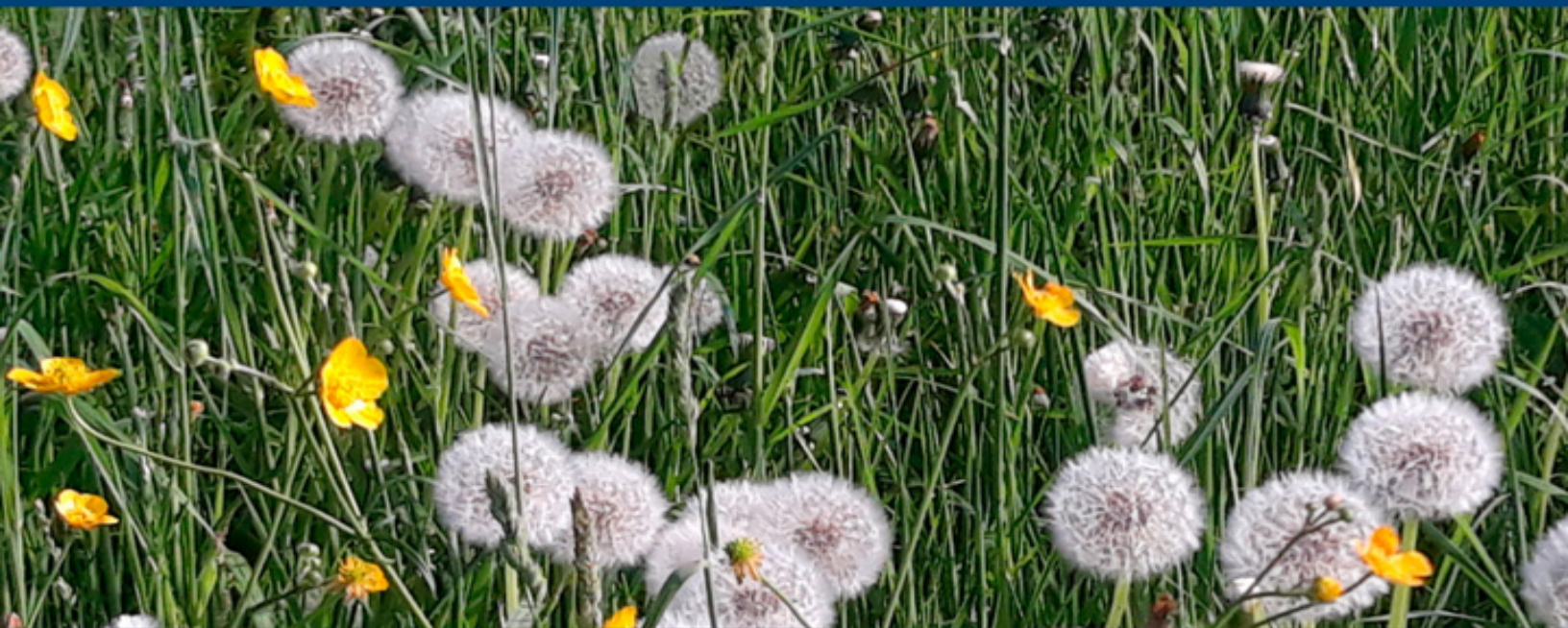


Alice B. Stockham



The Lover's World A Wheel of Life

Edited by Heinz Schott



SCHOTT'S NEUE BIBLIOTHEK / 5

GREETING

THE LOVER'S WORLD, in its entirety, is a treatise on Love and the appropriation and mastery of sexual energy, the use of passion and creative force.

Very early in life, as a medical practitioner, through heart experiences of many, the author was led to take a deep interest in this subject. Men and women were digging their graves with the spade of ignorance. Later her world enlarged, the audiences who listened to her private and public lectures, who read her books, became her friends and correspondents. Through personal interviews and letters she has reached the heart of the world; she has listened to the sad refrain of broken hearts and wretchedness as well as the jubilant song of victory. Hundreds of volumes have been read, long journeys have been taken in order to obtain practical wisdom that could lead people from the bondage of ignorance to the freedom of knowledge.

