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The church as an agency for the prevention of family disorganization.

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THESIS
The Church as an Agency for the Prevention of Family Disorganization

by

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Master of Arts

1937
Let us make the Church a masterpiece, so the people will contribute to its upkeep and the Church will build in them a heart of Christianity.

-- Dr. D. D. Vaughan.
# THE CHURCH AS AN AGENCY FOR THE PREVENTION OF FAMILY DISORGANIZATION

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INTRODUCTION

Chapter I

Statement of the Problem:

This study is an analysis of The Church as a factor in the solution of the problem of family disorganization. It is a study to set forth the importance of the Church as an agency for uniting broken homes.

Sir Edward Grey declared: "The condition of the world is an ultimatum to Christianity". Everywhere it is calling for Christ out of the depths that only He can sound and satisfy. The call for His deliverance comes from the hearts of suffering and wronged masses whose cry has never reached the ears of privileged and ruling classes. It comes out of the vortex of great impending crises through which earth's rulers unaided by Him can never guide it to safety and righteous tranquillity. It needs Him as a Master Builder, where better ones are needed. The Christ can give a full-obed unhampered expression of Himself to the whole world. This is not the day for a fractional gospel. The supreme business of the Church is not this, nor that, it is to respond and articulate as the whole body of Christ to the whole will of Christ. In doing this lies its best service to all moral progress.
Scope of the Problem:

Family disorganization ranges in the forms of misunderstanding; Sex qualities, social qualification, economic factors, religious beliefs, extra-marital relations and interference of relatives and friends in the rights of the family.

Justification for Study:

Throughout the history of the Church, people have fallen from it and it has been hard to interest the many in the gospel. Besides, never has the church had such formidable and bewildering competition as now. Yet, statistics show, in the main, that the increase in church membership is greater than the increase in population.

The disorganization of the family has become a national menace to society. Many families fall short of proper guidance, thus resulting in separation, desertion, and divorce. Here is the opportunity of the Christian Church. If faith is what men lack, let the Church show that it possesses a faith that satisfies. If the kind of life which men and nations have embraced leads to unhappiness and disaster let the Church show that it knows a better way. In a world of strife, external and internal, let the Church demonstrate that there is one field at least in which mankind is really one.
Procedure and technique:

There are three definite steps in this study. The first step is a brief presentation of the factors causing disorganization within the family, with their methods of operation. This presentation is based upon research work and case studies which have come up in the family courts, and personal interviews with families undergoing disorganization.

The second step will distinguish between the Protestant and Catholic views of the family, from which will be selected and submitted Church forces which can be formed into a working unit for the prevention of family disorganization, also helping other social forces in bringing about better adjustments within society as a whole.

The third step is an appraisement of the place of the Church as a dynamic agency for social betterment, in using its educational and character building forces in helping make a satisfactory adjustment in the lives of the disorganized families. This step involves a structural analysis and a functional analysis of the Church forces. The structural analysis deals with the factors which make up the Church program, and the functional analysis deals with the values which will be derived from these factors which make the church a dynamic agency for social betterment.

The material for the structural and functional analysis is taken from authoritative writings in the field, and personal experiences had in interviewing cases, and ministers of broad Church experiences relating to the factors causing family disorganization.
FACTORS CAUSING FAMILY DISORGANIZATION

Chapter II  

SEX

There are few personal problems of deeper concern to men and women today than the sexual adjustment in marriage. Marked sexual maladjustment issues frequently in profound nerve disorders, in shattered partnerships, and in pitiful spiritual degradation. But this is probably not the most significant phase of the problem. The real tragedy is that such relationship instead of being an enriching experience remains a generally disappointing and recurrently a disruptive element in the partnership. Sexual matters are not often treated nationally, even in an advanced civilization like America; and the result is that we live in a dim twilight beneath heavy clouds of prejudice. The relation of the sexual impulse to the association of man and a woman in marriage remains confused because we do not analyse our experience. But we have failed in sex education to instruct youth as to how this disturbing drive can be brought into harmony with other elements in experience. The belief is general that sex is essentially indecent. The common attitude is that even within marriage sexual relations between men and women are a concession to animal nature and justified only by biological necessity. Our civilization has pinned its faith to a program for the control of the sexual impulse in which fear and repression and insistence upon self-control with no adequate appreciation of its cost are leading factors.

"For many years it has become increasingly evident that with vast numbers of men and women the sex life is far from wholesome. The failure
of so many marriages, one out of every six ending in divorce, and many of
the others simply hiding their failure, indicates at least that young people
have not been adequately prepared for married life or for the selection of
a mate. Men and women have extreme attitudes toward sex – that is, some are
over delicate, regarding the whole subject as beastly, vile, or indecent;
while others are actually beastly and wallow in sex. Finally, a lack of
suitable guidance and training is shown by the large amount of sexual per-
version, by the large amount of nervous disorder due to certain types of
anxieties and worries, by the wide extent and far-reaching influence of
prostitution and by the wide distribution of venereal diseases, with all
of their by-products of blindness, sterility, insanity, paralysis and de-
fectiveness.1

"The manners and morals (writes Mr. H. G. Wells), the laws and arrange-
ments between the sexes today, the expectations people have and the rights
they claim in love and marriage constitute now a vast, dangerous unhappy
conflict and confusion. It has ceased to follow a code or a system. It is
like a panic, like a debacle. In the past there has been stress, suppression
and sorrow in sexual life, but never so chancy unjust and wasteful a time as
this one. It is a state of affairs in which no one is safe for happiness,
and no conduct sure of success ---- The contemporary love-story begins in

1Gwenbery, Parents and Sex Education, p. 2
illusions and goes on by way of misunderstandings to conflict. It opens cheaply and ends in dispute or dull resignation.¹

The institutions of marriage must come from the clouds of their own shadows, they must do away with their old ideas of sex and face the issue in terms of facts; in terms of the harm their ignorance is causing the institution of marriage and the family. We must stop the ranks of marriage from growing with minds of no sex knowledge, as it merely leads to unhappy families and crowded court-rooms of divorce seekers; with the unhappy individual insisting upon charging the other with the responsibility for matrimonial unrest or quarrels.

"The sex factor is probably more commonly the cause of family discord than would appear on the surface. People are not accustomed to talking frankly about sex. Even between husband and wife there is often a decided reserve in any discussion of this sphere of their relations. It is doubtful if the average husband and wife themselves realize the importance of sexual adjustment in promoting harmonious adjustment in other relations.------All the love elements have their origin in sex, but nowhere today do they constitute purely physiological relations. Especially in the female there is an overlaying of the sex impulse by sentiment, emotional attachments, and the like.------Diversity in the desire for response often is due to a difference

¹ Wells, "The World of William Clissold" p. 768F
in the desires for direct and indirect sex contacts. The wife may wish
careesses and attention rather than the more direct sex stimulations. She
may even recoil at the latter, especially if it does not include the former.
The husband on the other hand, may find the caresses and attentions which
he gave his wife during courtship boresome now that relations may be more
intimate. In certain cases dulling of passion leads to perversions which
make the whole relationship repulsive to the wife. Interference with es-
tablished habits of intimate relations by circumstances such as the preg-
ancy of the wife or the absence of the husband may give rise to differen­tion of
of sexual interests.¹

In approaching to individual broken homes it will be found that the
bottom of most of them (some students have said 90 percent or more) there is
the fundamental problem of sexual maladjustment. People who are perfectly
adjusted to each other in this respect do not seek separation, either by
desertion or divorce. This fact frequently does not transpire in cases of
publicity, frequently indeed, discordant partners themselves do not realize
just where the trouble is: But lawyers and judges who hear many divorce
petitions know that this is the truth. It is safe to say that sexual mal-
adjustment plays a part in almost every divorce, and that it is the most
important factor in a majority, even though not known to be such by the parties

¹ Mower, "Family Disorganization." p. 197-98-99
concerned. Could anything be more illogical than the present policy of society, to (1) let people marry in ignorance, (2) let them divorce because of this ignorance, and (3) then let them, still ignorant, make new matings, many of which will be broken up in the same way and for the same reason,----------

Obviously, here is one of the strategic points for an attack against the evil, a clearer understanding of what love really means, a better preparation for marriage on the part of both men and women, more deliberation and carefully considered mating, and clinics which, when necessary, could furnish enlightenment concerning particular problems, would do more to abate the evil than all legal reforms put together.¹

"The wife who has chronic headaches or who finds herself habitually open to irritation in her management of the household is not likely to suspect that the root of her trouble is sex dissatisfaction, although this may be the fact. The husband also who finds himself often and strangely despondent or much less expressive of affection within the domestic circle frequently does not realize that the cause of his changed mood is of a sexual origin."²

Case Number I.

Mr. E. who before his marriage was an ideal sweetheart to Mrs. E. taking her to all social affairs and remembering her with tokens on all holidays, developed a crude attitude toward his wife some months after marriage, refusing to escort her to social

¹ Popenee, "The Conservation of the Family" pp. 79-81
² Groves, "Marriage", p. 194
affairs, or to continue the caresses of courting days; instead he was having fights with his wife, often remaining away from home during the night and day. Mrs. E. appealed to the family court of domestic discord. Mr. E. was arrested. Upon investigation of the case it was learned that Mrs. E. had been denying Mr. E. sex relations for fear of maternity which she had developed a fear toward during childhood; she desired caresses in which she satisfied her sex passion without the sex act. The case was given to a social worker, who discussed the sex life with Mrs. E.---- Later investigation proved that Mr. and Mrs. E. were getting along fine and were the happy parents of one child.

Physically and mentally unfit individuals in the realm of sex who do not make known their sex defects, cause family life to be filled with dark shadows making for shattered love and broken hearts, with evils established in the mind in regard to sex which could have been avoided if their lives had been established on the right sex base from the very beginning.

A serious purpose and important function of the premarriage educational period must be to bring men and women closer to each other, to build up mutual understanding and confidence, to break down one by one the barriers that separate the two sexes, until by the wedding day they will be prepared each to surrender wholly to the other, without any shock; without any feeling except that of the naturalness and inevitableness of the whole proceeding. If this is not done, the wife's whole body may be set against surrender and even if the conscious part of mind fully consents and eagerly desires to yield to her lover, these unconscious barriers that have been built up so strongly over a so much longer period of time cannot be moved at will, in the marriage state. The bride
often finds that the resistance of her muscles, ruled by an unconscious mechanism that has been trained in this direction throughout her entire life, is wholly beyond her voluntary control and can be dissolved only gradually. The maintenance of married love at the highest point depends on this feeling of complete sympathy, understanding, trust, mutual service; and the physical foundation of this feeling is community and equality of desire in the matter of sexual intercourse. The phase of relations in which conflicts first originate is that of sex. This is probably true because it is the earliest relationship demanding an adjustment. One can be safe in saying that, the sex desire for response is universal among human beings. In the marriage relation it involves the demonstration of affection, the sharing of interests, aspirations, and ideals by husband and wife.

HEALTH

All social workers agree that physical conditions play a part in causing family disorganization. In the man, it may lower his vitality, cause irregular work, superinduce a condition of despondency and readiness to give in. In the woman, it brings about careless housekeeping, loss of attractiveness, and disinclination to marital intercourse—-all factors which contribute directly to desertion. Continued ill health of the wife brings burdens, financial and other, which may help through

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1Poponoe, "Modern Marriage". p. 149
discouragement to break down the husband's morale.

Case II

Mrs. M's health was bad from early childhood. She met Mr. M. while enjoying a period of fairly good health. They were married without a health examination; having to pay for such, and both coming out of poverty. A few months of married life soon returned Mrs. M. to her former stage of health in which she developed a dislike for sexual intercourse, and her personality developed into a nagging spirit. This led Mr. M. to seek outside satisfaction, a life which led him to patronize prostitutes and to develop a venereal disease with which he refused to return home. This led him to desertion and caused Mrs. M. to secure a divorce.

"One should of course feel sure of one's own physical fitness to assume the responsibilities of marriage; but the time to attend to this is before the betrothal, when it would not be too late to rectify any errors that might be discovered. A man who waits until just before he is married to get an expert verdict on himself, is either morally certain that he is in perfect shape, or else is contemptibly reckless; for he should discover any condition that might jeopardize his bride; he must either postpone or abandon marriage, thereby arousing her suspicions or injuring her feelings; or else he must go ahead and let her suffer the consequences. Unfortunately there have been plenty of males who had so little manhood as to follow the latter course."

1 Poponoe, "Modern Marriage" p.133
Case III

Mr. C. previous to his first marriage had a case of gonorrhoea. Upon the advice of his friends he used certain kinds of medicine which dried up the sore. A few months after marriage he discovered he had a new case of gonorrhoea; as he had not had sexual relations with anyone but his wife since marriage, he at once began to abuse his wife, saying, she had given him the disease. They consulted a venereal disease doctor, who gave each a medical examination; the report of the test proved that the man had not received the disease from his wife who had not contacted the disease; but that Mr. C. had caused the old sore to become fresh again, having not been cured at first, by his frequent sexual intercourse with his innocent wife. Mrs. C. started court action for divorce, which was granted.

With wide spread of venereal diseases, it is natural and right that a father should feel reluctant to trust his daughter to any man of whose past he knows nothing.--- The man has as much right to know that his bride is physically fit to assume the responsibilities of wifehood and motherhood. The object of such an examination is not so much to make sure of freedom from venereal diseases, as it is to make sure that there are no abnormalities of the skeleton or reproductive organs that will interfere with marriage.

Case IV

Mrs. J. had lived a loose life morally before marriage, becoming pregnant. Rather than give birth to the child out of marriage she underwent an operation in which her reproductive organs were removed, making her barren. She married later without making this known to her husband who was a lover of children. After a number of years of married life without any children, he asked her to submit to an examination along with himself to see who was in fault for their lost efforts.
Mrs. J. seeing what she was up against related to Mr. J. her sins of the past. This developed ill feelings between the two, which led up to separation and ended in divorce.

"Physical defects usually taken into account in marriage consist of a few infectious diseases. Impotence is regarded as grounds for annulment rather than for prohibition of marriage, the theory no doubt being that this condition (like sterility) can become known only after marriage has been consummated. Those congenitally deaf, dumb, or blind should not have children in marriage, unless they have extraordinary counterbalancing qualities—Broadly speaking, one who is tuberculous ought not to marry; and one ought not to marry a tuberculous person. But to forbid the marriage of all such would be to prevent a very considerable part of society from mating. Many of these persons will be cured, many will avoid having children, others may have such superior traits as to outweigh the defects. There is every reason why no one infected with venereal disease should be permitted to wed."

