

## Chapter 13 — Living the Married Life

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 13, in the order in which they first appear

- (1) Millard S. **Everett**, Ph.D., *The Hygiene of Marriage: A Detailed Consideration of Sex and Marriage* (New York: The Vanguard Press, 1932)
- (2) Havelock **Ellis**, *Psychology of Sex: A Manual for Students* (New York: Emerson Books, Inc., 1933, 1938)
- (3) M. J. **Exner**, M.D., *The Sexual Side of Marriage* (New York: W. W. Norton & Company, Inc., 1932)
- (4) Paul **Popenoe**, Sc.D., *Preparing for Marriage* (Los Angeles, California: The American Institute of Family Relations, 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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## XIII — LIVING THE MARRIED LIFE

### VII: IDEAL MARRIAGE (Everett 90)

#### FUNDAMENTAL EQUALITY (Everett 102)

[contd] By fundamental equality is meant not deadening uniformity, but agreement in those traits of character which ordinarily form the basis of friendship.

In other words, in order for a marriage to be happy, a pair must not be merely lovers but also friends, in the deepest sense.

There is a popular saying that opposites attract one another. In the first place, this is generally not true.

In the second place, if it should happen to be true in a particular case, the person who feels such an attraction is foolish to heed it.

While one cannot deny that a certain amount of diversity is stimulating and pleasant, yet the fact remains that most friendships, especially durable ones, are based on a community of interests, tastes and ideas. The same is true of successful marriages (Ev 102).

[contd] One cannot despise the taste, deplore the ideals or be bored by the interests of a wife or a husband without finding that this lack of communion is carried over into the romantic relationship also.

13:0.1 Fundamental equality is not a dead level of uniformity but an agreement in the character traits on which friendship is usually founded.

This being necessary in happy marriage, not love alone, but the truest friendship, must characterize the marital state.

The popular notion that *opposites attract* one another is usually not true.

Even if it were in an isolated case, one would be foolish to heed such an attraction,

for it is true of successful marriage as of abiding friendship, that its underlying foundation must be a community of interests, tastes, and ideas, even though a certain amount of diversity is stimulating and pleasant.

13:0.2 A man cannot be antagonistic to the tastes, ideals, or interests of his wife and avoid the carrying over of this lack of communion into their romantic relationship.

## SOURCE

Before marriage the overwhelming urge toward unity, which is the sublimation of the inhibited sex impulse, makes all differences sink into insignificance.

But after marriage, when sexual inhibitions and the consequent illusion of unity are removed, the differences assert themselves and eventually may destroy all the love which temporarily submerged them.

As Dr. Joseph Collins says, a young woman who likes poetry and music should beware of a young man to whom these have never appealed, but who, under the spell of love, says that he knows he would enjoy them with *her*.

After they are married, he will read the sport page, as before, not poetry, and when she wants to go to a concert, he will prefer to stay home and play poker.

And this divergence in taste may in time alienate them from one another—literally make them strangers to one another, though living under the same roof (Ev 102-03).

[contd] It is important also that there should not be too much discrepancy in the intelligence and education of a man and woman.

This not only makes conversation more difficult but oftentimes leads to an inferiority complex on the part of one of the pair, with resulting jealousy and compensatory behavior which destroy all comradeship.

## 13: LIVING A SANE SEX LIFE

During courtship the overwhelming urge toward unity, which results from the sublimation of the inhibited sex impulse, submerges all differences.

After marriage, when the *illusion of unity* is removed by the freedom from sexual inhibitions, the differences between husband and wife assert themselves and may destroy the love which temporarily overcame them.

One writer has advised literary young women against marrying young men who read nothing but newspapers but assert that they will enjoy reading poetry with their sweethearts.

After marriage, perusal of the sport page, not poetry, will sum up their literary activities.

Such a difference in taste, if there are no other common interests, may so alienate them as to destroy their happiness.

## CULTURAL INEQUALITIES

13:1.1 There should not be too much difference in the intelligence and education of husband and wife.

This interferes with conversation and often results in the development of an inferiority complex by one of the pair which causes jealousy and compensatory behavior that endanger comradeship.

## SOURCE

Jealousy may cause the person who feels his inferiority to scoff at the accomplishments of the other, whereas a person of satisfactory and secure self-feeling would delight in the achievements of one whom he loved.

Compensatory behavior may be seen in the case, for example, of a woman who feels her intellectual inferiority, and seeks to overcome it by talking at a great rate on any and all topics, whether she is qualified or not, much to the embarrassment of her husband and to her own ultimate chagrin, unless she is too stupid to realize what a fool she is making of herself (Ev 103).

[contd] Much worse, however, than these individual differences, is the divergence in the habits and ideals between the two sexes in general.

Our conventions and taboos, which separate men and women into two distinct groups with separate social inheritances, will have much to answer for if one seeks the ultimate cause of marital dissatisfaction.

On the one hand we have men, brought up in boyhood to value courage, stoic endurance, and rough adventure;

encouraged unfortunately to be more pugnacious than is good for them,

but taught at the same time by hard knocks to hold their tongues and give the other fellow a "break";

given a strict code of fair play and good sportsmanship;

## 13: LIVING A SANE SEX LIFE

The jealousy of the one who feels inferior may lead him to deride the accomplishments of the other, while an individual who felt secure in his self-realization would rejoice in the achievements of his loved one.

Compensatory behavior is illustrated by the husband or wife who feels intellectually inferior and attempts to overcome it by talking furiously on any and all topics, without regard to his or her acquaintance with them.

13:1.2 A still greater cause of marital unhappiness is the broad differences in the habits and ideals of the two sexes,

differences which are little understood before marriage because of the conventions which separate men and women into two groups.

