

**CHAPTER VIII**  
**THE DRAMA OF LOVE—THE**  
**PRELUDE**

Massachusetts

DEAR MADAM —

I will take the liberty to write you a few lines and hope you will not think I am bold as I have heard a lot about you where you have helped others and hope you can help me

I am a young man of 35 and married and for the past year I have been little or nothing to my wife in regards to sexual relations and cannot understand the cause as I am not one that has abused myself

I have tried to keep this secret from my wife all this time as I dont know how she will take it I have told her that my work is a little heavy and I am a little run down but thats a lie as my work isnt any harder today than it was five years ago

I have taken treatments from a physician for the last six months but no results

Last spring I obtained for my wife one of your books The women and the New Race and she has found it a great little helper so I am taking this course with the hopes that you will be in a position to know of some remedy that will be of help to me

Thanking you in advance for your trouble and very sorry if I have done any wrong in writing to you about my case

I remain

C P

## CHAPTER VIII

### THE DRAMA OF LOVE—THE PRELUDE

I would like to suggest with great respect that an addition be made to the objects of marriage in the Marriage Service in these terms. The complete realisation of the love of this man and this woman, the one for the other

—*Lord Dawson of Penn at the Church Congress  
Birmingham England 1921*

**T**HERE is no greater need at the present time than a frank, serious and reverential education of men and women in the innermost problems of the marriage relation

Upon the complete realization of the love of husband for wife and wife for husband depends not only the enduring happiness of marriage but also to a far greater extent than most people realize success in life and the release and direction of those hidden vital energies that are so essential to the peace and security which create those values so essential for creature living

If on the other hand the love expression be

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frustrated disappointment and disillusion and discord usurp the place of joy and contentment then harmonious adjustment of the two individuals is rendered tragically impossible. These are the factors which destroy marriage and which lead often to the divorce court.

When we consider the woeful tragedies of wrecked lives, the silent suffering and the wasteful sacrifice of joy and human energy which have for countless generations been brought about by leaving this the most important function of human life to chance and ignorance, we cannot escape the conclusion that the cost of silence is too high and that it is high time for husbands and wives—particularly those who stand at the threshold of life—to approach the intricate problems of the love relation with the same intelligence and insight and understanding of human nature required for success in other spheres of human endeavor.

The present chapters are written in a spirit of profound reverence in the hope that they may help those young men and women who stand at the entrance of life's labyrinth to avoid the pitfalls and disasters that have been

occasioned in the past by those unfortunate humans who did not dare tear asunder the thin cobweb veil of prudishness and misunderstanding and whose precious lives have been wrecked because while standing so near to marital happiness they failed to attain that mutual adjustment which should have been the most priceless treasure of their lives

At the very outset let us frankly confess that the problems of mutual adjustment of two persons in the love relationship cannot be solved by the mere reading of a book or a slavish dependence upon directions Each marriage is an individual problem to be solved only by the participants Happiness in marriage does not spring full grown from the bridal bed To endure it must be won gradually It is like a tree it must first plant its roots in a fertile nourishing soil It must be carefully nurtured cared for, studied and directed Once firmly rooted drawing nourishment from the rich soil of mutual joy and deepening harmony it grows steadily and strongly and in its turn returns tenfold to those who have tended it the joy and happiness it represents I would even go so far as to state that there is no other source of true contentment

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or understanding of life values than that which comes from the realization of love in marriage

There are however certain primary considerations of the utmost importance which are indispensable in guiding the young husband away from those missteps and pitfalls and ill timed actions which have in the past often proved permanently disastrous to the marriage relation

He must at all times remember that he must be careful not to shock or injure the delicate nervous system of his beloved and for this reason must adequately prepare her for the consummation of their love

To be the master of his passion instead of its slave is the first essential rule in love etiquette every young husband must learn

He must learn to control the tumultuous power of his impulses Through each act of the great love drama he must learn to direct this great power which wells up within his own nature Unaware of the force of the desire that is released in the excitement of this new experience too many young men have succumbed to the temptation of casting discretion to the winds and permitting passion to find unchecked expression Such behavior is

essentially selfish and selfishness in the love relation is fatal to true happiness

The successful husband lover will during every act of the love drama seek to redirect all egotistical impulses and like a skillful driver at every moment hold himself under intelligent control

He is enabled to accomplish this seemingly difficult feat by concentrating his attention not upon his own heightening desire but upon that of his beloved. He will be helped in the accomplishment of this highly desirable end if he can bring himself to observe a few simple rules of conduct which will heighten to an unsuspected degree the joy of his partner and will thus repay him by increasing his skill as a lover. These rules are

1 *Avoid hurry* Only on the firm foundation of adequate preparation may the consummation of the love act be satisfactorily fulfilled for both participants. Time is an essential ingredient to successful love making

2 *Avoid violence* Remember that true strength may and should express itself gently. It is the man who is not confident of his own strength who seeks to reassure himself by violent and abrupt actions. The successful hus-

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band realizes that his beloved is a delicately organized nature and he refrains from seeking to impose his desire prematurely upon her. Instead he aims to awake her love nature to the point at which she will express her desire for consummation.

