KAREZZA

ETHICS OF MARRIAGE

BY

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Honor to womanhood and reverence for maternity, are conditions of permanency in any people, nation or race.—*Farnham.*

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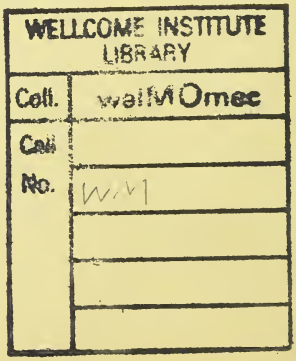
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KAREZZA.

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GREETING.

The author's work, TOKOLOGY, was written from years of professional experience to meet a demand among inquiring women on subjects that deeply concern the physical life of the wife and mother. In these later years the world of thought has grown and new discoveries have been made in spiritual as well as material science.

In answer to hundreds of letters of inquiry I send out this message—KAREZZA, elucidating a theory of conjugal life, in which there is a love communion between husband and wife from which results a mastery of the physical and complete control of the fecundating power.

In *The Familiar Letter* of TOKOLOGY subjects usually considered delicate in nature and difficult to handle are presented indirectly and briefly. In an early edition those interested in a "wiser parentage" are cited to a pamphlet written by a distinguished minister, who therein had given to

the world a new and unique theory of controlling propagation. Afterwards to my regret and the disappointment of numerous correspondents it was discovered that the work was out of print.

In later editions of TOKOLOGY, alluding to methods of limiting offspring, the following paragraph occurs: "By some a theory called sedular absorption is advanced. This involves intercourse without culmination. No discharge is allowed. People practicing this method claim the highest possible enjoyment, no loss of vitality, and perfect control of the fecundating power."

Many readers asked for further explanation. It proved that the word *Sedular* is not found in the dictionaries, but as used in this connection means *pertaining to seed*, and is so defined in the glossary of the book.

KAREZZA elucidates the above paragraph; gives a high ideal to parental functions; pleads for justice to the unborn child; teaches that the control of procreation is possible with every husband and wife; gives honor to womanhood, and, most of all, controverts the prevailing ideas of

baseness and degradation associated with the sexual nature.

KAREZZA may be considered a supplement of TOKOLOGY, and like that, does not deal with ideals, but with tested theories and practical truths. They have been lived and demonstrated, and are here presented to the reader as living facts.

Men and women must learn the significance of the sexual relation, and its possible influence upon life and character. Copulation is more than a propagative act; it is a blending of body, soul and spirit, ennobling or degrading according to the attitude of the participants. For both husband and wife it has a function in soul development that hitherto has been prevented and perverted by the traditional uncleanness attached to this relation. According to man's edict, nature made but one mistake in the evolution of life, and that is, in the human reproductive organs. Reverse this edict, let the search-light of truth illuminate this subject, and a satisfactory solution of many social problems will be evolved. No part of the body should be under condemnation.

The young may be enlightened upon important subjects, while the knowledge of sexual science will open the door for the true marriage.

KAREZZA makes a plea for a better birthright for the child, and aims to lead individuals to seek a higher development of themselves through most sacred relations. It presents truths that are attainable, and when the goal of mastery is reached, the ideal marriage will be consummated in united lives, giving a prophecy of generations of desired and welcome offspring.

KAREZZA,
ETHICS OF MARRIAGE.

CHAPTER I.

Creative Energy.

Let there be light.

The bodily life of man is the expression of his spiritual life. He is a trinity of spirit, soul and matter. Soul is the evidence of life, embracing all that is recognized as an individual, and from the Ego, or spirit, is capable consciously of developing unlimited powers or possibilities.

Soul is spirit in action. It looks within, to the All, for life, knowledge and power which

it expresses without, through the physical. As thought precedes action, so nothing can appear or manifest itself in the body that has not been conceived or thought of in the soul. Soul may recognize spirit as a governing principle, or it may look out through the senses for material manifestations, depending upon symbols only for its concept of life.

Voluntarily and consciously man may choose between these two roads, — the spiritual or material. He may recognize and believe all power and all life is from and of the spirit; or, in his philosophy, he may attribute all development, all growth, all evolution from and through matter.

In the spiritual view, recognizing the Divine principle as an ever present, active energy, as life and intelligence operating through the soul upon matter, one comes to conclusions that make all of life's problems less difficult.

One soon knows that creative energy, expressing through the sexual nature an instinct to perpetuate life, has its origin in, and is coexistent with life itself. It is the power back of all purposes and plans. It is the self-pushing force that gives the ability to do and perform. It is the origin of all activities of child life. It is the inventive genius and impelling factor of all man's handiwork — the thought force of mechanics and machinery.

Both the macrocosms and microcosms of the universe are expressions of the law of life — are an instinctive putting forth of the creative energy. This force operates in the multiplication of atoms and molecules, in the drawing the pollen upon the stigma; in the attraction of sperm to germ cells. It is the segregation and aggregation of all matter.

The process of growth and fulfillment of functions are propelled by this omnipresent

energy of spirit, which is inherent in, and operative through, all nature. It is back of and expresses itself through the physical life of man and other animals. It is only when it comes with the strong voice of life demanding perpetuation, that it is especially a manifestation of the sex nature — a fulfillment of the law of growth, development and increase. Atoms, cells and plants, are unconscious of this life force, and animals conscious only in a small degree.

Man not only has consciousness of this energy, but through his intelligence is capable of developing greater consciousness of the operation of it and the law governing it. *He knows that he knows*, and in this knowledge lies his superiority over the brutes.

This recognition and knowledge makes it possible for man to train this creative potency in all life's purposes and uses. From the

inception of the bud of life to its fructifying stage, he may be the master and maker of conditions. There is no karma for him that is not within his own power to mold and make; no passion to usurp authority, no desire that he may not guide and direct. The perfectness of his nature is evolved through the recognition, direction and appropriation of the creative energy, the occult forces of life.

Sexual science based upon this theory teaches that there are deeper purposes and meanings to the reproductive faculties and functions, than are understood and taught by most people.

It is discovered that in the physical union of male and female there may be a soul communion giving not only supreme happiness, but in turn conducing to soul growth and development, and also that there may be a purpose and power in this communion, rightly

understood, not less significant than the begetting of children. Creative energy in man is manifold in its manifestations, and can be trained into channels of usefulness and power.

Sex is universal in nature, and as progression is made from lower to higher manifestations of life, is more distinctive as male and female.

Sexual instinct or passion is an insignia of seed germination; it is an indication that life may be perpetuated, and that the entire man or woman is in preparation for this, the culmination of being. It is not an instinct or power to be either ignored or destroyed. Its perversion means physical and spiritual degeneracy.

Seed production is the goal or highest function of tree or plant, and procreation is the complete or ultimate manifestation of man's life. Reproduction is first fulfilment of Divine law.

The life principle in the plant and in the

tree fulfills the law of its being in bearing seed. In man, the life principle in its manifestation creates another life; reproduces another of its kind. Passion is the instinct for preservation of one's kind, the voice of the life principle, the sign of creative power.

In the rose life its highest mission is to produce seeds, but on its way it gives us beautiful blossoms and fragrant perfume. It may not always be able to fulfill its highest mission, but it can and will express creative power on its way to fulfillment — to the production of seeds. Man, too, expresses creative life in many ways besides that of parenthood. He preaches a sermon, writes a book, invents a machine. Woman writes a Battle Hymn of the Republic, or makes a beautiful loaf of nutritious bread. In both the least and greatest things of life man gives expression to inherent creative principle.

All understand that an artist is a creator. Emerson gives the keynote when he says: "Work your passion up into poetry."

So with all things, the life principle demanding fulfillment is the power on its way to accomplishment. When the signs of this creative power come throbbing and pulsating in every fibre, it only shows that one has greater ability to create than ever before. One knows by this that he can now do more effective work than he has done or is doing; that there are varied and definite appropriations for this energy.

Knowing the law of the spirit, gives the ability to control this power and all its signs. One becomes its master as much as is the engineer of his engine, or the electrician who has controlled the most potent force or power known to man.

When the physical sign appears in what is

called passion, knowing it is of spirit and not of flesh, it should be treated as if it were a voice of power impelling one to do, to form, to work. Say quickly, "What new work is before me? I am a creator. What shall I create?" The sign is a proof of strength and ability to do greater things than yet accomplished, and one demands of the spiritual self to know what that work may be. Listen, listen to the voice; the intuition or Higher Self in the silence of the soul will give answer.

Then think, plan and work for fulfillment. The process of thinking is a special consecration. It is a spiritual awakening, and is a means to achievement in any definite direction. At the same time the marvel is, that the physical sign disappears while the consciousness of greater internal strength and power is developed.

Understanding this law, that all is from God and therefore good, no base or ignoble thoughts of the reproductive functions can ever enter the mind. The growth, development and ripening of the human seed, becomes a sweet and sacred mystery, and may be studied as a science with the same pleasure, the same purity of thought, with which one studies plant life and all its revelations. One finds that nature has no secrets that need be withheld from knowledge. A striking analogy is seen in the seed cradled in the pod, the birdling in its nest, and the incipient human life lovingly protected in the mother's organism. A profound reverence for all of nature's mysteries and unfathomable secrets is developed; a conservation of energies is accomplished; while through the baptizing consecration of thought, the generative organs are redeemed from the desecration of the past,

and their powers and functions justly and wisely appropriated.

This conservation of power is both possible and effective for the unmarried, and through love, training and self-control, marriage may be consummated in such a manner, that not only is the same conservation and appropriation attained, but by the union of the spiritual forces of two souls, it is greatly augmented.

It is taught that love is the fulfillment of the law. Sexual love is the highest expression of love on the earth-plane, and sexual union is a symbol of this love. It stands as an evidence of creative energy in action. Love becomes the impelling power, and as a chemical union, through affinity and attraction, takes place between two substances producing other substances, so in a union of the sexes on a spiritual plane, results of greater moment may be accomplished.

The sexual union which is intentioned and controlled, becomes glorified through conscious appropriation, while new meanings and new powers are given to conjugal love. Further, this conservation is a precursor and preparation for parenthood; for the conception of welcome and desired offspring that shall in turn have the inheritance of loving intention and premeditated wisdom.

As the creative potency of man becomes understood, and as this knowledge is applied, men and women will grow in virtue, in love, in power, and will gladly and naturally devote this power to the world's interests and development.

CHAPTER II.

KAREZZA.

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report if there be any virtue and if there be any praise, think on these things.

Intelligent married people, possessing lofty aims in life and desiring best spiritual growth and development, have it in their power to so accord their marital relations as to give an untold impetus to all their faculties. It is given by and through a cultivated companionship and comradship, in which the act of copulation is completely under the control of the will, and at the same time is an outgrowth and expression of love.

