

## OUR MONISTIC ETHICS

zation, and the struggle which modern thought and science are compelled to conduct with it is, in this additional sense, a "*cultur-kampf*."

V. Another of the most deplorable aspects of Christian morality is its belittlement of the life of the family, of that natural living together with our next of kin which is just as necessary in the case of man as in the case of all the higher social animals. The family is justly regarded as the "foundation of society," and the healthy life of the family is a necessary condition of the prosperity of the State. Christ, however, was of a very different opinion: with his gaze ever directed to "the beyond," he thought as lightly of woman and the family as of all other goods of "this life." Of his infrequent contact with his parents and sisters the gospels have very little to say; but they are far from representing his relations with his mother to have been so tender and intimate as they are poetically depicted in so many thousands of pictures. He was not married himself. Sexual love, the first foundation of the family union, seems to have been regarded by Jesus as a necessary evil. His most enthusiastic apostle, Paul, went still farther in the same direction, declaring it to be better not to marry than to marry: "It is good for a man not to touch a woman." If humanity were to follow this excellent counsel, it would soon be rid of all earthly misery and suffering; it would be killed off by such a "radical cure" within half a century.

VI. As Christ never knew the love of woman, he had no personal acquaintance with that refining of man's true nature that comes only from the intimate life of man with woman. The intimate sexual union, on which the preservation of the human race depends, is just as important on that account as the spiritual