

Chapter 12 — The Marriage Institution

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 12, in the order in which they first appear

- (1) Havelock **Ellis**, *Psychology of Sex: A Manual for Students* (New York: Emerson Books, Inc., 1933, 1938)
- (2) Oliver M. **Butterfield**, Ph.D., *Marriage and Sexual Harmony* (New York: Emerson Books, 1938)
- (3) 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)
- (4) Benjamin B. **Lindsey**, “An Answer to the Critics of Companionate Marriage,” 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)
- (5) William S. Sadler, M.D., ***Theory and Practice of Psychiatry*** (St. Louis: The C. V. Mosby Company, 1936)
- (6) Paul **Popenoe**, Sc.D., *Preparing for Marriage* (Los Angeles: The American Institute of Family Relations, 1938)

Key

- (a) **Green** indicates where a source author (or an earlier Sadler book) first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.

- (d) An underlined word or words indicates where the source and the Sadlers pointedly differ from each other.
- (e) **Pink** indicates passages where the Sadlers specifically share their own experiences, opinions, advice, etc.
- (f) **Light blue** indicates passages which strongly resemble something in the Urantia Book, or which allude to the Urantia phenomenon.
- (g) **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.

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[Monogamy always has been, now is, and forever will be the idealistic goal of human sex evolution (UB 83:6.6).]

VI: MARRIAGE (Ellis 256)

The Monogamic Standard (Ellis 279)

If we compare [the state of monogamy] today with the conditions in Hinton's time many changes may be observed, and often in the direction he desired. Divorce is easier;

women have gained greater legal and social independence;

illegitimacy is viewed with somewhat less severity,

the methods of birth control have become widely known, and greater freedom between the sexes is in all civilized countries admitted (E 281).

XII — THE MARRIAGE INSTITUTION

12:0.1 There can be little doubt that

monogamy is the ideal, even the goal, of modern civilization as concerns sex relations and marriage,

but it is certainly not working out altogether satisfactorily at present, and we are in no sense sacrificing our ideals when we have the courage to recognize its shortcomings.

12:0.2 Today, divorces can be much more easily obtained than was formerly the case,

and therefore women enjoy a larger degree of social, as well as legal, independence.

While society has mildly modified its attitude toward illegitimacy,

this problem has been largely solved by

a wider distribution of contraceptive knowledge.

SOURCE

[See 12:2, below.]

[contd] At the same time, in the exact and precise sense of the term, monogamy is today as firmly established as it has ever been, and even more so (E 281).

Confusion has been introduced, it must be made clear, by using the word “monogamy” in the wrong sense. It is, for instance, common to say that one sex is more “monogamic” than the other sex, especially that men are “polygamic” while women are “monogamic.” Strictly speaking, such statements are meaningless.

At the outset it is obvious that since the sexes are born nearly equal in number ... the natural order in a civilized society cannot work out as two wives for every male, and in the societies which recognize polygamy it is only practiced by a small wealthy class (E 281).

The people who discuss whether men are more “polygamic” than women, really mean more *poly-erotic*. That is to say, not whether they desire more marriages but more sexual freedom.

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12:0.3 In spite of much loose talk about “companionate marriage” and notwithstanding the false doctrines of “free love,” students of sociology recognize that

monogamy is today more firmly established than ever,

and this despite the thoughtless talk about woman’s being monogamic and man polygamic.

Polygamy is not generally practiced by any modern race.

In those countries where it is legalized it is only entered into by a very small number of wealthy men.

12:0.4 Do men really desire plural wives or do they want plurality of sexual gratification?

They are rather *poly-erotic* than polygamic,

To say that a man is monogamic still leaves open the question of whether he is *mono-erotic* or *poly-erotic*, and if it is decided that he is poly-erotic, that by no means implies either that he is *polygamic*, or that he is **promiscuous**,

which involves indiscriminate sexual attraction without selection, a state of things not found, except occasionally in insanity (E 282).

[See 17:3.7 and UB 82:5.6.]

Women are fully as well able as men to **experience affection for more than one person** of the opposite sex,

and many men who thus violate their marriage vows are very far from being **promiscuous**.

