



KAREZZA, ETHICS OF MARRIAGE

ALICE B. STOCKHAM

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BY
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CONTENTS

Greeting

Chapter 1. Creative Energy

Chapter 2. Karezza

Chapter 3. Attainment Possible

Chapter 4. Health

Chapter 5. Parenthood

Chapter 6. Control Of Procreative Powers

Chapter 7. Free Motherhood

Chapter 8. Married And Mated

Chapter 9. Procreation Of Thought

Chapter 10. Spiritual Growth

Corroboration

comes to rule his life according to this knowledge, and although 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 all their innermost relations, their lives are attuned to nature's harmonies, their very existence vibrates with the divine unity of the universe.

Both men and women can train this creative energy 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, of ideas and of 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 difficult 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 do 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 stimulus 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 counseling 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 today expounds a law of affirmation in which one attains 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 bodily 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 existence.

No wider field of exploration is presented to the discoverer of nature's secrets than that of marital ethics. Groveling in the darkness of ignorance and superstition, man has hitherto closed to himself the doors of investigation in this province, labeling them unclean. Henceforth purity guards the entrance, and wisdom demands that youth shall not be deprived of the benefits 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

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 it is due the reader that the theories and principles taught in this work be substantiated by testimony from intelligent, unprejudiced people, who give their experience for the benefit of others.

If some have derived happiness and satisfaction from the course herein proposed others may do so. 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.

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TESTIMONY OF A YOUNG LADY MISSIONARY.

The following correspondence was originally published in Creative Life - a brochure for young ladies. It is reproduced here as especially corroborative of theories advanced on pages 14-18 and 109, and no doubt will be read with interest and profit:

DEAR DR. STOCKHAM:

When I read your great book, TOKOLOGY, and looked at your portrait, for the first time in my life I felt that I had found one in whom I could confide, and from whom I might hope for real help.

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

Sometime after I read of the fearful results that would follow this habit; I soon decided that 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 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 also a missionary. I am in perfect health, but have a poor memory. I take frequent baths and live an abstemious life. Please advise me at _____. If you can offer any relief, I shall always be

Gratefully yours,

C.

To this earnest appeal I sent this reply:

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 should be devoted to procreation, but it 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 are wrong in attaching baseness to these feelings? 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.

No letter ever gave me such real joy as her answer. Believing that the perusal of it will be helpful to many, I quote with the writer's permission:

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, 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.

[TESTIMONY FROM AN EMINENT SPEAKER]

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. * * *

My wife and I had for months talked over together this problem, with its possible results. With our deep love for each other, 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. Each occasion was indeed a sacrament.

I feel confident however that this particular relation could not have been satisfactory had we not known the power of the mind over the body. We were fortified and prepared for each occasion. We fixed our minds on and expected spiritual attainment. The result was perfectly successful. We had

previously agreed upon the duration (the complete union not more than thirty 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.

[MALE CONTINENCE]

In *Male Continence*, a pamphlet 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 a 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.:

- a fall;
- a course of rapids above the fall; and
- 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 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.

- It does not seek to prevent the intercourse of sexes, but rather to prevent that which generally puts an end to such intercourse.
- 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.
- 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 ecstasies of sexual union. The

same moral culture that ennoble 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 impossible 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 favor 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.

[ZUGASSENTS' DISCOVERY - THE STRIKE OF A SEX]

Strike of A Sex, by Geo. N. Miller, has been read by thousands.¹ 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

¹ Zugassent's Discovery is the same theory of control as Karezza.

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.²

² 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 everyday usage and guidance for thousands of people.

