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Four Fundamental Factors in the Instability of the American Home

Harold Joseph Miller

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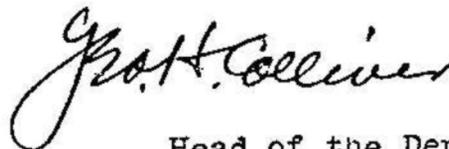
FOUR FUNDAMENTAL FACTORS
IN THE INSTABILITY
OF THE
AMERICAN HOME

By
Harold J. ^{oseph} Miller

A Thesis
Submitted to the Department of
Religious Education
College of the Pacific

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PREFACE

Much thought is being awakened with regard to the instability of the American family. For several years it has been of much interest to the writer and in recent months he has been giving considerable study to the subject. This thesis is a product of a study of the problem and a survey of available material. He has endeavored to bring to light four fundamental factors in the instability of the American family.

He is indebted to Professor G. H. Collier for his helpful suggestions and to Professor H. S. Jacoby for his supervision and criticism. He is also grateful for the assistance given him by his wife and son.

CONTENTS

Chapter	Page
Introduction	
I. Individualism and family instability.....	1
the Romantic impulse.....	1
The Emancipation of women.....	7
the Unusual liberty of children.....	20
Summary.....	30
II. The Changing functions of the family versus stability.....	31
The Economic function.....	31
The Educational function.....	33
The Religious function.....	36
The Recreational function.....	37
The Biological function.....	40
Summary.....	58
III. Sex life as a factor in family instability.....	60
Sex life and its purpose.....	60
Sex education.....	63
Sex in marriage.....	68
Summary.....	75
IV. Religion and family instability.....	77
Differences in religious faiths, a factor in family instability.....	77
Vital religion, a stabilizing factor in the family.....	80

Chapter	Page
Summary and criticism.....	86
Conclusion.....	89
Bibliography.....	94

INTRODUCTION

The family may be defined as a group of interacting personalities of near tie or blood-kin; namely, husband, wife, children, and may include grand parents.

The origin of the family is not clear, since we find marriage in a rather highly developed form among the most primitive tribes. The family has taken on different forms in various places and under varying circumstances. Perhaps monogamy, the union of one man and one woman, is the most prevalent form of marriage, not only in the United States but among all peoples and in all ages.¹ Polygyny, the union of one man with several women, is not uncommon. Although it is not permitted in the United States, it is practiced in certain societies but confined largely to the wealthy classes. Polyandry, the union of one woman with several men, is not so common a form of marriage; however, it may be found in Tibet and among some of the mountain tribes of India.

The writer has limited this study to the monogamic type of family which is the accepted form of marriage in the United States. This type of family is passing through a transition similar to the two processes at work in the human body known as Anabolism and Catabolism. The first refers to the process by which the body is built up, chiefly

¹ The Americana, Vol. 18, 312.

digestion and assimilation, while the latter refers to the process by which worn-out materials are discarded, such as expiration and excretion. Both processes are at work at the same time and neither can be said to be absolute during life's span. Hence, they have a relative position one to the other.

This illustrates the processes that are at work in the family. One process is stabilizing the family while the other is causing it to disintegrate. They are relative in that they may exist together in any family at the same time. They differ only in degree within a single family at different times and among all families at the same time.

To understand clearly what the writer means by family instability, it will be necessary to define a few terms.

Divorce is a legal act, that merely recognizes a condition existing within a family which makes it more desirable to cease existing as a group than to continue. The grounds on which a divorce may be obtained are not uniform throughout the nation but varies within the several States.

As cited by E. R. Mowrer, natural causes for divorce are not identical with legal causes. He found in a study of one thousand divorce cases taken from the Circuit Court of Cook County, Illinois, during the years 1917 and 1920, that approximately 86 percent or 850 cases were based upon the charges of desertion, cruelty, and adultery. The natural causes that were back of these legal causes were traceable

in only 552 cases.¹ They were the following: financial tension, 40.2 percent; desertion for another, 13.2 percent; dissatisfaction with home or marriage life, 10.9 percent; infidelity, 10.5 percent; drunkenness and cruelty, 9.9 percent; refusal to leave old home, 7.8 percent; irregular habits, 4.4 percent; irregular and drink, 2.4 percent; forced marriage, 7 percent.²

Family instability is not identical with legal and natural causes for divorce, in that the former may never reach the divorce court. Any family is unstable to the degree that tensions are present.

Mowrer gives the following classifications of family tensions: (1) "incompatibility in response, (2) economic individualism, (3) cultural differentiation, (4) individualizations of life's patterns".³

There are two bonds which hold any family together. One is an internal bond of love, affection or any common interest, while the other is an external bond such as public opinion or tradition.

This study is devoted to an analysis of the internal bond. Chapter One, deals with individualism and its influence upon the family; Chapter Two, with the changing functions of the family; Chapter Three, with the sex problem in relation

¹ E. R. Mowrer, "The Variance Between Legal and Natural Causes for Divorce". Social Forces, Vol. 2, 338-392. March 1924.

² Ibid.

³ E. R. Mowrer, Family Disorganization, 196.

to the family, and Chapter Four, with the religious aspect of the family.

CHAPTER I

INDIVIDUALISM AND FAMILY INSTABILITY

Theoretically, absolute individualism may be defined as a state of affairs where every individual is supreme. In our every day world we have individualism existing in a limited sense only; hence, individualism is a tendency toward making the individual supreme to the degree approved by society. This tendency has been at work unstabilizing the family for centuries. It is like a little leaven which leavens the whole lump. Individualism has been leavening the whole lump of human relationship of which the family is a part. It has had its share of influence in the change of government from absolute monarchy to democracy; limited education to universal education; our economic system to capitalism; and, our patriarchal type of family to a more democratic type which puts a greater emphasis upon the family's individual members than upon the family as a group.

THE ROMANTIC IMPULSE

The romantic impulse is an evidence of this individual emphasis.

Origin.

There appears at the dawn of human history, evidence that mutual consent of both parties was present among the primitive people. "Westermarck has collected some favorable material", says Goodsell, "which indicates that at the beginning of human history, marriage was grounded in the mutual

attraction and the consent of the parties".¹

Demosthenes in his oration against Neera, describes married life in these words:

We marry a woman in order to attain legitimate children and to have a faithful warder in the house, we keep concubines for our service and daily care and hetaera for the enjoyment of love.²

Although it appears from the above quotation that the romantic impulse had but little place in Greek life, yet Schroeder thinks that the hetaera of Greece and the women of Oultus were forerunners of the "new women" of our times.³

Burgess says:

In Japan, China and India parents emphasize practical consideration, social status and economic standing and ignore on the whole sentiment and personal preference in arranging the marriage of their children.⁴

Galhoun says:

That Burgevisie well may claim the honor of being the first to ascertain that romantic love is the ideal basis of marriage but constraint of private wealth has always operated to frustrate this ideal.⁵

Other scholars date the origin back to the chivalrous knights and the courageous ladies of the feudal society,

¹ Westermarck, Human Marriage, Chaps. 7-13, from W. Goodsell, History of Marriage and the Family, 19.

² T. Schroeder, "Development of Marriage Ideals", in The Family, Reuter and Runner, 104.

³ Ibid., 117, taken from Romantic Love and Personal Beauty 1887; Primitive Love and Love Stories 1889.

⁴ E. W. Burgess, "The Romantic Impulse and Family Disorganization". The Survey Graphic, Dec. 1, 1926. Vol. 57, 22.

⁵ A. W. Galhoun, Social History of the American Family, Vol.1, 22.

still others to the French Court of the Sixteenth Century.¹

Howard suggests that marriage began in free choice and passed through the stage of contract and purchase arranged by family or clan, and with the decay of kinship group and paternal power, became slowly, once more an individual matter in modern times.²

Early Christian Influence.

Women suffered a religious degradation under the influence of Christianity during the early centuries.

Tertullian denounced women as "the gate of hell". St. Bernard called her "the organ of the Devil". St. Anthony said, "The Woman is the fountain of the arm of the devil, and her voice is the hissing of a serpent. St. Bonaventure denounced her as "a scorpion ever ready to sting ... the lance of the demon". St. Cyprian saw her as "the instrument of the devil, the road of iniquity, the sting of the scorpion", St. John Damascene labeled her "as the daughter of false-hood, the sentinel of hell, the enemy of peace"; St. Gregory The Great, adds, "As the poison of an asp, the malice of a dragon". St. Chrysostom announces that "through the Devil has triumphed ... Of all wild beasts the most dangerous is women".³

This attitude toward women continued for centuries. At the council in Macon, 585 A. D. fifty bishops took part in a discussion of whether or not women had souls. It was decided by a majority of one, that they did have.

The Romantic Impulse In America.

Although the romantic impulse did not have its origin

¹ E. W. Burgess, "The Growth of the Romantic Impulse", The Family, Reuter and Runner, 118-119.

² Howard, The History of Matrimonial Institution, from Goodsell, History of Marriage and the Family, 221.

³ T. Schroeder, "Development of Marriage Ideals", The Family, Reuter and Runner, 107.

in America, there are several reasons why it has found such a large place on this continent. Calhoun says,

American family institution is a result of three factors, the complex medieval tradition evolved through the centuries on the basis of ancient civilization plus the uses of his barbarian successor; the economic transition from medieval land-lordism to modern capitalism; and the influence of environment in an unfolding continent.¹

During the colonial days the romantic impulse was on trial. The economic and social consideration had been the custom in Europe and the same tendency continued in America, but not without opposition. "Robert Owens attacked marriage resting upon property basis".²

"The new world tended to make marriage independent of the economic condition, social gradation and parental constraints, but also loose social control".³

An English traveler said, "Women in South Carolina looked more upon the prospective husband's means than the possibilities of living happily with him".⁴

The colonies of the distinct commercial type did not seem to weather the storms of the new world as did the colonies made up of men and their families. This was recognized early in Virginia, and under direction of Edwin Sandys, ninety English maids were brought to Virginia in order to

¹ A. W. Calhoun, Social History of the American Family, Vol. 1, 13.

² Ibid., Vol. 2, 215.

³ Ibid., 32.

⁴ Ibid., 317.

make a home for restless settlers. Three things were required of the young men who won the hands of the maids, (1) they must be able to support a wife, (2) they must pay their passage, which was one hundred pounds of leaf tobacco, and (3) they must get the consent of the young women. We see here the rudiments of the romantic impulse being given consideration.¹

William Penn recognized the value of the romantic impulse when he said, "Never marry but for love but see that thou lovest what is lovely".

Minister Clap in his diary speaks reverently of his wife:

She exceeded all persons that ever I saw, in a most serene, pleasant and excellent temper and disposition, which rendered her very agreeable and lovely to me, and all that were acquainted with her. I lived with her in the house near eleven years, and never saw her in any unpleasant temper. Indeed I took great pleasure in pleasing her in every thing which I thought I conveniently could; and if she erred in any thing of that nature, it was sometimes in not insisting upon her own inclinations so much as a wife may modestly do.²

The Revolution days gave great impetus to the romantic impulse by the breaking down of artificial social distinction. Richards says:

Coats of Arms were destroyed and even erased from family silver in some cases and all evidence of prestige frowned down by the American patriarchs and their descendents, so not to know one's grandmother was not rare.³

¹ W. Goodsell, History of Marriage in the Family, 36.

² A. W. Calhoun, Social History of the American Family, Vol. 1, 256.

³ Richards, Side-Lights on Maryland History, Vol. 1, 99 from A. W. Calhoun, Social History of the American Family, Vol. 2, 232, 234.

As industry developed and men went outside of the home for work, husbands and their wives were drawn apart by the loss of a common interest. The husband became the main earner while the wife did most of the spending. This produced a dual psychology under the same roof which sometimes made harmony difficult. Along with this transition has gone a still greater change in the position of the woman within the family. She too, is being called outside of the home to work. Many of the former functions of the family are largely gone. If the family is to remain a social unit, the bond of affection will have to carry a heavier load than ever before. There is a doubt arising in the minds of some as to the adequacy of this bond.

Crapsey says:

While romanticism is the basis of marriage, marriage must be more or less hazardous. Romanticism is not hard and fixed reality; it is a condition of mind. When the days of courtship are over, and the honey-moon has gone down, and the sun rises upon the matter of fact world then these two whom romanticism has brought together find themselves strangers, must make each others acquaintance and establish their mutual relations upon a more permanent basis.¹

Elton Mayo is very definite in her view of the inadequacy of the romantic impulse as a foundation for a family.

She says,

The exaggeration wonder of adolescence at the mysterious revelation of the loved one represents a stage of development that cannot be perpetuated. The irregular union is committed to the hopeless attempt to perpetuate this atmosphere -- an attempt which invariably fails. The few that apparently succeed do so by reason of the fact

¹ A. S. Crapsey, The Rise of the Working Class, 75-76.

that they become marriages in fact if not in law.¹

Irrespective of its origin or history of development, the romantic impulse has for its central idea the thought that love alone is competent to bring together in marriage the persons best fitted to establish a family. This doctrine is being modified. Burgess says:

There is even now every indication that the doctrine of romantic love as the supreme if not the *soul raison d'être* of marriage and the family is being replaced by the conception that romance, companionship and mutuality of interest, in due and changing proportions, are all necessary for a satisfying relationship in courtships and marriage.²

It appears to the writer that there must be limits to any freedom, and by limiting the romantic impulse by some other common interest, the greatest marital happiness can be realized. Marital happiness and family stability as used throughout this study are identical terms.

THE EMANCIPATION OF WOMEN

Woman's Freedom.

Woman's new found freedom has revolutionized the family. Her interest used to be within the family, serving in the capacity of a wife, mother and husband's helper in home industry. This is no longer true to the degree that it used to be. Women have become wage-earners and enter business and profession like men. Both single and married

¹ E. W. Burgess, "The Growth of the Romantic Impulse", The Family, by Reuter and Renner, 125.

² E. W. Burgess, "The Romantic Impulse and Family Dis-organization", The Survey, December 1, 1926, 294.

women are recognized to be men's serious competitors in many fields.