They simply discover after marriage, even when it is moving along apparently normally and fairly smoothly, that they have developed a sex attraction for other women. They do not wish to marry them, to in any way dodge their domestic status. They merely desire to secure additional sexual gratification with these paramours.

12:0.5 There is an old statement that “familiarity breeds contempt,” and repeated sex relations with a partner in marriage unquestionably to some extent dims the romanticism of honeymoon days and dulls the purely physical thrills of sexual contact. All this leads certain individuals, more particularly those who have had sex experience before marriage, to indulge in illicit relations afterward.

12:0.6 While it may be an idealistic sentiment, it is nevertheless untrue that men and women can entertain strong and masterful affections for only one person of the opposite sex.

Both men and women are capable of **experiencing profound affection for, and sex attraction toward, more than one person,**

SOURCE

though on account of the deeper significance of sex for women they may be instinctively **more fastidious** than men in sexual choice,

and on account of social and other considerations **more reticent and cautious** than men in manifesting or in yielding to their affection (E 282).

This is not a matter in which we are **called upon to give advice**. In **matters of social morality**,

individuals are bound to **take the responsibility for their actions**.

But it is **desirable for the psychologist to be able to view intelligently** the psychic reaction occurring in the communities of today in which he lives (E 283).

But marriage in its main lines remains today, and is likely to remain, in the same form as we have always known it.

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albeit women are much **more fastidious** and discriminating in these matters than men.

For many an obvious reason they are far **more cautious** in their indulgence in illicit sex relations.

12:0.7 And again let it be emphasized that

in all these **matters of individual morality**—social sex conduct—physicians, psychologists, and psychiatrists **are called upon to take the responsibility of definitely advising** and counseling patients.

It is highly **desirable that the physician be able to view the whole situation intelligently** and sympathetically, to understand the relationship of his patients to the community in which they live,

and then, when they have, after receiving his counsel, **made their choice of a course of action**, to be able to advise them in accordance with his experience.

12:0.8 **We do not believe that**

the marriage relationship, so far as the general run of civilized peoples is concerned, is today very different from what it has been for generations.

SOURCE

To give it greater flexibility,
to bring to it a finer intelligence,

and to accord a greater sympathy to its
various needs,

so far from destroying it, is to impart to it
a firmer stability (E 284).

[contd] Marriage, we must never
forget—as too often happens—is more
than an erotic union.

To the truly “ideal” marriage there goes
not only an erotic harmony, but a union of
many-sided and ever deepening non-
erotic affection, a community of tastes
and feelings and interests, a life in
common, a probability of shared
parenthood, and often an economic unity.

The erotic element tends to become less
prominent as the marriage in other
respects becomes a closer bond. It may
even disappear altogether

and the marriage remain unshakeably
firm in mutual devotion (E 284).

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True, it seems to be a little more flexible.

Undoubtedly people are more intelligent
regarding its advantages and
disadvantages,

and we believe that in the end, within the
next hundred years, courageous analyses
and a clearer comprehension of the
problems of married life

will contribute greatly to ultimately
increasing its stability.

12:0.9 More and more young people
should be taught that

marriage is something more than erotic
partnership,

that it is a matter of home-making,
parenthood, and economic co-operation;

that this is true is shown by the fact that

in many cases where the erotic element
has, through disease, senility, and other
causes, entirely disappeared,

the family life goes on happily and
effectively.

WHAT IS MARRIAGE?

12:1.1 Marriage almost requires a different definition for each couple. It has been called a “union of love,” and if it is successfully enduring, it always embraces that intriguing fellowship which constitutes an ever-changing but never-ending fascination of association.

12:1.2 A marriage between normal-minded, aggressive, and adventurous human beings can never be monotonous. If by nothing else, monotony will be prevented by that succession of disillusioning surprises which are bound to characterize the average marriage relationship, for every marriage is inevitably a great experiment and experience in personality adjustment.

12:1.3 Marriage is basically a selfish relationship because both parties to the contract are looking for happiness and contentment and hope that their union will definitely contribute to the realization of these desirable goals. But there is much that is unselfish in the maternal and paternal impulses which seek their expression in marriage; after all, perhaps the greatest satisfactions it affords are to be found in the effort to *give happiness* rather than in the selfish quest for it. In other words, husband and wife should bear in mind that they are in a general way going to get out of marriage just about what they put into it.

