

## Chapter 11 — Choosing a Partner—Courtship

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 11, in the order in which they first appear

- (1) William J. Fielding, *Sex and the Love-life* (New York: Dodd, Mead & Company, 1927)
- (2) G. V. Hamilton, M.D., *A Research in Marriage* (New York: Albert & Charles Boni, Inc., 1929)
- (3) Count Hermann Keyserling, “The Proper Choice of Partners,” in *Twenty-Four Views of Marriage: From the Presbyterian General Assembly’s Commission on Marriage, Divorce and Remarriage*, Edited by Clarence A. Spaulding (New York: The Macmillan Company, 1930)
- (4) Paul Popenoe, Sc.D., unidentified source text (in 11:2)
- (5) Millard S. Everett, Ph.D., *The Hygiene of Marriage: A Detailed Consideration of Sex and Marriage* (New York: The Vanguard Press, 1932)
- (6) Helena Wright, M.B., B.S., *The Sex Factor in Marriage: A Book for Those Who Are or Are About to Be Married* (New York: The Vanguard Press, 1937)
- (7) Paul Popenoe, Sc.D., *Preparing for Marriage* (Los Angeles: The American Institute of Family Relations, 1938)
- (8) Havelock Ellis, *Psychology of Sex: A Manual for Students* (New York: Emerson Books, Inc., 1933, 1938)

## 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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## XI — CHOOSING A PARTNER — COURTSHIP

11:0.1 While the man is of course supposed to be the sexual aggressor and to take the initiative in courtship, to propose to his sweetheart, and so on, it nevertheless remains that the woman is usually the subtle and clever manipulator of the whole sex situation.

### V: PREPARATION FOR MARRIAGE (Fielding 90)

COURTSHIP AS A PREPARATION FOR MARRIAGE (Fielding 98)

This natural **reticence** on the part of the female is quite the general rule throughout the animal world. It has as its biological reason the enhancing of the desirability of the female, and arousing the male to greater resourcefulness and skill as a lover (F 100).

### XII: THE AROUSAL AND SATISFACTION OF SEX CURIOSITY (Hamilton 268)

There is a certain sexual **reticence** or natural modesty manifested by the female, even among many animal species, which only serves to intrigue and allure the man and lead him on in the sexual pursuit and play of courtship.

11:0.2 About the only reliable data of a statistical nature dealing with the subject of *sexual curiosity* is contained in the studies made by Hamilton,

SOURCE

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This was the first of the questions which specifically referred to the parents as a source of sex information, and 40 of the [100] men and 51 of the [100] women stated categorically that their parents had never given them such information; but in answer to another of the questions, 42 men and 40 women stated that their parents had never given them sex information (H 269).

who discovered that, of the men and women studied, about one-fourth had never had any sex instructions from their parents.

Table 202 (Hamilton 271)

Card 17: Question 2: "How old were you?" ...

4. Six to 11 years old, inclusive [Men 61, Women 41] (H 271).

Fifty per cent of individuals experience their greatest sex curiosity between the ages of six and eleven.

Table 203 (Hamilton 271)

Card 17: Question 3: "What aroused your curiosity?" ...

1. The birth of babies; where babies come from, etc. [Men 13, Women 28]....

6. The sex parts of girls [Men 13, Women 1].

7. The sex parts of older girls or of women [Men 6, Women 0].

8. The sex parts of boys [Men 1, Women 1].

9. The sex parts of older boys or of men [Men 1, Women 0] (H 271).

Sex curiosity is about equally aroused in boys by the birth of babies and by the sex organs of the female, whereas girls are mainly curious about the birth of babies, the sex organs of boys being largely a negative influence.

Table 204 (Hamilton 272)

Card 17: Question 5: "How or from whom did you receive the earliest information about sex matters which you recall?" ...

8. Girl contemporaries [Men 1, Women 33].

9. Older girl [Men 1, Women 6].

10. Boy contemporaries [Men 36, Women 2].

11. Older boy [Men 9, Women 0] (H 272-73).

11:0.3 One-half of boys secure their sex information from other boys, whereas one-third of girls have their sex curiosity satisfied by their girl associates.