No matter how fortunate a marriage may be in the health of its participants it is threatened as soon as that health is allowed to decline. I can recall one family in which the state of irritation that had existed was largely dissipated through the advice of a friend who suggested that the real difficulty was that no one in that household was getting enough

1Poponoe, "Conservation of the Family". p. 3
sleep. Half the melancholies and the oppressions and the des-
spairs of life are due to insufficient rest, or to an empty
stomach, or to indigestion. He who does not care to observe
the rules of health for the sake of his own personal efficiency
should at least do so for the sake of harmony and happiness
within the household.

"Due to small income on which the family must be sup-
ported, most of the mothers of these families neglect their
health until they are really ill. Then, too, continuous preg-
nancies and confinements in the thoroughly unsanitary conditions
that prevail in many homes of the poorer working class do much
to sap the health of many breadwinning mothers. Such con-
ditions were noted in an interview with 386 married women in
which it was learned that 348 had had 1,396 live children, 83
stillbirths, and 218 miscarriages—aan average of almost five
pregnancies per mother. One woman had had eleven children and
two miscarriages in twenty years, another had had five children
and one miscarriage in nine years; still another had had five
children and five miscarriages in twelve and one-half years.
These are conditions that would undermine the health of the
most vigorous human beings. And these conditions keep family
disorganization at its highest peak due to economic conditions
and withheld sex desires on part of the male partner during
the early stages of childbirth. It is here that the personality

1 Schmiedeier - "Readings on the Family" p. 479
2 Goodsell. "Problems of the Family" p. 170
of the husband undergoes many changes, of a crude attitude. And the mother due to bad health or nervous conditions develops a change in her personality. The combination of the two personalities keep strife within the home.

Health is the test of normality, and the Church can safely be sponsor for social movements that will improve it. On this basis must the social program of the church be built. The crimes against health are plainly within our control. The American Social Hygiene Association is urging ministers and Church leaders to take part in the social Hygiene Program to reduce bad health conditions within the home causing family disorganization.

Extra-Marital Relations

Sex aberrations, particularly extra-marital relations, inflict the gravest objective and subjective harm upon humanity. Objectively under a free-love regime, children are apt to be born into the world without proper provision for maximum care by both parents, or for adequate protection and care of the mother by the father, and without the practical possibility of determining the true father and pinning down parental and marital responsibility upon him. "The child, the mother, and society suffer grievously. Somewhat similar, although not identical, objective evils follow from other types of sex immorality. Furthermore, actually at least, numerous other objective evils follow in the train of extra-marital indulgence, - evils such as blighting physical disease, the beastly exploitation and
betrayal of the young and even of childhood, the stigma and degradation attaching to unmarried motherhood; and illegitimacy. All of these and more constitute gravest hurts to human welfare.¹

The child born into such an environment acquires a feeling of shame for his family background, which causes to develop a disrespectful feeling toward his own family. This has an effect upon his character, often leading the child to crime or to a life of low moral ideals, and this situation brings burden of grief upon the mother.

Outside relationships or illicit love affairs bring damage to the family, as faith is destroyed and envy and jealousy are brought forth, which drive out peace and love.

Case V.

Mrs. C. was a great lover of social life where she could meet members of the male sex. Mr. C. took great delight in escorting her to all social affairs. On one occasion Mrs. C. met a man who fascinated her so very much that she placed herself in a position where she would meet him. At all social affairs she saw to it Mr. J. was invited. After many months of social life together, Mrs. C. began to visit Mr. J's hotel room during the absence of her husband. This was followed by inviting Mr. J. to dine with her and Mr. C. This gave Mr. J. a chance to stop by to see Mr. and Mrs. C. whenever he felt like it; these visits were always made at the time Mr. C. was away from home. Mr. C. noticing the friendly attitude existing between the two, began to take note of Mrs. C's actions. He would leave home and rush back. On several occasions he found her away from home. On one occasion he re-

¹Schmiedeler, "Readings on the Family" p.265
turned just as she was leaving home; she did not realize that he saw her, or was anywhere around; this time he followed her and saw that she was going into Mr. J's hotel room. He remained on the outside for some hours and saw her come out of the hotel and rush home. He returned home soon after she did, which was his regular hour for reaching home, he did not relate what he had seen. After supper he called Mrs. C. into the library where he was reading and told her he believed she was in love with Mr. J. After some friendly talk along this line Mrs. C. acknowledged that she did care for Mr. J., but not in the way she thought of him. Then he told her to go to the hotel and tell Mr. J. to come over, and he would sign papers which would make it easy for them to get married after their divorce, for he wanted her to be happy. Mrs. C. left at once for Mr. J's hotel-room. Mr. C. followed her, soon afterwards Mr. J. and Mrs. C. returned home, later Mr. C. returned. As he walked in the room where Mr. J. and Mrs. C. were he spoke and said to Mr. J.---You have broken up my home-- and with these words he drew his pistol and started firing it, not stopping until all the bullets were unloaded and Mr. J. was dead.---The court ruled that Mr. C. had a right to protect his home.

Case VI

Mr. R was an insurance man. He had a very beautiful secretary who lived with Mr. and Mrs. R. There developed an office association between Mr. R. and Miss B which lasted for seven years. One night after a meeting of Mr. R's Club he came home about 4 A. M. drunk. Miss B seeing from her window Mr. R could not get out of his car, came out in her night attire and aided him in getting out. Mrs. R looking out of her window while this was going on heard Mr. R say to Miss B, "I love you more than all the world". Mrs. R became enraged over these words and reached for her pistol; came out in the driveway where Mr. R and Miss B were pointing the pistol at Miss B, Mrs R said "You have stolen my husband's love--and fired the shot that killed Miss B. (Outcome of Mrs. R's case is still to be decided by the New York Court)

It is these evil practices which are taking the real family spirit away from the home. The cause for such practices
often start within the home. The attitudes of the husband or wife toward each other may drive the one to seek outside attraction. A discussion of these evil practices with such families, along with the development of new ideas and views of married life will go far toward bringing harmony into such homes. The Religious Education School can play a great part here.

FRIGIDITY

Coldness on the part of the wife develops out of some previous act or situation, and may become a most destructive agency. Frigidity is inability to respond to the sex act with the apparent lack of sex desire. It is not an organic disease but a psychic reaction in the realm of sex. Dickinson and Beam in their book "A Thousand Marriages," p. 168, state that out of a hundred cases of frigidity studied nine-tenths were known to have had original sexual capacity and at some time desire for the husband. The early period of married life often leads the wife into frigidity. This is due to rough treatment by the husband. The sex act proves painful, and because of the lack of pre-marriage sex education, the husband not knowing the method of developing sex passion in his wife to the point where the sex glands secrete a lubricating fluid, the sex act for the first time less painful, or the use of harmless grease and the method of digiting which will relax the muscles of the vagina and break the hymen, he goes forward the first
night in a supreme effort to satisfy his own sex passion. The wife thus develops a dislike for normal sex relations with her husband, which grows into a personal dislike of him. Such treatment affects her personality in dealing with her husband and with all men. Often the wife returns to her girlhood home dissatisfied with married life for which she had created high hopes of joy and love.

Frigidity may be brought about by parents placing too much stress on sex as being evil, and hence below normal individuals of good character. This causes the child to grow up with the idea that sex relations should never be participated in. When such a woman marries with this narrow and erroneous knowledge she carries into the new home ideas which lead toward family disorganization.

"Some frigid women require surgical treatment; others have been so fearfully repressed during girlhood, or suffered such unpleasant feelings in connection with sex that they never become other than irresponsible. They are probably in a small minority, however, as most frigid wives require only proper wooing to enter fully into sex life on terms of equality with the husband. -- The man who abandons the method of wooing after wedlock may be warned that the neglect of the art of love often leads to a wife's coldness, and sometimes of inconstancy." (1) Case VII.

Mrs. J. Relates that her mother permitted her to play with boys while she was a child but on such occasions she would tell her never to let a boy kiss her or put his hands on her body. Mrs. J. says as she grew older her mother began to

(1) Popenoe - Modern Marriage Pp. 159-174
tell her about sex, and that only the lowest of animals participated in such, and should she commit such an act she would be kept from heaven. Mrs. J. says her mother connected the horrors of menstruation with sex, thus she developed the sex complex. Mrs. J. met Mr. J. some years later and after a short period of courting they were married. The first night of their marriage Mr. J. approached Mrs. J. for sexual intercourse. This she refused, still thinking of what her mother had told her. Mr. J. forced her into the sex act which proved very painful. The next day Mrs. J. returned home to her mother saying that she would never stay with Mr. J. again. A social worker learned of the case and went to see Mrs. J. They talked the matter over and Mrs. J. was told the true facts about sex, of how marriage is built upon it, also love; that there was nothing evil or bad about sex in marriage, that all human beings, even her mother and father, likewise herself, were the outgrowths of sexual intercourse. -- Mr. J. was also interviewed and told how to treat a timid bride. After these interviews, Mr. and Mrs. J. decided to try again. Upon this occasion the sex act was carried out without fear or harm. Mrs. J. developed the normal sex attitude and they have had no sex trouble or frigid aversions to sex." (1)

This case shows how bad home training plus rough treatment can cause a normal person to develop crude ideas in regard to sex, making the home life unhappy. Havelock Ellis estimated that 25 percent of women have desire for sexual intercourse before marriage, 50 percent more awakened to a full participation in sex life after some experience of a happy marriage; while the remaining 25 percent never reached this point; they are frigid wives who, though they may love their husbands devotedly, even passionately, never find any satisfaction in the physical love-bond.

"Present day civilization has, so far, made little attempt to deal with this fundamental and vital problem of education of the emotions of young people. What efforts it has made have been mostly

(1) Popenee - Modern Marriage - Pp. 165-166
deal with this fundamental and vital problem of education of the emotions of young people. What efforts it has made have been mostly dismal failures. On the one hand, the repression of normal, wholesome feeling as indelicate or unladylike, the general attitude toward sex as something indecent, and the general dependence on unmarried women as teachers in schools and colleges -- all of these things tend to bring about a starvation of the feelings, the disastrous results of which are visible in the women, many of them the finest types, whose mental and emotional lives have become definitely disordered. This evil condition has been worsened, in many instances, by self-appointed lectures on "purity" of a type that is now happily becoming rare. -- The resistance against loving produces the inability to love. The boy who is tied to his mother's apron strings, who has it hammered into him by a long series of lectures that if he should kiss a girl it would make it hard for her to preserve her virtue; naturally grows up to look on girls either as angels or devils. 

This is the environment that makes personality, that brings freedom or tyranny, that determines beliefs and gives us knowledge. In the present era it is a great complex, called civilization which has brought many maladjustments and social problems, but which we hope to construct into a Kingdom of God on earth rather than a Garden of Eden.

THE IN-LAWS

The tendency of in-laws to take part in the affairs of the

(1) Popenone - Modern Marriage Pp. 140-141-143
newly wed is a matter of everyone's observation. It is frequently found as a serious factor in family discord. This is due to the fact that the "in-laws" look upon the newly-wed merely as an enlargement of their own family in which they are still the overseers, also that the "newly-weds" are not the beginning of a new household but the annex of one room to the old family house.

Sometimes the real complication comes from permitting the "in-laws" to assume, after the marriage, a position that they cannot safely be allowed to maintain. The husband or wife may recognize early the danger of the dominance that the "in-laws" assume, but for the sake of peace may postpone any collision, expecting that time will solve the problem. Often it does; sometimes it does not. It is doubtful whether it is good strategy to evade the issue under such circumstances in the first days of marriage. The role assumed at the start is difficult to draw away from, at least without a break much more serious for domestic security than if it had come at the commencement of marriage. (1)

"In-laws" can be a factor in marital discord without actively interfering. One high-tempered young couple formed what amounted to a habit of frequent quarrels and temporary separations simply because the parents of both stood ready to take them back whenever they chose to live apart. Relatives within the home as well as outside may exercise an unfortunate influence on marital relations.

(1) Groves - Marriage P. 283
Case VIII.

Martin Long was intemperate, and his wife was high-tempered, her relatives advised her to leave him and he deserted, leaving the relatives to provide for her and the three children. He was away two years; then, becoming homesick and wanting to re-establish his home if possible, he returned. The wife caused his arrest when he was seeking an interview with her. The probation officer in whose care he was released became convinced of his genuine sincerity and regret, but the wife, still on the advice of her relatives, refused to see him. He persisted in his hope of a reconciliation and made extraordinary efforts during a winter of industrial depression, putting his pride in his pocket and taking laborers' work, which he had never done before. He finally got a good position and saved enough money to begin housekeeping. The probation officer kept in touch with the wife, first persuading her to receive a letter from Mr. Long and answer it through the probation office. He interested her in the details of her husband's struggle, and finally, after a whole year of probation and with the help of her pastor, he induced her to return. The probation officer kept in close touch with the family for some months and reports: "Three years have elapsed since that time; the family is now in a nearby city where they are living harmoniously and in comfortable circumstances." (1)

Case IX.

The young man and woman married at 22 and 21 respectively. They built a home, began housekeeping, and had a child in the second year. The construction of the house would have been delayed had not the parents subsidized the two young people. The parents lived only a block away and continued an intimacy and a subtle interference with the young people that had begun as soon as they returned from their honeymoon. For five years the young people lived together, seemingly happy, although constantly they both reacted somewhat against the interference of the wife's parents. Little by little the grandparents concentrated on the child. They bought his clothes, often persuaded him to live at their house, and were persistent in giving advice to the parents and interfering with their discipline of the child.

The boy, as a result of his grandparent's influence, began to be somewhat precocious. This delighted the grandparents and they had the child segregated from those of his own age and privately tutored, until at ten years he had reached the level of eighth grade in his studies. He was a spoiled and unhappy child, unable to adjust either to those of his own age or to

(1) Colcord - Broken Homes - P. 141
the older boys who were on his intellectual level. The father of the child grew increasingly dissatisfied. At first his wife took his part, but as he expressed more frankly an objection to the grandparents' interference, she began to defend them and to quarrel with him. Estrangement grew, ending finally in divorce. The grandparents at once adopted the child by legal procedure. The man sold his home and business and moved away. His wife returned to her parents but was not content. After a year or two spent mostly in travel she married again. Her parents were opposed to this second marriage. It proved to be an unfortunate one, and for the second time she sought divorce and went back to her parents.