12:1.4 The bride and the groom should bear in mind that the marriage ceremony is not a magic performance. Getting married does not change one's character. Psychic conflicts, on the one hand, or emotional immaturity, on the other, cannot be cured by marriage. Rather are they both so accentuated that their victims find themselves out of the frying pan in the fire, as it were. The marriage ceremony does not destroy selfishness, cure egotism, or provide a remedy for a neurotic disposition or a hysteric temperament.

WHAT IS MARRIAGE? (Butterfield 17)

[Preamble] (Butterfield 17)

[contd] True marriage is a happy venture into a promised land (B 17).

12:1.5 While marriage has been called an *adventure* into the promised land,

it is unfortunate that those who embark on it receive so little preparation for the trying vicissitudes, the reality difficulties, of this experience; but in contemplating the number of unhappy marriages and the increasing number of divorces,

it should be borne in mind that

The broken hearts which get so much publicity are almost invariably those who have not made a careful preparation for the journey.

the unfortunate matrimonial ventures get all the publicity.

Marriage under modern conditions imposes exacting obligations upon the participants.

Happy marriages are rarely the products of chance; most of them are such because the couple bravely and intelligently planned the campaign of their life to meet successfully the three great tests of every marriage, namely:

SOURCE

the *social test*, the *economic test* and the *biological test* (B 17).

Marriage is now a matter of the *Golden Rule*, it is no longer a one-sided affair with the man as sole chooser and final authority (B 18-19).

I: MARRIAGE: A SEXUAL RELATION (Wright 37)

This little book is not concerned with the parental side of marriage, nor with all the complicated questions connected with the creation of the ideal family of children.

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The young couple must not only undergo the *biologic tests* and stresses of married life, but they must pass through equally severe *economic* and *social* trials.

12:1.6 One thing is certain: A modern marriage is a great deal more than a mere sex-mating partnership. It is, after all, in a way an intricate biologic and social art which must be studied and mastered by those who would achieve success in this complicated relationship.

12:1.7 We doubt very much that the *ideal married life* will be experienced by any couple whose goal of living, whose master motives, are limited to biologic pleasure and social enjoyment, even to those satisfactions realized in the fulfillment of the maternal and paternal instincts. The abundant life is dependent somewhat on the spiritual nutrition and the *consciousness* of adjustment to *cosmic citizenship*.

After all, the *Golden Rule* is good in married life,

the full living of which necessitates having not only a family philosophy but also a *cosmic philosophy*.

SOURCE

It is therefore taken for granted here that happiness in marriage depends in large part upon success in the parental relationship (W 38).

Luckily for many wives, the power of having children is not dependent on the enjoyment of the sex-act.

There are countless women who have never been able to understand, nor to take pleasure in the physical side of marriage,

but who are, nevertheless, happy and successful mothers. They possess one of the elements of an ideal marriage (W 39).

“AN ANSWER TO THE CRITICS OF COMPANIONATE MARRIAGE”
(Lindsey)

The Companionate Marriage has already been defined, in the original preface of this book as

“legal marriage with legalized birth control, and with the right to divorce by mutual consent for childless couples, usually without payment of alimony” (L 194).

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12:1.8 The ideal married life is certainly dependent upon something more than a happy social and sex relation between husband and wife.

Children are part of the picture of a normal home life.

It is, of course, fortunate for many wives that the ability to conceive and bear children is in no way dependent upon the enjoyment of the sex act.

There are thousands of women who have never enjoyed the sex relationship with their husbands,

but who are nevertheless proud and happy mothers;

they have experienced the gratification of the maternal impulse notwithstanding their lack of personal sexual pleasure.

“COMPANIONATE MARRIAGE”

12:2.1 Companionate marriage, called “trial marriage” and “experimental matrimony,” was once defined by its original proponent as

“legal marriage with legalized birth control and with the right to divorce by mutual consent for childless couples, usually without payment of alimony.”

SOURCE

Here is a somewhat more extended and explicit version of that first definition:

The Companionate Marriage is a program which proposes to legalize, stabilize, and direct certain of the customs, privileges, and practices of modern marriage; practices which are already in widespread use, but which have no legal status or direction (L 194).