3 Seek first of all to allay nervous fears and apprehension. An atmosphere of complete peace and confidence is essential to the culmination of the love relation. Sex communion gains measurably by careful preparation and a slow and retarded progress through the all important stage of preparation.

Without the harmony of the prelude the flight into spiritual ecstasy cannot be accomplished.

Remember that sex communion is not to be regarded as a single act but is composed of several essential parts or acts as in a drama.

As in a musical symphony each part is distinct in its movement and progress leading without break into the succeeding action. In the technique of love which is mastered gradually by intelligent and unselfish guidance each part of this drama requires adequate fulfillment. Each stage unfolds to the participants its own delight and intensifies the joy revealed.



by each succeeding link in the chain of this creative experience

Physiologically and emotionally the male is so constituted that once stimulated he finds himself almost immediately prepared for action. Psychologically therefore he is apt to neglect the task of preparing his beloved for their mutual flight together to the high realm of ecstasy. But if this flight is to be a triumphant one his first duty is to awake her desire for this flight. He must awaken her senses and her soul. He must arouse that indefinable something in her which makes her his best beloved.

He alone can accomplish this. For the desire of the wife can be awakened by her loved one only. By his caresses which may be likened to the gentle touches of a composer whose fingers begin an improvisation on the keyboard of his piano by his revelation of his understanding of her emotional life his knowledge of her deeper nature he may arouse her latent or sleeping desire. Once he has inspired her confidence he may discover by her response the proper moment for proceeding to the next link in the chain of ecstasy. Because he focusses his attention upon the desire of his be-

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loved aiming always to heighten it and intensify it the young husband is all the better able to control his own surging passion. At all times he is gentle but with an aggressive gentleness realizing that in the initial stages his is the active yet controlled part.

His first duty is the preparation of the hidden deepest nature of his beloved to receive his love. In opening the portals of her being or better still in persuading the woman to open these secret portals and to receive him the young husband deepens and intensifies ten fold the love nature of his partner. In leading her successfully nay triumphantly through this mysterious initiation he becomes for her a veritable god—worthy of her profoundest worship. He is sharing with her the greatest and most unforgettable adventure of her life. This experience is the true marriage the weaving of ties of ecstasy that bind ties of fidelity and loyalty.

Once he realizes that the whole foundation of martial happiness—and with this a large part of his own spiritual and material well being—is intricately bound up with his behavior and habits in the most intimate experience of life the young husband will not

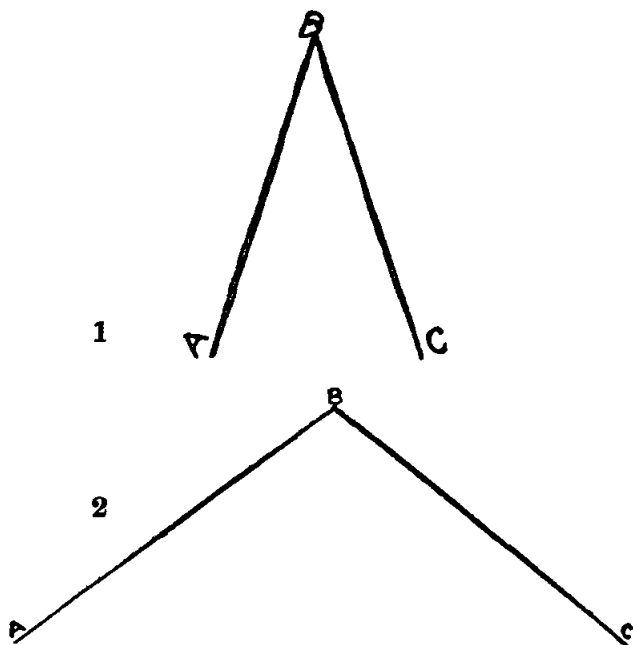
be so foolish as to risk leaving this delicate problem to chance. He will prepare himself by seeking the counsel of older and wiser men and discuss with them in a serious and reverent vein the problems of initiation.

First of all he must learn that the sexual nature of man differs profoundly from that of woman. Under stimulation the sexual nature of man asserts itself almost instantaneously ready for action. Due to tradition and by nature physiologically as well as psychologically the sex nature of woman is more deeply hidden in the mysterious recesses of her being. More deeply concealed it is not so immediately susceptible to stimulation is far slower in response and thus is not immediately ready for the act of love.

