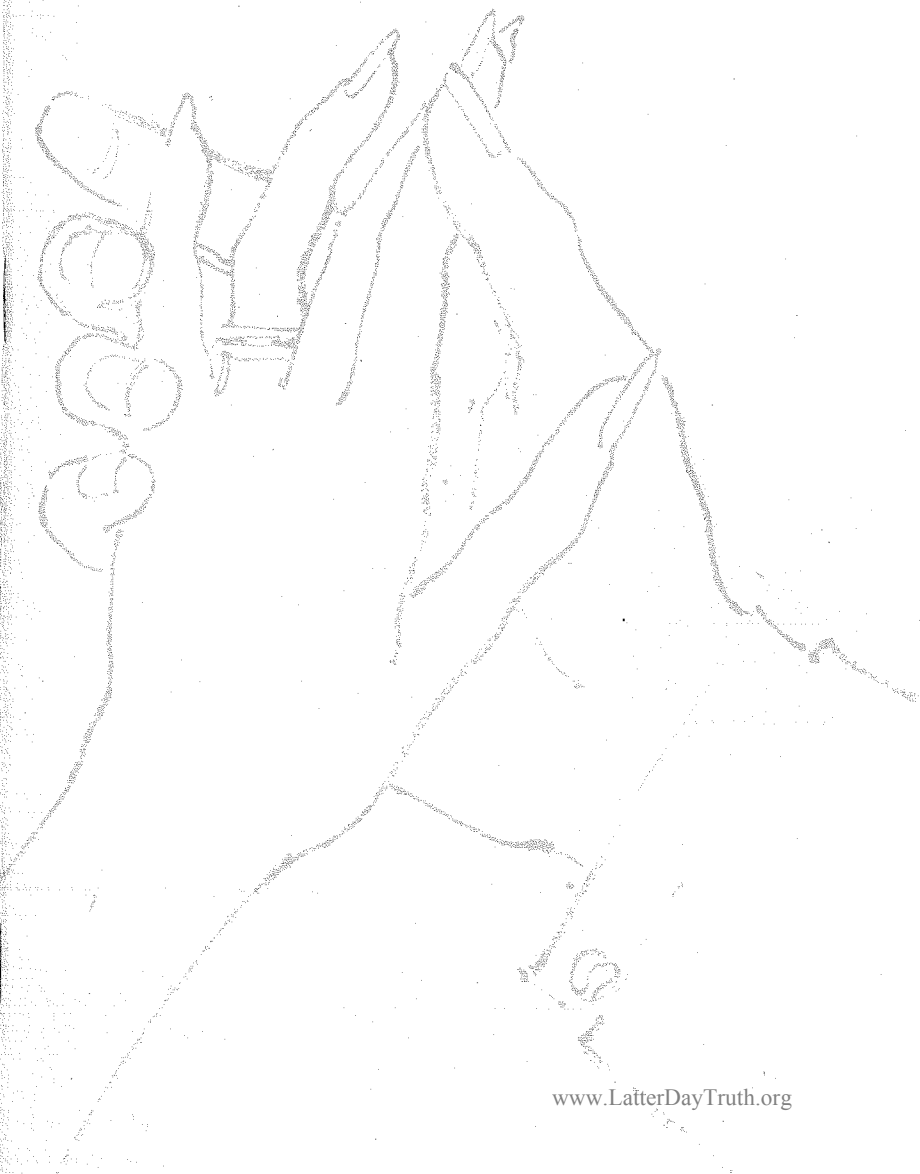


MARRIAGE

and home building



by Ellison A. Smith

"The greatest of all experiments in living."

"Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else."—
Doctrine and Covenants 42: 7.

"Keeping yourselves wholly for each other, and from all others, during your lives."—From
Latter Day Saint Marriage Covenant.

1. The Why of Marriage

Back of marriage are the most powerful biological impulses known to living creatures: those that lead almost irresistibly to mating and the bearing of children. Nature made these impulses powerful that they might not be denied and life perish from the earth. Because they are so powerful, they are capable of creating great havoc and ruin in the lives of men and women, even of nations, if allowed to run wild and uncontrolled; they are equally capable of bringing great benefits to individuals and society.

Plato quotes the aged poet, Sophocles, who when questioned, "How does love suit with age?" replied: "Most gladly have I escaped the thing of which you speak: I feel as if I had escaped from a *mad* and furious *master*." (*The Republic*, page 3.)

Wild love when master is indeed a mad and furious despot, driving millions to the most insane excesses; Christian marriage would make the man and the woman master and mistress of this tremendous drive and direct it constructively in the building of a home and the rearing of children. This great fire that

running wild destroys, when burning upon the altar of the Christian home warms the household and kindles other pleasant flames that serve society in general.

From the lower forms of life on up through plant and animal to man, male and female mate to bring forth new life. Romance and mystery cluster about this mating. The beautiful colors and exquisite perfumes of flowers are associated with pollenization. The brilliant hues and sweet songs of birds accompany the period of mating. The song and poetry and romance of human life are woven about courtship and marriage. Man alone has risen to the estate where he can consciously recognize this mating as something sacred; a partnership with the Creator in the mystery and miracle of clothing life in new forms.

While responding to the biological craving, man and woman reach a high degree of intimacy with nature, and reach toward God with such success that they become, for a while, akin to him in their creative capacity.—Doctor Winfield Scott Hall, *Love and Marriage*, page 72.

Love finds itself assuming for a brief moment the actual work of a god: it undertakes, while acting as a channel for universal life, to be an original maker of life.—William Ernest Hocking, Professor of Philosophy, Harvard, in *Human Nature and Its Remaking*, page 385.

How inevitable that the minds of lewd men all down the ages have made this experience the subject of every conceivable ribald song and obscene jest and story—Satan mocking at God's processes of creation. The dawn of true love in the normal life sweeps it clean of such reactions (temporarily at least), and there is the light and joy that nature evidences at such a time—as at the beginning of creation when "The morning

stars sang together and the sons of God shouted for joy" (Job 38: 7).