Her first husband never remarried, and although he was industrious and well thought of in the community to which he had gone, his business went down hill rather than up, and at present in this family tragedy the grandparents alone are content. The husband believes, and he is probably right, that his grave mistake was in not protesting immediately when the grandparents began to meddle with his home, and especially when they attempted to regulate the life of the child. (1)

CULTURE CONFLICTS

By culture we mean the perfect development of spiritual life. It consists in the capacity acquired by instruction and practice, to take an active part in the life of the spirit. Culture means for the individual the development of the intellect to the end that he may know the truth, and of the senses and the imagination, that he may comprehend and enjoy the beautiful.

The various levels of culture attainments have led to much discord within the family circle. Conflict between roles may be considered basic to the formation of all life patterns, since in every new situation conflicting attitudes tend to arise. The ways in which the individual solves these conflicts and the mechanisms he develops as aids in their solution, constitute the

(1) Groves - Marriage - Pp. 283-284
understanding elements in his personality and provide the basis for the differentiation of life patterns. (1)

"Cultural differentiation has its source in the diversity of cultures to which the two persons have been subjected. These differences are chiefly in the religious, racial and educational folkways and mores of the groups in which the two persons grew up. Conflicts generally center about questions of right and wrong, proper and improper conduct. Social contacts are made upon the basis of cultural characteristics. Cultural differences thus become bound up with preferences with regard to friends. It is in this realm of life to which belong recreational and leisure time activities wherein contacts tend to lose their conventional characters. Diversity of cultural background becomes then a source of irritation which leads to loss of sympathy and of common ideals. -- While cultural differentiation does not necessarily lead to individualization of other interests it always tends to. How far it involves other interests depends, perhaps, largely upon the amount of time the two persons have to devote to cultural interests. Differences in cultural and recreational interests likewise tend to lead to differentiation of social contacts. The personalities of the two persons develop under the influence of social contacts which, if widely divergent, may lead to changes in personalities and to a breakdown in common interests and sympathetic relations between husband and wife. (2)
On the other hand, there are those phases of marriage relations which are cultural in a more restricted sense. "Conflict in this realm grows out of differences in folkways and mores of the groups in which the individuals grew up. Differences in food habits, dress, mannerism, language, standards of conduct, education, religion, etc., make for conflict in varying degrees of intensity, depending upon the extent of diversity of these combining cultural elements; cultural differences of this sort give rise to conflict largely because they symbolize obstacles to, or lack of identification of the individuals concerned. Thus conflicts may arise out of cultural differences existing at the time of marriage, as in cases of intermarriage, for example. Here conflict may become extreme and overshadow the whole of the marriage relationship if the cultural backgrounds of the husband and wife are widely different and if their sympathies and beliefs are divergent and colored by different personal interests." (1)

Even though both man and wife come from good homes, if those homes are widely different in standards and in cultural background, strains may develop in later life between the couple. Differences in ages are recognized as having a causative relation for family discord, we note here, the ideas of the husband and wife will vary in degree, as to the kind of life the other should live. We also note that immigration is a serious factor in the

(1) Mowrer - Personality Adjustment and Domestic Discord - P. 192
cultural factors of family discord. The man who precedes his wife by many years in coming to America has often outgrown her when she finally joins him, even if he has formed no other family ties. The handicap is not wholly overcome when the couple come to this country together for the much greater opportunities of the man to learn American ways may drive a wedge between him and his wife. On the other hand it is a popular saying, particularly among young Italian immigrants that girls who have been in America too long do not make good wives, that when a man wants to marry he had better send for a girl from the old country; and these marriages seem on the whole to turn out well.

Social contacts are made upon the basis of cultural characteristics. But since friends are not always mutually agreeable, adjustment is required to these differences which arise out of diversity of cultural background. Likewise differences in preferences for leisure time activities call for accommodation. -- It is the life pattern of the individual, then, which determines the general outlook or bias with which he will approach any problem, thus the cultural side of the family should be on an equal base as near as possible, as it is here the hours of life pass away either happy or in strife. Where we find the cultural patterns blending, we note an institution of joy and love, and the family should be built upon those two factors, making it possible for their children to be men and women in an atmosphere of true culture mixed with love and enjoyment, which will lead them forth into society as a factor toward leadership.
Case X.

Mrs. C. met Mr. C. while attending a dance. Mr. C. made a social date with Mrs. C. which started a period of romance which lasted for six months and ended in marriage. Mr. C. was the owner of a Cafe. Mrs. C. was a college graduate. Six months after marriage Mrs. C. learned that Mr. C. was only a high school graduate without college standing or fraternity identification. She also noticed various trite expressions of Mr. C. which did not appear during their period of courtship, also Mrs. C. had noted during these six months that Mr. C. had awkward table habits, which were of the Cafe method. Mrs. C. refused to go out with Mr. C. to any of her friends' social affairs in which food was served. Mr. C. was very much devoted to Mrs. C. giving to her most of the things she needed. Mrs. C. realizing this, kept her feelings to herself. Some months later Mrs. C. gave birth to a boy. When he was two years old she did not want Mr. C. to play with him long at a time. Mr. C. noticing this began to ask why the strange action in regard to himself and the baby. Mrs. C. could not withhold her secret any longer. She told Mr. C. she had learned to love him within six months, and during the past twelve months his habits in speech and action had kept her away from her social functions, and she did not want him to put those cultural ideas into her son's mind, to cause him to be isolated from the best of society. Mr. C. who loved Mrs. C. very much was hurt over these words, for he thought she was refusing to go out on various social occasions with him due to the interest she had in his business, and the late hours he had to work. Mr. C. for the first time saw his mistake; his wife wanted a husband with a college key and a fraternity pin. Mr. C. sold his Cafe, deserted his wife, and started to live the life of an idle man spending his time in taverns. Mrs. C. returned home to her people.

A church social worker learned of the case and went to see Mrs. C. She found out that if Mr. C. would go to night school in the City College, Mrs. C. would live with him. The social worker then talked with Mr. C., got him a job at the college working during the day and attending school at night. Mrs. C. became a "frat." man, finished college and took up the teaching profession in the city high school. The last report from Mr. and Mrs. C. related that they were getting along well.

Cultural forces can work both constructively and destructively within the family. A person possessing a fully developed modern culture which fits within a certain society or country should not try to change over night his or her companion seeking conformity to personal likes and dislikes, fashions and fads.
Odd culture habits should be replaced by gradual steps, using the same process by which they grew to love each other. To dislike a person for his form of speech or action without tactfully telling him of it, is the easiest way to keep constant anger and dislike within the heart when it could be taken out. This is the place where the non-denominational Church School may play its part, giving to the people both an ethical and a cultural background for life, to the great advantage of the family. These small, yet powerful factors causing family disorganization must be destroyed by the Christian forces of the Church.

EDUCATIONAL BACKGROUND

"More is included under this title than scanty book-learning. Not only the morally undisciplined parent is handicapped as a part of the family. Ignorance of the physical and spiritual bases of married life is a potent cause of family discord. So also is a limited industrial equipment. Irregular school attendance, early working papers, a dead-end job with no educational possibilities in it -- these form a frequent background for later unsuccess in life and in Marriage." (1)

Case XI.

There seemed at first no good explanation for the desertion of Alfred West. Both his record and his wife's were good, and their mutual fondness for the children seemed a strong bond. They constantly bickered, however, over the small income Alfred was able to earn, and his wife and her relatives "looked down" upon him as being lower than they in the social scale. Inquiry into past history showed that he had grown up in a southern community where there were no facilities for education, and that he could not even read and write well until after his marriage. Although of average capacity, he was restricted by his early lack of training in his choice of a job; and the mortification and sense of inferiority which his wife fostered led to discouragement and indifference,

(1) Colcord - Broker Homes - P. 30.
which ended in desertion. A thorough understanding of the two backgrounds involved enabled a social worker to effect a real reconciliation, with the woman's eyes opened to her ungenerous behavior and the man taking steps to improve his education in a night school. (1)

The shortcomings on the employment side that contribute to marital instability can be referred back to lack of education or opportunity in youth, or to defects of character. Laziness, incompetence, lack of skill in any trade, lack of application, or on the other hand, the possession by a man with no business "stake" in the community of a trade at which he can work whenever he takes a fancy to go, or a trade which is seasonal and shifting -- all these have a direct relation to family discord. The wife's competence and willingness to earn often seems to have a causal connection with the man's failure to provide.

Corresponding to and complementing the man's industrial defects, and springing from the same causes, is the woman's failure in the business of being a housewife. The wife's laziness, incompetence, lack of interest, and lack of skill and knowledge create, as one case worker puts it, "the sort of home that tends to get itself deserted." Those faults of the wife are responsible for as many family discords, probably, as are the faults of the husband.

When the family possesses an educated member and one not on the same level, there exists a great gulf between their views on life, which develops into family discord. The things the mother desires to talk with the father about, prove of little interest to him; likewise the mother with regard to the father's

(1) Colcord - Broken Homes - P. 30.
conversation. Neither one fits into the other's social groups, as he or she fears to escort the other into their society for fear of embarrassment. Should the educated parent be a public figure, their programs will have to go on without the help of the other parent, for there is little interest, for the uneducated parent to find in them, and if there is a desire to aid in the work, the educational complex would keep the parent out of it for fear of failure. This sensitive feeling finally develops into a personal sense, that being, every time the educated parent speaks of something around the home, it is taken for an insult directed on the basis of superiority of education.

Because education requires this self-conscious looking before and after, a discussion on the remaking of human nature must anticipate the end, and in some degree mirror the entire undertaking. But deliberate educational effort has its own specific part to play, more or less separable from other parts of the remaking process.

**RELIGIOUS AFFILIATIONS**

Differences in religion are recognized as having a causative relation to family discord, and rightly they have, for every religious belief carries with it certain rights: and when these beliefs and rights are connected with a foreign belief in either religious faith, they give additional rise to conflict within the family. The Protestant followers could not make a peaceful family with followers of various religions of the European Continent. We would find here ideas contrary to the scientific knowledge of the Protestant religion. We would find
discord in manner of habits, food and dress. One faith would justify an act or saying, while the opposite faith would say the procedure was wrong.

It is now said that Facism and Nazism are religious faiths; that being true, we, as liberal Christian Protestants, could not thrive in an atmosphere where these rights were practised. More so when we think of them encouraging birth of boy babies for gun food, in order that the heads of the government might satisfy their ego in the world of strife and bloodshed; and the attempt to revise the Bible in order to find a place for the Nazi government and Herr Hitler.

The major trouble with mixed religions in the family starts when children are born. The mother desires to bring the child up in life under her religious faith, while the father has a desire to see the child influenced by the beliefs of his religious faith. These two desires lead forward to family discord, which brings a split in the once enjoyable family home of love and peace.

"A study in Germany showed that the fewest divorces were in marriages between Jews -- almost none at all among strictly orthodox Jews -- and the largest number (for religious people) occurred when one partner was a Jew and the other either Protestant or Catholic, though the divorce rate was also high in marriages between a Protestant man and a Catholic woman. This seems reasonable. Jewish people have been set off from gentiles by religious beliefs, by cultural differentiation, and by marked ethnic conflict, which has helped to consolidate the contrasts
between the two groups. Strong sentiment against mixed marriages exists among the Jews. Family conflicts in such marriages are therefore likely to be produced and intensified by cultural conflict." (1)

"Not the mere nominal adherence to a given religion or sect, but the intensity with which one or both partners to the marriage insist upon differences in creed and in practice, and the solidarity of the religious groups to which they give adherence, determine the amount of strain involved in marriages between people of divergent faiths." (2)

The supernatural sanction of religion has, in all human societies been found to be one of the most effective means of maintaining their solidarity. Religious sanction very early in human history, comes to attach itself to habits of action which the group believes to be safe and to conduce individual and social welfare. In this way, religion powerfully reinforces the customary order of social groups, so much so that Ward declared it to be "the force of social gravitation that holds the social world in its orbit." Religious sanctions, however, attach themselves not simply to custom, but also to ideal moral standards. (3) Thus we can easily see why two conflicting views

(1) Hart - Personality and the Family - Pp. 112-113.
(2) Ibid.
(3) Elwood - Introduction to Social Psychology P. 103
within the life of the family will give rise to family discord, for the individual's whole life is set forth in his beliefs. The valuation which he places upon his life is tied up in the moral standards of his religion. All things outside and contrary to his ideals lead the way to family tension.

The comparison of like marriages, the proportions of desertions falling within the first five years interval is considerably higher for Protestants as compared to Catholics, (The reason will be brought out in the following chapter), and higher than either of these for intermarriages between Catholics and Protestants (as shown in the following table). This seems to indicate that the probability of early desertion is increased where there are religious differences, but no differences in nationality. The differences between the Catholics and Protestants in all probability simply reflect difference in national composition of the two groups.
## Distribution of Desertions by Five-Year Periods of Married Life by Religions: Like Marriages

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<tr>
<th>Years of married life</th>
<th>Total</th>
<th>Religion</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>num-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>cent</td>
</tr>
<tr>
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<td>0-4-----</td>
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<td>15-19----</td>
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<td>20-24----</td>
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<tr>
<td>25-29----</td>
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<td>8</td>
</tr>
<tr>
<td>Not Reporting</td>
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<td>4</td>
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</table>

(1) Mowrer - Family Disorganization - P. 294

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**ECONOMIC CONFLICT**

The world's economic condition today has caused one of the greatest evils to the family union both in harmony within the home and morals outside the home. "Among the chief causative factors of our ever-increasing volume of divorces is the marked decline in the economic functions of the family. A hundred years or more ago, the family was a
center of production of food products, clothing and household furnishings. Its members were held together in the firm band of mutual dependence. During the long centuries from savagery to modern times, by far the greatest part of all productive labor was carried on in the family. Every home was a hive of domestic industry, and every member, from the householder and his wife to the youngest child who could be relied upon to spin thread, had his or her part to perform in maintaining the family. All were linked together by a common need to produce sufficient goods to feed and clothe the group. All of this has been transformed during the last century, when domestic manufacture has steadily yielded ground to factory production. Millions of men, women, and children respond every morning to the whistle that calls them from their homes to labor, perhaps in widely separate mills and factories. The home becomes for them chiefly a place for eating and sleeping, after pursuing diverse forms of occupations during the day." (1)

The economic adjustment of husband and wife is fundamental in their relationship. With marriage each enters a new economic status which most nearly resembles a business partnership. Whatever may be their personal economic status or their agreement regarding money matters, by marriage they enter upon a new economic relationship which requires adjustment just as certainly as does sex. This is recognized by law, which attempts to lay down principles to guide decisions in cases of serious controversy. Success or failure in working out a mutually satisfying and wholesome

(1) Goodsell - Problems of the Family - P. 81
money program is reflected in all the other contacts of husband and wife and unquestionably there arises among modern men and women a considerable amount of incompatibility because of domestic friction due to finances. (1)

The relation of income to marriage is complex. The economic factors in marriage affect both the wife and the husband and there must be co-operation of the two along all lines which will ensure benefits for future days, or there will be a loss of possessions which may mean a loss of friendship, love, and married life.