**Table 207** (Hamilton 276)

**Card 17: Question 8:** “*What do you recall as to the effects of this information upon you?*” ...

1. Wonder; surprise; fascination; pleasurable excitement; sense of gratified curiosity; interest; curiosity aroused; **pride**; felt grown-up; pleased [*Men 37, Women 29*].

2. Took it more or less as **matter of fact**; no particular effect [*Men 20, Women 17*]...

14. **Shocked**; revolted; incredulous and repelled [*Men 23, Women 31*] (H 276).

**Table 212** (Hamilton 278)

**Card 17: Question 14:** “*Did he or she (parents) answer your questions truthfully? Evasively?*” ...

1. Truthfully [*Men 17, Women 23*].

2. Truthfully but inadequately [*Men 8, Women 6*].

3. Evasively [*Men 17, Women 23*].

4. Untruthfully [*Men 8, Women 3*].

5. Parent refused to answer [*Men 1, Women 1*].

6. Never went to parents with such questions [*Men 47, Women 39*] (H 278).

**Table 213** (Hamilton 279)

**Card 17: Question 15:** “*Did he or she (parents) put you off with the stork and other stories?*” ...

3. Was given the **stork story**; the stork and doctors; the stork and finding the baby in a stump; the stork bites the mother in the leg and the baby appears [*Men 19, Women 19*] (H 279).

**Table 216** (Hamilton 280)

**Card 17: Question 18:** “*Did it (sex information given by parents) satisfy your curiosity at that time?*” ...

1. Yes [*Men 18, Women 28*].

2. To some extent, but not fully [*Men 3, Women 2*].

3. No [*Men 25, Women 28*]...

6. Parents gave no information [*Men 40, Women 41*] (H 280).

11:0.4 The emotional reaction which resulted from the quite full satisfaction of sexual curiosity was found to be pleasant and to increase egoistic **pride** in about one-third of the cases studied. It proved to be **shocking** in about one-third, and it produced various reactions from **indifference** to mere intellectual satisfaction in the other third.

11:0.5 It appears that **one-half** of all parents who are asked about sex by their children evade their questions,

whereas **20** per cent of parents resort to such technics as the **stork story**.

On the whole, only **one-half** of the persons studied had had their sex curiosity in any sense adequately satisfied by their parents.

**CHOOSING A PARTNER****“THE PROPER CHOICE OF PARTNERS” (Keyserling 134)**

Psychoanalysis teaches us that in the case of man there are usually two principal types:

the mother type (the basis of this being either his own mother, or an imaginary adaptation, as he would desire her to be) and the “comrade” the natural prototype for the latter being a sister (K 136).

Generally speaking, only the mother type is suitable for marriage. For it has its roots in the primordial nature of man; it typifies responsibility and is therefore serious in character.

In the comrade type, man seeks adventure, stimulation, and sport.

Exactly the same statements, *mutatis mutandis*, apply to the differentiated woman (K 136).

11:1.1 One school of psychologists has tried to make us believe that all wives fall into two classes—

the mother type and the comrade type.

While this is hardly true, nevertheless it is a fact that many wives are chosen on the basis of functioning, on the one hand, much as a mother would and, on the other, as would a sister.

Of these two, the mother type makes a much more acceptable wife than the comrade or sister type.

With the latter, the man is more likely to enjoy more of a transient adventure, an acceptable but short period of sexual play,

and then to tire of her, being tempted to go in quest of a new playmate.

11:1.2 The young woman who is the typical comrade plays around with many sweethearts, many times failing to get married, and even when she does, the marriage more often than not ends in the divorce court.

Marriage in the true sense of the word is only possible where the attraction lies (to use a musical term adapted from Wagner) outside the “comradely motive” (*Freundschaftsmotiv*). Friendship may prove to be the most intimate relation of all. It may even be that souls which seem created for each other are never intended to marry (K 136).

[O]ur fathers proved their wisdom when they claimed that marriage should be independent of personal disposition. Not because this was not desirable in itself; on the contrary, they only wished to imply that infatuation was not to be the decisive factor, because, for the majority of men, infatuation would directly apply to the “comrade.”

With most women the maternal instinct is so strongly developed that they readily fall in love with the right man (K 137).