13:1.3 Man are taught from boyhood to be courageous, stoical, adventurous,

and overly pugnacious;

they learn in the hard school of experience to hold their tongues, give their competitors a reasonably good chance,

live up to a strict code of fair play and good sportsmanship,

## SOURCE

trained to expect to yield rather than to be yielded to because of sex;

interested in mechanisms and construction from early years;

expected to be able to give a rational explanation of their ideas and conduct;

led to look forward to a life of activity and accomplishment;

made desperately serious at times by the responsibility of extracting a living from a hard world,

fearing nothing like the disgrace of being dependent;

accustomed to regard women as mere children in the affairs of the world;

and lastly in sexual matters given considerable training in the attitude of promiscuity, though at the same time somehow absorbing from the social atmosphere certain romantic ideals,

and taught to believe ultimately in monogamy and to expect a strict chastity on the part of women of at least their own class (Ev 103-04).

[contd] On the other hand, women grow up unashamed of fears, or tears, or weakness;

unused to roughing it;

unaccustomed to fighting except with an unrestrained tongue;

untrained to suffer the consequences for abusive words;

## 13: LIVING A SANE SEX LIFE

are trained to yield rather than be yielded to because of sex;

they are mechanically inclined,

are expected to give sound reasons for their ideas and conduct,

look ahead to lives of activity and achievement,

are often sobered by the responsibility of making a living in a relentless world,

and fear dependence as they do the plague;

they hold women in low esteem so far as practical affairs go

and in sexual relations are often inclined by training to more or less promiscuity, though their social surroundings do instill into them a measure of romantic ideals,

which ultimately lead them to accept monogamy in principle, at least, and to require a strict chastity of the women of their own class.

13:1.4 Women, on the other hand, are trained to be unashamed of fear or tears or weakness;

they know but little of the rough side of life,

fight only with their unbridled tongues,

are not disciplined by being made to suffer the consequences of their verbal abuse,

## SOURCE

spoiled by chivalry with its special privileges for their sex;

willing to gain ends in ways that would be embarrassing to a man;

discouraged from playing with mechanical toys in childhood;

not expected to be rational;

feeling no disgrace in dependence, often never knowing what the full weight of economic worry is;

generally seeing no goal except the primitive task of keeping house and escaping boredom by belonging to card clubs;

and in matters of sex taught that it is unladylike to enter into such experiences except reluctantly (Ev 104).

[contd] How can we expect a man and woman to be companions to one another when they have had such divergent training?

How can a man be educated to despise cowardice and poor sportsmanship and not feel contempt for his wife in so far as she has these traits? And how can a woman avoid feeling that her husband is unreasonable and selfish in wanting to put on his old clothes and go on a fishing trip when she wants to make an impression at a fashionable resort?

## 13: LIVING A SANE SEX LIFE

are spoiled with special privileges accorded to their sex by chivalry,

and are often entirely willing to accomplish their purposes by methods that would be embarrassing to a man;

they are discouraged from playing with mechanical toys in early girlhood,

are not expected to be rational,

feel no disgrace at their dependence,

often have no goal greater than the primitive task of housekeeping, with card clubs a means of escaping from the boredom of it all;

and as to sex, they are taught to enter into such experiences reluctantly, as becomes "ladies."

13:1.5 With such different training it is something of a problem for men and women properly to relate themselves to *mutual companionship*.

The cowardice and poor sportsmanship of the wife, the preference of the husband for old clothes and a fishing trip to a boring stay in a fashionable resort,

are but illustrations of these natural, almost biologic, differences.

## SOURCE

These irritations, however, cannot leave the romantic feelings unaffected (Ev 104).

Yet most people see no contradiction in their defence of the traditional differentiation of the sexes on the one hand, and their expecting sublime companionship between a man and his wife, on the other (Ev 105).

[contd] Instead of admitting the fact that the segregation and differentiation of the sexes is the cause of most of our marital unhappiness, we console ourselves with idle proverbs such as "True love never runs smoothly," or "Man cannot live *with* and cannot live *without* woman." Indeed, the antipathies between the sexes are so much taken for granted that most writers on sex regard them as instinctive.

It is not only more correct but also more fruitful to regard these differences as merely products of early savage segregation due to the patriarchal property rights which man possessed over woman.

An examination of most of the bad traits which are found in women and not men, and vice versa, will lead us back to the patriarchal family.

Woman's cowardice, poor sportsmanship, lack of nobility, invidious love of display, gossiping, infantilism, conservatism, economic irresponsibility, and sexual prudery can all be traced to the harem.

## 13: LIVING A SANE SEX LIFE

Unless such irritations that develop from the commonplace affairs of life are offset by other attitudes on which there is mutual agreement, the romance of marriage will not long be unaffected.

Much of all this could be avoided if boys and girls, young men and young women, were not so exclusively trained in this traditional differentiation of the sexes but were definitely prepared for the mutually sublime companionship of man and wife.

13:1.6 The antipathies between the sexes, instead of being laid at the door of the segregation and differentiation of men and women, young and old, are regarded by most writers as instinctive.

The facts are that these differences are primarily due to the early primitive segregation of the sexes because of superstition and their separation later because man was supposed to possess patriarchal property rights in women.

Most of the bad traits of men and women which are not found in the opposite sex lead directly back to the patriarchal family.

Woman's cowardice, poor sportsmanship, love of display, gossiping, conservatism, economic irresponsibility, and sexual prudery originated in the harem;



## SOURCE

And man's excessive masterfulness, conceit, and monopoly of the power and interesting work of the world are likewise a survival of patriarchal society (Ev 105).

[contd] Fortunately the old order is breaking down, but this is taking place more slowly than it should,

partly because of the resistance of the very men and women who have been injured the most by the old regime, and partly because of economic conditions and general inertia.

Women have made great strides in the last quarter of a century in acquiring some of the *rights* of men, though their readiness to take on men's *duties* has not been so conspicuous.

The possession by women of the liberties of men while at the same time being left unrestrained because of the immunities which their sex enjoys is rather trying but must be regarded as merely transitional.

Although we have a long way yet to go, men and women are in a better position to be genuine companions today than ever before (Ev 105-06).

[contd] The ideal will be attained when men and women share the work of the world alike;

## 13: LIVING A SANE SEX LIFE

while man's arrogance, conceit, and monopoly of the power and the interesting work of the world are just as much a relic of patriarchal society.

