

Chapter 20 — The Modern Sex Problem

from the 1938 edition of *The Sex Life Before and After Marriage* (a.k.a. *Living a Sane Sex Life*)
by
William S. Sadler, M.D. and Lena K. Sadler, M.D.

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Sources for Chapter 20, 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) Paul **Popenoe**, “Broken Homes,” 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)
- (3) Millard S. **Everett**, Ph.D., *The Hygiene of Marriage: A Detailed Consideration of Sex and Marriage* (New York: The Vanguard Press, 1932)
- (4) Margaret Culkin **Banning**, “The Case for Chastity,” in *The Reader’s Digest*, August 1937, pp. 1-10)
- (5) William S. Sadler, M.D., F.A.C.S., ***The Mind at Mischief***, *Tricks and Deceptions of the Subconscious and How to Cope with Them* (New York: Funk & Wagnalls Company, 1929)

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 Sadler 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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XX — THE MODERN SEX PROBLEM

VI: MARRIAGE (Ellis 256)

Chastity (Ellis 313)

Chastity does not necessarily involve abstinence.

It has sometimes been used as synonymous with absolute sexual abstinence,

but it is not desirable to encourage that debased use of the term. It may be better defined as **self-control** within the sexual sphere.

That is to say that, though it **may sometimes involve abstinence,**

it may also involve indulgence, its essence lying in the acceptance of a deliberate and harmonized exercise of the psychic impulses.

Thus understood it is not a negative state, but an active **virtue**... It is the manifestation of **temperance**, of the Greek *sophrosyne*, in the sphere of sex (E 313-14).

[contd] Chastity is a virtue **independent of all creeds and religions** (E 314).

Among savages, in many parts of the world, **young children are freely allowed to play at sex** and even to practice it (E 314).

20:0.1 Care should be taken not to confuse the term *chastity* with abstinence or continence.

While chastity has been used synonymously with **abstinence,**

it would be better to regard it as the exercise of adequate **self-control** in the sexual life.

Chaste living **may or may not involve total abstinence,**

but it does imply a normal control of the sex activities.

Chastity is a **virtue** consisting in **temperate** sexual living

and has a recognized place in human society

quite apart from all strictly moral teachings or religious commandments.

20:0.2 Even among *savages*, whose **young children are allowed to play very freely at sex,**

SOURCE

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But as soon as the child approached puberty, even in what we consider the primitive mind, a **new attitude towards sex** seems necessary:

an attitude of **control**.

Among peoples of low culture it is common to find sexual activity hedged in by a **great number of limitations**,

quite apart from the formal Christian prohibitions of “fornication” and “adultery” (E 314).

This kind of control, this regulated exercise accepted as good, we **may properly call chastity**,

and it may be regarded as already built into the structure of savage life (E 314-15).

as the child approaches puberty, he is confronted with a **new tribal attitude toward sex relationships**.

Ancient man enjoined **self-control** upon adolescent youth.

Among the most primitive cultures, sexual activity early becomes the subject of **many limitations** and prohibitions,

and it is this natural, one might even say nonreligious, regulation of sex that **may properly be termed chastity**.

It thus appears that a certain degree of sexual self-control has formed a part of the early experience of evolving mankind,

and hence it is a real factor in the general program of individual self-control which is essential to the successful maintenance of civilization.

20:0.3 We can see that chastity governs sex living both in the single and married state, and that it implies sex restraint in accordance with the mores of the social situation in which the individual finds himself.

The *purpose of chastity* all down through the ages and among every race has been to prevent

[When chastity is transformed into a mere compulsory abstinence it ceases to be either natural, or a virtue, or beneficial.... Thus it is that among ourselves the decay of ancient artificial restrictions in the sphere of sex has sometimes led to the other extreme—equally unnatural and undesirable—of **license and promiscuity** as an ideal, if not even a practice (E 315).]

license and promiscuity.

20:0.4 This innate tendency of all people to oppose sexual license is shown in the recent Communistic experiments in Russia.

In old Russia there was much conventional restraint and beneath it much concealed license, each tending to produce its consequent reaction. The immediate effect of the liberation effected by the Revolution was largely in the direction of license (E 315-16).

[See E 290.]

But the main tendency now is a reaction against license.

[See 13:4.9.]

Members of the Communist Party are expelled for their private sexual behavior,

as much as for political bad behavior (E 316).

“Frivolity, promiscuity, libertinism, rape (which may include several marriages in quick succession),” we are told,

“are frowned on and their perpetrators expelled from the Party because such behavior betrays the social purposes of the Party” (E 316).

Following the Revolution there was a tremendous let-down in the sex attitude.

Abortions were easily had at public expense in state hospitals,

but after a dozen years of such loose sex living

there has now developed a sudden reaction against both license and promiscuity,

even a tightening up of the abortion practice.

Nowadays, members of the Communist party are actually expelled because of irregularity in their private sex lives

just as they are thrown out for political misbehavior.

We learn that “frivolity, promiscuity, libertinism, rape (which may include several marriages in quick succession)

are frowned on and their perpetrators expelled from the party because such behavior betrays the social proprieties of the party.”

EVOLUTION OF THE LOVE LIFE

IV: BROKEN HOMES (Popenoe 9)

Examination will show that the romantic love on which the advocates of divorce by mutual consent are wont to insist so fervently is essentially the love that is felt in youth—the mating love. But is absurd to suppose, as the reformers do, that this love can, or should, exist unchanged throughout life. There must be an evolution in the feeling of love, as in other things.

In normal human beings the evolution is something like this:

1. The infant loves himself.

He is concerned wholly with what he can get out of the world,

and seeks continually to gratify himself by getting pleasurable sensations (P 14).

[contd] 2. The child goes a step farther, and begins to love his parents

(especially the one of opposite sex);

then others who are near to him and from whom he benefits (P 14).

[contd] 3. About the time of puberty, the affections are largely directed toward those of the same sex

(i.e., homosexual).

This is the age when a boy is loyal to “the gang,” while girls often have “crushes” with schoolmates or teachers of the same sex (P 14).

20:1.1 Love, like everything else, goes through a definite progressive evolution,

the course of which is much as follows:

20:1.2 The baby loves only himself

and is engaged in getting what he can out of the world.

He is constantly trying to gratify himself through agreeable sensations.

20:1.3 The little child begins to love his parents—

the boy is especially drawn to his mother, the girl to her father—

then others who are close to him love him in return and do things for him.

20:1.4 Around puberty, young persons’ affections are largely centered on individuals of their own sex,

being mildly homosexual.

This is “gang” time for boys and that of the girls’ “crushes” on schoolmates or teachers of their sex.

SOURCE

[contd] 4. After the age of puberty, the youth begins to take an interest in the opposite sex outside the family circle (P 14).

The period is characterized by normal and acute interest not in a single person of the opposite sex, but in all,

though preference is shown for various individuals at various times.

It is the age of the flapper, and of flirtation; it is a preparation for marriage,

in which, by the familiar process of trial and error, the boy or girl is developing the emotional nature,

establishing ideals, and getting ready to mate.