WHY MARRIAGE SHOULD BE FOR LIFE

One purpose of marriage is to bring children into the world—"to multiply and replenish the earth," as the Scriptures state. But merely to bring children into life is not enough. The young of the human family mature slowly; they are helpless at birth. Over a long period of years, they require care, food, clothing, shelter, education. It devolves upon the parents, father and mother, to meet these needs. Modern education is spread over so many years that the need of parental help is greater today than ever before. Marriage thus becomes a partnership in an enterprise that extends over most of the active years of the life of a man and woman. If either partner to the compact is unfaithful or deserts from the partnership, the children always suffer; perhaps physically, certainly spiritually.

Marriage, it is true, is for the immediate benefit of the contracting parties in many ways, both physical and spiritual; but, as we have seen, it carries over into the lives of posterity in such a way that to be successful it must be permanent. No system has ever been set up, either in theory or in practice, equal to the system of Christian marriage which ensures to the children, and possibly the grandchildren, the benefits of an enduring Christian home.

Furthermore the permanent union under Christian marriage permits the development of a comradeship most satisfying and beneficial to both husband and wife. The sexual urge may draw man and woman together in youth; but as their companionship endures, it develops other ties deep and strong. In old age,

the memories shared down the years, the common experiences, the adjustments made, the sacrifices endured together ripen a love more spiritual, more enduring, that even dares to defy the grave and look into the future beyond this earth. Marriage makes possible this most rare and beautiful and satisfying comradeship, and time as it passes raises it to higher levels. A good man who has lived with a good woman over a period of years develops for her a high respect and reverence that glorifies the passion of his earlier years. Mark Twain, whose married life was singularly happy, said: "No man and woman know what love really is until they have lived together a quarter of a century." The philanderer and the wanton, passing casually from one brief passion to another, from one companion to the next, never know the joy and benefits of such companionship—indeed may not know that such companionship is possible. Never having been born again of true love, they cannot see this kingdom of heaven.

QUESTIONS

Why did nature make the mating instinct powerful? Is it dangerous? or beneficent?

Should it be repressed? or allowed to run wild? or controlled?

Into what constructive tasks may it be directed?

Why should marriage be for life?

What rich blessings come with the passing of the years when husband and wife are faithful?

Have you ever analyzed the psychological effect upon children when the home is disrupted by the betrayal of the marriage vows?

2. The Significance of the Marriage Ceremony

The marriage vow is a great symbol because it calls up with marvelous swiftness and vividness great realms of the past and future, moments which have led up to the consummation of this union, happiness which we look to in the future. In this vow we call the future before us as a witness; "for better, for worse, for richer, for poorer, in sickness and in health." Before these invisible witnesses called to range themselves around a man and woman at the altar, the pledge to faithfulness is taken.—Richard M. Cabot, M.D., in *What Men Live By*.

The marriage ceremony, properly observed, is a commitment (more or less public) of the contracting parties to the terms of their marriage covenant. It receives the recognition of the church, the witness of society, and the endorsement of civil law.

Some people who recognize the need for sexual union, and may even admit responsibility for the care of posterity, consider the matter purely biological, and with a shrug of the shoulders, say: "Why go before a priest or civil officer and have a few words said over our contract? Love is sufficient authority for our union."

As a rule humanity has never been content to mate casually like the animals, to bring their young into existence, to name them, to bury their dead, without ceremony. At all such points in life the human creature has instinctively risen up to recognize a nearer approach to God. Man is more than a brute. Man is

"incurably religious." He endeavors to solemnize and consecrate the high moments of life. His dead he buries with religious rites. His children he christens. His marriage he would observe in some way to mark its sanctity. Thus this statement is literally true: "According to the custom of all civilized nations, marriage is regulated by laws and *ceremonies*" (Doctrine and Covenants 111: 1). This groping up toward the divine may have been in darkness at many times in the past, and the symbolism used crude in the extreme: yet it is significant.

Marriage in most lands and among most peoples in all times past has been accompanied by certain rites and ceremonies. These may have but symbolized capture: as among the primitive tribes, where the bride, though quite willing to be captured, makes a fierce show of resistance until overcome and carried to the home of the bridegroom—it is all a part of the tribal ritual. In more advanced societies the ceremonies become more significant and complex.

The ideal is reached in Christian marriage, as under our own church covenant, which contemplates the setting up of an equal partnership under divine approval and in accord with the laws of the land. "You both *mutually agree* to be each other's *companion* . . . during your lives" is the statement in the Latter Day Saint ceremony. That goes back to the original divine conception of marriage: "of *one* flesh created he them." The marriage estate is not that of owner and slave, chattel and owner, or Lord and handmaiden; it is instead a partnership of man and woman on the basis and under the terms of a divinely recognized *companionship*—"each other's *companion*."

Section 111 in our Book of Doctrine and Covenants is a document on marriage adopted by the church in General Assembly as long ago as 1835:

According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore we believe, that all marriages in this Church of Christ of Latter Day Saints should be solemnized in a public meeting, or feast, prepared for that purpose: and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives?" And when they have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "May God add his blessings and keep you to fulfill your covenants from henceforth and forever. Amen."

As we have just observed, the law of the church stipulates that marriage should be solemnized in a "public meeting": not done covertly or clandestinely. Even though it be a "private home wedding," it is in a sense "public" in that it is not secret but is known to the neighborhood.

The ceremony is to be with prayer and if desired with feasting (a happy and yet a sacred occasion). The bar-

baric horseplay that goes on at some weddings is not consonant with the occasion and does not fit into any civilized much less religious state of society. The ceremony should be made impressive, dignified, and beautiful. This may be done at a simple home wedding; however there are advantages in having a church wedding, even though it be very simple and inexpensive. At the altar of the church, it is easier to enter into the sanctity of the occasion; and the husband and wife carry with them pleasant memories of the church in connection with their wedding day.