[contd] The first of these is **birth control** (L 194).

[contd] The second is **divorce by mutual consent** for persons who, having no dependent children, cannot remain married by mutual consent;

such divorce to be granted only after a **court of domestic relations** had failed in a humane and scientific effort to reconcile the couple (L 194).

The third concerns **alimony** and support.

It would not be the arbitrary legal right of the wife, as at present in so many states,

but it would be allowed when, in the judgment of the court, circumstances justified it (L 194).

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Subsequently this definition was amplified in the statement that

the companionate marriage is a program which proposes to legalize, stabilize, and direct certain of the customs and practices of modern marriage, practices which are already in widespread use, but which have no legal status or direction.”

12:2.2 The companionate-marriage program embraced, of course, the persistent practice of **birth control**,

while the next important provision was the securing of **divorce by mutual consent** for those couples not having children;

but it was not advocated that such a divorce was to be automatically had upon the mere request.

It was the plan that a **court of domestic relations** should make thorough inquiry into the situation before granting a divorce.

12:2.3 The third concern pertained to **alimony**.

Companionate marriage automatically deprived the wife of the legal right to expect support after the dissolution of such a marriage,

though it was advocated that payment of alimony could be imposed at the discretion of the court.

FORCED MARRIAGES

XXXVIII: THE SEXUAL NEUROSES

(*Theory and Practice of Psychiatry* 611)

II: Sex Obsessions and Abnormalities (*Theory and Practice of Psychiatry* 619)

5. **Loveless Marriages** (*Theory and Practice of Psychiatry* 623)

[contd] I want to protest against the folly of *forcing loveless marriages*.

I think the time has come to abandon the practice of insisting that a man marry a woman just because he “got her into trouble.”

These cases should be treated individually, and the best thing done in each,

bearing in mind that often the female partner is just as much responsible for her predicament as the male (*TP&P* 623).

[contd] Many young wives appear to be frigid merely because they are wholly unawakened sexually;

artistic handling by their husbands would develop them into very normal and adequate sex mates.

On the other hand, many sex difficulties grow out of the fact that two *emotionally immature* persons get married.

They are not prepared to meet the demands of the sex relationship

any more than they are those of any other emotional situation arising in the course of their married life (*TP&P* 623).

12:3.1 **We protest against the practice of forcing loveless marriages—**

those cases where a man is compelled to marry a woman because he “got her into trouble.”

Individual treatment is what these cases require so that the best thing can be done in each one,

the fact being kept in mind that the woman involved is often as responsible for her predicament as is the man.

12:3.2 The frigidity of many young wives is accounted for solely because they are unawakened sexually;

if their husbands are artistic in meeting this situation, they can be developed into entirely adequate sex mates.

Sex difficulties are often due to the emotional immaturity of the marital partners.

Not only the sexual relationship,

but all other emotional situations of married life are just too much for these folks.

MARRIAGE AS A PARTNERSHIP

WHAT IS MARRIAGE? (Butterfield 17)

I. The Social Test of Marriage (Butterfield 20)

The first law of social compatibility is that the husband and wife shall be a mutual admiration society (B 20).

When a couple comes to appreciate the fact that understanding is more important than agreement

they are well on the way toward a satisfactory social adjustment (B 21).

II. The Economic Test (Butterfield 21)

Until a couple has carefully computed the cost of living, not simply in terms of romantic imagination, but in terms of reasonable budgets for actual families living under similar circumstances, not until then have they given the problem sufficient consideration (B 21).

12:4.1 While marriage must undergo many tests—sexual, social, and economic—nevertheless,

perhaps the one essential is that it turn out to be a “mutual admiration society.”

As long as two personalities entertain for each other a sympathetic understanding, they are pretty sure to make a success of the intimate and trying associations of married life.

It is far more important that husband and wife should have a tolerant understanding the one of the other than that they always see “eye to eye,” attain a unanimity of agreement touching the many minor or even major problems of homemaking and child-rearing.

12:4.2 There must be an economic as well as a sexual and social partnership in married life.

Every young couple should start off with a well-planned budget.

