastisements of the past, for humanity is evidently about to enter into its dawning new era of life that is abundantly worth while.

It is now proper to announce that human nature permits of no neutrality as to the faculties of generation and of regeneration. There is no half way stand about it that human nature can maintain successfully, regardless of what any human adult may philosophize about it. This fact fits very nicely

with the saying accredited to Jesus Christ, which is to the effect that those who were not for him were against him. So let this sink into the memory that if one be not married, his sexual organs cannot function in the interest of celibacy unless they are permitted to function regeneratively. A celibate unregenerate is simply impossible, because the single unregenerate who does not cohabit with the opposite sex, is in the position that his sexual nature functions automatically in the interest of generation, which operates as a clear loss to him, though he foils it of attaining the object of effect in the sexual opposite. This gives no chance for ascetic prudery of becoming really operative or effective, for it is clear that human nature may function for generation or for regeneration, and it may function for both, but it can never function to the exclusion of either, for insanity and early death would come to pass first.

In the nature of all animal life, including that of man, there exists two deeply seated instincts. They are known as the instincts of self preservation and of species perpetuation. It is clear that the instinct of self preservation is the more important of the two

because a life that is here needs protective attention, while a life that is to come may be neglected indefinitely. So it becomes manifest that the faculty of regeneration is of prime importance and desirability, since it is an amplification of the instinct of self preservation, by virtue of its particular attributes which make for kindliness, wholesome morality, joyous good health and greater length of life. The instinct for perpetuating one's kind can thus be seen to be not imperative at all, especially in man who has reason and judgment with which to control his actions.

Just a little sober reflection on this matter of sex affection and desires, as it popularly obtains in our age, should bring forth a clear perception of its wrongness and unpracticalness as a means of satisfying the craving for that blissful contentment, that is almost ever consuming every adult human. With proceeding reflection it becomes overwhelmingly evident that it is the sex desires which we indulge that keep the most of us in the quicksands and mires of troubles and complications which now rob us of our independence and peace of mind, at the same time that they keep dull that fine primitive moral

sense that was each one's guiding star to safety, good health, and the gaiety of life. Further reflection makes it patent that just ordinary common sense should perceive that it is folly and uselessness to live for any other sake than for that of the solid fun or enjoyment that issues from the guileless exercise of our own faculties in play and occupation, as the way is thereby made easy to wisdom and knowledge.

If it be granted that it is an excess of sex indulgence that complicates the life of lower animals—without referring to man's influence on some of them—in making the struggle for existence all the more tense for themselves, should it not behoove man to use his superior intelligence to some better end than that of imitating the lower animals in their obedience to tyrant instinct which causes them to multiply themselves indiscriminately?

The things that the people want and need most are free esteem, consideration and some particular kind of love. As should now be obvious, it cannot satisfactorily be had from the next generation, nor yet can it be had gratis to any degree worth mentioning from others of this commercial

world, whether they be as neighbors or as nations across the seas, so why should the people concern themselves about those who are so unlikely to freely respond to their needs and desires! This consideration and love that people should freely have can be had spontaneously only in one reliable way, which is that of **thorough abandonment to self love**. The moralists of all historical times ever did urge man to love humanity to the practical exclusion of himself, which is wrong, for the reason that its practice prevents the individuals from developing in himself the exalted qualities that should beget the love that he most needs, which is self love. Self love is paramount because it is the only love that can be depended upon and that can always be had freely and spontaneously. If the individual makes himself worthy of his own love it will also serve as an inducement for others to love him. Therefore others have no right to the individual's love until they have won it with the appeal of ennobled character. Meanwhile, all that human beings should expect or exact of each other is just a decent respect for each other's rights in order that peaceful relations may be maintained. All this is very clear to the

intelligence of a regenerate, but it is not so obvious to the more or less confused mind of the unregenerate who is not living his life as his best interests would have it, but as it is suggested to him by custom and popular opinion.