Only very rarely does marriage between friends prove successful.

The attraction which in such cases leads to marriage—from the man’s point of view, a woman’s stimulating and inspiring quality; and purely personal sympathy on the woman’s part—cannot be prevented from languishing. Consequently, most of these marriages are stormy in character and, as often as not, culminate in divorce (K 137).

11:1.3 *Friendship* is a wonderful foundation on which to build a love life, but it will not suffice to supply the factors for a happy marriage;

there must be something more than mere sexual attraction or personality fascination to make a successful marriage.

*Infatuation* is all right in and of itself, but it must not be the sole basis for life partnership.

11:1.4 As the result of the more reliable background of *maternal instinct*, the average woman is much more likely to choose a desirable mate than is the average man.

Men are more subject to passing fancies and sexual infatuation than are women.

11:1.5 While marriage between lifelong friends is often successful,

the majority of such unions turn out to be stormy experiences, and many, many of them end in divorce.

[T]he personal inharmony of the parents may evoke in the children that state of internal tension which is the necessary physiological agent for all productivity. That is why the majority of **great** men are the **offspring of unhappy marriages**, or at least of inharmonious ones (K 139).

But it is interesting to note that many of the children who **grow up in these unhappy homes**, provided the divorce does not occur too early, are sometimes **unusually successful** in life.

This is probably due to the fact that they have grown up in the presence of adversity, have become acquainted with difficulties and disappointments in youth, and have thus been toughened to meet the real and exacting demands of adult life in a highly competitive social and economic world.

11:1.6 All lovers, in their courtship, must not be blind to the fact that all such intimate associations tend to

One sees in the person he loves, as in a **mirror**, the **reflection of his own** "soul-image" (*Seelenbild*) (K 141).

transform the lover into a sort of friendship **mirror** in which each sees **reflected his or her own** inner and idealistic self.

This is the origin of those intimations of recollection which make people **feel as if they had always known each other**, and which all true lovers experience (K 141).

It is this that leads to that consciousness of close identity which causes lovers who have only recently met to **feel that they have long known each other**;

In this we have the explanation of absolutely all the precepts laid down for happy marriages, as well as of the contradictions involved in the well-attested rules. Thus, when it is held, on the one hand, that **like associates with like**, and on the other hand, that **opposites attract one another**, both statements are more or less true, according to the qualities required to complement one's nature.

and this explains why it is, after all, that **like tends to marry like**.



## SOURCE

## 11: LIVING A SANE SEX LIFE

It is the exception that unlike types and temperaments are strongly attracted to each other.

Natures whose development has been one-sided are generally attracted by their opposites,

11:1.7 It is true that some individuals who are decidedly one-sided in their personality set-up are often attracted by their opposites.

as only in this way can they overcome their limitations, whereas more balanced natures find their most suitable complements in those who are essentially like them ... (K 141).

This is probably an unconscious attempt at compensation.

Intuitively such a weak personality feels that he has a greater chance of success in life if he is married to one who is strong where he is weak. Such marriages, of course, are largely intellectual and are based on logic rather than on purely emotional love attraction.

Since each part of a man receives its significance from the plane of his complete being, it is irrational to marry a person, even though in some particulars one is in complete unison with him, if, taken as a whole, he is beneath one. This can never prove satisfactory either for the parents or their children. [Etc.] (K 143)

11:1.8 One thing is sure: Happy marriages are not going to result from the union of those who are too far separated in social standing, cultural attainment, or natural endowment.

## III: KINDS AND DEGREES OF SPOUSAL SATISFACTION AND DISSATISFACTION (Hamilton 59)

Table 4 (Hamilton 65)

**Card 2: Question 15:** *“Are you and your husband (or wife) socially and intellectually well-mated, or otherwise?”...*

Total who state that they are socially well-mated [*Men 75, Women 62*]...

Total who state that they are intellectually well-mated [*Men 55, Women 51*] (H 66).

Hamilton’s studies showed that two-thirds of the married couples observed were socially well mated, but that only one-half were both intellectually and social well mated.

“THE PROPER CHOICE OF PARTNERS” (Keyserling 134)

If a man marries a woman below his station, he can rarely lift her up to his. But woman, as a born mother, is both able and specially fitted to raise the man; in this connection the dynamic and progressive principle lies with her.