The ordinary hasty spasmodic method of

cohabitation, for which there has been no previous preparation, and in which the wife is a passive party is alike unsatisfactory to husband and wife, and is at the same time deleterious to both the physical and spiritual man. It has in it no consistency as a demonstration of affection or as a reciprocity of mutual love.

Karezza consummates marriage in such a manner that through the power of will, and loving thoughts, the final crisis is not reached, but a complete control by both husband and wife is maintained throughout the entire relation.

The law of Karezza dictates thoughtful preparation, probably for days previous in which there should be a course of training that exalts the spiritual and subordinates the physical, and in which affection leads to increased loving attentions and kindly acts.

Approaching the event, expressions of endearment and affection, accompanying general bodily contact, is followed by the complete but quiet union of the male and female organs. During a lengthy period of perfect control, the whole being of each is submerged in the other, and an exquisite exaltation experienced. This may be followed by a quiet motion, entirely under full subordination of the will, so that at no time the thrill of passion for either party will go beyond a pleasurable exchange. Unless procreation is desired, the final propagative orgasm is entirely avoided.

Given abundant time and mutual reciprocity, the interchange becomes satisfactory and complete without emission or crisis by either party. In the course of an hour the physical tension subsides, the spiritual exaltation increases, and not uncommonly visions of a

transcendent life are seen and consciousness of new powers experienced.

Before and during the time some devotional exercises may be participated in, or there may be a formula of consecration of an uplifting character in which both unite. This will aid in concentration and in removing thoughts from merely physical sensations. The following has been helpful to many: "We are living spiritual beings; our bodies symbolize this union, and in closest contact each receives strength to be more to each other and more to all the world."

This method of consummating the marriage relation is erroneously called in TOKOLOGY, Sedular Absorption. Many scientists now believe there is no seed fluid secreted except through the demand of the final act of expulsion. If this is true, in Karezza there is no seed to be absorbed, as the act, under

the direct control of the will, ceases short of the seed secreting period.

One writer called it Male Continence, but it is no more male than female continence; for to secure the greatest good, the husband and wife both equally conserve their forces under a wise control; besides, Continence has long been the accepted term for abstinence of the physical relation except for procreation.

The foreign word, Karezza, signifies "to express affection in both words and actions," and while it fittingly denotes the union that is the outcome of deepest human affection, it is used technically throughout this work to designate the relation just described.

Karezza is a symbol of the perfect union of two souls in marriage, it is the highest expression of mutual affection, and to those practicing it, gives revelations of strength

and power. It must be experienced upon a higher plane than the merely physical, and can always be made a conservation of spiritual energy. Indeed, this should be called a spiritual companionship rather than a physical one, for union of soul and soul development rather than fleeting passional gratification is sought, with a due reverence for the deeper meanings of the association.

Karezza gives to the sexual relation an office entirely distinct from the propagative act — it is a union on the affectional plane, but at the same time, it is a preparation for best possible conditions for procreation.

Karezza should be devoid of lustful thoughts. that is, the mere gratification of physical sensations. It should always be the outcome, the emblem of the deeper emotions, and both husband and wife should hope and expect that the union will contribute to spiritual growth

and development. The marriage bond has given the sex functions a special consecration, in and under spiritual law this consecration is renewed. There is no defilement or debasement in the natural and controlled expression of the sex nature.

Karezza is not the life of asceticism or repression; it is rather one of appropriation and expression. In acknowledging the life Source and conscientiously devoting the creative principle to achievement, to the activities and purposes of life, one is put in possession of new powers and possibilities.

Karezza as to time and frequency can be governed by no certain law. Yet experience has proven that it is far more satisfactory to have at least an interval of two to four weeks, and many find that even three or four months affords greater impetus to power and growth as well as greater personal satisfaction; in

the interval the thousand and one lover-like attentions give reciprocal delight, and are an anticipating prophecy of the ultimate union.

At all events, *the demand for physical expression is less frequent*, for in Karezza there is a deep soul union that is replete with satisfaction and is more lasting. As a symbol it embodies all the manifestations of conjugal love. In all departments of life symbols become less necessary as one attains to the greatest spiritual development. So in this relation one may possibly outgrow the symbol. But both growth and satisfaction are attained through altruistic desires, and through the mutual recognition and response by husband and wife to the innermost natures of each—the higher selves. Be patient and determined; the reward will come in happy united lives, in the finding of the kingdom of heaven in your own hearts through obedience to law.

Spencer truly said: "When any law works to the advantage of the human race, then human nature infallibly submits to it, since obedience to it becomes a pleasure to man." Yes, the pleasure is in obedience, for all our sufferings come from ignorance of the law of our being, and failure of adjustment to that law.

Men and women should be as willing to learn the law of sex expression as they are to study any other science of life, or any law of nature. It should not only be an intellectual study, but should be a study of experience and adjustment. In Karezza this expression and adjustment is so largely personal that special regulations cannot be given, but those seeking best development will soon establish conditions for that development. At all events, persons coming into knowledge of this theory or law of companionship should be willing to test it, and through their testimony add to the sum of knowledge.

CHAPTER III.

Attainment Possible.

It is the spirit that quickeneth; the flesh profiteth nothing.

No doubt if the ideas herein presented are new, the first thought will be that it is impossible, that no one can so regulate his life as thus proposed. But scores of married men and women attest that such self-control as Karezza requires is perfectly possible.

At all times to subordinate the physical senses and desires to the spiritual is a matter of education and growth in the knowledge of the laws of being—a knowledge of the power of the spiritual over the physical.

There is no part of the body that is not

under the dominion of the mind, and that cannot be influenced by an intelligent voluntary mental action. Certain physiological processes and muscular movements that ordinarily have been classed involuntary are really carried on by an unconscious or subconscious action of the mind, by the intelligent operation of creative energy.

The body of itself cannot think, cannot move, cannot perpetuate itself. It is made up of solids, fluids and gases, but without mind, the creative energy acting through soul, it has no power; it has no living, moving, breathing, creating force in itself.

It is creative energy as intelligence or mind that enables us to breathe, day in and day out, sleeping or waking. It is mind in its unerring and subconscious action that propels the heart's blood through radiating channels and microscopic tubes, defying the law of

gravitation and keeping a uniform rhythm day and night for scores of years.

It is mind, surely, that enables cells to discriminate and take from heterogeneous varieties of food and appropriate, with an orderly and unerring skill, material for either bone, muscle or sinew.

All physiological functions and vital processes can be modified by a conscious action of the intellect, a voluntary effort of the mind. This is true of the liver, the kidneys, the skin and the processes of digestion, circulation, excretion and secretion. They are not automatic and fixed beyond our control as has been taught.

Unconsciously one breathes about twenty times a minute, but by a very little effort one can train the subconscious mind, so unceasingly engaged in inspiration and expiration, to hold the breath for a long period of time

Although we wink unconsciously when an object flits suddenly before the vision, still consciously, we can steadily hold the eye open and gaze at the same object.

Darwin mentions the case of a person who could suspend the pulsations of the heart at pleasure, and of another who could at will move his bowels — accelerating their peristaltic action by thought only. When we think of fruit, sour or luscious, it affects the salivary glands and causes the mouth to water. The thought of an object, as of some stimulant or medicinal preparation, has an effect similar, even if less in degree, to that of the thing itself.

Many years since I had a patient to whom I had given a preparation of podophyllum for a torpid liver. Two or three powders produced the desired result. Several months afterwards he laughingly told me that he had

carried one of those powders in his pocket, and whenever he thought he needed to stimulate the liver to action, he imagined the taste and peculiar properties of the remedy, and soon was happy in having the desired result and still preserved the powder. This was at least a more economical procedure for the patient than for the doctor.

Medical science is coming to recognize the power of thought over all bodily functions, and it is possible that the laws of the mind will become so understood by all, that desired action of special functions can be obtained without even carrying the remedy in the pocket.

All sensations, so called physical, represent conditions of thought, or rather results and effects of thought building, and are more or less under control of the mind's action.

One's susceptibility to degrees of tempera-

ture, to barometric conditions, to varied and infinite effects of food and drink, are one and all produced by, and governed by habits of thought.

Sensation, for one, lays down the law of heat and cold to the nicety of a degree, while for another through certain rheumatic pains or stings, it predicts a westerly gale or a north-eastern thunder storm. Is it any glory to make thermometers and barometers of our bodies through our cultivated sensations? Would it not rather redound to one's research and applied philosophy if he has power of resistance, and has ceased to limit his activities through his feelings?

The body, which has been coddled and babied through the centuries, is not the living man and must not have dominion over him. *He is a living, spiritual being*, and if he recognizes and acknowledges the power of the

spirit, it not only frees him from limitation of the senses, but gives him dominion over every faculty and function.

"It is the glory of man to control himself," and the best use to make of his life is to develop and demonstrate the supremacy of the spiritual over the physical.

It is only within a few years that Western people have learned that they can consciously and systematically train all their powers so that these shall wheel into line and serve them. This knowledge yields to the possessor health, strength, peace of mind and control, over all conditions.

In Karezza is learned the supreme action of the will over the sexual nature, as well as the complete appropriation of the creative energy to highest aims, lofty purposes and enduring results. In this knowledge man is no more the machine to be buffeted about by circum-

stances and environments; he is rather the machinist having control of both the mechanism and power of the bodily instrument. He recognizes in his spiritual nature the *real man* which has unlimited resources, and he claims the ability to remove self-made limitations. He enthrones his divine nature which gives him dominion and mastery, and at no time does this dominion serve him with more satisfaction than in the marital relation of husband and wife, thus making Karezza possible of attainment.

CHAPTER IV.

HEALTH.

All life in nature is perfect; man's life is no exception if he removes self-made limitations.

Karezza is mutually strengthening and sustaining, because it is virtually a union of the higher selves, in which naturally there can be no reaction in weakness and disorder. As the spiritual is developed, the physical is subordinated. Whatever contributes to soul growth, enhances the power to live a life free from the domination of the body, and bodily sensations, and thus to secure harmonious physical conditions, in which the spirit manifests or pictures itself through the flesh as a harmonious whole.

It is especially necessary for the wife to be freed from the mental dread of excessive and undesired child-bearing. Fear and anxious thought, far more than bacilli or bacteria, are productive of pain, disease and suffering. The terrors and dread of child-birth, the horrors of undesired maternity, have been potent factors in causing the weakness and suffering of women.

To know that child-birth is a natural process, and that under rightful and harmonious conditions it is not attended by suffering, removes a great curse from the lives of women. To have the greater knowledge that the inherent desire for maternity is to be fulfilled under best conditions and entirely at her command, is a beneficent boon.

