

# RIGHT MARITAL LIVING

By Ida Craddock

In the marital relation, there are two physiological functions--the love function and the parental function. These two functions are not always exercised conjointly. There are also two sets of organs for these two functions, respectively.

For the parental function, in the woman, the organs are the ovaries and the uterus (the womb); in the man, they are the testicles and the vesiculae seminales. The organs of the love function are those which contact--the erectile organ in man; the vulva (the external genitals) and the vagina in woman. The uterus, however, also seems to be with many women a love organ; for, during the final ecstasy, where the man's organ is not sufficiently long to touch it, the uterus frequently descends into the vagina, as though seeking contact. It is probably that the uterus is intended by nature to always take part in the culmination of the act; but this, it will be observed, is merely as an organ of contact. When the uterus becomes a receptacle, it is then a parental organ.

The love function may and ought to be exercised periodically, in order that both husband and wife may have a healthy, well balanced physique and mentality.

The parental function may remain for years unexercised, without harm to either husband or wife.

It is popularly supposed that the love function should never be brought into play without at least an abortive attempt at exercising the parental function. That is, when the love organs of husband and wife have been brought into contact, it is supposed that the man's creative semen ought to be ejaculated, even though a child begotten at that time would be brought into the world under the worst possible circumstances--circumstances which would result in its being born a pauper or an idiot, or predisposed to drunkenness or insanity or criminality. To this mistaken belief (namely, that an attempt at parenthood should always terminate sexual intercourse)--a belief rooted in the popular mind by centuries of wrong living--the well-being of the future generation is daily sacrificed.

Of course, preventives to conception are always wrong. And there never yet was a preventive invented which is certain. Moreover, they are all forbidden by law; and to sell a preventive, or to lend it, or to give it away, or to state where or how it can be procured, is to commit an offense which, if known to the authorities, renders the party liable to a heavy fine or imprisonment, or both. Most preventives are distinctly injurious to one or both parties at the time; many are said to injure the tissues of the woman later on. If used, they put no check upon passion; and they are, all of them, abominable and degrading. The condoms, womb veils and pessaries, by interposing a foreign tissue between the genital organs of husband and wife during the act, render the relations masturbative for both parties. So do the various suppositories, which, by dissolving, cover the walls of the vagina with a coating of foreign substance. The syringe, by driving the spermatozoa nearer the mouth of the uterus, often helps along the very thing it is intended to prevent; and some physicians claim that, as it must be used while the tissues are still engorged, the shock is injurious to the woman. It likewise detracts from the delicacy of the conjugal act, for people of refinement. Withdrawal is an act of onanism; it is unhealthy and morally degrading. And men who habitually practice it are apt to carry the sign of their unclean habit marked on their faces and in their manner, for all knowing people to read. The popular fourteen day period (two weeks

after the menses) is decidedly not a sure preventive, as a woman can become pregnant at any time in the month; and it is unnatural to have intercourse at the time in the month when the wife least desires it. Such coition tends to make her loathe the performance of her conjugal duty.

All these methods are degrading; they all coarsen what should be a pure and exquisite attraction; and at any moment they may fail to prevent conception, and will then, through the wife, stamp the child with unwholesome tendencies, mental perversions, or physical deformities.

Yet, to refrain from exercising the parental function (the ejaculation of creative semen) during coition, and to exercise only the love function (that is, the function of prolonged genital contact which mutually refreshes, stimulates and upbuilds the entire nervous system) is popularly supposed to be either unhealthy or impossible.

This is because, for many, many centuries, men have been perverting the natural functions of their sexual organism, until that which is really the best way has come to seem impossible to the many, and unwise to the few who have learned that it is not impossible. I refer to the suppression of the ejaculation of the semen upon all occasions, except at the time when the creation of a child has been prepared for by both husband and wife.

Let us remember that the seminal fluid is bestowed by Nature upon man for one purpose only--the creation of a child. It is quite true that Nature, in order to secure the propagation of the race, surrounds the act of creation with all sorts of allurements. If it were not so, people would seldom take the trouble to beget children. But the semen itself is given, not for mere sensual gratification, but for a creative purpose. To turn it aside from its natural purpose is to live wrongly as a husband. Also, to create children at random and by the wholesale, or in an environment unsuitable for either the mother or the child, is a degradation of the holy power of fatherhood.