Whereas all highly-bred male lines become extinct, a careful fate has ordained that the female ones most frequently survive. This forces well-born women to marry below their station and thus allows a frequent admixture of young blood; thus at length, by intermarriage, the general standard is raised. Thus the eternal feminine again and again exalts sinking humanity. Here again we realize how wise our forefathers were in permitting their daughters to marry below their station,

but not their sons (K 144).

History seems to indicate that the woman who marries beneath her social and cultural plane is likely to elevate the man to her level.

On the other hand, the man who marries a woman beneath his level seldom, if ever, succeeds in lifting her up to his own plane of existence.

Perhaps this explains why fathers in the past have sometimes been willing to allow their daughters to marry beneath their social status, thus bringing new blood into the family,

whereas they have stoutly resisted all tendencies of their sons to marry beneath themselves.

## FINDING A HUSBAND

11:2.1 In making a study of the woman's angle of courtship, Paul Popenoe, of the Los Angeles Institute of Family Relations, was led to the following conclusions, which it seems to us in many ways are also applicable to the young man.

11:2.2 1. Become attractive and alluring to the type of man you desire as a life partner. Cultivate feminine ways and see that you are sexually normal.

11:2.3 2. Be an adult. See that you are emotionally grown up. See to it that you are not a victim of “mother bondage.”

11:2.4 3. Shun suspicion and avoid a distant or “standoffish” attitude. Manifest such a sympathetic understanding of the man as will enhance his ego. Avoid all mannish attitudes.

11:2.5 4. Remember that every year past twenty lessens the opportunity of securing a desirable mate, for before twenty-two one-half of the marriageable women of the country are already married because men tend to marry women younger than themselves.

11:2.6 5. Remember that, while men seem to prefer women who are intellectually inferior, women seek for men they deem to be intellectually superior. Therefore the more education a girl has the narrower the field for choosing and securing a mate.

11:2.7 6. Avoid the tendency to form a close friendship with one girl so that she becomes a constant companion, going everywhere with you and thus lessening the opportunity of a desirable man’s striking up an acquaintance.

11:2.8 7. The necessity of going to those places where the right kind of men can be socially met. A wide acquaintance should be sought, for the higher one’s standards the fewer one’s close associates. This end is probably best attained by searching out and joining desirable clubs and societies.

11:2.9 8. Develop your personality. Study its many phases and strengthen the weak points. Avoid becoming self-centered.

11:2.10 9. Above all, avoid being too aggressive or over-anxious in courtship. The successful role of the female follows the technic of being seductive, alluring, and captivating.

## ANALYSIS OF COURTSHIP

X: AN ANALYSIS OF 1,358 LOVE AFFAIRS (Hamilton 310)

11:3.1 Hamilton made a study of 1358 love affairs, and his analysis of this data discloses some points of great interest as regards the nature of courtship and its effects upon subsequent married life.

[contd] The 100 men had 681 love affairs. Three of the women ... stated that they had never been in love with any man. The remaining 97 women had a total of 677 love affairs (H 210).

11:3.2 It developed that the men and women studied had had, on the average, about six love affairs,

but we hasten to say that this includes the strong, well-defined "puppy love" experiences.

Table 155 (Hamilton 210)

**Card 14: Question 1:** "How old were you at the beginning of the affair with (the person of the opposite sex)?" ...

1. Total number of love affairs had by all subjects before the age of 6 [Men 4, Women 8].

2. Total number of love affairs had by all subjects between the ages of 6 and 11 [Men 76, Women 68]...

10. Total number of love affairs had by all subjects at 40 or older [Men 10, Women 16] (H 210-11).

In a few instances such affairs were asserted to have occurred as early as six years of age, the age limit extending from that on up to fifty and beyond.