On the other hand, if women are happy in, and resigned to conditions that they deem unavoidable and patiently pay in frequent

child-births what they consider the penalty of sex, they thus become little more than breeding animals. They are given no time for self-development and preparation for their obligations to the fast increasing family.

Losing sight of the best interest of the child, the instances are rare when women can maintain a high standard of health and strength and bear six or eight children in ten or twelve years, as many do, and at the same time perform the combined offices of nurse, cook, laundress, seamstress and governess. In drudgery they drag along through days and nights, with no outlook for the future save a recurrence of similar conditions.

It is a duty that every woman owes to herself to preserve the normal elasticity of health and strength, to become enduring for all the many obligations and activities of life, to so accord all her thinking and living that increase

of years will not be attended by weakness and debility, but rather be filled with increasing strength and power, veritably with the life and buoyancy of youth. The young old lady should become the regenerated new woman, the glory and inspiration of the coming time. Through the aid of Karezza this may be consummated.

The husband also experiences in Karezza conditions in which he preserves his health and natural, vital powers.

Physicists have demonstrated with incontrovertible facts that it is eminently healthy to conserve the virile principle. The seminal secretion has an immense imminent value, and if kept in the system is absorbed and adds enormously to a man's magnetic, mental and spiritual force, a force which in ordinary married life is constantly being expended. Other things being equal, the man

who wisely conserves this force, as compared with those who waste it, will be in concentrated mental and physical power and effectiveness, like a Daniel and his companions, as contrasted with the weaklings who ate of the king's meat.

The testes glands may be considered analogous to the salivary and lachrymal glands. In these there is no fluid secreted except on demand of their respective functions. The thought of food makes the mouth water for a short time only, while the presence of the food causes an abundant yield of saliva.

It is customary for physiologists to assume that the spermatic secretion is analogous to bile, which, when once formed, must be expelled.

But substitute the word tears for bile, and you put before the mind an altogether different idea. One knows that tears, in falling

drops, are not essential to life and health. A man may be in perfect health and not cry once in five or even fifty years. The lachrymal fluid is ever present, but in such small quantities that it is unnoticed. Where are tears while they remain unshed? They are ever ready, waiting to spring forth when there is an adequate cause, but they do not accumulate and distress the man because they are not shed daily, weekly or monthly. The component elements of the tears are prepared in the system, they are on hand, passing through the circulation, ready to mix and flow whenever they are needed; but if they mix, accumulate and flow without adequate cause, without physical irritation or mental emotion, it is at once decided that there is a disease of the lachrymal glands. While there are no exact analogues in the body, yet the tears and the spermatic fluids are much more analogous

in their normal manner of secretion and use than are the bile and the semen. Neither flow of tears nor semen is essential to life or health. Both are largely under the control of the imagination, the emotions, and the will; and the flow of either is liable to be arrested in a moment by sudden mental action.

Were men and boys made to believe and feel that it is as degrading for them to allow a seminal emission without rational and proper cause, as it is unmanly for them to shed tears frequently or on trivial occasions, and that, moreover, uncalled for emission is a destructive waste of life material, the formation of habits of masturbation, promiscuous intercourse and marital profligacy, with all their disastrous consequences, might be largely prevented.

No one has ever hinted that it is essential for health, that the natural lacteal fluid of

the mammary gland must be continually or frequently secreted and expelled. It is not considered a "physical necessity" or a demand of nature. Indeed, the contrary opinion prevails, that an abundant flow of milk may be derogative to healthful conditions.

The mammary gland is an apt illustration of the law of demand and supply. In its anatomical construction and physiological function is it not analogous to the seed-secreting gland of the male? Milk flows in answer to the demand of a new born infant, and should it come at any other time than when thus demanded, it is considered a great perversion of nature and an unnecessary drain upon the system. May it not prove that the unnecessary secretion and expulsion of the semen is as great a perversion of nature?

May it not also prove that erectile tissue in

action is not a positive evidence of secretion in the gland?

Reasoning physiologically, only, gives to Karezza abundant claim for health and strength in men. But aside from this in the companionship on the plane of the affectional and spiritual, in which the love nature of each responds to the other, both men and women will not only prevent weakness and debility, but in this union of their higher natures they will stimulate a ready response in all the structures of their being. From this they will derive a marvelous impetus to health and strength and a harmonious development of all natural functions.

The fulfillment of the law in Karezza will not only prevent weakness and disorder, but will be found the remedy for many nervous ailments. It is a natural, harmonious adjustment in the marriage relation that is required,

and if hitherto it has been wanting, this new conduct of life, this new appropriation of the sex functions, will aid in establishing health.

Men who are borne down with sorrow because wives, so dear to them, are nervous, feeble and irritable, have it in their own power, through a wise control in Karezza, accompanied by a selfless love, to restore the radiant hue of health to the faces of loved ones, strength and elasticity to their steps and a harmonious action of every part of the body. By tenderness and endearment, the husband develops a response in the wife through her love nature, which thrills every fibre into action and is a radiating tonic to every nerve.

The love of every wife for her husband demands the impetus to health that he through his affectional nature has the power to give. Men with hearts full of love and

wisdom will not be slow to accord this boon to wives whom they have pledged to love and protect, thus fulfilling the marriage sacrament.

CHAPTER V.

PARENTHOOD.

The desire for fatherhood and motherhood, is found and expressed in the sexual instinct which in turn evinces and is the sign of creative power. Its origin is in life itself. It is the God power in us, and when it comes throbbing and pulsating in every nerve, in every thought and feeling, it should be recognized as such and appropriated in a God-like manner.

Parenthood, the power to perpetuate the life principle, is from the spiritual side of life. It is a manifestation of spirit in the flesh. Body alone cannot reproduce itself, the physical man cannot perpetuate himself, the physical woman cannot perpetuate herself. Reproduction is from and through spiritual life. It is creative energy manifested in flesh. Its fulfillment is in paternity.

Parenthood being an expression of creative

principle, and being born of the spirit, need not necessarily have its sole manifestation in the procreation of children in the flesh. It can be devoted to, and expressed in, all the great interests of the world.

The inventing, creating, organizing and systematizing of the male element; the patience, the carefulness, tenderness and attention to details, indeed, the brooding care of the female—all these are greatly needed in our government, in our religious and educational institutions, in all the affairs of life.

The human cravings of parenthood, of either father or mother, may find expression in the larger, greater and all-inclusive power of Divine love, in its devotion to some great philanthropy, or in its concentration upon some altruistic work.

Parenthood, recognized as a manifestation of the Divine in man, as the highest and

noblest expression of manhood and womanhood, gives a choice of appropriation whether of spiritual or physical procreation. In Karezza this choice is under certain and wise control.

The desire for offspring is innate in the human heart; it is the natural expression of the creative principle; it is seed-bearing on the physical plane.

In my professional experience more women have consulted me to ascertain and overcome causes of barrenness, than have sought to prevent motherhood. Those denied the privileges and blessings of maternity usually have been borne down with a great sorrow. Very few have yet learned that this maternal desire may be gratified on a higher plane through the procreation of thought and ideas, and thus give satisfaction to a natural instinct.

Physiology and pathology alike often fail

to reveal the causes of barrenness, while the physician's resources and the surgeon's knife alike afford no relief. Very frequently the cause lies deeper than can be discovered by chemistry or the microscope, or remedied by probe or scalpel. The cause may lie in the occult forces, in lack of soul or spiritual adjustment, and this inharmony may in turn have had its origin in physical excesses.

As reserve is the great secret of power, so it is not impossible that the heart's desire for offspring may be gratified through Karezza, through wise and temperate control of the sexual impulses.

In Karezza men and women will attain to that development and that fine perception of spiritual union that they will know when a soul may be begotten, and with no previous waste of virile powers, will be quick to respond to that knowledge.

Many are the cases where sterility has been overcome by only an occasional and unsystematic temperance in the physical relation. Indeed, it is quite a common observance that a fruitful union follows long separation of husband and wife, even to those who have never had children. One may expect even more certain results if the relation conforms to scientific principles.*

*Since penning the above a lady called, aged 39, who had been married thirteen years, without children. At last, however, her mother heart throbbed with happy anticipations. In conversation the fact was developed that conception had taken place immediately after a lengthy separtaion from her husband. Seed waste was prevented and propagation was the result. Through Karezza this seed waste can be prevented without separation, and thus the heart's longing for children be gratified.

CHAPTER VI.

Control of Procreative Powers.

No words can express the helplessness, the sense of personal desecration, the despair which sinks into the heart of a woman forced to submit to maternity under adverse circumstances, and when her own soul rejects it.—*H. C. Wright.*

Through Karezza unsought and undesired paternity will be a thing of the past. Children that are desired will be planned for, favorable conditions will be sought, and the conception of a human being will be an occasion for the highest expression of creative power. Time, circumstances and conditions for the best good of the parent and the child may be chosen.

The control of the fecundating power appeals especially to those mothers who are forced

to frequent child-bearing, who not only suffer in loss of strength and health themselves, but are overwhelmed with their inability to do justice to their children. If such mothers are rich, the little ones are turned to the pitiless care of a nurse; if poor, the children must seek their own diversion and all their activities thus lack wise direction. Alas! they are physical mothers only, without the unperverted and unerring maternal instinct of the lower creation.

Women instinctively long for and desire the office of motherhood. With this desire it is natural that they should wish suitable conditions and circumstances to perform the office well, to give children a rightful inheritance and at the same time to be treated with respect due the sacred office. It is consciousness of the lack of these conditions for maternity that impels women to shrink from it.

Fear of suffering also, that frequently attends the office, causes women to dread motherhood, and often has led them to use undue measures to prevent it; but now thousands of cases attest that suffering is not a natural consequence of child-bearing. Even on the physical plane if women live close to the heart of nature, adopting simple habits of dress, food and exercise, they can to a great degree prevent the pains of child-birth. It has been proven over and over again that *painless parturition is possible.*

A great truth, however, has come to our knowledge which is, that, by and through a knowledge of the spiritual forces of life and the possibility of according one's life to the law governing these forces, we may, under all circumstances, experience health and harmony. The inference follows that the natural functions of pregnancy and parturition,

in the applied knowledge of this truth, will be performed free from pain and disability.

The very desire to realize the spiritual ideal in reproduction, together with consecration of the reproductive functions to that ideal, of itself tends to lessen suffering.

The very young should be trained in this ideal. Girls, as children, should early have instilled into their minds, reverence for all functions in their natures pertaining to the maternal. At the approach of womanhood, a sign of the development and ripening of the ovules occurs in what is called menstruation. This, a girl should be taught, is a symbol of motherhood, a sign that the ovules are being prepared for the fructifying principle. They have already learned in botany that, in the flowers, the ovule is found embedded in a cell to which through the stigma, is carried the pollen from the anthers; thus seed germina-

tion is accomplished—speaking plainly, it is the sexual intercourse of plant life, from which baby plants are produced.