If, then, the semen has been bestowed by Nature on man for the one purpose of creation, it is wrong to sow any seed in a woman after the child has begun to develop, for it is unnecessary, and is a waste of precious material. Now it is usually necessary to wait for over four months after the seed has been sown, in order to determine with certainty whether or not it has germinated. It is true that physicians do sometimes make fortunate guesses much earlier; but it is safer to wait until four or four and a half months shall have elapsed, by which time not only will the child have quickened, but also it will have become possible for a physician, by means of a stethoscope, to hear the child's heart beat. The latter is held to be the one sure sign by which to determine the existence of pregnancy; and if the educated ear of the physician distinguishes the quick beating of the child's heart then, separate from the slower beat of the mother's heart, of course there will be no further need for seed-sowing at that time. To persist in sowing seed during the remaining months of pregnancy is a violation of natural law.

It is true that a woman is sometimes more amorous during pregnancy than at other times, owing to the swollen condition of the uterus, which induces excitement at the genitals, so that she craves sexual satisfaction. Just as when a woman, during pregnancy, craves a peach or other wholesome food, she should be allowed to have it, so if she craves sexual intercourse during pregnancy, she ought to be allowed to have it; but only in moderation, and with care not to press upon the uterus, either from without or from within, in such a way as to injure the growing child. Of course this should not be made an occasion for seed-sowing. Genital contact should take place only for the purpose of interchanging sexual magnetism.

During the nursing period, it is unwise to unduly excite the mother sexually, as it is apt to render the milk feverish, and this will injuriously affect the infant. And to render the mother pregnant while nursing, as is sometimes done, is cruel to her and to both children.

And, surely, a little child is entitled to the care of its mother during the first two years of its life, is it not? Now, everyone knows that the care of a mother for a young child is likely to be interfered with, if she is undergoing the nervous fluctuations of pregnancy.

This brings the time for a man's abstaining from ejaculation of semen up to two years and nine months--say, in round numbers, three years. But he may have sexual intercourse with his wife during that time, if he will refrain from ejaculating the semen.

It is popularly, but mistakenly, supposed that the semen is an excretion which a man needs to get rid of periodically. But the reverse is the truth. "The male semen," says Dr. W. Xavier Sudduth, a well-known nervous specialist of Chicago, "is an acknowledged tonic, ready prepared for absorption into the system." Every expenditure of semen means a loss of nerve energy. Instead of its being thrown forth upon the slightest emotional provocation, it should be reabsorbed through the lymphatic vessels which are so abundant in the walls of the vesiculae seminales and the vas deferens, in order that it may circulate in the blood throughout the entire body, nourishing the vocal organs which make a man's voice deep and masculine, nourishing the roots of the beard, building up brain and nerves, and intensifying his virility and manly bearing....

Some years ago, Dr. Brown-Sequard discovered that the voluntary suppression of the ejaculation of semen, just at the last moment, strengthens a man and conduces to long life. He wrongly inferred, however, that the strengthening effect of this suppression was due entirely to the semen, thus returned to the body; whereas it seems to be largely due to the mental act of self-control in accomplishing the suppression, which thus acts as a tonic for the nervous system.

An impression prevails among both physicians and the laity, that to exercise the organs of the love function without also at least an abortive attempt on the man's part at exercising the parental function, will be prejudicial to his nervous system, and, consequently to his health. That is, that it is dangerous to suppress the ejaculation of semen during coition. This may be true, if the act of suppression be performed merely as a means for bodily, sensual enjoyment. It is *not* true, however, if the mentality (which, in its turn, as we all know, governs the nervous system) be kept in a state of serenity and exaltation, so that the inner spiritual forces may be brought into play.

It is a medical dictum that the nervous system regulates the bodily functions, and that those functions are perceptibly affected, for better or for worse, according as the nervous system itself is in good or in bad working order. Now, the nervous system is controlled by the inward self of the person--if he so desires.

