

Chapter 10 — The Art of Love-Making

from the 1938 edition of *The Sex Life Before and After Marriage* (a.k.a. *Living a Sane Sex Life*)
by
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Sources for Chapter 10, in the order in which they first appear

- (1) Havelock **Ellis**, *Psychology of Sex: A Manual for Students* (New York: Emerson Books, Inc., 1933, 1938)
- (2) Millard S. **Everett**, Ph.D., *The Hygiene of Marriage: A Detailed Consideration of Sex and Marriage* (New York: The Vanguard Press, 1932)

Key

- (a) **Green** indicates where a source author (other than Sadler) first appears, or where he/she reappears.
- (b) **Magenta** indicates an earlier Sadler book.
- (c) **Yellow** highlights most parallelisms.
- (d) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (e) An underlined word or words indicates where the source and Sadler pointedly differ from each other.
- (f) **Pink** indicates passages where the Sadlers specifically share their own experiences, opinions, advice, etc.
- (g) **Light blue** indicates passages which strongly resemble something in the Urantia Book, or which allude to the Urantia phenomenon.

- (h) **Red** indicates either an obvious error on the Sadlers' part, brought about, in some cases, by miscopying or misinterpreting their source, or an obvious inconsistency brought about by the Sadlers' use of an earlier Sadler text.
- (i) **Gold** highlights key words or themes which will be discussed in the analysis of the chapter.

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X — THE ART OF LOVE-MAKING

VII: THE ART OF LOVE (Ellis 323)

The Sexual Impulse in Relation to Love (Ellis 323)

[contd] There are many ways of regarding “marriage.” In a bald and abstract elementary form it may be defined as “legalized cohabitation” (E 323).

Love may be regarded, roughly speaking, as a synthesis of lust and friendship (E 323).

[See UB 2:5.11.]

[It is true, that, as Ibsen said, “no word is so full of falsehood and fraud as the little word ‘love’ has become today” (E 328).]

10:0.1 ALL too often modern marriage is little more than “legalized cohabitation,”

so much so that it really seems that primitive peoples were more artistic in their love-making than some thoughtless and inexpert modern lovers. Civilized men and women should always associate with the physical sexual contacts of love-making those higher idealistic obligations and pleasures of a paternal, social, and spiritual nature.

10:0.2 Perhaps love has been best defined as a synthesis of lust and friendship.

Of course, the complex experiences and associations of the human relationship called love are so many and vary so in degree and kind that the common usage of the term has come to be all but grotesque.

What a tremendous range in intellectuality and philosophy is covered by this one short word of four letters, which at one extreme is used to designate the most primitive animalistic experience of sexual association and at the other is employed to connote duty and man’s relation thereto, the highest mortal concept of all that is truly good and beautiful,

SOURCE

So that, as it has been said, “Love is the supreme virtue,” and “Virtue is love,” or, as the early Christian epistolist sought to express it, “God is love” (E 328-29).

Herbert Spencer, in an interesting passage of his *Principles of Psychology*, has analyzed love into as many as nine distinct and important elements:

- (1) the physical impulse of sex;
- (2) the feeling for beauty;
- (3) affection;
- (4) admiration and respect;
- (5) love of approbation;
- (6) self-esteem;

10: LIVING A SANE SEX LIFE

the Good Book even asserting that “God is love!””

WHAT IS LOVE?

10:1.1 We have many times tried to isolate the component factors of the average experience of so-called human love, but none of these attempts have proven very satisfactory.

However, we make bold to suggest the following as its major factors:

1. Sex attraction.
2. Appreciation of beauty.
3. Personality fascination.
4. Mutual affection—friendship.
5. Temperamental similarity.
6. Gratification of self-esteem.
7. Propinquity—contact.
8. Intellectual companionship—admiration and respect.
9. Commonness of purpose—identity of goals.
10. Community of tastes, ideals, and religion.

SOURCE

(7) proprietary feeling;

(8) extended liberty of action from the absence of personal barriers;

(9) exaltation of the sympathies (E 327).

[See E 327.]

We must distinguish between *lust*, or the physiological sexual impulse, and *love*, or that impulse in association with other impulses (E 323).

Pfister, after devoting a long chapter to various definitions of love, concludes that it may best be defined as “a feeling of attraction and a sense of self-surrender, arising out of a need, and directed towards an object that offers hope of gratification.” It is an *inadequate* definition, and so are most of such definitions (E 324).

[contd] While love apparently becomes in its most developed forms a completely altruistic impulse, it springs out of an *egoistic* impulse

and even when it *involves self-sacrifice* there is still an *egoistic gratification* (E 324).

In developing into love, the sexual impulse, which at the outset is *predominantly* egoistic, becomes also consciously *altruistic* (E 324).

10: LIVING A SANE SEX LIFE

11. Enhancement of *proprietary feelings*.

12. Home and children.

10:1.2 We must not fail to distinguish between *lust*—that is, the physical sexual drive—and *love*, which also includes the psychologic and sociologic impulses of sex attraction.

After all, Pfister offered a very concise and *satisfactory* definition of love as “a feeling of attraction and a sense of self-surrender arising out of a need and directed toward an object that offers hope of gratification.”

10:1.3 As we know, love can, of course, be very *egocentric* and manifest itself largely along possessory lines,

but as it has become more ennobled with the evolution of the species,

in recent times it has come to *involve a high degree of self-sacrifice* in association with the more primitive type of *egoistic gratification*.