It is followed by

5. The period of mating,

in which the affections are at last fixed upon a single person, and marriage takes place.

Life is now normally suffused with sexual feelings for some years,

unless the edge has been taken off this period by premarital incontinence,

in which case satiety may manifest itself rapidly.

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20:1.5 After puberty, young people become interested in members of the opposite sex outside the family circle.

Their normal and active interest is in all members of the opposite sex, not in one alone,

except as preference is shown for different persons at different times.

This is the flapper, flirtation period, a preparation for marriage,

in that the boys and girls by trial and error are developing their emotional natures

through forming ideals and getting ready to mate.

20:1.6 The fifth evolutionary stage of love is the *period of mating*,

when the affections are centered on a single person of the opposite sex, and the young man and woman marry.

Life runs its normal course of sexual enjoyment and marital happiness for some years

unless, unfortunately, the normal, natural joys of this period have been dulled by earlier incontinence;

if this has occurred, satiety may soon make the love life mere mockery.

SOURCE

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The saying of Alexander Dumas, Jr., that

20:1.7 One writer has said that

within two weeks after marriage every man feels he has made a mistake in marrying,

within two weeks after his wedding day every man feels he has made a mistake in marrying;

is not true, but it has an element of truth in it

while this is not a fact, the statement contains a spark of truth

in so far as premarital incontinence followed by rapid satiety in marriage tends to produce a feeling of revulsion (P 14-15).

in that it pictures the state of mind of those whose premarital incontinence results in such prompt satiety of sexual desire after marriage as to produce a feeling of revulsion.

[contd] 6. Within a few years, this phase of love is normally enlarged by the arrival of children,

20:1.8 Normally, children soon arrive to enlarge this phase of love,

and parental love becomes an important part of adult life,

parental love now becoming an important factor of adult life;

the love of the mate not occupying the exclusive place that it did in the previous period.

during this period the love of one's mate does not occupy the same commanding position it did in early married life.

S. T. Coleridge throws a sidelight on this in his *Table Talk* of September 27, 1830. So-and-so, he remarks, "once said that he could make nothing of love, except that it was friendship accidentally combined with desire.

One who takes the position that marital love is nothing more than "friendship accidentally combined with desire,"

Whence I conclude that he was never in love.

has never known true love,

For what shall we say of the feelings which a man of sensibility has toward his wife with her baby at her breast!

as is proved by the feelings of a man for his wife with her baby at her breast.

How pure from sensual desire! Yet how different from friendship!" (P 15)

There is nothing of sexual desire in such feelings, yet they far transcend friendship.

SOURCE

[contd] 7. As the strength of all physical feelings wanes with advancing age,

this sort of love is again gradually broadened into a love for all humanity,

which finds its outlet in benevolence and philanthropy,

and remains until the end of life,

although there is a temporary flare-up of sexual interest at one period (in women, about the menopause; in men, usually between 50 and 60),

as if the organism, realizing that it was rapidly reaching the point where its fundamental purpose of reproduction could no longer be fulfilled,

wanted to make the most of its few remaining opportunities (P 15-16).

While every normal person goes through this development, the stages are not sharply separated.

Moreover, the feelings of no stage are wholly lost; they are merely expanded and subordinated as the next stage is entered.

The person who expects to remain all the rest of his life in any one of these stages except the last

is either defective or a fool (P 16).

[contd] There are, nevertheless, all too many cases of arrested development.

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20:1.9 *Advancing age* witnesses a gradual weakening of all physical feelings,

and with them the love for companions and children gradually expands into a regard for all humanity,

such feelings finding expression in benevolence and philanthropy;

this is the final stage of love

except for a temporary rekindling of sexual interest in women at about the menopause and in men usually between fifty and sixty,

as though the organism, soon to be beyond the possibility of fulfilling its fundamental purpose of reproduction,

is attempting to make the most of its few rapidly passing opportunities.

20:1.10 This is the normal evolutionary progress of love, but of course its six stages are not so clearly defined;

more than this, the feelings of no stage are wholly lost; rather are they expanded and subordinated as the succeeding stage is entered.

No one can or should expect to remain in any one of these stages, except the last, for the remainder of his life.

And yet there are far more cases of arrested development than there should be.

SOURCE

Many a spoiled child really never gets beyond the first stage,

and goes through life trying to force everybody and everything to minister to his own pleasure;

indulging in a tantrum or developing symptoms of hysteria when he can not have his own way.

Many another never outgrows the post-adolescent stage; thus the flapper with gray hair, and the elderly male flirt

who is constantly trying to make an impression on young women (“No fool like an old fool!”) are familiar to all (P 16).

[contd] Such an analysis simplifies the question of love in marriage.

The man or woman who finds, after a few years of married life, that the old thrill is being lost, and who seeks continually to renew it by flirtation or adultery,

is simply confessing that he or she is suffering from arrested development—that evolution is not proceeding normally.

As a matter of fact, such people have usually never freed themselves from the auto-erotic stage of childhood;

marriage means to them merely the opportunity to secure pleasurable sensations.

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The *spoiled child* never advances beyond the first stage

but spends his life attempting to compel everybody to cater to him and his pleasure;

the technic of these grown-up babies is to

have a tantrum or to manifest symptoms of hysteria when their wills are crossed.

Another group fail to develop beyond the postadolescent stage, which accounts for the gray-haired flapper and the elderly male flirt.

20:1.11 The problems of love in marriage are simplified by an understanding of this process of the evolution of love.

If husband or wife finds that the thrill of the early years of marriage is passing and seeks to stimulate it by flirtation or adultery,

he (or she) is merely owing up to the fact of arrested development—fixated evolution.

20:1.12 Most of these folks have never developed beyond the autoerotic stage of childhood;

to them marriage is merely another opportunity for experiencing pleasant sensations.

SOURCE

Such individuals are always unhappily mated.

When their “love” cools, they feel that they must rekindle the fire by finding a new mate—either legally or illegally;

and so continue through life until satiety or physical decline leaves them to seek satisfaction in salacious fiction or in the bald-headed row at “leg shows” (P 16-17).

VI: MARRIAGE (Ellis 256)

Introductory (The Problem of Sexual Abstinence)
(Ellis 256)

The difficulties and dangers of sexual abstinence in the past have been both under-estimated and over-estimated (E 257).

[Compare E 257.]

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It is not strange that they are always unhappily married.

The cooling of their so-called love is the signal for them to attempt to rekindle its fires by finding new mates—either legal or otherwise;

many of these individuals seek satisfaction in obscene literature or in the front row at burlesque shows.

SEXUAL ABSTINENCE

20:2.1 One of the first points to be made clear in the discussion of sexual abstinence is that, in the case of the individual with a normal or average nervous system, continence or sexual indulgence has nothing to do with the general health. *Sexual contact with the opposite sex is not essential to physical health.*

In the past there has been a great deal of useless argumentation on both sides of the continence question,

and it is neither fair nor scientific to select certain highly neurotic types of individuals in whom sexual continence creates such a vast problem of psychic stress and nervous strain as to affect the constitutional health, and generalize from these psychopathologic specimens of humanity that sexual abstinence is bad for everyone.