SOURCE

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Most quarrels which arise over money matters would be avoided if there were held once a month, or oftener, a **family council**

at which the family could agree on how the income was to be spent during the month ahead (B 22).

MARRIED WISDOM (Butterfield 80)

[contd] 1. Don't ever both **get angry at the same time.**

2. **Never talk at** one another, either alone or in company.

3. **Never speak loudly** to one another, unless the house is on fire.

4. Never **find fault** unless it is perfectly certain that a fault has been committed, and always speak lovingly.

It is unwise to run along for even a few months without a definite understanding as regards money matters, and it is an excellent plan to arrange for

a **family-budget council** between the fifth and tenth of each month,

at which all of the unexpected and unplanned-for financial problems are discussed and adjusted.

12:4.3 While the recognition of sex equality is the real basis of an enduring marriage, there are many little "rules of the game" which it would be well for all married couples to bear in mind.

It is unfortunate if both parties **get angry, thoroughly mad, at the same time.**

Make it a point **never to talk at** your spouse, either at home or on social occasions.

Always **avoid loud talking** when engaged in family discussions.

Remember, "a soft answer turneth away wrath."

Be slow to **find fault.**

Put off *criticising* as long as possible.

SOURCE

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Shun all semblance of nagging, and above all

5. Never taunt with a mistake.

never stoop to taunting your spouse about some mistake.

6. Never make a remark at the expense of each other—it is a meanness.

7. Never part for a day without loving words to think of during absence.

12:4.4 Make it a definite point not to neglect to express your affection and mutual regard on parting for the day,

and do not grow careless about exchanging affectionate greetings on meeting after a separation.

8. Never let the sun go down upon any anger or grievance.

Do not let the sun go down on your wrath.

At any rate, do not retire for the night with anger in your heart. If necessary, stay up half the night, or even all night, to compose your differences, or at least to arrive at an amicable understanding of agreeing to disagree.

9. Never meet without a loving welcome.

10. Never let any fault you have committed go by, until you have frankly confessed it and asked forgiveness.

Do not allow false pride to interfere with the frank confession of faults or with the wholehearted granting of forgiveness.

11. Never forget the happy hours of early love.

Last, but not least, remember,

12. Never sigh over what might have been, but make the best of what is.

instead of sighing over what might have been, to recognize the best in what you have

and strive sincerely for the achievement of still greater things.

—Author unknown. (B 80)

ADVISABILITY OF MARRIAGE

VI: MARRIAGE (Ellis 256)

Advisability of Marriage (Ellis 265)

[contd] The physician is nowadays consulted much more frequently than used to be the case concerning the desirability of marriage when there appears some ground for anxiety as to the results of the union on the couple or their offspring (E 265).

A simple case which not infrequently occurs is that of the youth or girl who suddenly overwhelms relations and friends by announcing an intention to enter on a marriage which is flagrantly **unsuitable**, although it may not obviously clash with any eugenic principle.

The physician is **appealed to** in order to ward off the dreaded marriage and is sometimes expected to declare that the imprudent lover is not mentally sound (E 266).

The Romeo and Juliet lovers who disregard the social barriers which oppose their union are overcome by a temporary exaltation, but they are not insane, except in the sense in which Burton in his *Anatomy of Melancholy* copiously argued that **all lovers are insane** (E 266).

12:5.1 Marriage must always be contemplated in the light, not only of its effect upon the partners to the contract, but also as concerns the possible offspring of such a union.

Physicians are constantly being urged to use their influence to stop some atrocious marriage which is contemplated,

more particularly where some girl yet in her teens plans to marry an **unsuitable** person.

12:5.2 Parents sometimes **appeal to** a doctor to pronounce an unwelcome suitor insane.

The physician often finds himself in a dilemma and quite unable to decide what is best to advise, knowing full well,

as someone has facetiously remarked, that **“all ardent lovers are insane.”**

SOURCE

In these cases the best method of preventing the union is to **temporize**.

Severe opposition will merely serve to increase the exaltation and lead to rash steps which will precipitate the dreaded marriage. By contriving to obtain delay, and in the meanwhile **securing for the youth ample opportunity to see and study his beloved**,

he may be brought to view her in something the same light as his friends (E 267).