## SOURCE

5. Total number of love affairs had by all subjects between the ages of 18 and 20 [*Men* 90, *Women* 138].

6. Total number of love affairs had by all subjects between the ages of 21 and 25 [*Men* 168, *Women* 131] (H 211).

**Table 156** (Hamilton 210)

**Card 14: Question 2:** “*Was the (beloved person) older or younger than you?*” ...

*(Men’s Answers)*

1. Total number of affairs in which the person loved was older than the subject [199].

2. Total number of affairs in which the person loved was from equal age to 4 years younger than the subject [398].

3. Total number of affairs in which the person loved was from 5 to 9 years younger than the subject [57].

4. Total number of affairs in which the person loved was from 10 to 19 years younger than the subject [23].

5. Total number of affairs in which the person loved was 20 or more years younger than the subject [4] (H 211).

*(Women’s Answers)*

1. Total number of affairs in which the person loved was younger than the subject [80]

2. Total number of affairs in which the person loved was from equal age to 4 years older than the subject [355]

3. Total number of affairs in which the person loved was from 5 to 9 years older than the subject [122]

4. Total number of affairs in which the person loved was from 10 to 19 years older than the subject [92]

5. Total number of affairs in which the person loved was 20 or more years older than the subject [28] (H 212).

## 11: LIVING A SANE SEX LIFE

It is interesting to observe that the largest number of such experiences occurring in any age bracket, made their appearance between **twenty-one and twenty-five**.

11:3.3 Men tend to fall in love with women younger than themselves twice as often as they do with those of their own age and over.

On the other hand, women fall in love five times as often with men who are older than themselves.

**Table 158** (Hamilton 215)

[Hamilton &amp; Macgowan?]

**Card 14: Question 7:** (*For Men*) “Did she (the lover) resemble your mother or any of your sisters in physical appearance?” (*For Women*) “Did he (the lover) resemble your father or any of your brothers in physical appearance?”

...

*(Men’s Answers)*

1. Total number of affairs in which the person loved resembled the subject’s mother in physical appearance [139 out of 681] (H 215).

*(Women’s Answers)*

1. Total number of affairs in which the person loved resembled the subject’s father in physical appearance [102 out of 677] (H 216).

**Table 159** (Hamilton 216)

**Card 14: Question 8:** “To what extent were there demonstrations of affection between you and (the person loved)?” ...

6. Number of affairs in which occurred specifically directed stimulation of the sex organs without copulation [*Men* 82 out of 681; *Women* 31 out of 677].

7. Number of affairs in which there was copulation, fellatio, or cunnilingus [*Men* 95 out of 681; *Women* 96 out of 677] (H 216-17).

The Freudian Oedipus complex notwithstanding,

only about 20 per cent of men and women fall in love with those who resemble either their fathers or mothers.

11:3.4 Much is said about the loose sexual morals of modern times. It is therefore interesting to note the statistical evidence concerning this problem presented by Hamilton’s observations.

His study disclosed that 12 per cent of men and 3 per cent of women indulged in free sex play without intercourse before marriage,

but that the number who actually had intercourse before marriage was equal—15 per cent for both men and women.

**Table 160** (Hamilton 217)

**Card 14: Question 9:** *(For Men)* “Did any feelings of reverence for her (the girl loved) prevent you from taking liberties with her?” *(For Women)* “Was your affection for him (the boy or man loved) of a kind to make it uncomfortable to permit him to make demonstrations of affection for you?” ...

*(Men’s Answers)*

22. Number of affairs in which there were no feelings which prevented him from taking liberties freely and easily (322 out of 681) (H 217-18).

*(Women’s Answers)*

18. Number of affairs in which there were no feelings which prevented her from permitting the boy or man to make demonstrations of affection (351 out of 677) (H 218-19).

A higher percentage of both the men and the women who had from 1 to 5 love affairs each grade “fair” or “high” as to degree of satisfaction with their marriages as a whole than do those who had more than 5 affairs each (H 223).

11:3.5 As concerns feelings of guilt or squeamishness about “spooning,” “petting,” “necking,” or engaging in other free demonstrations of affection before marriage, the persons studied were about equally divided—that is, one-half of both men and women had no prejudice at all against such indulgence.

11:3.6 Another interesting fact brought out was that those men and women who had had more than five love affairs were not quite so happily married as those who had had less than five.

## **CONTINENCE DURING COURTSHIP**

11:4.1 We cannot here enter into a discussion of the ethics of premarital or extramarital sex relations, but it is in order to consider continence from the standpoint of its effect on the individual.