SOURCE

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[Compare E 257.]

20:2.2 Neither is it fair to take the physically robust, nervously stabilized, and but moderately sexed, and then argue that, because they so exquisitely endure the deprivations of a continent life, sexual abstinence is a matter of little concern to the rest of humanity.

This whole problem needs to be viewed with a little common sense, on the one hand, and with scientific discriminative judgment, on the other.

One thing is certain—even where abstinence produces its worst results in certain types of nervously unstable individuals, a *neurosis* is produced and not *insanity*.

20:2.3 Even Freud recognized the great difference between individuals of a stable nervous system and the highly neurotic types when it came to sexual continence,

“The majority of those who compose our society,” said Freud in 1908,

“are constitutionally unfit for the task of abstinence,”

but he adds the significant remark, which we should always bear in mind, that it is in the presence of a disposition to neurosis that abstinence proves most troublesome, especially as leading to anxiety neurosis ... (E 258).

for long ago he said, “The majority of those who compose our society

are constitutionally unfit for the task of abstinence.”

When sexual abstinence does make trouble for these erratic and erotic individuals, it usually assumes the form of an *anxiety neurosis*,

but we hasten to add that the majority of the anxiety neuroses which we have met have been due to other than sexual causes, and even in those cases where sex predominated, numerous other factors were also present.

[?]

Even Freud recognizes this hereditary **predisposition to neuroses** as a result of sexual abstinence.

20:2.4 In sex matters, as in all other emotional experiences,

We have always to remember that the whole art of living lies in a fine balance of **expression** and **repression** (E 258).

the necessity for **repression** as well as **expression** in living one's life should be recognized.

We are **constantly** at the same time both repressing some impulses and expressing other impulses (E 258).

There is no living a civilized life without more or less **constant** repression,

and in many individuals this repression certainly produces no serious disturbance of either the psychic or physical health.

But it is not therefore to be **denied** that

On the other hand, no experienced physician **denies** the fact that

the difficulties of sexual abstinence, even though they do not involve any great risk to life or to sanity, are still very real to many healthy and active persons. It is apt to cause minor disturbances of **physical** well-being, and on the **psychic** side much mental worry and a constantly recurring struggle with erotic obsessions, an unwholesome sexual hyperaesthesia which, especially in women, often takes the form of prudery (E 259).

sexual repression in robust postadolescent individuals does produce a flock of both **physical** and **psychic** problems

and also entails the necessity for making difficult social adjustment;

and it should be frankly acknowledged that

One is sometimes, indeed, inclined to think that **women have suffered more from this cause than men,**

women have suffered more in this respect in times past, much more, than men.

20:2.5 The sex drive is not always clearly recognized in the female consciousness. Men, when they are suffering from sex tension; are perfectly self-conscious of their situation, but very often women are merely highly tense and nervously irritable, not fully realizing that they are suffering from an over-suppression of their sex natures.

not (as Freud believes) that **sublimation** is specially difficult for women

Many students of this problem also believe that *sexual* **sublimation** is more difficult for women,

or because their sexual impulses are stronger,

while all are agreed that

but because men have been and are even still, more easily able to **form sexual relationships outside marriage,**

it is far more easy for men to **make sexual contacts outside of marriage** than it is for women.

while the **spontaneous orgasms** which in chaste men normally give relief during sleep

Still another difficulty of women is that

spontaneous orgasm during sleep, which is the common experience of the abstinent male,

are in women who have had no sexual experiences comparatively rare, even when sexual desire is strong (E 259).

is not that of the average continent female.

20:2.6 In this connection the public should recognize that

There are, indeed, **two schools of physicians in this matter,**

there are in reality **two schools of medical thought in this matter** of sexual abstinence.

SOURCE

one of which sternly reprobates any indulgence in the unmanly habit of masturbation,

but is comparatively lenient to prostitution;

while the other severely condemns any resort to the dangerous and immoral practice of prostitution,

but is comparatively lenient to masturbation (E 262).

We have to recognize the limitations of our powers in this field, refrain from platitudes in the face of difficulties which the social environment often renders inevitable, and leave to the patient himself the responsibility of solving those difficulties (E 264).

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One group of physicians greatly deplore the “unmanly” habit of masturbation

and frankly advise men to seek sex relief with prostitutes or by means of clandestine, illicit sexual indulgence.

Another group are equally strong in their condemnation of the resort to prostitutes as an immoral and disease-breeding practice

and assume a very benign attitude toward masturbation, unhesitatingly prescribing it in many cases.

It seems to us that the physician, in dealing with all these sex problems, should realize that he is acting as a guide and adviser and even as a moral director.

20:2.7 When it comes to the violation of social conventions and moral mandates,

the individual should be left to assume all of the responsibility for his own behavior,

the physician merely stepping in to advise and counsel after the patient has made his own choice, whether it be one of compliance with conventionality or violation of the social restrictions. The wise physician will refrain from attempting to direct the lives of his patients in such highly personal matters as sexual morality, marriage, and religion.

[contd] There are indeed some physicians who boldly declare that in this matter we must ourselves assume an unlimited responsibility. A patient comes—say, a Catholic priest or a married woman with an impotent husband—clearly suffering from nervous troubles as a result of sexual abstinence. It is our duty, they say, to these patients, firmly to recommend **sexual intercourse** (E 264).

If—as in the instances mentioned—such advice leads a man into conduct antagonistic to his professional character, or leads a woman to place herself in a painful social position, the results, even to health, may be worse than those involved by the struggle to repress sexual desire; **one struggle has merely given place to another and perhaps more serious struggle.**

The physician would do well, when he goes beyond the purely medical sphere in this matter, to confine himself to a clear, wide, and impartial presentment of the issues that are before the patient.

20:2.8 Those who insist that physicians should take the responsibility of advising nervous persons suffering from a high degree of sex suppression frankly to resort to illicit **sexual indulgence,**

should pause to consider that such counsel merely leads the patient to

step **“out of the frying-pan into the fire.”**

The anxiety and worry over the possible loss of the protection of social position and reputation, especially on the part of the unmarried woman, is such that these anxieties often far more than neutralize all the good that could possibly result from sexual indulgence.

Again we emphasize that

leaving to the patient himself the responsibility, which must rightly belong to him, of selecting the solution (E 264-65).

the solution of these personal problems must be left in the hands of the individual.

The wise medical man will seek to explain the advantages and disadvantages of any contemplated course of sexual living and then to continue as a friend and adviser of his patient, no matter how the latter finally decides to solve his problem.