In a sermon delivered on the Church of the Air program, over the Columbia network, January 29, 1939, our president, Doctor Frederick Madison Smith, said:

As minister and general church officer I hold marriage to be ordained of God, one of the sacraments of the church, and that the ceremony should be one of the most sacred and beautiful of church services in which the seriousness as well as the beauty of forming a new family should be duly impressed upon the contracting parties and the witnesses of the ceremony.

QUESTIONS

Is it customary among people generally to observe marriage with ceremony?

Why a marriage ceremony? Is not love enough?

In what sense should the wedding be public? What stake has society in the matter?

Analyze the significance of the covenant.

Should the occasion be boisterous? Should there be rude horseplay? Should it be cheerful and reverent?

What advantages has the church wedding?

3. Why a Home at All?

There is an old English saying to the effect that "a man's house is his castle." Probably that saying grew out of the old struggle to secure the sanctity of the humble home against the intrusion of the king's officers or the "nobles" without writ of law. Today some people seem to interpret that old thought in this way: "A man's home is his castle—and it is nobody's business what kind of a home it is or what he does there." As a matter of fact it is everyone's business—society does have a concern in every home.

MENACE OF THE WRONG SORT OF HOME

Thomas A. Edison came out of one kind of American home; Al Capone came out of another kind of home. Charles A. Lindbergh and Anne Morrow came from one sort of home; the men who kidnaped and murdered their baby came from another sort of home. Too many criminals, degenerates, grafters, and gangsters are coming from the wrong sort of home; they threaten the very existence of the right sort of home. The wrong sort of homes constantly furnish recruits for the ranks of organized crime: and a crime commission in one of the western states (U. S. A.) not long ago reported: "If organized society does not destroy organized crime, organized crime will presently destroy organized society."

Doctor Sheldon Glueck, professor of Criminology, Harvard Law School, speaking before a convention in Kansas City, said that a study of one thousand delinquent boys had been made in Boston, and

that investigation revealed that only 13 per cent of their homes had been wholesome and only 3 per cent in wholesome neighborhoods; 20 per cent of the homes had been broken by divorce; 20 per cent of the parents quarreled continually; 70 per cent of the boys had been treated unfairly in the home. Doctor Glueck added: "In 70 per cent of the homes anti-social conduct almost amounted to a proud family tradition." The parents "gloried in their shame" as Paul would have said. From such homes came these thousand youthful criminals.

THE BODY NEEDS A HOUSE, THE SOUL A HOME

If we were to ask: "Why a home at all?" many might answer: "We need a home to shelter us against the elements, heat and cold and storm, and against enemies from without." The answer reveals a confusion of terms into which most of us fall at times. A house will furnish shelter—four walls and a roof will do that. A house is not necessarily a home. The body needs a house for shelter; the soul needs a home.

As the poet, Guest, has said: "It takes a heap of living in a house to make it home." It takes the right kind of living and the right kind of relationships to make the house a home. We are not to forget, however, that the home may be adversely affected if the house is inadequate.

THE HOME AND THE CHILD

The home seems primarily built around the woman and the child. At least children most noticeably require shelter. And with the child appears most noticeably the need of a real home. Plato in his "Re-

public" pictured an idealistic society in which men should live apart in barracks or communal domiciles, and women apart in other dormitories, with their children reared in nurseries—no woman ever to tend her own baby. Just another case of a philosopher appearing wiser than he was.

Churches and fraternal orders of various sorts long experimented with institutional homes for orphans and destitute children. To take them from infancy and carry them under discipline through such an institution to maturity seemed a fine and orderly and beneficent thing to do. But it was discovered by actual experience that children do not thrive in institutions. They will do better in a very mediocre home than they will in the finest and most sanitary institution. Furthermore the institutionalized child coming to maturity without experience of home life is poorly equipped to build a home for himself or herself and to meet life in its other problems. The whole plan of caring for orphaned children changed in the light of actual experience and was diverted to the finding of private homes in which to place the orphan.

In *Dear Enemy* Miss McBride wrote of her first morning in charge of the John Grier Home for children:

When I saw those rows and rows of pale, listless, blue-uniformed children, the whole dismal business struck me with such a shock that I almost collapsed. It seemed like an unachievable goal for one person to bring sunshine to one hundred little faces when what they need is a mother apiece.

It is impossible for one woman in an institution to take the place of many mothers in many homes.

The child needs the atmosphere of a real home. And its future character is shaped largely by the kind of home that it has. Its environment during the first formative years of life is very important. Thus Mary Roberts Rhinehart has observed:

The good home puts its permanent mark upon the child. What the child will be is largely determined by the first eight years.—*The Delineator Magazine*, December, 1924.

This is very much in accord with our own teaching in the Doctrine and Covenants:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray, and to walk uprightly before the Lord.—Doctrine and Covenants 68: 4.

THE HARVEST FROM BROKEN HOMES

Failure to give children the proper home life with religious training brings disastrous results, as was pointed out by the bishops of the Episcopal Church:

We see in our land tens of millions of men and women who acknowledge no connection with religion, and, as a result a large proportion of our children growing up without religious influence or religious teaching of any sort. Can we fail to see the connection between this situation and the spirit of lawlessness, the startling increase in crime, and especially the increase in the number of youthful criminals now challenging our attention?—Bishops of the Episcopal Church in convention at New Orleans.

QUESTIONS

Is it anybody's business what kind of a home you have?

Is a house always a home?

Why do we need a house? Why a home?

Why do children especially need a home?

What impress does the Zion home leave on the child?

4. Fundamental Belief Concerning Marriage

The church is monogamic. In the belief of the church, marriage is between two persons, husband and wife, and should properly be dissolved only by the death of one of the two. In the popular mind, polygamy has figured largely in the history of so-called "Mormonism." However, polygamy was never any part of church practice or belief during the presidency of the prophet, Joseph Smith (1830-1844) and has never had any place in the belief or practice of the Reorganized Church of Jesus Christ of Latter Day Saints. Students of this brochure are advised to obtain and study in this connection the pamphlet, *Differences That Persist*, published by the Herald Publishing House, Independence, Missouri.

The basic beliefs of the church touching marriage are set forth in the Three Standard Books of the church, which contain the constitutional law of the church: i. e., the Bible, Book of Mormon, and Doctrine and Covenants.