Sexual science in human life bears such a close analogy to plant life that it should be taught with the same freedom and reverence. Most emphatically the young should never receive any idea of shame or debasement in connection with any natural function.

To get the best development of a girl's life she must know, that, in her experience, as in plant life, the highest goal to be reached is in reproduction. All signs pointing to this should be joyfully welcomed, for in this is the soul's agreement in purposes and plans. When women fully understand that their part of reproduction is an expression of the creative energy, in this very thought they have prepared the way to the end that all the functions peculiar to their sex shall be per-

formed in accordance with nature—free from suffering. The physical becomes subordinated to the spiritual.

When this is accomplished, women will not so frequently dread or seek to prevent child-bearing. However, for the sake of best conditions for the development and birth of the child, men and women should intelligently and consciously control the fecundating power. Every child has a right to a parentage of thoughtful preparation, to the best that can be given him. In Karezza this right of the unborn child is fulfilled. He becomes the inheritor of love's behests and wise designs, which shape and mold his entire life and character.

It has been taught that to fulfill literally the command to "multiply and replenish" means that it is God's law to submit to chance paternity. What, under other similar circum-

stances, would be called an accident or incident, in the procreation of a human being, is called a special providence.

Man may in his developed wisdom provide protection and education for his child, but fails to seek an opportunity for that child's conception, at a time when its protection and education can be assured.

Man takes circumstances in his own hands and accumulates a fortune for the child to inherit, but he does not give a thought to conditions that will enable that child to have health and wisdom to enjoy and appropriate such an inheritance.

Men and women devote their best years to education and culture, to discoveries of ethnology in language, history and art, to the interpretation of Norse legends and Oriental myths, to deepest philosophical and metaphysical questions, but in all this learning

and wisdom not one thought is ever breathed that will give to a child an inheritance of thoughtful preparation and a purpose in chosen conditions.

Men inaugurate kindergartens, schools and colleges for post-natal training, but in no wise do they institute plans and preparations for any pre-natal culture.

This lack of knowledge and instruction directly deprives children of the best birthright, and is nowise consistent with all other measures inaugurated for the protection and development of human beings. We should accord to every child the same privilege of a birth that affords the best advantage possible, and to do this the time and occasion should be chosen for the purpose.

Karezza affords a certain scientific method of controlling procreation, one in which there can be no objection on account of health, and

one that appeals to the reason of every thinking person.

Under this wise control unwelcome children will be unknown, and the brand of selfish desires and indulgence will no longer be impressed upon the infant mind. Future generations, understanding the law of spiritual growth and mastery, will certainly give us children that shall, in power and achievement, be superior to any heretofore known to the world.

Why should we not accord to a human being even greater intelligence in its parenthood, its inception and development, than is given to the propagation of animals?

Have we no intelligent protest against the ordinary chance procreation? Will not love, science and wisdom, combined with prophetic intelligence for the betterment of the race, devise and promulgate a theory of scientific reproduction?

Oh men of science and wisdom, open your storehouses of knowledge, and pour it forth to supply this demand! Oh women with hearts full of love and intuition, can you not tenderly lead your sisters to understand a wise and benign appropriation of their creative powers in which the welfare of offspring shall have first consideration ?

Shall not the world cease to be peopled by unloved and undesired children? Let love be the fulfillment of the law, and let us have a race of men and women that will bless the wisdom, consideration and deliberation of their progenitors.

Breathe the spirit of progress into the institution of marriage and let all strive for descendants that shall glorify the centuries to come. Creative energy, through thought force, should project itself forward in time, giving our children's children a birthright of

love and inheritance more priceless than precious stones.

Let us multiply the Emersons, the Savonarolas, the Catherines of Siena, for they in turn will bless the earth with their prophetic visions and benign fulfillment of the law.

CHAPTER VII.

Free Motherhood.

A partnership with God is motherhood.
What strength, what purity, what self-control,
What love, what wisdom belongs to her
Who helps God fashion an immortal soul.
—*Mary Wood Allen.*

When in India I visited the Naiars, a peculiar people, found on the Malabar Coast. They claim to be of Brahmin descent, they have a native government, are intelligent and educated, have good schools and their houses average better than those of other parts of India. Save two sisters, who conducted a mission industrial school for girls, there were no English in this Province. The great peculiarity of the Naiars is that

the women are the *lords of creation.* In wide contrast to the condition of other women of that country, so full of inconsistencies, they are called the *free women* of India.

They seek their husbands, control business interests, and through them only is the descent of property.

As one man expressed it, the family and the whole fabric of society is founded upon *the mother.* She is the key-stone of the arch, for she chooses who shall be the father of her child and bestows her worldly goods according to her desires and discretion.

She marries the man of her choice, but if for any reason she deems him unfit for a husband or a father for her child, it requires no ceremony of church or state to free herself from him. Her word and wishes are law.

Karezza, in a government controlled by either men or women, gives a free motherhood.

Karezza is a mutual relation and through it is removed all vestiges of the old idea of man's dominion over the woman. All the pleasure and benefits to be derived are hers as much as his.

The institution of marriage becomes ideal when the desire and pleasure of the wife calls forth the desire and pleasure of the husband —when a single code of ethics governs their relation, save when offspring is desired, then surely it is given for woman to command and man to obey.

Years ago Henry C. Wright, a noble defender of the rights of women and children, said: "Man, without regard to the wishes and condition of his wife, heedless of the physical and spiritual well being of his offspring, commits the greatest outrage any human being can perpetrate on another. Motherhood should be a privilege and an opportunity, not a penalty or misfortune."

When all concede the importance and dignity of the maternal function, then all will honor and respect woman as does Drummond in his *Ascent of Man.* He maintains that "Mothers are the chief end of creation. In plants the mother species heads the list. Beyond the mother with her milky breast the Creator does not go; that is His goal. In as real a sense as a factory is meant to turn out locomotives or locks, the machinery of nature in its last resort is meant to turn out mothers."

In these and various eloquent paragraphs this man of science honors motherhood. He exclaims that love is the supreme factor in the evolution of the world, and teaches that the mother in giving birth to children, in caring for them and educating them, gives us the highest manisfestation of Divine love.

We recognize the high ideals of this philosopher, and esteem him for his fearlessness, but

those who have studied deeply into spiritual truth, do not admit in men and women great differences on account of sex. Circumstances and environments have made seeming differences. Best development and purest lives come from a full understanding and recognition of the purely spiritual, or Divine in man. The knowledge of the living, spiritual truth that man has no separate existence from God, is the most potent factor in breaking down all supposed inequalities between the sexes. This gives us a new language. There is no more talk of male or female minds, male or female qualities, for all minds are from one Source, and each individual includes in his characteristics both male and female principles, both the fatherhood and motherhood of God.

When we come to know that the larger experience is in the spiritual life, neither man nor woman will patter around in Chinese shoes

of conventionalism, or have their conduct governed by conditions hitherto as binding as Hindu Caste.

This gives to woman freedom with its basic principles in spiritual law. She realizes that the source of love, wisdom and knowledge is infinite, that life in its fullness is hers, that the possibilities of conquest are as great as the world, and the path as free and wide as the universe.

She finds her true self in every situation. She loses even a suspicion that any one wishes or has the power to curtail her privileges, while her daily external life becomes a manifestation of her internal growth and exaltation.

The mother-nature demanding the divinest helps, feels, in the existence of the demand, the assurance of the supply. In the desire and fulfillment of the office of maternity, her

freedom of choice as to time and circumstances becomes law.

Women have demanded and received recognition in every profession and vocation; they have eloquently appealed for the duties and privileges of citizenship. In many states they have been allowed through the ballot, a voice in adjusting disputed policies of city and country; they have been given positions of responsibility and emolument; but alas, how seldom are they accorded the freedom of choice for the fulfillment of the inherent and natural function of child-bearing.

Elizabeth Cady Stanton, after thirty years warfare for the enfranchisement of woman, is reported as saying that if the ballot were granted fully and freely to women, she would have entered only the vestibule to her emancipation; and that with the conditions

that love and freedom would give to her sexual life we could raise a race of gods.

Women in every station of life, from the reigning queen of the greatest nation of the earth to the humblest toiler in the hamlet; wives of men expounding the higher law from the pulpit and wives of men in slums, ignorant of all law and justice, all alike, have been subjected to all the inconvenience, suffering and debasement of a chance maternity, while the hearts of intelligent and pure-minded people have been dulled by tradition to the injustice and wrong thus perpetrated upon both mother and child.

Women whose intuitions have been trained to lofty purposes and aims will seek and expect best conditions for conception and development of the unborn child, and the child in turn, in its glorified life, will bless her thoughtfulness and fidelity to the law.

In freedom the behests of love are fulfilled. An ideal parentage gives ideal children.

It belongs to institutions of learning to remove from sexual science the stigma of secrecy and prudery, and it is the privilege of enlightened womanhood to apply scientific knowledge to the conception and bearing of children; to apply the accumulated wisdom of the ages to the most responsible office of maternity. To do this she must be free to exalt her sexual life to the fulfillment of its highest mission. In this enlightenment and exaltation, the devoted husband will naturally and freely accord his life to her wishes. Love's commands are always founded on justice; love's obedience is willing obedience.

> Happy he
> With such a mother! Faith in womankind
> Beats with his blood, and trust in all things high
> Comes easy to him, * * *

CHAPTER VIII.

MARRIED AND MATED.

It is the woman of you and not the physical body which is the wife. Nature is a system of nuptials. All exist as the offspring or product of a marriage. —*Grindon.*

Karezza develops a closer bond of union. Two are united for life; they enter the marriage relation thoughtfully with the hope of happiness and mutual helpfulness. But what a travesty is the usual marriage upon the one idealized, not only in song and story, but in every loving heart. How soon many hearts are broken and many hopes blasted, and mainly because the sexual relationship in marriage is instigated by selfish motives, and is used for personal gratification.

Marriage is a man-made institution to protect nature in her plan — to surround and guard individuals with restraint for the benefit of the community.

Marriage is the one morally conceded and legally recognized form of association of one man with one woman, granting the rights and privileges of the sexual relation as husband and wife.

Men and women begin married life without a true estimate of the relation to be sustained. They do not realize that all conduct of life in its bearings and results, depends upon law, a law deeper in its foundation principles and more unswervingly just in its execution, than any human law. Marital unhappiness is chiefly caused through ignorance of the psycho-physiological laws governing the relations between the sexes, ignorance of what is due each from the other in all of their

associations, and more especially in the sexual union.