Hart and Shields in Philadelphia, measuring satisfaction in marriage by appearances in the Domestic Relations Court, found results opposed to early marriage, while Patterson also in Philadelphia, failed to find a significantly larger proportion of marital difficulties when marriage took place **under 20 years of age** than in later marriage (E 269).

The question is indeed not entirely of **age**

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The most helpful course in such circumstances is to **spar for time**, effect postponement of the marriage,

and **give the young people an opportunity to see all they want to of each other**.

That in itself often brings about such a disillusionment as to prevent an unhappy marriage.

Opposition only serves to increase the desire of such young folks to carry out their plans.

12:5.3 The new laws which are today being enacted in different states in the Union compel postponement of marriage a sufficient length of time to secure a medical certificate of reasonably good health and freedom from venereal disease; this is going to enormously decrease such hasty and undesirable marriages.

12:5.4 There is a difference of opinion as to whether marriages **before twenty** are marked by a higher percentage of infelicity than those after twenty.

It appears to us that it is not so much a matter of **age** (providing it is not under seventeen or eighteen)

SOURCE

but also of **character, intelligence,** and experience ... (E 269).

There is another kind of preparation for marriage, of an even more essential nature, which can only be made by the couples themselves in private.... What does each know about the **anatomy and physiology** of the other's body, and his or her own, and what are their emotional reactions to these matters?

It has too often happened that, as Dickinson and Lura Beam put it, "the young husband finds her **'too sacred'** to consider her inner mechanism, or the wife thinks of herself as a tree with a solid trunk..." (E 270).

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as of **character, intelligence,** real affection, and reason-able temperamental adaptability.

12:5.5 In those states where the laws require a *medical examination* as a prerequisite for a marriage license, the physicians making such examinations should furnish prospective brides and grooms with a concise pamphlet giving full information respecting

the **anatomy and physiology** of the sexual organs

and the sexual hygiene of married life, including plain instruction regarding the proper and successful technics of the intimate love life of husband and wife.

12:5.6 The young husband will do well to avoid too great extremes of thought in contemplating his wife; one error being to look upon her with too much of a mother complex,

regarding her as **"too sacred"** to violate as a partner in mutual sexual gratification,

seeking to keep her upon such a sentimental pedestal as even to fail to recognize her own need of sexual gratification with its helpful reduction of nervous tension.

On the other hand, how fatal to marital happiness is the attitude of the man who looks upon his mate merely as an instrument for the gratification of his own sex desires, plus possibly the function of child-bearing.

12:5.7 More than thirty years of practice have brought to our office hundreds of married couples, some having been married a dozen years or more,

There are husbands as well as wives who dread any private touch;

who still dread all intimate physical contact,

who never appear in the nude before each other in the boudoir,

there are husbands and wives who have never been in the bathroom together, because of some terror either on his part or on hers (E 270).

and who have never been in the bathroom together.

Such “false modesty” is fatal to the development of a proper sex experience in married life, but we hasten to add that this counsel should not be so construed as to result in an equally reprehensible, brazen, and immodest parade of nudity and coarse, unrefined sex life.

12:5.8 Let it ever be remembered that

It is not of course only on the sexual side that this mutual knowledge is needed. Marriage is much more than a sexual relationship (E 271).

marriage is much more than a sexual partnership,

albeit the sex life is a most important phase of every such relationship.

SOURCE

Not only is compatibility of temperament, which by no means involves **identity** of temperament but may even involve the opposite provided there is **harmony**, called for in marriage.

A harmony of **tastes and of interests** is also in the highest degree desirable.

A difference of temperament—as of **extrovert** with **introvert**—may be harmonious and complementary, and much more satisfactory to both parties than a tendency to identity of reaction (E 271).

Thus a distaste for music is not easily associated with a devotion to music; a difference in political ideals may not always be overbalanced by **sexual compatibility**; and where there are pronounced differences of **religious conviction** (such as Roman Catholicism and Evangelical Protestantism) marriage should be definitely discouraged (E 271-72).

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12:5.9 Married couples should seek for **harmony** and sympathetic *understanding*,

not always for **identity** of **tastes and interests**.

