

# THE KAREZZA METHOD

or

## MAGNETATION

The Art of Connubial Love

by

J. WILLIAM LLOYD

*The Lover is the Artist in Touch*

Karezza in its perfect form is natural marriage - that clinging, satisfied union of body and soul which true love ever craves and in which ideal marriage consists - and with every repetition of the act the lovers are remarried, their unity renewed, deepened, intensified.

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## CONTENTS

Preface . . . . .	4
Poem—Soul-Blending . . . . .	5
What is Karezza? . . . . .	7
Magnetation . . . . .	16
Cleanness . . . . .	19
Sex and Soul . . . . .	20
When Sex Satisfies . . . . .	20
Duality and Spirituality in Sex . . . . .	21
Sex-Commerce and the Elixir of Life . . . . .	25
The Wine of Sex . . . . .	27
The Karezza Method . . . . .	29
The Woman's Part in Karezza . . . . .	33
The Woman's Time of Great Desire . . . . .	37
Does Woman Need the Orgasm? . . . . .	39
The Woman's Shock . . . . .	40
Psychic Impotence . . . . .	42
Karezza the Beautifier . . . . .	48
The Danger of Excess . . . . .	50
Final Considerations . . . . .	53
Appendix . . . . .	60

## SOUL-BLENDING

And still beyond the embrace that begets the body is the embrace that begets the soul, that invokes the soul from the Soul.

The wonderful embraces, sacred, occult and unspeakably tender, pure as prayer;

The hour-long, longer, indwelling of him within her, conceiving her again like a child, the hour-long, longer, over-closing of her upon him, bearing him again like a babe in her womb.

The infinite understanding of each by the other, the transcendent uplift of each by the other;

No tumult orgasmal here; not because crushed out, simply because not desired, simply because this is beyond that, a saner, broader joy; the great currents, flowing thru wider channels, rage not nor whirl, for where the greater is there the lesser is not demonstrative.

Here is harmony too sweet for violence, osmosis of soul within soul, rhythmically blending, inflowing, outflowing; singing without words, silent music of divine instrument.

Symphony of sex of nerve, heart, thought, and soul in touch, at-one-ing.

Absolute peace, realized heaven, the joy that never disappoints, that exceeds imagination, that cannot be described.

The love ineffable, the inspiration of brain, the energizing of muscle, the illumination of feature, the healing of body, the expression of soul.

Spiritual sex-exchanging; the masculine in her uttering, the feminine in him receiving, positive and negative alternating at will.

## KAREZZA

It is my hope that in this work I shall be able to give the world a plain, practical little guide-book to what I consider the most important sexual discovery and practice in all human history.

### WHAT IS KAREZZA?

Karezza is controlled non-seminal intercourse. The word Karezza (pronounced Ka-ret-za) is from the Italian and means a caress. Alice B. Stockham, M.D., was the first one who applied it as the distinctive name of the art and method of sexual relations without orgasmal conclusion. But the art and method itself was discovered in 1844 by John Humphrey Noyes, the founder of the Oneida Community, by experiences and experiments in his own marital life. He called it Male Continence. Afterwards George N. Miller, a member of the Community, gave it the name of Zugassent's Discovery, in a work of fiction, *The Strike of a Sex*. There are objections to both these names. Zugassent was not a real person, therefore did not discover it. It was Noyes' Discovery, in fact. Continence, as Dr. Stockham points out, has come to mean abstinence from all intercourse. The Oneida Communists do not appear to have opposed the female orgasm, therefore it was well enough for them to name it Male Continence, but Dr. Stockham and I agree that in the highest form and best expression of the art neither man nor woman has or desires to have the orgasm, therefore it is no more male than female continence. And a single-word name is always more convenient than a compound. For which reasons I have accepted Dr. Stockham's musical term, which is besides, beautifully suggestive and descriptive. Another writer on this art (I first heard of it thru him; he deriving it from Noyes) was Albert Chavannes, who in a little book on it, called it *Magnetation*, a name which I coined for him. It is perhaps not a bad name, but I now think Karezza better.

*Psychology of Sex*, is more instructed and favorable, but appears to have derived his knowledge almost entirely from the Oneida Communists, not at all at first hand. And the general ignorance, indifference, or aversion, even to any experiment, among men, is simply amazing. Most men say at once that it is impossible, most physicians that it is injurious, tho with no kind of real knowledge. Most women, on the other hand, who have had any experience of it, eulogize it in unmeasured terms, as the very salvation of their sexual life, the very art and poetry of love, which indeed it is, but as most men will not attempt it, most women are necessarily kept in ignorance of its inestimable benefits to their sex.

The first objection that is certain to meet one who would recommend Karezza is that it is "unnatural." Noyes confronts this objection very ably, and it is indeed absurd, when you came to think of it, to hear men who drink alcohol, smoke, use tea and coffee, take milk, tho adults, eat cooked food, live in heated houses, wear clothes, write books, shave their faces, use machinery, and do a thousand and one things which the natural man, the true aborigine, knew nothing of, condemn a mere act of moderation and self-control in pleasure as "unnatural."

They do not stop to think that if their appeal is to original or animal nature, then they must never have intercourse with the female at all, except when she invites it, is in a certain condition, at certain seasons of the year, and for precreation only. For all intercourse as a love act is clearly "unnatural" in their use of the term. How would they relish that?

These same men will recommend and have their women use douches, drugs, and all sorts of mechanical means to nullify the natural consequences of their act, with never a lisp of protest at the unnaturalness of it all.

As a matter of fact, Karezza is absolutely natural. It employs Nature only and from first to last. To check any act which prudence suggests, or experience has shown, likely to have undesired consequences, is something constantly done thruout all Nature, even among the lowest animals. Karezza is such a check. It is simply prudence and skill in the sexual realm, changing its form and direction of activity in such wise that the desired pleasure may

often that which merely coincides is asserted to hold a relation of cause and effect. However I think I can see how, very easily, the ignorant or imperfect use of this art might lead to the above-described bad results. In ideal and successful Karezza the sexual passion is transmuted and sublimated, to a greater or less degree, into tenderness and love, and the thought is maintained that the orgasm is not desired or desirable. Now if a man, on the contrary, entered the embrace with the thought that he terribly desired the orgasm, but by the sheer force of will must prevent it; if he excited himself and his partner to the utmost sexual furore, but at last denied it culmination; caring nothing for love at any time, but for sex only all the time, I can see how, very reasonably, his denied passion might react disastrously on his nervous system, just as any strongly repressed emotion may. Just as a man who indulges in the most furious thoughts of rage, but clenches his fists and shuts his mouth tight, rather than express it, may burst a blood vessel or get an apoplexy. This may indeed be a sort of "male continence," on the physical side, but real Karezza, as I know it and would present it, is very different.