Economic individualization in particular serves as a convenient vehicle for the expression of incompatibility in response. Differences in attitudes toward economic matters, which arise out of differences in training and personal experience often give rise to conflict. Differences in standards of living, the individualization of spending, differences in attitude regarding whether or not a wife should work, vocational separation and economic independence -- all present problems which may lead to economic individualization. (2)

The great hazard of economic conflict in the family arises out of low earnings of the father, which react unfavorably upon the infant death rate in at least two ways; they are chiefly responsible for the high percentage of employed mothers, unable to give their infants proper care or breast feeding; and also they are responsible for the bad housing conditions and over-crowding that are the inevitable accompaniments of (3)

(1) Groves - Marriage - P. 289
(2) Mowrer - The Family - Pp. 177-178
(3) Goodsell - Problems of the Family - P. 163
poverty.

Again, the densest ignorance of the principles of child care and feeding is most commonly found in the lowest wage groups; and the foreign-born mothers in this group being often illiterate and unable to speak or understand English, can profit least by the printed pamphlets issued by boards of health and by the instruction of public health nurses. --

Poverty usually means low standards and ignorance on the part of the Mother, while ample income makes possible the attainment of higher standards, better medical attention and greater knowledge in the care of the body. (1)

The low income of the father, which will not permit the wife or children to dress neatly and enjoy some recreation, will cause them to seek outside relationships which will satisfy the ego and bring them the desired money. The Mother may have sexual relations with other men, which if found out will mean conflict or death to one of the mates. The man may also have outside relations with other women due to the nagging of his wife over his low income, and if this is found out, it naturally means greater nagging on the part of the wife and at times causing public exposure of family conflict.

In cases where lodgers are taken in to help pay the expenses of the family, there often develop relationships of a sexual nature between the lodger and the male or female member of the family. This means discord. Likewise if there are children they are likely to fall in the same trap of free association with the lodgers. In either case, family

(1) Goodsell - Problems of the Family - p. 163
morals are in danger or suspicions will arise which will lead to family tension.

Case XII.

Mrs. C who was the secretary for Mr. C before she married him, came from a poor family in which all of the members worked. Mrs. C from childhood had loved Mr. Z, also from a poor family. Mrs. C realizing that she could not get the material things of life from her childhood sweetheart chose between love and money, and selected financial advantages. So far as money could make life happy, Mrs. C. enjoyed life.

During the bank and stock market crash of 1929 and 1930, Mr. C lost all of his money; his firm had to close, causing Mr. C. to seek common labor in order to partly carry on his family life. His servants were dismissed, he had to move to a cheaper apartment house. Mrs. C was now in the same condition as before her marriage. She could not have the luxuries of life in which she had lived in the early stages of married life. There was no love on the part of Mrs. C for Mr C other than his money. She now stood between poverty and no love and the love and poverty of her childhood sweetheart, which would mean divorce. She did not have money enough to secure a divorce, neither were there grounds for such legal action.

Mr. C carried heavy insurance on his life all of which was made payable to Mrs C. Realizing this Mrs. C began to plan a way out. She wrote to Mr. Z and had him meet her in one of the public parks. They schemed to kill her husband and collect the insurance and get married. Mr. C was fooled by his wife into a walk down a rural road and into the woods to pick wild flowers. It was here Mr. Z was hiding in a tree with a broken limb of the tree in his hands; just as Mr. and Mrs. C came near, Mrs. C stepped back and Mr. Z let the tree limb fall on the head of Mr. C killing him instantly. At the coroners' inquiry into the case of sudden death of Mr. C the tree was examined, and in the tree Mr. Z's handkerchief was found with his full name on it. Mr. Z and Mrs. C were arrested. At the trial Mr. Z related after many questions how he and Mrs. C had schemed to kill her husband in order to collect the insurance money and get married. They were both sentenced to die.

The certificates of evidence in 295 cases in which divorce was granted for desertion reveal nine types of situations, (as illustrated in the following table). Forty percent of the 295 divorces granted for desertion culminated out of the financial or economic tension in family relationships, that is breakdown in the family relationship between husband and wife arose out of refusal of husband to support his wife, refusal
of the wife to support herself or to give her husband money, indebtedness or business failure or any other situation in which the tension centered about questions of finance, which did not lead, however, to acts of cruelty, but to desertion. (1)

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<thead>
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<th>Number</th>
<th>Percentage</th>
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<tr>
<td>Desertion for another</td>
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<td>Dissatisfaction with home or married life</td>
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<tr>
<td>Refusal to leave home</td>
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<td>Irregular habits</td>
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<td>Forced marriage</td>
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</table>

CHILDREN BY FIRST MARRIAGE

"The childless widow who marries a widower with children may, if she had vainly wanted children by her first marriage, over-mother the young step-children. Or the second wife, whether married or not before, may conclude that she has inherited an undue burden and the step-children will have a hard time of it. If the father is considerate of his children

(1) Mowrer - Family Disorganization - P. 63
(2) Ibid.
the attitude of the step-mother may easily lead to marital estrangement and increased difficulty between her and the step-children. If the step-children are not grown up and if there are children from the second marriage, problems of jealousy are almost sure to develop. Practically always, too, the antagonisms between the sets of children spread to the new parents. Inimical to second marriages, too, are the in-laws or other relatives of the first set of children. The in-laws of the first marriage are disposed to be meddlesome. They can do no end of harm, notably when the remarried widow or widower is suggestible. Then the widow (or widower) observes myriad differences in the ways of the new husband or wife in comparison with the former one - differences in home management, differences in personality, differences in marital attitudes and intimate relationships. At idle moments, off guard, or during emotional tension such differences may be related verbally." (1)

The mere care and keeping together of the family or young children left with a widower is a strong urge for remarriage. A good housekeeper is hard to find. Her presence in the house, if she gets on amicably with the children favors her becoming the second wife, despite the father's earlier intentions. Often serious complications arise because her cultural, social, economic background may be far beneath the first wife's. Moreover, there will be whisperings among the neighbors and relatives, which may reflect embarrassment upon the children, or permanent injury to them and to the whole new family relationship. (2)

(1) Myers - The Modern Marriage - Pp. 185-187

(2) Dr. David D. Vaughan - Class Notes.
Something has almost surely happened following the bereavement of the widow or widower in relationship to the surviving children. In the loneliness more than usual affection has been lavished on the bereaved offspring, especially if it is an only child. If this child is an adolescent son of the widow or an adolescent daughter of the widower the emotional attachment may grow very intense. In case of remarriage this relationship will make it very hard for the son or daughter to acquire a healthy attitude toward the step-parent.

Case XIII.

There was a widower and his teen-age daughter Dorothy. She was her father's sole comforter and he her pride. But he did his utmost to keep boy friends away.

Occasionally Dorothy and her Dad went places together, they enjoyed music and the drama together, they even read books together and discussed current world events -- until the father rather suddenly fell in love. Dorothy was shocked and mortified and hurt by his growing coldness. The marriage was a sad event for Dorothy, as much so, almost, as her mother's death. She hated her step-mother and they never got along agreeably. Her love for her father was never entirely regained. Heartbroken, Dorothy never spent a wholly happy day at home thereafter. Nor did the new husband-wife relationship prove pleasant very long. (1)

Widows or widowers who care for the affection of their children who are old enough to understand will carefully take into account the emotional life of these children. Those planning to remarry may do so if no children are involved, but they can hardly justify any procedure which will render the emotional adjustment of their children severely painful. Say the widow or widower remarrying has young children and the one married has none. The childless one may find it very difficult to make adjustments. Suddenly to play the part of a parent to one or several

(1) Myers - The Modern Family P. 190
step-children, partly grown, must be a tremendous task. The step-parent without children faces problems, on remarrying, hardly known to the natural parent. (1)

Marriages where children are involved always carry with them certain handicaps to the step-parent or step-children, as there is a period of critical watchfulness on both sides of the family to see where changes are made away from the old order of things. Also the children are observing to see whether the father gives more of his attention to his wife than to them, or, if the mother gives more attention to her husband than to the children. Tension is always present.

NEW FREEDOM FOR WOMEN.

Women have struggled and won through to economic, legal, and political independence and have been granted full opportunities for higher education -- liberal and professional. Such a transformation in the lives of women, opening as it does to their eyes the infinite variety and interest of the world and challenging them side by side with men, obviously could not take place without profound reactions upon marriage and the home. Higher education has revealed women to themselves as individuals, endowed with tastes, talents and capacities for growth that cannot attain fulfillment merely in the conscientious performance of domestic duties. (2)

As the result of Industrial Revolution the family changed its economic basis. Even in the rural environment of the New World the family

(1) Myers - The Modern Family - P. 190

(2) Goodsell - A History of Marriage and the Family - P. 501
was an essential economic unit. A family was an asset to a man rather than a liability. The wife played the part of a partner in wrestling a livelihood from the soil. Woman found her true sphere in the home as a wife and mother. Spinsterhood was feared because there was no place for the single woman except the status of household drudge. The prime motive in marriage was to have a home, to be economically secure. (1)

Specialization in industry and the movement of population from the country to the city took away almost all the economic functions of the home and led to the emancipation of women. The multiple opportunities in urban life for a woman to become self-supporting have released her from economic dependence upon man. Hence marriage is not so imperative as formerly. And after marriage, the woman can break the family relation without necessarily endangering her livelihood. (2)

With the advent of women into industry and the professions where she can support herself and at the same time have the status and prestige which she could have in marriage, the desire for security has become less significant. She finds that almost all the wishes can be satisfied, nearly if not entirely, as well outside marriage as in, except those intimately connected with sex. It is to marriage that she looks for love and affection, whether the marriage be for biological or social reasons. Under the present social order, at least, the marriage relationship offers the only medium for the continued satisfaction of these intimate demands for the average woman, if not also for the average man. The woman's dependence upon a man is now primarily in terms of what Thomas calls the

(1) Mowrer - Family Disorganization - P. 149

(2) Ibid.
"wish for response". The selection of a husband is in terms of response attributes, i.e., love and affection; whether or not she remains with him, once married, is determined primarily upon the same basis. (1)

"Woman's industrial independence influences not only marriage, but even more the family that follows after marriage. The woman who has supported herself in any kind of business enters marriage with ideals that are colored by her economic experiences. If she has tasted and enjoyed gregarious and competitive life in any form of commerce or industry, she sees marriage, and especially its housekeeping side, from a different angle than in the Colonial Period when she was an economic dependent." (2)

Patriarchal leadership within the family is not as strong as the past, for the family has achieved two heads, with equal opportunity to go forth into the world to participate in the affairs of all public places which are good morally and bad morally. From the standpoint of giving direct advice, neither partner will take it from the other at times. The wife sees the world outside with new jobs being open to her daily; while within the family she sees only sex, and probably the burdens of motherhood; thus when love disappears, family discord results in divorce.

The following table will show the percentage of women ten years of age and over gainfully employed in the United States from 1870 to 1920:

<table>
<thead>
<tr>
<th>All Occupations</th>
<th>YEARS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1870</td>
</tr>
<tr>
<td></td>
<td>13.2</td>
</tr>
</tbody>
</table>

(1) Mowrer - Family Disorganization - P. 153

(2) Schmiedeler - Readings on the Family Pp. 104-105
The following table will show the percentage of women in domestic and personal service 10 years of age and over gainfully employed in the United States from 1870 to 1920:

<table>
<thead>
<tr>
<th>Years</th>
<th>Domestic and Personal Service</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1920</td>
</tr>
<tr>
<td></td>
<td>25.5</td>
</tr>
</tbody>
</table>

The Church should contribute to the more harmonious adjustment of all elements in family life. "The religious family is a better family, other things being equal. The family man is a better citizen, for the reason that he has a greater stake in society. He has more motives and stronger motives for suiting himself to his fellows in all the numerous ways that strengthen society and promote its evolution to a higher stage of development. He attaches more importance to his own life and to the lives of others. Selfishness departs from him and the law of service rules him. He acknowledges obligations which the irreligious or the non-religious do not acknowledge, and he looks for and obtains pleasures and satisfactions which are to be found only in the religious life." (2) If therefore integration, co-ordination and a more intimate relation between the individual and society are essential to progress the Church must function as a powerful factor for good.

(1) Mowrer - Family Disorganization - P. 295
(2) Devine - Social Forces - Pp. 216-217
CHAPTER III

The Church as an Agency for Prevention of Family Disorganization.

"The current attacks upon the Church for social ineffectuality and the defenses commonly offered seem to me to rest on the assumption that the Church may be rightly evaluated as a social instrumentality, as a weapon for changing the social order. This is to make the Church one of the many voluntary associations having as their avowed purpose the promotion of specific social causes. The Church, like other institutions, has evolved. It must be defined not only in theological but in sociological terms. Broadly speaking, it is, in its Protestant form, an organization, having in its membership a cross-section of the community, and controlled in all essentials by that membership. With the exception of the criminal classes -- and not excepting all of them! -- the Church includes some of every existing level and class, representing all shades of political and social opinions." (1)

It is not contended that the Church has all the knowledge necessary for solving all social problems. The Church, in its attempt to solve the problems of society, must take into account all knowledge which modern science may contribute. It must heed the economist, the sociologist, the psychologist, the biologist, the political scientist, and the educator. Its contribution must be social ideals, motives and sanctions. So it is committed to the responsibility of developing in the individual a social attitude and of seeking in every way to realize in social relationships the ideals of brotherhood, of kindness, of justice, and equality of opportunity. The scientist contributes his knowledge of the way in which

(1) Johnson - The Church and Society - Pp. 76-77
things operate. The Church contributes ideals for a righteous society and supplies the motives for the realization of these ideals.