The Lover's World, garnered sheaves from the wisdom of books and life's experiences, is now returned to the heart of humanity.

The fundamental principle of life must show forth in application, must lead one to so order every detail that it shall harmonize with all activities. It is fitting and important to learn the art of beauty and polished manners, to have the knowledge of making an artistic home, to have kindly association with friends and neighbors, to live the perfect conjugal union, to procreate children of beauty and power; all of these are a fulfilment of love.

After all study and research one comes to the conclusion that perfect sexual control is obtained through a perfected manhood and womanhood. The sexual life is a part of the

entire life, so as the Lover's World deals with all stages of life, is a Wheel of Life, each chapter, each precept, directly or indirectly, is intended as a help to mastery. One can not separate and perfect the sexual life by itself. One must have a philosophy upon which to base conduct and learn to govern life by that philosophy.

The Lover's World teaches that man is a living spiritual being, a soul which he may, if he will, train into effectiveness. It becomes, through knowledge, dominant over every function, and man as creator controls his creations. In the union of love and wisdom, faculties are no more perverted but consecrated to fullest use.

Thus the Wheel of Life with its hub — kosmic mind, its spokes — thought and sense perception, its felloes — outward manifestation, all unified, become a harmonious whole — love, life and intelligence manifesting in will and activity.

Intellect, emotions and passions are trained into service. Strength supplants weakness; knowledge, ignorance; and spiritual consciousness is awakened. The heart life, the real life, becomes manifest in thought, word and deed. A. B. S.

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CHAPTER I.

LOVE AS LAW.

Without the law of love the universe would cease to be.

Love is the supreme power of the universe. It is the attracting and impelling force that holds stars and constellations in orderly relation. Through love atom is held to atom to produce stone and sparkling gem; through love in its dual expression plant and animal life are perpetuated. In all creation, in stone, plant and animal, love is the power, law is the process, and manifest life is the result.

Man includes the principles and properties of all life; he is the indestructibility of the rock, the beauty, pliancy and radiance of the plant, the eagerness, alertness and courage of the animal. But he is more than all these, he has a higher consciousness that renders it possible for him to be a lover in a more exalted sense than plant or animal.

Man's life is impelled and ordered by love; but the ability to be conscious of it, to train his thoughts in harmony with it, to appropriate it to daily use, is a measure of the difference between man and the animal. This power and ability of man by which also he is conscious of infinity, and of himself as a spiritual being, is the basis of all theories of life, the teachings of sages, the fundamentals of all creeds.

The philosophy and religion of the ages unite in teaching that there is a life within a life. Kant's Noumenon, the Thing in itself, is back of all phenomena. "The world of Noumena is fundamental and determining. The world of Phenomena, the sensible or objective world, is derivative and dependent, while the two are organically one. The sensible world is the

manifestation of the intelligible world, the noumena which are present in and identical with the sensible world, are revealed as a world of spirit. The human spirit finds itself as a dependent center of an ideal life, which is supported in the last resort only by a divine life."

" Being is not simply inertly existing in space; no such existence, considered absolutely, is known or knowable. Being is doing, and doing is in the first and last resort, the operation of Spirit. The activity of Spirit is Life."

Fichte's " Infinite I " is absolutely independent, while all is dependent on it. The object must correspond to the " I "; its absoluteness demands this.

Hegel gives a philosophy of idealism, as one writes: " He gathers in the vineyards of the human spirit the grapes from which he crushed the wine of thought. His Idea is the absolute spirit, self-determined, therefore free; independent, therefore infinite. It is the efficient force of the universe, not blind, but intelligence and will. The universe is the process of the absolute; in religious language, the manifestation of God. In the background of all the absolute is eternally present. The rhythmic movement of thought is the selfunfolding of the absolute. God reveals Himself in the logical idea in nature, and in mind. That which is called the noble, the excellent, the perfect in human character, is nothing else in effect than the veritable essence of spirit, the Moral and Divine principle which manifests itself in man. "

Hegel's philosophy is realism as well as idealism, and never quits its hold on facts.