The Bible

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.—Genesis 2: 24.

And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.—Malachi 2: 15.

And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain [they two] shall be one flesh? Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder.—Matthew 19: 5, 6.

Let every man have his own wife, and let every woman have her own husband. . . . Depart ye not one from the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.—I Corinthians 7: 2, 5, Inspired Version.

Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.—Hebrews 13: 4.

Book of Mormon

Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, . . .

Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord God, delighteth in the chastity of woman.—Jacob 2: 33, 36.

Doctrine and Covenants

Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out.—42: 7.

And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.—49: 3.

Based on the foregoing scriptural statements, our *Epitome of Faith* makes this declaration on marriage:

We believe that marriage is ordained of God and that the law of God provides for but one companion in wedlock, for either man or woman—except in cases where the contract of marriage is broken by death or transgression.—*Epitome of Faith*.

The law intended that the marriage relationship should be broken only by death. In case of transgression, however, the church holds the innocent party to the contract free to marry again.

QUESTIONS

What has been the historic attitude of the church on monogamy?

Analyze the law as found in the three books.

Analyze the questions and answers in the church form of the marriage covenant.

What position is taken in the *Epitome of Faith*?

5. The Man and the Woman

If you were about to write a book of some importance, you might be at a loss just how to begin. Nephi must have faced that problem when he sat down to write the words destined to be the opening words of the Book of Mormon. This is what he wrote: "I, Nephi, having been born of goodly parents." Nephi was fortunate in having goodly parents—a man and a woman of deep religious convictions who were willing to assume responsibilities, and having assumed them carried them through with wisdom and with energy.

BASIS OF CHRISTIAN MARRIAGE

Christian marriage is based on an enduring union of two people, a man and a woman. This system of marriage has been and is challenged by various forces and persons. Perhaps the boldest challenge in American history came from Brigham Young, who in 1852, in Utah, introduced the doctrine and practice of polygamy under the euphonest name of "Celestial Marriage." In view of the fact that God himself solemnized the first marriage and started the race with one man and one woman and said, "they two shall be one flesh"; in view of the fact that the Book of Mormon said, "there shall not any man among you have save it be one wife; and concubines he shall have none"; and in view of the fact that the Doctrine and Covenants says, "Thou shalt love thy wife with all thy heart and shall cleave unto her and none else"; in view of the words from these three books of Scriptures, monogamy

would seem to be the more entitled to be called "Celestial Marriage."

ACTUAL RESULTS OF THE EXPERIMENT

Brigham Young from actual experience was perhaps the best qualified man in American history to tell how family life worked out when love was rationed to several women. In a sermon preached in Salt Lake City, September 21, 1856, and published in his *Journal of Discourses*, coming from his own press, he made this public statement:

Men will say, "My wife, though an excellent woman, has not seen a happy day since I took my second wife"; "No, not a happy day for a year," says one; and another has not seen a happy day for five years . . . I am going to give you from this time to the sixth day of October next, for reflection, that you may determine whether you wish to stay with your husbands or not, and then I am going to set every woman at liberty, and say to them, Now go your way, my women with the rest, go your way. And my wives have got to do one of two things; either round up their shoulders to endure the afflictions of this world, and live their religion, or they may leave, for I will not have them about me. I will go into Heaven alone rather than have them scratching and fighting around me.—*Journal of Discourses*, Volume 4, pages 55-57.

In a sermon preached the same day and published in the same book, his associate and counselor, J. M. Grant, gave an over-all picture of the situation in the families throughout the Mormon Church where polygamy was practiced:

If they could break asunder the cable of the church of Christ, there is scarcely a mother in Israel but would do it this day. And they talk it to their husbands, to their daughters, to their neighbors, and say they have not seen a week's happiness since they became acquainted with that law, or since

their husbands took a second wife.—*Journal of Discourses*, Volume 4, page 50.

The foregoing is a sad picture of the condition in polygamous homes which had reached a stage where Brigham Young threatened to divorce all polygamous wives, including his own.

Today polygamy and bigamy are banned by law, but in a somewhat similar way, homes are made unhappy and families are disrupted because the man or the woman goes seeking other loves.

WHAT SORT OF MAN AND WOMAN MAY BUILD AN ENDURING HOME?

When Solomon built his temple and his palace, he thought he was building enduring memorials to his greatness. Perhaps he never dreamed that a little thin book of proverbs would endure when not one stone of his buildings would be left upon another, and that little book with other books of the Bible would be translated into perhaps a thousand languages and dialects and go to all people. The finest chapter in that book is the closing chapter giving a tribute to the virtuous woman "whose price is above rubies." These are some of the outstanding characteristics that marked her as a splendid woman: She was trustworthy: "The heart of her husband doth safely trust in her. . . . She will do him good, and not evil, all the days of her life." She was frugal: "he shall have no need of spoil." He had no need to cheat or graft or rob to satisfy her extravagances. She was industrious: "She worketh willingly with her hands." She was charitable: "She stretcheth out her hand to the poor; yea, she reacheth forth to the needy." She was a strong and honorable person:

"Strength and honor are her clothing." She was a good manager: "She looketh well to the ways of her household." She was wise: "She openeth her mouth with wisdom." She was kind: "In her tongue is the law of kindness."

This was an old-fashioned woman who lived long ago, but the basic characteristics that made her worthy to be immortalized in the Bible are the same today in the sort of woman who can build an enduring home—a "Zioniac" home.

An enlightening, though not quite so clear a picture is given in the 15th Psalm of the man who may dwell in Zion and build a Zioniac home. He was an upright man: "He walketh uprightly." He was a righteous man: "He worketh righteousness." He was a man of integrity and truth: "He speaketh the truth." He was a good neighbor: "He backbiteth not with his tongue nor doeth evil to his neighbor." He was a fearless and just man: "In whose eyes a vile person is condemned; but he honoreth them that fear the Lord." He was a man who kept his covenants, including the marriage covenant: "He sweareth to his own hurt, and changeth not." Even when the covenant, the promise, the bargain made cost some hardship and sacrifice and work, nevertheless, he kept his covenant.