Child bearing was the chief task that fell to the married women of colonial New England. Large families were the rule. A Boston printer (by the name of Green) in the pre-revolutionary days had thirty children. William Rawson had twenty by one wife. The idea of the Old Testament was ever kept before them and their interest was largely absorbed in the one task.¹

Lo, children are an heritage of Jehovah;
And the fruit of the womb is his reward,
As arrows are in the hands of a mighty man;
So are children of the youth.
Happy is the man that hath his quiver full of them.²

Geneology registers show the following incident of South Carolina fecundity. During the Seventeenth and Eighteenth Century; five persons with nine children; six with ten children; three with eleven children each; two with thirteen each; one with fourteen; one with fifteen; one woman with nineteen children by one husband. There is no reason to suppose that the elect few whose genealogies are available were unique in pro-li-ficness.³

The status of women in the South during the same period was somewhat different. Their husbands were often absent for months at a time, leaving them in charge of a plantation with several hundred slaves. This gave them a freedom of action and a standing not gained by women elsewhere in the

¹ A. W. Calhoun, Social History of the American Family, Vol. 1, 88.

² Bible, Psalms 127: 3-5 R. V.

³ A. W. Calhoun, Op. Cit., 288.

colonies. Women often taught their own children.¹

During the period between Independence and the Civil War, women began to emerge from their traditional place. Every step of progress was often hotly contested.

Daniel Anthony, father of Susan, at Bettenville, New York, was much criticized for allowing his daughters to teach, as in those days women did not work for wages save for necessity; but he was far enough ahead of his time to believe that every girl should be trained to self support. But even at the middle of the century women had no recognized individuality in any sphere of life.²

A man felt himself as the patriarch of his home, his wife and children being subject to him. His attitude toward women, as we shall see a little later, was that they must stay in "women's place".

Marriage reduced her to subordinate and cramp position. She was expected to embrace her husband's religion, to confine her activities to the home, and to make her husband's pleasure her guiding star.³

She was ignorant of her husband's business, religion, politics, and education. She was not expected to think and usually lived up to this expectation, accepting indulgence instead of justice.

Women seem alert and usually ready to assert themselves. This they did prior to the Civil War by circulating petitions, raising money, and taking an active part in the anti-slavery movement. Their interest outside of the home became

¹ A. W. Calhoun, Op. Cit., Vol. 1, 278.

² Ibid., Vol. 2, 81.

³ Ibid., Vol. 3, 83.

prominent. This brought protest from every side and their rights were fearlessly assailed. Even some of the churches were closed against their activities in social reform.¹

Woman's struggles for rights took on the form of an organization in Seneca Falls, N.Y. in 1848. The charges made against men in that convention showed her spirit of contest. Here are a few samples:

First, he hath made her if married, in the eyes of the law civilly dead. Second, he hath taken from her all rights in property, even the wages she earns. Third, he hath made her an irresponsible being, as she can commit no crime with impunity, provided that it may be done in the presence of her husband. In the covenant of marriage she is compelled to promise obedience to her husband, he becoming to all intent and purpose her master -- the law giving him power to deprive her of her liberty and to administer her chastisement.²

Woman reflected upon her subordinate position. In the middle of the Nineteenth Century, Mrs. S. F. Martin gave the following discussion on three ways to make a wife: First came the picture of an outlandish husband, terrorizing over wife and children. The wife became an adroit dissimulator; the child was spoiled. (2) the second exhibit was a husband who yielded to his wife's choice, but always managed to have her do what he wanted. (3) The case was that of a young man that married a girl ignorant of house-keeping. She felt herself a servant and threatened to leave the country. He encouraged her to leave and she took hold and came out

¹ A. W. Calhoun, *Op. Cit.*, Vol. 2, 98.

² *Ibid.*, Vol. 2, 119.

beautifully.¹

In her struggles for rights she often met bold opposition. An objector in the audience of the Women's Rights Convention in Philadelphia, in 1854, called out, "Let women first prove that they have souls, both the Church and the State deny it".²

Calhoun says:

It was supposed that the separation of interest would cause domestic strife and that suffrage would engender endless house-hold quarrels. The idea that married women should possess their own wages would be a start toward a species of legalized adultery.³

The Civil War brought a change in the general attitude toward the freedom of women. As in the days of Rome woman came to play a new role. She became bold, thinking and acting on her own initiative. These were new qualities for woman-kind. "Married ladies", said Day in 1880, "had equal or even greater license than the unmarried. They do as they like, having no fear of their husbands before their eyes".⁴

The idea of sex equality has gained acceptance in spite of its influence on the family:

Hagar has declared that the idea of sex equality has tended to waken the family. It has impaired the idea of superiorities in the opposite sex that has mutually attracted each... It has tended to create in women ambition and modes of life and thought hostile to a contented and successful wife, and

¹ S. F. Martin, Ladies Wealth N.Y. 1848-49, from A. W. Calhoun, Social History of the American Family, Vol. 2, 11.

² Gage, Women, Church, State, 57, from A. W. Calhoun, Social History of the American Family, Vol. 2, 125.

³ A. W. Calhoun, Op. Cit., Vol. 2, 124, 125.

⁴ Ibid., Vol. 3, 119.

to destroy in men chivalry, benevolence, and kindness toward women ... You spoil the men for husbands as you have thoroughly converted them to the idea of sex equality.¹

Others boast of the happiness of the American family.

Price Collier in 1894, said that happiness in marriage was pronounced. To quote,

The proportion of English women who make men comfortable is very large; but, be it said that the proportion of American women who made men comfortable and also proud and happy are profoundly greater.²

Legal Aspect of Women.

The legal status of women also reflects her position in the family. Up to the middle of the Nineteenth Century it was medieval in type, being premeated with injustices.

In this matter of the distribution of property, sex discrimination lingered long. Men of liberal views whose outlook transcended the system that denied female equal opportunity to earn a livelihood, could, indeed, provide preferentially for their daughters. Some such logic may be reflected in the observation of a watcher who said in 1828: "Rich men, here, often give more to their daughters though it is very common for men of small fortunes to make their daughters independent at the expense of their sons". But Gorling in 1840, wrote: "Seldom does the American provide for his daughter in proportion to what the son receives. She is a girl; girls are in great demand. Well let them go and marry. At this period a Massachusetts farmer would usually leave his daughter at home on the farm as long as she remained single. Fathers frequently willed all their property to their sons".³

Up to the comparatively recent times the wage of a gainfully employed wife, legally belonged to her husband. Many of the States have now changed such laws giving her

¹ A. W. Calhoun, Op. Cit., 126.

² Ibid., 129.

³ Ibid., Vol. 2, 58.

equal rights with men to own property and collect her own wages. Equality of sex dominates our social order.

The Education of Women.

The education of women was indeed meager in colonial days. They were instructed by their mothers in house-hold and family duties. This lack of opportunity for an education was felt by some of the prominent women of that day.

"I regret", says Mrs. Adams, "the trifling, narrow, contracted education of the females of my country".¹ On another occasion she stated, "It was fashionable etc. etc. to ridicule feminine learning ... Female education in the best families went no farther than writing and arithmetic, in some few and rare instances, music and dancing".²

Up to and including the first half of the Nineteenth Century, women were denied the proper means of intellectual development, nor were there adequate facilities for that purpose. This, however is not saying that some did not receive a good enough education to enable them to prepare their sons for college, but this was the rare exception, not the rule.

So little importance was given to the education of girls that Northampton, Massachusetts, voted in 1788 not to be at any expense for their education.³

¹ A. W. Calhoun, Op. Cit., Vol. 1, 84.

² Ibid., 85.

³ Johnson, Old Time Schools and School Books, 139, from W. Goodsell, History of Marriage and the Family, 467.

Her realm of reading was restricted. She was warned against novels, though a few such as Vicar of Wakefield, Don Quixote, were reluctantly permitted. She had access to current papers but was encouraged primarily to read religious and American history.¹

Calhoun says:

Women's education before the Civil War was the most inferior sort. Nearly all girl schools before 1880 were limited to the terms of a few months and confined themselves largely to needle work, music, dancing, and cultivation of morals and manners.²

There were forces at work which have brought about the emancipation. Dedocqueville thinks that the responsibility of women's free choice in marriage has been a contributing factor, he writes, "If democratic nations leave a woman free to choose her husband, they take care to give her mind sufficient knowledge, and her will strength, to make so an important choice".

The Newland Quarterly Magazine for 1802 contained the opinion of Dr. Rush, that several circumstances in America required a peculiar mode for feminine education: (1) early marriage made contracted education necessary and that it should be confined chiefly to the more useful branches of literature. (2) That more women should be trained to be

¹ A. W. Calhoun, Op. Cit., Vol. 2, 88, from Hunt's Life in America One Hundred Years Ago, 74-84.

² A. W. Calhoun, Op. Cit., Vol. 2, 85.

stewards and guardians of their husbands property. (3) Professional life often takes men away from their families, thus women should be prepared to train children. They should know how to instruct their sons in the principles of liberty and government.¹

Woman's role in every walk of life has called upon her innate possibilities for expression and development. Under the leadership of such women as Catherine Beeche, Emma Willard, Mary Lyon and others, the earliest advanced academies and seminaries for girls were founded. A few of the most noted were Mt. Holyoke Seminary which was chartered in 1827; the Elmira College in 1855; the Vassar in 1837; the Wellesley as a seminary in 1865 and as a college in 1871 and the Bryn Mawr in 1880.

About 1848 the first woman presented herself as a medical student at Harvard but was rejected. A women's college of New York gave the right to grant degrees to women in 1884. This brought such horror from the college presidents of other institutions that one of them wrote, "A few dreamers are trying to develop a college for women in the village of Elmira. This idea of giving women a man's education is too ridiculous to appear credible".²

Oberlin has admitted women since 1833, its founding.

¹ Dugard, La Societe Americane, 184-185; Reidgel, Trend of Colleges for Women, 310, from A. W. Calhoun, Op. Cit., Vol. 2, 90.

² A. W. Calhoun, Op. Cit., Vol. 2, 74.

It has the distinction of granting the first degree to any woman in the United States. This degree was granted in the year 1841.

The College of the Pacific was established as a co-educational institution in 1851, and the University of Michigan in 1870. Since that time most institutions for higher learning in the United States have either admitted women to their courses and degrees or have established a Woman's college in connection with the University. Banard of Columbia of Columbia University and Radcliffe College affiliated with Harvard were institutions of this type.

Vocational Adjustment.

The same forces that called men away from the family for employment are also claiming the women. The following figures show an ever increasing importance of women in our economic life. It can be seen from the figures in Table I that our gainfully employed women have increased 8.1 per cent between 1870 and 1930.

TABLE I¹

PERCENTAGE OF POPULATION 16 YEARS AND OVER,
GAINFULLY OCCUPIED, 1870-1930.

GAINFULLY EMPLOYED	MEN	WOMEN
1870	54.7	9.6
1880	58.8	10.7

¹ Ralph G. Hurling and Meredith B. Givens, "Shifting Occupational Patterns", Recent Social Trends in the United States, Report of the President's Research Committee on Social Trends, Vol. 1, 274.

1890	60.2	13.1
1900	61.2	14.3
1910	62.9	17.
1920	61.8	16.5
1930	61.3	17.7

Women working outside the family seem to have some bearings on marital happiness. Davis found that out of 872 women, that were happily married, 76.3 percent did not work outside the family, while 23.7 did work outside the family. She also found that of 116 women who were unhappily married 40 percent worked outside the family, while 60 percent did not work outside the family.¹ Whether these married women's working outside the family was the cause of their unhappy married life or whether their unhappy married life was the cause of their seeking employment outside the family is not clear; it could be either.

The group according to the size of the gainfully employed may be classified as: domestic and personal service, clerical work, manufacturing and mechanical pursuits, professions, trade and agriculture, transportation and communication. Contrasting the number employed in the years 1870 and 1930 we have a decrease in mechanical industries of 2 percent. The clerical group increased 18.6 percent, trade and transportation 11 percent, and the professional group, 6 percent.²

¹ K. B. Davis, The Sex Life of Twenty-Two Hundred Women, 46.

² S. P. Beckinridge, "The Activities of the Women Outside of the Home", Recent Social Trends in the United States, Report of the President's Committee on Social Trends, Vol. 1, 717.

The single women 15 years and over have increased between 1900 and 1930 only 16 percent while the married women gainfully employed have increased from 5.6 percent to 11.7 percent, or over 100 percent.¹ It is only logical that women's economic independence might result in a freedom from masculine domination.

Why do Women Work?

In a recent study made by Monroe and Day, it was found that out of 23,373 families, 71.6 percent of the married women were working. At least half of this group had wage-earning husbands.²

A canvas of nearly 12,000 families in six industrial sections of Philadelphia, in 1918 showed that the husband's wage alone was inadequate in at least 55 percent of the families. They were able to keep up only expenses by other members of the family working or by keeping lodgers. The first resort to supplement a husband's wage that was inadequate was to turn to the wages of the children (18) percent, the second, the wage of the wife (17.7) percent and third to the income of lodgers. Only 6 percent of this entire group was of the conventional statistical type, husband, wife, and three children under sixteen years of

¹ S. P. Beckinridge, Op. Cit., Vol. 1, 717.

² Monroe and Day, Chicago Families, Chicago. 1932, Unpublished census data.

age, supported by the husband alone.¹

TABLE II 2

Answers of 728 Working Mothers of Philadelphia to the question, Why did you go back to work after you were married?

ANSWERS	PERCENT
"Husband was dead"	22
"He left me"	13
"My husband was sick"	14
"He wouldn't support me"	11
"I'd rather work"	11

The emancipation of women is best represented in this study by the group who answered, "I'd rather work". They gave such reasons as: (1) a chance to earn extra money to spend as they pleased, (2) an opportunity for wider and more stimulating contacts as well as means of raising the standards of living, (3) as a means of filling in the time not occupied by house work and, (4) to help husbands.³

The freedom the women now enjoy in the United States gives them political freedom which entitles them to the right to vote and hold office; economic independence, which enables them to demand a single stand of morality; and a social and a religious freedom that entitles her to almost any liberty she desires. All this has made the family problem more acute. The future holds the key to a stable

¹ H. H. Berry, "Mothers in Industry", The Family, Reuter and Runner, 499.

² Ibid., 400.

³ Ibid.

industrial type of family, based on the equality of sexes.

THE UNUSUAL LIBERTY OF CHILDREN

Individualism has made further inroads into the family by the unusual liberty of children.

The Status of Children.

Children in the colonial family of New England were largely hidden in obscurity, "to be seen, not heard". They seemed to be providential incidents with a meager opportunity for maturity. There were sixteen children in a family of the early colonial period. After the first nine years as a family, only one child survived of the six that had been born.