13:1.7 There are glimmerings of light ahead in the breaking down of the old order, even though this progress is much more slow than it should be,

a condition which is due in part to the resistance of the very men and women who have suffered most from the old regime, as well as to economic conditions and general inertia.

Even though the strides women are making in acquiring some of the rights of men are not accompanied by a marked willingness to assume men's duties;

although women's possession of the liberties of men while they still cling to the immunities which their sex has enjoyed for so many ages is trying,

nevertheless, real progress is being made in arriving at common ground on which men and women can be genuine companions.

## FUNDAMENTAL EQUALITY

13:2.1 The high goal of mutual understanding and appreciation will be reached when the work of the world is shared by men and women in something like equal proportions;

## SOURCE

when women, merely because of the few times when the function of childbearing is exercised, will not be excluded from a life of stimulating, purposeful activity;

when girls and boys will grow up together with the same ideals of a vigorous, courageous, responsible, unpampered existence;

when chivalry, with all its implications of superiority and inferiority, will give way to the courtesy of equality;

and when neither man nor woman will be "head of the house" but marriage will be a genuine partnership (Ev 106).

[contd] Especially is it important that as soon as possible all women attain economic independence, not only because it will make men and women better companions when they both share the same responsibilities and interests

but also because they will possess greater freedom and therefore be less constrained to endure the injustice or overbearing ways of men.

Such freedom will create a wholesome fear that excessive peevishness or selfishness may mean the loss of one's partner.

Too much security is not good for anyone's disposition.

One can observe how much more irritable he himself is likely to be with his near relatives, on whom he can depend to stick by him regardless of his cantankerousness, than he is with his friends who will endure only so much and no more.

## 13: LIVING A SANE SEX LIFE

when women, notwithstanding their occasional child-bearing experiences, will engage in the same stimulating, purposeful activity as men;

when girls and boys will grow up together entertaining the same ideals of vigorous, courageous, responsible existence;

when handicapping chivalry will be displaced by equality;

and when marriage will be a *real partnership*, with husband and wife equally responsible for the conduct of affairs.

13:2.2 Early economic independence of women is essential to the new order both because men and women will be better companions by sharing the same responsibilities,

and because women will have greater freedom and feel under less necessity to endure the unjust, overbearing attitude of men.

This freedom will arouse a wholesome fear that unreasonable conduct will likely mean the loss of one's mate.

13:2.3 We know that our disposition is not improved by overmuch security.

How careless we are in observing the amenities among our close relatives, on whom we feel we can depend no matter how unpleasant we may be, and how careful with our acquaintances, who will not put up with much nonsense.

## SOURCE

It is a good thing to have to earn one's way as one goes in matters of affection, and this applies to married life as well as to friendship.

Thus again we see that freedom is the foundation of happiness in marriage, and that no genuine freedom is possible without equality and especially economic equality (Ev 106).

[contd] While we are waiting for this ideal equality to arrive, we can create as much of it as possible under existing conditions.

A just as well as a wise man, even though circumstances do not permit his wife to work outside of the home, will wish her to share the control of the family budget equally with him, although she may not possess the power to demand it that comes with a pay-check.

The same is true of all property rights.

Complete communism and democracy should be the rule of the family; from each according to his ability, to each according to his needs,

and in family conferences each to count as one and no more than one—not as in past ages when man and wife were one, but that one was the husband (Ev 106-07).

Nothing can destroy the love of a man for his wife so surely as for her to depend upon her relatives' advice in all her decisions (Ev 107).

## 13: LIVING A SANE SEX LIFE

There is an advantage in being obliged to earn the affection one receives, even in the married state.

Once more let us repeat: *freedom is the foundation of happy marriage*, and genuine freedom cannot be attained without equality, particularly economic equality.

13:2.4 In the interim before this ideal state is reached, at least a measure of it can be achieved even under existing conditions.

A just husband will so arrange the family finances that his wife shares control equally with him, even though she does not directly contribute to the family funds through a regular pay check.

All other property rights should be equally shared.

Family communism and democracy should be the rule,

with both husband and wife taking part in the conferences at which family matters are discussed and settled,

and this without the participation in such councils of the relatives of either.

If the wife wishes to alienate her husband's affections, one of the most effective ways of going about it is for her to depend upon her relatives' advice instead of on his.

## SOURCE

The same may be said for those rarer cases in which a man is tied to his relatives (Ev 107).

A couple after marriage may find certain serious differences in their habits which were neglected by them during courtship,

neither because of romantic illusion nor because of accepting the popular opinion that there are inescapable differences of sex, but because the segregation of the sexes makes it impossible for man and woman to know one another thoroughly before marriage. The reference here is to intimate personal habits which do not come to light in the usual social contacts (E 107).

[Compare Ev 107.]

The irrepressible disgust that one feels in such a situation eventually may undermine the finest romantic feelings so that contact with such a person becomes anything but pleasurable.

It would seem logical that in marriage we should at least have as good an opportunity to become thoroughly acquainted with one another as in friendship. But this is not the case.

Many a budding friendship has been cut short because of unendurable personal habits that came to light.

## 13: LIVING A SANE SEX LIFE

And this of course works both ways.

13:2.5 After marriage a couple discover serious differences in their intimate personal habits, of which they could not expect to know

because the segregation of the sexes interferes with men and women's becoming thoroughly acquainted before marriage.

Whether husband leaves his clothes scattered about the room or wife neglects to put the cap on the tooth paste or to wash out the tub after bathing, may not be grave moral issues, but they may be the cause of serious domestic infelicity. Such personal habits, and there are many of them, breed incompatibility.

13:2.6 The considerable disgust that one feels in such a situation may so undermine the finest romance that close contact with the culprit becomes almost unendurable.

How unfortunate it is that candidates for marriage cannot have so good an opportunity to become thoroughly acquainted with one another as can friends,

who many times lose their enthusiasm for each other when they become aware of their careless or displeasing personal habits.

## SOURCE

Not until the irrational taboos that now exist between the sexes are removed will the same opportunity to test a growing romance be afforded (Ev 107-08).

[contd] A removal of sex taboos would have other advantages, such as enabling boys and girls to be given a more adequate sex education than is now possible, and eliminating the esthetic distaste which our over-dressed civilization has developed for the naked body as it really is.