Despite the successes and failures of all previous experiments, every couple enters marriage as a new experience. At present there is no education except that of observation, and no school except that of experience, to fit people for living together in marriage. They enter the relation believing it to be for life; for better and not for worse. The young and inexperienced enter it tempted by love, full of energy, desire and expectation; others, more mature in years, through a wider knowledge of the ways of the world, for reasons, perhaps, better considered and weighed.

With few exceptions previous to marriage, the subjects of procreation, pregnancy and all matters pertaining to sexual science, are tabooed between the sexes. By the "Holy bans" of the priest, the Gordian knot of

secrecy is loosened. The shrinking timidity of the wife is met by a bravado of superior knowledge of the husband. He is imbued with the belief—an iron-clad tradition of the ages—that marriage gives him a special license, and under this license often and often he puts to shame the prostitution of the brothel. Alas, too frequently the sweet flower of love that existed between him and his bride is blighted forever.

The day of wedding bells, of blooming exotics and friendly congratulations, ends in a night of suffering and sorrow. The love must be strong and deep that can withstand selfish gratification, especially if the gratification be for one only at the expense, pain and disappointment of the other

Lift the veil of secrecy from these subjects, and study sexual science with greater care and devotion than you give to furnishing

the cottage in which you expect to live. You can do no better thing to cement your lives in the promised union and to insure the hoped-for happiness.

True marriage is based upon that recognition of the individuality of both husband and wife which brings voluntary, not compelled, co-operation in all the departments of family life. Only when souls, flowing together, acting as one, distinct in individuality, but united in that action, are thus mated, are the psycho-physiological laws met and satisfied.

"Whosoever looketh on a woman to lust after her hath committed adultery." Tolstoi says: "These words relate not only to the wife of another, but especially to one's own wife. Woman in bringing a child into the world, and giving it her bosom, sees clearly that her affairs are more serious than the affairs of man. Consequently woman is necessarily

superior to man. She becomes superior by the acts of generation, birth, and nursing."

Painful recitals of unwritten annals of the lives of those who endure in silence or seek relief through the courts from wrongs inflicted, would fill volumes, and demand better knowledge of the relations between husband and wife. There are earnest, intelligent people to-day who have come to believe that marriage should and can be lifted to a plane of spiritual companionship far exceeding any pleasure known to the wholly physical.

There can be no marriage unless attraction, affinity and harmony first exist in the soul. Indeed, true union depends on a psychic law; and its permanency upon the spiritual element that pervades it.

The clerk's certificate, the wedding ring, the priest's blessing, cannot make two individuals man and wife. This ceremony is only proof

to the world of the heart union already existing. It is an institution for developing family life, honored by law and custom. If love is the keynote of the union, a harmonious adjustment of their daily lives and conduct is possible, for love is the embodiment of intelligence, and meets every condition with boundless tact and wisdom.

Love teaches that no man owns his wife, that no woman owns her husband, that in no wise can the marriage bond be construed into ownership. Love makes obedience lighter than liberty. Individual habits, individual tastes, and individual desires are recognized and respected. *I will* and *you must* are not in love's vocabulary; while the one act symbolizing union and affection, giving expression to creative life, is, by love's enactment, born of desires that are mutual and participated in with equal pleasure.

The truly married consummate this union with perfect freedom and naturalness, and at the same time the hearts of both leaping with joy are awakened to the deeper meanings of life and life's experiences.

The blending of the two in their sexual nature is fulfillment of law, as much as is the union of the fructifying principle in plants to perpetuate their existence. Sexual instinct is not something to be killed, to be ignored, to be stamped out of existence. The man is not to become an ascetic, but rather he is to consider this sign a confirmation of his deeper relation to the entire universe, and comes to know that it is a right appropriation of the sex-nature that is required. Creative energy is not to be stultified nor for one moment to be considered base or ignoble.

In Karezza one gives willing obedience to love's commands, and in this obedience the

entire nature of husband and wife blend in a communion that is fraught with calmness, self control, justice and altruism. One abides in the love of the other, each gives and each receives.

Reciprocity is the key-note upon which the ethics of marriage must be based. To give and to receive, one is as great a virtue as the other. Upon this foundation principle the success of Karezza depends—one calls and the other responds; by a mutual understanding and a mutual participation, the selfish element is ruled out, and every consummation of passion becomes a true marriage sacrament which in turn reflects upon character for all that is permanent and valuable.

It gives to marriage a significance that is as much exalted above the ordinary union as human life is higher than animal life.

In abstinence save for procreation, one

propagates only, while in Karezza the building of character and spiritual growth is sought, at the same time the sexual functions are honored, refined and dignified. In this marriage there is no bondage for either man or woman; it is a result of the recognition of the spiritual nature of man, and in this recognition he is enabled to so order his life that he is master of conditions. He causes the world of matter to serve him. He not only claims and appropriates the forces of nature, but in his new strength and power, in his knowledge of the all-potent spiritual forces, he breaks the bonds of supposed fleshly limitations. In the wisdom of spiritual knowledge, he acquires the conscious ability to divert into channels of effectiveness his entire nature, even his thoughts, aspirations and desires.

Desire should not be crushed and obliterated as taught by the Oriental adepts and

all ascetics, but rather wisely directed and appropriated.

Desire is the prophecy of attainment. There can be no growth without it. Desire is the germ that bursts the chrysalis of inheritance and tradition; it gives wings to the spirit aiding it to overcome bodily disabilities, and to break the clanking chains of erroneous thinking. Guided and guarded by intellect and intuition, it leads to knowledge of higher truths. Desire to drink from the source of life, love and intelligence enables one to have a glimpse of, and to experience an at-one-ment with universal principle itself.

What we seek we shall find. Through desire we shall glorify marriage, and those joined together in the highest law cannot be put asunder by any misstatements or misjudgments of men and women, nor by trivial errors of their own committed in ignorance.

Each comes to know the soul of the other in its perfectness, and knows to love and honor. The love and loyalty pledged on the wedding day is nothing to the love and loyalty of an open vision. The present happiness more than fulfills the promise of the past.

In peace and reverence marriage thus becomes a holy bond of matrimony, a more enduring bond than either church or state can make or sanction. Each bears to the other a noble allegiance, not as a fetter but as a garland.

If I could present a composite photograph of the correspondence from my files, the burden of which is the secret tyranny of unrestrained passion over the lives of men and women, it would be of itself an appeal to science to come to the relief of the ignorant. Not unfrequently several children are born

within fifteen or eighteen months of each other, while motherhood, in its manifold functions, presents no plea to command restraint and respect from the husband. For such mothers, and to prevent similar experiences, I dip my pen in the fire of love to write. While pleading for the freedom of women and justice to the child, I would not forget that man commits wrong in ignorance. His heart is full of love and a desire to bless the woman of his choice, he has never been instructed in the way, and has simply followed blindly the example and guidance of those equally ignorant, of those accepting the traditions of *man's necessities* and woman's obedience to them.

Most men are true to their convictions on other subjects, are true to their social, religious and political opinions, and once seeing and understanding a better way of life—the true

ethics of marriage — they will give loyal allegiance to them.

A mother in the far West writes:

I was a school teacher in Illinois, and was married at 22, ten years ago. I came with my husband to make a home in a new country. We endured many privations, but none so great as the separation from friends and congenial society. The burden of child-bearing, so far from dear mother and relatives, the days and nights of agonizing fear, of anxious watching over little ones, of physical suffering, and, most of all, heart anguish, cannot be told. Dare I, can I write of my husband, he whom I adored, he who has shared his all with me? Does a man love a woman when he is not just to her? Must I stifle the cry in my heart for some response to my deeper nature?

Would death be any relief? But I put back all thoughts of death when I feel the searching trust of six pairs of eyes—and Harry! One thing, dear friend, I have never contemplated leaving him; but, alas, my own bitter experience is a revelation of the divorce courts, and tell me, tell me truly, is this wrong and injustice sanctioned by God and nature? Can a man be virtuous who makes nightly demands on a woman that loathes and repulses his embrace; when even sickness and pregnancy

is scarcely considered a barrier? Must I continue bearing children that we cannot clothe and educate properly, and most of all that are not born of love and desire; whose first cry seems like a wail of protest against a chance existence?

Do I weary you? I beg and plead that you do not spurn my letter unless you can give no hope, for in all the wide world there is no other to whom I dare go.

Hopefully and sincerely,

DORA S.

DEAR DORA S.:

Every graveyard is filled with monuments of experiences like yours. Dear heart, I believe there is help and salvation for you. You have given me a glimpse of your deep, abiding love for your husband, and it is through this and your ability to give him your confidence that you will find help. If he will listen to you at all, you may yet enjoy a true marriage on earth.

I send you the *Better Way*, by Newton, and also wish to know if you understand the import of the paragraph in *Tokology*, page 326, upon Sedular Absorption? Your intelligence and desire will lead you to accord your lives to this method that has been both light and help to many others. You will, I am sure, be freed from this bondage to pas-

sion. It is a matter of self-control to which every person can train himself, and a road in which the intelligent are easily led. If I can serve you farther, please command me.

Sincerely,

A. B. S.

Nearly one year afterwards I received the following letter:

DEAR DR. S.:

I did not intend to let so long a time elapse before letting you know of my deep heart-felt gratitude for your timely advice. I could repay you in no better way than to cite my experience for the benefit of others who suffer as I did, and who from unselfish motives desire and seek relief.

When I received your letter I read it at once to Harry. With a tone of impatience he said: That is a woman's idea.

That night and days following we were both thoughtfully silent. When I had read the *Better Way*, I asked him to peruse it, saying to him: Here is a man's idea of marriage. He seems to be a man of intelligence, and one whose opinion should command respect from those desiring to live aright. He, though a man, puts greater restrictions on conduct than the woman idea does.

For you, Dora, I will read it, but you must

not be too sure that I will accept any new-fangled notions.

The book certainly interested him, for he did not retire until it was finished. The babe had been restless, and though he knew I had not slept, he never spoke a word. Days and nights passed and the subject was not broached. I felt that I had done my part, and it was for him to speak.

It came over me with an inexpressible horror that, in according our lives to Newton's theory, he felt, I was exercising a tyranny and coercion even greater than I had suffered. It had never occurred to me that Harry might think I was assuming a dictatorial attitude in the matter, for I preferred his fullest and most cordial co-operation in that from which he would be the gainer equally with me. Still, I could not tell; he was attentive, often planning surprises for my comfort and happiness, unusually patient and kind with the children, but in the long days and nights never a word of love and trust.

I recalled having once heard that "absence is the best test of affection." So I planned an inexpensive trip, and with my two youngest children visited a cousin twenty-five miles away.