Froebel's Unity is " self-consciousness, self-intelligenc, self-acting law manifesting in diversity. Everything is of Divine Nature and origin. "

The purpose of Man's existence, of all existence, is to express God, the spiritual. Only that which holds within itself the *living spirit* can become manifest. (See Supplement a.)

The Christ of Christianity is the Divine Spirit, awakened in man, the spiritual kingdom consciously revealed in the heart of man as a kingdom of conquest and power.

What is this Noumenon, this Idea, this Unity, this Christ? Is it not love manifesting in the heart of man?

We have many schools of philosophy, all expositions of man's soul life and demonstrating his spiritual power; in all and through all is a golden cord of unity which is love.

The consciousness of the redeeming power of love awakens the soul to its possibilities. It is the finding of the Christ in one's self — a knowledge of the heart-life of man.

One may have been led to love's awakening through the teaching of theology; through an idealism of philosophy; from seeing the unity of all life in mountain, brook and stone; it may have been revealed in a message from the East; the question need not arise how and where he obtained it; but if he has the larger grasp of life, if he knows the inclusiveness and dominance of the spiritual life, he is a lover from love's own world. He is in the world but not of it; he sees with new eyes, he hears with new ears, and his speech is that of a new man.

Be not dishearted, O man! If this illumination seems fleeting, one glimpse only, no matter how brief, is proof of the possibility of more extended experience. The triune man, spirit, soul and body,¹ is so constituted that every part must develop in harmony with every other part. So, when love calls and love lures, be still, O soul, and listen! Cease the babbling of tongues, the hastening to and fro of thoughts, and let love kindle the creative fire, until the ocean of thought is calmed and all life shows forth in symmetry; and beauty.

Thus day after day love walks hand in hand with wisdom and man becomes a lover in his world;

A lover of himself,

A lover of his family,

A lover of friends,
A lover of the race,
A lover of all living creation.

As a child of love, as youth or maiden, as husband or wife,
as father or mother, one is always the lover.

Nay, the affections are for all; and he, or she, has most of
life, who has them most.

1 Throughout this work the word Spirit is used as the source, the kosmic force
or divine nature.

Soul is spirit in action and includes intellect, emotions and sensations, — “
Individual personal existence. ”

Body is manifestation, the visible vehicle of soul expression.

CHAPTER II.

LOVE.

Angels call it heavenly joy;
Infernal tortures the devils say;
And Men? They call it *love*.

In love, divines, poets and sages have an inexhaustible theme. Artists have pictured it, authors portrayed it, and novelists revealed its many-sided manifestations. Still, the beauty, power and service of love are as yet scarcely known.

Love has no adequate definition; all of its synonyms are tame and unsatisfactory. Affection, fondness, attachment and many others are included in the one grand Saxon word — LOVE.

Love is the manifestation of the God-life in man, the fulfilling of the law. There is only one love, but it is diverse in expression, and for convenience may be considered as: Kosmic love, Self love, Romantic love, Conjugal love, Parental love, Social love.

A constructive, potent thought is love impelling, pushing forth in manifestation. Intellect and intuition unite in a germinating process; this union is a fecundation or conception.

Intuition, the feminine, knows, perceives, desires; it hears in the silence messages from the Absolute; intellect, the masculine wisdom, applies wires, receiver and transmitter, thus converting the messages into veritable creations.

As both masculine and feminine are equally essential for a creation in physical life, so in the realm of spirit, that

thought creations may not be abortive, a complete union of the feminine and masculine qualities of mind are essential.

The man who does his work through reason and research; who analyzes, compares and infers, if he has not times when these faculties are coupled with insight — the impression or leading from within — labor may prove in vain. On the other hand, the man who is governed by intuition, who follows his impressions, is likely to run hither and thither; he makes many beginnings, but few completions, is full of visions and prophecies of the new time, but fails to put them into execution.