Real Karezza requires preparatory mental exercise. It requires first the understanding and conviction that the spiritual, the caressive, the tender side of the relation is much more important, much more productive of pleasure in fact, than the merely sexual, and that thruout the whole relation the sexual is to be held subordinate to this love side as its tool, its agent, its feeder. Sex is indeed required to furnish all it has to the feast, but strictly under the leadership of and to the glory of love.

It requires, second, the understanding and profound conviction that in this kind of love-feast the orgasm is a marplot, a kill-joy, an awkward and clumsy accident, and the end of everything for the time, therefore most undesired.

It requires, third, an understanding of the psychological law that all emotions are to a considerable extent capable of being "sublimated," that is expressed in a different direction and with reference to another object than that first intended. We have all seen orators or actors first arouse an audience to emotional intensity and then direct that emotion at pleasure to laughter or tears, to love or hate, revenge or pity, lust

and touch. In Karezza, both by reason of its intense intimacy and of the long time of contact, besides the peculiar fitness of the organs themselves for the work, this exchange reaches its maximum of realization—it is vital exchange in its most satisfying expression—wherefore it is really the thing for which all love is reaching, wishing.

Apparently, in the love-contact of two, some of this life-food is released in each and reabsorbed in each, but more of it is given to the other partner. Men and women in love are thus veritable cannibals and feed each on each, and each gives to the other the stored-up life-food, charged with the personal qualities of maleness or femaleness of the individual sex. Apparently my lover and I may live on our life-foods to some extent, but each finds the life-food of the other the more stimulating and nutritious. In Karezza we feed each other "baby food."

Explain the process as we may, this fact is sure, that in successful Karezza the sex-organs become quiet, satisfied, demagnetized, as perfectly as by the orgasm, while the rest of the body of each partner glows with a wonderful vigor and conscious joy, or else with a deep, sweet, contentment, as after a happy play; tending to irradiate the whole being with romantic love; and always with an after-feeling of health, purity and wellbeing. We are most happy and good-humored as after a full meal. Whereas, if there has been an orgasm, it is the common experience that there is a sense of loss, weakness, and dispelled illusion, following quickly on the first grateful feeling of relief. There has been a momentary joy, but too brief and epileptic to make much impression on consciousness, and now it is gone, leaving no memory. The lights have gone out, the music has stopped. The weakness is often so severe as to cause pallor, faintness, vertigo, dyspepsia, disgust, irritability, shame, dislike, or other pathological or unloving symptoms. This especially on the man's part, but perhaps to some extent on the woman's part too. Even if no more, there is lassitude, sudden indifference, a wish to sleep. A wet blanket has fallen, for the time at least, on the flame of love. Romance drops and crawls like a winged bird.

In Karezza, on the contrary, the partners unfold and separate reluctantly, lingeringly, kissing, clinging, petting to the last, thrilled with and rehearsing memories, glowing

ing of its exercise between those who are naturally fitted to respond and who really love each other, who honor their bodies and would not knowingly abuse them. As a mere sex-experiment it might be of little value or satisfaction. It appears to be perfect or poor, just about in proportion to the greater or less amount of heart-love involved. At least it imperatively demands kindness, tenderness, chivalry on the man's part, a pleased acceptance and relaxation on the woman's; and the more refinement, poetry of feeling and mutual romance the better—any amount can be utilized. The gross, reckless and lustful may as well let it alone—it is not for them.

As a nerve sedative its effect is remarkable. I have known it to instantly cure a violent, even agonizing nervous headache, a restful nap following upon the cessation of pain. Under a strong, gentle magnetic man, a nervous woman often falls into a baby-like sleep, in the very midst of the embrace, and this is felt to be a peculiar luxury and coveted experience. Many women call Karezza "The Peace"; others call it "Heaven." This alone is a testimony worth volumes.

S. G. Lewis, of Grass Valley, California, in his *Hints and Keys to Conjugal Felicity*, is especially rich in testimony to the spiritual and romantic value of Karezza, but his fine little work is long out of print.

Now I do not apprehend, from all I have seen of life, that Karezza will ever come into vogue from the male side of the world. Men seem united in their dull, lethargic indifference to it. Helplessly or selfishly they say it is impossible, and let it go at that, rather than make the little effort required to perfect themselves in it. They would preferably choose, or rather oblige their women to choose, something out of the nerve-shocking, disgusting, disease-producing outfit of douches, drugs, tampons, plugs, pessaries, shields, condoms, and save them all further responsibility in the matter, altho the highest authorities admit none of these resources are really safe, that is sure, contraceptics, and most of them are decidedly injurious. *Only the absence of semen is safe*, and that is found in Karezza and in Karezza alone. But perhaps the most clinching condemnation of these methods, to a refined person, is that pronounced by a fine woman of my acquaintance, "There

tive to the female, who is negative to him, and the masculine organs are positive to the feminine organs. This may be called the normal or usual relation, but it is possible to voluntarily or involuntarily reverse this, and in most cases, between lovers in close contact, certain parts in each are negative to the contacting parts of the other, which may be positive to them. This fact, that the entire personality, in all its parts, is not necessarily positive or negative at the same time, is one important to remember, for it explains much and is like a key to the whole art of Karezza. Thus a woman may be very positive and even dominant in her love, while her body remains most alluringly passive. Or she may open her eyes and make them positive while the rest remains negative. Or she may put positiveness into the caress of her hands alone, or will it into some other part of her being, or entirely assume and play the masculine, positive part, while the man assumes the feminine. Of this more will be said later.

But in general, tho the woman allures and makes herself a drawing lodestone, it is the man who takes and should take the active, positive role and is "the artist in touch." The man who would succeed in Karezza, then, must cultivate the art of magnetic touch. He should learn to think of himself as an electric battery, of which it may be said that the right hand is the positive pole (in right-handed people only, of course), and the left hand the negative, capable of transmitting to other and receptive human beings an electric current. If both his hands are in contact with some one, he must feel the current flowing from his right hand *thru* the body he touches into his left hand, and he must learn how to reverse this and send a current at will *from* his left hand *to* his right hand. If he touches with only one hand, or one part, then he must feel that he touches positively and the flesh he touches is negative or receptive to him. He must learn to will the current he gives *thru* the body he touches, *thru* its nerves, to any part he wishes to electrify, to thrill or to soothe, and to feel convincingly that he is doing so. In Karezza his organs must ordinarily be felt to be positive, and the woman's negative, for the best results to both. He may even practice on himself, learning to feel his own magnetism, to test it, and how to cure various pains and ailments by his own touch.