We, Harry and I, had never been separated for even one night in almost eleven years. We soon discovered that ours was a real soul

union, and that we had committed the greatest desecration by sacrificing this union to repeated and frequent physical embraces. Absence and the silent messenger of love, the written page, enabled us to open our hearts to each other. The long letters that followed were a renewal of courtship days, only our love seemed more sacred and hallowed by consecration to better purposes.

I must not take your time to tell you all, but you will be glad to know that we have adopted the *woman's idea*, and found it far from difficult. It seems almost strange to ourselves, but weeks often elapse without any sign of the physical demand, and we are far happier in this new life than in the old.

Harry joins me in gratitude to you.

Very sincerely,

DORA S.

Thus many, many testify that the physical union under a wise, intellectual control leads to a true spiritual marriage, out of which develops the looked-for and expected happiness in this relation.

In obedience to the law of Karezza satiety is never known, and the married are never less

than lovers; each day reveals new delights, each hour is an hour of growth, the entire life blossoms in joy and revels in golden fruitage. The common daily sarcasms of married people are at an end, the unseemly quarrels have no beginnings and the divorce courts are cheated of their records. Welcome children are born of the spirit and develop in a beneficent atmosphere of trust and harmony. The ideal family living in mutual love and helpfulness magnify the law and stand as an emblem of purity and truth.

CHAPTER IX.

Procreation of Thought.

As far as we yet know, spirit or mind is the substance, it shows through the body—is served by the body.—*Koradine.*

In Karezza a procreation of thought is possible. Spirit is the *ego*, the higher self, the Divine principle in man that expresses his unity with all nature. The reader will remember that we said that soul is spirit in action. Soul is the "spiritual body" mentioned by Saint Paul; it bears a more intimate relation to the physical body than a hand does to a glove.

It is in the soul that all the activities of our being are exerted, the movement of muscles, the processes of digestion and nutrition all

occur as manifestations of the spiritual, or soul nature. It is in the soul that we find the senses, here all feeling is experienced, all knowledge acquired; character is fashioned and power of choice occurs.

In every soul there is a duality, the male and female principle; intellect or wisdom characterizing the male, intuition and affection, the female. These are existent in degree in every human being. Though but one in spirit, in spiritual expression soul in every person is twofold, a blended male and female. Grindon says: "All that belongs to thought, understanding or mind, is masculine; all that belongs to will (intuition), affection of heart, is feminine."

When we act more immediately from the intellectual principle, the manliness of our nature is foremost, when from will principle, the womanliness. The most consistent, per-

fect personality is one in which the male and female principles are both harmoniously developed. As sex is in the soul it is not impossible, as spiritual unity is developed, that a procreation of thought may be accomplished—that is, a procreation on the spiritual plane, not of individuals, but of principles and theories that can be practically developed for the good of the world.

The physical relation may or may not be of value for this higher procreation; still, it has been proven that if Karezza is maintained with the highest motives, the most altruistic desires, the union of the two souls being complete, the creative principle becomes active in both, and while the spiritual senses are attuned to the finest perception in soul vibration, ideas of great moment are conceived. It is within the power of men and women, interested in the operation of spirit-

ual law, to further demonstrate the validity of the theory.

Newton says: "It is important to know that there are other uses for the procreative element than the generation of physical offspring, far better uses than its waste in momentary pleasure. It may, indeed, be better wasted than employed in imposing unwelcome burdens on toilworn and outraged women. But there should be no waste. This element when retained in the system may be coined into new thoughts, perhaps new inventions, grand conceptions of the true, the beautiful, the useful; or into fresh emotions of joy and impulses, of kindness and blessing to all around. This, in fact, is but another department of procreation. It is the procreation of thoughts, ideas, feelings of good will, intuitions of truth—that is, it is procreation on the mental and spiritual planes, instead of

physical. It is just as really a part of the generative function as is the begetting of physical offspring.

Indeed, it is by far the greater part, for physical procreation can ordinarily be participated in but seldom; while mental and spiritual procreation may and should go on perpetually through all our earthly lives—yea, through all our immortal existence."

To the mature man a consecration of virile powers is essential to the maintenance of a high tone of vitality and of manly vigor. On it depends the degree of positive or impregnative force which characterizes the individual in his mental activities.

A speaker or writer who is addicted to waste in this department, though he may talk and write with great profuseness, may expect that his words will be comparatively powerless in their effect upon others. They will lack

germinating power. But he who conserves this element, in a calm, deliberate union, charges not only his words, but the very atmosphere, with a power which penetrates and begets new thoughts and new emotions in those whom he addresses.

"Every idea is an intellectual child, and if it be a pleasant thing to have physical sons and daughters, what are the power, the opulence, the enjoyments of him who abounds in ideas, the beautiful and immortal sons and daughters of the soul?"

Who, then, are the true old bachelors and old maids, and who the really childless? Not so much the unmarried by ring and book, as they who have not courted and wedded nature, receiving from her in reply a family of beautiful ideas.

A spiritual parent is the one who has learned to drink from the well of truth, who,

from the deep resources of his being, has discovered the secret powers of life. In outward manifestation he may preach, teach, heal and prophesy, but should he sit quietly in his own home, his life is a silent benediction to all, even to those who do not come into his presence. His creative energy brings forth according to the potent power of thinking. Through a contagion of thought his influence has infinite possibilities.

Spiritual pleasures transcend those of a physical nature, and all practices that lead one to walk in the paths of light and truth conduce to peace and harmony. Not only this, but through the laws that govern the occult forces — in the practice of Karezza, there are far more reaching results than accrue to the individual in the ordinary sexual relation.

Long ago Laboulaye asserted that "the passions take the place in the soul which the

will does not occupy, and there may yet be discovered a process by which passion may be transmuted into intellectual fibre. This is, indeed, the last and highest possibility of human culture."

What this place is in the soul and what are their functions is coming to the knowledge of people who understand the germinating power of thought, and who have their sexual life under a wise control. Men and women practicing Karezza attest that their very souls in union take on a procreating power, and that it seems to have an impregnating force, that far transcends in power and intelligence any ordinary thought force. These mighty soul conceptions demand generation and birth, for the world is in need of their regenerating power. Let all children of men listen for these messages. Let them go into the hush of the spirit and await in the night stillness for the

revelation. It may come in the fire of a poet or the eloquence of an orator, but certain if souls are attuned to life's harmonies the law will be fulfilled in song and prophecy.

This silence is not mere silence of sound, but even thought is hushed, the eyes forget to see and the ears forget to hear, only spirit listens to spirit. It is as Koradine describes it when Tommy was healed: "then came a deep, deep stillness that cleansed and hushed all thought, for there was no need of thought, no room for speech; just stillness, stillness."

In this ecstatic stillness the problems of the philanthropist are solved; the sculptor's marble glows with life; the painter's canvas reflects love and intelligence; while the desires of each are lifted to the highest and truest expressions of the soul, expressions that shall hasten the universal brotherhood of man.

CHAPTER X.

Spiritual Growth.

I well perceive how in thine intellect already shines the eternal light, which once seen, always kindles love.—*Dante.*

Souls really united progress unitedly. This is the strongest and greatest argument of this altruistic union. The highest aim in life should be spiritual development and attainment of power and strength in this direction. Habits and conditions that contribute to this should be sought.

Miller says: "With Zugassent's Discovery (Karezza) comes also the one supreme truth, that its greatest crown of honor consists in its conducing to the highest and noblest spiritual development."

What is spiritual development? It is coming into recognition of the supremacy of the spiritual over the physical; it is conscious mastery in one sense, and in another it is a knowledge of the God-like in man that takes possession of him, leading and guiding him in all the walks of life.

It is true that in Karezza one experiences growth in the spiritual nature. This is obtained through the habit of self-control and mastery, and through the desire of the best good of each other, and to the high aspirations accompanying the relation. One once having experience in Karezza will never return to the ordinary habits in which sensuality and selfishness so often predominate.

All spiritual experience is growth in the knowledge of man's divinity, of his inseparable union with the omnipresent principle of life. He may come to a sudden awakening of

this great truth of his being which results in an instantaneous conversion, like Saul of Tarsus, or it may more slowly dawn upon his perception as in the case of Saul of old as he listened to the divine harmonies of David's harp.

Whenever and however man perceives this truth, it is borne upon his inner consciousness that the real enduring things of life belong to the spirit, while the evanescent, fleeting, unstable things of life are of the material. He comes to rule his life according to this knowledge, and while he lives in the world, he is not of it, and all things present new meanings to him.

In no part of life's domain are these new meanings more clearly perceived than in the reproductive powers. In the loving companionship of husband and wife, in the conception and birth of spiritual and physical offspring—

in each and all, one's life is attuned to nature's harmonies, one's very existence vibrates with the divine unity of the universe.

Both men and women can train this creative energy or instinct into power. *The word is the sword of the spirit.* It is a well proven law that the reiteration of a thought brings about a condition which makes manifest what the thought expresses. Therefore, let one repeat again and again, "I am a creator, not merely of human children, but creator of thoughts, ideas and resources. I devote my great heart-love to the interests of the world. There is no task too onerous for my devotion, no service too menial for my undertaking. All children are mine, all interests are mine, gladly and cheerfully I answer the call to serve those who need me. I am both father and mother. In joy and gladness I consecrate myself to the world."

In this prayer of faith and fulfillment one recognizes the power of the omnipotent creative life principle, and in beneficence and freedom experiences a vivifying stimulant to works of love.

Here is given a glimpse of the greatest spiritual law yet discovered. It is a key to self-training for power and mastery. It is power itself. This theory is not based upon denials, and the asceticisms of all religious teachings of the past. Oriental philosophers and western theologians have usually united in counselling people to kill out desire and passion. The Nirvana of existence and the sanctification of saints is alike to be beyond ambition and desire. On the contrary, the philosophy of the day expounds a law of affirmation in which one secures development of the *self* in power, together with a systematic consecration of all aspirations and faculties.

We are living spiritual beings. Claiming this, we enter consciously into our possessions, understanding that we have creative powers born of the Spirit. By wise appropriation of them we become superior to conditions, to all conditions, until they wheel into line and serve us. We become greater than anything with which we have to deal. We enthrone the *ego*, which is spirit, and utilize something of the divine potency which has been hidden by human limitations and erroneous thinking. Man has been bound by ignorance, but he comes through development and spiritual consciousness to know his power.

As God, life and law become synonymous in the student's mind, physical and spiritual science join hands in demonstrating the problems of nature.

No wider field of exploration is presented to the discoverer of nature's secrets than that of

marital ethics. Hitherto in this province man, groveling in the darkness of ignorance and superstition, closed to himself the doors of investigation, labeling them unclean. Henceforth purity guards the entrance, and wisdom demands that youth shall not be deprived of the experience of those who have knowledge to give. Instead of associating creative life and energy with things base and unclean, man will set all his thoughts to words as bright and enduring as the stars, and they will be the light, love and intelligence that guide his feet.