Take the matter of blushing. A blush is caused by a mental state of embarrassment, of mortification, of exhilaration, or of passionate feeling. This mental state acts upon the nervous system; the nerves act upon the capillaries; the capillaries call the blood to the face and the face gets red. Children redden easily with very slight provocation; but, as they grow older and, with advancing years, more self-controlled, they tend less and less to crimson uncomfortably under trying circumstances. People sometimes explain this by saying that a grown person has become "less sensitive." What has really happened is, that the grown person, little by little, has learned to resist any suggestion on the part of his mentality that there is something to get red in the face about. That is, he has found out how to control his mentality in this particular, and, through the

mentality, his nervous system, and through the nervous system, the capillaries, so that he need no longer blush, when to do so would render him annoyingly conspicuous.

The self-control which people usually learn to exercise in the matter of blushing, may be extended to other bodily functions, in many surprising ways. But, in order to do this intelligently, one needs to understand how important it is to have one's mentality well under control. It is important, because it is impossible for us to issue our commands directly to our bodies. All commands must be issued to the Mentality, and, through Mentality, be transmitted to the nervous system, which, in its turn, regulates the bodily functions. Thus, if we wish our hand to move, we may say, "Hand, move!" and we may keep on saying this to all eternity, but our hand will never move until we *think*, "I wish my hand to move!" That is, we practically say to our Mentality, "Mentality, I wish my hand to move!" Thereupon, Mentality transmits, with more or less accuracy (according as we have trained it well or ill), our command to the nervous system; the nerves act upon the muscles; the muscles contract and the hand moves.

If we wish the hand to perform a difficult piece of music on the piano, we must earnestly and resolutely give instructions to Mentality over and over again, until Mentality gets so well trained, that our slightest suggestion is sufficient to cause Mentality to attend to the muscular exercise of our hands with thoroughness and nicety, like a well drilled servant, leaving our inward and higher self meanwhile free to occupy itself with other thoughts, if we so desire.

What can be done (through Mentality) in enabling the hand to master a difficult piece of piano music, can be done similarly with other muscles of the body, especially with those which participate in the sexual embrace; but it must be by controlling Mentality.

The orgasm, according to Dr. Sudduth, "represents the height of nervous tension; it is a mental and physical act combined, which it is impossible to accomplish on a purely physical plane."

Control Mentality, therefore, from the plane of the higher, inward self, and you can control the orgasm (the ecstasy, or final thrill) which is set going by Mentality.

How can this be done?

There are three steps in the process:

- (1) Total suppression of the orgasm itself when it is still afar off.
- (2) Going gradually nearer and nearer to the verge, and stopping at the last moment, without the orgasm, and consequently, without ejaculation of semen.
- (3) Going right through the orgasm, with the controlled and sustained thrill, but without any ejaculation of the semen; unless it be desired to create a child at that especial time, when the semen may be ejaculated at will.

The first step (total suppression of the orgasm) is accomplished thus: Just before the last thrill which precedes ejaculation, all motion on the part of both husband and wife should be promptly desisted from, and, on the man's part, the thoughts should be completely turned away from the bodily sensations, and fixed on something beyond and above the body.

If he believe in God, let him pray to God at that moment, not only consecrating his body to God and praying for strength, but also asking God to be the third partner.

If he be an Atheist and a Materialist, let him seek, in thought, to be in harmony at that moment with Nature, with the Ideal, the Beautiful, the True; with the Ultimate Force, the Unconscious Energy of the universe....