Only two out of Cotton Mather's fifteen children survived him.¹

The treatment of children may be characterized as severe. Discipline first, last, and all the time was rigidly enforced. It came from all sides. The physical environment was rigid and severe. Parents ruled with a rod of iron and preachers thundered forth the horrors of hell and sin. The iron-hand of the parents, particularly the fathers, can be seen by the rigidity with which they rebuked the table behavior of their children. Calhoun cites the following extract from a little book of etiquette widely circulated in

¹ A. W. Calhoun, Social History of the American Family, Vol. 1, 106.

colonial days,

Never sit down at the table, till asked and after the blessing. Ask for nothing; tarry until it be offered thee. Speak not, bite not thy bread but break it. Take salt only with a clean knife, dip not thy hand in the same. Dip not the meat in the same. Hold not thy knife upright but sloping, and lay it down at the right hand of plate with blade on plate. Look not earnestly at one another that is eating. When moderately satisfied leave the table. Sing not, hum not, wiggle not. Spit no where in the room but in the corner ... When any speaks to thee, stand up. Say not I've heard it before. Never endeavor to help out if he tells it not right. Snicker not, never question the truth of it.¹

Home discipline was stern and arbitrary, and complete obedience was demanded and usually given. Children were instruments of subjection -- adults were revered.

Puritanism taught that child-nature was depraved and wicked, and frowned upon amusements as sinful; the play instinct as inexcuseable. When they read they must read the right things. Samples of the types of books that were read were: A Token for Children, The Prodigal Daughter of the Disobedient Lady Reclaimed, Some Example of Children in Whom the Fear of God was Remarkably Budding Before They Died, by Mathers.²

Idleness was frowned upon in both adults and children. When parents failed to keep their children busy the ruling element usually offered assistance. In Plymouth, in 1641, the law commanded the township to provide employment suitable for idle children, according to their strength and

¹ A. W. Calhoun, Op. Cit., 112.

² Ibid., 111, 112.

ability.¹ Similar laws in Massachusetts, provided for the training, learning, and labor for children which would be profitable to the commonwealth.²

The Puritan fathers insisted upon at least two things from their children -- work and worship. It is even probable that Saturday became a school holiday, due to the need of the children at home to make puritanic preparations for the Sabbath.

The challenge of a struggle for existence made prolongation of infancy impossible. Hence, it was only easy and natural that the puritan's ethics be modeled after the Hebrews, which regarded idleness as a serious sin. This philosophy regarded children as little men and women.

Children's reaction to this program of work and worship was sometimes favorable and sometimes not so favorable. Jonathon Edwards thought that to bring his children into submission once or twice was sufficient to establish his parental authority.³

Ezekiel Roberts wrote in 1657:

Do your children and family grow more godly? I find great trouble and grief about the rising generation: young people are little stirred here; but they strengthen one another in evil by example and counsel -- Much ado have I with my own family.⁴

¹ A. W. Calhoun, *Op. Cit.*, 124.

² *Ibid.*, 125.

³ *Ibid.*, 114.

⁴ *Ibid.*, 118, 119.

The period between Independence and the Civil War witnessed a change in the role of children. The change did not come as a struggle between children and parents, but the outgrowth of favorable circumstances. Calhoun says:

During the infancy of children the father did, indeed, exercise unopposed and necessary democratic authority but as young America approached manhood the ties of filial obedience were relaxed and the youth became master of his own thoughts and conduct. This result was not the outcome of a struggle between children and their parents. The father yielded as a matter of course and the son entered naturally on the enjoyment of his freedom.¹

A virgin continent opened to a vigorous hardy people was indeed a challenge. Thought was given to posterity rather than ancestors. Children were welcomed and hailed as blessings. An unlimited opportunity was opened to the ambitious, and the motto of the pioneer was "For the Children".

The economic opportunities that were open to children had a profound influence upon their freedom. "This economic sufficiency, uninvaded by any lure of any artificial pastimes matured and emancipated children from undue prolongment of parental control".²

"The child was willing to play his role. Children came quickly to maturity. The new country was not ready for the prolonged infancy that marks advanced civilization".³

¹ A. W. Calhoun, Op. Cit., Vol. 2, 54.

² Ibid., 52.

³ Ibid., 55.

The political as well as the economic situation in America favored the freedom of children. Political democracy placed emphasis upon the individuals, not families. The father was a citizen, so was the son. It was difficult, indeed, for one citizen to exercise authority over another citizen, for all are equal before the law.

Social Aspect.

The youthful spirit of American Society gave to it an atmosphere of gayety unknown in Europe. The young people enjoyed opportunities of which their parents knew nothing and thus were able to act as authority on social matters. This gave youth an acceptance in circles where the adult was not welcomed.

Education.

Education also added to the independence of children. In colonial days education was a special privilege and remained so for sometime. Never-the-less, the need of education was so great that special effort was made to extend it to the poor. At first education was a private endeavor and could be enjoyed only by the rich, but the State began modestly to provide education for those children who were willing to take a pauper's oath. It was only after a long and hard struggle that education was made universal.¹

A writer of 1818 says:

Strictly speaking there is no such thing as social

¹ A. W. Calhoun, Op. Cit., 59-61.

subordination. Parents have no command over their children. Owing perhaps to a very popular nature of our institutions, the American children are seldom taught reverence for and strict obedience to their parents, which are at once the basis for domestic comfort and of the welfare of the children themselves. Nay, the independence of children on their parents is carried so far as to arouse doubts if a father or mother has any rights to interfere in the marriage of a son or a daughter.¹

An English woman wrote in 1848,

The indulgence that parents in the United States permit to their children is not seen in England. The child is too early his own master; as soon as he can sit at the table, he chooses his own food, and as soon as he can speak argues with his parents on the propriety or impropriety of their own directions.²

It is not strange that the American girl would quickly follow the example of her brother in emancipation, despite her exclusion from political activity of the period.

St. Mary said, "The chosen sweetheart comes to the house whenever he pleases, and takes his beloved out walking when he likes ... Young people sit up spooning after their elders go to bed".³ De Tocqueville described it further:

To offset the risk of unconventionality and freedom, democratic education of girls developed. They were permitted to learn and were not shielded in "innocence" according to the methods of older society. If democratic nations leave a woman free to choose her husband they take care to give her mind sufficient knowledge and her will sufficient strength to make so an important choice.⁴

¹ A. W. Calhoun, *Op. Cit.*, 64, 65.

² *Ibid.*, 67.

³ *Ibid.*, 71.

⁴ *Ibid.*, 74.

The attitude toward the freedom and independence of children has greatly changed since the Civil War. Children are no longer considered little men and women.

Calhoun says:

More has been written about the child in the last fifty years than in all the world before; and particularly in America. The cult of the child has done much to offset dangerous tendencies. Child study is in a sense an American phenomenon.¹

The first study of importance regarding individual attention of school children involved several thousand children of Boston, in 1879.

The role of the child as an individual with all of his problems which he encounters while growing to maturity, is given a larger place than ever before. Lawrence K. Frank says,

One of the most important discoveries of the past forty years is that the child is not a small size adult, but is a growing, developing, ever changing individual, whose treatment must differ not merely in degree but in kind from that received by the adult. The importance accorded to the child as a child is behind all child-welfare programs.²

Another discovery is that of the ever increasing influence of early child-hood on late life. Frank says, "His status is becoming the measure of the value of the whole complex of economic, political, and social activities as they affect his health, emotional development, education

¹ A. W. Calhoun, Op. Cit., Vol. 3, 141.

² L. K. Frank, "Child-hood and Youth", Recent Social Trends in the United States, Report of the President's Research Committee on Social Trends, Vol. 2, 751.

and maturation".¹

As the child's place in the population structure of our nation is gradually decreasing, greater concern is being given to each child's welfare. In 1900, there were 44.3 percent of our population under twenty years of age; in 1910 -- 40.7 percent; in 1930 -- 38.8 percent.²

Extra paternal care on the part of other social institution and agencies has lessened the dependence of children upon the family. "The family was once the all functioning unit of primitive human society; not so much an institution in society as a microcosim, a society in itself".³ This is no longer true as will be shown in a later chapter. The point to be considered here, however, is that agencies are now bearing responsibility in child-care, that used to be borne by the family.

Health.

Specialists in pediatrics have greatly increased. From the year 1925 to 1928 there was an increase from 664 to 1043.⁴ Hospitals for children also greatly increased in number and capacity. Between 1927 and 1930 the number of

¹ L. K. Frank, Op. Cit., 753.

² Ibid., 755.

³ G. W. Fiske, The Changing Family, 23.

⁴ Peebles, Allon, Medical Facilities in the United States, Committee on cost of medical care, Nov. 1929, publication No. 3, 69 in Recent Social Trends in the United States, Report of the President's research committee on Social Trends, Vol. 2, 765.

their beds increased from 5050 to 5597. The North and Middle Atlantic Regions received about one half of these beds.¹

Child health centers have had remarkable growth. In 1930 there were 1511 of them in the United States, in cities of 100,000 population and over. One percent of them was established prior to 1900, 7 percent between 1900 -- 1904; 5 percent, 1905 -- 1909; 7 percent between 1910 -- 1914; 15 percent between 1915 -- 1919; 29 percent between 1920 -- 1924; 24 percent between 1925 -- 1929 and 2 percent in 1930.² Schools have also taken up the problem of child health. At present according to my source of material, twenty states require medical and physical examination for all children annually. Eleven States provide for some of child health under the department. Nineteen states provide for it under the Educational department and nine states share the responsibility jointly.³

Delinquency.

When parents fail in the problem of discipline, the States step in to assist. The first juvenile court was established in Illinois in 1899. Forty-six states had such

¹ Unpublished report on hospital for children supplied by Rufus Roman in the Committee on the cost of Medical Care, Op. Cit., 763.

² White House Conference on Child Health and Protection, Section 1 - Child Health Centers, 4, in the Committee on the cost of Medical Care, Op. Cit., 763.

³ United States Office of Education, James F. Rogers, State wide Trend in School Hygiene and Physical Education, pamphlet No. 5, May 1930, in the Committee on the cost of Medical Care, Op. Cit., 763.

courts by 1930.¹ During the six months ending December 31, 1930 there were 2,243 boys and girls eighteen years of age and under in custody for federal offences. Of these 504 were under sixteen.²

Labor.

Parents seem prone to let their children go to work at an age and under conditions that are detrimental to the child's welfare. In 1928 the New York labor department reported that 1,498 boys and girls were found illegally employed in factories of the State and 2,754 in mercantile establishment. Only 20 percent of these boys and 63 percent of these girls under eighteen came within the provision of the Child Labor Law. Of these, 66 in factories and 779 in stores, were under fourteen years of age, the minimum age for legal employment; 246 in factories and 248 in stores worked illegal hours; and 1,336 in factories, 91,917 in stores were without the required employment certificates.³ The State has become alarmed at these conditions and has taken steps to correct them.

Universal education, social welfare work and child-labor legislation have done much toward giving the child a

- ¹ United States National Commission on Law Observance and Enforcement, Report II, No. 6, Mariani Van Waters, Problems presented to Federal System of Justice by the Child, May 1931, in Committee on the cost of Medical Care, Op. Cit., 763.
- ² U.S. National Commission on Law Observance and Enforcement, Report II, No. 6, Mariani Van Waters, The Child Offenders in the Federal System of Justice, 1931, in Committee on the cost of Medical Care, Op. Cit., 773.
- ³ N.Y. Dept. of Labor, Annual Rept. of Industrial Commissioner for 1928, Albany, 1929, 119, 120, 132, 134, in Committee on the cost of Medical Care, Op. Cit., 773.

chance for individual development. Forty-six states recognize fourteen years as the minimum legal age for employment and thirty-eight states have compulsory school attendance to a prescribed number of grades.¹

Schools.

Our schools have put forth special effort to meet the individual need of each child so he can think and act upon his own initiative and responsibility. Frank says:

The recognition of individual differences among children, with the realization that each child is a unique individual for whom the school program should be adapted, is an illustration of the acceptance of the principle of individual variability. It is to be seen in several aspects of schools procedure. The growth in the use of mental tests especially since the War, may be interpreted as a recognition of differences in mental ability and other capacities. No direct evidences may be cited of the actual number of test blanks sold by a leading supplier has grown; under 500,000 intelligence test were sold in 1919-1920, while in 1930-1931 over 5,000,000 were sold. Sales of achievement tests increased 1,300 percent from 1921-1922 to 1930-1931.²

SUMMARY

"Nothing", says Fiske, "can seriously threaten it (The family) but a selfish individualism which would be a reversion to type, a leap back to the jungle".³

¹ United States Children Bureau, Child Labor Facts and Figures, Publication No. 197, 1930, Committee on the cost of Medical Care, Op. Cit., 777.

² Private Communication from the leading publisher of mental test blanks by L. K. Frank, "Child-hood and Youth", in Committee on the cost of Medical Care, Op. Cit., 780.

³ G. W. Fiske, The Changing Family, xi.

CHAPTER II
THE CHANGING FUNCTIONS OF THE FAMILY
VERSUS STABILITY

This chapter is devoted to the task of tracing the changing functions of the family in order to show their relationships to family instability. It must be understood, of course, that the functions of the family have always served as bonds to hold it together. Now, let us consider some of the changes that have taken place.

THE ECONOMIC FUNCTION OF THE FAMILY

In the colonial days the American family was an imported economic organization. As a center of production it was supreme. The husband and wife were not only objects of one another's affections but were partners in production. Each contributed definite service to the partnership. Children were looked upon as an economic asset, therefore, were usually welcomed. Divorce or separation was especially hazardous to the wife because of her economic dependence upon her husband.

Since the vanishing of our frontier in 1890, we have been changing from a pioneer and agricultural nation to an industrial one. The home has been largely robbed of many of its former functions, especially, its economic one. The family is no longer thought of as a center of production but rather of consumption. This transition has completely changed the psychology of the home. As a center of production

each one had a place to fill. Now the objective is to keep the family budget balanced, allowing each member his rightful share. Children are no longer given the welcome they once received but each additional child is another mouth to feed and another brain to educate. In other words, the child once considered an asset is now a liability.