## VI: ABSTINENCE (Everett 84)

[PREAMBLE] (Everett 84)

The sexual impulse, perhaps more than any other, tends to organize itself into a system, so that one may be said to develop almost a dual personality—one of sexual gratification, the other of abnegation.

Once a person is well within the fold of either of these personalities, he is fairly safe from the influence of the other. The only place therefore where self-control is of much avail is on the boundary line between the two personalities.

One can soon learn by observation of himself which situations or suggestions are the portals that lead into his personality of sexual gratification, and he can strive to avoid these, if he has good reasons for doing so.

One may think that he can make partial concessions to his sexual personality and enter only so far into this territory and no farther, but he usually finds that once he has stepped foot into this realm, his whole mental outlook changes and he is unable to argue his way out.

What once would have seemed a conclusive reason for abstinence no longer has weight against the influence of the other self which now dominates his judgments.

The best practical motto, then, for sexual abstinence is: "Avoid the first step" (Ev 85).

11:4.2 To the greater extent than any other impulse, that of sex tends so to organize itself into a system that the individual develops what might almost be called a dual personality, one of sexual indulgence, another of abstinence.

Since adherence to either quite fully frees one from the influence of the other, the only point where self-control is of particular assistance is on the boundary line between the two.

11:4.3 We know what situations or suggestions lead us to sexual indulgence; knowing this, an effort can be made to avoid them.

The idea that one can make concessions to one's sexual personality, going only so far and no farther, is rarely borne out by experience; once having entered this realm, the whole mental outlook changes;

reasons for abstinence that may have seemed valid at one time, weigh but lightly against the influence of the other self.

There seems to be but one way to maintain sexual abstinence, and that is, to refuse to take the first step.



## SOURCE

[contd] In the period in which one is establishing habits of self-control, one must be on guard against seemingly harmless deviations from the straight and narrow path, if they show any sign of being subconsciously motivated by sex, or seem to be leading in the direction of dissociation from one's ascetic personality.

Temptations, like wolves in sheep's clothing, nearly always first present themselves in an innocent guise and thus seize their victims when they are off their guard.

It is not surprising, then, that Satan used to be depicted as a very clever fellow, for the sexual impulse is extremely resourceful in contriving new and ingenious ways of overcoming the resistance of the continent man.

But one can eventually learn most of the tricks of even a versatile gentleman like Satan and be on guard against them (Ev 85-86).

[contd] Gaining several victories in succession over the impulse one is trying to control is important.

The idea which a person gains of himself, as a habitual winner or loser of battles, is often a decisive force in future struggles.

If one allows himself to suffer a relapse again and again, pretty soon he gets the notion that he is that sort of person and therefore feels no detraction from his personality in subsequent failures.

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11:4.4 While building up his habits of self-control, the individual must guard against apparently harmless deviations from his determined course if sex seems to enter in to them, even subconsciously, or if they appear to lead away from the high road of self-denial.

Temptations usually appear in an innocent guise and seize their victims while they are off guard.

This seems to be particularly true of the sexual impulse, which is extremely resourceful in contriving ingenious ways of breaking down the resistance of the continent man.

But one can learn these tricks and be on guard against them.

11:4.5 It is important to win several battles in succession over the impulse one is attempting to control.

The idea of power which victory brings or that of weakness which follows defeat is often a decisive force in subsequent struggles.

One who permits himself to go down to repeated defeat soon becomes convinced that he is a loser in this battle, gives up the struggle, and thereafter feels no personality degradation in subsequent failures.

## SOURCE

On the other hand, a series of victories makes each later trial less difficult. In this, as in other things, nothing succeeds like success (Ev 86).

[contd] The sex impulse, as was said, is capable of sublimation. That is, when its direct and immediate gratification is blocked, it tends to seek indirect, symbolic expression.

Even though sublimation is a blind alley from the standpoint of the complete realization of the sex urge, nevertheless sexual energy may develop the habit of flowing into these blind alleys instead of following a direct outlet.

Hence when one has inhibited direct expression of the sex urge a number of times in succession, the suggestion of an immediate outlet may practically cease to occur

and he will find that he is freed from the necessity of struggling and exerting will power, or that, if occasionally a dangerous suggestion should occur, he can nip it in the bud quite easily and almost automatically (Ev 86).