I speak from the standpoint of a teacher of over six years' experience, when I insist to my pupils on the importance of aspiration to the highest during the marital embrace. Many a libertine stumbles upon this possibility of suppression of the orgasm, and, with it, the suppression of the ejaculation of semen, and practises it for awhile, only to find at last that he has wrought great harm to his nervous system, and has, possibly, also enlarged his prostate gland. But the libertine seeks mainly sensual gratification, and when he prolongs the act by suppression of the orgasm, it is with the thought of increased sensual, bodily pleasure distinctly in his mind. He would be the last person to think of praying to God at that moment, or seeking to enter into harmony with Nature, or trying to turn his thoughts, during sex union, resolutely toward the Ultimate Force or the Unconscious Energy of the universe. And so, being ignorant of the psychological law which works upon his body during sex union, he fails to establish healthy thought currents along his nerves. It is because the sexual orgasm is a mental, as well as a physical act, that it becomes so important at that time to have the mentality well under control of the inward, spiritual self--that inward self which all deeply religious people feel to be a part of God. I therefore most earnestly urge the masculine reader, when he takes his thoughts away from the bodily sensation just before the last thrill comes which precedes ejaculation, to fix them, not upon something on the bodily plane, but to lift his thoughts to that which he considers the very highest and grandest power in all the universe, call it by what name he will--First Cause, Unconscious Energy, Primordial Substance, Jehovah, Brahma, Allah, God, the Ultimate Force, the Divine.

This is not religious cant; it is not goody-goody talk; least of all is it idle sentiment. So far as my observations go, it appears to be a psychological *fact*, that only in aspiration to oneness with the impulsive power of the universe, whether phrased poetically as "Nature," or theologically as "God," or scientifically as "Ultimate Force," may the sexual orgasm be suppressed and finally controlled without harm to the health in the long run.

The first step--total suppression of the orgasm while it is still afar off--is quite easy, although it may seem difficult to the man who has never tried it. But he will speedily find, if he does take his thoughts away from the bodily sensation and aspire to the highest just before the last thrill comes which precedes ejaculation, that the tendency to ejaculate will subside. The erection will *not* subside immediately; and presently the movements may recommence.

The second step--going gradually nearer and nearer to the verge, and encouraging the orgasm, while he still suppresses the ejaculation of semen, and yet stopping at the last moment without an orgasm--is much more difficult. But the experience of mastery of the first step will help greatly in this. And let it be always borne in mind that the second step is merely a half-way house on the road to the controlled orgasm and the sustained thrill. It should never be considered as an ultimate act, but merely as a step in the training for self-mastery. Just in proportion as he masters this second step, will he be enabled to experience the controlled orgasm and the sustained thrill in a satisfactory manner. The second step is to be conquered in the same way as was the first step.

In the third step he should pass *through* the orgasm without ejaculating the semen, but with the full enjoyment of the final thrill, and in union with God, or Nature, or the Ultimate Force. It is to be mastered in the same way as were the first and second steps.

"The intense pleasure of the orgasm," says Albert Chavannes of Knoxville, Tennessee, a writer on psychological subjects, "is not, as it is usually supposed, due to the ejection of the semen. While they are coincident, it is quite possible for men to prevent, by the use of will-force, the emission of

semen at the time of the orgasm.... The enjoyment of sexual intercourse is due to the generating of a current of sexual magnetism, created by a certain degree of affinity between the parties, and increased by friction. When this current has become sufficiently strong, and a certain amount of magnetism has accumulated around the sexual organs, an overflow--orgasm--takes place, which, in obedience to inherited tendencies, sends a magnetic current to the testicles and causes a discharge of the seminal fluid. It is Nature's method to procure conception.

"Magnetation is the application of the power which man possesses of controlling this overflow, preventing it from taking its usual course and causing the usual discharge, and compelling it to take another direction. That direction is the dissemination of the magnetism through the system of both the man and the woman, the woman assimilating the magnetism of the man and the man that of the woman. Magnetation requires for its successful practice self-control, affinity and union of purpose, but under right conditions it permits the full enjoyment of the overflow without the weakening influence of the emission.... Magnetation is the art of regulating the course taken by the overflow of sexual magnetism. Uncontrolled, it goes to the testicles and causes an emission. Controlled, it diffuses itself through the organism."

The cleaner the thought and the more aspiring the impulse which prompts a man to seek the sex union which culminates in what I call the third step, the more satisfying to him physically, mentally and spiritually will this third step be. Those who seek only sensual pleasure therein are likely to be disappointed every time. But those who resolutely lift their thoughts to the spiritual plane at this time will experience thrills of physical rapture which they can experience in no other way....