Now let us consider some of the changing economic functions of the family. Baking in the colonial days was an universal economic function of the home. This is no longer true. In a sample study of over one thousand homes in 1930, it was found that bakers bread was used in only two-thirds of the farm homes, three-fourths of the village homes, and nine-tenths of the city homes. This dependence of house-holds upon the baker for their bread has greatly increased the baker's business. Between the years 1900 and 1920 there was a decrease of about 10 percent in the consumption of wheat flour in both the inside and outside of the home, yet baker's goods increased 27 percent.¹

Canning has passed through a similar transition for the period from 1919 to 1929, "the per capita consumption of vegetables, fruits and soups canned outside of the home, approximately doubled during the decade. This canning comprised about 70 percent of all canned and preserved

¹ Data supplied by Hildegrade Kneeland of the United States Bureau of Home Economics from a study of the work of rural and urban house-holds, Recent Social Trends in the United States, Report of the President's Research Committee on Social Trends, Vol. 1, 664.

products".¹

Laundering has made a similar change as that of canning and baking, but not so completely. Data show that many families do not have laundry done outside. Farm homes do 88 percent of their laundry and city homes 33 percent.

Work done in power-laundries had made an increase of 100 percent while the total population during the same period has increased only 16 percent, and urban population 26 percent. The number of wage earners in this industry has increased 79 percent.² This increase would have no doubt been larger had it not been for the introduction of electric washing and ironing machines. Such appliances increased 65 percent during the decade above mentioned.

These and other economic functions such as weaving, sewing and soap-making have completely transformed the family as an economic institution.

EDUCATIONAL FUNCTION OF THE FAMILY

During the Nineteenth century the "three R's" were considered adequate for the elementary education of that century. "The elementary education", says Judd, "provided in the public schools of 1875 was fairly adequate for a nation

¹ W. F. Ogburn, "The Family and Its Functions", in Recent Social Trends in the United States, Report of the President's Research Committee on Social Trends, Vol. 1, 665.

² Ibid.

which was engaged chiefly in pioneering and in agriculture".¹ This is no longer true. Life has become more complex. Sons can no longer look forward to a life consisting of breaking horses, plowing fields, milking cows, and clearing land. If they succeed in a vocation, business or profession, they must specially prepare for it. The "three R's" are a mere beginning and home training is only a start. To meet this need it was necessary that the state assume the responsibility of educating each citizen in order that he or she might be able to succeed in some chosen line of work.

The family is not called upon to yield to the State a service it once rendered its children, as much as it is to permit the State to do what it is unable to do. Our schools are serving more children than ever before and keeping them longer each year. The number of children between the ages 5-17 has increased in our public elementary and secondary schools from 59 percent in 1900 to 80 percent in 1928. The days attendance for each year for the same period has also increased from 144 days per year to 172 days per year in 1926.²

The girls used to live a simple life also. They did not enjoy the political, social, and economic freedom that they do today. Their only future was looking forward to cooking, baking, house-keeping, caring for the sick in

¹ O. H. Judd, "Education", Recent Social Trends in the United States, Report of the President's Research Committee on Social Trends, Vol. 1, 328.

² W. H. Ogburn and Clark Tibbetts, "The Family and Its Functions", Recent Social Trends in the United States, Report of the President's Committee on Social Trends, Vol. 1, 677.

emergency and the many house-hold duties. In short, they had but one future and that was to get married. They learned how to do all these things at home and with the "three R's" were able to make a rather successful adjustment to their environment. Circumstances are different now; they have a new environment to which they must make an adjustment. The business and professional world is open to them and the State has provided the opportunity for them to prepare for the career of their choice.

As our population has drifted toward the city, the part the family took in the training of the children is no longer possible. To meet the child's need, our schools have widened their curricula. Many vocational courses have been added. During the period between 1906-1911 to 1929-1930 the industrial art courses have increased 700 percent.¹ Thus, many of the things that boys and girls used to learn at home they now learn at school.

This change in the educational function of the family has made a difference in family association and interest. Children fall into the habit of looking to their teachers for standards of conduct while they look to their parents primarily for food, shelter, and clothing.

It is hoped that the paralysis that has come over the family because of the loss of its former educational function, will prove to be only temporary, for it truly has

¹ W. F. Ogburn and Clark Tibbets, Op. Cit., 677.

a large part to play in the education of every child. The family is largely responsible for the physical and mental health, emotional well-being, and personality development of every child.

Professor John Dewey says:

We cannot overlook the factors of discipline and character involved in all this (the family); training in habits of order and industry and in the idea of responsibility, of obligation to produce something in the world. Personalities which became effective in action were bred and tested in the medium of action.¹

RELIGIOUS FUNCTION OF THE FAMILY

The religious function of the family has also been changed, having been largely turned over to other institutions, primarily the church.

Family worship in some sections, was once an important activity. Calhoun says:

The maintenance of family religion was universally recognized in New England as a duty and was seriously attended to in most families. Daily the Scriptures were read and worship was offered to God. Fathers sought for their children, first, the Kingdom of God and his righteousness.²

This custom seemed to be dropped in many families by the beginning of the Nineteenth Century. One writer of that period said,

The Bible is not read half as much in the religious families as it was thirty years ago, the (shorter) catechism has been generally falling into neglect and has been to a great extent displaced in pious families, by simpler, and

¹ J. Dewey, School and Society, 23. University press, from G. W. Fiske, The Changing Family, 35.

² A. W. Calhoun, Op. Cit., Vol. 1, 75-76.

in too many cases extremely superficial substance.¹

The custom of family worship in some form is still maintained in many families. It was found, in a recent study of parents and American born children of rural and city areas of the seventh and eighth and ninth grades, that about one out of eight participated in family prayers. The same study also showed a difference between the religious aspect of rural and city families. For the month preceding the study it was found that 85 percent of the rural families attended church; 23 percent reported reading the Bible; and 38 percent said grace at meals. The record for the city families was much lower. Only 40 percent attended church, 10 percent read the Bible and 30 percent had grace at meals.²

Were it not for outside influences, it would be as natural for children to accept their parent's religion as it is for them to accept their language.

As these outside influences triumph over the religious fervor of the family, it loses the stabilizing value of the religious bond. In the writer's opinion an emphasis on the religious function of the family would bring favorable results toward stabilizing the American family.

RECREATIONAL FUNCTION OF THE FAMILY

Recreation or play is as normal and necessary for

¹ A. W. Calhoun, Op. Cit., Vol. 2, 63.

² W. F. Ogburn and Clark Tibbitts, Op. Cit., 674.

mental and physical health as eating is to satisfy hunger. Play creates an atmosphere and stimulates loyalty. This is as true of the family as it is of our educational institutions. Just what would become of our educational institutions if all recreational activities were abolished? Yet, the family is suffering from this very loss.

In the colonial days in New England, the "play spirit" was looked upon as sinful, hence, it found but a small place for expression either inside or outside of the family. Along with the relaxing of the religious emphasis came the opportunity for the expression of the "play spirit". The writer does not mean to convey the idea that the "play spirit", and religion are inherently antagonistic to one another, but that they were so considered in New England at that period. Experience has taught us that each has its part in contributing to normal life.

As long as the colonial type of family prevailed on the frontier, it did remarkably well in providing recreation for its members. But, as industry developed and cities grew and our rural areas became urbanized, the problem of recreation became too large for the family to handle by itself. Take the leisure-time problem; the hours of labor were reduced 15 percent between 1890-1926.¹ As a nation we have more time for play than in former days.

Commercial amusements have developed, not merely to

¹ W. F. Ogburn and Clark Tibbetts, Op. Cit., 576.

assist the family in its recreational problem but for profit.

The recreational function of the family that remains, varies between urban and rural problems. In a study made of American-born white children, it was found that reading aloud was practiced in 33 percent of the rural homes, and playing games or participating in musical interest together in 50 percent of rural homes, while in city homes 13 percent practiced reading aloud, and 40 percent played games or participated in musical interest together. Family visits and walks are about twice as frequent among city families as country families.¹

Recreation and leisure time activities have become highly socialized. Ogburn summarizes the study of J. F. Steiner on this point as follows:

Thus in Chapter XVIII, it is shown that municipal park expanded in acreage 240 percent from 1907-1930; golf courses increased 20 percent from 1923-1930, and tennis clubs increased 170 percent from 1920-1930. Baseball attendance at the big league games was only 10 percent greater in 1930 than in 1920, but football attendance more than doubled as did the receipts from social and athletic clubs. It is known that the moving picture audience has grown enormously, though the attendance declined during the depression following 1929. Municipal expenditures for recreation have been increasing two and a half times as fast as the number of families. Factories, too, are providing recreation, 430 of them having been enumerated as doing so in 1928.²

The loss of the recreational function of the family has put a heavy strain upon it. With the play spirit gone, it is difficult to stimulate loyalty. The Y.M.C.A. and the

¹ W. F. Ogburn and Clark Tibbetts, *Op. Cit.*, 675.

² *Ibid.*

Y.W.C.A., Boys Scouts, Girl Scouts, extra curricular activities at schools, church, social clubs, commercial amusements and a host of other organizations are bidding for the attention of youth by offering wholesome recreational life for them, thus, the family is suffering from the loss of the recreational bond.

BIOLOGICAL FUNCTION OF THE HOME

The biological function of the family has suffered from change. This is especially true in recent years. The age of marriage, the difference in ages of the couple, the social position and the economic status of the family have direct influences on it as a biological institution.

The age for marriage is not fixed by any community or any social class for the entire population. There is, however, a uniformity of conduct in this matter within the several social classes. This is born out by Notestein's study of age and marriage. His study involved 102, 501 married women of native white parents who were living with their husbands at the time of the 1910 census. Of this group 59,149 were urban and 43,352 were rural. He found that the average age of the urban group was 20.5 years and of the rural group 19.2 years. His study further shows that 41 percent of the professional group married between the ages of 20-24 years. This is quite a contrast to the farm labor group of whom 52.3 percent married at the ages 15-19 years.¹

¹ F. W. Notestein, "Differential Age at Marriage According to Social Class", The American Journal of Sociology, Vol. XXXVII, No. 1, July 1931, 24.

TABLE I 1

Social Class of Husband	Average age of women at marriage	
	Mean	Mode
Total Urban.....	22.4	20.5
Professional.....	24.8	23.5
Proprietary.....	23.3	21.7
Clerks.....	22.9	21.3
Skilled Workers.....	21.2	19.6
Semiskilled workers.....	21.2	19.5
Unskilled laborers.....	21.4.	18.5
Total rural.....	21.4	19.2
Farm owners.....	22.3	20.0
Farm Renters.....	20.9	19.0
Farm Laborers.....	20.1	18.1

TABLE II 2

Percentage distribution, by Five-Year Age at Marriage Groups, of women Who Married under Thirty five years of Age, for Certain Social Classes of this Study and for the English Social Classes Most Nearly Comparable to Them.

Social Class of Husband	Percent of Total Married in Each Five Year Group				
	Total under 35	15-19	20-24	25-29	30-34
Professional U.S.	100.0	8.5	44.1	37.6	9.8
Class I English	99.9	3.0	31.7	41.7	23.5
Proprietors U.S.	100.1	18.6	47.7	26.8	7.0
Class I English	100.0	3.8	38.8	42.3	15.1
Skilled Workers U.S.	100.1	32.4	46.9	15.9	4.9
Class III English	100.0	9.6	51.3	30.2	8.9
Semi-Skilled Workers U.S.	99.9	38.3	45.5	12.8	3.3
Class IV English	100.0	10.3	49.5	29.9	10.3

¹ F. W. Notestein, Op. Cit., 40.

² Ibid., 47.

Unskilled Laborer						
U.S.	100.0	42.0	38.7	14.7	4.6	
Class V English	99.9	15.3	51.6	23.8	9.2	
Farm Laborer in						
U.S.	100.0	52.3	36.0	9.5	2.2	
Class VI English	100.0	12.5	51.7	25.5	10.3	

Marriage at an earlier age, usually results in a larger number of children than when it comes at a later period in life. This is borne out by a study made by Sallume and Notestein. They took their data from the 1910 census relating to the number of children born to each married women, considering the age of the wife and the husband's occupation. They found that the wives of the professional group had on the average 2.50 children each, while the wives of the farm owning group averaged 4.03 children each.¹ A full account of this study is shown in table III. They summarize their study follows:

TABLE III²

Children Born per 100 Wives, by Age of the Wife, for Women in Specific Social Classes Who were Forty-five or More Years of Age in 1910. The Rates For Each Age Group Have Been Adjusted to a Standard Geographic Distribution.

¹ S. Sallume and F. W. Notestein "Trends in the size of Families Completed prior to 1910 in Various Social Classes". The American Journal of Sociology, XXXVIII, No. 3, Nov. 1932, 405.

² Ibid., 404.

Age of Wife at the Census of 1910

<u>Social Class</u>	<u>45-50</u>	<u>50-54</u>	<u>55-59</u>	<u>60-64</u>	<u>65-69</u>	<u>70-84</u>
Professional	250	264	300	301	369	...
Business	254	278	314	326	358	...
Skilled Worker	312	353	377	392	397	...
Farm Owner	403	425	447	463	484	498

(1) In each social class considered, the size of completed families was declining throughout the entire period covered by this study, which is from 1885-1910 for the professional, business, and skilled workers classes of the urban population, and from 1870 to 1910 for the farm-owner class.

(2) These changes in the size of completed families must reflect the falling annual birth-rates of a still earlier period. (3) Fertility appears to have declined more rapidly in each urban class than among the wives of farm owners, and some what more rapidly in the "upper" urban class than in the "lower". (4) These differences in the rate of decline have brought increased differences in the fertility of the social classes considered.¹

The reasons for the trend here as revealed is not so obvious.

Perhaps changes in racial composition or other fundamental biological changes are modifying innate reproductive potentialities. If so, it is futile to presume that, in the present state of our knowledge, they may be identified as such. Innate reproductive potentialities are so overlaid by a complex of environmental influences, affecting both purposive and non-purposive reproductive behavior, that it is impossible to advance evidence of changing fertility exclusively in terms of an infiltration of knowledge of contraceptive through the various strata of society. Contraception is merely a technique, and may be considered a cause of declining fertility only in so far as it more effectively implies an existing disposition limiting offspring. For the origin of a changing disposition to limit offspring, as well as for much of the change in non-purposive reproductive behavior, we must look largely to changes in the social and economic environment to the increasing density of the population in both urban and rural communities with its array of concomitant social and economic changes, to the rising cost of rearing a family, to the growing independence of women, to the increasing tempo of life throughout the country, and the entire complex of changing mores and tabus. Many such

¹ S. Sallume and F. W. Notestein, Op. Cit., 404, 405.

influences may be inferred, but few can be demonstrated to exist from the date of this type. The present study indicates that, from whatever causes the decline in fertility of the Northern, native white population prior to 1910 was general and long standing. Although it was more rapid in the city than in the country, and probably somewhat more rapid in the "upper" than in the "lower" classes.¹

Healthy minds are essential for healthy bodies. No family can be said to be functioning correctly as a biological institution unless it provides for the emotional well-being of its members. When a husband or wife differ very much in age, marital happiness is usually low. Such an atmosphere puts a child at a disadvantage for normal development.