"The Church membership in America today is confused in its thinking, and critical of the Church as a religious and social organization. Dr. F. Ernest Johnson takes some of the current criticisms and examines them. He shows that the Church has a responsibility and a message for both the individual and society. As an institution it has a social and historical development which accounts for many of its traditions. In the time of Constantine it changed from the sect to a Church and this conditioned the course of its development. The Church is a nation on its knees and is subject to all the limitations of its weakest saints. However, the Church has responsibility not only for its individual members but for society. Society has sanctions and prerogatives which condition the development of the individual. It is difficult, for example, to create a socially minded individual in competitive society. The Church, therefore, has the duty of creating the type of society in which the individual can be Christian." (1) The mission of the Church is to implant the divine life in the souls of men, and from these regenerated individuals, forces of righteousness will silently radiate so that evil customs and institutions will become inconsistent with the inner spiritual life as men are educated in the principles back of a christian social order. (2)

"The Church should remember that it is an army of conquest and occupation, using the weapons of truth and love. Its task is to refashion the world according to Christ's ideals. In taking anew the measure of its

(1) The International Review of Missions - P. 562 Vol. XXV, #100, Oct, 1936
(2) Dr. Vaughan- Class Notes.
obligations and opportunity, the Church should seek a balance of emphasis on the respective parts of the great task at hand. Sometimes it has overstressed some obligations and neglected others. At no time has it sufficiently stressed or sufficiently realized its obligations in the field of reforms and the social order." (1) The Church has faltered and erred, but it has not been overcome or silenced. It is praying, serving, guiding, trusting, and redeeming with persistent faith. This more important task, as Paul took pains to explain, is so to fill people with the spirit of the living Christ, that spontaneously and from their own inner impulses they will cherish and do the right, without being constrained either by custom or by law. The distinction here is the distinction made by Bergson between the "ethics of pressure" and the ethics of aspiration.

"The Church can well afford to be more thorough-going than it has been in the past, in making explicit the application of its principles to the contemporary scene. But it should always be borne in mind that the Church is not seeking secular power. And it therefore has not the excuse of a political party for compromising with its principles. Let the Church co-operate with any secular agency so far as it adheres to Christian ideals. But, when that secular agency begins to betray its principles, it is time for the Church to stand aside and to criticize that agency in terms of non-fulfillment even of its own ideals." (2)

(1) Stoody - Moral Progress - P. 48
(2) Patten - Social Basis of Religion - P. 209
The Church has an obligation to serve the family by delivering helpful information and developing the spirit of peace and love as the basis of unity. Here lies one of the strong factors in the test of the Church; should a family living in the unhappy atmosphere of daily quarrels remain together after all efforts have been exhausted to re-establish unity and love, or should the husband and wife be given a final divorcement to seek happiness for themselves through freedom. "All branches of the Protestant Church look with disfavor upon divorce, save for reasons affirmed by the New Testament. The Roman Catholics on the other hand, hold, as they have held for centuries, as a natural corollary from their doctrine of the sacramental character of marriage, that the Church should have the exclusive right to control marriage, and that the bond, once formed, is dissoluble only by death. However, while denying the right of divorce, the Catholic Church claims the right of pronouncing certain marriages null and void from the beginning." (1)

The Catholic doctrine regarding divorce is stated in the seventh canon of the Council of Trent, where it is declared that the "consummated marriage of Christians can never be dissolved as to the vinculum or bond, save by the death of either party." In an Encyclical of 1880 Leo XIII described the consequences of divorce as follows -- "Divorce renders contracts changeable, breaks up the domestic relations, sows dissensions among families,

(1) Thwing - The Family - P. 90
(2) Goodsell The Problems of the Family P. 379
lessens and degrades the dignity of woman who is thus exposed to be cast off, after having been the slave of man's passion." (1)  

"The destruction of the sanctity of the marriage relation, destroys the purity and unity of the family and disrupts the home. All these conditions preceded, instead of followed, divorce. As Professor Ross has pointed out, divorce never broke up a happy home nor defiled its sanctities. What sanctities indeed remain in a marriage made intolerable by abuse, sexual license or drunkenness? How can divorce possibly destroy the purity of such a home or disrupt a family life already torn asunder by bitter dissensions or mutual loathing? Obviously the viewpoint of this group is deeply colored by their conviction that marriage is a sacred institution ordained by God and made holy in each particular by the nuptial service, not by mutual love and comradeship. Holding firmly to this dogma the eyes of thousands of men and women are closed to the fact that divorce does not create a disunity, but follows it; that divorce is not a disease, but a symptom; not a cause but an effect. Thus, in the thinking of the ecclesiastical group, theological preconceptions are responsible for the fact that the cart is all too frequently put before the horse." (2)  

"Moses, the statesman, permitted divorce because of the hardness of the public heart. That phrase does not mean heartlessness, nor what we mean by hardness, for example, brutality of

(1) Goodsell - The Problems of the Family - P. 379  
(2) Goodsell - The Problems of the Family - Pp. 379-381
feeling, nor overt hostility to God and His rule. That was not Israel's case. It means moral backwardness, an inferior stage of moral culture. In this respect what is possible to a constitutional state, where law represents the moral average and not the moral aristocracy, is always behind the principle of spiritual society. So long as natural egoism and self-pleasing, is unbroken, the indissolubility of marriage cannot be carried out.

"We have three grades of moral attainment -- the State - the Church - and the Kingdom of God; and what Christ had in view was the Kingdom, and the ideal Kingdom, which in both State and Church was but in the making. It was only in the ideal Kingdom, or under such individual relation to Himself as should one day be universal in the Kingdom, that the spiritual conditions were present which made marriage absolutely permanent until it was absorbed in the divine purpose. Divorce is always a confession of defective christianity." (1)

"If however infidelity were a ground for divorce it is not the only ground. St. Paul allows it for malicious desertion by a pagan spouse (I Cor. VII. 15). And it should for Christians be equally a ground on both sides having regard to the spiritual equality secured by Christ for the woman on grounds which are at the mercy of no text. That of course is not Christ's expressed teaching. Which here as elsewhere, moves formally in lines of oriental jurisprudence or custom, and does not speak of the

(1) Forsyth - Marriage, Its Ethics and Religion - Pp. 37-54
(2) Foerster - Marriage and the Sex Problem - Pp. 181-183
woman's right. But it is in Christ's principle and gospel. The case of slavery is analogous. The New Testament does not destroy it but its Gospel does. So Christ did not say the Oriental position of woman in marriage was slavery, but He destroyed it, and another thing, the more you make marriage indissoluble the more you must press the Christian duty of forgiveness for lapse, and of restoration, unless the sin becomes a habit then separation whether divorce or not." (1)

The present-day Protestant Churches are moving forward by degrees to correct this evil, while the Catholic Churches are standing by the Church doctrines of centuries past.

The next great family issue in which the Protestant and Catholic Churches differ on today is the matter of birth control. The Catholic Church is strictly opposed to any form of birth control. Regardless of the condition of the health of the mother, regardless of the financial or environmental condition of the family, let nature take its course following sexual intercourse. Should there be periods of sex enjoyment, as happens with the newly-wed and the older members of marriage life, let such enjoyment take place during the period of conception. Regardless of the number of children within the family do not deny the next child the chance of human life. The Catholic Church also adds, "if during childbirth it is a matter of saving the mother's life or the baby's, always save the baby's life.

(1) Foerster - Marriage and the Sex Problem - Pp. 131-133
The present day Protestant Church differs from the view of the Catholic Church by supporting birth control where such is needful for family happiness, and for the healthful condition of society. Among the leading Church officials supporting it we find the following statements: Dr. Harry Emerson Fosdick says, "Birth control is a godsend, indispensable to the world's future. What is needed is not suppression of the information, but wise instruction as to its meaning for the race." -- Bishop Henry Russell Wakefield says, "Morally as well as eugenically it is right for people in certain circumstances to use harmless means to control the birth rate. It is contended by objectors to birth control that the object of marriage being the production of children, preventive measures are necessarily wrong. The reply is that the procreation of children is not the only object of matrimony, and there is surely a dishonoring of the very object in having children born when they are not wanted by both parents." -- Rev. John H. Holmes says, "The social argument on behalf of birth control is unanswerable. But deepest of all I believe in birth control as a great spiritual influence. I believe in it fundamentally, because I am a teacher of religion and would serve man's highest spiritual interests." (1)

The New York East Conference, M. E. Church, 1930, says, "In the interest of morality and sound scientific knowledge we favor such changes in the law as will remove existing restriction upon the communication by physicians to their patients of

(1) Pamphlet - Harmony in Marriage - PP. 21-23
important medical information on birth control." (1)

The Protestant Church is moving in a new direction. The remainder of this thesis will be based upon the modern and future Church and the needs of the family. For by preaching the Kingdom it assumes that there are evils to be eradicated and ideals to be realized. No one believes the Church should be satisfied with things as they are, or really believes in Christ and thinks improvement impossible. All will agree that the Church should, with prophetic spirit, promote the creative faith in God and man and society which is essential to all moral progress.

"The modern Church cannot afford to deal in abstractions, or distant or ancient evils and be silent about present ones that are destroying human souls, and social wrongs that are reducing the lives of many to a suffering and discontented fraction of what they should be. Such a course may have favor of the politician, the heartless employer or profiteer but it cannot hold the respect and confidence of an age that has no use for cowardliness or for a religion that "plays safe". In the effort to save the institution at the sacrifice of the cause, the latter suffer, but the Church dies. The Church that would save its life shall lose it. -- We believe Dr. Niebuhr is correct in his view that, "More men in our modern era are irreligious because religion has failed to make civilization ethical than because it has failed to maintain its intellectual respectability." The Church should be an equally swift and courageous witness against sin and wrong in the individual and in society." (2)

(1) Pamphlet - Harmony in Marriage - Pp. 21-23
(2) Stoady - Moral Progress - Pp. 56-63.
"If the impulse of Christ to witness against evils and abate them remains the same, His preachers and laymen alike must face this inescapable question: can the Church with His consent sit supinely in colorless respectability and let lust, vice, appetite, greed, ambition, fear, hate, cruelty, oppression, dishonesty, social injustice and lawlessness or any part or combination of them take charge of society defile it and govern its course? If it fails to answer this question aright it will encounter the world's contempt for easy-going religion. Real men will only respond to what is hard, sacrificial, heroic and worthwhile." (1)

"A contrast must be made between the personal and social mission of the Church. Each individual is born in a fear economy, and needs to have his fear of the future removed. The Church does for him personally what saving does for the fear of want, or battleships do for the fear of foreign foes. The social mission of the Church, however, is not to make men religious, but to make men normal. I say this consciously, because the religious awakening comes from within and can be wrought only by indirect means. The normal man is a religious man because his emotions are social, and because they clash with the economic and biologic regime imposed by heredity and external conditions. To make men normal is to start a train that leads to religious awakening. These indirect means will make more converts than the

(1) Stoody - Moral Progress - P. 65
emphasis of fear when such methods are employed, conversion will be a permanent change in mental attitude, and not a temporary upheaval. Missionary movements succeed only as they carry to new races and classes the underlying means for their betterment. Religion is contagious when these are secured. We can plan the land, but the fruit comes in its own way. " (1)

THE CHURCH AS A SOCIAL AGENCY

The Church, as never before, is facing the evils which are causing disorganization within the family. The church sees the ranks of marriage coming forth each day, facing evils of conflict and disaster. The Church sees the economic evils tearing down the morals of the family and leading it into diffusion and the social forces of the family rising up against each other and falling into discord.

It is to the Church that these evils must be called a halt, as other controlling forces are in the high-tide of disorganizing the family, due to the fact that Christian ideals do not bind them to do their duty for the general good of all classes; they are circumscribed whithin the group, their oath of membership rests within the bounds of their organization, but not to the good of the family. It is the social duty of the Church that such a universal task must be taken as the Church started out with the interest of the people at heart. The Church must take steps forward in order that its muscles may become flexible and its strong arms reach out to the problems of the family.

(1) Patten - The Social Bases of Religion - P. 222
"The two figures under which the Church is commonly imaged by St. Paul serve to illustrate his views of the social duties incumbent on its members. The Church is a house. -- A habitation and temple of God; (I Cor. III - 16-17. Eph. II - 19-22. Tim. III - 15) it is no loose aggregate or sum-total of individual Christians, but a compacted and proportioned whole, with each contributory unit built into the fabric and cemented to the units that adjoin it, by a fellowship as pervasive as it is comprehensive. The word edification (house-building) - St. Paul's ordinary term for spiritual furtherance - implies the building up of the man in the community, and of the community in and through the men that compose it. The Church, thus represented is nothing less than the ideal human society conceived as an organic whole, of which each person is a sensitive and co-operant limb. For the man in Christ is the true man, as God conceives him; and the body of Christ is the body of humanity, as God desires to fashion it." (1)

Today the social mission of the Church has become so much her conviction that it holds equal place in her work and purpose with her evangelistic task. (The two are never contradictory, but are complementary each to the other.) The signs of it are everywhere about us. "The Men and Religion Forward Movement," for instance, has made the larger portion of its program the cleansing of politics, the purification of business, the securing of economic justice, the abolishment of the industrial servitude. The vari-

(1) Keeble - Social Teaching of the Bible - P. 137
ous brotherhoods of the Churches have set social reform before
them as their chief task. The Federal Council of Churches of
Christ has created commissions on social services and on peace
and arbitration, and is devoting much of its energy to the
healing of the breach between capital and labor. The denomi­
na­tions have themselves created many similar commissions. The
leading religious books today deal with these great social prob­
lems, seeking ways whereby Christianity may be applied to their
solution. The same change has come over the pulpits of the land.
All this means that the function of the Church is now, not only
to lift men out of the evil conditions, but to transform the
very environment in which men have to live." (1)

"Under this pressure of the social awakening the churches
are officially seeking to get in touch with organized labor. In
1904 Rev. Charles Stelzle first attempted an exchange of dele­
gates between the Ministerial Association and the Central Labor
Council of Minneapolis. The idea was indorsed by the Presby­
terian General Assembly and the American Federation of Labor.
Probably about one hundred and fifty ministers of various denomi­
inations are now attending the meetings of union labor with more
or less regularity. They have the right to the floor, are often
called upon, and in some cases have won marked popularity and
influence. In this way they come into sympathetic contact with
the great industrial working class whose aims and moral qualities
have hitherto been like an unexplored continent on the map of the

(1) Ward - The Church and Social Service - P. 49
churches. Under the advice of the Federal Council of the Churches of America thousands of Churches have set aside the Sunday before Labor day as Labor Sunday: in 1910 the American Federation of Labor cordially endorsed this idea and advised its members to attend services in a body." (1)

"The American churches are part of the American Nation. They are not a foreign clerical organization grafted on our national life, but an essential part of it from the beginning, a great plastic force which has molded our public opinions and our institutions from the foundation up. They are organizations of the people by the people, and for the people. When a great spiritual movement like the social awakening shakes our nation to the depths, we may be sure that the Churches will respond to it and have an active part in it." (2)

In the local community the Church stands as a social-welfare institution midway between the family, and the municipal government and community welfare organizations. The relief work of the Church reaches a multitude of cases which are not within the capacity of many families to remedy. Because of the activity of the Church, these adjustments do not pass over into the formal family welfare agencies of the community.