In brief, love begins as a *wholly* selfish emotion and becomes increasingly *altruistic*

with the advance of civilization and with the age of the individual.

SOURCE

But with the development of love this altruistic element becomes conscious and highly developed; it may even lead to the complete subordination of the egoistic element (E 324).

[contd] This process by which love is developed may be said to be double. In part it is due to the irradiation of the sexual instinct through the whole organism, taking longer nervous circuits and suffusing regions which are outside the sexual sphere so long as the sexual impulse attains its ends speedily and without impediments.

In part it is due to fusion with other psychic elements of a more or less allied character (E 324-25).

[contd] At an early stage after full sexual development love is reinforced by the allied emotions derived from the relationship of parents to offspring. The woman's sexual love is thereafter mingled with the tenderness and patience which have been evoked by her children,

and a man's with the guarding and protecting elements involved in the paternal relationship.

Sexual love thus becomes, in marriage, part of the structure of society, while in some of its highest manifestations it may be allied with the impulses of religion and the impulses of art (E 325).

10: LIVING A SANE SEX LIFE

In its highest and most idealistic expression it undoubtedly entails all but complete subordination of the egoistic element.

10:1.4 One conception of love envisions it as a spreading out of the sexual emotion over the whole organism or personality;

in the course of time such diffused sexual emotion will come to include many human feelings, both psychic and physical.

10:1.5 After a woman has borne children, her sexual love experience becomes intricately blended with her feelings of parental tenderness and patience;

at the same time the man's sex emotions become closely tied in with his feelings of parental responsibility and with his urge to protect both the children and the mother.

10:1.6 Further, all sexual love above the most primitive levels inevitably becomes associated with religious feelings and artistic aspirations;

but that love in the higher sense is but a recent acquisition of evolutionary man is clearly suggested by the fact that,

SOURCE

While “lust” is known all over the world, and there are everywhere words to designate it, “love” is not universally known, and in many languages there are no words for “love” (E 325).

Even the Greeks were late in developing any ideal of sexual love (E 326).

Thereafter the conception of sexual love in its romantic aspects appears in European life. With the Celtic story of Tristram, as Gaston Paris remarks, it finally appears in the Christian European world of poetry as a main point in human life, a great motive force of conduct (E 327).

Even so brief a discussion of love may serve to indicate that it is foolish for even the most superficial thinker to imagine that we are here concerned with a romantic illusion that may be dismissed, or, as some would-be analysts like to imagine, a mere transformation of hate (E 328).

There can be no self without others and the craving for others, and we cannot put aside others and the emotions which others excite without first putting aside the self. So that, properly speaking, love is involved in life, and if love is an illusion then life itself is an illusion (E 328).

10: LIVING A SANE SEX LIFE

while lust is a universal experience and all languages have words to designate it, “love” is so new a human acquirement that many languages do not possess any equivalent of our English word.

Even the otherwise progressive intellectual and artistic Greeks were very slow in developing any worthy ideal of sexual love.

The romantic and chivalrous concept of sexual affection is a recent attainment and is manifested most widely among Occidental peoples.

10:1.7 Someone has called love an illusion.

Perhaps it is, but if so, then life itself is little better than a transcendent illusion.

The art of living a married life includes a program for continuing and ripening the love of premarital days, and it must be remembered that the roots of human love reach down to tap all levels of human nature; the married life of the men and women who recognize this fact and properly cultivate their affection for each other represents man's most sublime gesture of complete living.

WHY LOVE IS AN ART

Why Love Is an Art (Ellis 329)

[contd] Love has been defined (as by Boyce Gibson) as a “sentiment” and a “passion,” this varying with the point of view (E 329).

By reason of its systematic character and its unifying principle, it is possible to regard the passion of love as “stable, regulative, inclusive, and instinct with a profound rationality.” But for its normal development—and at this point we discern the path with which we are here mainly concerned—the essential condition is (as Boyce Gibson again states) *joy in its object* ... (E 329-30).

Love is one of the supreme things that make life worth while, but, as Bertrand Russell well points out, the love of two people for each other is too circumscribed to be by itself the main purpose of the good life (E 330).

10:2.1 One writer defines love as “sentiment joined to passion,”

and this is not such a bad definition, especially when coupled with the further statement that

the objective of the love experience is “joy in its object.”

When all is said and done, love is the supreme phase of human experience which makes life worth the living.

SOURCE

There was a time, and not so long ago, when the consideration of love as an art found no place either in manuals of psychology or of morals (E 330).

Attempts to recognize this art date some time back in modern civilization. Ambroise Paré, a great pioneer in surgery, advised a considerable degree of love-play as a desirable preliminary to coitus. [Etc.] (E 331)

In the biological game of sex the female normally plays the more passive part, and in civilized women this relative passivity is reinforced not only by Nature but by our conventions. It is true that the doctrine alike of the sexual activity of the male and the sexual passivity of the female needs to be qualified (E 332).

10: LIVING A SANE SEX LIFE

10:2.2 It is astonishing how blasé past generations have been to the art of love-making, how indifferent writers on sex relations were to the value of courtship and sex play as desirable preliminaries to sexual contact.

Only recently have students of sexology come to recognize the importance of this artistic phase of sex relationship.