[contd] The ideal of abstinence is realized when one reaches this stage of assimilation, at which sublimation is spontaneous and inhibition is automatic,

when one feels that he is not sacrificing anything in leading an ascetic life or at any rate that the possibility of his leading any other life is at least for the time being not even to be considered.

## 11: LIVING A SANE SEX LIFE

But a series of victories spurs one on to greater effort and makes each trial less difficult.

11:4.6 The *sex impulse* can be largely sublimated, turned to indirect, symbolic expression when its direct and immediate gratification is blocked.

Sublimation may be a blind alley so far as the complete realization of the sex urge is concerned, but sexual energy will eventually turn into these blind alleys instead of seeking a direct outlet.

The result of this is that, when the direct expression of the sex impulse has been repeatedly inhibited, the demand for it may practically cease,

and the individual will discover that he is no longer forced to exert his will power, and that, if a dangerous suggestion does occur he can nip it in the bud easily and almost automatically.

11:4.7 Continence is fully achieved when the time comes that sublimation is spontaneous and inhibition automatic,

when one no longer feels that an **ascetic** life entails sacrifice, or at any rate that the idea of pursuing the free and easy course is, for the time being at least, not to be considered.

## SOURCE

If one allows himself to long for the other mode of life, or to feel that he is missing something to which he is entitled, then he is likely to find himself beset with temptations.

The easiest and perhaps the only wholesome form of sexual abstinence is that in which one completely renounces worldly pleasures of this type and defines the aims and possibilities of life in other terms (Ev 86-87).

## I: MARRIAGE: A SEXUAL RELATION (Wright 37)

Undoubtedly the best way to achieve a happy, well-balanced sex life is to learn the essentials of sex anatomy and physiology in youth, long before they have any individual or emotional importance to the learner.

Sex information would thus have time to become part of everybody's ordinary mental equipment, as familiar, beautiful, and friendly as any other piece of Nature's planning.

## 11: LIVING A SANE SEX LIFE

Temptation will assail the man who permits himself to long for so-called "freedom" or to pity himself because he is missing something to which he is entitled.

The least difficult and probably the only wholesome sexual abstinence is that of complete renunciation of this type of pleasure and the definition of the purposes and goals of life in other terms.

## P R E M A R I T A L   S E X I N S T R U C T I O N

11:5.1 It is little short of a crime to allow a young man and young woman to enter upon the responsibilities of married life without adequate sexual teaching, instruction that has to do with

the anatomy and physiology of the sexual systems

and with all of the finer points of the technics of emotional expression and physical stimulation—technics which are a part of the full and complete enjoyment of marital sex relations.

11:5.2 This sort of complete sex information should be a part of the educational equipment of every man or woman before entering matrimony.

## SOURCE

Love and marriage could then hold no hidden terrors, as they too often do at present.

Lovers would be free to go forward, knowing everything theoretically, each to make his own discovery of the magic of love's dictating (W 40).

The false idea that intercourse undertaken for a reproductive purpose is more meritorious than intercourse performed purely as an expression of love is dying.

It never had any foundation in reason or science (W 43-44).

## VI: CONCEPTION, CONTRACEPTION, AND MOTHERHOOD (Hamilton 118)

It is not, perhaps, a too arbitrary or too mystical thing to say that among primates, including man, sex intercourse has a social as well as a physical value in that it is an important factor in effecting desirable family and tribal integrations. Perhaps the only generalization as to its physical value which is demonstrably true of all known primates is the familiar one that it offers an adequate release of periodically recurring tensions (H 119).

## 11: LIVING A SANE SEX LIFE

It would rob sex relations of their mystery and terror based on ignorance,

and they would become increasingly beautiful, even intriguing to the point of fascination, and this is as it should be.

Everything which can be theoretically understood about sex relations should be imparted to young lovers before they marry.

11:5.3 It is an omen for good that the silly notion that human sex relations were designed only for procreative purposes is fast dying out.

This fanatical belief of so-called "higher living" never had any foundation in either science or reason.