If we can perceive beauty in everything of God's doings we may argue that we have reached the true perception of universal law.

—RUSKIN.

CORROBORATION.

CORROBORATION.

Facts corroborating any new theory or habit of life are always in demand. As Karezza is comparatively new to many and as the results of its adoption will be far reaching upon the lives of men and women, it is due the reader that the theories and principles taught in this work be substantiated by testimony from intelligent people, who, unprejudiced, give their experience for the benefit of others.

If some have derived happiness and satisfaction from the course herein proposed others may. Of course it may require self training and greater knowledge of the laws of life; therefore, if questions arise, or in any way the subject does not seem clear, or if men or women desire reading that will aid their understanding, the author holds herself in readiness to give such aid. It is right understanding and right application of truth that should be sought.

ALICE B. STOCKHAM, M. D.,
Evanston, Ill.

March, 1896.

TESTIMONY OF A YOUNG LADY MISSIONARY.

The following correspondence was originally published in Creative Life—a brochure now out of print. It is reproduced here as especially corroborative of theories advanced on pages 14–18 and 105, and no doubt will be read with interest and profit:

DEAR DR. STOCKHAM: — When I read your book, TOKOLOGY, and looked in your face in the front, I felt for the first time in my life that I had found one in whom I could confide, and from whom I might hope for real help.

In a sentence I may say that very early I became addicted to a bad, secret habit. It does not seem as if I ever learned it. I seemed always to have had it; nor did I know I was doing wrong until about eighteen years of age, when my conscience seemed to tell me it was not right. I was a professing Christian, and I began to feel that

any secret propensity, no matter what the pleasure it gave, could not be right.

Sometime after I read in a book of fearful results that would follow this habit; I soon decided I must stop. I made up my mind to conquer the habit solely by my own will power, but utterly failed. Humbled, I sought Divine help; but for a long time it seemed as one has said, that to stop the sun in his course would prove as easy a task as to abandon the habit entirely.

At twenty-two, a year after graduating, I went out to China as a missionary. For more than two years I realized what it was to be kept by the power of God; but like many a drunkard, I began to think I was safe, and neglected to be as watchful and prayerful as I should have been, and, being overtaken by temptation, yielded several times. I know the desire is still there, and what I want to know is this:

What course of treatment will succeed in destroying the desire?

Should I entertain the idea of marriage?

What effect will the past have upon the marriage relation?

I do not expect to be married for a year or more. My intended husband is a missionary also. I am in perfect health, but have a poor memory. I take frequent baths and live an abstemious life. Please advise me at ———, and if any charge, name it. If you can offer relief, I shall always be

Gratefully yours,

C.

DEAR MISS C.:—I thank you most sincerely for your confidence. There certainly must be help for you as you so greatly desire it. I think you would not have had such a struggle if you had understood that passion is simply the evidence or sign of creative power. It does not follow that this creative power shall be devoted to reproducing one's kind, but may be used in any good work. Now, according to your attitude of mind, will be your experience. When the feeling comes on, say, 'Yes, I know I am a creator. What am I to do?' It may be to form plans, help another, to teach school, to build a home, whatever comes before you in your life work. Respond quickly. **At once think** out your plans, **create, and lo!**

what you call temptation is gone. It is a call from God. Do you know we wrong ourselves by attaching baseness to these feelings? For once and all time get that idea out of your mind.

The treatment most surely lies in following the law. Turn your creative power to good uses, to *tremendous* uses, if need be. Your consecration to good work is all right, now consecrate especially your creative powers. Every indication of passion must be treated as a call from God for some new work—some creation. Put your mind to work to know what it is.

It is not the body that calls; it is the spirit, and *obedience* is *the cure.*

Say over and over again, 'I am a creator. What am I to produce?' Listen, listen, and God will answer.

Yours sincerely,

A. B. S.

No letter ever gave me such real joy as her answer. Believing that many will be helped for its perusal, by the writer's permission, I quote from it:

DEAR DOCTOR: Your letter was received several weeks ago when I was away on a tour speaking at missionary meetings.

Really, I do not know when I have been at such a loss for words as I am in finding any that will correctly and sufficiently express my gratitude for what you have done for me.

For a long time I have thought that the work of the Christian physician is such a noble one that it is second only to that of the Christian minister and missionary. Since receiving your letter it has seemed as though I might go farther than that, and place it *before* that of the Christian ministry; but perhaps it would be more correct to feel that, in your particular case, both offices are combined, for who could better minister to the soul, or teach a spiritual truth of more vital importance than you have done in my case?

As I read and re-read that part of your letter in relation to the cure, and began to comprehend its full meaning and bearing, I felt as I have done at important crises of my life when some new spiritual truth has fully dawned upon me, and I have taken a great stride in the Christian life, and my feeling towards you was more than that of gratitude and admiration. You have done me good

for life, as you have done many others, and who knows how much good to future generations?

Were I to send you five times the amount you charged, you would be no more nearly paid for what you have done for me than by the amount named. I take the knowledge gained as a gift from God, through you, His agent, realizing that thereby my responsibility is increased, and knowing that from Him you will receive your reward.

All being well, I shall be married at home in August and return at once to China. I may go by Chicago. If I should do so, I might say that it would be a very great gratification to me to have the honor of meeting you and the privilege of thanking you in person for what you have done for me. Sincerely yours, C.

The following is from a personal friend, eminent as a teacher of metaphysical philosophy:

I thank you, Dear Doctor, for the perusal of Karezza in MSS. God bless you—I know it is true. I have had experience that has proved it to my satisfaction. To me the experience is very sacred, but if it aids to lift the veil (or chain) of animalism from the hearts of women and men

and thus open the realm to spiritual possibilities, I have no objection to your using it. * * *

I should say we had for months talked this problem all over, each to the other with its possible results. With our deep love and our love and interest for humanity we wished no theory to be left unproven.

Each of us had made a close study of the Science of Being, so we well understood the power of thought, and knew that the mind must consent before the simplest act in life can be performed. This was our theory: Man and woman are opposite to and counterpart of each other, as Tennyson beautifully expresses it

"For woman is not undeveloped man,
But diverse ——
Not like to like, but like in difference,
Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
She mental breadth,—
Till at last she set herself to man,
Like perfect music unto noble words;
Self-reverent each and reverencing each,

Distinct in individualities,
But like each other ev'n as those who love.
Then comes the statelier Eden back to man;
Then reign the world's great bridals, chaste
and calm;
Then springs the crowning race of humankind.
May these things be!

So then we said that man might fully appreciate woman, and that woman might fully appreciate man. To do this it is necessary that they adjust themselves on a spiritual plane, that he may be more a woman in nature and she more a man, and yet maintain the secret of their individuality. * *

To make the experiment complete, for several successive cohabitations we kept the physical under complete control—at no time allowing a crisis.

We found that neither one was disturbed in any physical sense. There was no uneasiness, no unrest, no unsatisfied desire, rather on the contrary the satisfaction was complete, resulting in a beautiful rest and a sweet sleep seldom experienced. Each occasion was to us a sacrament indeed.

I feel confident however that this particular relation could not have been satisfactory had we not known the power of mind over the body. We were fortified and prepared for each occasion. We fixed our minds on and expected spiritual attainment. The result was a perfect success. We had previously agreed upon the duration (the complete union not more than 30 minutes) and that there must not be a desire on the part of one which the other would not readily meet. Following the relation, side by side, in the beautiful stillness, I experienced a peace, a perfect satisfaction passing mortal understanding. I was lifted up and up, I seemed to go into the realm of spirit —clairvoyant, intensely so—not to behold *spirits*, but rather spiritual possibilities. Indeed it hath not entered into the heart of man to conceive all the things prepared for him, with the proper appropriation of creative energy.

To those seeking knowledge from the spirit of truth, my name may be given. To all others I am,

Sincerely,

SIGMA.

Chicago, Feb. 8, 1896.

In *Male Continence*, a pamplet now out of print, after giving a graphic and eloquent plea for the rights of the child, the writer says: The discovery was occasioned and even forced upon me by very sorrowful experience. In the course of six years my wife went through the agonies of five births. Four of them were premature. Only one child lived. This experience was what directed my studies and kept me studying. After our last disappointment I pledged my word to my wife that I would never again expose her to such fruitless suffering. I made up my mind to live apart from her, rather than break this promise. I conceived the idea that the sexual organs have a social function which is distinct from the propagative function, and that these functions may be separated practically. I experimented on this idea, and found that the self-control which it requires is not difficult; that my enjoyment was increased; that my wife's experience was very satisfactory, as it had never been before; that we had escaped the horrors and fear of involuntary propagation. This was a great deliverance. It made a happy

household. I communicated my discovery to a friend. His experience and that of his household were the same. In normal condition, men are entirely competent to choose in sexual intercourse whether they will stop at any point in the voluntary stages of it, and so make it simply an act of communion, or go through to the involuntary stage, and make it an act of propagation.

The situation may be compared to a stream in three conditions, viz.: 1, a fall; 2, a course of rapids above the fall; and 3, still water above the rapids. The skillful boatman may choose whether he will remain in the still water, or venture more or less down the rapids, or run his boat over the fall. But there is a point on the verge of the fall where he has no control over his course; and just above that, there is a point where he will have to struggle with the current in a way which will give his nerves a severe trial, even though he may escape the fall. If he is willing to learn, experience will teach him the wisdom of confining his excursions to the region of easy rowing, unless he has an object in view that is worth the cost of of going over the falls.

You have now our whole theory. It consists in analyzing sexual intercourse, recognizing in it two distinct acts, the social and the propagative, which can be separated practically, and affirming that it is best, not only with reference to prudential considerations, but for immediate pleasure, that a man should content himself with the social act, except when he intends procreation.

1. It does not seek to prevent the intercourse of sexes, but rather to prevent that which generally puts an end to such intercourse. (2) It does not seek to prevent the natural effects of the propagative act, but to prevent the propagative act itself except when it is intended to be effectual. (3) Of course it does not seek to destroy the living results of the propagative act, but provides that impregnation and child-bearing shall be voluntary, and therefore desired.

And now to speak affirmatively, the exact thing that our theory does propose is, to take that same power of moral restraint and self-control which Paul, Malthus, the Shakers, and all considerate men use in one way or another to limit propagation, and instead of applying it, as they

do, to the prevention of the intercourse of the sexes, to introduce it at another stage of proceedings, viz., after the sexes have come together in social effusion, and before they have reached the propagative crisis; thus allowing the most essential freedom of love, and at the same time avoiding undesired procreation and all the other evils incident to male incontinence.