In addition to these considerations women are less apt by education and training by tradition and repressions induced by early education to associate the idea of love with its direct bodily expression. Fortunately the era of prudishness is now passing. But even though the bride approaches the initiation with modest frankness the bridegroom should never forget that the average woman of normal health and vigor requires at least twenty

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minutes to a half hour for the completion of the act of preparation alone



1 The line from a to b indicates the quick ascent of sexual desire in man

2 The same line indicates the less rapid ascent of desire in woman

To hurry through this essential stage is fatal to the successful fulfillment of all that follows. Hurry and violence are conducive to undue excitement and nervousness of tightening

tension instead of relaxation and confidence, which are essential to securing the rhythmic sense of freedom in action

The young husband therefore aims to attune her mind no less than her body for the harmonic consummation of love. He seeks to remove all obstacles from the path of their triumphant love flights—the petty obstacles of worries, fears, inhibitions, all signs of fatigue or external influences that might invade the peace of mind and break the chain of ardor and desire in its successive links.

There is, as an example, the delicate problem of the lighting in the room. Shall this mysterious rite be acted in total darkness or in a delicate semi-obscure? Certainly illumination has much to do with the creation of a mood. This is merely one of the minor problems for the husband—he must find out his wife's preference. Most women undoubtedly prefer to blot out from their consciousness all reminders of time and place, though here, as in all such questions, tastes vary, and the chivalrous husband will undertake to fulfill the slightest wishes of his wife in all such matters, no matter how whimsical or unreasoning they may strike him.

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The ancient story of Pygmalion and Galatea contains a valuable symbolic lesson for the most modern of young husbands. Like Pygmalion's his task is to bring to life the real woman of flesh and blood concealed in the statue he adores. It is the duty of the lover to accomplish this miracle by using all the resources he has at his command and with a technique as skillful as that of any sculptor. He aims to wipe from her consciousness any misgivings concerning defects and to emphasize her loveliness. He removes her shyness and embarrassment by repeating over and over again in whispered terms of endearment his admiration and worship of her loveliness. Step by step ever so gently he leads her into a mysterious realm of enchantment of poetry and adoration.

She will find herself no longer a mere girl of flesh and blood a wild duckling or Cinderella but in every truth a fairy princess. At this point it is imperative that the young husband concentrate upon the psychic condition and mood of his beloved. He must note her response to his caresses, the caresses of a true artist of a Pygmalion who begins to feel the

flesh and blood course and pulsate under the influence of his gentle touch

He must ascertain if her response denotes the awakening of real passion or whether this response remains merely childishly affectionate

Has passion, the passionate love of the mature woman begun now to well out from the fathomless well of her deepest nature in response to his own surging desire? This question must be answered before the act of preparation is successfully completed. The answer must be Yes

The caresses of the young bridegroom must be at all times gentle and yet stimulating and have a definite aim and direction. The skillful lover is especially careful at every point of this progress to avoid any act or gesture which might tend to destroy or flatten out (as a musical note sung out of key) the rising tide of his beloved's desire

Physiologically the effect of this prelude is to stimulate the nerve endings of the vagina and vulva and to release those mysterious lubricating secretions which indicate the preparedness of the special organs for the act of communion in love

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For the young girl who is thus initiated into womanhood it is necessary to bring to this new experience dignity and honesty. She will cast aside the unthinking silliness and levity of girlhood as she must cast aside the hindering garments and fashions of the outer world. She must remember that hers is to be no mere passive part in the final enactment of the love drama and that its beauty and passionate poetry must not be marred by the discordant note of false prudishness for in the terms of the Bible husband and wife are no longer twain but one flesh.

She must learn to give to give freely to give completely. And this generous gesture—the gesture of a Greek goddess in its grave solemn joy—can only be worthy of her love when it is enacted with those large ample movements suggestive of relaxation and peace.

She must learn therefore to relax. She must seek to fall into the rhythm of the love flight as the continuation of a dance—a dance of soul as well as body—a dance in which two humans are not longer separate and distinct persons but in which their beings are co-mingled in a new and higher unity.

Nor should it be forgotten in this matter



of prelude or preparation for sex communion, that all the everyday relations between husband and wife in reality constitute the prelude for the ritual of sexual communion. They are likewise also indications of the success or failure in the attainment of mutual ecstasy. Each thoughtful act each gesture of love and consideration is likely to have a cumulative effect adding to and enhancing the celebration of sex communion and deepening the enduring love between husband and wife.

And on the other hand petty disagreements and unkind words are often deplorable indications of the failure of husband and wife to attain that mutual rhythm and ecstasy which is so essential to happiness in marriage.

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