To make cosmic love effective, there must be nuptials in the soul; it must not be mere lovemaking, a singing of songs and dreaming of dreams, but a controlled conjunction of love and wisdom. This is the immaculate conception in the soul, typified and symbolized in song and story — a worthy theme — as it is the greatest and highest of all experiences. It is appropriately called the *new birth*, for it is the soul's perception of its own greatness, of its inner powers, producing an ecstasy or illumination.

As the buried gold is delved from the earth and utilized, as fire hidden in coal becomes fuel for furnace and foundry, so man may manifest in power the strength and efficiency of love.

The great central fact in human experience, is the coming into *vital, conscious realization* of our one-ness with infinite Love, and the opening of ourselves freely to its divine inflow.

CHAPTER III.

SELF LOVE.

Self reverence, self knowledge, self control, these three alone lead life to sovereign power.

Self love is a natural manifestation of kosmic love. Self love, though ordinarily decried, is inherent in the mind of man and is the essence of self preservation.

In the consciousness of the oneness of all life, the divine self, that is the image and likeness of God, is a revelation of man's possibilities. This is the power and strength of inspiration; this is the foundation of true character. Who knows this has faith, courage and endurance; when he manifests these in efficiency, in bravery, in accomplishment, he receives the commendation and blessing of himself and friends. He trusts himself because of his possibilities. His influence, his attainments, his successes are due to confidence in himself. Consciously or unconsciously he draws from the divine source of his inherent nature. One often needs to cultivate self appreciation, to develop confidence and daring to express this nature.

This is not self adulation, self gratification, love of approbation, vanity and pride, which are merely perversions of self love, prolific weeds in the garden of life to be reclaimed and wisely utilized.

To change a crab-apple into a maiden's blush, a thorn into a fig tree, a briar into a rose, requires the application of principle. A gardener removes from some secluded corner an old-fashioned rose bush; he cuts and prunes it, leaving only a single brown stalk and the living root. He digs a deep

hole, placing in first clay, then a soil composed of sand, manure and leaf mold. The place chosen has no shadow, no umbrageous neighbor to demand sustenance from the soil. He carefully plants this old bush, spreading every rootlet and tendril with skill.

From a florist he has procured buds of a spreading rose tree whose perennial blossoms are noted for beauty and fragrance; with a sharp knife an incision is made in the old stalk, and into this is inserted the new scion, effected in such a way that the life sap of the old will come into contact with the sap of the new and form a union. Faith and hope portend a glad fruition of his labors.

Mark the process; the ever-present life of the old plant is preserved, but its manifestation is changed by the infusion of a new life. The inherent force of the rose life, always good, always potent, is directed by the ingenuity of man. It is no more an unsightly shrub, cumbering the ground, but becomes a thing of beauty to gladden the heart of all who behold. The inherent life is reorganized and is redeemed by the transfusion of new rose blood; and through the alchemy of nature the bush is reclaimed, and behold it is no more a weed.

The symbol is good, but, like all symbols, incomplete. The self-lover is his own gardener, and the weeds of his nature are transformed through a recognition of his real nature, through a knowledge that every soul according to kosmic law is imbued with all faculties and possessed of all possibilities.

That he is an image and likeness of God is not merely a trite saying; it is founded upon truth, and man's appreciation of the truth makes it not only possible but demonstrates the necessity of self love.

The self-lover sees God not only in murmuring brooks and running streams, but beholds him in him-self, a potent force, omnipotent and inexhaustible, Man in his nature possesses the coherence of rocks, the beauty of plants, virility of

animals, the force of water; he also possesses self consciousness, *he knows that he knows*, and by this knowledge he is able to relate himself to deific force. Wisdom has become united to love and joined to intuition. He lives and has knowledge of life; he is not only governed by the power of attraction, kosmic love, but through knowledge, through the will to command, that force becomes creative and constructive. It serves him in all the activities of life. He becomes master, and all his forces wheel into line and are subservient to his demands through obedience to law that impels all things in a certain orderly manner.