Jessie Benard found in her study of couples who vary in age, that marital satisfaction is highest for women when their husbands are about two years their senior. Men's marital satisfaction is highest when they are from three to seven years older than their wives. The lowest point of marital satisfaction comes at extreme differences in age for both men and women. This low point comes for women when their husbands are ten years older than they; for men, when their wives are about ten years their senior. A complete summary of her study may be seen in Figure I and Figure II.²

¹ X. Salium and F. W. Notestein, *Op. Cit.*, 408.

² Jessie Bernard, "Factors in the Distribution of Success in Marriage", The American Journal of Sociology, July 1934, 59.

Figure I

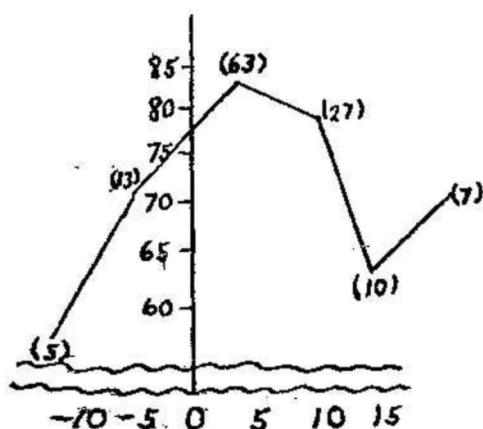


Fig. I. Average score of marital satisfaction of women according to the difference in age between husband and wife. Difference considered negative when wife is older than husband. (Figures in parenthesis indicate number of cases)

Figure II

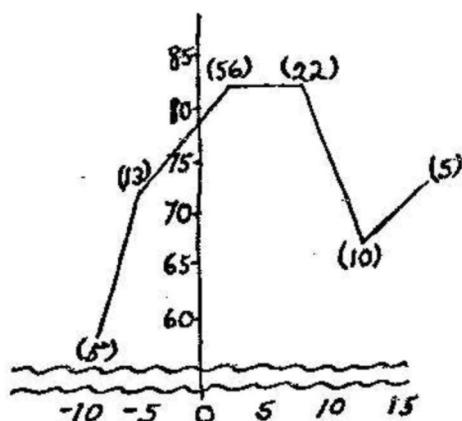


Fig. II. Average score of marital satisfaction of men according to the difference in age between husband and wife. Difference considered negative when wife is older than husband. (Figures in parenthesis indicate number of cases)

There also appears to be a connection between the economic status of the family and its biological function. In a study made of family size and the amount of rent paid it was found that up to a certain point, families grew smaller as their ability to pay more rent increased. For wives between the ages of 40-45 living in towns, the average number in the family and the amount paid for rent was as follows: Less than \$10 dollars a month, 5.22 persons, \$10-\$15, 4.56 persons; \$15-\$20, 4.66; \$20-\$30, 4.15; \$30-\$50, 3.82; \$50-\$75, 3.81 and \$75-\$100, 3.42. For cities of around 100,000 inhabitants, it ran \$15-\$20, 4.60; \$20-\$30, 4.33;

\$30-\$50, 3.86; \$50-\$75, 3.68; \$75-\$100, 3.50; \$100-\$150, 3.70; and over \$150, 4.05 persons.¹

The idea that children are a stabilizing factor in the family, may or may not be true. Ogburn and Tibbitts say,

The percentage of broken homes among the families without children was 25.4 percent in 1930 -- nearly three times as large as the percentage with children. The presence of children is thus an important factor in holding a family together.²

Childless couples who separate or divorce have increased, according to the whole group studied, from 3.4 percent, in 1900 to 4.9 percent in 1930.³ These figures indicate that children tend to hold the family together.

The writer is acquainted with a man who came to this country from Belgium, after the World War. Both he and his wife are hard workers. The writer was surprised one day when he told him that as soon as their two daughters were old enough to take care of themselves that he was forever through living with his wife. In this case the children had not solved their problem but only prolonged their misery.

Children Increase Marital Satisfaction.

Jessie Bernard in her study previously referred to shows that marital satisfaction was highest for both men and women where there were children in the family.

¹ W. F. Ogburn and Clark Tibbitts, Op. Cit., 659.

² Ibid., 691.

³ Ibid.

Women's highest score was reached where there were four children and the highest score for men when there were two children.¹ See figures III and IV.²

Figure III

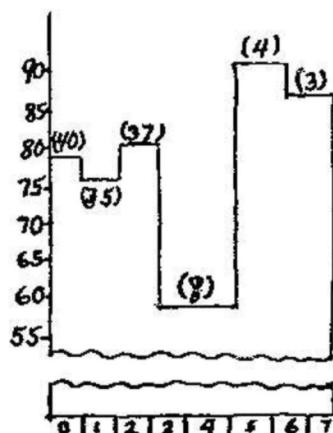


Fig. III. Average score of marital satisfaction of women according to the number of children. (Figures in parenthesis indicate number of cases)

Figure IV

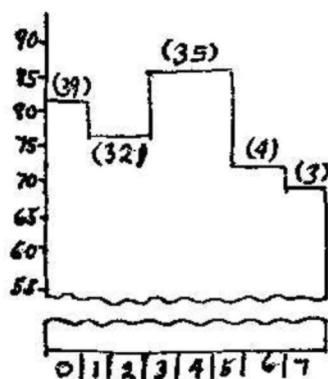


Fig. IV. Average score of marital satisfaction of men according to number of children. (Figures in parenthesis indicate the number of cases studied)

The foregoing evidence reveals that children both tend to hold the family together and to increase marital happiness, which is family stability.

The family has always been a main factor in the development of the personality of its individual members, but it

¹ Jessie Bernard, Op. Cit., 60.

² Ibid.

has received new emphasis in recent years. Marjorie Boggs says,

The family seems still to have a vital function not to be duplicated elsewhere, relational in essence. It alone affords a controlled environment for the dynamic inter-relationship conducive to emotional well-being.¹

"The trend in the case", says Ogburn, "is that the stability in the family will rest more and more upon the personality function".²

"A successful family", says Rich, "is one within which there is evidence of growth of personality of different members of the family group".³

Out of the complex of the inter-acting personalities within the family group, personality evolves. There is first the husband-wife relationship; second, the child-parent relationship and; third, the child-child relationship.⁴

Husband-Wife Relationship.

The choosing of a life mate is one of three major choices in life, the other two being the choice of vocation and of moral and spiritual ideals.

¹ M. Boggs, "Family Social Work in Relation to the Family Life", The Family, Vol. 15, No. 5, July 1934, 146.

² W. F. Ogburn, "What is Happening to the Family", Journal of Home Economics, Vol. 25, No. 8, 1933, 660.

³ M. E. Rich, "Family Social Work and Family Life", The Family, Vol. 15, No. 5, July 1934, 152.

⁴ J. S. Plant, "Mental Hygiene Aspects of the Family", The Family, Vol. XIII, May 1932, 93.

Marriage is not the climax of a romantic storm but a step in personality development not to be found elsewhere.

The joining of a man and woman in matrimony carries with it a challenge as well as satisfaction. Since there are no two people personally identical, there are of course, many adjustments to be made. Their experiences and tastes are to be harmonized and their differences in emotional make-up, which are no doubt due more to social heritage than inherent qualities, must be taken into consideration. A marriage cannot be said to be successful unless motivated with a desire strong enough to overcome all major differences. The personalities of those who make the adjustment are enriched, but if they fail to do so, the family suffers.

In her study of Chicago boys and girls, R. S. Cavan found that 52 percent of the boys and 54 percent of the girls who did not criticize their parents had good personality adjustment. On the other hand, only 16 percent of the boys and 5 percent of the girls who criticized both parents had good personality adjustment. She also found that families where there were step-mothers were not so successful. Of these only 21 percent of the boys and 31 percent of the girls had good personality adjustment.¹ This study clearly indicates that there is an interdependence between parents and children in personality development and that this process is retarded in families

¹ R. S. Cavan, "The Relation of Home Background and Social Relations in Personality Adjustment", The American Journal of Sociology, Vol. XL, No. 2, Sept. 1, 1934, 148.

where there is a step-mother.

Young parents often do not know how best to care for their children. They are beset on every side with problems that challenge them to the limit. It is out of the struggle to solve these problems and the desire that their children have the best possible opportunity, that their own personalities are enriched. On the other hand, children form habits of directness, truthfulness, and honesty by imitating their parents.

"There are certain difficulties, says Plant, to be overcome in the parent-child relationship! There is a difference in the method used for the measuring of the conduct. Children use the pleasure-pain method. That is, when they do a thing that brings them pleasure they desire to repeat the act while if a certain experience brings them pain they do not wish to repeat it. Parents measure their conduct differently. They have predominantly certain principles and ideals that must be lived up to and strive to realize that goal.¹

Another difference is that children desire independence. Their most valuable treasure is the right of self-expression even though it be in opposition to the demand of the adult society about them. Parents are different, they desire authority.²

¹ J. S. Plant, Op. Cit., 97.

² Ibid.

This authority is biological in nature. The child is wholly dependent upon his parents having had no say about coming into this world or who are to be his parents or what is to be his social status. When he cries because of hunger, his mother or nurse feeds him; when he is tired and sick, they care for him. His prolonged dependence upon his parents makes him different from other animals, leaves him dependent upon his parents.

Parental authority may be considered as personal in nature. Parents often feel that because they are older and because they are parents they must necessarily be always right. This attitude is found in such expressions as "Do this, because I am older and know better than you", or "Do not do that, because I am your father".

There is also inherent authority. This is different from biological and personal authority in that parents use it only in proportion to their ability to understand what is best for their child. This gives them the right to act toward their children on the grounds of their actual worth. They will say, "Do this because I have found it best", and "Do not do that, because I have found it harmful." They will expect more from their children than they will of themselves. Thus, confidence will be enthroned.

Parents must recognize that the strength of the child increases, when their authority and control decreases.

There are bad parents as well as bad children. Marian Van Waters has given us nineteen marks of a bad

parent. (1) One who is not oriented in the modern world. (2) A parent who makes a faulty characterization of a child. (3) A parent may be bad if some interest or impulse, however good in itself, becomes hypertrophied or grows at the expense of parental feeling. (4) A parent who takes a fatalistic attitude toward a child's weakness, illness, or defeat, and who cannot see behind a present handicap the background of latent strength. (5) A parent who tries to make the "child fit the home" or the "home fit the child" and has not grasped the idea of democracy in the family. (6) A parent who repudiates a child in dire need. (7) A parent whose imagination is colored by an uncritical acceptance of vague rumors of scandal about young people. (8) A parent who has a warped view of authority and is hereby unable to make use of social resources. (9) Who labor under the delusion that law enforcement applies only to "others", those who live in poverty or are of different race or culture. (10) A parent who does not realize that with adolescence comes a tremendous pull of loyalty toward friends outside of the family group. (11) One who becomes prematurely established so that he cannot take in fresh experiences nor distinguish between major and minor values. (12) Who permits a thwarted love-life to prevent his relationship to his child. (13) A parent who makes the goal placed before the child too immediate and too easy or is so concerned with money, and comfort that the children become bored with life. (14) A parent who is a parent only

spasmodically, and then usually at the wrong time. (15) A parent who permits the family atmosphere to become infested with his "inferiority" complex. (16) A parent who cannot shield a child from premature exposure to adult anxiety or perplexity. (17) A parent who will not let a child grow up, who does all the talking, makes all the decisions, meets all the issues, and exercises perpetual chaperonage. (18) A parent who does not whole-heartedly include the idea of family formation for the next generation. (19) One who is good while the children are young but becomes indifferent when the children grow older.¹

G. H. Groves has thrown further light upon the parent-child relationship by giving us a graduation test for parents, as follows:²

Which indicates better adjustment in the adolescent:

- (a) comradeship with parent;
- x (b) interest in members of opposite sex;
- (c) absorption in members of own sex;
- (d) comradeship with younger members of family?

Should you feel more satisfied if your adolescent son or daughter:

- (a) is docile;
- x (b) does not hesitate to stand up for convictions;
- (c) expresses ideas but easily gives them up;
- (d) enjoys rebellion for its own sake?

Must young people be expected to "have a good time" because:

- x (a) the play-time of adolescence furnishes preparations for mature choices of work and mate;
- (b) youth must have its fun while it can, it will soon enough have to settle down to adult responsibilities;
- (c) that is the best way to keep them out of mischief;

¹ Mariam Van Waters, Parents on Probation, 31-99.

² The sign (x) indicates the correct answer.

(d) it can't be helped?

The boy or girl who teases for "non-essentials" should:

- (a) be refused;
- (b) receive a larger allowance;
- (c) be lectured on the frivolity of the times;
- x (d) be helped to find a way to earn or save money for "non-essentials".

The adolescent beginning to get interested in members of the opposite sex should:

- x (a) be able to bring home friends without being annoyed by the rest of the family;
- (b) be made to wait a few years;
- (c) feel free to do as "the crowd does";
- (d) go only with young people approved by parents?

The adolescent who goes only with members of own sex is to be:

- (a) praised and held up as an example to others;
- (b) ridiculed;
- (c) let alone;
- x (d) thrown with members of opposite sex?

The boy or girl who is thought to be petting needs to be:

- x (a) relieved of stress at other points, such as that due to incomplete sex information;
- (b) kept under the eye of the parent or public;
- (c) given a talk calculated to produce fear;
- (d) let alone?

The adolescent who criticises adversely the parent's clothes, manners or ideas is to be:

- (a) lectured on the filial role of respect;
- (b) sharply criticised in his turn;
- (c) allowed to make over the parent;
- x (d) listened to with an open mind?