The enthusiasm of religious sincerity which obtains in a really pious individual usually brings about the flow of regeneration, for as his reasoning is likely to be founded on his religious belief he, of course, concludes that it is only his particular object of faith that could possibly bring about such heavenly sensations within himself; that it is only a faith in the saving grace of Jesus Christ, or the Virgin Mary, or Budha, or Mahomet that could produce such blessedness of joyful consciousness. But it is not the object of his faith so much as the intensity of his sincerity of faith that performs for him the miracle of regeneration, because though one's faith be misplaced in a rational way, it is really not so in a physical way, since faith in the good will of the unknown is equivalent to faith in the benevolence of nature, inclusive of the human nature with which the self is clothed. So when exaltation comes by faith, it is because that faith

is thoroughly grounded in self love and self respect, which, as has been demonstrated, is perfectly justifiable, necessary and praiseworthy, and it is therefore not necessary to attribute anything to the super-natural which would offend the common sense that is founded on experience. But it is better for one to know that one's faith is not misplaced because the knowledge of the whole truth of a proposition of belief makes one not only free but makes him wise as well. It may therefore be inferred that the regeneration that comes through religious faith is induced by the resignation that it involves, which spurns all the worldly considerations that might arise to check its free expression.

The average generate doubtless has more or less contempt for the individual who has originality and independence enough to live in the strange simplicity that outwardly characterizes the regenerate life, and this obtains because the evidences of the regenerate's heaven are unrecognized and unnoticed by the mere generate, who is thoroughly in the dark as to how a state of happiness can be brought about in the absence of tangible things that are popularly supposed to furnish elements that are essential

to the production of happiness. But if a mere generate has mild contempt for the way in which the regenerate lives his life, it is significant to note that the generate has a most wholesome respect for the regenerate's sturdy reliability and trustworthiness when they both meet on the hard-pan of trade and economics.

Anger, jealousy, covetousness, and lust constitute the four most prominent of the base passions which the average unregenerate falls into to some more or less degree, depending on the occasion and the intelligence of the mind that is involved. The regenerate seldom or never meets with the situations that are considered as provocative of these passions, because of his comparative disinterestedness in the affairs of an unregenerate world. Therefore it is not difficult for a regenerate to be good, and as a consequence he looks not for any reward of merit for his rectitude. But the merely generative wordly person who is equally fair and square in his dealings with others, is surely worthy of a high order of appreciation and reward from grateful fellowmen, when it is considered how barren of direct pleasure are the moral acts of the merely

generate. The regenerate can dispense with worldly appreciation and reward because he has in him a force that is everlastingly at work to make his good deeds pleasurable.

Undoubtedly some touches of regeneration have been obtained by diseased unregenerates by the use of an electric belt, or a plaster fitting across the middle of the back opposite to the largest plexus of nerves in the body. In such a case whatever of electricity in the belt or of irritation from the plaster would tend to induce a flow of negative electricity in the body, which would influence regenerative absorption and circulation of the life elixir. Also, it must not be lost sight of, that the patient's superior faith in the curative virtue of the belt or plaster would also be a powerful stimulus for setting into activity the life and love forces.

The flow of regeneration is identified with so much of electrical activity that the body's magnetic polarity is intensified thereby, so that the regenerate attracts and influences others, when his magnetism is expressed in speech or in action. As there are countless millions of unregenerates who would give up a great deal of their possessions in exchange for an increase in their power to influence

others, that they might utilize it to the acquirement of friends, fortune and fame, it would appear that when the idea of regeneration succeeds in penetrating into an unregenerate's brain cells, that he would make the best of it by getting rid of his ungeneracy and gain for himself the maximum of magnetic personality by way of regeneration.

A regenerate living in city civilization will not be invulnerable to "catching a cold," because of the sensitiveness that is begotten from living in-door and the wearing of excessive clothing, but he will have a compound advantage over the unregenerate, for quickly getting rid of the cold without medicine or attention of any kind, with his regenerative circulation to sustain him and add vigor to his capacity for throwing off disease.