"The Church exists for the express purpose of knitting together the lives of those whom the forces of the world have driven asunder. The rich and the poor are to come together at the feet

(1) Rauschenbusch - Christianizing the Social Order - P. 12
(2) Ibid.
of him who, once rich, for man's sake became poor. The laborer and the capitalist are to join hands in front of the cross. The cultivated man, the man without schooling, are to learn each other's worth in Christian services. Brotherhood is what the world is clamoring for, and it is an example of brotherhood which the Christian church must give. For this brotherhood will weld together the disorganized family by placing it upon a higher level of Christian principles, and bringing within the home the great essentials for human welfare." (1)

The great social evils of today which are causing the family the greatest upset, can be traced back to our economic conditions. Some of the horrid current crimes of America, such as kidnapping of children and brutally killing them can be traced back to our low wage scale and unemployment. The houses of vice and crime in America are partly the outcome of our economic condition.

"The Church can no longer afford to ignore the demand or the challenge of the wage-earners. This is no mere question of organized labor or of unorganized labor, of open or closed shop, of wages, and conditions of employment. It is a question of the attitude of Christian people represented in the Church toward the problems of the toilers in our cities, towns, and villages. If the Church is not to fail in her duty to mankind, she must demand justice for our wage-earners, and so much reorganization of society and industry as to insure that justice." (2)

(1) Rauschenbusch - Christianizing the Social Order P. 50.
(2) Ward - The Church and Social Service P. 27
The Church of today is moving forward in this direction for it is standing for the ideal of social justice and is demanding the achievement of a social order in which there shall be a more suitable distribution of wealth. In this new order the social cause of poverty and the gross human waste of the present order shall be eliminated; and in which every worker shall have a just return for that which he produces, a free opportunity for self-development, and a fair share in all the gains of progress.

The General Conference Journal of the Methodist Episcopal Church, 1908, Pp. 545-549 reads as follows: "And now we summon our great church to continue and increase its work of social service. We summon all our ministry, bishops, presiding elders, and pastors, to patient study of these problems and to the fearless but judicious preaching of the teachings of Jesus in their significance for the moral interests of modern society. We look to the press of our Church for enlightenment and inspiration. We look to our Sunday Schools and Epworth Leagues to awaken and direct the spirit of social responsibility. We demand of every agency and organization of the Church that it shall touch the people in their human relationships with healing and helpfulness, and, finally, be it remembered that we cannot commit to any special agencies the charge that all the church must keep. Upon every member rests a solemn duty to devote himself with his possessions, his citizenship and his influence to the glory of God in the service of the present age. And thus by their works, as by their prayers let the people called Methodists seek that Kingdom in which God's will shall be done on earth as it is in
"The Church should teach, not only from its pulpit and press, but schools and colleges, to groups of young people and in adult education, through study classes, discussion groups, and informal conferences of laymen, the sins of the present industrial order and the necessity of their correction. It is futile for the church to talk of an abundant life without insuring the means of securing it." (2)

The Church, aside from these outside evils which cause family disorganization, must go into the homes of the families and find out the problems which may lead to discord, problems of a personal nature which were discussed in the former chapter. We do not expect the minister to take over this work alone, but with the assistance of social workers who will gladly co-operate with the Church to bring about happiness within the home. The Church must work with these agencies or make it possible for the home to come under church influences. Cases requiring special treatment may be turned over to the proper authority who knows how to solve the problems.

The Church, acting in this social capacity, can render great service to the family. As a social agency the church has great power, for it offers more than temporal advantages, in that it presents to the individual eternal life. There can be no

(1) Ward - The Church and Social Service - P. 30
(2) Dr. D. D. Vaughan - Class Notes.
greater social force than the Church. It has stood the test of the ages. It is true the Church has committed crimes and been in error many times, but the modern church offers new hope and new inspiration.

The Church, as a social unit, must meet with the social needs of family life by giving to the family a place for fellowship. Youth will always seek enjoyment and will find it, often times in evil ways. It is for the Church to take over these forms of enjoyment and change them into a moral and healthful agency for happiness. The Church must seek to give to the family the pleasure desired by placing that enjoyment on a Christian level, where evil practices will not enter, and the mind will be led to think in terms of Christian ethics.

SOCIAL WORKERS

The modern church, which is seeking to combat family disorganization, can pursue no better contact than that of the social worker; one who has the art of handling individuals and getting them to relate in detail the real basis of the evils causing family discord, and then turning these cases over to the proper officials connected with the Church.

"The Churches have indeed extraordinary advantages in their approach to the problems of social work in families. Their approach is more than patriotic; it is catholic. The equality of all men in respect to their sonship of a common father is more than democracy; it is brotherhood. The passion for rescuing a human soul from destruction, from the irreparable tragedy of a deliberate preference for evil, is the strongest
motive which the history of human relations has revealed. Parental love, romantic attachment, filial affection, except as they are transformed and purified by religion, do not express the best in human nature. The religious motive, consistently prompting and insisting at whatever cost on the highest and best for those whose lives we touch, is the strongest motive conceivable in social work." (1)

"The religious social workers' jobs consist in helping individuals who need information, or advice, or financial assistance, or encouragement, or discipline; finding out what is the trouble in the individual's economic or social circumstances, physical or mental condition and endowment, character and equipment and surroundings, and trying to correct what is wrong and to supply the elements that are needed for a normal development." (2) In fulfilling these requirements one sees what the social worker can accomplish by way of bringing harmony within the family, for ill health, sex problems, and economic factors go far toward destroying family happiness. Work along this line is a step toward domestic happiness.

"The co-operation of the churches with the public and voluntary agencies for social work, annexing them all for the promotion of the good life which religion inspires, and generously pouring out their own life to promote the legitimate purposes of the social agencies - religious and secular - is the only conceivable way of dealing successfully with the

(1) Devine - Social Work - P. 319
(2) " " " P. 66
social evils of which both churches and social agencies are well aware." (1)

The Protestant ministers probably receive more calls for help on marriage and family problems than do the members of any other profession. It is here that the minister must have the help of those to whom he may refer problem cases for proper treatment. "This task falls to the social worker who is connected with the Church, to diagnose and find out the cause giving rise to the family problem. Social work, then, is a form of service which attempts on the one hand, to help the individual or family which is out of step to attain more orderly rhythm in the march of existence, and to remove, so far as possible, the barriers which obstruct achievement. The Church with its social worker can endeavor through case work to re-establish disabled families in a routine of normal life." (2)

The world today is asking for the church to go on trying to understand, to integrate, to interpret, to adjust, and finally through co-operative effort, to make this world a little better place in which the human family may live.

The modern Church may have a great influence over the family. The Church must not betray this confidence but prepare to protect it, by securing solutions to problems through the Church social worker. Dr. Rauschenbush says: "The American Churches are part of the American nation, -- they are essential to our national life." (3)

(1) Devine - Social Work P. 321
(2) Cheyney - Nature and Scope of Social Work P. 52
(3) Rauschenbush - Christianizing the Social Order P. 12
The church social worker should discover family needs. If there are health problems, the doctor should be consulted. Should the family problem be of a mental nature, a psychiatrist can handle it. Should any case prove to be a matter of domestic adjustment, the social worker with the aid of the minister, can attempt such adjustments as require only going over the situation with each member of the family, and attempting to show the best way out, indicating the part each should play.

There is something about the Church which has an appeal to many men or women whether they say they believe in God or not, for the church carries an atmosphere which often causes men to listen when brought within its environment. We can make the Church one of the world's greatest agencies for the adjustment of family problems if the church will become more flexible and reach out to the needs of the people with the spirit of expansion suggested by Jesus when He said: "Go ye therefore and teach all nations." Every true member of the Church should be a social worker.

"Since the family is the basic, organic social institution through which the individual not only comes into society, but through which he begins his social training, it must be evident that family disorganization would always produce abnormal conditions and personal demoralization. The whole question of family disorganization, with its many ramifications and causes, in the modern day provides one of the most technical approaches to the whole field of social work." (1)

(1) Odum - Public Welfare and Social Work P. 64
"Historically much of our social work has a religious origin. Both education and healing formerly were largely functions of the churches. The care of orphans and the aged has throughout recorded history been regarded as more or less a religious obligation. It is not surprising therefore to find Catholic and Protestant Churches and the Jewish communities alike maintaining hospitals, homes, for incurables and infirm, orphan asylums, and relief societies. In line with their traditions, and under the guidance of the very principles which were clearly perceived and acted upon by early law-givers and apostles the churches have constantly put forth new agencies for the relief of the poor, for promoting the good life. While foreign missions have been especially fertile in this way, institutional churches in the cities at home, and latterly community churches even in the open country, have participated in or originated such activities. Under the influence of new ideas, or applying old ideas to new conditions, the churches have transformed some of their conventional charities into thoroughly modern and well-equipped agencies." (1)

CLINICAL HEALTH CLASSES

The social work of the Church, leads us to the scientific treatment of family disorganization. -- The thought may arise in the reader's mind as to the ways and means by which a church would support these various departments, when many of the churches cannot support their pastors.

(1) Devine - Social Work - Pp. 63-64
Before going further, we should clear up this situation. Social workers of every city and town; and all social agencies will gladly render their services to the Churches free of charge upon notice of the many cases which come to the pastor's study. Of course the larger churches can afford to employ a permanent social worker. Secondly, the city hospitals or dispensaries will gladly render medical services free and give lectures upon request. The church must connect itself with other social agencies rather than remain apart from them.

"Christianity does not stand apart from the rest of human life as alone divine. It is not an island separated from the great human mainland. It is, rather, a mountain peak rising up out of the broad plane of human need and human aspiration." (1) The modern church must furnish agencies for information needed for domestic happiness. There is no agency in the world today that can be of greater service than the Church. There is perhaps no institution to bring one into closer harmony with others.

"From the laboratory, the clinic, the scientific observer and counselor, an immense amount of the valuable experience is being gathered, most pertinent for both parent and child. The task now is the bringing of this help to the average parent and making him feel that mere traditional attitudes in accord with his own childhood experiences or in reaction against them are not sufficient for the management of his home." (2)

(1) Knudson Doctrine of God P. 106
(2) Groves Social Problems of the Family P. 216
It thus falls the duty of the Church to open its doors to the health clinic that he might conduct classes where such information can be given over to the family for its health and happiness.

Health problems are always facing the family in which they desire information; but due to lack of finance cannot afford to consult a private doctor, or due to the lack of health knowledge cannot protect themselves from diseases. The church with its large membership in opening health classes where the medical leaders may lecture on health problems may lead the family on the road to happiness.

"A marriage-guidance clinic is a social case-work agency. Its procedure is like that of any welfare organization working with problems of human adjustment. Since the whole personality of the individual is involved in his life accommodations in dealing with a specific instance of maladjustment it is necessary to secure a complete case history of the persons concerned. The routine procedure calls for (1) a medical examination. (2) psychological test (3) if needed a psychiatric examination: and (4) a development or social history of the two persons up to the time of their marriage and of their life together. The last numbered item is of course the most important. The examination and interviews then provide the data from which the tensions of the marriage may be diagnosed. Each case is analyzed in terms of its constellation of tensions, and the sources of marital stress are sought in the interaction of the two personalities and in their social situation." (1)
In this procedure the roots of family discord are arrived at and a solution is started.

"At least fifteen such church clinics have developed. For example, the Life Adjustment Center of the Mount Pleasant Congregational Church, Washington, D. C., reported in June, 1930, that its paid staff consisted of a full-time psychiatric, social worker and her secretary, plus the following volunteers: eight psychiatrists, three social workers, five physicians, three child psychiatrists, one dietician, one home economics adviser, one hostess, one director of religious education, one clinical psychologist, one psychoanalyst and one clergyman, who in the previous eight months had given, through the Life Adjustment Center, 1,327 appointments to 581 individuals. In 1932 as a result of the success and growth of the work, the center became the adult branch of the Washington Institute of Mental Hygiene supported by community chest." (1)

The church working on this plan may make it possible for the family to be united with a clearer understanding of physical and mental discord. It makes it possible for other social agencies to come into contact with the mass of people and to make their contributions more available to society. The Church must preach a living gospel. The world is asking for such a gospel. In the health classes suggested, the medical leaders will lecture on health problems which give rise to family disorganization, such as social diseases, frigidity, the value of birth control and sexual relations.

(1) Hart - Personality and the Family P. 308
ADVISORY COUNCIL

We do not expect the minister to be able to render information to all those who seek his counsel on problems of family disorganization. We look upon the minister as a creative head, who directs the individual in the solution of problems through the various church departments.

"How far should the church advocate reforms? This is ever a live question that will not down. In reality the question is "How far should the Church acknowledge the parentage of its own children and take side when they are right?" If the Church does not initiate moral reform movements it should create convictions and deep-rooted personal passionate concern of its leaders high and low, ministerial and lay, on the subject of reforms is more important than its pronouncements. If this is lacking, if they are at heart mere stand-patters, their best utterances will be but mere platitudes, cold and powerless. Great moral ideals must first be incarnated in human hearts and work their concrete expression out from there." (1)

"When a person perplexed by a problem seeks counsel, it is important that information, techniques, skills and reinforcements which he consciously and positively needs shall be made available. If he asks whether it is safe and wise to marry a woman six years his senior, he is entitled to be told the results of scientific studies of happiness in relation to marriage at such age combinations. If he contemplates trial marriage, but comes to ask whether this is a sound step to take, the candid

(1) Stoody - Moral Progress - P. 63
counselor must be ready to tell him, impartially, what sorts of experiences have been encountered by those who have attempted this experiment. If a wife is seeking advice about divorcing her husband, one of the resources which she needs is honest information as to the gains and losses which other women more or less similarly situated have experienced through divorce." (1)

In each case true facts should be given.