A son or daughter old enough to have an automobile license should:

- (a) have a strict schedule of hours for the use of the car;
- (b) ask permission every time before taking out the car;
- x (c) sit in on a family council that will consider each person's needs and wishes in regard to the car;
- (d) consider the car his or her own?

If your adolescent is important:

- x (a) find out why;
- (b) demand an apology;
- (c) show your authority;
- (d) be sarcastic in the effort to humble the upstart?

When your half-grown son or daughter disobeys you:

- (a) have it out and see who is to rule;
- x (b) talk it over and work out a compromise;
- (c) overlook it;
- (d) blame his or her companion?

If your boy or girl has a case of "puppy love" shall you:

- (a) try to overcome it by ridicule;
- (b) find a way to prevent association;
- x (c) take it for granted and do nothing;
- (d) foster it?

In the adolescent conflict which accompanies the process of changing into an independent personality, should the parent try to help by:

- (a) appealing to family loyalty;
- (b) showing affection; treating the adolescent more like an adult;
- x (c) trying to be a "good fellow" on the adolescent level?

If you have not yet talked with your adolescent son or daughter about the facts of reproduction, should you:

- (a) pick a quiet hour and get it over with;
- (b) hand a recommended book to the child;
- (c) give it up as a bad job, too long delayed;
- x (d) tackle the subject many times, without going far at any time?

If your adolescent son or daughter seems to be troubled with masturbation should you:

- (a) ignore it;
- x (b) gather the facts from scientific authorities and interest them;
- (c) send the boy or girl to the family doctor for a talking to;
- (d) repeat what was read to you on the subject in your own adolescent days?

Do you consider adolescent unpopularity to be most often due to:

- (a) inferiority;
- x (b) inferiority feeling based on exaggerated sensitiveness to criticism;
- (c) failure of parents to provide favorable setting in the way of house, clothes, family, friends;
- (d) accident?

What can parents do to help young people whose behavior reveals lack of poise:

- (a) speak of the undesirable conduct and the bad impression it makes;
- x (b) relieve strain at apparently unrelated points and maintain an easy going friendliness that besets confidence;

- (c) beg an explanation;
- (d) insist on changed actions without troubling about under currents?

If you receive a report of your adolescent child stealing, would you:

- (a) protect him or her from discovery in order to avoid social stigma;
- (b) do nothing;
- (c) make an emotional plea against a repetition of the offense;
- x (d) treat the matter as a symptom of hidden anxiety?

If you disapprove of your son's or daughter's choice of education or occupation, would you:

- (a) let him or her make the decision freely;
- (b) insist on your judgment being followed;
- x (c) get expert counsel as to the child's aptitudes and interest and come to a three-sided decision representing parent, child, and disinterested adviser;
- (d) try more subtle methods, such as bringing home interesting people in the hope that they will stimulate the special ambition which you want to see aroused?

Can you best reinstate hardships in the life of modern young people, so as to give them the benefit of overcoming obstacles:

- x (a) by helping them to follow their interest until they meet the natural obstacles inherent in carrying an undertaking to completion;
- (b) by arbitrary rules designed to make life artificially bad;
- (c) by talking about one's early hardships, to make the young people feel the extent of their good luck and resolve to drive themselves as hard as their parents were driven;
- (d) by having them hunt and keep a spare-time job?¹

It can be concluded that the parent-child relationship is of utmost importance in the personality development of both parent and children.

Child-Child Relationship.

The child-child relationship is another important

¹ G. Heagland Groves, "Test for Parents", Parent's Magazine, May 26, 1933, 21.

factor in the development of the emotional well-being of a child. Every normal child desires security. This feeling of belongingness to the family group is an essential element.¹ A welcome or a neglect registers quickly in the consciousness of a child. If an older child is not prepared to welcome a new baby into the family he often suffers greatly from it. The attention he once received is now given to another and his position seems to be insecure, thus, causing him to feel as a stranger to the family. Every opportunity is sought to triumph over his new rival.

The child-child relationship affords for children a "protective competition".² Careful parental control of the children of the family group affords an ideal opportunity for the development of personality. The give and take process that goes on in such a society serves for a training camp to prepare children and youth for a larger society where competition is open and sometimes unkind and even cruel.

It is in the family that they learn to recognize their abilities and limitations, develop their social attitudes, lay their foundation for personal habits, and discover their major interest. It is there they learn the value of the

¹ Julia Mathews, "Personality and the Parent-Child Relationship", The Family, Vol. XII, No. 7, Nov. 1931, 20.

² J. S. Plant, Op. Cit., 94.

protective society. If they undertake anything, the parents are on hand to encourage; if they fail they are ready to comfort, and sustain; and if they undertake and succeed, they rejoice at the victory. It is in such a society that children learn both to lead and to follow. In brief, they learn how to live at home, before they are qualified to live in a larger society.

The fact that the families are becoming smaller, limits their value as an institution for the development of personality as far as the child-child relation is concerned, but this loss may be made up at another point, for there is naturally a closer connection in the parent-child relationship.

SUMMARY

The economic, educational, recreational, religious, and personal functions of the family are constantly changing. Some of these changes are for the betterment of the family while others are definite losses. The writer is deeply impressed with the possibilities of the family and what the future holds for it. As a biological institution it seems sound and its place in the development of personality is unsurpassed.

Here is a challenge to all students who are interested in this subject. We need scientific knowledge concerning the family on such subjects as: For what functions is the family best fitted? What changes should be made in family functions that will make for stability? What form of family

organization will best suit our social order? These and other questions can be profitably considered.

CHAPTER III

SEX LIFE AS A FACTOR IN FAMILY INSTABILITY

The sex problem has always been present with us, but these days its importance in relation to the family is being given careful and scientific consideration. Groves says:

Sex does not merely concern the individual by himself; it has become one of the most important matters that concern people living together. Therefore, we find sex prominent in our morals, related to our health, tied to our religion, motivating business, appearing in every form of art, influences our mental health, and supremely expressing itself in affection. We can escape from its omnipresence only by stepping outside of civilization.¹

The sex impulse is very pronounced in humans. It makes its appearance in tender years and continues throughout life. This impulse (instinct) has been considered in the past as too personal and sacred for objective study, hence, kept in the realm of mystery and secrecy, and under social control by the institution of marriage. The scientific attitude of wanting to know, has broken down the traditional type of thinking, and men and women stand as ready to know and understand their sex impulse as much as they do the process of digestion or any other problem of their lives that need objective consideration for its solution.

SEX LIFE AND ITS PURPOSE

There are two major views regarding the purpose of sex-life in marriage. The first one is, that sexual intercourse

¹ E. R. and G. H. Groves, Sex in Marriage, 21.

is for the purpose of reproduction and the other, that it has social and physical value.

If sexual intercourse were merely a process for reproduction, it would be simple indeed. Humans would be classed along with other animals and nature would have provided for its guidance.

In animals "the sex hunger or excitement of both sexes", says Bigelow, "is stimulated and controlled by the physical condition of the female at the times favorable for fertilization".¹ Occasionally, males show signs of automatic sexual excitement but normal females invariably offer instinctive opposition except at the mating or oestral periods. This does not seem to be the case with humans. This indicates that there must be some further purpose for it. Bigelow says:

The reason why some humans seem to have unusual sexual intensity is not so much a matter of exceptionally strong sexuality as of susceptibility to the numerous sexual stimuli which modern life abounds.²

The control exercised among humans must be intelligent, the result of a rational process. "It requires", says Bigelow, "voluntary control of instinctive demands which intensified by numerous stimuli or temptations are exclusively human".³ This makes it necessary that humans

¹ M. A. Bigelow, Sex Education, 16.

² Ibid., 17.

³ Ibid., 18.

learn early in life individual responsibility and self control.

There seems to be a difference of opinion toward sex by those who are married. Katherine Davis found that her unmarried group of college graduates, answered the following question in a very direct manner: Is sexual intercourse permissible for any other reason than that of reproduction? Eighty-six and six-tenths percent gave an affirmative answer and 15.3 percent gave a negative answer.¹

Davis says:

The 820 who answered affirmatively justify it on several grounds: An expression of love, because it is natural, normal relation, because children might for many reasons be undesirable, because desire is strong, for pleasure, satisfaction, development, because intimacy of married life necessitates it; for physical and mental health.²

Thirty out of 149 who gave a negative answer cited moral grounds as their reason. Here are a few samples of the negative replies,

Just as immoral for them as for anyone.

All intercourse except for procreation is adultery.

It is self indulgence of the lowest nature, exactly as is eating more than is required for the satisfaction of hunger.

Unethical and degrading.

Such people remind me of animals.

Seems rather disgusting to me, personally, it would destroy respect.

Marriage seems to me a legal prostitution if both parties have intercourse but strive to prevent children.

Because of abuse of a power that should be held sacred.

¹ Katherine B. Davis, Factors in the Sex Life of Twenty-Two Hundred Women, 357.

² Ibid.

The real purpose of marriage is to continue the species, and to use this institution as a cloak for sexual pleasure without assuming the responsibility of children is a violation of a natural and a social law.

Too exciting to the nervous system.

I cannot conceive of how a sensitive woman could get joy out of the unbearable situation.

I think as creators they should use their powers as artist.

Ideally, no. Actually, yes.¹

The sex adjustment within the marriage bond is no doubt one of the major adjustments. This makes it important that it be properly understood and controlled.

SEX EDUCATION

There are several reasons why the writer considers sex education very desirable. First, the general public needs a change in attitude toward the sex problem. Not many years ago there prevailed the idea that the sexual process was inherently vulgar, degrading, base, and impure. From earliest memories the writer was taught that it was low, nasty, and beastly. This extreme view has been modified to regard the sexual process as a necessary, but regrettable fact in human life. It cannot be expected that the sex problem can be intelligently solved until a healthy mental attitude be taken toward it. This new attitude would give it a place of dignity and purity. A number of our outstanding thinkers have expressed themselves as believing that sex education would make this new idea possible.

"Viewed rightly", says Canon Lyttleton, "the subject of sex, the ever recurring miracle of generation and birth,

¹ M. A. Bigelow, Op. Cit., 78.

is full of nobleness, purity, and health".¹ Dr. Prince A.

Morrow wrote,

The sex function is intimately connected with the physical, mental, and moral development. Its right use is the surest basis of individual health, happiness, and usefulness in life, as well as of racial permanence and prosperity. Its abuse and misuse is the cause of a vast deal of disease and misery.²

President Emeritus Eliot of Harvard once said, "Society must be relieved by sound instruction of the horrible doctrine that the begetting and bearing of children are in the slightest degree sinful or foul processes".³

Secondly, Sex education is greatly needed because the old method of mystery and silence has failed. One writer has expressed his belief in these words, "I don't believe in teaching my boys and girls in any facts concerning sex. I prefer to keep them innocent until they have grown up."⁴ The trouble with this old method is, it does not work. Children do not remain ignorant. If they are not taught the right thing in the right way they will learn the wrong thing in a harmful way. Bigelow gives us this illustration,

One day a new pupil innocently exhibited to her mother a miniature note book with unprintable notes on sexual topics. The resulting investigation revealed a secret

¹ M. A. Bigelow, Op. Cit., 70.

² Ibid., 70-71.

³ Ibid., 71.

⁴ Ibid., 12.

club organized by the pupils for the purpose of passing to each member through note books all newly acquired information, which had a peculiar value because it must be kept secret from teachers and parents.¹

Thirdly, In the judgment of many, such instruction is considered desirable. The findings of Katherine Davis on this point are given in table I and II. An overwhelming affirmative answer is given in regard to sex education for both boys and girls.

TABLE I²

Should Boys and Young Men receive instruction with Regard to Sex Matters?

Affirmative	Number
Yes	975
Emphatic	88
Miscellaneous	57
Dubious	11 - 1131
Don't know	9
Non-Committal	5
Unanswered	55
Total	<u>1200</u>

Should girls and young women receive instruction with regard to sex matters?

TABLE II³

Affirmative	Number
Yes	1026
Emphatic	56
Miscellaneous	50
Dubious	6 - 1138

¹ M. A. Bigelow, Op. Cit., 13-14.

² K. B. Davis, Op. Cit., 378.

³ Ibid., 379.

Non-committal	3
Don't know	9
Unanswered	50
Total	<u>1200</u>

Fourthly. Sex education is necessary for marital happiness.

Bigelow says:

Sex education in its largest sense includes all scientific, ethical, social and religious instruction, an influence which directly may help young people prepare to solve for themselves the problem of sex that inevitably comes in some form into the life of every normal human individual.¹

Davis found in her study of married women that 55.8 percent state that they considered such preparation necessary, while 44.1 percent did not consider such preparation essential. Even a clear understanding of this need is seen when these women are considered in their happy and unhappy groups.

The happy group that considered such preparation essential was 58.1 percent while only 38.2 percent of the unhappy group were of the same opinion.² These women who prepared for the sex side of life found their sex relations more pleasureable. Forty-seven and nine-tenths percent of the women found their marriage relations pleasureable during the entire period of married life were happy, while only 3.5 percent of women who consider their married relations distasteful during their entire married life, were happily married.³

¹ M. A. Bigelow, Op. Cit., 1.

² K. B. Davis, Op. Cit., 68.

³ Ibid., 72.

General sex instruction increased their likelihood of a happy marriage by 12.7 percent.¹ Sex education seems to justify itself in the test of experience.

Can students be educated in the matter of sex?

In the opinion of J. Rosslyn Earp, Director of the State Bureau of Public Health in Santa Fe, New Mexico, such is possible. When he was a teacher in Antioch College in the year 1926, a group of upper division students (boys and girls) went to him and demanded a course in sex hygiene. He tried to put them off but to no avail. Their request was definitely for information concerning human reproduction. In yielding to their demand for such a course he undertook something new and, therefore, moved forward cautiously. After six years of experience in this field he writes,

I feel justified now in saying that it is possible to teach the anatomy and physiology of human reproduction to a mixed group of college students and that this teaching meets a deep and widely distributed demand. In six years it has aroused no indignation or protest.²

Dr. Hamilton concludes the matter of sex education by saying,

If the sexual reactive tendencies of adult life have their determination to a significant degree in childhood, and if the capacity of adult women for experiencing orgasms is importantly a psychobiological function, it is likely that the parents reaction to the child's curiosities about sex matters play at least some role.³

¹ K. B. Davis, *Op. Cit.*, 61.