The worldliness obtaining in the pursuit of a livelihood or of pleasure is largely immoral not only as considered by a religious zealot but also as viewed from the standpoint of a regenerate. The zealot who is probably austere and ascetic, frowns on worldliness because he conceives or views it as the mainstay of vanity and false pride;

that it is contrary to the will of God: while the regenerate who ever senses gaiety and joy, condemns worldliness as folly and futility, because he understands that all things that are really good for the individual, inclusive of the most exalted pleasures, can be had without worldly struggling if he will but figuratively hold still. So it transpires that if one be sick of the worldly folly and struggle, it does not logically follow that he should become a monk or she a nun, when both of them can leave such barren pursuits to enter into their subjective heavens as regenerates.

When once an elect has made his safe anchorage in the haven of regeneration, he straightway wonders why he ever was so obtuse as to believe that there ever was anything worth while in the tossing and pitching which he experienced in the great storm-lashed ocean of unregeneracy. He will marvel at the remembrance that he had so little sense of the fitness of things as to believe that heaven is a place somewhere in the sky, which a human might reach by the sacrifice of his bodily life. In fine, he will be amazed that he of all others could have ignored and even despised the suggestion

that in his very body was the latent power that could create all that his human nature ever craved for in the way of heavenly bliss.

A recently initiated regenerate is usually so dazzled at the splendor of his fairy palace of bliss and exaltation that it is not without considerable effort that he restrains himself from shouting for very joy. He would fain proclaim in thunder tones the extraordinary importance of his new consciousness, but let him just timidly intimate that he has now for himself all that he had ever striven for, and that he is in a position to indicate how everybody else could get all that which he really wants, he would likely be treated to such stares of contemptuous surprise, that he would therefrom get his cue to thereafter be very cautious and artful in his delivery of the glad tidings of the larger life that is ever waiting and at hand.

PART V.

Tell me what you eat and I will tell you what you are.—Brillat Savarin.

*Now, good digestion wait on appetite,
And health on both.—Shakespeare.*

Diet

IN order to secure the regenerative life in all its fullness it is desirable that one should refrain from consuming at least the following:

Tobacco	Nervines
Alcoholic drinks	Patent medicines
Laxatives	Meats
Purgatives	Confectionery

Excessively rich pastry,
because these tend to throw the nervous system out of order, and because they are not needed, since the pleasure and good health of regeneration more than compensate for their absence.

Attention

Lend thy serious hearing to what I shall unfold.
—Shakespeare.

Friends, Romans, countrymen, lend me your ears.—Shakespeare.

THE regenerate life will be enhanced indefinitely in proportion that wordly affairs and amusements are neglected, because the alien character of artificial objects of interests tends to distract the mind at the same time that it disturbs many of the faculties of the body. In fine, it is desirable to generally avoid all objects of pleasure and interest that are offered to us commercially, because the influence is to subordinate the self to them, whereas the self can retain its relative independence by subordinating all things to itself, which can be done happily only in regeneration.

Work

Hard toil can roughen form and face.—Scott.

Time hath his work to do and we have ours.—Emerson.

A REGENERATE should not work for wages for anybody, because the exalted tone of his consciousness does not fit into a system of semi-slavery such as is comprised in that of production by wage labor. It is true that the bulk of present industries could not continue without the wage system, but that should not concern the regenerate when he realizes that nine-tenths of the work that is done in cities is utterly unnecessary and decidedly detrimental to the real welfare of everybody. Work and more work for the individual is necessary now, not only because he does not get the equivalent of his labor's product, but also because of the worker's extravagance that is involved in the practice of unregenerate habits and customs.

The reason why industry and civilization have become so complex is because the need for more work has led to more and more inventiveness for increasing the wants of the people that more work might accrue. The whole scheme of the wage system would be the despair of a regenerate if he had to take it seriously enough to remain a participant in it. But the regenerate can very well afford to withdraw from it either as em-

ployer or wageworker, by virtue of his freedom from the wants that are involved in the indulgence of unregenerate habits and practices, so that it is no problem to him such as it would be to an unregenerate. To put it shortly, the superior wisdom of the regenerate, coupled with the scantiness of his wants, will enable him to provide for himself and even for dependents without his stooping to the degradation of wage labor.



Sleep

Sleep, gentle sleep. nature's soft nurse.—Shakespeare.

Sleep has its own world, a boundary between the things misnamed death and existence.—Byron.