O touch me, touch me *right!* she said—  
(O God, how often womanhood hath said!)  
That we two ones as one be wed,  
That all with all, thru-out, we wed,  
Close, close and tender close! she said,  
The touch that *knows*, O Man! she said—  
O touch me, touch me *right!* she said.

The ideal of the woman should be to apprehend with exquisite intuition every mood of the man almost before he knows it himself and to meet it with sympathy, comprehension and response — relaxing, revivifying, restraining, applauding, reenforcing, encouraging, quieting or thrilling as his need may be. She must realize that her love and admiration are really the psychic basis of the whole relation. The ideal of the man must be to manifest a glorious strength, and passion, held, as a rider would hold a mettled stallion, under an equally glorious control — to prove himself as skillful and chivalrous as heroic. Thus each will be irradiated by the glowing admiration of the other, which is the highest bliss of love.

Probably the most untellably delightful of all human sensations is to touch the flesh of a perfectly mated lover, where the soul is innocent, the heart satisfied, and the magnetic currents seem divinely strong.

There is so much, so *much*,  
In human touch!

## CLEANNESS

Always in the sexual life there should be cleanness—that innocence, kindness, justice of feeling which instinctively prefers any sacrifice of immediate passionial pleasure rather than befoul or degrade a high ideal, or to jeopardize the physical or spiritual health of the beloved, or of self, or of the tenderly considered, possible unborn.

Cleanness expresses itself in a reverent regard and considerate self-control at all times, concerning all things, thoughts, motions and relations of sex, and the conscientious use of all organs and functions in the service of the soul's ideal.

The clean may be mistaken, but whatever they do they cannot be impure.

Sex only satisfies when on both sides there are kindness, innocence, consideration—a love that is *goodness in expression*, that *gives and blesses*.

Sex only satisfies the finer natures when it unites souls, not merely copulates bodies for a thrill.

An atmosphere of frivolity, recklessness, mere hedonism and indulgence about sex, invariably reacts in disgust—the conscience instantly stamps this as “sin.”

Sex having two offices—to unite souls and propagate bodies—there are for these offices two unions—Karezza-union for the deeper love, orgasmal-union for physical begetting. Do not make the mistake of using the latter for the former.

But sex is also like a food, and sexual contact with vital magnetic exchange at certain not-too-long intervals, varying with different temperaments, conditions and times of life, seems necessary for health and satisfying living and is also a perfectly valid and justifying reason for sexual embraces and caresses, even where there is only innocent need on one side and tender kindness on the other, or where on both sides there is only need and kindness. There is biological reason to suppose that the function of sex to mysteriously feed and rejuvenate is its oldest and perhaps most essential function, antedating its reproductive function a long, long time.

Starting then from the beginning, the functions of sex may be read as three—First: to feed and rejuvenate by contact-pressure (perhaps by a sort of catalysis) and a mysterious generation, interchange and mutual exchange of subtle processes and forces.

Second: physical reproduction—child-creation.

Third: soul-union, the mystery of love, affection, spiritual-companionship, mental-inspiration.

In all its normal aspects sex is creative and uniting, kind and life-giving in function.

## DUALITY AND SPIRITUALITY IN SEX

Unless we recognize that sex is spiritual as well as physical, we shall not understand how it is the great agent of love. For love is the uniting principle in the universe, and

This has a very practical relation to Karezza. In its long, blending, intimate embrace of body and soul a great deal more than the more obvious sex-organs and functions are concerned. A similar sexual interchange takes place between all corresponding parts of body and mind, every function and every thought. Thus while her pelvis may be feminine to his, her bosom may be masculine to his breast; his hands may be more masculine than hers, but her mouth and tongue more positive than his. His intellect may be dominantly masculine to her mind and yet in emotion and feeling she may control. And this may at any moment be all reversed. And this may be true not only of regions, but of small parts of regions, single muscles or nerves in one being masculine or feminine, according to health or stimulus, without regard to the possibly opposite condition of the surrounding parts. So of every thought, emotion or word. Could anyone view the two lovers physically, I fancy he would see streams of sex-force flowing from each to the other from every part, eagerly received, drank up and returned, till it would be hard to tell which one was the most masculine or feminine. If the streams of magnetism were objectified to the eye, they would appear like filaments, making the two forms appear to be literally sewn and tied, netted and interwoven together by innumerable millions of little threads of electrical love and commerce. No wonder love is called "attachment."

But more than this—an unconscious change of mood or thought, or a conscious effort of the will, can reverse the sex of any part and make that instantly feminine which before was masculine, or turn feminine to masculine. This may be done skillfully and with delightful effect by those trained in sex-expression. The sexual motions and magnetisms, the touch of the skin, of the hands, the glance of the eyes, the kiss of the lips, the tones of the voice, all these can be instantly reversed from a tender, yielding, clinging, drawing, appealing receptiveness to a bold, positive, thrilling bestowal of vital force. It is plain, then, that the more points on which two lovers are unlike, yet capable of easy and loving exchange, the greater their capacity to give each other joy.

Those who aspire to sexual genius and mastership should take deep note of this, for it is very important: *One's*

## SEX-COMMERCE AND THE ELIXIR OF LIFE

I believe that sex runs thru all life, animal and vegetable—perhaps thru the inorganic world also. And that the sexes are cannibals, feeding on each other—the sexes are *food* to each other.

I believe that both sexes are in the simplest uni-cell. That afterwards, as life evolves, there is a tendency to a division of labor—to separate the sexes into two persons, but that always the two sexes are more or less in one—always the male is part female, the female part male, in varying degrees of more or less.

I believe that the processes of life require as an essential a frequent, if not constant interchange of maleness with femaleness. I believe this takes place within the organism constantly and in proportion to its perfection there is beauty and health. In every cell there is this interchange, and between different cells of the organism there is such an exchange.

But just as in-and-in breeding finally "runs out" the strain, and leads to deterioration, so in-and-in exchange of maleness and femaleness—really the same thing—leads to deterioration at last, tho many things may assist to delay and postpone the process—change in nourishment, in environment, etc.

Therefore the maleness of one person needs exchange with the femaleness of some other person; the femaleness of one with the maleness of another.

Homosexuality bases partly on the fact that this exchange may be effected, with more or less satisfaction, sometimes, with persons of the same sex (who, as both sexes are in one are, more or less, persons of the opposite sex also) but this too is a form of in-and-in exchange, therefore the normal and best exchange is with persons whose sex is visibly and predominantly opposite to one's own. Man normally goes to woman, woman to man. And even here very opposite temperaments are usually preferred, the smooth by the hairy, the red-headed by the black-haired, the fat by the lean, etc., because these have existed under very different environments, have fed on different nourishment, which they exchange thru sex, and so still further put away in-and-in exchange and comple-

of love, above alluded to, if intense enough, by somewhat the same process, seems to vitalize like Karezza.

