

## *X – Why does Love Diminish After Marriage?*

*Saint-Evremond to Ninon de l'Enclos:*

[Translator's Note. – Two of Ninon's friends whom she idolized, were very much surprised to discover after their marriage, that the great passion they felt for each other before marriage, became feebler every day, and that even their affection was growing colder. It troubled them, and in their anxiety, they consulted Mademoiselle de l'Enclos, begging her to find some reason in her philosophy, why the possession of the object loved should weaken the strength of ante-nuptial passion, and even destroy the most ardent affection.

The question was discussed by Ninon and her "Birds" for several days without reaching an opinion that was in any manner satisfactory. It was therefore resolved to consult Saint-Evremond, who was living in exile in England. After writing him all the particulars, and the discussions that had been held with opinions pro and con, he sent the following letter in reply, which is unanswerable upon the subject. Moreover, it contains lessons that should be carefully studied and well learned by all loving hearts, who desire to maintain their early affection for each other during life.

The letter is a masterpiece of the philosophy of love, and it is remarkable, in that it develops traits in human nature upon the subject of love and marriage, which are overlooked in questions applicable to the relations between the sexes, and that are so often strained to the breaking point. Indeed, it gives clues to a remedy, which cannot fail to effect a cure.]

**M**y opinion is exactly in line with yours, Mademoiselle; it is not always, as some think, hymen or the possession of the loved object which of itself destroys love; the true source of the dissatisfaction that follows exists in the unintelligent manner of economizing the sentiments, a too complete, too easy, and too prolonged possession.

When we have yielded to the transports of a passion without reserve, the tremendous shock to the soul cannot fail quickly to leave it in a profound solitude. The heart finds itself in a void, which alarms and chills it. We vainly seek outside of ourselves, the cause of the calm, which follows our fits of passion; we do not perceive that an equal and more enduring happiness would have been the fruit of moderation. Make an exact analysis of what takes place within you when you desire anything. You will find that your desires are nothing but curiosity, and this curiosity, which is one of the forces of the heart, when satisfied, our desires vanish. Whoever, therefore, would hold a spouse or a lover should leave him something to be desired; something new should be expected every day for the morrow. Diversify his pleasures, procure for him the charm of variety in the same object, and I will vouch for his perseverance in fidelity.

I confess, however, that hymen, or what you call your "defeat," is, in an ordinary woman – the grave of love. But then it is less upon the lover that the blame falls, than upon her who complains of the cooling of the passion; she casts upon the depravity of the heart what is due to her own un-skillfulness, and her lack of economy. She has expended in a single day everything that might keep alive the inclination she had excited. She has nothing more to offer to the curiosity of her lover; she becomes always the same statue; no variety to be hoped for, and her lover knows it well.

But in the woman I have in mind, it is the aurora of a lovelier day – it is the beginning of the most satisfying pleasures. I, understand by effusions of the heart, those mutual confidences, those ingenuities, those unexpected avowals, and those transports which excite in us the certainty of creating an absolute happiness, and meriting all the esteem of the person we

love. That day is, in a word, the epoch when a man of refinement discovers inexhaustible treasures, which have always been hidden from him – the freedom a woman acquires brings into play all the sentiments which constraint has held in reserve. Her heart takes a lofty flight, but one well under control. Time, far from leading to loathing, will furnish new reasons for a greater love.

But, to repeat: I assume sufficient intelligence in her to be able to control her inclination. For to hold a lover, it is not enough (perhaps it is too much) to love passionately; she must love with prudence, with restraint, and modesty is, for that reason, the most ingenious virtue refined persons have ever imagined. To yield to the impetuosity of an inclination, to be annihilated, so to speak, in the object loved, is the method of a woman without discernment. That is not love, it is a liking for a moment; it is to transform a lover into a spoiled child. I would have a woman behave with more reserve and economy. An excess of ardor is not justifiable in my opinion, the heart being always an impetuous charger, which must be steadily curbed. If you do not use your strength with economy, your vivacity will be nothing but a passing transport. The same indifference you perceive in a lover, after those convulsive emotions, you, yourself, will experience, and soon, both of you will feel the necessity of separating.