SLEEP to one in the regenerate consciousness holds for him far more than mere rest and recuperation taking place in a period of unconsciousness, because the regenerate's time of sleep is to him as if he existed no more in this world of conflict, and were dwelling in another world where all activi-

ties and interests take place under conditions of perfect bliss and safety for everybody. Regenerate sleep is thus not a lapse into unconsciousness, but merely a forgetfulness of the real, in order to more fully enjoy the ideal. In this ideal world of regenerate dreams the loved ones of the waking experience, whether yet alive or gone beyond, are seen and communed with under most happy auspices and clarity of perception. The lapse of time in regenerate sleep seems every whit as long as when awake, but it is never spoiled by boredom or weariness for the regenerate's dreams are continuous in the delightfulness of their interest.

The regenerate has no fixed time for going to sleep at night, he going to bed as circumstances or inclination suggest, and it does not take him long to get into the sleeping state, because his habitual balance and poise of mind and body ever furnish him such composure as is requisite for the entry into sleep. When it comes to arising in the morning he can do so at any time that he may have decided upon before going to sleep without being aroused by an alarm clock or anything that would be equally disagreeable, for the regenerate has in him a

reliable monitor of subjective consciousness that will awaken him at the right time. But one will not have been very long in the regenerate life when he will have acquired sufficient of the regenerative wisdom that will indicate to him how to conduct his business of bread winning without having to get up at a set time in the morning, so that arising will be regulated by his feelings just as much so as it does for the wage worker on Sunday morning.

*Ah love! Could Thou and I with fate conspire
to grasp this sorry Scheme of Things entire,
Would we not shatter it to bits—and then
Remold it nearer to the Heart's desire.*

—Omar Khayyam.

*He who to be happy, needs nothing but himself,
is happy.—Auerbach.*

PART VI.

I to myself am dearer than a friend.—Shakespeare.

*Hail, wedded love, mysterious law, true source
of human offspring!—Milton.*

Sexual Love, Marriage and the Family

THE specific power to control the secret-
ing and circulating functions in regen-
eration is, of course, perfectly available and
practicable for ordinary men and women
who are living in the conventional state of
marriage, though its practice means a very
desirable abridgement of the sexual relation.
The regenerative absorption of the sexual
secretions is the only natural, safe, sane,
clean and honorable way of preventing con-
ception in the principal female organ of
generation. Partial abstinence from inter-
course is not safe, because there is no de-

pendable time as to when a woman's womb is impregnable, and it is not safe, because it proves its participants to be foolish unregenerates. The devious ways of preventing conception that are described and prescribed by Margaret Sanger are worthy of the philosophy of a contemptible barbarian just issuing from the dark ages of ignorance, prejudice and cupidity. Such degenerate practices which Margaret Sanger advocates with all the earnestness of a benefactor and philanthropist, would be fit matter to guffaw over if it were not for the tragical fact that thousands of very good intentioned people are abusing their sacred organs of generation, as they degrade their moral natures and invite disease in their efforts to follow the line of action that she indicates. It is perfectly clear that Margaret Sanger is no regenerate, and as a consequence she is not a fit authority to advise man and wife in the affairs of their conjugal relation.

Although an individual may live his life happily in a state of regenerate celibacy, it undoubtedly is better for a man that he be mated in wedlock to the woman of his loving choice; not so much for the reason that he and she would thus be in the position to

beget offsprings, but because marriage would satisfy their common human instincts that call for companionship and home. In the wedded state the self love of strict regeneration should be sufficiently modified to admit of continuous love and respect being interchanged between the man and the woman who are thus bound to each other. This can be maintained indeed and in truth only by the cultivation of a kind of wedded life that will make it possible to perpetually retain those fine sentiments that made up the substance of the courtship before marriage. The reason why the love in courtship is such a joyous success, is that it is derived from a mystical veneration that the lovers have for each other's person, which is founded on the fact that their love is connected to each other by a mutual acquaintance that is only partially developed. Thus it is evident that the bond of love is strong in courtship, simply because the sweethearts have not then attained such familiarity for each other as usually obtains after marriage. It thus transpires that the fine sentimental attitude which unmarried lovers have for each other can only be maintained after marriage by avoiding the means whereby married lovers