I have spoken of the duty of the husband to practise self-control and aspiration to the highest throughout the act. It is also the duty of the wife. She, also, has her own three steps to master:

- (1) Total suppression of her orgasm, when it is still afar off. This is to be mastered in the same way as the man was directed to master his first step.
- (2) To go gradually nearer and nearer the verge of her orgasm, and, just as her vagina is about to take it spasmodic hold upon the male organ, to stop resolutely, and refuse to allow that hold to be taken. This will doubtless seem cruel at the time; but it must be remembered that it is merely a step in the training for self-mastery. It is to be accomplished in the same way as was the first step.
- (3) To go right through the orgasm, allowing the vagina to close upon the male organ. Keep self-controlled, serene, tranquil, and aspire to the highest. Pray to God, if you believe in God and in prayer; if not, think steadily and quietly what a beautiful thing it is to be at that moment in harmony with Nature in her inmost workings, and rejoice that you and your husband are part of Nature, pulsating with her, and according to her law. Rejoice that Nature at that moment feels through you also, and through your husband. Feel love, love, love, not only for your husband, but for the whole universe at that moment.

Remember that sex union between husband and wife is, according to the Bible, a divinely appointed ordinance ("the twain shall be one flesh"). And people who consider it impure are likely to reap little satisfaction in this third step.

"The pure in heart shall see God."

While the man's ejaculation of semen should be totally suppressed, yet there should be, throughout the act, an oozing of fluid from the male organ, which is probably intended as a lubricant, to assist it in effecting entrance easily, and also to render it more sensitive.

There should also be an emission from the woman, which acts as a lubricant, and which, mingling with the male fluid referred to, appears to form with it a sort of electro-chemical fluid which enables sexual magnetism to be interchanged with more intensity to both parties. Without this emission from the woman, she is likely to experience comparatively little pleasure.

For a wife to submit to genital union with her husband when she does not desire it, is to degrade herself so that she has no call to draw her garments aside from the harlot in the street. Indeed, the wife who allows her body to be used as a convenience for her husband has degraded herself below even the harlot. For the harlot leases her body for ten minutes or for two hours or for a night, and she is free to refuse embraces which displease her; but the wife leases her body for a lifetime, and she mistakenly imagines that she dare not refuse any embrace of her husband's, however repulsive to her finer sensibilities. And so, year by year, she coarsens and degrades the holy estate of matrimony, and paves the way for begetting children who shall be at least the children of a slave mother, if not also tainted with bestial propensities on the one hand, or, on the other hand, impressed during the nine months of pregnancy with an unnatural loathing for what was intended by Nature to be a pure and wholesome relation.

A great mistake is made by wives in consenting to genital union without previous lovemaking on the husband's part. A man is always ready for sex union; a woman is not, although she may frequently be aroused by lovemaking. This is Nature's indication that it is the woman, and not the man, who should indicate when union is desirable; and also that lovemaking should precede all attempts at coition....

It usually requires from twenty minutes to a half hour of affectionate caresses upon any given night, to arouse a woman to the point of desiring genital contact. If, at the end of a half hour of tender and reverent lovemaking, she shows no signs of desiring genital union, her feelings should be respected.

Comparatively few men realize that, while a man is a sexual animal, a woman is not, but is a maternal animal. The normal woman desires to mother the man she loves--to hold him in her arms, close to her bosom, and to caress him thus, without genital contact. She likes, also, to be held by him, and to exchange sexual magnetism with him on the affectional plane, without genital contact. For there appears to be a secondary sexual centre somewhere in the breast, near the heart, so that husband and wife may, in one another's arms, without genital contact, interchange sexual magnetism which will refresh, soothe and uplift. Men usually imagine, when a woman evinces desire for affectionate caresses in her husband's arms, that she is ready for contact at the genitals. Never was there a greater mistake. The woman cares, at that moment, only for the interchange of innocent affection. And for a husband to display unequivocal evidence of a desire for genital contact then does not attract her; it simply repels, and often disgusts her. It is, however, quite possible that, if her husband behaved with consideration and self-control, and it were the right time in the month, she might eventually manifest a passion that same night which would amply satisfy him. What she needs is to be gradually aroused by the right sort of treatment. Husbands, like spoiled children, too often miss the pleasure which might otherwise be theirs, by clamoring for it at the wrong time.