10:2.3 While the sex drive, aside from periodicity of tendency in the female, must be looked upon as being more or less equal in the two sexes, nevertheless, there are fundamental differences in its nature and manifestation.

Unquestionably, in this biologic experience the male is designed to play the more active part, the female being to some degree, at least in the earlier phases of courtship,¹ more or less passive.

10:2.4 There is a difference in the approach of the male and female to the sex relationship. As the average normal married couple begin their sex life, to the man the experience is at first largely physical, but it becomes increasingly intellectual and spiritual. To the woman it is at first more spiritual and intellectual, her attitude being based largely on either admiration for her husband or on the desire to please him, but with the passing of time the relationship becomes, in addition to these spiritual aspects, more definitely physical.

The sexual centers are more numerous and more diffused in women, so that the impulse is more easily dispersed and gratified in remote and unconscious channels, while at the same time old traditions taught women to repress as disgusting and sinful the manifestations of the sexual impulse (E 332-33).

One fears that there is still too much truth in Balzac's saying that in this matter the husband is sometimes like an orang-outang with a violin (E 333).

This is by no means to say that husbands are consciously or intentionally brutal.

Certainly much brutality may be exercised by a husband in sheer ignorance, from a sense of conjugal duty. But often the inexpertness is combined with a real desire to be considerate.

The sad thing is, indeed, that the awkward husband is, in a great proportion of cases, awkward simply because he is virtuous and high-minded, has tried to live a life of chastity before marriage, and has never learned to know the nature and needs of women (E 333-34).

The sexual centers of the male are very definitely organized and highly localized,

while those of the female are many and are more diffused throughout her organism—the impulse is more widely distributed and can be more or less gratified by technics entirely apart from coitus.

10:2.5 Balzac, in alluding to man's bungling and inartistic management of woman's more sensitive and highly organized sex nature, compared this unfortunate situation to an orangutan with a violin.

In our opinion, very few husbands are intentionally brutal.

They are simply ignorant, awkward, and inexpert,

this many times being due to their utter inexperience in sex matters before marriage

(though there are not so many such chaste grooms to be found today), a condition which has in no way been compensated for by proper instruction by either parents or physicians.

SOURCE

It must be added that the man whose premarital experiences have been confined to prostitutes

is often by no means any better equipped, and either thoughtless crudity, or an exaggerated consideration for his wife's "purity," may prove equally unfortunate (E 334).

Less than a hundred years ago the English surgeon Acton wrote a book which until near the end of the last century was the standard authority on sexual questions, and he stated in it that to attribute sexual feelings to women was "a vile aspersion,"

10: LIVING A SANE SEX LIFE

10:2.6 Men who have had premarital sex relations with prostitutes and women whom they regard as their inferiors,

even though these experiences may have familiarized them with physical sexual technics,

are sometimes no better prepared properly to understand and adequately to manage subsequent relations with a normal wife.

It should be clearly recognized that all the objections to sexual innocence on the part of young married couples could be removed if they could but receive adequate instruction before entering the marriage relationship.

10:2.7 The last hundred years have witnessed a great change in society's attitude toward sex. Today, students of these problems frankly admit that the woman, at least periodically, has the same sex urge as the man—furthermore, that she is just as much entitled to recognize the desirability of gratifying these emotions as he is. This change of viewpoint naturally creates considerable disturbance in the otherwise conventional attitude toward woman's sex relations.

Only about one hundred years ago, an English physician, Acton, who wrote a book on sex which was the standard authority for more than two generations, said that it was "a vile aspersion" to attribute any strong sex feeling to a normal woman.

SOURCE

while at the same period, in another standard medical work, it was laid down that only “lascivious women” showed any physical signs of pleasure when in the embrace of their husbands (E 338).

The fundamental fact that in nature the sex act has weightier consequences for a woman than for a man

renders her instinctively slower and more careful than a man in selecting a mate (E 339).

Yet there is a large minority of women, indifferent to the question of maternity, who can form a relationship of sex as easily as the average man, while women generally are just as sensitive as men to the claim of variety, and just as able—if not better able—to love two persons at the same time (E 339).

10: LIVING A SANE SEX LIFE

10:2.8 It was believed in most circles as recently as the very last generation that only “lascivious women” showed any physical pleasure when in the sexual embrace of their lovers.

It was a very common practice for our grandmothers, in giving advice to their daughters who were about to marry, to admonish them “in case you should ever have any physical pleasure in the sex relation, be careful not to allow your husband to become aware of it. He might lose his respect for you.”

10:2.9 One influence which has caused *woman to curb her sex urge* more than the male is the fact that she is, generally speaking, quite fully aware that

indulgence carries more serious consequences in her case than in that of the male.

She is therefore not only more conservative about entering into sex relations, but is also more particular in the selection of a mate.

Probably not over 10 or 15 per cent of women can form the quick, loose, and easy sex relations of the average man, although it should be clearly recognized that the vast majority of women are capable of loving two men at the same time, even to the point of having sex relations, just as much as is the average man.

However, some students of the problem hold that such a love is in every way inferior to the ideal human affection designated by that term.

ROMANTIC LOVE

VII: IDEAL MARRIAGE (Everett 90)

ROMANTIC LOVE (Everett 93)

[contd] No marriage can be said to be fully happy that does not originate in romantic love.

This does not mean that it must have its beginning in love at first sight.

It does mean, however, that at some stage of courtship, both partners must become somewhat irrational and highly emotional, so that a glamour seems to surround every word and deed and look of the other person.