THE FAMILY COUNCIL

The family begins with the man and the woman. When children come the family is expanded, and the man and woman project their personality and their ideals into younger lives. The man and woman under our marriage covenant have affirmed that they "mutually agree" to become each other's companion, husband and wife. In harmony with that covenant they

have counseled together by "mutual agreement" in all the matters that concern them. Their "joint council" may well include the children, at the earliest possible moment when they are able to enter into family council, thus helping to keep the family closely integrated.

THE MORE ABUNDANT LIFE

Dr. Richard Cabot, a famous doctor and a very good and wise man, one time wrote a book entitled, *What Men Live By*. Dr. Roy Cheville has said, "No group can endure unless it does things together—with enjoyment." Dr. Cabot gave a pretty comprehensive list of the things that men and women live by. He listed *work* and *play* and *love* and *worship*. If the whole family is interested in the work of building and maintaining a pleasant home, activities that might otherwise be drudgery become enjoyable work. Work shared by those who love is not a curse; it is a blessing. Christopher Morley gives this thought a homelike twist in this little verse:

The man who never in his life
Has washed the dishes with his wife,
Or polished up the silver plate,
He, still, is largely celibate.

Play may include any wholesome form of recreation which really recreates, such as games, legitimate sports, outings, picnics, music, reading, hobbies, the arts. Any or all of these shared together in leisure moments by the family create a close bond of fellowship. Work, play, love, and worship shared by the family bring a more abundant life to the home.

There is no question concerning the place of love in the enduring home. Love among the man and the

woman and the children gives life a more abundant meaning. It reconciles differences and heals quarrels—and remember, “He has given us the ministry of reconciliation.”

Worship brings a consciousness of God into the home and sanctifies work, play, and love. Worship shared and church attendance together consecrates and sanctifies the family life.

THE CANDLE IN THE WINDOW

Jesus at one time said, “Ye are the light of the world. . . . Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house” (Matthew 5: 14, 15). Our religion is to light the whole house and all people in it. It is to enlighten the entire family as it did in the home of Nephi. Religion begins at home, but it should not end there. The candle which symbolized the gospel was not to be hidden under a bushel. It was to be placed on a pedestal, and it was to shine forth out of the window, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” A good home is not only a rock of salvation to the family that lives in it; it is a saving influence in the entire community, in the church and in the nation. The man and woman who found a home may light a candle that will give light to them, to their children, and to all who behold its rays.

QUESTIONS

What are the opening words of the Book of Mormon?

What form of marriage is taught in the Bible, Book of Mormon, and Doctrine and Covenants?

What form of marriage did Brigham Young institute?

How did it work out?

How is the system of monogamy threatened today?

What sort of man and woman may hope to build an enduring home?

What place has the "family council" in the home?

What did Dr. Cabot say men and women live by?

What did Christ say about the candle in the home?

6. Increased Divorce Rates

When Love yawned,
The wedding ring was pawned.
"I must go,"
The wife said, "to Reno
In the spring,
And get another ring."

—E. A.S.

The whole family life is in a state of confusion and disintegration today.—Ellwood, in *Introduction to Social Philosophy*, page 164.

The world groans under a loose morality fearful to contemplate; and the course of many talented men and women, in teaching and practicing the absolution of the marriage covenant for trivial causes, is making the world worse; and indeed, it may be said, with some show of truth, that there will come a time, should the teachings of such philosophers become the rule, that virtue and vice, morality and immorality existed but in name; for that which is now vicious and immoral will by teaching and custom have become the rule.—President Joseph Smith, in *Saints' Herald*, 1872, Volume 19, pages 493, 495; *Church History*, Volume 3, page 706.

There is an old saying, "All roads lead to Rome." In the United States many of them lead to Reno; there is a jumble of state laws; but in many places the getting of a divorce is rapidly becoming a week-end affair. Will Rogers affirmed that the judges in Reno went over hotel registers each morning and granted divorce to all new arrivals.

INCREASE OF DIVORCE IN THE UNITED STATES

In *Sociology and Education*, page 159, Doctor Alvin Good, of the Louisiana State Normal College, states that in 1870 the ratio of divorce to marriage was one to seven or eight marriages.

Statistics released by the National Office of Vital Statistics, Washington, D. C., gave the ratio of marriage and divorce in 1937 at 17.2 divorces to 100 marriages; in 1946 the ratio was 26.8 divorces in 100 marriages. David L. Cohen writing in the *Atlantic Monthly* and quoted in the *Readers' Digest* for November, 1947, declared, "Two marriages in five now end in divorce, and the trend is still upward. These casualties indicate our most unhappy national failure." He continued:

Marriage has been made almost meaningless by many who marry with the reservation that if they do not like the marriage they will quickly get out of it. Whenever the parties enter into the marriage contract with an escape clause in their minds, it is a marriage of the market place, as when one buys a stove upon 30 days' trial. Yet such marriages are performed every day, and this with the general approbation of the community, for they could neither exist without that approbation nor be conceived in an atmosphere hostile to them.

As long ago as 1928 a committee appointed by the Presbyterian Church reported to their General Assembly:

With the home crumbling before our eyes and the very foundations of our social structure being undermined and destroyed, all favorable trade reports, all rejoicing in economic prosperity, and all self-congratulation upon our vast educational system is like the sound of cheerful music while the funeral procession winds its way to the grave. Much as we love our Republic, let us not deceive ourselves into imagin-

ing that there are in the American nation elements that guarantee its eternal preservation regardless of the violations of moral law.