The man who thinks this prolonged courtship previous to the act of sex union wearisome, *has never given it a trial*. It is the approaches to the marital embrace, as well as the embrace itself, which constitute the charm of the relation between the sexes.

One of these approaches--an approach too little practised between husbands and wives--is the chastity of relation possible in a close embrace, in one another's arms, night after night, with accompanying kisses and caresses, but with no genital contact....

In right marital living, the nude embrace comes to be respected more and more, and finally revered, as a pure and beautiful approach to the sacred moment when husband and wife shall melt into one another's genital embrace, so that the twain shall be one flesh, and then, as of old, God will walk with the twain in the garden of bliss "in the cool of the day," when the heat of ill-regulated passion is no more.

One thing which men do not always realize is, that the average woman comes to the marriage bed far more ignorant of what is expected of her sexually than does the average man. For, even if a man has never had sexual experience with women previous to his wedding night, yet he usually knows, from the dreams of his boyhood, pretty well what the sensations of sex contact are. Very few women, however, have amorous dreams previous to having sexual experience. And so, with the first sensation of genital contact, whether it shock them so that their parts become rigid and difficult to enter, or whether it come naturally and healthfully after prolonged lovemaking, so that thrills of sexual magnetism will be interchanged immediately on contact, it is in any event a startling experience to a woman. Now, women in civilized, Christian lands are universally inoculated with the idea that it is immodest to show any liking for a man, and, very often, they carry this mistaken teaching into the intimacies of marriage. Too often, indeed, women think they have done their conjugal duty, if they submit passively to the conjugal embrace; and in some cases, they clench their hands as they force themselves to lie still, resolutely trying to resist any answering throb of passion during sex union. Poor, mistaken creatures! And then they wonder why the husband, after awhile, goes out to a harlot, who, at least, will pretend to the rapture which the wife thinks it immodest to show that she really feels!

A wife who behaves as Nature intended her to behave, will instinctively perform pelvic movements during sex union. If she does not fall into the way naturally, she should consider it a solemn duty which she owes to herself and to her husband, to try to perform them. If she will bear in mind that her love organs (the organs which contact) are given to her for the purpose, not merely of receiving pleasure, but also of conferring pleasure upon her husband's love organ, she will be better able to study out the sort of pelvic movements which she should perform. And she will soon learn that these movements can be depended on to hasten her passion and to increase her lubricating emission, referred to above.

Let her also bear in mind that it is wrong for her to go through with these pelvic movements for sensual enjoyment alone. Every throb of passion must be brought under the control of the higher, inward self, and laid as an offering at the feet of Deity, or blended, in thought, with the Ultimate Force, if she would have the purest and sweetest satisfaction.

Nature has so made a woman that it takes her from half an hour to an hour after the entrance of the male organ, to come to her orgasm. This is Nature's indication that the man ought to wait for the woman, and not to hasten through the act, as is too frequently the case. A man who gets through in from three to ten minutes after entrance, not only misses the most intense form of pleasure, but also fails to satisfy his wife properly. Her genitals being thus irritated, without being soothed by the discharge of her own sexual magnetism in exchange for his, a congested condition of the internal parts is frequently set up, which results at length in her having to be placed under a physician's care. Many a case of lifelong and hopeless invalidism in a wife is traceable to the husband's habit of hasty termination of the sexual act.

If a husband wishes to treat his wife considerately, let him not hasten, either the act itself or the approaches to the act. He should approach her gently, perhaps linger for awhile in contact with the outside only, enter slowly and with self-control, rest tranquilly after entrance, and let his first movements be gentle and slow. In all things, let him seek, not to get the most pleasure possible out of the relation for himself, but to give his wife the most pleasure. Let him study his own movements, in their possibilities of conferring pleasure, and remember that these should be in the nature of caresses of her love organs by his own love organ.

To approach the woman's genitals with the finger for the purpose of excitation, is distinctly masturbative, and therefore wrong. The only lawful finger of love at her genitals is his sexual love organ.