It is not surprising that romantic feelings sometimes suffer a rather serious shock at marriage,

when one considers how the esthetics of courtship have as their object either a clothed human being or one imagined along the lines of an art which, since ancient Greek times, has falsely idealized the human body and particularly the sexual characteristics (Ev 108).

[contd] Thus our ideal of equality between men and women extends to practically all phases of life.

As far as possible a couple should enter marriage with the same background of experience in every respect. The line must be drawn only at the point where biological differences make community of experience impossible.

Here an understanding and sympathy derived from theoretical knowledge must suffice (Ev 108).

## 13: LIVING A SANE SEX LIFE

When the irrational taboos that now exist between the sexes are removed, and not until then, can prospective husbands and wives really get acquainted.

13:2.7 Such abandonment of taboos would make it possible to give boys and girls a more adequate *sex education* than can now be done, and would help to overcome the esthetic distaste our overdressed civilization has developed for the naked human body.

It is not to be wondered at that romantic feelings sometimes undergo a rather serious shock at marriage

when one considers that the object of courtship is either a clothed human being or one whom imagination has fashioned into an example of ancient art which falsely idealized the body, especially the sexual characteristics.

13:2.8 In the *ideal marriage* the equality between the interested parties extends to practically all phases of life.

Whenever possible the extent of their experience should correspond, the line being drawn where biological differences make this impossible,

and even here there should be an understanding and sympathy based on theoretical knowledge.

## SOURCE

[contd] Are there no drawbacks to this program of complete equality? What will become of the children, for example, if women possess economic independence, which can be attained only by working outside of the home? And will there be any home at all?

These questions are the stumbling blocks in the elevation of woman from the mere status of cook, housekeeper and nurse-girl to that of a fully developed human being who can be a real companion to her husband.

The difficulties are not so serious, however, as conservative people would like to make them out to be.

Beyond having to take several leaves of absence from outside work during pregnancy and lactation, there is no reason why a woman should have to neglect her career on account of children.

Day nurseries and pre-schools, which can eventually be made part of the public school system, not only enable a mother to pursue her daily work outside the home

but are much better for the child than the type of training or lack of training that it receives from most mothers.

And the attention which both the father and mother can give to the children in the evening and over week ends will lend all the "personal touch" that is needed.

## 13: LIVING A SANE SEX LIFE

13:2.9 If we make husband and wife equal, economically equal, which will necessitate the wife's working outside the home, what will become of the children? and of the home, too, for that matter?

These problems are the real stumbling blocks to raising woman from the position of cook, housekeeper, and nurse girl to that of a fully developed human being with time and energy to be a real companion to her husband.

And even these problems are no so unsolvable as conservative people attempt to make them out to be.

Except for time away from profession or employment during pregnancy and the early infancy of her children, a married woman need not neglect her career.

13:2.10 Our better grade day nurseries and preschools, which will sometime become a part of the public-school system, make it possible for a mother to carry on her daily work outside the home,

and these schools are often much better for the child than the training, or lack of it, many mothers provide.

The attention which the father and mother can give the children evenings and week ends will provide the necessary "personal touch."

## SOURCE

As a matter of fact, with both parents working, with housekeeping done for the most part by specialists in that field, and with most meals eaten in family restaurants instead of laboriously prepared at home, both parents will actually have more time to devote to their children in a constructive way than at present.

The improvement too in the relations of husband and wife, which will result from greater equality, will make home-life even more real and pleasant than it has been under the old regime, and both parents and children will be happier (Ev 108-09).

## 13: LIVING A SANE SEX LIFE

13:2.11 If both parents work, and if the housekeeping is done by specialists, both father and mother will have more leisure for the children than at present.

Again, if wife is gainfully employed, competent help can be provided to maintain the home on present standards, a plan that is today being followed by many professional women.

A greater measure of equality between husband and wife will improve their relations and make home life more pleasant, while both parents and children will be happier.

13:2.12 Children are a powerful means of emphasizing the community interests of parents. *Partnership in parental care* intensifies and insures marital affection, particularly when the principle of equality is practiced. If the wife devotes herself exclusively to the children, the husband meanwhile having little to say about their care and training, she may become indifferent to her husband and transfer her affection to the children; sometimes, if pathology enters into the case, she may unconsciously transfer her sex feelings from her husband to the children.

13:2.13 Parents should not allow a noble, self-sacrificing parental love to develop a sexual content, even of the most sublimated type, nor should they cultivate too much reciprocation of sentimental affection from their children; they should rather content themselves with a reasonable measure of respect, gratitude, and solicitous care from their children. As women become more occupied with the activities of the world at large, their attitude toward children will become more wholesome.

[contd] Objection may be raised to women's entering industry because this will flood the labor market, reduce wages and throw deserving men out of work.

While there may be, and in fact are, some difficulties of this sort, yet they may be regarded as merely transitional.

Besides, the entrance of women into industry is quite gradual, and probably, if present tendencies continue, the population will sooner or later be sufficiently reduced to enable both men and women to have employment,

with reduced hours and better pay, brought about by the continued improvement in industrial technology and in the greater power of workers to demand their due share of the products of industry (Ev 109).

13:2.14 But what about the effects upon the labor market of woman's entering industry, the reduction in wages, and the deserving men who will lose their jobs?

Such difficulties are transitional.

And more than this, woman's entrance into industry is gradual and probably will not outrun the reduction in population which seems to have set in.

This, with reduced hours and better pay, which will follow continued improvement in industrial technology and the successful demand of organized workers for a fair share of the rewards of industry, will eventually result in the solutions of these problems.



## SATISFACTION IN MARRIAGE

### VI: MARRIAGE (Ellis 256)

#### *Satisfaction in Marriage* (Ellis 273)

[contd] In old times marriage was regarded as a sacred duty, appointed divinely or by the State.... The question of satisfaction hardly entered, though it was assumed that happiness attended the fulfillment of an ordained duty, except for persons who were exceptional and perverse (E 273).