This may not ultimately prove scientific, but I am inclined to accept it and reconcile it with the preceding—to believe that love is a process of self-feeding and redistribution of elements within the organism as well as of mutual feeding and exchange between lovers.

And I believe that all human love that naturally seeks expression in embracing is, at least largely, moved by and based upon this human need of vital exchange and sexual-rejuvenation.

Moreover, morally, we need to recognize that this desire of the sexes for hugging, kissing, caressing, contact, closeness and the most pressing and intimate touch, is not vicious or suspicious, but a physiological, a *food* desire. One needs meals of sexual touch, just as one needs meals of food, only not so often. The fullest life cannot be lived without them. However, there can be sexual gluttony, just as there can be food gluttony. And there can be foul, poisonous, unhealthy sexual touches and contacts, just as there can be poisonous, foul, unhealthy viands. Intelligence, selection, self-control, refinement, hygienic wisdom and education, and a sensitive conscience, are needed with both. But neither should be regarded from the attitude of prejudice or mere sentiment, or convention, but from that of science, common-sense and the ideal.

## THE WINE OF SEX

The sexual elixir, essence, magnetism, whatever it is, in the human blood, is the true natural stimulant and joy-giver of life. It is this that gives the "illusion," the "glamor," the "romance," the "blindness," the "madness," the "thrill," and all the rest of which the lore of love tell us. All other stimulants are artificial—this one is absolutely natural; all other stimulants are poisons—this one is food; all others have reactions, are finally narcotics and depressants—this one has no reactions; reaction only appears in its absence, when it is lost or wasted.

It is courage, wit, sparkle, radiance, imagination, high spirits, enthusiasm, creative-passion, religious fervor — everything that lifts life above the clod and the monotonous

On the other hand, to have frequent orgasmal embraces, as most married lovers do; is to keep the wine in the sexual beakers low by constant spilling, to thus kill all romance and delight and finally starve and tire out love itself.

Here comes in the application and immense value of Karezza. It is perfect self-control, and yet, once understood and rightly practiced, it is such a perfect and complete satisfaction to all the nerves and appetites concerned that all sense of denial or restriction is lost in one of higher, larger, sweeter expression. It brews and fills every vessel with the sexual wine of ambition, charm, enchantment, as nothing else can, and maintains it steadily at a high tide, preventing all losses by preventing all reaction, thus making life continuous romance, genius and joy.

It avoids alike the waste of starvation and the waste of excess, the wastefulness of self-torture and self-battle to overcome a perfectly natural and wholesome hunger for sexual contact and closeness—it not only avoids all these wastes, it cultivates the grape and presses the wine into the cup of life which is alone capable of giving man normal inspiration and poetic happiness.

## THE KAREZZA METHOD

Whoso would succeed with Karezza must begin with the mental and spiritual values. Both the man and the woman, and perhaps especially the woman, must resolve that they do not *wish* the orgasm—that there is a greater spiritual and physical unity and emotional bliss to be obtained without it, besides the sense of safety. This must be the fixed thought and ideal of Karezza.

If you are novices, choose a time when you can both be all alone, unhurried and free from interruptions. Concentrate yourselves entirely on your love and joy and the blending of yourselves into one.

Let the room be warm, the surroundings pleasant and esthetic, and be as unhampered by clothing as possible. Let both of you think more about your love than your passion; translate your sex-passion as much as possible into heart-passion; be sensitively alive to the charm of each other's forms, tones, touch and fragrances; let the thought of

hold the thought of Peace. Yet for her to hold the thought "I will help him!" *would help*. Do not worry and do not mind how long you have to wait before strength and self control return and you can go on. Finally the stress subsides and you can continue. If she suffers pain, caress her with your hands, pity her, and be tender and very sympathetic, but reassure her and go on. She herself does not wish you to stop or to fail. Reassure and help each other. When you do finally pass the gates and enter the Hall of the Feast and the Holy of Holies, the worst of the battle will be over and self-control much easier. Penetration can now be perfect and complete.

Now let her put her arms around you and sweetly kiss you, but with heart-love, not yet passion. Pour out your soul to her in extravagance of out-gushing, poetic love. Praise her with every epithet you can honestly use. Give her your soul's best, always your best—and call out the best and purest from her.

At other times—and this is most important—be silent and quiet, but try to feel yourself a magnetic battery, with the Finger of Love as the positive pole, and pour out your vital electricity to her and consciously direct it to her womb, her ovaries, her breasts, lips, limbs, everywhere—filling her in every nerve and fiber with your magnetism, your life, love, strength, calmness and peace. This attitude of *magnetation* is the important thing in Karezza, its secret of sweetest success. In proportion as you acquire the habit and power of withdrawing the electric qualities from your sexual stores and giving them out in blessing to your partner from your sex-organs, hands, lips, skin, everywhere; from your eyes and the tones of your voice; will you acquire the power to diffuse and bestow the sex-glory, envelop yourselves in its halo and aura, and to satisfy yourself and satisfy her without an orgasm. Soon you will not even think of self-control, because you will have no desire for the orgasm, nor will she. You will both regard it as an awkward and interrupting accident. And the practice of Magnetation will beautify and strengthen every organ in your body that you thus use to express it, as well as hers. It is the great beautifier. Every look from your eyes, yes, every touch of your hands, and the tones of your voice will become vibrant with magnetic charm.

anything but ultimate and ideal success. It is right here, after one or two failures, that most men give up and declare the whole thing impossible. Yet it is right here, and after such failures, that success becomes easiest, because the discharges have lessened the seminal pressure. If the attempt is renewed just as often as potency can be renewed, success is certain. Any man can succeed if he will persevere.

When you have fully acquired the power you will go on from strength to strength. You will amaze yourself and your partner by what is easily possible to you. You will be able to make any motion you please, that anybody can make anywhere, yet with no failures. You can take the most unusual positions and change places with your partner. You can allow her to be as active as she pleases, or to have the orgasm herself, if she greatly desires it, with no danger to your equilibrium. You can continue the embrace for half an hour, an hour, or even two hours. You can repeat it twice, or perhaps three times, in twenty-four hours, with no sensation of excess. And so on. But keep the spiritual on top, dominant—loving is the first thing, and at-one-ment in the highest fruition of your souls, your real end. Sex-passion as an end in itself will degrade you—make it a tool of your spirit.

Karezza is *the* embrace—The Embrace—the most perfect and satisfying thing in human life, between two mates who truly love. All other caresses point to this and are unsatisfactory because they are not it. It is the only embrace for the truly refined and poetic, as an adequate expression of their insatiable longing to be at one. It is Heaven, on earth.