² J. Rosslyn Earp, "Teaching Sex to Young People", The Survey, June Mid-monthly, 1933, 223.

³ Dr. G. V. Hamilton, A. Research in Marriage, 298.

Most young people form their sex attitude early, so to wait until early adolescence to begin instruction is not advisable. Bigelow says,

The only sure pathway to health, attitude, and morals, is in beginning with young children and instructing them as gradually as the problem of sex comes forward.¹

SEX IN MARRIAGE

Does the sex life of the married impair their health?

The sex organs must be considered as intimately related to the body as a whole and especially to the blood stream and nervous system. This connection is easily recognized in women who have feminine disorders and during the period of the change of life. In the case of the latter, its influence is so great that at times it affects the whole personality. In the study made by Dr. Hamilton of married women, he found that fifty-four of them were rated as relatively normal or adequate for the capacity of experiencing the orgasm in the sex act. The remaining forty-six were considered inadequate as to orgasm capacity. Twenty of this group of forty-six had been diagnosed at one time or another as more or less seriously psychoneurotic. But the group of fifty-four had never been regarded as psychoneurotic.²

Davis found in her study of one thousand married women

¹ M. A. Bigelow, Op. Cit., 26.

² Dr. G. V. Hamilton, Op. Cit., 543.

that their health was improved after marriage by 4.5 percent.

Table III gives a review of her findings.

TABLE III ¹

Expressed in percent

Health After Marriage With Happiness of Married Life

		Same	Better	Worse
Unhappy	116	53.5	21.9	24.6
Entire Group	1000	66.5	19.0	14.5
Happy	827	68.4	18.5	13.1
Happy	116	66.7	18.4	14.9 ²

E. R. and G. H. Groves say :

For women as for men sexual intercourse relieves tense nerves, stabilizes the emotions and vivifies or rejuvenates the personality. Even from the thoroughly selfish viewpoint of wanting to make most of herself, that she may be attractive and free from nervousness or doom, any wife is wise who develops her ability to respond to the love needs of her husband until she too, becomes sex conscious and learns to recognize the symptoms of her own sex hunger, then without false modesty takes steps to satisfy this basic physical want as really as she would prepare to eat or sleep when those bodily needs make known their presence.³

Does sex life ever become a disturbing factor in the family?

Hamilton found that there was a correlation between marital happiness and sexual adequacy. Only four out of twenty-two women who described their husbands as under-sexed were generally satisfied with their marriages. Twelve out of twenty-four men who described their wives

¹ K. B. Davis, Op. Cit., 46.

² This happy group of 116 corresponds with the unhappy group of 116 in educational training and social status.

³ E. R. and G. H. Groves, Op. Cit., 172.

as under-sexed were generally satisfied with their marriages. These figures show that men are more tolerant of their wives who are under-sexed than are women of their husbands. Five women out of sixteen who rated their husbands as over sexed were rated as generally satisfied with their marriages and six men out of sixteen who rated their wives as over-sexed as generally satisfied with marriage.¹ See Table IV.

TABLE IV ²

Satisfaction grades of persons who regarded their spouses as sexually inadequate.

Grade ³	Men Number	Percent	Women Number	Percent
A	3	7.89	1	5.00
B	9	23.68	1	5.00
C	9	23.68	5	25.00
D	4	10.53	4	20.00
E	13	34.21	9	45.00
Total	38	99.99	20	100.00

Sex practices before marriage often prove to be a disturbing factor in marital happiness. The idea that happy marriages depends only on the conduct of a couple from their wedding day on, is suffering embarrassment from the hands of scientific knowledge. Masturbation, spooning, and sex intercourse are all disturbing factors. Davis found in her study of one thousand married women that among both the happy and unhappy groups, unhappiness

¹ Dr. G. V. Hamilton, Op. Cit., 535.

² Ibid., 83.

³ The grade of satisfaction as given in table IV is based upon an examination in which it was possible to make 14 points. They were as follows: A, 10-14; B, 7-9; C, 5-6; D, 4; E, 0-3.

was three times greater with those who indulged in sex intercourses before marriage. A summary of her findings may be found in:

TABLE V I

SEX PRACTICES FROM 14 YEARS TO MARRIAGE AND HAPPINESS OF

	MARRIED LIFE							
	Entire- 1000	Happy- 872	Unhappy- 116	Happy- 11	Entire- 1000	Happy- 872	Unhappy- 110	Happy- 116
Masturbation	202	246	44	38	20.2	29.0	37.8	32.7
Emotional re- lations with other women with physical expression	157	142	15	16	15.7	16.2	12.8	13.7
Spooning	375	316	56	41	38.5	37.1	50.4	36.9
Sex intercourse	71	50	18	3	7.1	5.6	15.2	2.5

The marital histories of men and women in broken families who applied for aid in three relief agencies from 1918 to 1928, reveal that there is a lower standard of social conduct in the broken than in the unbroken families. Pregnancy appears almost four times as frequent in broken homes. One out of six had been pregnant before marriage, while only one in twenty-five of the women in unbroken families had been pregnant before marriage.²

It can easily be seen how difficulties might arise by the lack of sex adjustment within the marriage bond. Suppose that a young man or woman has been reared to regard

¹ K. P. Davis, Op. Cit., 59.

² Dorothy R. Bucklin, "Studies of Breakdowns in Family Income", Broken Families, The Family, Vol. XI., No. 1, March 1930, 7.

the sex experience as sinful, base, and unmentionable, even within the marriage bond, if indulged in for any other purpose than for reproduction, while on the other hand, his mate has been reared to regard it as high and noble, and the highest expression of love and affection, then difficulties are bound to arise. These conflicting attitudes toward sex life are bound to be a disturbing element.

The writer is acquainted with a young lady who regarded sex life in marriage as the highest expression of love and affection. Her husband, equally as fine, regarded the sex experience as forbidden by God and morally sound men, unless a child was wanted. They soon clashed over the issue but he would not yield. He stood by what he considered a conviction. As a result the union did not last long, for she left him. When asked by her surprised friends why she had left him, said, "I married George because I loved him and wanted him for my husband but he would not be my husband; he would only take the part of a brother".

The writer is acquainted with another young lady who regarded the sex experience, within the marriage bond, as the highest expression of love and affection. Her husband looked upon the married relation as a means of satisfying his sex cravings. They had not been married long until he became very repulsive to her. They have continued living together but she is frank to confess that married life to her is an endurance contest.

How frequently can married persons indulge in the

sex experience?

The best that can be said in answer to this question, has all ready been well said by E. R. and G. H. Groves.

They have given the following principles:

First does the desire arise spontaneously without any artificial stimulation? In the second place, wholesome coitus brings as its aftermath a pleasing relaxation. If, instead of this one is left irritable, restless, depressed or with a feeling of general debility it is evident that something is wrong and if intercourses have been frequent it is reasonable to suppose that the sufferer has been going to excess. In the third place, normal, wholesome, intercourse should bring feelings of vigor and of self confidence on the following day. Those who keep their eyes on the strength of the desire, relaxation and subsequent vitality, seldom go astray in their sexual program.¹

Davis found that the frequency of sexual intercourse had a relationship to marital happiness. Where they indulged once or more daily there were 11 percent more in the unhappy group than in the happy group. A review of this study can be seen in Table VI.

TABLE VI ²

FREQUENCY OF SEX INTERCOURSES IN EARLY YEARS OF MARRIAGE
AND HAPPINESS OF MARRIED LIFE.

Reply	Percentages			
	Entire 1000	Happy 872	Unhappy 116	Happy 116
More than once a day	1.9	1.1	8.1	.8
Once a day	7.3	6.9	9.9	11.5
Over twice, less than seven times a week	31.4	32.4	25.2	27.6

¹ E. R. and G. H. Groves, Op. Cit., 191.

² K. B. Davis, Op. Cit., 75.

TABLE VI, continued.

Once or twice a week	40.2	40.5	38.7	33.6
One to three times a month	12.8	13.5	6.3	17.6
"Often" or "frequently"	2.2	1.8	4.5	2.6
"Seldom" or Infrequent- ly"	3.8	3.5	7.2	6.1
Total answered	99.6	99.6	99.6	99.7

The use of contraceptives.

The problem of birth control is one of wide interest. Some vehemently declare that it will ultimately mean race suicide. Others praise it as of utmost value to the good of society. General opinion lies somewhere between these two extremes. Voluntary parent-hood is meeting approval by the masses and the knowledge of the use of contraceptives is spreading to all classes of society. Davis found that out of a group of women 77 percent of the university and college graduates favored it, while 73.42 percent of the high school graduates favor it and 57.57 percent of private school and tutors favor it. Seven hundred thirty-four of the group favored it. These who disapproved of it were only seventy-eight in number, and one hundred seventy-three failed to express their opinion.¹

Some of the reasons given for favoring voluntary parent-hood were taken from this group of (734) women. Seventy-one gave health as the reason; one hundred fifty one gave an economic reason; sixty-eight gave time for

¹ K. B. Davis, Op. Cit., 14.

adjustment as a reason; and twenty-five stated that no children were wanted. Four hundred sixty-eight gave reasons that were considered inadequate or left the question unanswered. One hundred gave both health and economy as reasons.¹

Does the knowledge of contraceptives among the unmarried increase sex delinquency?

Davis found out of one thousand married women that 43.1 percent had such information before marriage and 11.1 percent had sexual intercourse prior to marriage, while 58.8 percent did not have this information and only 3.2 percent had sexual intercourse before marriage. This shows that 7.9 percent more of those who had knowledge of contraceptives engaged in sex intercourse prior to marriage.²

These figures indicate that the knowledge of contraceptives has a class correlation with promiscuity. This tendency may be overcome in part, by a careful moral training in early youth and a knowledge of responsibility. Only the future will give us a more complete understanding of this problem.

SUMMARY

The magnitude of the Sex problem, the need of sex education, the purpose of sex life within the marriage bond, contraceptive methods, the harmful effect of sexual

¹ K. B. Davis, *Op. Cit.*, 15.

² *Ibid.*, 19.

intercourses before marriage, the relationship of sex life to health, the frequency of sexual intercourses to marital happiness and the disastrous consequences of conflicting attitudes regarding sex life in the family, have all been discussed in this chapter.

The writer's conclusion is that the need of sex education is very great. The sex problem needs objective study, which should begin with puberty. The amount of information needed may be very meager at first but will increase with maturity. The only way that we can ever hope to reduce the friction in the family due to the sex problem is to build a proper attitude around sex life that will permit it to be subjected to a scientific study.

CHAPTER IV
RELIGION AND FAMILY INSTABILITY

The writer, in his endeavor to write this brief chapter, has labored under the handicap of inadequate material.

DIFFERENCE IN RELIGIOUS FAITHS, A FACTOR
IN FAMILY INSTABILITY

Divorce cannot be taken as a measure of family instability. Different faiths put different interpretations on the meaning of marriage and divorce. For instance, the Roman Catholics consider marriage as one of the Seven Sacraments,¹ and divorce is not allowed at all, while the Protestants look upon marriage as a legal act with religious sanction and divorce as permissible. The famous Council of Trent in 1563 is responsible in part for the Reformer's position in the matter of marriage and divorce. This Council decreed that:

All marriages previously contracted by mere verbal consent of the parties and without parental sanction shall be held valid, thenceforward all marriages not celebrated in the presence of a priest and two or three witnesses should be null and void.²

To this day marriage for a Catholic is a mystical Sacrament ordained of God, and an indissolvable union.

¹ If any one shall say that matrimony is not truly and properly one of the Seven Sacraments of the Evangelical Law, instituted by Christ our Lord, but was invented in the Church by men, and does not confer grace, let him be anathema.
Sess. XXIV: quoted from the Catholic Encyclopedia, Vol. 9, 107.

² W. Goodsell, A History of Marriage and the Family, 262.

Luther, Calvin, and Knox all approved the legal emphasis of marriage and the possibilities of divorce. Their stand was no doubt based more upon the abuses which arose in the Church, than from any inherent need that might have arisen out of the family.

Martin Luther reacted to these demands of the Roman Church in the following:

They have played a regular fool's game with their verbis de precesentival future. With it they have torn apart many marriages which were valid according to their own law, and those which were not valid they have bound up... Indeed I should not myself know how a churl would or could betroth himself de future in the German tongue, for the way one betroth himself means per verba praesenti and surely a clown knows nothing of such nimble grammar as the difference between accipo and accipiam; therefore he proceeds according to our way and speech and says; "I will have thee", "I will take thee", "thou shalt be mine". There upon "yes" is said at once without more ado.¹

The Protestant Reformers who settled in the colonies put forth the idea that marriage was a civil contract not a religious bond or Sacrament. As Goodsell says:

The theory of marriage as a civil contract, which could be made binding by a civil magistrate and therefore could be dissolved by a civil court, was fundamental in the doctrine of Lutherans and Calvinists alike.²

These opposite attitudes of Protestants and Roman Catholics concerning the nature of marriage and the possibilities of divorce may loosen the marriage bond for Protestants and strengthen it for Catholics, yet it is doubtful if

¹ W. Goodsell, Op. Cit., 261, 262, from Luther "Van Ehesachen in his Werke XIII, 102: quoted in Howard, Vol. 1, 341.

² W. Goodsell, Op. Cit., 396.

they have very much to do toward creating instability in the family.

A report of three Boston relief agencies covering the years 1918-1928, states,

The idea that a religious marriage ceremony imparts greater stability to the marital bond has been advanced. What data was recorded on this subject shows that 15 percent more of the couples in the broken homes were married by Church rather than civil authority.¹

Although the nature of the marriage ceremony may have but little if anything to do with the family instability, yet there remains a further matter to be considered. Should marriage occur only between parties of like faith? The Roman Catholics have persistently advocated such a doctrine through the centuries and many Protestant denominations have encouraged its practice.

Forty-seven percent of the deserters who appeared in the Chicago Court of Domestic Relations in 1921 left their families during the first four years of their married life. Out of 234 cases of mixed religions, 56.4 percent deserted, while out of 1,012 cases of like-religion only 46 percent deserted. Taking these same groups for a period of 14 years there is only a difference of .9 percent in the number of desertions. This would indicate that where there are differences in religious belief, family differences become most acute earlier in married life.

We cannot be sure that the religious differences were

¹ "Studies on Break-downs in Family Incomes", Broken Families, The Family, Vol. 10, No. 1, March 1930, 104.

the fundamental factors in the desertions since the other factors may not have been constant; however, they are probably trust-worthy since they were based upon contacts with and the analysis of cases.