Also, an orgasm which is induced mainly at the woman's clitoris is unwise. The clitoris is a rudimentary male organ, with a similar power of erectility, though in a much lesser degree. To excite the woman at this organ chiefly, therefore, (as is sometimes mistakenly done by quite estimable men) renders it impossible for her to exchange with the man her natural feminine magnetism, and the act becomes more or less perverted, and destructive of her finer sensibilities. The clitoris should play a very secondary part indeed, and the orgasm should be induced within the vagina.

Every marital embrace should be the occasion for the exchange of intellectual ideas in conversation. Think and talk during the nude embrace, and also at intervals during the sexual embrace, of good books, pictures, statuary, music, sermons, plans for benefiting other people, noble deeds, spiritual aspirations. Do *not* speak of people against whom you cherish resentment, unless it be to throw out feelings of love toward them. Do not tell indelicate stories. Do not choose this time to worry over your household economies or business troubles. Shut out the world, with all its baseness, all its impurity, all its struggles for a livelihood, and let this be a time for the interchange of delicate, poetic sentiment, pure affection, playful, merry thought, and lofty religious sentiment. So strangely are human creatures constructed, that intellectual blending at this time is, by a psychological law, one of the most effective means of welding the natures of husband and wife into a beautiful and perfect oneness....

While the natural position is for the woman to lie upon her back, and allow the man to be on top, yet, where the man is very heavy, or for other reasons, it is sometimes better for the woman to mount the man. Again, there are various side positions, which different couples can find out for themselves, by experimentation.

As to how frequently genital union should take place, no hard and fast rule can be laid down. The one safe guide is the after result to the husband and wife, mentally and physically. If the union take place according to the method here set forth, and be not practised intemperately, there should be no sense of depression at the close, nor should there be any feeling of nervous irritation; but on the contrary, both husband and wife should feel soothed and tranquilized. And the next day, they should feel serene and more than usually clear-headed; they should feel as though they walked on air, and as though the world were full of brightness and joy.

When either husband or wife is physically weary, or mentally fagged out, all genital contact should be sedulously avoided. But the quiet embrace in one another's arms at such a time, without genital union, will be usually found to strengthen and refresh, sometimes to such an extent, indeed, as to pave the way for genital contact a little later....

It is sometimes objected that it is unwise to spread among married people the knowledge which is set forth in the foregoing pages, as they would straightway cease to beget children, and so the human race would die out. This objection shows how little the differences in the mental attitude of men and of women toward the marriage relation are understood. The average woman longs, with all the intensity of her nature, to have a child or children by the man whom she loves, at some time in her life; but it is for *her* to choose the fitting time. A woman who is made pregnant against her will, naturally resents the outrage.

I claim for this method of Right Marital Living, that the quality of children born from people who have lived in this way will (other things being equal) be superior to that of children who are the result of accident or lust...

Another objection which is sometimes raised to the spread of this knowledge is, that if young unmarried people get to know of the possibility of controlling the fecundating power, seductions, promiscuity and illicit unions of all sorts will increase. In reply, I would say that I find that the average libertine is unwilling to try this method, as he considers it "too high for his purpose." In fact, a man who practises this method and who teaches it to the woman (as he is apt to do, in order to increase his own pleasure) will not be a libertine; for the habit of aspiring to union with God (or with whatever else he recognizes as the Ultimate Force of the universe) during the sexual act, and of encouraging the woman to do so likewise, has the curious psychological effect of tending to make him too loyal to that one woman to want to break with her. For this method, while it always satisfies, never satiates a man; and it renders the relation a perpetual honeymoon. On the other hand, should the man neglect to aspire to the highest throughout the act, but keep in thought upon the sensual plane, the result is likely to prove harmful to his nervous system, through the working of the psychological law upon which I have spoken at length, several pages back. Also, the union will be far less satisfactory. There are, therefore, two inducements to any man who learns this method to rise above the merely sensual plane, and to aspire to the highest throughout the act: First, the increased satisfaction if he does, and, second, the dread of serious harm to his nervous system if he does not. And if he and his partner live this method, they will tend, with each successive union, to become more and more closely welded into a partnership which nothing could induce either of them to break. Thus the institution of marriage will be strengthened, not weakened, by the widespread knowledge of this method of Right Marital Living.