"Some couples may need to be encouraged to consult a physician skilled in removing physical obstacles to successful intercourse. Others may need to be informed of the existence of a child-guidance clinic. Still others may need above all things to be introduced to a social center or to a recreation club." (2) The consultant should thoroughly know his duty.

Guidance for marriage and family life, therefore, is intrinsic within the routine practice of specialties. Birth control clinics have begun to expand their functions. A few include talks to husbands and wives upon other aspects of sex relations besides contraception. In some cases premarital instruction is given to couples with marriage licenses. The swift growth of the birth control movement indicates that a greater network of clinics is increasingly becoming available." (3).

The Church officials in choosing members for the Advisory Council should select men with Christian ideals, men who have had a broad liberal experience in the field of marital discord,

(1) Hart - Personality and the Family - P. 307
(2) Ibid
(3) Johnson - Birth Control - P. 10
so that these advisers will have tolerance and understanding based on modern standards.

"The Church in following this procedure is helping to bring the Kingdom of God on earth, for it will be teaching the family how to live as Jesus taught men to live, in love, joy, and peace.

The duty of the Church is plain. To remove the load, it may be necessary to alter certain conventions, to reshape some traditions that rest heavily upon men's lives, and thus to secure for distracted husbands and wives a bright future, replete with opportunity and the possibility of achievement. This demands a constructive leadership in the Church. This requires training along modern lines adapted to the new age of the ministry.

THE PASTOR A MARRIAGE CLINIC SPECIALIST

The day has arrived when ministers must be able to council those contemplating marriage; on the problems which may arise.

"Twenty-five years ago only one or two seminaries offered an articulated course on the relation of Christianity to the organic life of society. Today there are few seminaries of first-class rating that do not have a chair devoted to "Social Ethics" or Christian Sociology, not that seminary education is now fully adjusted to the social conception of Christianity. When that conception gets through with its reconstructive influence on the theological curriculum, every department of the seminaries will have a changed alignment and a new vocabulary. But young men are no longer sent out to that highest form of
social service, the Christian Ministry, without some knowledge of the social nature and life of men." (1)

The Methodist Episcopal Church North requires its ministerial candidates to study designated books on social questions. The Northern Baptist convention has appointed a Social Service Commission, which has issued a series of pamphlets and compiled an excellent course of reading. The Congregationalists have a Social Service Department. The most effective work has been done by the Presbyterian Department of Church and Labor, organized in 1903." (2)

One reason why the Pastor needs information and good judgement in the field of married life is that previous religious teaching made the home at times merely a place of burden bearing. The Church must seek to remove evils frequently existing in the home, it must raise the family to a new level and bring Christ within the home in a new way. To do this the pastor must know the physical and mental causes of evils that disturb family life. The pastor may use his hours of personal counseling and his pulpit as a means of correcting tragedies in family life.

The modern minister seeks to aid men and women to discover in their own experiences the deeper meanings and the lasting values of life, to help them to achieve a sense of the significance and the worth of human relationships to release the liber-

(1) Rauschenbusch - Christianizing the Social Order Pp. 20-21
(2) Ward - The Church and Social Service - P. 37
ating and unifying loyalties that will aid them to find the noblest causes to which life may be dedicated, and to bring a sense of at-home-ness to the universe. But to accomplish such an adjustment to life is a difficult and baffling business. The modern-minded clergymen have become interested in two fields of inquiry: first, as to the insights achieved in the psychological and social sciences, particularly as these studies have contributed to an improved practice in the field of mental hygiene; and second, as to the specific function of religion in helping self-realizing persons secure a satisfactory adjustment to life. The clergyman, quite properly, feels that he has a right no one can deny to devote himself to work in this field." (1)

"Religion, all through the centuries, however inadequate its ideas, has too manifestly functioned to liberate and stabilize, inspire and reconstruct human life to be lightly set aside at the dictum of other fields. The representative of religion seeks a farther goal than freedom from conflict for this or that individual at the cost of lowering his conscience threshold. He is concerned about building the Kingdom of God. And that Kingdom is society in which persons achieve their richest self-realization in a sustaining fellowship of like-minded persons. Such a goal, of course, is a flying goal. It recedes as we approach it. We never shall fully reach it. It gives a sense of direction rather than points a final achievement." (2)

(1) Rauschenbusch - "Christianizing the Social Order" Pp. 23-25
"C. G. Jung, one of the most eminent living psychiatrists, in his most recent book, tells us that in the last thirty years he has treated thousands of patients from all civilized lands, and that all of them who were past thirty-five years of age, had, as the basic cause of their troubles, difficulties which could be described only as religious, and that none of all these was cured except as a religious adjustment to life was achieved." (1) The task of the modern pastor is to rectify this dogma and bring Christian harmony within the life of the family.

We cannot deny the true virtue in the Church in controlling human action and molding character in the way that Christ would, were it so that he could be here as in the beginning of the Christian era. But we do deny those principles which destroy human happiness, which bring discord into the family, which place a burden on society, and keep individuals out of the Church. The Church as a social force for uniting the family must eliminate the evil things of life and substitute the good. The Church must place social activities on a high moral plane. If young men and women will dance, and they will, the church should take dancing out of the dark quarters of commercialized evil which lead young women to the practice of prostitution, and young men to the practice of crime and place dancing and other forms to social entertainment on a moral base where the mind will find enjoyment away from places to trap the innocent. It is to the Church that such a task must be given, it is to the future minister that leadership must be assigned.

(1) Myers - "The Modern Family" P. 169,
Chapter IV.

The Church as a Dynamic Agency for Social Betterment.

The Church, in taking a constructive view of the relationships existing in the family, finds many factors through which it can build its program for social betterment within the community and the family. These factors can be used to build ideals in the minds of youth to develop keen insight into the worthy things of life, and to keep within the family interests and loyalties making for happiness.

In Matthew's Gospel of the Kingdom, Jesus' last conversation with his disciples contains this command and promise: "Go ye therefore and teach all nations, -- teaching them to observe all things whatsoever I have commanded you and lo, I am with you always." In this He gives the church a teaching mission, its object to lead all nations, to observe all things. If we think of our work as Christian nurture, then we must take over into our entire program of Christian education the idea of the family.

SPECIAL EDUCATION FOR MARRIAGE

The Church, in using its educational forces for social betterment, is not taking over the function of our public schools and colleges. It may use its school of religious education to put over the fundamental ideals of modern marriage free from harmful traditional teaching by leaders who are thoroughly trained in the field. It is here that the Churches of the community must co-operate.

There are thousands of individuals who are called from
their homes by the blowing of whistles, which deny them leisure time for a wholesome education and insight into the methods of happy family life. Some are too far behind in book knowledge for the public schools to care for; and others are too old to associate with pupils in available educational institutions. Many of our schools fail to train individuals in the ways of home making and the task is left to the social science department of colleges to which these individuals in many cases cannot afford to go. Thus the task of Christian social education is one of the major responsibilities of the Church.

The churches in giving education for marriage will have special classes in the School of Religious Education to which they will invite the general public. It is here that vital questions affecting marriage will be discussed, giving each problem adequate time for treatment. These lectures will include all phases of family problems. After the lecture the class should be open for general discussion, in which questions from the audience will be asked of the leader. In cases where situations arise which the individual does not care to make known to those assembled a personal interview will be provided. In all cases the leaders will give the facts regardless of conflicts in religious beliefs when tradition runs contrary to "true facts" in the situation, for one object of these meetings is to eliminate the false ideas and bad methods of the past which have led to unhappiness within the family.
"Obviously the most powerful preparation for successful marriage is to grow up in a happy home with a healthy pair of parents who are good comrades who have adjusted themselves happily to each other and to their children, and who helped their children to grow up normally and to adopt themselves wholesomely and happily in the larger social world." (1)

However all families are not so, thus in families in which such a wholesome background is not available, the task to make it so is the duty of some social agency and it is to the church that such a responsibility falls.

"The extension of science into the field of personality has caused a rapid breaking down of traditions regarding family life, and this brings the realization that in our time every human value must be protected by special educational effort. Whoever becomes interested in conserving the family must recognize in the beginning that human nature is asking more of marriage and the home than ever before and at the same time making it difficult for the family to function sufficiently to yield the satisfaction desired. The Church must protect the family by using its educational resources. Instruction provides the best way of bringing about a satisfying career in marriage and as a parent. Especially do we need more information regarding successful marriages, how they become satisfying and what difficulties were met by the persons concerned, and how surmounted. We can get the benefit of the study of marriage

(1) Myers - "The Modern Family" P. 165.
failures; of such material there is a sufficiency. Only as we can gather and popularize this material regarding marriage and parenthood relationships, as a basis for instruction, can much be done toward education for either parenthood or marriage." (1)

"No one acquainted with the history of social experience would expect quickly to change the balance of harmful and useful influences that operate upon human character. Progress comes slowly, but education has a large part in bringing it about. As the situation is, the family is certain to fall further behind and marriage to show an increasing percentage of failure if no effort is made to contribute to the welfare of the home by special instruction. Training for marriage will prove of little value if taught as a system of recipes; what is needed is not a set of rules, which most certainly would lead those who followed their precepts into mishaps, but a basis for insight. Information that can really function in the family cannot be mechanical in nature. It is adaptability to meet rapidly changing conditions that both husbands and wives require to pass successfully the test of everyday experience! (2)

"It must be said to the credit of the religious-education movement of recent years that it has made great strides in respect to appreciation of the social goals of education and willingness to face the challenge of an unchristian social environment. The International Council of Religious Education and

(1) Schmiedeler "Readings on the Family" P. 334-335
(2) Johnson - "The Church and Society" - P. 192
the Religious Education Association are positive forces in promoting this social awareness. Moreover in several of the stronger denominations some of the most socially minded leaders are to be found in their religious education departments."

The Church has a great task before it, but if it unites its forces in the direction of progress it is capable of great usefulness in the field of domestic adjustments. The church during the past has caused the family to suffer and it is for the church to correct the evils it has created. As one takes a general view of the theological schools of today, and their courses of study one will find leaders who are bringing in a new day in the Church making it the foundation of wholesome social relationships as taught by Jesus.

CHURCH LITERATURE ON SOCIAL QUESTIONS.

Good reading is more influential than most forms of good advice. For as a person reads, he develops mental pictures, he actually takes part in the things he is reading about, he feels the sensations of joy and of sorrow, he ends his reading either the hero or the victim he has lived through the period and it has had its effect upon him.

To many communities the Church can offer no greater opportunity for the leisure moments of the family than to open a reading room of select literature where one can keep abreast of the current events in the field of religion, science and economics, as well as the trend of social thought affecting the life of

(1) Johnson - "The Church and Society" P. 192
the family. Some of this literature can be secured without cost. A large amount of it may be contributed by members of the Church subscribing for helpful magazines and are glad to pass them on to others. In this way the Church will raise the standard of reading within the family and community, giving the family something to talk about during meal hours, and somewhere to go during leisure time. It will be an informal way of educating the family.

It is true, there are public libraries which meet these needs, but not all towns and locations where churches are to be found are favored with such opportunities. The choice of books in public libraries is not always good. We do not at all times find the type of literature dealing with family problems in these libraries. The church can so plan its reading room that an individual will have little trouble in finding the type of literature most suitable for his or her case.

"The essential task of literature is to lay bare the foundations of human emotions. It is a commonplace of criticism that literature transcends the boundaries of the particular culture, that is speaks the universal language of the human heart. Literature is seen in clearest social perspective as an institution -- a cluster of structure, usage, habit, idea, technique -- the whole containing a principle of growth of its own but responding always to the change and stir in the varied life of the institutions with which it is interwoven. And as such it consists of a scheme of controls, through which it performs its social function by organizing the verbal expression of experience and this integrating on an emotional level the activities of the group with its underlying view of life. In terms of a dynamic and selective process some justice can be done to the subtle and complex connections that link literature to the operative social whole." (1)

(1) Encyclopedia of the Social Sciences - P. 525 Vol. IX
social whole."

"Books, articles, and pamphlets are powerful aids to baffled seekers, if the material exactly suited to the specific situation is offered in response to an active interest. Sometimes the seeker can be told of specific and definitely pertinent books or articles which he can find in an accessible library if he cares to look. The modern church has within its grasp the key to a new day in the family -- will it, or will it not, open the doors of happiness, and turn in christianity, or will it take the stand of past and keep the family in darkness and discord? "The time has come when many sorts of experiments must be carried on to find the various ways in which education for marriage and parenthood may be accomplished. The Church is an institution that must take more seriously its part in training for family life. It is an appalling fact that so many churches are content to denounce the expression of family disorganization, especially as registered in divorce, while prepared to do next to nothing to conserve family interest." (1)

The Church has an obligation to serve the family by delivering helpful information. It is through the church literature dealing with leading questions and problems that such an obligation can in part be fulfilled. "Much of the finest part of the Bible consists of literature written without other purpose than to express the longings, the desires, the aspirations of a people as interpreted by the writer. No better instrument for worship has been found than the devotional psalms, no finer literature than that which occupies the pages of many portions of the Bible." (2)

(1) Groves and Ogburn - "American Marriage and Family Relationships" p. 114
(2) Betts and Hawthorne - "Methods in Teaching Religious Education" P. 150
"Not all of religious aspiration has found expression through the writers of the Scripture. Other poets and story writers have set forth religious truth in passages of great beauty and inspiration. Not to make use of religious writing found outside the Bible is to leave from the religious curriculum one of its most important and fruitful elements. Not to make use of passages such as those found in Tennyson, Browning, Whittier, Longfellow, Bryant and scores of other writers, is to rob the family of some of the finest os spiritual simuliius and nurture available for its curriculum. It is also to fail to teach the family that God who could inspire the writers of the sacred book is equally ready to give his spirit to those of other ages who will open their hearts and minds to his message." (1) -- Special education for marriage, along with Church literature, will, to a large degree, create interest within the minds of the people so that they will inform themselves before and after marriage. This should create a better home life with an understanding of the problems involved as the wife and husband should undertake their duties.