20:2.9 It should also be clearly recognized that

For the most part, however, as so often in the sexual field, treatment has usually resolved itself largely into hygiene, which, to be effective, must begin earlier than the conditions it is meant to combat: a simple life, plain food, cold bathing, the absence of luxury, avoidance of all strong physical or mental excitations, no evil companionship, abundant occupation and ample exercise in the open air, etc. (E 262-63)

good hygiene, consisting in healthful physical exercise and abstemious diet, cold baths, and so on,

does not particularly lessen the sex impulse.

Healthy physical moderate exercise,

In fact, these hygienic practices, by increasing the vigor of the physical health,

so far repressing sexual desire, much more often, both in men and women, acts as a stimulant to evoke it,

sometimes very definitely augment sex desire.

and has a subduing influence when carried to an unhealthy and immoderate excess producing exhaustion.

SOURCE

Mental work, likewise, sometimes even when of a purely abstract nature, is liable to cause sexual excitement (E 263).

VI: ABSTINENCE (Everett 84)

Most injurious and most irrational of all is long-continued sexual abstinence within marriage,

which thus defeats one of the chief purposes of that institution,

which is to provide human organisms with the opportunity of functioning fully, normally and healthfully.

To suggest that a couple who love each other intensely should live in intimacy and still refrain from sexual intercourse, because their economic condition or the health of the wife will not permit childbearing, is a crime against the nervous system ... (Ev 89).

It is obvious that for persons of a modern, empirically humane mind, some other means than abstinence must be employed for regulating the birth of children (Ev 89).

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Overapplication to hard mental work also sometimes definitely increases the sex craving

unless such work is carried to the point of near nervous exhaustion.

20:2.10 Long-continued sexual abstinence within marriage is most injurious and irrational.

It defeats one of the chief purposes of that institution,

that of providing men and women with the opportunity for complete, normal, and healthful functioning.

It is nothing short of a crime against the nervous system for a man and wife, who love each other deeply, to live in intimacy and still abstain from sexual intercourse simply because their economic condition or the wife's health will not permit child-bearing.

This being the case,

some means other than continence must be employed for regulating pregnancy.

THE CONTINENCE PROBLEM

This brings us to the question of the effect of abstinence upon health.

The answer to this question can be stated in general as follows: If the physical effects could be isolated from the mental,

the absence of sexual gratification would probably have little effect on the health, if one can judge from a comparison with animals.

But from the mental standpoint the analogy with animals is not justifiable, because animals do not possess the imaginative power of human beings

and therefore sexual stimuli can be practically eliminated from the animals' life

with the result that he suffers no mental conflicts.

Human beings, on the other hand, are subject to frequent imaginative stimulation of a directly sexual type

and in addition receive from society certain patterns of courtship and marriage

which they must follow in order to attain recognition and a satisfactory status in their group.

20:3.1 But what effect does continence have upon health?

If it were possible to separate the physical effects from the mental,

lack of sexual gratification would probably affect the health but little, judging from its results among animals.

However, animals are in an entirely different situation than men

because they lack the imagination of human beings;

so the practical elimination of sexual stimuli from an animal's life

causes no mental conflicts.

But human beings are subjected to much definitely sexual imaginative stimulation

and on top of this are bound by the mores of society to certain patterns of courtship and marriage

to which they must adhere if they wish to attain recognition and a satisfactory status in their groups.

20:3.2 We know that

Much more than we realize, we are kept constantly in a state of sexual excitation by our social environment,

for even when we are led to have merely romantic thoughts, which are apparently free from all sexuality,

the sexual impulse is really finding partial expression through them.

Continued partial nervous response without reaching completion is decidedly injurious to the nervous system.

When this partial sexual response reaches a high degree of intensity but still is not allowed to obtain full release, then the very worst possible situation is created as far as the health of the nervous system is concerned.

Very rarely does an animal suffer an experience of this sort for any great length of time.

Hence there is nothing in animal sexual abstinence comparable to

the nervous strain endured by most continent men a great deal of time (Ev 87-88).

the *modern social environment* is a constant source of sexual excitation.

Even mere romantic thoughts, seemingly free from sexuality,

are really an avenue through which the sexual impulse finds partial expression.

But the nervous system is definitely harmed by continued partial nervous response without completion.

The worst possible situation is created, as far as the health of the nervous system is concerned, when a partial sexual response which has become very intense is not allowed complete expression.

Since animals do not have such experiences for any great length of time, if at all,

animal reaction to sexual abstinence cannot be compared with

the nervous strain undergone most of the time by the majority of continent men and women.

SOURCE

[contd] This would seem to indicate that

the healthiest condition is found either in the perfectly ascetic person,

or in the person who has regular and thoroughly satisfactory sexual experiences,

though a good deal of doubt may be cast upon both the possibility and the mental health of “perfect asceticism.”

We shall not attempt to deal with this question but simply content ourselves with the generalization that

if one desires to practice sexual abstinence during any part or the whole of his lifetime, he can do it most easily and healthfully by making his renunciation complete,

taking no half-way measures and making no compromises with the sex desire (Ev 88).

We frequently hear of the bad effects of dissipation

(this term usually meaning no more than that an unmarried person has sex relations rather frequently and unremorsefully),

but we rarely hear anything said of the bad effects of the long period of premarital abstinence which some persons undergo—

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20:3.3 From these facts it seems that

the greatest degree of health accompanies either perfect asceticism

or regular and thoroughly satisfactory sexual expression;

however, there is grave doubt as to whether mental health is an accompaniment of perfect asceticism.

Without attempting to discuss the point, we frankly say that

sexual abstinence can be most easily and healthfully practiced during a part or the whole of one’s life-time by making a complete renunciation,

adopting no half-way measures, and compromising not at all with the sex impulse as regards copulation.

20:3.4 Much is said about the injurious results of dissipation,

a term which is ordinarily confined to the rather frequent sex relations of an unmarried person who indulges in them without particular remorse,

but the bad effects of the long premarital abstinence which some persons undergo are not often discussed.

the wearing down of their nervous stability by long deprivation, the struggle to repress imperious impulses, and the repeated experience of hopes and fears and disappointments.

Much is said about the tendency of sexual escapades to take a person's mind off his work,

but nothing is said of the brain fag, the inability to concentrate and the nervous irritability which one may think are due to overwork,

but are perhaps really due to the despair of a seemingly hopeless outlook as far as a satisfactory sexual life is concerned (Ev 88).

So the relation between abstinence and health cannot be stated categorically but depends upon the total mental situation (Ev 88).

[contd] It should be added in this connection that health is, of course, not the only consideration of a lifetime.

Sometimes for the sake of an ideal one will deliberately run the risk of getting in a mental state that is not the most healthful.

This relegation of health to a secondary place cannot be said to be irrational

unless such irreparable damage is done that one cannot enjoy normal experiences as one should (Ev 88-89).

[contd] One is most fortunate if one can attain a state of sexual adjustment as early as possible,

Much is made of the tendency of sexual escapades to take a man's mind off his work,

but little attention is paid to the adult student whose brainfag, supposedly caused by overwork,

may result from despair over the seemingly hopeless prospect for a satisfactory sexual life.

The effect of continence and sexual indulgence upon health depends upon the mental situation of the person involved.