This magic spell is a sort of temporary insanity or complex which makes one able to see only the good, the true and the beautiful in the one whom he loves, regardless of the facts.

This complex is sometimes capable of developing sufficient force to make it a permanent fixation, so that it endures in spite of the greatest obstacles.

But even if only a moderate amount of romantic love endures, it is highly useful in helping a couple to overlook one another's minor faults and in making life smoother and pleasanter in general (Ev 93-94).

[contd] On the whole, however, romantic love is an extremely frail and perishable thing, and the world has seen no end of disillusionment from it. This has been because most people have not understood either the source or the conditions of survival of love.

10:3.1 Romantic love is necessary to a truly happy marriage.

Not that the parties concerned need to fall in love at first sight,

but at some stage of courtship both of them must become so highly emotional that to each a glamor seems to characterize everything about the other.

Under this magic spell, or complex, one sees only goodness, truth, and beauty in the one he loves, regardless of the facts.

Sometimes this complex develops sufficiently to become permanent, enduring through the most severe tribulations and sorrows.

Even a moderate degree of such enduring romantic love is of tremendous help in overlooking one another's faults and in keeping the machinery of life well oiled and running smoothly.

10:3.2 Generally speaking, *romantic love is frail and perishable*, in no sense of the word enduring, and this has led to endless disillusionment—and all because but few people understand the source of love or the conditions of its survival.

SOURCE

They have believed that it is an independent, self-sustaining and dominant force, whereas it is generally quite dependent on a number of conditions.

The wise man and woman, therefore, will not expect their love to last forever unless they see to it that the essential conditions of its survival are fulfilled.

And these conditions are hard matters of fact which should be reflected on in whatever lucid moments are granted one before or during a courtship (Ev 94).

[contd] Romantic love, like any other emotional or imaginative experience, is primarily the result of inhibition or the blocking of an impulse.

Whether one is conscious of it or not, love grows out of the failure of the sex impulse to be carried out directly and completely,

as it might be if we were not surrounded from early childhood to old age by countless taboos, conventions, and social inhibitions.

Romance is the roundabout, sublimated way of attaining union.

This accounts for the tendency of lovers to find community of interests and tastes when none really exists.

10: LIVING A SANE SEX LIFE

It has been regarded as an independent, self-sustaining, and dominant force, while in reality it usually depends on a number of factors.

Wise men and women will not expect their love to endure unless they meet the essential conditions of its survival.

These conditions are real and exacting and should be carefully considered both before and during courtship.

10:3.3 As in any other emotional experience, romantic love basically results from the inhibition or blocking of an impulse.

The fact is that love grows out of the delay attending the complete satisfaction of the sex impulse,

a condition which undoubtedly did not attend the lovemaking of very ancient man

and probably would not that of modern men and women were it not for the countless taboos, conventions, and social inhibitions which surround us from early childhood.

Romance is an indirect, sublimated attainment of union.

This is why lovers attempt to find a community of interests and tastes when there really is none.

SOURCE

It can be explained as simply an illusion due to the imperious demand of the organism for intimate physical contact, which, when thwarted, seeks a vicarious or substitute satisfaction in spiritual or social union, whether the facts justify such a feeling of oneness or not.

It has often been said that politics makes strange bedfellows. The same may be said of romantic love (Ev 94).

[contd] It is obvious that romance, when almost entirely an illusion created by sexual inhibition, is bound to collapse as soon as the inhibitions disappear.

At marriage, when complete physical sexual satisfaction is attained, there remains no organic *raison d'être* for romantic feelings and they accordingly quickly subside.

Life cares nothing for romance but seeks only to carry out the process of perpetuating itself, and when it has attained its end, it has no further need for the scaffolding of love.

So beauty and charm and perfection all fade and die, as the saying goes, like a rose that has been plucked.

Love seems to defeat itself, and the experience which one had dreamed would be the summit of happiness turns out to be commonplace enough.

In the innocence of adolescent imagination, the only problem seems to be that of finding and winning an object of love.

10: LIVING A SANE SEX LIFE

It is an illusion having its source in the insistent demand of the organism for intimate physical contact; when this desire is thwarted, it seeks substitute satisfaction in spiritual or social union, even though there is little basis for such compatibility.

Romantic love, like politics, often makes strange bedfellows.

10:3.4 When romance is founded almost entirely on the illusion of sexual inhibition, it naturally collapses with the disappearance of the inhibition.

After physical sexual satisfaction is secured following marriage, there is no organic basis for romantic feelings, and they naturally subside.

Mother Nature is interested only in the perpetuation of the race—romance means nothing to her; when her purpose has been achieved, there is no need of preserving the scaffolding of love.

So the charm that was seen in the loved one through the eyes of romance fades and dies,

love seems to have defeated itself, and the experience which had been looked forward to as the acme of happiness becomes a mere commonplace.

10:3.5 To inexperienced adolescents the essential is to find and win an object of love.

SOURCE

The possibility that as soon as attained it will cease to be the thing it was dreamed to be, never occurs to one,

and sometimes even much experience fails to convince some men and women of the futility of their hope. They continue through life vainly seeking to seize and hold fast their will-o'-the-wisp of sexual happiness (Ev 94-95).

[contd] It is the part of a mature person not to expect too much of life but to be well satisfied if he enjoys a steady flow of moderate pleasures against a background of general contentment.