### THE WOMAN'S PART IN KAREZZA

The opinion prevails that in Karezza the man does it all and the woman's co-operation is negligible. This error may have arisen in part from the old name, "Male Continence," for the method.

On the contrary, her co-operation, or at least acquiescence, is indispensable, and it is probable that a reckless woman, or one who deliberately and skillfully seeks to do so, can break the control of the most expert man in the art.

be very well, but in Karezza the man must be her chief and her hero or the relation leaves both dissatisfied. In the ordinary, orgasmal, procreative embrace the woman may dominate and be successful, at least become impregnated, tho her pleasure is usually imperfect, but Karezza is a different matter. And this is because in Karezza the woman is happy in proportion to her fulfilled femininity, the man in proportion to his realized masculinity, and each happy in realizing this in the intimate touch of the other.

There is a physical help which the woman may render at the very outset which is important. It often happens at the beginning of penetration that the labia, one or both of them, are infolded, or pushed in, acting as an impediment and lessening pleasure or causing a disagreeable sensation. If the woman, before penetration begins, will, with her fingers, reach in and open wide the lips, drawing them upward and outward the fullest extent, she will greatly facilitate entrance, and, if she will several times repeat this during the Karezza, each time drawing the inner labia outward, while her partner presses inward, it will be found greatly to increase the contact-surface and conscious enjoyment, giving a greater sense of ease and attainment.

If a woman by intuitional genius or acquired skill does the right thing, her passion is a food and a stimulus to the man, filling him with a triumphant pride. He is lifted, as it were, by a deep tide, on which he floats buoyantly and exultantly, like a seabird on a wave. Under such conditions both parties become exalted by an enthusiasm approaching ecstasy, a feeling of glorious power and perfect safety no words can adequately describe. And this, I insist, depends mainly on the woman.

Under such conditions of realized power and ability almost any movements, on either side, are possible, provided they are orderly, expected, and carrying a sort of rhythm. Remember that Karezza is, in its way, a form of the dance. But no movement should be too often repeated without a break. Change is in every way pleasing and desirable. Steady repetition excites to the orgasm, or tires, satiates, chafes or bruises. No movement at any time should be jerky or unexpectedly sudden. Lawless, nervous, unregulated flouncings and wriggings should be barred as from a waltz. They properly belong to the semi-epileptic states of

proach may sicken a sensitive partner as well as herself, and cause him genital injury.

Remember that Karezza is passionate emotion guided by the intellect and sweetened by the sanction of the soul. It is an art and belongs to the world of the beautiful. It is because it is so controlled and sanctioned that it appeals so to the higher minds—the noble, the poetic and the refined. Exactly as music and poetry exploit some emotional episode in beautiful detail of rhythmic expression long drawn out, so Karezza exploits, in the rhythmic, changeful figures of a clinging dance, the beauty and bliss of the sexual episode.

Karezza is the art of love in its perfect flower, its fulfillment of the ideal dream.

### THE WOMAN'S TIME OF GREAT DESIRE

The desire of a woman is seldom so comparatively constant and steady as with a man, but fickle and variable; often latent, tho the practice in Karezza tends to equalize the sexes in this, but there are times when, from various reasons, a wave of intense craving suddenly sweeps over her. Particularly is this likely to happen just before the appearance of the menses. And at such times the woman's desire is very likely to exceed in wild, fiery force that of an ordinary man. Wherefore it follows that very few women at such times get complete satisfaction, leading to great disappointments and marital unhappiness. The unexpected violence of the woman's emotion upsets the man's nerves and causes either a "too quick" orgasm, or complete psychic impotence.

Now I think the Karezza-man seldom has any difficulty with the woman whose desire he has himself aroused by caresses and wooing. But when the desire arises spontaneously in her, her natural tendency appears to be to abandon herself to it, to abdicate all self-control, forget everything else and recklessly, fiercely, almost madly demand sensual gratification. This attitude is a very difficult one indeed for the Karezza-lover to meet, because just in proportion to his fineness, sensitiveness, and real fitness to be a Karezza artist is his susceptibility, almost to telepathy, to the woman's moods. If he meets her on her own plane, the

And always this should be remembered: The more heart-love the more sex-joy.

### DOES THE WOMAN NEED THE ORGASM?

A lady physician of my acquaintance thinks that a woman would be left congested in her sexual organs, probably, by Karezza, did she not have the orgasm, and the result would finally be disease.

I have not found it so in practice, and the criticism would almost appear to have come from one who had not known Karezza in its perfect form. If valid, it would apply to the man as well and would destroy all force of the case for Karezza for either sex, which is far from what my critic desires.

In Dr. Max Huner's *Disorders of the Sexual System*, a work in which the woman's need of the orgasm is strongly insisted on, I find these significant words: "Whenever a woman states that she remains dry after coitus it generally means a lack of orgasm." In other words, it is very common in the ordinary orgasmal embrace, for the man to have an orgasm in a few moments and depart, leaving the woman entirely unsatisfied in every way. The ordinary husband-and-wife embrace, anyway, is purely sexual, and based on his demand to get rid of a surplus. There is little or no thought to make it esthetic or affectional—it is merely animal. If the husband stays long enough and excites his wife sufficiently to have an orgasm, then she has a gushing out of fluids that relieves the congestion brought on by his approaches, and on the physical plane, at least, she is relieved and satisfied, the same as he. If not, "she remains dry." Her moisture or dryness, then, are a pretty good index of her physical satisfaction and relief of congestion, or the reverse.

But what happens in Karezza? Here, if she really loves her partner, her whole nature is attuned to his, in delicious docility, expectation and rapport. Every nerve-vibrates in sweet gratitude and response to his touch. There is a marvellously sweet blending and reconciliation of the voluptuous and the spiritual that satisfies both her body and her soul at once and makes her exquisitely sensitive to everything poetic or esthetic in his acts. In this state, when inter-

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whole thing off so sweetly and lovingly that it is clearly seen to be the trivial accident which it truly is. These do not seem to be shocked, or to suffer, and soon restore and woo the lover back to his normal passion and ability, thus helping themselves as much as him.

Now the cause and remedy here can be instantly revealed if we remember that in Karezza all hinges on *love*. Karezza is easy and successful just in proportion to the abundance of mutual love—hard and difficult just in proportion as mere sex-craving dominates love. If the woman loves her mate so much that his mere presence, voice, touch, are a heaven of joy to her, so much that the sex-relation is only an adjunct and she could be happy if entirely without it, then, by a sort of paradox, not only does she enjoy it twice as exquisitely as her merely sex-craving sister, but can let it go at any moment without a pang. On the other hand the more the man rises above mere sex-hunger in delicious perfection of romantic love, the more easy and natural and effortless becomes Karezza-control and the less likely is he to have a failure; and the more the woman loves him, almost to forgetting of sex, the more she assists him to be perfect in sex-power and control, while the less she cares if he does fail. In every way and on every side, absence of love, or a break in the tender stream of romantic rapport and adoration and soul-blending, makes the mechanical technique of Karezza difficult, awkward, unsatisfactory or impossible.