20:3.5 However, health is not the only consideration of a lifetime.

Devotion to an ideal may lead one deliberately to take the chance of getting into a somewhat unhealthful mental state.

Such an attitude toward health is not irrational

unless such serious damage is done as to prevent the enjoyment of any future normal experience.

20:3.6 It is important to make one's *sexual adjustment* as early as possible,

SOURCE

so that the period of inhibition, conflict and uncertainty does not last so long as to shatter the nervous system.

This ideal is found in a mutually satisfactory marriage,

where repression gives way to moderation

and where the sex impulse, having found satisfaction, takes its proper place in the scheme of things

and no longer assumes the undue proportions it usually develops in the moral life of a continent person.

A reasonable satisfaction of the sex desire, with the escape it brings from mental conflicts and worries,

leaves the mind free for more efficient activity than is usually possible during the state of premarital abstinence.

Accordingly, while we may regard abstinence as desirable under certain circumstances,

it is for most neither the most efficient nor the most healthful state (Ev 89).

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as by doing this the period of repression, conflict, and uncertainty can be so shortened that it will not shatter the nervous system.

A happy marriage is of course the ideal solution,

for in marriage repression is displaced by moderation,

and the sex impulse, having been satisfied, falls into its proper place in the individual's experience

and ceases to occupy the unduly prominent position it usually holds in the moral life of the continent person.

Reasonable gratification of the sexual impulse brings freedom from mental conflict and worries

and frees the mind for more efficient activity than is usually attained during the period of continence before marriage.

While continence is desirable before marriage from an ethical standpoint,

it is neither the most efficient nor the most healthful state of existence.

SEXUAL IDEALISM

20:4.1 While it is not the business of the physician to sit in moral judgment on the sexual performances of his patients, the men and women who consult a doctor are always directly or indirectly influenced in their life choosings by the moral standards and spiritual idealism of the one consulted.

“The Case for Chastity” (Margaret Culkin Banning, *The Reader’s Digest*, August 1937)

[contd] If there is a case for chastity, it should be stated. Religion and obedience to moral codes still settle the question for many.

But the increasing secularization of thought and the frequent denial that any moral issue is involved in sex conduct leaves uncounted thousands of young people today supposedly free to “make up their own minds,” if such a phrase can be used concerning conduct which is nearly always the result of runaway emotion (B 1).

They are told that “everyone does it” and that unchastity or even promiscuity “doesn’t make any difference any more.” Thus misled, they may proceed to action which will almost surely have a permanent effect on the life of any girl involved and which in most cases alters her psychology as well as her physiology (B 1).

20:4.2 While the conventional moral codes and the mandates of religion may authoritatively and arbitrarily impose chastity upon men and women of the modern civilized races,

it seems to us that there may also be recognized a sort of secular idealism which is coming to intrude itself upon the thought and practices of modern peoples.

It is fallacious to argue that unenlightened and inexperienced youths should be encouraged to give loose reign to their sexual urges and to

“make up their own minds” as to their sexual conduct.

There is altogether too much thoughtless talk today, especially in higher educational circles, to the effect that

“everyone is doing it,”

so why bother about conscience, morals, ethical standards, or religion.

20:4.3 While the post-World War period has undoubtedly been characterized by *sexual promiscuity*, nevertheless, it remains a fact that decency and controlled sex behavior are the rule among the larger number of intelligent young people,

and we who practice medicine have to deal with the sorrows and sufferings which result from this ill-advised sexual conduct on the part of those thoughtless youths who have abandoned themselves to the hedonistic philosophy of having a good time while young.

20:4.4 Woman's recently acquired social freedom and personal liberty have contributed enormously to the possibilities of freer sexual relations by the young people of this generation.

The automobile is also a factor as it enables young couples quickly to get away from the observing eyes of their elders,

[contd] There are parked and lightless cars on side roads everywhere.

and the parked and darkened cars found on the side roads everywhere

testify to the fact that the automobile has a real influence in the modern sex problem.

Neither can we close our eyes to the fact that

There is a "couple trade" at tourist cabins which cater to a few hours of intimate occupancy (B 1).

the "couple trade" of the tourist camps and shady city hotels is on the increase.

SOURCE

20: LIVING A SANE SEX LIFE

From 1100 questionnaires sent to college students, 200 to post-college students, and from 300 interviews, it seems plainly apparent that there remain few **taboos about sex** in the college groups, and that while some girls prefer to wait until marriage, they are not shocked by the sex experience of their friends (B 2).

The **dean of a coeducational university** said to me that

almost every **hotel in the city adjoining the campus**

was open to boys who wanted to take girls to them for the night (B 1-2).

And we know that there are **50,000 unmarried mothers** registered yearly in the United States;

that through **wealth** and influence many unmarried mothers are not registered;

that many couples **marry** after pregnancy is discovered;

and that birth control and **abortions** prevent motherhood in most illicit affairs (B 2).

20:4.5 It seems that the most abject breakdown of **sexual taboos** is to be found among *college students*,

and **university administrators** are constantly registering their complaints against

the **hotels near the college campuses**

where the “defiers of the sexual mores” are freely admitted for an overnight sojourn, even when they are without baggage.

The net result of all this is that

over **50,000 unmarried mothers** annually register the births of an equal number of so-called illegitimate children in the United States,

and it must be remembered that

the more **affluent** of such mothers never register,

and still another large group **marry** after discovering their pregnancy;

in addition to this, the contraceptive practices and **abortions** associated with these illicit sex affairs must be taken into account.

SOURCE

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[contd] Nevertheless,

20:4.6 *But notwithstanding this sordid picture,*

we must remember that unchastity, common though it may be, is not the norm. That still is **chastity**.

chastity is still the goal, the ideal, of the modern civilized races.

Society does not approve nor is it set up for the general practice of unchastity (B 2).

When all is said and done,

present-day society does not lend its approval to these transitory orgies of sexual indulgence.

Public opinion is still, when it becomes articulate, expressed on the side of moral decency and sexual idealism.

20:4.7 A number of things have conspired to shake the morale of the present generation as regards sexual relations out of wedlock. First, the World War greatly unsettled the opinion of the civilized races as to all moral requirements. On top of this there has also been a three-fold influence which has tended to jeopardize the idealism of the civilized races, and this was: the materialism of modern science, the laissez faire philosophy of Omar Khayyam, and the Freudian teaching of the mischief-making potentialities of sexual inhibitions.

Perhaps there was still another factor—the reaction from the mid-Victorian conspiracy of

[Some parents believe that the subject should not be given publicity, lest argument increase undue **curiosity** or foster morbid interests. But it is **secret** rather than open discussion

secrecy and **silence** which extended to such lengths in its efforts to foster ignorance and combat **curiosity**

SOURCE

which creates morbidity; and, what is more, young people are increasingly frank among themselves,

and adult silence only serves further to separate generations which are already quite far enough apart in matters of advice and sympathy (B 2).]