If one understands the sex impulse, he will realize that the demand for violent and ever novel pleasures in connection with it is a mental pattern formed during a period of sexual deprivation, which only causes unhappiness if carried over into marriage.

The longing for novelty and adventure in romance and the expectancy of high moments of overwhelming emotion are products of the barriers and inhibitions between the sexes and are only incidental to the process of coming to know and to be intimate with another person.

Hence these must not be expected to remain in full force after that process has been completed.

10: LIVING A SANE SEX LIFE

They never dream that they may be disappointed in the abounding happiness they expect will follow the fruition of their hopes;

some men and women fail to learn from experience but go through life unsuccessfully attempting to grasp and hold onto their dreams of sexual happiness.

10:3.6 When one reaches maturity, he should bravely face the reality that too much should not be expected of life, that one should be satisfied with a steady flow of moderate pleasures backed up by general contentment.

The demand for new and violent sexual pleasures originates during the sexual deprivation of early life and can only cause unhappiness if it is carried over into the marital state.

The craving for novel and adventurous romance and the belief that one is to go on experiencing great moments of ecstatic emotion have their origin in the barriers and inhibitions between the sexes and are subordinate to the process of becoming intimately acquainted with another person.

Therefore one must not expect them to remain fully active after the completion of that process.

SOURCE

Unfortunately, however, our romantic experiences tend to make us feel that these *incidental* elements of novelty and devastating emotion are *essential* in love.

So when some persons find that these pleasures constantly slip away from them, they think they have lost the essence of love, and they blame life for cheating them.

On the other hand, one who understands the nature of these experiences does not demand the impossible and does not go through life selfishly and petulantly seeking novelty, like a child, but schools his desires to accord with his knowledge of reality.

And one of the chief features of the reality of sex is the inexorable psychological law of diminishing pleasure, where pleasure is thought of too narrowly as consisting only of excitement or of the emotions of new experience (Ev 95-96).

[contd] The foregoing remarks seem almost to rule out romantic love as an essential of happy marriage. This is far from being the case, however.

Romance is essential to happiness, but in order to avoid defeating itself and turning happiness into bored disillusionment, it must be mature and intelligent, knowing what it can expect, and not infantilely demanding the impossible.

In fact, now that we have some notion of the nature of romantic feelings, we are in a better position to preserve and enrich them.

10: LIVING A SANE SEX LIFE

10:3.7 Because most people generally overemphasize the importance of their romantic experience of novel and devastating emotion, they conclude that these incidental elements of love are real essentials. And this is unfortunate because untrue.

10:3.8 As a result of this false attitude, some people feel that they have lost the essence of love and, when these pleasures slip away, blame life for cheating them.

Others, who understand these experiences, do not expect the impossible or selfishly and childishly seek ever-changing novelty, but train their desires to be satisfied with the possibilities of reality.

And one of the most important factors in the reality of sex experience is the unalterable psychological *law of diminishing pleasure*, especially where pleasure is considered to consist in nothing but thrilling excitement or in the emotions produced by new experiences.

10:3.9 But even these stern facts do not rule out romantic love as an essential of happy marriage. Far from it.

Romance is necessary to happiness, but if it is not to defeat itself and turn happiness into disillusionment, it must be mature and intelligent, understand what can reasonably be expected, and not “cry for the moon.”

If one has some idea of the real nature of romantic feelings, the possibility of preserving and enriching them is greatly improved.

SOURCE

And we need not fear that too much knowledge will destroy the freshness and charm which innocent romantic love has. If this were so, then one might never have a genuine romance after the first one.

Those, however, who have experienced both innocent and sophisticated love know that this is not the case, that romance ever blooms afresh in spite of knowledge, and that mature and knowing love is more satisfying and wholesome in the long run and no less delightful at any time than is blind love (Ev 96).

[contd] Since, therefore, romantic love when coupled with knowledge is conducive to happy marriage, let us examine some of its main features.

The minimum essential of love is, of course, a reasonable amount of beauty or attractiveness in both body and general personality.

Unfortunately, because of the conventional barriers between the sexes, only the most superficial characteristics of personality stand out in the initial stage of selection.

Hence our ideal of beauty tends to favor the simpler, more infantile, irresponsible, less subtle, and less characterful types of beauty in the case of women,

and the more facile, suave, prepossessing, masterful and sometimes even brutish types of men.

10: LIVING A SANE SEX LIFE

Thorough understanding will not destroy the freshness and charm of innocent romantic love, a statement whose truth is demonstrated by the fact that the first genuine romance is not necessarily the last one.

Romance is ever fresh, no matter how well one may comprehend its workings, and mature and enlightened love is more satisfying in the long run and just as enjoyable at any time as is the romantic experience of adolescence.

10:3.10 Among the most important factors of romantic love are the following:

A reasonable degree of attractiveness of body and personality is a minimum essential.

Because the conventional barriers between the sexes interfere with an early appreciation of any but the most superficial characteristics,

the popular ideal of feminine beauty and personality inclines toward the simple, infantile, irresponsible, and naive,

and in men favors the suave, prepossessing, masterful, and sometimes even the brutish type.

SOURCE

If boys and girls and men and women lived in closer and freer contact in the ordinary course of their lives, they would know one another better, possess more intuition regarding each other's true character, and be less likely to "fall for" a superficially attractive but otherwise undesirable person.