While the figures quoted look bad for the United States and justly cause the world to look upon the record with contempt and derision, it is to be remembered that the peoples of few nations are sufficiently without sin to justify them in casting stones. Some other countries (largely under Roman Catholic dominion) whose state and church laws make the obtaining of divorce very difficult may show a divorce rate practically nil. And yet their moral conditions may be quite as bad as the moral conditions in the United States. A high divorce rate is a *symptom*, indicating a disease threatening the life of the home. The symptom may be suppressed by law, but the disease is not thereby removed; infidelity, immorality, adultery go on. Thus the divorce rate may mean something or it may mean little or nothing as an index to the morals of a people. Or rather, a high rate has a definite significance; but a low rate may give an impression that is entirely deceptive. We may well consider the symptom (divorce) but let us not focus attention upon it alone; rather let us give primary attention to conditions of which divorce is the symptom. To suppress divorce by legislative and punitive methods and leave underlying moral conditions rotten would avail nothing.

IN THE CHURCH

In the church our divorce rate has been much lower than in society in general (in the United States) but it is higher than it was some years ago. We need to give

careful attention, not so much to particular divorce cases as to the factors responsible for this increase.

QUESTIONS

What predictions did President Joseph Smith make in 1872? Is there evidence of their fulfillment? What did Ellwood say on the same subject?

What is the present rate of divorce in America? How does it compare with that of other countries?

Is the divorce rate a sure index to the moral conditions of a people? If not, why not?

Do you see danger in the present moral trends?

To what should we give our first attention in proposing remedies?

What of the situation in the church?

7. Causes of Increase in Divorce Rate

What are the causes of the decline in home life and the increasing disruption of the marriage covenant? There are many causes, more or less related. Some of them we may consider rather briefly.

(1) *The New Freedom of Women*: For long ages woman was little more than a chattel, and not a very highly prized chattel at that. Frederick Starr, of the University of Chicago, in his book, *First Steps in Human Progress*, notes certain primitive marriage customs which were highly symbolic and significant. In one tribe the ceremony consisted of the husband putting his foot on the head of the bride, after which she went to work for him. In another the bride was first beaten by her father and then by the bridegroom to show that she passed from paternal to marital servitude. Even in recent times and "Christian" countries, the law gave little regard to woman's rights. Fosdick notes that under the common English law a generation ago only men might well secure divorce. He says:

In all English history no woman applied for divorce before 1801, and only three before 1841.

He quotes the old English law on the position of the wife and the authority of the husband, her "lord" and "master":

He shall treat and govern the aforesaid well and decently, and shall not inflict or cause to be inflicted any injury upon

the aforesaid except in-so-far as he may lawfully and reasonably do so in accord with the right of a husband to correct and chastise his wife.

In the United States of America, where the Declaration of Independence was signed exclusively *by* men, and possibly *for* men, in Philadelphia, the "Cradle of Liberty," as late as 1880, a prominent clergyman in a public sermon argued as follows:

There is no crime which a man can commit which justifies his wife in leaving him or applying for that monstrous thing called a divorce . . . no crime that he can commit can justify her lack of obedience. If he be a bad or wicked man, she may gently remonstrate with him, but refuse him never.

Under the law all of a wife's property belonged to her husband. If he was worthless and lazy and she industrious he could collect her wages. If he deserted her for a time and she should build up a business, he could return and claim it and even leave her savings by his will to the children of another woman. In some instances this was actually done.

Against these inequalities and injustices there came a natural revolt. Woman fought for and won equal rights under the law, including the right to divorce. She has made the most of her opportunities and today most divorces are granted to women. Justice was her right, but now the pendulum swings to another extreme, and instead of silently bearing the abuses and infidelities of her spouse, the woman claims equal right to indulge in all the vices of man.

(2) *Economic Independence of Women*: Along with more freedom insured to women under the law comes the new economic condition. Of old, business and the professions were fields closed to women. The

home was her domain, housework her profession. Unable to step outside her home circle and make her own way when unhappily married, she endured all sorts of indignities more or less silently for the sake of bed and board and to avoid the scorn of the public.

(3) *Irreligious Contempt for Marriage*: Along with the decay of religion and the increase of the materialistic viewpoint characteristic of the latter part of the nineteenth century came a natural decline in reverence for marriage as a religious institution. It became to many people merely a civil institution, comparable to a business contract, to be entered into lightly and broken at will, a convenient legal recognition of cohabitation while the whim for such should last between any given two people. Paul predicted that in the "latter days" people should be covenant breakers, and incontinent.

(4) *Selfishness*: In his book, *Love and Marriage*, Doctor Winfield Scott Hall has this to say:

One of our most popular magazine writers, Vera Conolly, has been making a two-year study of this problem. She sat in courts of domestic relations, hearing the pleas, the testimony, the defense, and the decision of the court. She talked with these judges to get their individual reaction to the whole situation as concerns divorce. She attended public health service clinics and heard case histories and received from prominent health officers their estimate of the problem. She studied the relation of child life as it is influenced by separations and divorce, and got the judgment of social workers as to the ultimate cause of this tragedy in child life.

With one accord these leading professional men and women—judges, physicians, social workers—after decades of dealing with the tragedies that accompany or follow divorce, single out as the ultimate cause—Selfishness. *Selfishness?* SELFISHNESS!

Miss Connelly summed up her own reaction to the revelations of courts and clinics in the same word: All of it the result of sordid, sensuous selfishness.

(5) *The Influence of the Motion Picture:* In America the "movies" have been the chief popular exponent of the passion of love. It is unfortunate that the stars of Hollywood who thus interpret love for millions of young people (and older ones) have had such low standards as teachers. Hollywood poses under the klieg lights and spouts fervid love lines day and night and yet knows little of the real significance of lasting love. Hollywood knows all about passion—nothing about that enduring love that carries two through life to the golden wedding and makes fifty years seem too short.

Movie stars have had the greatest audience among young people given to any public teachers of the present generation. But on their own chosen subject, most of them have had no profound convictions. With a few notable exceptions, they have been loose and lawless in their own marital ventures; their relations and covenants almost as brief and evanescent as the lights and shadows that flicker across the silver screen. In their private lives and on the screen, they have played with the themes of fornication and adultery, and as one has truly said: "Lawless art breeds lawless love."

(It is to be remembered, of course, that there are numerous fine and wholesome motion pictures, some of them as stimulating as a good sermon.)