SOCIAL CLUBS

The Church, in forming its program for the prevention of family disorganization, must always consider the wonderful influence that Club life plays in building a wholesome personality. Social clubs create a sense of personal pride within the group, so that each member tries to help the other in carrying on the work of the Club as a unit. This spirit tends to be carried over into the future family life.

It is through these clubs that associations are formed. The boys and girls; the young men and young women are brought together under the right kind of influences. Here young women are given a chance to meet young men

(1) - Botts and Hawthorne - Methods in Teaching Religious Education - P. 150
and to study their personalities. Young peoples clubs in churches are renowned for match-making and marriages originating there are likely to turn out well. Every association which brings together young people of both sexes, or more or less similar tastes and backgrounds, is a potential promoter of marriage.

The social function exercised by church clubs in bringing together the two sexes, creates a sense of responsibility on the part of the individuals benefited so that there is a co-operative interest in order to keep abreast of other clubs. The Church environment causes one to create a spirit of honesty in handling the affairs of the social club. These influences help to mold character and aid family life by eliminating future trouble resulting from gossip or illicit relationships.

Church social clubs afford great pleasure for the family by broadening its social outlet, as many families do not get the chance to take part in private clubs of a select group based on social prestige or economic status. Very true is the statement "some people will speak to others while in church, but will fail to do so on the public streets." This suggests an influence that needs to be extended consistently. The Church social clubs render for the average family a social outlet in the form of suppers, field trips, games, etc. There are clubs devoted to Bible discussions and talks on religious topics of interest in relationship to our present day life.

Social clubs of the church stimulated by an alert minister and leader, will serve two ends, they will act as creative forces within the community for family harmony and second as assets to the church in putting over Christian teaching, carrying precept and practice into the home, and bringing members of the family into Church membership. These social clubs will help to "push back the borders of ignorance and do away with superstition."(1)

(1) Dr. D. D. Vaughan - Class Notes.
Hence only when activity attains complete, substantial efficiency does it
life human existence up to happiness, for happiness is principally our own
creation; it cannot be communicated from without nor be put like an ornament,
rather, it is proportional to rational activity and increases with it.

Clubs for girls and boys build character that affects home life.
The women's clubs and men's clubs should encourage harmony within family
life by hours of association with other wholesome individuals.

EDUCATIONAL PROGRAMS.

The educational program of the church is carried on each Sunday
or week day when the minister comes before the people to deliver his message.

Freedom of the pulpit is often wantonly sacrificed by the preacher
himself. If he preaches for the sake of getting something off his chest,
rather than in a studied effort to win conviction and to inspire action, he
need not wonder at the gradual alienation of his listeners, for he is
speaking to men and women who, given the most conscientious purpose, have a
hard battle to fight with a hostile economic environment.

The educational program of the church including Christian inspira-
tion to unify disorganized families, does not stop with the minister's ser-
mon, but goes into other branches of church activities open to the home.
The Church forum offers to the family a field for cultural growth, as it is
here that outstanding persons are brought to the people to lecture on ques-
tions of national and international importance. From these lectures there
is produced a great cultural growth within the family as they tend to
establish new ideas, and to reshape the old cultural habits of the past.
The individual is led to face the facts of life in his thinking.

The dramatic department of the Church is educationally valuable,
for it seeks to enlist and unify personality, to release the individual
from the facts of his environment and to set him free by means of his
imagination to enjoy new experiences, to find new truth and to develop new powers." (1) -- However, the minister and his staff of workers must give special attention to this department in regard to the type of programs which are brought to the people.

The dramatic department of the Church can bring to the family educational programs which bear upon the cultural patterns of life, showing how the affect the home when not carried out for the good of all members of the family. It is here that the life of the home is brought before the home-makers, and they can see for themselves how small things lead to great family disorganization, things which could be settled with a few kind words given in confidence, rather than in a rage. Great achievement can be obtained by this department of the Church, for, when one sees himself as others see him then he is led consciously to reform.

"Dramatics in religious education must provide a means of making religion real to childhood and youth. It must reveal to them moral and religious values in action. It must crystallize principles of noble living, set up worthy ideals and characters made real in great personalities. And in the light of these concrete examples of genuine Christian living, children and youth may be guided in ordering their lives." (2)

We conclude, then that even within the sphere of human relations the spiritual life is actively at work, and exercises a fertilizing influence over the whole field of human life. All our dealings with our fellow-men, all creative activities, whether of the individual or of mankind as a whole imply confidence in this ascent of spiritual life. The very fact that the

(1) - Betts and Hawthorne - "Methods in Reading Religion" - P. 353
(2) - " " " " " " " " " P. 354
movement persists amid all obstacles, never slackening or desponding, may itself serve as sure evidence that we have here to do with a Power which acts independently of all human caprice.

The Church must present an educational program to the family in cultural ideals, and in social principles as Jesus taught them during his ministry here. The Church can fill this task as no other social agency, for the people who do not believe in the Church or Christian faith, do agree on the high ideals in which it practices which have proven necessary for society and for the family. It there were not such an organization as the Church today people would seek to create something to satisfy their social and spiritual needs. The Church without a doubt, with its many faults and crude dogma, much of which in the duration of time will be revised, is one of the strongest agencies, possessing one of the greatest opportunities to organize the disorganized family.

RECREATIONAL FACILITIES

"The American tendency for the man to get his recreation apart from his family, in saloons and social clubs, is responsible for many family maladjustments. Any change in family habits of recreation which means that the man and wife enjoy fewer things together is a danger signal, the seriousness of which is not always appreciated. "It rests largely upon the shoulders of sane and wholesome church people to furnish for small or large groups such amusements and recreation as shall keep girls off the street and permit them in a natural way, under supervision, to meet boys and young men. It does little good to remove evils if we do not put in their place attractions which appeal not so much to mature men as to growing boys and girls. Give the boys and girls what they want, not what you older people want for them." (1)

(1) Cocks -"The social Evil and Methods of Treatment" - P. 59
"The leaders among institutional churches and settlements in the cities, the social and recreational organizations, the probation associations and rescue homes -- all are a unit in believing that it is essential for the churches to offer normal amusements as a prevention against waywardness and prostitution." (1)

"Ministers and laymen in the more active churches in the large cities also recognize this and have developed in church and parish houses, under voluntary leadership, in the afternoons and evenings, clubs for boys and girls in manual training, cooking, gymnasium work, outdoor exercise, sewing, literature, weaving, chair-caning, etc. --- The older boys and girls present a more difficult problem. It is generally recognized that the churches and Sunday Schools lose from the life of the Church a much larger per cent of boys and girls from fifteen to twenty-two than is necessary. This is common to practically all the denominations. In cities where there are large industries, congestion, large numbers of young people boarding, many day laborers, narrow living quarters or many harmful street attractions, it becomes necessary for churches contributing their full quota to the wholesome life of the city to offer to the young people of both sexes amusements like dancing, games, moving pictures, lectures, plays, chorus singing, musical evenings, sleigh rides, skating parties, etc. These should be under wholesome and sympathetic direction. The craving for sociability will surely be gratified. It is perfectly normal for boys and girls to desire to be together. (2)

"In sections of New York City where fully 1,500,000 people live,

(1) Cocks - "The Social Evil and Methods of Treatment" - P. 59
(2) " " " " " " " " " " " P. 60
the parlors are almost negligible. The only meeting places for social purposes other than the streets, saloons, public dance halls and social clubs are the churches, settlements and similar institutions. It is short-sighted as well as unloving and unchristian to close the places that make for character and the development of the religious life against the throngs of eager full-blooded, young men and girls who crave social pleasures and prefer the wholesome to the vicious kind." (1)

We, as representatives of the church, have a challenging opportunity afforded us for real service to life through recreation. We should not use the church merely as another chance to impress our own viewpoints nor to indoctrinate men with narrow religious concepts. We should stand ready to assist through directed reading, vocational guidance, personal counselling, dramatization, music and good times through social fellowship. Recreational friendships may aid in the understanding of the problems and issues of life confronting those who come to us for help.

Leisure moments may prove to be the most harmful to family life. For it is during these moments that tensions in the family rise. It is for the Church to join hands with the family making it possible the spending of these moments in joyful and profitable ways, not by separating the husband and wife, but by bringing them together in their recreational enjoyment, and uniting them in Christian love and devotion. A mind which is kept occupied with the valuable things of life cannot find time to center its thoughts on the evil things of life which cause disorganization within the family. The Church is the community functioning religiously.

(1) Cook - "The Social Evil and Methods of Treatment" P. 60
Chapter V.

Summary, Conclusion and Recommendations.

GENERAL SUMMARY

We have endeavored in the first chapter of this thesis to present a brief survey of the problem to be dealt with, giving the method we would use in proving that the Church is an agency in preventing family disorganization.

We have endeavored in the second chapter to develop the factors which have led to the greatest discord within family life, and to show how these factors are molded into the character of the individual, and reach the stage of action after the newness of married life has worn off. Under each of these contributing factors we have given cases showing how they have operated in family life to bring about disorganization. We have shown how these traits do not present themselves during the early or late period of courtship when they would tend to destroy the desire for marriage, but remain hidden until ties of friendship and romance have been overtaxed in married life.

In the third chapter we contrast religious views on marriage. Divorce and birth control as held by the Protestant and Roman Catholic Churches are discussed, showing how these views have affected the happiness and peace of the home, causing the family to be driven toward disorganization in many cases. We supply several quotations of outstanding ministers in the Protestant Churches, to show that the Church is moving toward a new day, by accepting those principles which go toward making moral happiness and Christian living for the family and society, while the Catholic church clings to the dogma of centuries past. We develop out of this contrast, the teachings of Jesus which lead to the modern Church viewpoint which is the
basis of this thesis. The Church is presented as a true agency for developing unity within the family.

We note secondly in this chapter the social side of the Church with its various organizations co-operating with it in offsetting the contributing factors to family disorganization. We also show how these organizations can be set up without extra-cost to the Church, and how similar social agencies cannot carry out the work as successfully independently of the Church as the organizations co-operating with the program of the Church which has a minister who is well trained in handling family problems. We endeavor to prove the strength of the Church in offsetting the social problem of the family and in building a united home.

Chapter four shows the power of the Church to build character within the home by the use of its educational and recreational forces. These tend to develop and change many of the cultural traits which are found in family life. These factors we show do raise the social standards of the home and lessen the social tension which gives rise to family discord due to environmental conditions. We review evil social practices for enjoyment sought by youth and by family members, and show the need for the Church to take over these social factors and bring them under the ethical standards representing the Christian faith and raising the standard of life for those who will be the heads of future families as well as those who are now the heads of families. We present statements of other social agencies in support of the statement that the Church should be the leader in establishing a new social order which will bring the family together, and reduce disorganization.
CONCLUSION

The Church must gather in this hour when the world craves leadership and proclaim its central message in no uncertain voice. Surely the transcendent God, the ultimate object of our devotion is looking for the Church to take its stand against the evils which are causing family discords. The Christian Church with a world membership of approximately 566,201,000 could martial its forces for the establishing of Christian ideals and principles and bring about a social change unequaled by any civil legislation, a change which will mean universal brotherhood, justice and unity which would spread throughout all nations.

"We must confront men with Jesus. Christianity might well be called a gospel for it has good news indeed, - the news of a friend whose friendship two thousand years ago changed men's lives. A crusty customs clerk became Saint Matthew and a quick-tempered fisherman Saint Peter, - the same men, the same personalities, but saying things, doing things, being things, which were quite beyond them until they became His friends. What happened was that in fellowship with Him they caught his spirit. It infected them, possessed them, empowered them, manifested itself in them, was alive in them forever, even after His earthly body had passed from sight of men." (1)

"It is the faith of all the Churches that His spirit still lives, still loves, still cleanses, still empowers all those who seek His fellowship. Some find Him in the sacrament and some in the hush of a Church service. Some find Him in great music and true art. Some find Him breaking

(1) Weatherhead "Mastery of Sex" P. 212
through to them in the wonder of summer dawn, in the "silence that is in the lovely hills", amid the mist of bluebells in a wood, in the majesty of a starlight night, in the glory of a sunset, or in the fret of waves that lave with a silent tide to a lonely shore. Some find Him in words that have been written about Him by His friends. Some find Him near them in the love of a woman, or as they hush a little child to sleep, or in service to His little brothers. But all who really find Him, find that a new life begins for them and a fount of pure and living water is unsealed within them." (1)

We cannot lose sight of the fact that the Church has made many wrong steps, we did not set out to call the Church perfect; but we do point out the great power of the Church in relation to human activity and to human progress. It has great molding power within the national society of human beings. In some measures the Church must become "all things to all men," for it must serve all grades and conditions of life. The young and the old; the wise and the simple; the cultured and the unlettered stand before its doors. The dull, the morbid and the superstitious trudge along with the statesman, the artist, and the seer. All are candidates for religious development, and before them all shall the spiritual table be spread. The Church, the earthly home of the soul, is to receive them gladly, deal with them sympathetically and in deep understanding of their several needs; this is one of the greatest contributions that the Church can make to families which make up one large society.

(1) Weatherhead "Mastery of Sex" P. 213
RECOMMENDATIONS

There are many recommendations which could be offered for the advancement of the Church in applying the ideals of Christianity, and bringing about such closer relationships between the Church and the family as will prove wholesome for both institutions. I shall endeavor to list some of the most constructive steps toward universal progress and the Kingdom of God.

1. Make a thorough survey of the Church field.
2. Encourage the wider use of Church buildings.
3. Make the Churches true social centers.
4. The investigation by the Churches of city conditions and community needs.
5. Make a wider study of social conditions.
6. Have more frequent discussions by the ministers of local social problems for all.
7. The right of every child to be well born.
8. Organize the social workers of the Church for the adaption of a standardized social program.
9. Provide opportunities for recreation to aid in preventing disease, crime and evil society in life.
10. Help in removing special social or economic disabilities under which certain groups of the population suffer.
11. Erect a hospital where needed to be supported by the Churches.
12. Conduct an open forum under the auspices of the Federation of Churches for the discussion of social problems.
13. Regular, systematic, and positive instruction by the Church on meaning and obligations of the home.
14. Careful teaching by the Churches of the social duties of man.
15. Systematic development of the educational agencies of the Church.
17. The education of men and women for marriage and parenthood.
18. Careful training of lives, for life and service in the Kingdom of God.
19. Continue the social work of Jesus, in giving to the world, God.
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