While it is true that the lower animals indulge in sex pleasure only for procreative purposes, this is not true of the higher animals, those nearest to man.

The Simian tribe, like the human species, engage in sex relations for personal pleasure and the enhancement of mutual companionship.

**THE HONEYMOON****“PREPARING FOR MARRIAGE”****(Popenoe)**THE CONSERVATION OF ROMANCE  
(Popenoe 4)

The inherent tendency of all male animals to delight in exhibiting themselves

must be repressed, particularly on the wedding night and during the early part of the honeymoon,

if a modest and sensitive bride is not to be distressed (P 5).

[contd] No matter how much the lovers may desire to give themselves wholly to each other, it may not be necessary to attempt to consummate the marriage at the first opportunity after the wedding (P 6).

11:6.1 There seems to be an innate tendency among males of many animal species to indulge in more or less sexual exhibitionism,

a little of this tendency apparently appearing as a hang-over in the human species.

The young husband on the honeymoon should take great care to repress all such tendencies.

The innate modesty and sensitiveness of the bride should be respected, and great pains should be taken neither to shock nor frighten her during these early weeks of intimate association and beginning sexual contacts.

11:6.2 Regardless of how much the newlyweds may desire to consummate their love during the early days of the honeymoon, they should sometimes wait for a few days until the opportunity is propitious.

It is a great mistake to undertake to enjoy the first sexual contacts under unsuitable conditions, and the young husband must remember that

## SOURCE

Time, in extreme cases perhaps even a few days, may have to be allowed for the unconscious resistance of the bride to dissolve. She has all her life been taught that the one thing she must not do is to surrender to any man, and she cannot, in every case, cast off the effects of this teaching in a moment, even in the arms of her husband (P 6).

[contd] Time must also be allowed for the stretching of the hymen, the thin membrane which in most women partly closes the entrance to the vagina.

If this is torn roughly, as it is by abrupt entrance of the penis, the woman not only suffers physical pain, but has associated with the first intercourse the idea of pain, which may not be easily lost afterward. The hymen should be stretched gradually, not broken violently (P 6).

## 11: LIVING A SANE SEX LIFE

his bride has been taught all her life to resist the sexual embraces of all men, to maintain her chastity at all costs.

11:6.3 The all-too-common predicament of just such a young wife is illustrated by a patient who, in explaining her inability to reconcile herself to the sexual relationship, recently said in our offices: "All my life I have been taught that the sex act was the acme of vulgarity and sin, and now I can't bring myself around to believe it is a beautiful and normal relationship just because I have stood up with a man while a minister said words over us and then proceeded to pronounce us man and wife."

11:6.4 If the hymen of the wife was not duly stretched or dilated before marriage, the husband must be exceedingly gentle and tender of the first sexual contacts in order to avoid as much pain as possible;

otherwise the young wife's psychological attitude may be so conditioned as to associate sexual relationship with fear, pain, and resentment;

if entrance to the vagina is interfered with to any great extent, following five or six attempts at coitus, no further effort should be made until the wife has consulted a physician and been properly advised and treated.

## VII: THE ART OF LOVE (Ellis 323)

*Why Love Is an Art* (Ellis 329)

It must be admitted that the husband's task is often difficult. The difficulty is increased by the late age at which in civilization a woman enters the state of marriage after a long period of years in which she has presumably been leading a life of chastity (E 334).

It is a mistake to suppose that early adolescence is an unfavorable age for coitus and involves a kind of violation; on the contrary, all the evidence goes to show that the young adolescent girl is more apt for the initiation of coitus than the adult woman (E 335).

11:6.5 One of the modern sex problems is occasioned by the late age at which many marriages are consummated, often after twenty-five or even thirty.

In all cases where women are married after twenty-five they should go to a physician for dilatation before attempting sex relations. It is becoming more and more the custom, even for younger brides, to have this little matter attended to before marriage.

The younger the girl is introduced to sex relationships, the more likely they will prove pleasurable and acceptable,

and the less danger of her forming any adverse psychological attitude toward the sex act; but even where sex relations are not begun until late in life—thirty-five or forty—proper instruction beforehand, followed by vaginal dilatation, will prevent the majority of the difficulties attendant upon the postponement of the initial sex experience to such a late age.