The objection urged to this method is, that it is unnatural, and unauthorized by the example of other animals. I may answer that cooking, wearing clothes, living in houses, and almost everything else done by civilized man, is unnatural in the same sense, and that a close adherence to the example of the brutes would require us to forego speech and go on all fours! But, on the other hand, if it is natural in the best sense, as I believe it is, for rational beings to forsake the example of the brutes and improve nature by invention and discovery in all directions, then truly the argument turns the other way, and we shall have to confess that until men and women find a way to elevate their sexual functions above those of the brutes, by introducing into them self-control

and moral culture, they are living in unnatural degradation.

But I will come closer to this objection. The real meaning of it is that it is a difficult interruption of a natural act. But every instance of self-denial is an interruption of some natural act. The man who virtuously contents himself with a look at a beautiful woman is conscious of such an interruption. The lover who stops at a kiss denies himself a natural progression. It is an easy descending grade through all the approaches of sexual love from the first touch of respectful friendship to the final complete amalgamation. Must there be no interruption of this natural slide? Brutes, animal or human, tolerate none. Shall their ideas of self-denial prevail? Nay, it is the glory of man to control himself, and the Kingdom of Heaven summons him to self-control in ALL THINGS. If it is noble and beautiful for a betrothed lover to respect the law of marriage in the midst of the glories of courtship, it may be even more noble and beautiful for the wedded lover to respect the laws of health and propagation in the midst of the ecstacies of sex-

ual union. The same moral culture that ennobles the antecedents and approaches of marriage will some time surely glorify the consummation.

The method of controlling propagation which results from our argument is natural, healthy and effectual.

The useless expenditure of seed certainly is not natural. God cannot have designed that men should sow seed by the wayside where they do not expect it to grow, nor in the same field where it has already been sown and is growing; and yet such is the practice of men in the ordinary sexual relation. They sow seed habitually where they do not wish it to grow. This is wasteful of life and cannot be natural. Yet is it not manifest that the instinct of our nature demands congress of the sexes, not only for propagative, but for social and spiritual purposes? The act of propagation should be reserved for its legitimate occasions when conception is intended. The idea that sexual intercourse, limited to the social part of it, is impossible or difficult, and therefore not natural, is contradicted by the experience of many. Abstinence from masturbation is impos-

sible or difficult where habit has made it a second nature, and yet no one will say that habitual masturbation is natural. So abstinence from the propagative part of sexual intercourse may seem impracticable to depraved natures, and yet be perfectly natural and easy to persons properly trained to chastity. Our method simply proposes the subordination of *the flesh to the spirit*, teaching men to seek principally the elevated spiritual pleasures of sexual connection. This is certainly natural and easy to the spiritual man however difficult it may be to the sensual.

In the first place it secures woman from the curses of involuntary and undesirable procreation; and secondly, it stops the drain of life on the part of the man.

The habit of making sexual intercourse a quiet affair, restricting the action of the organs to such limits as are necessary to the avoidance of the crisis, can easily be established, and then there is no risk of conception without intention.

Our theory, separating the amative from the propagative, not only relieves us of involuntary and undesirable procreation, but opens the way to

scientific propagation. We believe that propagation, rightly conducted and kept within such limits as life can fairly afford, is a blessing. A very large proportion of all children born under the present system are begotten contrary to the wishes of both parents, and lie nine months in the mother's womb under their mother's curse or a feeling little better than a curse. Such children cannot be well organized. We are opposed to excessive, and consequently, oppressive procreation, which is almost universal. We are opposed to random procreation, which is unavoidable in the present marriage custom. But we are in favor of intelligent, well-ordered procreation.

We believe the time will come when involuntary and random propagation will cease, and when scientific combination will be applied to human generation as freely and successfully as it is to that of other animals. And at all events, we believe that good sense and benevolence will very soon sanction and enforce the rule that women shall bear children only when they choose. They have the principal burden of breeding to bear, and they, rather than men, should have their choice of time and circumstances.

Strike of the Sex, by Geo. N. Miller, has been read by thousands. His later work, *Zugassent's Discovery*, is a key to this unique brochure, and in no uncertain language pleads for knowledge, self restraint, and altruistic love.

He writes: To the teachers of the young, Zugassent's Discovery appeals with the voice of a prophet. It concerns the happiness of millions yet to be. If it were taught to the young by enlightened and pure-minded teachers they would never be conscious of any sacrifice. On the contrary, they would prefer it, as has been demonstrated; and the tremendous compensations which such a wise conservation of force would bring would speedily make the earth astir with a new prepotent race.

* * * *

Those who perceive the crying need for a radical reformation in existing beliefs on sexual subjects, must look to the instruction of the *young* for the step in advance they earnestly hope to see.

Let the young be taught that it was never nature's intention that man should take pride in his purely animal instincts and desires, and that

the progress of the race depends more upon the absolute control of the sexual nature for the improvement of the species than upon any other one thing except the broadest idea of human brotherhood.

Let them be taught that the organs for love's expression are entirely distinct from those of generation, and that it is an unworthy act to use the latter except for nature's purposes; that the *proper* use of the former raises the sexual act to a mental plane where it ceases to be the brutalizing and degrading animalism it often is, but becomes the next step toward soul development which is the appointed task of man.

And indeed, if a discerning public sentiment could be formed, and the young could be taught by pure-minded teachers, that it would be far better for their own health and happiness, as well as that of their posterity, to regulate their lives by this rule of temperance, a great many happy marriages would be possible which are now cruelly postponed or hopelessly abandoned for fear of the expense and embarrassment of children. It considers the welfare and happiness of others in the

most engrossing of human pleasures, and thus partakes of the divine. It lifts the interchanges between the sexes from the purely sensual plane, tending toward death, into that of joyous social and religious fellowship tending toward life. It envelops those who really apprehend it in an atmosphere of purity and chastity sweeter and far more real than that possessed by nuns.

There is to-day among pure-minded people who believe that the sexual nature is sacred, holy, and glorious, a crying and insistent demand for a pure and innocent method of limiting the size of their families and mitigating the woes of poverty and ill-health resulting from too frequent child-bearing. Conscientious and God-fearing persons naturally recoil from the methods adopted by the irreligious. They cannot feel that such methods have the justifying and ennobling effect which should pertain to the associations of a sacrament. And shall such people as these be always left to misdirection, chance, and misery? Do not the infinite resources of Christianity contain an assured cure for this evil? Here is one that seems completely to supply this demand. It is

not only intrinsically pure and innocent, but in teaching self-control and true temperance, without asceticism, it reacts powerfully for good on the whole character. It is not a merely nugatory device, but a splendid stimulus to spirituality.

The young people who are now approaching marriageable age live in a world whose ideas, in nearly every department of life, have been largely modified, if not completely changed, by the advent of steam, electricity, the microscope, the telescope, the telephone, and other constantly multiplying agents of enlightenment. Is it not reasonable to suppose that there is the same opportunity for infinite improvement and revolutionizing discovery in such a vital department as that of the sex relation, and that the results of such discovery will be commensurate with the immense importance of the subject? The Discovery of Zugassent has been demonstrated to be such an improvement, and it alone provides a sure foundation for the perfect solution both of the sexual and population problems.

The final supremacy over nature lies in the full subjection of man's own body to his intelligent

will. There are already an abundance of familiar facts showing the influence of education and direct discipline in developing the powers of the body. We see men every day who, by attention and painstaking investigation and practice in some mechanical art, have gained a power over their muscles, for certain purposes, which to the mere natural man would be impossible or miraculous. In music the great violinists and pianists are examples. All the voluntary faculties are known to come under the power of education, and the human will is found able to express itself in the motions of the body, to an extent and perfection that is in proportion to the painstaking and discipline that are applied. So far as the department of voluntary outward habits is concerned, the influence of will and education to control the body is universally admitted. But there is a step further. Investigation and experience are now ready to demonstrate the power of the will over what have been considered and called the *involuntary* processes of the body. The mind can take control of them, certainly, to a great extent; the later discoveries point to the conclusion, that

there are strictly no *involuntary* departments in the human system, but that every part falls appropriately and in fact within the dominion of mind, spirit, and will.*

As a promoter of domestic happiness and a preventer of the woes that lead to divorce, Zugassent's Discovery is entitled to the lasting gratitude of all good people, as is shown by the many testimonies on record, two of which follow.

Since my husband became acquainted with the philosophy of Zugassent, he has endeared himself to me a hundred-fold, and although our so-called 'honeymoon' was passed five years ago, it was no more real, and far less lasting, than the ecstatic, the unspeakable happiness which is now continually mine. My prosaic and sometimes indifferent husband has changed by a heavenly magic into an ardent and entrancing lover, for whose coming I watch with all the tender raptures of a schoolgirl. His very step sends a thrill through me, for I know that my beloved will grasp me and clasp me

* Those familiar with the writings of Henry Wood, W. F. Evans, Ursula N. Gestefeld and a host of others will see that G. N. Miller hints only at fundamental truths that are in every-day usage and guidance for thousands of people.

and cover me with kisses such as only the most enthusiastic lover could give. And though the years lapse, I cannot see or feel any change in the way he cherishes me. To each other we are continual objects of deepest reverence and the most sacred mystery. Our affection deepens, our romance seems as sure and enduring as the stars. My lover! my hero! my knight! my husband! I date my marriage from the time when he became a disciple of of Zugassent, for that was the beginning of our assured happiness.

But it is not alone as a cherishing lover that my husband has become my crown of happiness. He has grown perceptibly nobler in character, in purpose, in strength, in all the qualities that make a man God-like, so that beside a lover I have a strong friend and wise counsellor, and my happiness is complete.

L. S. T.

I am a young man, 24 years of age, enjoying the most vigorous health. For two years after becoming engaged I delayed marriage, simply because I did not think my income sufficient to support a wife and the children which I regarded

as an inevitable consequence. Happily for me a friend, who knew my circumstances, wrote me about Zugassent's Discovery. The ideas contained in this discovery were so different from all my preconceived ideas of what constituted marital happiness, that I was inclined to reject them as utterly impracticable and absurd. But the more I thought of the matter the more clearly I saw that if there was a possibility of these new ideas being true, they were exactly adapted to a man in my circumstances, and that they made my marriage immediately practicable. The wholly new thought that retaining the vital force within himself would naturally make a man stronger, cleaner, and better also seemed to me not irrational. With some misgivings, therefore, I determined to venture upon marriage, and it has been found a complete success. I have had a continuous honeymoon for four years. I have never been conscious of any irksome constraint or asceticism in my sexual experience; and my self-control and strength, mental and physical, have greatly increased since my marriage. In the light of my own experience I regard the idea that the

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J. G.

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