[contd] Boys urging sex experience often say, “Why not?” and treat it as a matter of light concern.

But it is revealing that

no reputable physician who has handled thousands of cases and thousands of confidences is equally casual.

No psychologist who has seriously investigated the problems of sexual relations outside of marriage

treats them as trivial (B 2).

But the personal and social consequences of unchastity, as they are apparent to those in a position to know, ought to be matters of public information (B 2).

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as to bring about the present well-nigh morbid and prurient frankness with which sex matters are discussed at any and all times among any and all classes.

20:4.8 The *hedonistic* young man, in seeking to break down the moral resistance of the young woman, may nonchalantly ask, “Why not?”

and further urge that the young lady must well know that “everybody is doing it now.”

Nevertheless, it remains a fact that

sober-minded parents,

experienced physicians,

and thoughtful psychologists,

not forgetting the sociologists,

do not thus lightly regard these problems of sexual relationship outside of the married state;

and it probably would be helpful if

the personal and social consequences of the present wave of unchastity were better known, if the facts were published.

We believe there is nothing to be gained in the present sex situation in this country by keeping still. The time has come to “talk out in meeting.”

[contd] First of all, there are the facts about **venereal disease** and abortion (B 2-3).

20:4.9 It is probably **useless** to refer to **venereal disease** as a means of warning young people against illicit sex relations.

[Contrast 9:4.2.]

We have long since discovered that it is quite impossible to frighten young men away from sex experimentation by the dread of syphilis or gonorrhoea.

[See UB 140:5.22.]

The danger is real, all right, but **young folks are naturally adventurous, and they are willing to take a chance, even to take a dare.**

[See 9:4.2.]

We have found it more effective to appeal to young men on the ground that they are the biologic torch bearers of the race and to ask them to keep their bodies clean and healthy in order to become suitable vehicles for the transmission of the living germ plasm from this generation to the next.

Some information comes her way—a great deal of it wrong. She is apt to believe she is **safe** from conception because of certain **contraceptives**.

20:4.10 Many a young woman has learned to her sorrow that the majority of the supposedly **safe** technics for **contraception**

Here is a comment on that by Dr. Hannah Stone, Medical Director of Margaret Sanger’s birth control clinic in New York:

The best concerns offer **absolutely unreliable** contraceptives. A firm enjoying the respect of the medical profession advertises a vaginal jelly that is only about 60 percent safe. **Suppositories** on the market are between 40 and 50 percent safe. The strongest douche is successful about 10 percent of the time... (B 3).

are **utterly unsafe**.

[The Institute of Practical Science Research] tested hundreds of rubber condoms bought from a reliable manufacturer and discarded 25 out of every 100 as being imperfect (B 3).

Condoms break, suppositories fail, withdrawals are tardy,

and the young woman who is led to believe that her premarital sex experimentation will be harmless and without danger often finds herself in the dilemma of facing pregnancy.

20:4.11 Another thing which must be considered by the young woman who is thinking of assuming the risk of premarital sex relations, is the current misinformation about the harmlessness of *abortion*. There are two errors that must be combated. One is that a dose of gonorrhoea is no worse than a bad cold, and the other is that

Figures show beyond a doubt that a tremendous number of unmarried young women go to abortionists. No doubt many of them have heard the current claptrap about an abortion being nothing at all to endure.

there is simply "nothing to" an abortion.

Let them also hear this: Ten thousand girls and women lose their lives each year at the hands of abortionists. Dr. Frederick J. Taussig says:

The risk of infection is approximately ten times greater than at ordinary childbirth for the reason that the uterine cavity must be invaded, while in childbirth this is rarely the case... (B 3).

The risk connected with an abortion is at least ten times that of normal childbirth;

one experienced authority in this field estimates that 10,000 girls lose their lives each year in the United States from infection following abortions.

SOURCE

[contd] The medical point of view is not the only aspect to consider. The **psychological effects** of abortion are equally serious.

Girls often suffer horror **for the rest of their lives**, as well as increasing grief for the lost child.

An abortion may injure not only the woman's health but also her **emotional outlook** (B 3-4).

These dangers—**disease, abortion, emotional disasters**,

and **even death**—surround every premarital relation.

But **many people run the risks and escape**.

If the girl does escape, is there still no case for chastity? The argument for it certainly is not sound or effective

if it rests only upon the fear of **consequences**.

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This does not take into account the **psychologic effects** of these experiences

even when the young woman survives, apparently unharmed.

Many such women are adversely affected **during the remainder of their lives**,

and upon entering marriage there is a subconscious hang-over.

Abortions definitely influence the subsequent **emotional outlet** of the woman who has been willing to sacrifice her child.

20:4.12 Every young couple, especially the young woman, who are tempted to embark upon premarital sex relations should stop kidding themselves and take into consideration all these risky drawbacks:

social ostracism, **abortion, disease, and emotional conflicts**,

and in the case of a certain number, lifelong invalidism

or **even death** consequent upon abortions.

True, **many run the risk and escape**, but is the risk worth taking?

Again, **we would not undertake to promote the cause of chastity**

by basing an appeal for clean living upon the consequences of illicit sex relations.

SOURCE

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Dr. Thomas Parran, Surgeon General of the United States, says, "I have always hoped that we could divest our social hygiene program from the fear motive. If gonorrhea and syphilis were unknown diseases,

Even if there were no venereal disease,

even if contraceptive technics were always certain and effective, even if abortions never resulted disastrously or fatally,

the ideal of monogamous sex relationship should, and I believe would, still stand upon its own merits (B 4).

the ideals of monogamous marriage would still be worth struggling for, yes, fighting for.

20:4.13 It is interesting to peruse the reflections, set down in black and white, of

[contd] What, then, are these intrinsic values that make the case for chastity? Here is the conclusion of one young woman who went through an extra-marital experience:

a young woman who went through a premarital sex experience. She says:

Much is talked over the evils of frustration in the case of the woman who denies herself the physical expression of love.

20:4.14 "Much is talked of the evils of frustration in the case of the woman who denies herself the physical expression of love.

In my opinion that vague and generally periodic torment is as nothing compared to the frustration suffered by the woman who seeks happiness in love outside of marriage.

In my opinion that vague and generally periodic torment is as nothing compared to the frustration suffered by the woman who seeks happiness in love outside of marriage.

With all the latent instincts of her sex released and intensified by the mating experience, awake for the first time in her life to the full design of married love,

With all the latent instincts of her sex released and intensified by the mating experience, awake for the first time in her life to the full design of married love,

she realizes with a sense of dumb defeat that for her the fulfillment of that design must remain, perhaps forever, an unaccomplished thing.

she realizes with a sense of dumb defeat that for her the fulfillment of that design must remain, perhaps forever, an unaccomplished thing.

SOURCE

It is a trapped, blind-alley feeling that only one who has experienced it can appreciate.

The conflict set up as a result casts its dark shadow over an experience which one had expected to be all light and freedom (B 4).