VITAL RELIGION, A STABILIZING FACTOR IN THE FAMILY

The moulds of American society have so completely changed in the last one hundred years that it would be fallacious to try to measure family stability by any changes that have taken place in the religious customs that used to prevail, such as family worship and religious instruction. There is an approach, however, that seems to be significant.

G. W. Fiske supervised a group of intelligent workers in a five months' study of the people of Fairmount Church and Cleveland Heights Community, in Cleveland, Ohio; in regard to vital religion and family stability.

Vital Religion Defined.

Fiske says:

Religion is the human experience of God's life and love, in the midst of our ordinary tasks. It is the life of love, faith, and service of God and fellow-men, in accordance with the ideals and purposes of Jesus Christ; that it is the Jesus' way of thinking, feeling, doing, and being throughout the whole scope of daily living, especially in relation to the supreme values of life.¹

Fiske and his group concluded that for religion to be of any particular value as a stabilizing force in the family, it must have some vital contact with God and that it must be

¹ G. W. Fiske, Op. Cit., 205.

a vivifying relationship maintained with a Supreme Power.¹

The religion of Jesus measures up to this need.

The Religion of Jesus is Vital.

The vitality of the Christian faith may be seen in what transpires in the lives of those who accept Christ as their Saviour. He puts life and direction into every action and furnishes a goal for which to strive. In other words, Christ motivates the life of all who believe in Him.

This belief is more than a mental assent, it is a conviction that possesses the life and brings into captivity everything that is not in harmony with his will. James states it in this manner, "Yea, a man will say, Thou hast faith and I have works; show me thy faith apart from thy works, and by my works will show thee my faith".²

The Religion of Jesus is Personal.

Personal interest always inspires a noble and heroic response. When we are in the struggles of life, Jesus knows and cares for us. He always identifies himself with human needs and carries the heavy end of the load. Just to know that Jesus cares has helped many a discouraged man over some hard place that he has encountered.

The Religion of Jesus is Intelligent.

The religious concepts are not the same for a child as they are for the man of the street or the college man;

¹ G. W. Fiske, Op. Cit., 205.

² Bible, James, 2:18, R. V.

nevertheless, they meet the intellectual requirements of all. A child may feast upon the stories of Moses among the bulrushes, Jonah and the great fish and the flight of Christ into Egypt, while the man of the street may be satisfied with a few inspiring songs and an emotional spree in a religious service, but a college man wants a theology, a few very definite ideas about his faith in God, and a sociology which has to do with his relationship to his fellowmen. In other words, he wishes to know his rightful relationship to his God and to his fellow men. These two relationships are one in essence.

"If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen".¹

Not only should our ideas of religion be progressive, but the methods of conveying it should be up to date, also. The writer cannot see any reason why the methods of the Sunday school and the day school should not be the same. The difference is in the material taught. As the horse and buggy no longer furnish an adequate means of transportation, neither are the methods of memorizing Bible verses and catechism adequate for the needs of this generation. The very essence of the Christian message calls for a modern application and interpretation.

¹ Bible, First John 4:20 R. V.

The Religion of Jesus is Simple.

Simplicity is a great virtue. There are truths in the Bible so simple that a small child can understand them and truths so profound that they challenge our greatest thinkers. It is out of the simple relationships of family life that the great virtues of the Christian faith become a fixed habit in our lives. It is by practice only that we learn honesty, kindness, and sincerity.

It is not difficult to understand the words of Calvin Coolidge who said, "The greatest need of America is religion; the religion that is centered in the home".¹

There are some very definite reasons why the religion of Jesus is of special value as a family stabilizer. It has for its central purpose the building of a life and character. For the building of character there must be a place for both the suppression and expression of our human emotions. To over-do either one, is to become unbalanced. Christ spoke as one having authority because of what he was. This problem of being, is an all important one. Character can be no stronger than the material out of which it is builded. "Religion", says Fiske, "gives stability to character and makes religion of perennial human interest".

The supreme value of a personal knowledge of Christ comes through the cleansing of our motives of conduct. Convictions are also important. All our judgments are not

¹ G. W. Fiske, Cp. Cit., 201.

convictions, but there are a few things that we stand for on our own responsibility. Such convictions are formed by coming in contact with others with whom we do not wholly agree. Self discipline in our choices is also valuable. Our choices are always an index to our character.

The religion of Jesus emphasizes the reverence of personality. This gives sanction to the socializing process that the family is called upon to do for each one of its members. "For none of us liveth to himself and none dieth to himself".¹ Every individual is encouraged to make the most of himself but not by ignoring the rights and feelings of others. It is the regard for others that makes life beautiful. This give and take process in a controlled group furnishes the drill and training necessary to prepare the individual members for a larger society.

The religion of Jesus is a source of spiritual values. "For a man's life consisteth not in the abundance of the things which he possesseth!"² Honesty and sincerity are spiritual values. Honesty consists of square dealings at all times and under all circumstances. When it is made a living principle we learn that there are greater blessings in truly living than in merely accumulating. Sincerity is honesty of intent. It gives direction, when practiced, to all that we think, say and do; thus creating a wholesome

¹ Bible, Romans 14:7, R. V.

² Bible, Luke 12:15, R. V.

atmosphere.

"Children can never be equipped", says G. W. Fiske, "to meet their life problems without a religious interpretation of life".¹

Professor Smith of Yale refers to worship as,

An incomparable act which more than any other brings one into the presence of the Unseen Spirit, lifts every experience and problem to a higher plane of thought, serves as a rallying-point from one's scattered and defeated energies, and unites all who participate by a bond which is social and spiritual.²

Fiske who has had both foreign and American graduate students in his classes for twenty-one years, says,

They are less impressed by the fact that one American home out of seven is now ultimately broken by divorce than they are by the fact that probably 98 percent of our really Christian homes are never broken at all, because their religion is the best possible insurance against it.³

Although the above statement cannot be taken as trustworthy statistics, yet it is a statement that will awaken serious thoughts.

The Church, in the city and the suburb must find a way to rebuild the temple of home religion, for nothing else can stop the spread of this insidious disease. Education alone cannot do it, not even social education, for it lacks the motive power to work the miracle. Only a new-born spiritual purpose, in terms of modern religion fitted anew to modern social life can furnish the motivation powerful enough to conquer this "individualism run amuck", the insidious disease of the ultra-modern.⁴

¹ G. W. Fiske, *Op. Cit.*, 150.

² R. S. Smith, International Journal of Religious Education, Nov. 1927, taken from G. W. Fiske, *Op. Cit.*, 238.

³ G. W. Fiske, *Op. Cit.*, 206.

⁴ *Ibid.*, 1137, 1140.

The opportunity that the family group affords for religious instruction is revealed in a study made by Sister Mary of 700 Catholic children. She found in response to the teaching that God made them and that God lives in the heavens, 13 percent of the girls under two years six months and 34 percent of the boys under two years and eleven months knew these teachings, and the majority knew them by the time they were four years of age. By the use of pictures, 50 percent were able to identify Christ crucified as Christ or God, at the age of three.¹

It appears to the writer that too few parents are fully aware of the golden opportunities that are theirs in conveying the Christian message to their children while in the family group. Schmiedeler and McDonough say:

Parents have the privilege of cooperating with God in forming Christ in the soul of the child. That parents may thus educate their children, they must provide an environment corresponding to the end proposed, that environment must be a "well-ordered and well-disciplined Christian family", in which clear and constant good example is set by the parents themselves and by other members of the household.²

SUMMARY AND CRITICISM

Religious differences seem to be a factor in the instability of the family. Vital religion contributes to the building of reliable character in such a way as to be beneficial to the family. The opportunity for religious education in the family is realized by only a very few parents.

¹ E. Schmiedeler and M. R. McDonough, Parent and Child, 227-228.

² Ibid.

The writer is surprised at the lack of available material with regard to the relationship of religion to family instability. He is still further surprised by the inadequacy of the sum total of material that is available. Take for instance, the material in the quotation from Fiske.¹ On the face of his statement one would conclude that about 14 percent of the families of America were divorced and only 2 percent of the families listed as experiencing vital religion were divorced. The facts of the case are that in 1930, there was about 1.5 percent, (1 to every 149 +) who were divorced.² In the group of families studied by Fiske, 2 percent were divorced. Even this picture is not exactly correct as we do not know the number of homes that were classed as religious homes prior to his study of this chapter.

There is a very definite need for research to be made in the field of religion. This study should include the influence that religion has had on various phases of American life. To regard the value of religion as an axiom does not satisfy the minds of social-scientists.

Let us take the proposition in this chapter of vital religion being a stabilizing factor in the family. If a study were made of 1000 families that were not religious from the beginning and 1000 that were religious from the beginning and continued to be so for a certain number of

¹ Page 85 of this chapter.

² The World Almanac, 247.

years, we would then be able to have a scientific understanding of the value of vital religion as a family stabilizer, providing all other factors of the two groups were equal.

CONCLUSION

The factors affecting the stability of the American family as discussed in this study, have revealed some of the weaknesses of the internal bond which holds the family together. These weaknesses do not depict the family as a selfish institution which society has outgrown, but presents a definite problem. Like any other problem, it needs to be studied and understood in order that the family may be lifted to a higher plane.

The family group is founded upon certain needs that cannot easily be ignored, neither has there been any substitute developed to displace it satisfactorily. We can expect the family to continue always in some form.

Is marriage and the American family a successful institution? Wile and Winn say:

Marriage as an institution is not a failure in spite of the fact that many individual unions fail. It will not disappear, though its form may change. Marriage is a challenge; when the challenge has successfully been met, it is a glorious adventure. For two imperfect humans to combine to make a perfect union is an ambitious undertaking; it can only be done if each is willing to discount the imperfection of the other. The task demands willing effort, intelligence, good nature, self-confidence and faith.¹

Hamilton found in his study of two hundred spouses of the upper middle class that marriage was still a success. His conclusion is based upon fourteen questions presented by personal interview and questionnaire method.

¹ S. Wile and M. D. Winn, "Facing Divorce", The Survey, Jan. 1, 1929, Vol. 61, No. 7, 419.

The questions were:

- (1) What is there in your marriage that is especially unsatisfactory to you?
- (2) Have you any habits to which your spouse objects?
- (3) Has your spouse any habits to which you object?
- (4) Are you and your husband or wife well-mated socially and intellectually or otherwise?
- (5) What is the principal sort of trouble between you and husband or wife?
- (6) How long after marriage did you begin to be seriously dissatisfied with any serious lack or short-coming?
- (7) Do you wish to go on living with your spouse for any of the following reasons ... because you love him or her? etc.
- (8) If by some miracle you could press a button and find that you have never been married to your husband or wife, would you press that button?
- (9) Knowing what you now know would you wish to marry if you were unmarried?
- (10) Describe your husband's or wife's disposition as well as you can.
- (11) What things in your married life annoy and dissatisfy you the most?
- (12) If your marriage is unsuccessful what do you believe to be the chief cause of the failure?
- (13) What changes would you make in any of the following mental qualities of your husband or wife? Temper? Talkativeness? Thriftiness? Careful of dress? Selfishness? Tendency to scold? Intelligence? Social standing? Religious life? Truthfulness? Tendency to flirt? Capacity for showing affection? Strength of sex desire? Vanity? Serious mindedness?¹

His findings may be found in the table below. The highest mark attainable was fourteen points.

TABLE I ²

DISTRIBUTION OF CASES ACCORDING TO SATISFACTION
NUMBER OF PERSONS WHO OBTAINED SUCH GRADES

GRADES	MEN	WOMEN
A - Including all persons having 10-14 points	29	21

¹ G. V. Hamilton, Op. Cit., 59-83.

² Ibid., 82.

TABLE I, continued.

B	7-9	22	24
C	5-6	13	14
D	4	9	9
E	0-3	<u>27</u>	<u>32</u>
		100	100

He found that 45 percent of the group measured up to the requirement of a happy marriage.

The study made by Katherine Davis reveals a much higher percentage of marriage happiness. She found from a similar, but much larger group than that studied by Hamilton, that about 80 percent considered themselves happily married. The remaining 13 percent considered themselves partially or totally unhappy.¹

The difference in the marital happiness as found by these two studies can be more clearly understood when one keeps in mind that Davis' study was based upon the opinion of the women examined while Hamilton's study was based upon a grade given by the way certain questions were answered.

It may be reasonably concluded therefore that American marriage is a rather successful institution.

In this study the writer has pointed out four fundamental factors for the instability of the American family.

The influence of individualism on the family has been very great. When every member of the family is given his freedom to follow the lines of his greatest interest it is only logical to expect that other interests will displace

¹ K. B. Davis., Op. Cit., 43.

family interest. The question naturally arises; Will the family ultimately dissolve?

The writer does not think so. He is of the opinion that new possibilities for the family will come to the front, around which the family may build thus finding a larger place in our society.

The changing functions of the family have had a disturbing influence on the family but this unrest may prove to be of value to it. When it is known what functions the family are best fitted for, a further transition will be made. The writer does not hesitate to state that he considers the family most fitted for the biological, religious, and personality functions, and that sooner or later they will be given a larger place in family interest.

Sex is unquestionably a disturbing factor in the family. Selfishness and ignorance are the primary causes. No doubt a carefully planned sex education will bring the two sexes to a better understanding of their desires and the place it holds within the marriage bond.

Religion is an intangible something that we know but little about from the standpoint of a social phenomena. Experimental religion cannot be dispensed with but its social worth is yet to be realized.

The writer attributes much of our present family failures to an inadequate school curriculum. A concrete illustration will serve to make this meaning more vivid.

One of the patrons of a school where the writer's wife

was teaching a few years ago, was discussing the relationship of both parent and teacher to the success of the child. She was a highly educated woman having won three degrees (M.R.; A.B.; and B.O.) a doctor's wife, and the mother of six children. At the close of her discussion, she said,

In all my education and training I am unable to call to mind but one course that is a help to me now in the rearing of my children and that is a course that I took in Child Psychology.

We need our school curriculum extended to provide as careful a preparation for the training of husbands and wives, fathers and mothers, as we do the training for teachers, lawyers or for any other profession or vocation.

It is only when we subject the family to the same scientific study that we do other social problems, will we be able to get out of the blind alley that we are in and lift the American family to a higher degree of stability.

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