To sum up: There is more intelligence required to love than is generally supposed, and to be happy in loving. Up to the moment of the fatal “yes,” or if you prefer, up to the time of her defeat, a woman does not need artifice to hold her lover. Curiosity excites him, desire sustains him, and hope encourages him. But once he reaches the summit of his desires, it is for the woman to take as much care to retain him, as he exhibited to overcome her. The desire to keep him should render her fertile in expedients – the heart is similar to a high position, easier to obtain than to keep. Charms are sufficient to make a man amorous; to render him constant, something more is necessary; skill is required, a little management, a great deal of intelligence,

and even a touch of ill humor and inequality. Unfortunately, however, as soon as women have yielded they become too tender, too complaisant. It would be better for the common good if they were to resist less in the beginning and more afterward. I maintain that they never can forestall loathing, without leaving the heart something to wish for, and the time to consider.

I hear them continually complaining that our indifference is always the fruit of their complaisance for us. They are ever recalling the time when, goaded by love and sentiment, we spent whole days by their side. How blind they are! They do not perceive that it is still in their power to bring us back to an allegiance, the memory of which is so dear. If they forget what they have already done for us, they will not be tempted to do more; but if they make us forget, then we shall become more exacting. Let them awaken our hearts by opposing new difficulties, arouse our anxieties, in fine, force us to desire new proofs of an inclination, the certainty of which diminishes the value in our estimation. They will then find less cause of complaint in us, and will be better satisfied with themselves.

Shall I frankly avow it? Things would indeed change if women would remember at the right time, that their rôle is always that of the party to be entreated, ours that of him who begs for new favors; that, created to grant, they should never offer. Reserved, even in an excess of passion, they should guard against surrendering at discretion; the lover should always have something to ask, and consequently, he would be always submissive so as to obtain it. Favors without limit degrade the most seductive charms, and are, in the end, revolting even to him who exacts them. Society puts all women on the same level – the handsome and the ugly, after their defeat are indistinguishable, except from their art to maintain their authority. But what commonly happens? A woman imagines she has nothing more to do than to be affectionate, caressing, sweet, of even temper, and faithful. She is right in one sense, for these qualities should be the foundation of her character; they

will not fail to draw esteem. But these qualities, however estimable they may be, if they are not offset by a shade of contrariety, will not fail to extinguish love, and bring on languor and weariness – mortal poisons for the best constituted heart.

Do you know why lovers become nauseated so easily when enjoying prosperity? Why they are so little pleased after having had so much pleasure? It is because both parties interested have an identically erroneous opinion. One imagines there is nothing more to obtain, the other fancies she has nothing more to give. It follows as a necessary consequence that one slackens in his pursuit, and the other neglects to be worthy of further advances, or thinks she becomes so by the practice of solid qualities. Reason is substituted for love, and henceforward no more spicy seasoning in their relations, no more of those trifling quarrels so necessary to prevent dissatisfaction by forestalling it.

But when I exact that evenness of temper should be animated by occasional storms, do not be under the impression that I pretend lovers should always be quarreling to preserve their happiness. I only desire to impress it upon you, that all their misunderstandings should emanate from love itself – that the woman should not forget (by a species of pusillanimous kindness) the respect and attentions due her; that by an excessive sensitiveness she does not convert her love into a source of anxiety capable of poisoning every moment of her existence; that by a scrupulous fidelity she may not render her lover too sure that he has nothing to fear on that score.

Neither should a woman by a sweetness, an unalterable evenness of temper, be weak enough to pardon everything lacking in her lover. Experience demonstrates that women too often sacri-

fice the hearts of their spouses or their lovers, by too many indulgences and facilities. What recklessness! They martyrize themselves by sacrificing everything; they spoil them and convert them into ungrateful lovers. So much generosity finally turns against themselves, and they soon become accustomed to demand as a right what is granted them as a favor.

You see women every day (even among those we despise with so much reason) who reign with a scepter of iron, treat as slaves men who are attached to them, debase them by force of controlling them. Well, these are the women who are loved longer than the others. I am persuaded that a woman of refinement, well brought up, would never think of following such an example. That military manner is repugnant to gentleness and morals, and lacks that decency which constitutes the charm in things even remote from virtue. But let the reasonable woman soften the clouds a trifle, there will always remain precisely what is necessary to hold a lover.

We are slaves, whom too much kindness often renders insolent; we often demand to be treated like those of the new world. But we have in the bottom of our hearts a comprehension of justice, which tells us that the governing hand bears down upon us sometimes for very good reasons, and we take kindly to it.

Now, for my last word: In everything relating to the force and energy of love, women should be the sovereigns; it is from them we hope for happiness, and they will never fail to grant us that as soon as they can govern our hearts with intelligence, moderate their own inclinations, and maintain their own authority, without compromising it and without abusing it.