[contd] There is far more to be said. Early and casual sex experience often inhibits and spoils mature experience. "Coming too soon," writes L. S. Hollingworth in his *Psychology for the Adolescent*, "it may block maturity by putting the emphasis on physical release"—as against the mature satisfaction which includes mental and esthetic elements. There are plenty of girls who pride themselves on never "going any farther than petting" without any idea of how disastrously far they have already gone (B 4-5).

Following many consultations, a psychologist of the Y.W.C.A. says that substitute satisfactions tend to make intercourse an anti-climax (B 5).

The question of where to stop is not easy to answer.

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It is a trapped, blind-alley feeling that only one who has experienced it can appreciate.

The conflict set up as a result casts its dark shadow over an experience which one had expected to be all light and freedom."

20:4.15 Many young people who pride themselves on never going any farther than the modern technics of *petting* do not seem to realize how far they may have gone already;

that such early overexcitation of the sexual function tends to directionize the whole sex urge into the more exclusively physical channels so that the intellectual and spiritual phases of sex association fail to develop.

It is highly probable that

overindulgence in petting, especially when continued over a period of years, may render the sex relations of married life something of an anticlimax.

20:4.16 Where to start or stop in these intimate associations between the sexes is a serious question,

and in our opinion the solution has to be worked out in each individual case. Blanket rules and indefinite generalities are of no value in dealing with these difficult, not to say dangerous, problems.

But one thing we can be sure about:

But any girl can differentiate between the romantic embrace which is a natural expression of young love and experiments in sexual sensation. She can differentiate, that is, as long as she is reacting normally, and here one cannot possibly ignore the influence of drinking. Alcohol inflames the senses, is an acknowledged aphrodisiac in most cases.

A girl who has been drinking, and especially the girl who is not used to drinking, cannot possibly stand guard over her judgment or her conduct (B 5).

alcohol always tends to complicate the situation in that it definitely stimulates the physical urges of sex

while at the same time it relatively abolishes moral or conscientious overcontrol by the higher brain centers.

FACING THE SEX DILEMMA

20:5.1 Let every *young woman* who has received a cultural teaching and a moral education, stop and weigh her problem very carefully if she is contemplating the culmination of her premarital pettings and courtings by

And if the girl goes, as they say, “all the way,” what does she confront?

an all-the-way plunge into sexual relations.

Let her remember that her chastity, her sex life, is not something separate and apart.

Each girl’s chastity is the interweaving of her moral code, her nervous system, her physical being,

It is irretrievably interwoven with her moral nature, her social life, her nervous system, her temperamental status, and even her physical well-being.

and her **mind**.

Does she realize how profoundly that interwoven fabric may be altered in a **few yielding moments**? (B 5)

[contd] In the breaking down of chastity, her moral code is often violated. True, she may think she has none (B 5).

Even without a sense of actual sin against religion, the **“guilt sense”** persists in a large majority of cases (B 5).

On the other hand, there are girls who have really cast off **conventions**—who feel no spiritual or moral connection with their sex conduct.

Mind, soul, and body are tied in with sex.

20:5.2 All youths should be taught the results in all phases of human living which may follow in the wake of the decision of **an unwise moment** to throw off all restraint and go the limit sexually because the natural impulses lead in that direction,

and further because these young folks have persuaded themselves that “everybody is doing it”;

again, no matter how nonchalant a young girl in her late teens or early twenties may be about these matters,

there is grave danger that in a few short years unspeakable regret, inexpressible remorse, a genuine “guilt complex,” may move in to all but take possession of the domains of consciousness;

and it should be made clear that

one does not have to be an ardent religionist in order to suffer from a **“guilt complex.”**

Many a mind presumably little short of secular subsequently succumbs to these guilt feelings.

20:5.3 But we do meet with young women who seem to have thrown overboard all semblance of conscience, **convention**, and feelings of moral guilt.

They seem light-heartedly to enjoy their sexual fling and for a short season apparently to prove the contentions of the hedonist that religion is all illusion and morality a figment of mortal imagination.

How do they **come out**?

But how do these *hedonistic youths* **turn out** in the end?

Usually they are **deserted**.

As for the women who thus cast off sex restraint and plunge into the illicit relations of the day and hour,

they **usually** wake up in the late twenties **deserted** and alone.

Such adventurous females find they are popular only as long as youth persists and their sexual charms are at their height.

If a woman has this point of view, she almost always believes—and says so once too often—that she can **look out for herself**.

Many times they assert to would-be admonishers and advisers that they are able to **look out for themselves**,

In many cases that is what her lover ultimately allows her to do (B 6).

and all too often that is exactly what their paramours leave them to do.

One authority points out that there is growing up a large body of women

20:5.4 The physicians of this country are meeting with increasing numbers of fine women

who, because they were **deserted by their first lover**, or have found emotional release without the responsibility of marriage, are remaining **unmarried and childless**.

who early decided upon living their lives as they saw fit in utter defiance of all conventional requirements,

and who now, having found themselves *deserted by their lovers*, are faced with the necessity of leading, not only **unmarried and childless** lives,

but lives that are lonely and isolated.

This group is not only dangerous to other marriages but **tragic** in itself. Many are intellectual, healthy people who should be reproducing themselves instead of leading one-sided, uncreative lives (B 6).

This is a real **tragedy**.

[contd] So, though people may say that morality is no longer involved in this question, I think they talk nonsense (B 6).

It is utter foolishness to go on contending that morality is not concerned in premarital sex relations,

and that idealism is a fantasy of religious fanaticism, that society has changed its attitude toward the girl who asserts her sexual liberty before marriage.

20:5.5 The vast majority of those who try to lead such hedonistic and sex-free lives will find that in the end they are suffering from the condemnation of their own consciences and from that of the conventional society which they so depend upon to sustain their assertions of their new sex liberty. Too many such adventurous souls find themselves past middle life and entering upon their declining years without the security, comfort, and consolations of husband, family, and home.

20:5.6 But we would speak still more emphatically of

The effect of unchastity on the nervous system is as serious.

the effect of clandestine premarital relations upon the *emotional life* and the status of the nervous system.

Being clandestine, it is rarely either well housed or comfortable. It lodges but does not live.

In the majority of cases, such illicit sex relations are not had in comfort and leisure.

It has a debasing and cheapening effect upon the temperamental life to engage in these relations

Think of the wayside cabins, the cheap hotels, the back seats of cars,

in parked automobiles, in wayside cabins, and in tawdry city hotels.

as an environment for what we call love.

This is not the environment in which to nourish, sustain, and ennoble human love.

Hurried, watchful, fearful of interruption or discovery—these are inevitable descriptions of unchastity (B 6).

It is generally agreed that repressions are bad for almost everyone, and that argument is often given for indulgence in unchastity. But it works the other way too. Loudly as it may boast of its freedom, unchastity carries repression right along with it. There are places where it cannot go (B 7).

As long as passionate love or even excitement is growing and deeply shared,

this may not matter. Secrecy is then a delicious privacy.

But every recorded experience shows that such secrecy has the seeds of bitterness in it (B 7).