Today many have gone to the opposite extreme of opinion and declared that, far from yielding life-long bliss, marriage hardly ever leads to even moderate satisfaction and happiness (E 273).

[contd] "Spiritual disappointment and physical deprivation become the fate of most marriages," declared Freud in 1908, and again, "a girl must be very healthy to 'stand' marriage." Numberless statements by less eminent writers could be quoted to the same effect (E 273).

13:3.1 In other generations marriage was looked upon as a sacred duty or as a patriotic obligation,

and all marriages were supposed to be successful if they held together long enough to produce large families.

How different is the modern viewpoint!

Today, the most popular writers regard the majority of marriages as unhappy and very unsatisfactory.

All too many people agree with Freud's pessimistic pronouncement, made some thirty years ago, that "girls must be very healthy to stand marriage." That "spiritual disappointment and physical deprivation become the fate of most marriages."

It is to be noted, however, that all such expressions convey personal impressions, which are notoriously liable to be unreliable in scientific matters and are never placed on a statistical basis. Moreover, they do not coincide with the personal impression of other experienced observers.

The evils of marriage, as we have known it, alike for husband and wife and children, however for a large part easily preventable, are frequent and undoubted.

Yet, as Exner points out, there is no need to be unduly pessimistic about marriage, and there would be still less if society did not so often disturb the vision of the young and misguide their first steps.

[See UB 82:0.1.]

As the same writer well says, a high rate of dissatisfaction is not an unmitigated evil.

It means a high ideal and a desire to attain it, for marriage is really an *achievement* (E 273-74).

13:3.2 We are glad to report that we find, even among patients seeking psychiatric counsel, many happy marriages and still others that are fairly successful and moderately happy and a third group that are markedly changing for the better with the improvement of the neurotic status of the husband and wife;

and in many, minor domestic difficulties are usually preventable and entirely curable.

So, taking everything into consideration, we see no reason for being unduly pessimistic about marriage.

It is the basic institution of civilization. It has developed through a long course of social evolution and is undoubtedly here to stay.

13:3.3 There is another view to be taken of the *domestic turmoil* and the dissatisfaction with marriage that we read about and hear about these days.

Discontent with any institution or social usage is not an unmitigated evil.

It means two things: first, high ideals and something of a desire for their attainment,

and second, recognition of some degree of failure in the achievement of those ideals.

VI: FACTORS IN IDEAL MARRIAGE  
(Exner 167)

[PREAMBLE] (Exner 167)

A higher rate of dissatisfaction among young married couples today, if true, is not altogether an unmitigated evil. Certainly one factor is that they **expect and demand more** of marriage than their parents and grandparents have expected and demanded. Upon the whole they enter upon marriage with a **higher ideal** (Ex 171).

Perhaps the reason we have a few more unhappy marriages today than in former generations is because both partners, especially the wives, **expect and demand more** of this relation now than in olden days.

This is not to be deplored. It may bring about more marital difficulties, but in the end it promises the attainment of **higher ideals** and levels of married life.

VI: MARRIAGE (Ellis 256)

*Satisfaction in Marriage* (Ellis 273)

Many people are unwilling to admit, even to themselves, still less to others, that marriage is for them a failure. Others, on the contrary, in the thick of the inevitable **little worries** and **irritations** of marriage, lose sight of the central facts which can only be seen **when one stands some way off** and looks at one's life as a whole; they are tempted to admit a failure where at another moment they would claim a great success (E 274-75).

13:3.4 The **little worries, irritations,** and vexations are not so serious after all **when one stands off** and views them at a distance,

especially when the husband and wife who are enduring these inconveniences pause to consider how much more unhappy they might have been trying to lead the life of so-called single blessedness.

So few people are aware of the nature of the satisfaction that may reasonably be found in marriage. They fail to realize that marriage is but **life in miniature**, and that if married life were all easy and all pleasant, it would be but a feeble image of the world and would fail to yield the deepest satisfaction that the world can give to those who have drunk deeply of life (E 275).

[See UB 50:6.3.]

[contd] We must, therefore, at least make the attempt to put the question on a statistical basis, even though we cannot secure an absolutely **precise** answer. **Katharine Davis**, assuming (though the statement may need some qualification) that “the sex relationship indisputably **plays the major part**” in marriage,

**found that among one thousand presumably normal married women 872 unequivocally affirmed that their married lives were happy; 116 were either partially or totally unhappy, incompatibility being the chief cause; only 12 failed to answer** (E 275).

Marriage cannot be wholly free from its difficult and unpleasant situations because, if it is a real program of home-making and childbearing,

it becomes, in a way, a **focalization of life** as a whole;

and life as a whole is not a dreamy experience midst **flowery beds of ease**, but it is real, rugged, exhilarating, and adventurous.

13:3.5 For some years many physicians have been making very **precise** and definite inquiries into the success of marriage.

**Katharine Davis**, in one investigation (assuming that the sex relationship **played the major part** in the tranquillity of marriage),

**interrogated one thousand presumably normal married women and found that the astonishing number of 872 unequivocally affirmed that their married lives were happy; 116 were either partially or totally unhappy, incompatibility being the chief cause; only 12 failed to answer directly.**

13:3.6 We have not analyzed our records to ascertain the percentage of happy and unhappy marriages among our patients, but we have the general impression that far more than a majority of them are leading what could be regarded as normal and happy married lives. To us it appears to be more a question of having a goal of living.

In composition the two groups [in Dickinson's study] of "adjusted" and "maladjusted" were not markedly different; they were of similar social and economic status; at some period about two-thirds in both classes had had considerable experience of auto-erotic practices; the adjusted were slightly more fertile than the other group; but the chief general difference seems to be that the outlook on life of the adjusted was more objective than that of the maladjusted;

they were less self-centered and less troubled by mental conflicts (E 275-76).

The prevalence of auto-erotic practices before marriage had been almost the same, and sex was by no means always the beginning of the maladjustment, which was often due to incompatibility (E 276).

Those who have a philosophy of life that is more objective than subjective are most happy.

They are better adjusted to marriage and all other reality situations.

It is the self-centered, neurotic type of man or woman who finds it really difficult to make a satisfactory adjustment to the exacting intimacies of married life.