(6) *The Let Yourself Go Attitude:* Out of this modern attitude and these modern conditions comes a too prevalent philosophy that seeks authority in a

certain form of pretentious psychology: the "let yourself go attitude." Men and women have been told that if they repress themselves they will get a complex—something awful may happen to them inside. Well, when they do let themselves go something awful does happen. The world is rather full of people who let themselves go all the time—they repress nothing—and they are in a hell of their own making.

As one writer puts it: "The fact is we repress instincts, or, better yet, sublimate them, every hour of our lives, or else we would be in an asylum or a jail. The psychological law of life is not to say to any instinct, Do as you please! but out of all our instincts to build a personality."

(7) *Shifting of Home Responsibilities*: To the causes of divorce already mentioned may be added the modern tendency to shift home responsibilities to the church, the school, and various social organizations. This will be considered in another chapter.

(8) *Interference of Relatives*: Many a home is broken up by the meddling of "in-laws." If at all possible, young married people should be by themselves, quite free from interference, during the early years of married life, that they may make their own adjustments to each other and to life. Back-seat driving by "in-laws" has put many a marriage in the ditch.

(9) *Other Causes*: Doctor Paul Popenoe, who has analyzed thousands of cases that have come before him, catalogs three major causes of family dissension. First is failure to share leisure time, especially during or after middle life. The man has his diversions, the woman hers—they go their separate ways and drift apart. He suggests careful family budgeting of leisure time so that

50 per cent of it shall be spent together in recreation mutually agreed upon. Second, he noted family finances, failure to agree upon proper distribution of income so that the wife may have money for personal expenses over and above bare household necessities. Third, he noted emotional maladjustments. To these three he adds five that he considers less pronounced:

Insufficient income, involving stinginess as well as extravagance.

Relative troubles—mothers-in-law, fathers-in-law, and all varieties of family meddling.

Emotional and sex deficiencies.

Failure to develop a healthy social and intellectual life.

Divergent views on religion, the rearing and education of children, and moral and social questions.

Stubbornness—failure to compromise where a little diplomacy might bring harmony and peace.

In 1947 the editors of *Look Magazine* published a series of articles based on a nation-wide survey in America on this question of divorce. Divorced persons gave a great variety of reasons, in some cases obvious excuses, to account for their failure in home-building. Among them all the two main reasons advanced by women were the husband's refusal to assume responsibility and his infidelity. Husbands complained of the wife's infidelity and in-law interference. Both husbands and wives complained of addiction to liquor on the part of the former mate. It would seem from these findings and others that infidelity is one of the immediate causes of divorce in many cases, even when some other cause is set up in court. A major conclusion of those making the study is that at the root of the trouble is a lack of education and study in preparation for marriage and its responsibilities. A

Hollywood complex of romance and glamour is not sufficient preparation for the serious business of marriage and home-building on a permanent basis—that involves work, sacrifice, and an enduring will to succeed.

The unsettled world conditions, upheavals in social and economic conditions, the havoc wrought by two world wars, the lowering of moral standards and loss of reverence for the sanctity of marriage—all these have intensified a bad situation. In America our homes were not destroyed by enemy bombs; but they are being torn asunder by internal disruptions and the attack of hostile forces from without.

QUESTIONS

How has the "new freedom of women" affected the divorce rate?

How have economic conditions affected it?

What attitudes of mind have caused an increase?

Has the "movie" contributed to better home life?

How about interference of relatives?

What other causes might be named as contributing to divorce?

8. An Affirmative Approach to the Problem

The attitude of the church touching separations and divorce is predicated on the law, and naturally finds expression in the covenant that the church requires of its members who enter matrimony: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, *during your lives?*"—Doctrine and Covenants 111.

The "Lord God . . . hateth putting away" (Malachi 2: 16). Whether it be the result of willful adultery, or of ignorance and bickering, still he hates "putting away." Where one party to the covenant has betrayed the other, he has pity for the betrayed one:

I the Lord have seen the sorrow, and heard the mourning of the daughters of my people . . . because of the wickedness and abominations of their husbands.—Book of Jacob 2: 40.

For the betrayer he has condemnation:

The Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously.—Malachi 2: 14.

As we have seen, the church has not escaped the invasion of the divorce evil. Naturally we ask, What can be done by the ministry as leaders to correct the situation?

OLD-TIME NEGATIVE PREACHING AND ADMINISTRATION

For quite some time in the past, the approach of the church to the problem of divorce was largely negative. Periodically sermons denouncing the evil were preached. From time to time in General Conference, legislation was undertaken to prohibit divorce on other than "scriptural grounds." Sometimes the legislation adopted was difficult to interpret—and difficult to administer. The problem is most complex. Discipline was thought of in this connection. Let the person divorced without "scriptural grounds" and who marries again be cited to trial by church courts on the grounds that in his new union he is "living in adultery"; that is, let his (or her) new union be "construed" as adulterous; i.e., a case of "constructive" or "presumptive" adultery.

As a matter of fact, neither legislation nor discipline stemmed the tide of separation and divorce. So presently the church turned its major attention to an affirmative program of education and prevention. Without doubt it is necessary to voice negative protests at times, perhaps often. We may well stiffen our resistance at that point. But negation alone, without an affirmative and constructive program and message, will avail little. Christ sometimes indulged in denunciation, but his message was overwhelmingly affirmative and constructive. A minister who merely denounces divorce, though he makes that his constant theme, will not help the situation greatly. Moreover, denunciation should be with some discrimination, because in every community there are divorced persons who are innocent and sinned against and who had good grounds for divorce. They have grief enough without unmerited flagellation.

President Joseph Smith seemed to modify his views in later years, and was opposed to putting men or women on trial for "presumptive" or "constructive" adultery. The saying of Christ on divorce and remarriage are reported in the Scriptures in very fragmentary and somewhat conflicting forms, and it is difficult to draw from them rules of action in all cases. In Doctrine and Covenants 42: 20 a rule is laid down that is clear cut and may furnish a guide to procedure in definite cases.