Remember this: If a woman does not love her man with heart or soul, or at least an innocent sense of need that arouses in her a tender gratitude for his service, but merely craves sex-sensation, her avid and animal passion, sensed by his sexual nerves on contact, will arouse in him a lust as soulless as her own, or will render him impotent, or will give him an initial power and then demand so imperiously of his centers that denial and control will be impossible and helplessly he will fail. Just so if he comes to her only for her sex, not in tender love or sympathy, he will find he cannot hold.

It is the predominance of the finer emotions, the capture of the body by the soul and the joyous devotion of every function to that dear service, that alone renders Karezza easy and divinely satisfying.

The very worst of it is the mental effect upon the victim. For ages the man human has dreaded to be called "impotent." His manly power is the dearest attribute of man. There are no words to describe the agony, the shame, the bitter self-reproach, the helplessness, the awful despair, that may overwhelm an innocent, loving and otherwise perfect man when the fear comes upon him that his virility has left him and that he may perhaps always disappoint and appear a weakling in the eyes of the woman whose embraces may be dearer and more desired than aught else in life. Just as nothing else gives a man such pride, courage, inspiration and exaltation as to be able to perfectly embrace and satisfy the woman he loves, so nothing else has such power to crush, sadden, sicken and embitter a man as sexual failure. It drives many and many a man to solitude, old-bachelorhood, misanthropy, misogyny, insanity or suicide. How much of the bitterness and gall of Carlyle's writings may have come from this and the agony of his volcanic and morbid soul under its torture, who can tell?

Now because of the sufferings of my sex from this cause and, incidentally, of the women who love them, I have written this chapter. And it is because I wish to speak a helping word that I preface it with the frank confession (which I would otherwise dread to make) that I have myself, at different times and places, suffered enough from this nervous inability to give me a vivid glimpse of its tortures and a true sympathy with its victims. Even a very few and fleeting experiences can do this. Therefore I have studied it with a personal as well as general interest and believe my conclusions are of value.

And first I want to correct many common misconceptions. Psychic impotence, tho of course not normal, is not pathologic. It is not a proof of ill-health. It is not an evidence of weakness, even of sexual weakness. I speak positively when I say that the man completely impotent at night may be absolutely potent in the morning, or *vice versa*, the man who fails with one woman may within the hour be a marvel of manly power with another. It is not a proof of a lack of love but often of the opposite. It is not in the least an evidence of sterility. A man quite sterile may have no trace of psychic impotence and the man troubled by it may be most virile. I knew a man who completely failed

potence. The coarse, sensual, selfish man, concerned only with his own passions and their glut, is little likely to feel it. The man who asks only opportunity, not consent, the man who can rape, is safe from it. But the man who reverences womanhood, the man who adores his mistress, the man deeply and passionately in love, so that every thought and suggestion from his loved one sways him like a compelling power, is easily overcome. We must remember that there is probably no time when a strong man is so utterly suggestible as when he is completely in love. His whole nature is then melted, sensitive, impressible (especially by Her) to a degree otherwise impossible with him.

This is why usually coarse men temporarily exalted by a great love may spend a whole evening in the close companionship of a beloved and revered woman and never consciously think of sex. This is why a man hitherto perfectly successful with prostitutes and voluptuous women (who appeal only to sex-passion) when he comes to the bridal-bed with some shrinking and nervous and spiritual girl, who knows nothing of sex and to whom the heart love is everything, may suddenly find his sex efforts imperfect. The very nervousness and fright of his companion, her ignorance, her excitement, her dread of the unknown thing about to happen, all this may react on a man and quite unnerve him, and all the more in proportion to his real love for and rapport with her. Often at such a time the excitement, fatigue and dread of the girl have taken away all sex-desire from her and she only fears being hurt, and this sex-negativeness may infect her lover subconsciously and demagnetize him. Even where the beginning is all right a single cry of pain from the bride may unman the groom. How can he go on and hurt her!

A woman should know that impotence is often the greatest proof a man can offer of the depth, purity and spirituality of his love for her, of his tenderness and consideration and of the probability of his being a life-long lover.

For we must remember that heart-love, spiritual love, that dear and tender at-one-ing and companioning which romantic love now idealizes and desires, represents an evolution. The original love was simply fierce sexual passion, hungry, physical, selfish, concerned only with its own gratification. And to this day these two loves are generally

her favors in cold contempt. Even if not conscious of this fear it may affect a man, or it may exist as a race-memory, and act on his subconsciousness. In some cases I think the sudden nymphomania of the woman causes disturbed nervous vibrations which upset the nervous balance of the man. But I admit there are some examples of this form, for which I have as yet no explanation. The consoling fact is that this form is usually very ephemeral and occasional only.

Sometimes the heart-love is so strong and motherly in a woman, that the man comes completely under its dominance, and tho the two may have great happiness and even sensuous joy in each other's embraces, the local sex-organs fail to become completely aroused. This is particularly likely to happen in a woman no longer young, who is near the turn of life, and is quite normal.

Now as the causes of this thing are mostly psychic, so should the remedies be. Nourishing diet, especially of shellfish, milk, eggs, may assist; running, horseback riding and muscle-beating over the lower spine, nates, hips, thighs, and abdomen, by way of a local tonic; with abundant sleep. But the chief need is to establish the right relation between the psychic natures of the lovers themselves. Especially does this depend upon the woman. If she is patient, tender, loving, considerate; if she can prove to him that she is so happy in his tenderness, his unity, his devotion, that the sex-union is really a very secondary and comparatively unimportant matter with her and she can wait any necessary time for its consummation without distress; especially if she daintily and wisely cultivates in herself a touch of the coquettish, sensuous, voluptuous — appealing subtly and luxuriously to his passions and their stimulus—success is seldom long in coming.

There is nothing that so arouses, supports and sustains the normal sex-passion in a man as for a strongly-sexed woman to fill her aura toward him with a strong, steady, self-controlled appeal—tender, loving, admiring, yet deliciously sensuous and esthetically voluptuous; pure, yet deep, warm, alluring. To most men this is an instant and permanent cure. The lover is lifted as a strong swimmer is by some deep and briny tide, and floats deliciously at ease, bathed in bliss, and in the consciousness of perfect power.

into a sweet, contented lassitude and child-like slumber. But even to the last moment of consciousness there is a most clinging and tender affectionateness and desire to be close to the loved one, gratitude for the gift of such joy; nothing of that indifference or revulsion usually concluding the orgasmal embraces. And this continues after parting, even for days, so that one walks in a heavenly dream, and where the embrace is often repeated, tends to become a fixed and continuous habit, resulting in the most ideal love; if the parting is permanent, remaining in the memory for years, causing ever a gentle and tender reminiscence to pervade the thought of the loved one.