One thing is certain:

Sex is by no means always the cause of marital maladjustment.

In gathering from our records the causes of domestic infelicity, we found that 90 per cent of trouble falls into seven categories, named in the order of their importance:

1. Money—budget troubles.
2. Sex maladjustment.
3. Temperamental incompatibility.
4. Children—either failure to have them or controversy over methods of rearing them.
5. Relatives—especially in-laws.
6. Religion.
7. Sickness—one or both partners being either physically ill or habitually neurotic.

G. V. Hamilton among his smaller number of subjects, but of both sexes and all presumably normal, one hundred married men and one hundred married women, made a most elaborate investigation into their degree of satisfaction in marriage, with fourteen grades of happiness, according to the number of points to be assigned to each person. He found that husbands are definitely more satisfied with marriage than are wives (E 276).

13:3.7 Hamilton found, in his effort to establish grades of domestic happiness, that husbands are definitely more satisfied with marriage than wives.

Women are more idealistic about it,

Home occupies a smaller section of [a man's] field of activity; it constitutes a haven of rest. A woman, on the other hand, must often feel that marriage is her whole life, and deeper problems are thus stirred within her (E 277).

and married life becomes to the majority of them their whole existence.

It is not, therefore, strange that more women are disappointed with marriage than men.

There are many women—old-fashioned romantically minded women brought up away from men as well as more modern girls—who realize even during the honeymoon the nature of man and of marriage for the first time and acquire a dissatisfaction which may never be entirely outgrown (E 277-78).

It is unfortunate that with the woman the romance and glamor end with the honeymoon.

[See UB 83:7.6.]

**Divorce** may be no cure at all, even when we admit that there should be the greatest possible freedom for divorce. We constantly see people who divorce but **are no happier in a second marriage** (E 278).

*The Control of Procreation* (Ellis 285)

Formerly **marriage** and **procreation** were one and in aim indivisible.... This necessity no longer exists among the educated classes in any civilized country.

Contraception, the use of a variety of methods to permit intercourse while avoiding conception—whether or not it receives formal public approval—has become so **general** that the discussion of its desirability no longer subserves any useful purpose (E 285).

Married life is hard on those husbands and wives who were spoiled children or only children, and on neurotic young people who assume its obligations, little understanding what will be required of them.

While **divorce** has become relatively easy to obtain, **it has been our observation that many of the dissatisfied husbands and wives who seek relief in divorce are in no sense happier in their second marriages.**

## MARRIAGE AND PROCREATION

13:4.1 There was a time when **marriage** meant **procreation**, but this is no longer true.

The technics of contraception are too widely known at present to permit us to expect marriage always to be followed by children.

Birth control is now very **generally** practiced among civilized peoples.

13:4.2 It would be well if both the laity and the medical profession had a better understanding of the laws of human *inheritance*. While there is a great deal we do not know about heredity, nevertheless, there is much information on this subject which has not been given widespread distribution.

It is well known that **neuropathic persons tend to be attracted to each other** (E 286).

It is, therefore, somewhat futile to adopt the common **advice** furnished by the text-books that the neuropath should marry, if at all, a **robustly normal** person, with sound heredity.

The advice is not even theoretically correct when we bear Mendelian conditions in mind. But it is unpractical because it overlooks the fact that the affinity between the normal and the morbid is not strong and that the chances of such a union proving satisfactory are not large (E 286).

In the same way the normal person finds the morbid and capricious temperament of the neuropath uncomfortable and unattractive (E 286).

But for the **milder neuropathic cases** these objections have less force, while the attraction is often so strong that opposing advice has but a small chance of being accepted (E 287).

One thing we do know: **Neurotic persons tend to be attracted to each other.**

Of course, we often **advise our unmarried neurotic patients that it would be much better for their children if they could marry normal, robust, more or less phlegmatic individuals whose heredity is quite free from the neuroses and psychoses, but we must also recognize that such unions are not going to occur very frequently.**

13:4.3 Generally speaking, the robust person will not tie himself up for life with a neurotic semi-invalid.

On the other hand, where these unions do take place, the percentage of domestic casualties is high.

Fairly normal individuals grow weary of waiting upon chronic neurotics and of listening to the never-ending tales of woe and misery in which they delight.

All of this warning, of course, has very little application to the **milder types of neuroticism,**

for, if we draw the line too closely, the marriage mills will cease to grind, all of us probably being more or less neurotic at times.



## SOURCE

[Adler, like the Freudians, all too frequently tends to become ambiguous and indefinite.... He says: "The neurotic is like the normal individual, only more so" (*Theory and Practice of Psychiatry* 21).]

[contd from two rows up] In such cases the necessity of distinguishing between procreation and marriage becomes stringent (E 287).

Moreover, the day of large families is over.

Alike for the sake of the family, and for the interests of the nation and the race, an average of between two and three for each married couple suffices, and under the hygienic conditions of civilization is ample to keep up the number of the population (E 287).

The literature of this subject is now extensive, though there is still dispute regarding the best methods, and even the best (sterilization apart), whichever they may be, are not always reliable (E 287-88).

## 13: LIVING A SANE SEX LIFE

Alfred Adler once said that neurotics were just like normal people—only more so.

13:4.4 It becomes necessary in this twentieth century to recognize that marriage need not always result in procreation.

That is, we meet with many persons who would not be desirable parents, but who might prove to be very acceptable wives and husbands. Why should they not be allowed to marry and experience the benefits of homemaking as well as to enjoy an otherwise thoroughly normal sex life?

Furthermore, it should be understood that the days of large families are over among civilized peoples.

No modern nation is greatly in need (unless for purely military purposes) of a larger population,

and three or four children per family will serve to maintain present populations and provide for a healthy, though slight, growth.

13:4.5 The literature dealing with contraception is now abundant,

It is true that the most **ancient** and common of all methods of contraception, *coitus interruptus*, or the method of Onan, **requires no appliances** and is practiced **without advice**; and it is also fairly certain.