An individual with a marked **extravert** temperament may be united in marriage with a marked **introvert**;

while such differences of viewpoint and sentiment may produce superficial friction, these husbands and wives are able to contribute enormously to each other's character development.

Harmony of **environment** and **religion** are of far more importance as factors in domestic tranquillity than sameness of temperament,

and of course all of this is enormously helped if the parties concerned are so fortunate as to develop a real **sexual compatibility**.

SUCCESSFUL MARRIAGES

PREPARING FOR MARRIAGE

(Popenoe)

THE CONSERVATION OF ROMANCE
(Popenoe 4)

Since so much depends upon getting a good start in married life, prompt action should be taken to remove any difficulties that may be found (P 6).

One of the principal factors in this realization of romance is an intelligent approach to physical union (P 4).

A determination [on the part of the husband] to place his own feelings second

and to think first of the feeling of his wife, is the key to success.

If “the art of love is the art of pleasing a wife,” then this can be done only through unselfishness; and in so doing, the husband will find that he has brought within his reach a much greater happiness

12:6.1 In making a success of marriage,

much, very much, depends on getting the right start,

and this of course means that both companions must enter upon this intimate relationship with mental attitudes which are intelligent and sympathetic

and with a determination to persevere along that road of experience which leads to a true goal of happiness in home building and child rearing.

12:6.2 Such an attitude toward married life entails upon the husband

the responsibility of subordinating the urge of his own sex drive,

always being willing to regard the feelings and susceptibilities of his wife as of first importance,

it being taken for granted, of course, that she is a reasonably normal woman sexually, and that she is not a victim of more or less complete frigidity.

Every young husband will be more than repaid by all the tender consideration he can give his wife during the early, and sometimes trying, months of married life.

SOURCE

than could ever be attained if he had in mind primarily his own gratification (P 4-5).

On the part of the wife,

a **determination** to contribute **fully** to the perfection of the mating

will lead to a **frankness** and **consideration** which encourage and bring out like frankness and consideration from the husband.

Given an understanding of the technique of mating, the **satisfaction which the wife derives from physical union depends largely on her own frame of mind** (P 5).

Freeing herself from all fears,

ridding herself of false modesty, leaving behind all girlish **resistances,**

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12:6.3 On the other hand, the wife,

if she is going to be a real companion to her husband, as well as later on a competent mother to the children that come to bless their home, should approach the sex and other problems of early married life

fully determined to do her part in making a success of all phases of their relationship,

to be **frank** concerning her own feelings, and to be **considerate** of the desires and even the sex impulses of her husband.

12:6.4 It is of great importance that the young wife realize that

her own satisfaction in the sexual relationship depends upon her state of mind.

In the case of the wife, the experiencing of sex gratification is much more a mental than a physical matter, which makes it important that every young wife bear this in mind, thus making sure that she maintains the proper attitude toward sex relations.

To do this she must **banish all fears** of an undesired pregnancy.

She must give up once and for all that premarital reticence toward, and **resistance** of, full and free thinking and acting regarding these now-present obligations of marital sexual relationship.

SOURCE

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she will give herself up fully to the pledge of unity (P 5).

INTRODUCTION (Popenoe 3)

Study of such cases, through many years activity of the American Institute of Family Relations,

has shown that disharmony between husband and wife was often associated with failure to make a satisfactory sexual adjustment early in marriage. This failure was, in turn, found in most instances to be based upon the

failure of both partners to prepare themselves intelligently, before marriage, for the varied responsibilities they were assuming (P 3).

[contd] Seldom could it be said that the wrecking of two people's happiness, which grew out of this difficulty, was due to any anatomical incompatibility.

Lack of education, more than any other one thing, was responsible for most of these broken homes.

Most of them could have been avoided by better preparation (P 4).

12:6.5 In the study of more than 16,000 clients of the Los Angeles Institute of Family Relations,

it was found that the sex problems of married life largely grew out of the fact that

both partners had not been intelligently prepared for these responsibilities before marriage.

The findings in these cases did not show that these young couples were the victims of anything abnormal in their makeup—

their trouble was all due to ignorance;

the vast majority of these unhappy and even broken homes could have been saved by proper premarital instruction.