get to know each other so thoroughly. This thoroughness of acquaintance is to be shunned because it includes knowledge of each other that should never be known because of its private nature. In order that privacy may be maintained, it is absolutely necessary that the married lovers each have their own separate bed and chamber to retire to for the nightly sleep. Moreover, married lovers should come in contact with each other only in appreciation of the ideals that they represent to each other, which will be comparatively seldom if they be regenerates. The intercourse that lays the foundation for the ultimate birth of an offspring, will be participated in by regenerate lovers only in fulfillment of a desire for a child and never in gratification of a desire for pleasure. This should be suggested by instinct anyway, because the luxurious consciousness that is so constantly in the life of the regenerate leaves no gap of want for more pleasure.

Married life in this age does not reasonably call for the begetting of children, since there is no law, either civil or natural, which exacts that men and women must procreate their kind for the sake of society, the Earth,

or of God. This is asserted in the knowledge that the life-bearing period of a planet can constitute but a small fraction of the complete time of its existence. The Earth existed for many millions of years before the advent of life on its surface, and life on the planet Earth now is but an incident in its evolution, for it never was designed to be the abiding place of anything that lives. This is manifest in the evidence that is now here, which clearly indicates that man has attained his present intelligence not by the Earth adapting itself to his nature, but by man's adaptation to the changing condition of the Earth's surface. In like manner the evidence indicates that all animal and vegetable life now on Earth is doomed to become extinct, many millions of years before the final dissolution of the planet itself. The Moon is an example of the sterility and desolation to which Earth will come to, long before the Earth has reached the end of her evolution. So why should men worry if they contribute not to the prolongation of the human race's lease of existence, since the increasing hostile conditions are bound to soon destroy all life? But the case for the comparative present is not so bad for the unpeopling of the

Earth as has just now been suggested, for there is no cause for concern coming from childless regenerates, in the manifest probability that the procreating unregenerates will outnumber the regenerates for countless generations to come. The lesson in all this is that a regenerate's only duty is to himself, and as a duty it should function to make his own life worth while, irrespective of what may take place after his body has become mixed with the elements from which it came.

The joy of life is, of course, not sufficiently retained when it is sought to transfer it to offsprings, and this is just what happens when the principal object of wedlock is the begetting of children. It cannot be otherwise when the gay and sprightly thing which we call love is yoked to the heavy task of generation. But if the gay nature of love is crushed in generating children, it is evident that it rises again to bless the life of childhood, though perhaps only to be maltreated again in the succeeding adult life. Thus it appears that when love and regeneration are prevented from expressing in one life, they await their opportunity to express in a succeeding life that will be more tractable and

subject to their influence, such as evidently obtains in childhood.

The unregenerate who is encouraged or sustained in his course of begetting children by a hazy notion that he is projecting his individuality into the next generation, should pause and consider, to realize that there is nothing for him in such a notion, because it is obvious that an offspring has no more of the individual identity of a parent than if that individuality had never yet manifested. However, it is usual that it is principally egotism in unregenerates that urges them to intentionally procreate life of their own blood in order to demonstrate their generative ability to their own satisfaction.

But if the desire to represent as parents be seriously entertained by a regenerate married couple, they should postpone that time of generation till well along in their thirties, and it is desirable that no more than two children be born for survival to maturity. Offsprings would thus have time to attain that maturity during the prime of their parents. The delay for becoming parents is desirable principally for the sake of the wife, in order that she may more certainly and protractedly retain the charms of her

girlhood as expressed in her youthful gracefulness and in her dower of beauty. The family limitation to two children is not only to the purpose of making it easy for the parents to better support them, for the children would be in the position to get more attention and a better rearing from their parents, which would better qualify them for leading successful after lives.

He is indeed a master of life, who accepting the grosser desires as they come to his body, and not refusing them, knows how to transform them at will into most rare and fragrant flowers of human emotions.—Edward Carpenter's "Love's Coming of Age."

The great blessings of mankind are within us and within our reach, but we shut our eyes, and, like people in the dark, we fall foul upon the very thing we search for without finding it.—Seneca.

[THE END]

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