But though not so generally **harmful** as is sometimes supposed,

it is frequently **unsatisfactory**,

for in most men it involves undue haste, which is unpleasant for the husband and apt to be **inadequate for the wife** who may need satisfaction afterwards (E 288).

but one of the older technics should here receive some consideration. We refer to *coitus interruptus*, also known as **onanism**.

This method of birth control is an **ancient** one, due to the fact that it **requires no appliances** of any sort and is intuitively indulged **without the necessity for advice** or counsel, and it is also reasonably reliable.

13:4.6 Much has been said and a great deal written about the harmfulness of this practice of “withdrawal,” as it is sometimes called,

but there is doubt as to whether it is immediately **harmful** to the average normal individual.

It is, of course, highly **unsatisfactory** from the standpoint of sexual gratification.

It not only greatly diminishes the husband’s pleasure but becomes, in many cases, so **unsatisfactory to the wife** as virtually to wreck her sex life,

leading her to feel that coitus is a means of sexual arousal which can only be followed by complete disappointment. In general, it cannot be recommended as a contraceptive technic except for newly wedded couples who may find it inconvenient to make use of other methods on their honeymoon and while traveling.

13:4.7 Coitus interruptus is less objectionable when artistic technics are employed, as when the wife prevents uncontrolled ejaculation by manual grasping, and when the husband, by various methods, sees to it that his wife experiences an orgasm before withdrawal or by other means thereafter.

Husbands do not always display the consideration necessary to ensure orgasm in their wives, and since orgasm is normally slower in women than in men it is obvious that, in the absence of such consideration, withdrawal must frequently take place before the orgasm has occurred in the wife,

This attitude of the male partner is highly important since it must be remembered that the vast majority of women reach the sexual climax much more slowly than men do,

and it is exceedingly harmful to the highly organized and irritable nervous system of a normally sexed wife to be sexually stimulated and then suddenly to experience a complete ending of the process of gratification.

who is thus left in a state of acute nervous dissatisfaction and irritability (E 289).

In many such cases the disappointed wife must remain awake for hours in a state of great nervous tension

unless she courageously accepts the only alternative and indulges in manual self-relief.

For a large number of people, there can be no doubt, interrupted coitus is unsuited and should give place to some better method of preventive intercourse (E 289).

In general, physicians advise against coitus interruptus and counsel that some other modern form of contraception be habitually employed

for the purpose of insuring normal sexual gratification with the proper spacing of children.

13:4.8 Some years back, much was written about the practice of the Oneida Community which Dr. Stockholm popularized as Karezza,

The opposite practice of prolonged or reserved coitus, with or without ultimate orgasm,

has nowadays numerous advocates and a considerable body of practical adherents, not so many as interrupted coitus because it is less easy to carry out. It was the ordinary practice of the Oneida Community, and was later advocated in Dr. Alice Stockham's well-known book, *Karezza*.

and which consisted in prolonged or reserved sexual intercourse, the process always being stopped short of the orgasm.

This method is still advised in certain quarters,

but we think has very little to recommend it.

There can be no doubt that prolonged intercourse is highly agreeable to the woman partner, and without the slightest evil results; for she is left entirely free and is not precluded from experiencing the orgasm at its own good time (E 289).

It is one form of sexual relations that, while perhaps highly agreeable to the woman partner,

There is reason to think that in some cases greatly prolonged coitus may produce some of the same nervous results, though usually in a milder degree, as interrupted coitus. But in a large proportion of cases this is certainly not the case (E 290).

undoubtedly places an abnormal and unnecessary nervous strain upon the male.

In a modified way this practice might be carried out by the sexually normal husband whose wife is inclined to be partially frigid, and who can be acceptably prepared for the sex act only with great difficulty, and where by delaying intercourse until tumescence has been well established, the results seem to be altogether satisfactory.

SOURCE

[Compare E 290 and see 20:0.4.]

When contraception fails—either owing to carelessness or the use of an unsuitable method—a serious situation may sometimes arise. But there is nothing to be done. It is still a criminal offense to aid a woman to procure abortion for personal, social, or even eugenic considerations (E 290).

The prevention of conception involves so much care and precaution that of recent years an alternative and more reliable method of attaining that end has received an increased degree of favor: the method of sterilization. It can now be effected, simply and harmlessly, without removal of the sexual glands, by vasectomy in men and ligature and section of the Fallopian tubes in women (E 290-91).

[Contrast Cooper 130-31.]

13: LIVING A SANE SEX LIFE

13:4.9 *Birth control* by some technic is the only way to meet the problem of conception in those countries where abortion is illegal, and that includes most of the Occidental nations. Even in Russia, where it was allowed a few years past, the lines are being more tightly drawn.

The only attitude an ethical physician can take in the matter when contraception fails

is to advise acceptance of the situation or to assist in caring for the unmarried mother to the extent of suitable segregation and either to assist in the subsequent adoption of the child into a good home or to counsel the mother in its rearing if she insists on keeping it.

13:4.10 Of course, a permanent and effective technic of contraception would be to sterilize the male by the simple operation of vasectomy,

but this is a questionable procedure as it does away with all possibility of future parenthood, though this operation is now and then performed for this purpose.

## THE CONSERVATION OF ROMANCE

[Compare THE CONSERVATION OF ROMANCE (Popenoe 4-7) and **Keeping the Romance in Marriage**. (Fielding 128-31)]

13:5.1 We often hear it said that marriage would be more of a success if courtship could be prolonged beyond the honeymoon, and of course we all agree with this sentiment, but it is hardly possible to carry the atmosphere and attitudes of premarital-courtship days over into the new situations and reality demands of married life, homemaking, and child rearing; but it does seem that many married couples might do something about the conservation of the romance attitude and the courteous conduct of courtship.

13:5.2 Young married people should pay particular attention to the maintenance of their *personal attractiveness*. One's personal appearance, attention to dress, and even the habitual facial expression all contribute directly to making a success of married life. Lovers present themselves during courtship days in immaculate attire. They take great pains to put their best foot forward, but soon after marriage all too many grow careless and indifferent to these matters.