The self-lover is the normal man, the one who trusts and confides in his fellows, but most of all trusts himself; who plants the rootlets of his being in a soil of richness and fertility; who waters them with the sunshine of hope and faith, and most of all, engrafts upon the old stalk the bud of a regenerative life, a life that has cognizance of its own divine nature; he supplements all the possibilities of the old nature with the fragrance and bloom inherent and dormant in the grafted bud.

This is regeneration; the result is:

Confidence in one's genius,

Evolution of intuition.

Courage of individuality,

Mastery.

The self-lover has confidence in his own genius, his own intellect; indeed, in all his faculties. He trusts the *self* that is ever pushing forth into bloom and fruitage. Self love, self appreciation is that which makes one bold to venture and renders achievement possible. He becomes the rose tree that requires neither stake nor trellis. Does he contemplate a new venture, a journey, business or a life partnership, he knows that intellect and intuition united can make no mistake, that wisdom joined to love gives understanding

which straightens tangles, solves problems and overcomes difficulties.

Self confidence begets confidence, so that one ascends mountain heights with determination and exultation. A bitter, overwhelming experience to-day, becomes to-morrow the actor's make-believe or a child's pretense. Each victory makes a future conquest less difficult; the soul mounts the Alpine summits because there is no hint of weakness or vacillation.

Self love is a congenial soil for the development of intuition. One sees, knows and has impressions, the infinite breathes into the finite maturity of judgment and quick responsive decisions. Man does not weigh and reason, for the intuition inspires the thought, quickens the work and impels the deed. There seems no formative stage; results are accomplished, plans are fulfilled, and dreams become created things.

The self-lover has courage of individuality. As no two rose bushes are alike, no one blossom is an exact counterpart of the other, no tree mirrors its fellow in the still water; so of individuals, though one in spirit, yet diverse in manifestation. One star differeth from another star in glory.

Man is not a baboon, to imitate his neighbor, monkey, nor a parrakeet, to babble the speech of parrots. Neither is he merely a thought of Deity or a spark of Infinity — he is rather a stream from the ocean, possessing the qualities of the large body, having limitations that give character and differences.

Does every stream seek the same channel, the same mountain side, the same valley, the -same ocean bed? The Amazon and Mississippi are both mighty and majestic, but in their might and majesty are individual and remarkable for unlikeness. Independent and great minds have no patterns to follow; like oriental rugs, each one is a special conception, varying in hue, color and quality, and yet each has its value.

The self-lover does not build a house, cut a garment, attend a church, join a club to be in fashion. He is self minded and self witted. His speech, his house, his clothes, his activities, bespeak that wit and outpicture that mind. His character is founded on a self made plan, and yet it is no distortion of the original image. The self-lover molds the clay out of which his character is builded, he mingles the colors in a fashion of his own to paint his likeness. The God life manifests in infinite variety, and the self-lover permits this manifestation to build for him a character unlike any other man, a character that exalts the human in the divine and recognizes the divine in the human.

The self-lover is master of his own life. Through a trust in innate powers, a knowledge of his possibilities, he overcomes the foes to progress — fear, weakness, inertia and insincerity.

The self-lover is lithe of body and limb, steady of nerve and strong of muscle; he has health and endurance; his inspiration and expiration represent the breath of life and are a counterpart of his aspirations; his mind is alive, alert and knows not weariness, while his spiritual consciousness is awake to divine realities. He evinces power, courage and efficiency, according to self evolution.

The righteousness of self, the stability of self, the invincible power and courage of self is demanded by the self-lover; according to that demand fulfillment follows.

To entertain no possible fear or doubt about the upshot of things —to be *yourself*, to have measureless trust; perhaps that is best of all.

CHAPTER IV.

ROMANTIC LOVE.