In fact, if the two sexes lived together with fewer taboos in commonplace affairs, the present ideals of beauty would probably give way to a large extent to a more mature standard, especially in regard to women, which would be a blend of character and the minimum essentials of physical appeal.

Even under the present conventions, however, it is possible for a mature person to avoid the pitfalls of shallow beauty by training his sense of beauty to demand the sort of features or facial expressions that are compatible with desirable character traits.

This often requires considerable effort, but after some struggle, one finally assimilates the new ideal and finds that it operates as smoothly and spontaneously as the older one (Ev 96-97).

[contd] There is a certain limit, however, beyond which one should not go in allowing his reason

to dominate his sense of beauty.

10: LIVING A SANE SEX LIFE

10:3.11 If there were a much closer association of the sexes in the everyday affairs of life, men and women would be better able to judge one another's true character and be less likely to choose a superficially attractive but otherwise undesirable person.

If there were fewer taboos to interfere with ordinary social contacts, our present ideals of beauty would probably be replaced by a more exacting standard, particularly as regards women, a standard that would take larger account of character and less of physical appeal.

A mature person, even under present conventions, can avoid serious errors by training himself to distinguish the features of facial expression that go with desirable character traits.

When once acquired, such an ideal operates as smoothly and spontaneously as the more primitive one.

10:3.12 However, reason should not be overdone in these matters.

An appreciation of character must not be allowed to rule out all sense of beauty of face and form.

SOURCE

That is the point at which one has to suppress certain physical repulsions. One should never think of marrying anyone, regardless of his or her character, unless one feels an almost instinctive comfort in the other's presence and feels no revulsion at any physical contact.

Romantic love is fundamentally an impulse to reduce social and physical distance to zero, if possible, and its chief value for marriage lies in this fact that it makes intimacy an unmixed pleasure, overcoming, as it does, some of the disgusts and aversions with which civilized men are perhaps over-blessed.

It is all too easy for a married couple to develop a secret or open disgust for one another in many of the details of life, in spite of the most ardent, initial romantic feelings.

So a man and woman should certainly not expect marriage to be a success if they enter it with some suppressed repulsions at the very start.

A mature and intelligent person, accordingly, will school his sense of beauty so that it comes to be in harmony with his other interests, such as character,

but he will not carry this rationalizing process so far that it does violence to the primary function of beauty and love—namely, to draw a man and woman together (Ev 97-98).

10: LIVING A SANE SEX LIFE

No one should marry another, regardless of his or her character, unless one finds an instinctive comfort in the other's company without revulsion at any physical contact.

The chief value of romantic love in marriage lies in the fact that it makes intimacy an unmixed pleasure and neutralizes some of the natural and cultivated aversions of civilized men and women.

It is not at all difficult for married people to develop an aversion to each other's habits and mannerisms, even though they start out with the most ardent romantic feelings.

How can a marriage be successful if it is entered with these suppressed repulsions already in evidence?

10:3.13 Intelligent men and women should so school their *sense of beauty* that it harmonizes with their attitude toward character,

but they must not carry such rationalization so far that it interferes with the primary function of beauty and love, which is to draw a man and woman together.

SOURCE

[contd] Another function of romance is to enable one to become attached to all the intricate aspects of another's personality.

The sex impulse when inhibited, delayed or sublimated develops a force which is diffused over the whole mental life and creates bonds of affection for every part of the other person's being.

This love of a whole personality is the only love that can abide, and is therefore of tremendous importance for one's future happiness.

It provides an inexhaustible source of delight and variety, for human personality is infinitely rich in possibilities. Here, if anywhere, one finds escape from the law of diminishing pleasure (Ev 98).

[contd] The simpler a desire is, the more quickly its satisfaction becomes old and uninteresting—a mere habit with a minimum of consciousness.

This is especially applicable to sex desire when it is divorced from the play of personalities.

Purely physical sex interest defeats itself and leaves its devotees blasé and cynical about life.

Sexual intercourse, abstracted from any love-play, turns out to be a rather sorry and commonplace affair, which at best affords only physical relief.

Only the varied, self-renewing intricacies of personality can redeem sex life from inanity and staleness, and prevent beauty from turning quickly into ugliness or at best indifference (Ev 98).

10: LIVING A SANE SEX LIFE

10:3.14 Romance also leads each of the parties to become attached to the various intricate phases of the other's personality.

The inhibition or sublimation of the sex impulse influences the entire mental life and stimulates an affection for every part of the other's being.

Only such a whole-souled love for the whole personality can survive, hence its immense importance in insuring lasting happiness.

10:3.15 In the almost inexhaustible delight and great variety found in human personality, if anywhere, is an escape from the law of diminishing pleasure.

The fact that the simpler a desire the more quickly its satisfaction ceases to intrigue,

is particularly true of sex desire when not accompanied by the play of personalities.

Mere physical sex attraction soon defeats itself and leaves its devotees blasé and cynical.

Sexual intercourse, unaccompanied by love play, proves to be an unattractive, commonplace experience which provides nothing but physical relief.

Without the self-renewing intricacies of personality the sex life becomes inane and uninteresting, and beauty soon turns to ugliness or, at best, indifference.

SOURCE

[contd] One who is incapable of a rich, personal love can expect to tire of a husband or a wife easily, and, though he may seek his pleasure elsewhere, he will find frustration there too (Ev 98).