13:5.3 The poet has said that the "eyes are the windows of the soul," and the Wise Man has said something about well-chosen speech being "apples of gold in pictures of silver." Why should young lovers, who lay so much stress upon the importance of *courtesy* and the love of the beautiful, become so utterly careless and indifferent to these important accompaniments of life so soon after marriage?

13:5.4 Another thing which would do much to conserve the romance of courtship days is meticulous attention to maintaining a constant attitude of mutual helpfulness. Young married folks should plan to do at least some things together. Whether or not they always take their vacations together, they should see to it that they have pleasurable experiences, fun, in company with one another. It is all right to talk about the maintenance of independence in married life, but it is well to avoid too much of it. After all, there is great value in that old admonition, "Bear ye one another's burdens."

13:5.5 But of all the factors which make courtship attractive, and which so many married people so soon forget, none is more helpful in the maintenance of a tranquil married life than *common courtesy*.

We often think of the automobile mechanic who once told us of his happy married life, but when quizzed more specifically as to why he thought so much of his wife and so enjoyed his marital state, he found it very difficult to answer our questions. He frankly admitted that his wife was not such a good cook—not half so good as his mother. She was only a fairly good housekeeper. She was a pretty patient mother to the two children, but nevertheless he said that he had a "fine home," and that his wife was "swell."

13:5.6 When further pressed for a reason, he finally volunteered this significant statement: “Well, you see, Doctor, she lets me alone. She never nags me, and she never asks me questions about where I have been or what I have been doing. If I get home late, she never wants to know why. Well, I think she is just swell.

[When we tell a worried wife, as we often do, that she should treat her husband like a stranger, she looks up in unfeigned surprise, but we quickly add that we mean to show him the same courtesy she would show a stranger; to treat him kindly, politely; to compliment him at every opportunity; to make him feel that she appreciates and honors him....

And now a final “don’t”: Never go through his pockets. Do not look for trouble.... Trust him—for trust will hold him better than all your suspicions (*The Woman and the Home* 12).]

You know, she treats me just like I was a stranger.”

That was the secret of this happy home—common courtesy. This man’s wife did not presume upon the intimate relations of married life to the extent of unwarranted prying into her husband’s personal life—and he enjoyed this immunity from continual cross-examination. While marriage is more than friendship, it would be advantageous if some of the spirit of camaraderie and friendship could be carried over into it and kept there.



13:5.7 No married life can survive the *curse of emotional conflicts*. If husbands and wives allow the stress and strain of home building to generate peeves, or if they develop into chronic whiners, or if either of them persists in being a “grown-up baby,” then disaster is sure to perch upon the banners of that household. Such people are destined to become chronic victims of temper, anger, suspicion, and eventually of jealousy.

## PREPARATION FOR MARRIAGE

(Popenoe)

### HINDRANCES TO SUCCESS (Popenoe 13)

One of the dangers of marriage is that coitus, which should always be a romantic adventure, may degenerate into a perfunctory matter of routine.

This may, in turn, lead one or the other of the partners to seek greater stimulation outside the home, with disastrous results.

It should be more generally realized that the surprises and delights to be found in exploring fully into the depth of one individual's personality, in marriage, offer a much richer experience than does the kind of superficial and artificial exploration associated with the search for variety elsewhere.

13:5.8 In too many marriages, coitus, which should always be something of a romantic adventure, becomes a mere perfunctory ritual of commonplace physical gratification.

When sex relations become such a routine procedure, there is always a tendency for one or the other of the partners to yield to the temptation to indulge in illicit relations in order to gain the romantic and adventurous element lacking in the association of their married life.

13:5.9 On the other hand, grown-up married folks should try to attain the level of emotional development on which they will be satisfied to forego some of the boy and girl romantic cravings of high-school days.

In adult life, married men and women should seek for the gratification of mature romantic impulses in the exploration of one another's personalities

and in the *sharing of the mutual ambitions* and aspirations of adult living.

13:5.10 Again, married couples allow their sex relations to become monotonous.

The opportunities to enrich and vary marital experiences through choices of preliminaries, postures, places, and occasions are unlimited, and married lovers should give themselves up to these adventures zestfully.

They forget the *benefits of sexual play* and the intrigue of variation in these matters.

There is altogether too little planning for the sex parties, and insufficient time is devoted to these important occasions.

With some persons, making the occasions of intercourse less frequent and investing them with greater importance by looking forward to them and planning for them will be found to add zest.

In some cases it might be advantageous to lessen the frequency of coitus and to make it more of a gala affair in the married life,

This need not involve any less spontaneity about the mating, when the time does arrive.

but none of this planning should in any way detract from the spontaneity of the relation.

Other persons find the unexpected mating, perhaps out of doors in a forest, by the sea, or on a mountain, adds a happy thrill (P 13-14).

Married people should plan for their love feasts in connection with their excursions, holidays, and other occasions which taken them away from the humdrum of life, with its routine monotony.

13:5.11 One important point must be borne in mind:

Anything approaching vulgarity must be shunned throughout;

Men and women of culture are not contributing to the *conservation of romance* if they permit aught that has a semblance of coarseness and vulgarity to come into their sex experience.

## SOURCE

but reserve need not extend to the use of separate beds, much less separate bedrooms.

For healthy and happy married persons who are not abnormally restless the common bed has been found to be a safeguard of affection and a preventative of the feeling of separation and distance which often follows on the actual creation of separation and distance through the unfortunately fashionable twin beds (P 14).

## 13: LIVING A SANE SEX LIFE

On the other hand, the maintenance of proper reserve and the prevention of undue familiarity does not necessarily mean the employment of twin beds or separate bedrooms.

We are becoming more and more of the opinion that in the case of healthy and happily married persons the common bed is a contribution to the maintenance of mutual affection and normal sex relations.

13:5.12 The conservation of the romantic aspects of the love of married people contributes indirectly to the marked accentuation of the normal zest for living and to the acceleration of all the drives for the attainment of every laudable ambition. Everything in human nature that is of artistic value as concerns the aspirations of genius, is heightened and stimulated by a happy and romantic sex life. When the love life is depressed, the entire creative emotional nature of either the man or the woman is likewise depressed, even submerged.