It is because of this that Karezza, tho a sex act, so wonderfully increases and makes enduring the heart love. It is the embrace of the angels; sex sublimed by soul.

And because of all this it excels all other forces or influences as a beautifier. The faces of those who practice it tend to become exceedingly beautiful, on the spiritual plane especially; that is to say, it is the beauty of expression that is developed, rather than that of feature, tho the features surely but more slowly follow, a serene, sweet light in the eye, a delicacy and refinement of line, a radiance and play of feature, a glad timbre in the voice, that vibrates an inexpressible magnetism and makes even the plainest personality fascinating.

Owing to the blending of the two natures, their mutual exaltation and reception of each other's moral qualities, it is soon to be noted that lovers who practice Karezza display the fruits of such inspiration and transmutation. The woman becomes strong, proud, confident, logical—displaying the finer masculine—while the man becomes gentle, considerate, compassionate, sympathetic, intuitive—revealing the finer feminine. Thus the sexes spiritually change and interweave and become at-one.

Is it any wonder if this most vitalizing of all elixirs, thus habitually fed to them, should make the organs receiving it, or thru which it passes, beautiful, magnetic, graceful, radiant with life? Look at the lips, eyes, cheeks of a happy bride and find your answer. Joy is the greatest beautifier on earth and there is no joy like sex-joy. I prophesy that when Karezza becomes the habit of the people, made easy and perfect by inheritance developing into instinct, that the

tion, is the peril of excess. And sex shares this danger with the rest.

The reproach of excess, in many cases, is the result of mere prejudice. There is still an immense amount of theological odium attached to sex in the popular mind. It is a thing apart, to be kept secret and mentioned with bated breath, a thing doubtful and suspicious, if not certainly vile. To those who think thus, all frank interest in and attention to sex is excessive. And there is another large class who have themselves only abnormal interest in sex, knowing it only from experience of lust. To them all interest in sex borders on debauch. A man who studies sex, or writes on sex, is sure to be denounced by such people as "obsessed by sex," yet there is no more reason why a sexologist should not devote himself to the study and elucidation of sexual phenomena, than there is why an astronomer should not study stars or a geologist rocks.

But as sex is interwoven with our deepest feelings, the fountain-head of some of our strongest emotions, it is certainly liable to excess and far be it from me to deny this. There is a very real peril that those who are very loving and strongly sexed may give too much of themselves to the absorbing concerns of passion. A due proportion and balance is necessary in everything.

It is perfectly true that the wine of sex may sometimes go to the head and lead to a preoccupation with sex bordering on satyriasis or nymphomania, just as any other passion may become an emotional intoxication. Love and sex are subject to the universal laws of excess and satiation. Love and the thrill of sex are delightful feelings and we strive to hold them and intensify—this is natural and right within reason, but if continued too long the inevitable result is that the nerves become powerless to appreciate or respond. We may drain the reserves of the other faculties by diverting them all to sex—may thus indirectly weaken and atrophy them and finally may end by devitalizing love and sex themselves. And lovers are prone to spend time and money lavishly on their delight and may thus waste. Loss of sleep is a common source of love-waste too little considered. And in the man there are often the crude losses of the orgasm. There may be a feverish state of the system developed in which appetite and digestion are impaired and ap-

careful regard for the conditions of health and useful living, and a dominant conviction that all physical acts should express beauty of soul, there need be no fear. Excess is only where the act is individually or socially detrimental.

### FINAL CONSIDERATIONS

It will be noticed that I lay great stress upon the value of love in Karezza and of refined feeling. For success there cannot be too much of both. Great love and poetry of feeling represent the ideal in the practice of the art of love. But I never forget the limitations of real life. Not all people can be poets. And I quite recognize that it often happens that very good people wish to marry or unite their lives, because they are lonely or physically starving, who yet have not and never could have any great, mutual, romantic love. The practical question is: Can such successfully or beneficially practice Karezza? Certainly. The mere skeleton or essential framework of Karezza is this: That the parties be honest and kind toward each other, sexually healthy, the woman willing, the man potent, mutually at peace in their consciences about the matter, and united in their desire that there shall be no orgasm on the man's part. On this basis they can succeed and with benefit, but their happiness and peace will be very inferior compared to what it would be if deeper and higher emotions could be included. But when two pure and trustful friends once begin a relation of this kind, it seldom fails to go on to more beautiful attainments. Karezza seems to create inevitably a tendency to caress and be tender. It is a sort of natural marriage ceremony, which marries more and more with every repetition.

In relation to Karezza the question of the orgasm continually arises. The early writers on male continence, I believe, all argued that the seminal secretion resembled that of the tears, was normally secreted and reabsorbed and need never be discharged, except for procreation. Other physiologists, of a later date, declared that the semen, once secreted, could never be reabsorbed and must find discharge, thus denying those who have contended that reabsorbed semen was what gave the "illusion," the thrill, the virile feeling, the strongly sexed man knows. It is now

Karezza couple because, first the woman has the relation so frequently and so satisfyingly that she can well afford an occasional lapse, and, secondly, she knows that in a few hours, perhaps in a single hour, she may have it again, usually rather better than ordinarily, therefore has no excuse for nervousness. Just as the man must always be kind to the woman and stop the relation at any moment if she grows weary, or for any other reason wishes it, so the woman must be kind to him, cheerful, sweet and patient if he sometimes fails, and by this calling up of her affectional nature effectually cures the morbid self-pity which might make her nervously ill. Most men feel that they must have the orgasm at certain intervals, and there are scientists who have claimed to have discovered a sexual rhythm or periodicity in man which would seem to support this. But this sexual cycle in man appears to occur from once in four days to once a month, according to the individual. On the other hand almost all women want intercourse very frequently and long and leisurely each time, and sexual scientists support this too. It is admitted also by the highest authorities (they do not know Karezza) that *coitus interruptus* is the surest of all ways to avoid undesired pregnancy, while the contraceptives are none of them safe. Now all these things can be reconciled in Karezza. Let the man learn Karezza and his wife can have intercourse as often and as long as she likes, while the occasional failure gives him the relief of the orgasm at the time of his "period," or some other time.

And there is the question of the woman's orgasm. It is held by quite a good many men, some women, and many physicians say the same, that a woman also needs the orgasm, and that if she does not have it her health suffers. It is also commonly claimed that the woman's orgasm is essential in conception for the best results.

With these contentions I disagree. I consider the female orgasm an acquired habit and not natural.