Even if he were able to find beauty in the same person for any length of time in youth, he certainly could not hope to find it in later age.

Only personalized sexual feeling can make the subject of one's love seem beautiful at all ages, for the beauty of the body perishes, but the beauty of a personality does not diminish—it may even increase with age (Ev 98).

[contd] Romantic love, then, is an exceedingly important factor in the happiness of a life-time. We must, therefore, be all the more watchful lest any element creep in to undermine it.

Most people, for example, do not realize that when they admit jealousy into their minds they are doing most to destroy the very thing they hope to preserve.

Love cannot be forced. Freedom is of its essence.

When one of a pair through jealousy tries to hold the other by strict surveillance, the bond of confidence which is essential to love is broken, usually beyond repair.

There are only two logical positions to be taken in marriage regarding love.

10: LIVING A SANE SEX LIFE

10:3.16 Unless an individual *loves deeply*, he is certain to tire of his marital partner; neither will he find full satisfaction elsewhere.

Even if he succeeds in detecting beauty in the same person during the glowing years of youth, he cannot find it in later age.

Personalized sexual feeling alone can make the object of one's love seem beautiful at all ages; physical beauty perishes, but the beauty of personality may even improve with age.

JEOPARDIZING ROMANCE

10:4.1 Because romantic love is such a potent factor in lifelong happiness, it is exceedingly important to take care that nothing creeps in to undermine it.

Of all sinister influences, jealousy, even though indulged in the hope of preserving love, is most destructive of it.

For love cannot be forced; it must be freely offered.

When a husband or wife tries to hold the other by keeping him or her under close observation, confidence, an essential of love, is shattered, usually beyond repair.

10:4.2 Married people have only two positions in this matter:

SOURCE

One is to have infinite confidence in husband or wife, and therefore wish him or her to have unlimited freedom.

This not only brings the greatest peace of mind but also increases and intensifies the love of both.

The other position is to know that one is no longer loved but to realize that nothing can be done about it, except maybe to wait and hope and keep up a cheerful, uncomplaining front. This *may* bring about a restoration of the old relationship.

Any half-way position of jealous distrust, or any effort to force love, is sure to destroy even a hitherto unimpaired love (Ev 99).

[contd] Unnecessary jealousy is the most tragic of all (Ev 99).

It implies that one does not believe himself attractive enough to hold another except by force (Ev 99).

Or it implies that one's husband or wife is insincere or incapable of a deep and lasting emotion.

If this is false, then the jealous person himself has shown that he does not really know or love the other.

On the other hand, if it is true, why should he continue to desire the love of such a one? (Ev 99)

[contd] Some foolish people, however, even enter marriage with the assumption that jealous watchfulness is the normal thing and may be heard to boast how they are not going to let their husband or wife out from under their eyes.

10: LIVING A SANE SEX LIFE

One is to repose infinite *confidence* in husband or wife, freely granting him or her *unlimited freedom*.

This brings the greatest peace of mind and at the same time deepens and intensifies the affection of both.

The other attitude is to accept the fact that one is no longer loved, and that nothing can be done about it except to wait and keep up a cheerful front in the hope that this may restore the old relationship.

Any mid-position of jealous distrust, any attempt to force love, will certainly destroy even an unimpaired affection.

10:4.3 The most tragic jealousy is that for which there is no grounds.

It implies either that one does not think oneself attractive enough to hold one's mate except by force,

or that the husband or wife is insincere or incapable of a deep and lasting emotion.

If this is not the case, the jealous person shows that he does not really love his partner.

If it is true, perhaps he should ask himself whether he really wishes the love of such a one.

10:4.4 Some people foolishly marry with the idea that jealous watchfulness is normal, and may even boast that they are not going to let their husbands or wives out from under their eyes.

SOURCE

The popular moral tradition is partly to blame for this because it tacitly approves jealousy and sometimes even murder (“the unwritten law”) in the case of marital infidelity.

It assumes that love, even though it has to be hypocritical, is a duty, and that failure to do one’s duty merits revenge.

To call love a duty is obviously a contradiction in terms, and it is difficult to see how any intelligent person could value dutiful love.

The double standard of morality also has led many women to believe that all men are naturally unfaithful, and therefore to be guarded carefully (Ev 99-100).

[contd] Those who truly love one another have infinite faith in the durability of their love, and this faith itself contributes to its own realization.

An intelligent and genuinely romantic husband and wife will wish each other to have the same freedom of association and action in marriage as before it,

and no amount of conviviality of one of them with members of either sex will shake the faith of the other in the supremacy of their love (Ev 100).

Another element which must be carefully excluded in order to leave romantic love unimpaired is a vain, conceited attitude.

10: LIVING A SANE SEX LIFE

The popular concept of morals is in part responsible for this attitude because it tacitly approves jealousy and even murder for marital infidelity—the unwritten law.

The assumption is that love, even though it must be hypocritical, is a duty, and that failure to fulfil one’s duty deserves punishment.

But how can love be a duty? And what intelligent person could value such a love?

Our double standard of morality is responsible for the attitude of many women that all men are naturally unfaithful and so are to be carefully watched.

10:4.5 *True love* is characterized by infinite faith in its own durability, and such faith in itself is a powerful aid to its own realization.

This being true, intelligent and genuinely romantic husbands and wives will grant each other the same freedom of association and action in marriage as before it,

and no matter how freely either of them mingles with members of either sex, the faith of the other in the supremacy of their love will not be shaken.