Always are such young people leading precarious lives, even though they may be adventurous.

Always are they fearful, apprehensive, and anxious. They are never free from the dread of discovery.

20:5.7 True, undue sex repression may be bad for many nervous systems,

but the results of such repressions are nothing compared to the devastation wrought by the anxiety of illicit lovers who are never free from the taunting uncertainty as to whether they have been observed, or as to how soon the social explosion due to their discovered relations may occur.

Of course, as long as the love remains passionate and the excitement and fascination of the personality continue to grow,

adventurous youths can lightly brush aside these earlier fears,

but presently love existing under such conditions of insecurity and uncertainty begins to wane,

and then the adventure of secrecy will not begin to compensate for the growing disappointment and increasing bitterness

which is certain to follow on the heels of the assassination of all that is high and beautiful and noble in one's idealistic world.

20:5.8 Let not young people delude themselves about

Of course, the couple may marry. But they still are cheating themselves. They enter on the responsibilities and adjustments of living together, take up the hard work that marriage is, without the delights and fresh discoveries which make those responsibilities pleasurable and easy. Even with its natural rewards and emotional impetus, marriage is difficult enough.

the *difficulties of modern married life.*

Young married couples need all the romance, the intriguing and refreshing delights of new discoveries, and the enjoyment of long-anticipated gratification and pleasure. These are the satisfying rewards of continent and idealistic lovers.

20:5.9 It must be evident that young men and women who have gone the limit before marriage are doomed to enter upon this complex relationship deprived of all these emotional aids and psychologic delights.

What a handicap these young married people start out with,

But if the end of romance has already been reached before a couple marry, they will face its problems without the natural compensation for them.

having already largely exhausted their romance

and having deprived themselves of practically all the stimulating and exhilarating auxiliaries which properly belong to the early years of married life!

SOURCE

20: LIVING A SANE SEX LIFE

They are apt to be **jealous**,

Altogether too many such adventurous and sex-wise couples find themselves becoming early victims of a subtle form of **jealousy**,

for each knows the other as an **experimenter** (B 7).

for each one well knows that the other is something of a *sexual experimenter*.

20:5.10 More especially must the young woman weigh the serious consequences attendant upon premarital sexual experimentation.

Remember, it is with the immature that we are chiefly concerned—the young people who are thinking only of an immediate pleasure, an adventure. They have heard that youthful sex experiments may be **casual**, carefree and **harmless**.

She may have been told that such experiences can be entered upon lightly, that they are but **casual** and **harmless**,

and so they are to the majority of young men who thus indulge themselves,

But have the girls who act on this heard also what the best medical and psychological authority has to say—that a **first sex adventure can rarely be either casual or carefree** to any normal girl? (B 7)

but the **first premarital sex contact can never be engaged in lightheartedly** by the normal and cultured self-respecting young woman.

Most girls feel that there is a tie-up between sexual and spiritual experience, and **associate** sexual experience closely with the identity of the lover.

20:5.11 Almost invariably she **associates** her highest ideals of man with the sexual relationship,

and when this has been once indulged, she finds it difficult to enter such a relationship in a carefree and nonchalant manner;

But if the adventure is, as it very well may be, casual in fact to the boy in the case, who passes on to other **conquests**,

and when the young man deserts her for new **conquests**,

SOURCE

20: LIVING A SANE SEX LIFE

the consequences to the girl can only be torments of **jealousy, frustration and despair** (B 7).

[contd] She breaks and the resultant sense of **inferiority** and pain

often make a woman **promiscuous**.

Not a voice of the slightest authority is raised for **promiscuity** (B 7-8).

It is all very well to say, "**People look at these things differently today.**"

They may look at them differently,

but they **feel** about the same (B 8).

Again, we cannot ignore man's preference for a virgin as wife (B 8).

Though boys of today may **talk big** and pretend to indifference,

she is doomed to suffer from neglect, **frustration, jealousy, and sometimes even despair;**

in an effort to rise above this reaction of **sexual inferiority,**

*she may grow desperate and become more or less **promiscuous,***

and even the most materialistic advocates of hedonistic liberty will hardly argue in favor of **promiscuity.**

20:5.12 It is common practice to say that "**people look at these things differently nowadays,**"

and indeed they do,

but the unfortunate part of it all is that the vast majority continue to **feel** about these things much as did their forefathers.

It still remains a fact that, while many a young man is willing to play around with some woman of easy virtue,

nine times out of ten, when it comes to the business of getting married, he turns quickly away from his sexual playmates and seeks the hand of a young woman who has kept herself free from such trifling.

The modern young man may **talk "big and bold"** about his indifference to these matters,

but when putting the wedding ring on the lady's finger,

SOURCE

they still don't want the girl they love to have had previous possessors (B 8).

VII: EMOTIONAL CONFLICTS (*The Mind at Mischief* 77)

THE MODERN SEX PROBLEM (*The Mind at Mischief* 87)

I don't see how we are going to avoid the so-called social problem as long as old Mother Nature gets people ready for marriage when they are fifteen or sixteen years of age,

while the demands of civilization and the standards of decent living, to say nothing about the time required to secure an education,

prevent marriage for a period of almost a dozen years after sex maturity.

Meanwhile our ethical requirements and religious inhibitions draw the line against all forms of irregular sex relations (*MM* 87).

[*Compare*: For my part, I see no solution of this problem except in teaching young men and women that they can be entirely healthy and efficient without sex relations, and in stopping our erroneous teaching that masturbation is all but fatal to the integrity of mind and health of body; and that we further seek to enlighten our youth respecting the naturalness and even desirability of so-called wet dreams (*MM* 87).]

20: LIVING A SANE SEX LIFE

he still prefers, as did his father and grandfathers, the devoted love of a woman who has not already been the sexual plaything of another man.

20:5.13 As long as old Mother Nature biologically prepares young men and women for marriage when they are fifteen or sixteen years of age,

as long as our economic social order

necessitates the postponing of so many marriages until the contracting parties are twenty-five or older,

and as long as, in the face of both these facts,

our cultural standards and moral ideals frown upon premarital sex relations—

in this three-fold dilemma,

we are forced to accept the modern sex problem as a permanent feature of civilized society.

“The Case for Chastity” (Margaret Culkin Banning, *The Reader’s Digest*, August 1937)

As the authorities who were interviewed on this subject of chastity made their comments, the statement came again and again with repeated emphasis that the best solution was **early marriage** (B 9).

[?]

Experts, doctors, **psychologists** and friends may advise. But they do not decide in the end. This is one of the social problems which is broken up into **individual cases** for decision (B 10).

There is but one ideal remedy, and that is **early marriage**.

Biologists, sociologists, **psychologists**, and moralists must get together and devise some plan whereby young people may marry sooner; in the absence of this we must go on facing these difficulties and bravely continuing to meet them

while seeking to solve the problems as they are presented in each **individual case**.

Aside from possible early marriage, we can never hope to find a general and satisfactory solution of the perplexing modern sex problem.