Love which is sunlight of peace —
Age by age to increase
Till anger and hatred are dead,
And sorrow and death shall cease.

Souls that are gentle and still
Hear the first music of this
Far off infinite bliss.

Romantic love is the love of ideality; it is born of emotion and sentiment; it is the passion conceived for the opposite sex; it is the fairy story of life and is undoubtedly the outgrowth of race development; it is a human manifestation of kosmic love.

Romantic love sees reflected in another the thoughts, feelings, aspirations, ambitions and accomplishments of his own soul; the loved one becomes the looking-glass of the lover.

Successive ages have evolved emotion and sentiment, which in their forms of expression culminate in romantic love. This is an outgrowth of conditions and environment; at the same time it is an important factor in civilization. It is an element in the evolution of man from the animal to the spiritual life.

(See Supplement *b.*)

Among the primitive races romantic love was not known; among aboriginal tribes to-day it can not be found. In some countries that stand high in art, literature and philosophy,

the sentiment known in the West as love is very rare. This is true to a greater or less extent in any country where marriage is contracted by a third party, where royalty, aristocracy or caste governs the relationship.

In India a ceremony that may be called a betrothal occurs very early, often before the children are ten years of age. I witnessed the marriage of a Brahmin youth who was but sixteen and the girl he married was only ten. There was great deference not only to the date, but to the hour and moment defined by an astrologer. Three days previous to the ceremony there was feasting, dancing by nautch girls, burning of innumerable lights and all that accompanies a brilliant oriental festival.

When the high priest pronounced the words that made the bond indissoluble, the mother and a friend held a chuddah between the boy and girl so that they could have no glimpse of each other. The ceremony being completed, the boy returned to the hall of feasting; the girl was carried to her own home in the arms of her uncle, not to meet her betrothed until after there should be signs of maturity; he would then call for her and a final ceremony would be performed and she would behold his face for the first time.

Most writers define this first ceremony as the marriage, but it is only the betrothal, and the marriage takes place when the young man claims his wife; but picturing it at its best, what sentiment, what romance enters into a union like this! Yet, if astrology is unerringly true and its calculations are implicitly followed, then the chances of affection, of an attachment in the conjugal relations, may not be more uncertain than in a union determined by money or position.

In the Orient there seems an entire absence of sentiment in the home relations. Love, as known in the West, never enters the heart of man or woman. Their philosophy decries emotion. It has perfect contempt for Western literature, Western thought and Western customs that are steeped and dyed in romantic love.

In Hindu literature we often find allusions to woman, but if one understands the symbology of that literature, he will most likely find in its interpretation the experiences of the soul and not a reference to material conditions.

It is taught that affection, desire and ambition should be stamped out. The Nirvana of power is emotionless and passionless, while in the West the soul's higher knowledge often comes through the education given by the senses and affections, through the right appropriation of every faculty and function. The soul, through the sense of hearing, listens for heavenly harmonies, through sight views the radiance of all nature, through its love it learns to love divinely. From sense and spirit, the warp and woof of life, is woven a garment of light and wisdom.

Many of the old stories founded on passion and love recount the struggles and victories of the soul; the story of Eros and Psyche, of Helen of Troy, the Vita Nuova of Dante, and the passionate songs of Solomon, are examples of language symbology adopted by ancient and medieval writers; they are not romances representing the varying relationship between men and women, but rather struggles of the human to embrace and possess the divine. One seeking for higher knowledge and striving for spiritual consciousness, sees in these the struggles and experiences of his own soul.

Romantic love finds its fullest expression in modern literature and art, every phase of passion being portrayed by pen and pencil.

Shakespeare, the king of artists, gave such an impetus to romantic love in literature that all love romances pale in contrast with the resplendencies of his productions.

Since Shakespeare's brilliant example, there are few works of fiction not colored and enriched by a portrayal of the emotions of love, by the heart experiences of men and women. Has this no significance in race evolution? Through love one comes to know love; through the emotions and