The male needs the orgasm to expel the sperm, but the female has no analogous need—her orgasm has nothing to do with expelling the ovum.

In all the animal embraces I have been able to witness, while the orgasm of the male was evident, I could see no evidence of a female orgasm. If the female orgasm is not

and that in this state it is less fit for impregnation than if there had been no orgasm—but this may be mere theory.

I believe, too, that the ideal way in the *procreative* embrace is for the man to waive all attempt at pleasure or to prolong the embrace, but to have his orgasm as quickly and forcefully as possible, directing all his magnetism into the seed and drawing nothing of her vital-force from the woman, but leaving it all for the child, and then to come immediately away and entirely withdraw from the room. The woman to have no orgasm, and to remain after the act quiet and recumbent for an hour or more. This also is theory, but at least I can say that where my advice was asked and followed pregnancy occurred where before was sterility.

And this I *know*, that a woman can conceive without herself having an orgasm. There is every probability, I would say, considering the sexual lives of the average, that the majority of women conceive without it. I believe she conceives more easily and surely without it, for it is reasonable to infer that the spasmodic motions and abdominal contractions of the orgasm would tend to expel the sperm and then leave the parts negative and flaccid, instead of avid and receptive.

I know that a woman can have conception without having an orgasm, have a normal pregnancy and easy parturition, give birth to a perfect child, destined to grow up beautiful and healthy in body and a genius in mind. What more or better can any mother do? There remains the further question of *Karezza* in pregnancy: I feel sure the woman is better off in pregnancy without the usual orgasmal intercourse. It is liable on the man's part to be too violent and to cause her injury. And for the woman herself to have an orgasm might certainly bring a miscarriage. But on the other hand, I believe an occasional very gentle and quiet and tender *Karezza* (the man being careful of his weight) is most beneficial to the pregnant woman, and even to the unborn babe which is thus bathed in the magnetic aura and enfolded in the love of both its parents.

The woman feels it a very great comfort to have her husband's love embrace at such a time and often peculiarly longs for it. I have never seen or heard of any bad results from it and I recommend its considerate use.

Where properly and successfully performed between the well-mated it gives the most absolute and perfect satisfaction without the orgasm.

Withdrawing the sexual electricity from the merely sex-organs, distributing it thruout the system and discharging it from every part toward the loved one, exchanging with that loved one, every part so used is electrified and vitalized and becomes more beautiful—Karezza is the greatest beautifier.

And this satisfaction, joy and perfected love inevitably react to increase the general physical health and mental vigor—Karezza maintains youth and is one of the best of the health exercises.



where men have been sterilized by accident, disease, or intentional operation in such a way that the testicles are left unharmed, but the semen is cut-off from its natural outlet. After being once secreted only two things are possible—either it must be absorbed or it will form a swelling. It does NOT form a swelling, therefore it certainly is absorbed.

And the orgasm is not essentially a discharge of semen, for it is possible for a man to have an orgasm with no discharge of semen, and women, who have no semen, can have orgasms as violently as any man. An orgasm is essentially a violent emotional discharge of energy or nervous force. Fits of rage, weeping, etc., are often truly orgasmal, and in many cases serve as substitutes for sexual orgasms, as in hysterics. Where the ductless glands are excited to more than usual activity, energy accumulates in the nerves and a demand is felt for its discharge. If the thoughts are then sexually excited there will be a demand for a sexual discharge, especially if the excitation has been of a sort to cause the energy to accumulate in the sexual centers, causing congestion. For wherever the nervous energy flows the blood flows also and remains congested unless the energy is discharged or withdrawn.

Now observers report very differently as to after effects of orgasms. Some "feel like a sick dog," or report dizziness, lassitude, weakness, dimness of vision, perhaps vomiting or fainting, while others only feel relaxed and soothed or declare energy and buoyancy increased. Some can endure only one orgasm at long intervals of perhaps a month or more, others glory in daily orgasms or even a number at one interview. Even the same individual often experiences a wide range in power or in good or bad effects. How explain these differences in the testimony of good witnesses? I think an understanding of the ductless glands explains all.

There are those in whom these glands work with more than usual power and if the energy thus received takes the direction of the genitals for an outlet, such a one feels a tremendous need of an orgasm, and, if he has it, he feels it relieves and benefits him, and if his glands are excited by the sexual embrace they may rush more energy into the vacuum, even an increased amount, making repetitions possible until the pressure is lowered. During this the contagion of his emotions may excite the glands of the woman and she also may have multiple orgasms, or may have them anyhow because of her own endocrine flow.

On the other hand a man in whom the flow of endocrines, or hormones, is only normal may feel quite spent after an orgasm, demagnetized, and must rest before a repetition. If his glandular

conditions, and not at all from continence. I think where the sublimation and absorption are carried to the right degree there is no leakage, but I think it possible that it occurs where the excitement exceeds the sublimation.

I am willing to concede that where the intercourse is of such a nature as to cause a congestion that is not sublimated, or where sexual congestion occurs and sublimation and magnetation are not available, the orgasm may have a necessary place. Perhaps it must be admitted that everything has somewhere its use.

The idea that when once the usual amount of semen has been secreted, secretion largely or completely ceases, only enough being secreted usually to replace what is absorbed, and this even under frequent or habitual sexual excitement, is, I believe, probably correct, and agrees with my own understanding of the matter. But ever and anon, with the usual man, a surplus does accumulate, is not sublimated, and an orgasm occurs.

The question of whether the woman's orgasm is essential to the best conception seems to have a new side-light thrown upon it by the discussion concerning birth-marks and prenatal influence.

If, as most modern physicians seem to agree, there is no truth in the old theory of prenatal influence; if the germplasm is something separate, of which the individual sex-partner is only a carrier, as a postman carries a letter, but with the message within which he has nothing to do, then it would appear that the woman's orgasm or non-orgasm has as little influence as any other prenatal factor. Just as it would not really matter, so far as the message in the letter was concerned, provided it was delivered, whether the postman was quiet and normal, or had an epileptic fit at the moment of delivery, so it would not matter what the woman, or the man either, did or did not do, provided the ovum and sperm-cell were safely gotten together. Their motives and emotional states, according to this theory, do not count. Which would explain how a woman could be impregnated by the semen from a syringe; or bear a normal child even if raped; or if in a drug-sleep.

Again it must not be forgotten that conception, scientifically speaking, is the penetration of the ovum by the sperm-cell and their coalescing. This rarely, if ever, occurs at the moment when the carriers are having their orgasm, but sometime after, often hours or even days after, at the moment when the sperm-cell reaches the waiting egg. How can the previous orgasm have any effect then? to devitalize him.

The idea that a child begotten where the mother has an orgasm would be more passionate or robust than where the mother has none

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