10:4.6 *Vanity* and *conceit* must be carefully avoided if romantic love is to remain unimpaired.

SOURCE

If a man prides himself on his conquests or a woman delights in the spectacle of many men falling victim to her enticements, neither one of these is worthy of love.

Too much pride and self-esteem separate rather than draw two people together.

This characteristic, then, violates the essence of romantic love, which is to reduce social distance.

An inferiority complex has the same effect by causing one of a pair to imagine that the other feels superior, when such is not the case.

All rivalry or invidious comparisons between a man and his wife should be eschewed, for these can undermine the most promising romance (Ev 100-01).

[contd] Instead of these destructive attitudes, those emotions which intensify love should be fostered. Of these the most important is a tender, altruistic feeling.

A regard for the happiness of the other not only enriches romance but helps a couple to overcome many of the difficulties of marital life.

This feeling originates in the process of courtship, which, whether instinctively or as an unconscious development out of the effort to win affection, engenders something almost identical with parental feeling.

This gives to the relationship between a man and a woman a quality without which mutuality, justice, consideration and forbearance are impossible.

10: LIVING A SANE SEX LIFE

Neither a man who glories in his conquests nor a woman who delights in seeing many men fall for her enticements is worthy of love.

Overmuch pride and self-esteem drive people apart instead of together.

Vanity and conceit violate the essence of romantic love, which is to reduce social distance.

An *inferiority complex* is equally effective in destroying love, for it causes either husband or wife to imagine the other feels superior, when this is probably not true.

Husbands and wives should never indulge in rivalry or unfavorable comparisons, for such mistakes will undermine the most promising romance.

10:4.7 Rather should married people foster the emotions which intensify love, the most important of which is a tender, altruistic feeling.

Care for the happiness of each other enriches romance and helps in overcoming many of the difficulties of married life.

This feeling develops during courtship and, either instinctively or as an unconscious result of the effort to win affection, gives birth to something very closely resembling parental feeling.

This, in turn, imparts to the marital relationship a quality without which mutuality, justice, consideration, and forbearance are impossible.

SOURCE

The feeling of tenderness also insures against allowing the intensity of the sexual impulse to pass over into the realm of brutishness or cruelty (Ev 101).

[contd] Lastly, playfulness should be mentioned as one of the elements that preserve romantic love.

In the play of love a grown man and woman find perhaps their greatest source of relaxation,

since in the interchange of little nothings they come as near to enjoying again the care-free spirit of childhood as is ever possible for persons who carry about with them all the responsibilities of adulthood.

But one of the common tendencies of married people is to forget how to play. In this they deprive themselves not only of one of the most delightful and undiminishing pleasures of sex, but also sometimes of any sort of satisfactory sex relations at all, as we shall see in our discussion of physical sexual adjustment.

All authorities on the psychology of sex are agreed that courtship should not end with marriage but that the play of romance should be rehearsed throughout marriage, if one of the greatest pleasures is not to be lost (Ev 101).

[contd] So much for romantic love. But is it enough? (Ev 101)

Far from it.

10: LIVING A SANE SEX LIFE

This *feeling of tenderness* prevents the intensity of the sexual impulse from becoming brutal or cruel.

10:4.8 Last, but by no means least, should be emphasized the importance of *playfulness* as a factor in preserving romantic love.

In the play of love, grown men and women probably find their greatest relaxation

because they come as near to once more enjoying the free-as-air spirit of childhood as grown persons can.

But most married people forget how to play, thereby depriving themselves of one of the most delightful and undiminishing pleasures of sex and sometimes, in fact, of all satisfactory sex relations.

Authorities agree that courtship should not end with marriage, but that romantic play should continue unabated if one of the greatest pleasures of married life is to be maintained.

10:4.9 But is romantic love alone complete assurance of successful marriage?

By no means.

SOURCE

While we are often deluded into believing that two persons may be miles apart in ordinary interests and tastes but fully *en rapport* in love, the facts will not bear this out, as many married couples discover after it is too late.

When one is in courtship he believes his love is infinite and that it therefore will transcend all ordinary relationships and can never be impaired by mere finite differences.

But, ungracious as it is to say so, love is not really infinite—it just feels that way.

And since it is in the last analysis only a finite force of attraction, we may expect it to be undermined by other finite and very ordinary forces, which draw a couple apart.

Hence as the second condition of happy marriage, we have listed fundamental equality or community (Ev 101-02).

10: LIVING A SANE SEX LIFE

A oneness in love is not sufficient to offset the handicap of too wide divergence in ordinary interests and tastes.

When courting, men and women seem to regard their love as infinite and, being so, not subject to any danger from personality differences.

But love is not infinite.

It is only a finite force of attraction and may be undermined by various mundane influences which draw husbands and wives apart.

There is another and a very important requisite to happy marriage—fundamental equality, or community of interests.

1. [*Contrast with:*] As Douglas Bryan points out, sexual tension in the two sexes, being opposite and complementary, cannot fail to lead to different feelings and reactions in each sex: the excitable penis producing impulses of propulsivity, activity, mastery, etc., and the excitable vagina impulses of receptivity, passive submission, etc.... But, as Douglas Bryan also points out, before this stage is reached, in the earlier phase of courtship, the parts are in some degree reversed; the male must be to some extent submissive, and the female to some extent active (E 332).