The law in that revelation is specific that one who has left his companion "for the sake of adultery" shall be cast out (Doctrine and Covenants 42: 20). In all cases where adultery is in evidence or where it is *clearly* evident that a married person has forsaken his or her companion *for the sake of adultery* (being obviously of corrupt life), and has entered into marriage relationship with another person, the church should inflict the penalty of expulsion unless there shall be repentance and restitution.

However, there are many ill-advised marriages that are broken up because of quarrels, or for various other reasons, not involving adultery. The church must deplore such misadventures, and may do what it can to prevent such an unfortunate denouement; but is it bound to institute proceedings against such persons in case they remarry, to put their membership in jeopardy? May there not yet remain some ground for helpful ministry to them under the policy that Christ's ministry is to save and not to destroy. There are some offenses and problems that must await adjustment before a higher court. Jesus said that a man who looks upon a woman lustfully has committed adultery in his heart;

but we prefer no charges in such a case, as the matter is beyond our judgment.

As before noted, Section 42 draws a distinguishing line. For the willfully adulterous who violate their covenants, there must be repentance or expulsion. The unfortunate, the lacking in judgment, the immature, who, without training or experience, marry hastily, quarrel and come to wreck maritally and try again, have some claim upon mercy. Many such cases are so complex that to judge properly seems beyond our human wisdom, and they may perhaps wait a higher judgment in the beyond. The church cannot approve the mistakes they have made (God still "hates putting away") but the church may suspend judgment and help the unfortunate to salvage what they yet may from life.

Here is a concrete case from real life. Two young people in Independence married. The young man subjected his wife to mistreatments so perverted and bestial that they cannot be put down in print. But he was not guilty of adultery. She left him, and he secured a divorce on grounds of desertion. She was a good woman, and she subsequently married a good man and bore him children and found a happy home. She did not have the orthodox "scriptural" grounds for her divorce. Should the church set up a case of "constructive adultery" against this woman and her second husband and cast them out? The whole unfortunate affair should not have occurred—but it did. What shall we do about it? What would Christ do? In such cases it becomes not a matter of the church approving that which has happened, but the question looms large: The situation being as it is, what shall the church do about it? To expel people from the church is but a confession of failure to help solve their problem.

A friendly critic who has read the manuscript of these studies says, "At this point, to avoid misunderstanding, reaffirm again the third time that we are not coming to the defense of the corrupt who have forsaken their companions for adultery—they should be disciplined according to the law."

A CONSTRUCTIVE PROGRAM

After all it is to be remembered that the divorce is not in itself *primarily* the cause of concern, nor for that matter the remarriage: wrong conditions, relationships, and attitudes that develop in the home and cause its disruption are the real problem. There is the problem that challenges our attention. Have the ministry a constructive program to meet the situation? If so, what is it?

Beginning with the public ministry of the church from the pulpit, the ministers should preach affirmatively the beauty and sanctity and permanence of the marriage covenant and do so rather often and so forcefully and with such spiritual power as to make real converts among our own people and especially among our *young people*.

Such sermons must spring out of strong personal convictions, and ordinarily from personal experiences. The ministry should set an example in home and family building. It is a matter to be noted that among the members of the First Presidency, Quorum of Twelve, and Presiding Bishopric, up to the time of this writing, there has never been (so far as we can discover) a divorce in the history of the church. Such an example should count for something, and should engage the serious consideration of the ministry of all grades and quorums.

Every minister should endeavor to make his own home an outstanding example of loyalty, love, and harmony. Moreover, in his public preaching and in his private visiting (if he be a visiting officer) his best assault upon the divorce evil is to teach affirmatively those gospel virtues that are at the foundation of enduring family life.

The program includes study and discussion of the various problems of courtship and marriage and home building by way of sermons, lectures, seminars, class study by various groups and departments of the church in the local congregations, at reunions and district conferences and General Conference, and at Graceland College. Also the development of a literature on the subjects involved, and counselors to aid young people and established families. This is a program that may well challenge all church workers, men and women, and especially the men of the standing or pastoral ministry: pastors, high priests, elders, priests, teachers, and deacons, those in particular who have the responsibility to visit and minister to families. There is a great need for ministers who by character, experience, and training are qualified as counselors.

THE PLACE OF THE PRIESTHOOD

The initial setup through which the church is to aid the home is indicated in the law:

The high priests and elders . . . are the standing ministers of the church, having the watch care of the membership and nurturing and sustaining them.—Doctrine and Covenants 120: 3.

The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and *visit the house of*

each member, and exhort them to pray vocally and in secret, and attend to all *family duties* . . . to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires.—Doctrine and Covenants 17: 10.

The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty.—Doctrine and Covenants 17: 11.

Deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.—Doctrine and Covenants 83: 22.

QUESTIONS

What is the attitude of the Lord on "putting away"?

What toward the betrayer? What toward the innocent person?

What remedies for the divorce evil come to mind first?

Are negative attitudes sufficient?

What line of distinction does Doctrine and Covenants 42: 20 suggest?

Have we a constructive program to meet the situation?

What can the ministry do constructively?

9. A Constructive Program for Church Members

It is to be presumed that students of this brochure are not reading merely to inform their minds. It is to be hoped that many of them are endeavoring to find principles and suggestions that they may actively apply in their own homes to help make marriage a success.

The married people of the church today can make their best contribution by the right sort of living in their own homes. It is theirs to teach their children, the coming generation, the sanctity of the marriage covenant and train them to be the sort of persons who can make and keep a sacred covenant. This they may do first by teaching and second by example: the example is the most significant and convincing.

Margaret Pratt Allen, writing in the *American Magazine*, said:

My father's investment in real estate was not very successful. The house he bought was old and badly planned, and repairs absorbed any profits he made when he came to sell. But I do not remember quarrels or angry words in that home. Whatever differences existed were not allowed to shake the fundamental peace which sent the children out into homes of their own, believing that love endured and marriage was worth sacrifice.

It is the duty of Latter Day Saint parents to maintain such homes that their children will go into the

world believing that love is enduring and marriage worth sacrifice. We believe in the things that we have actually seen tested and tried and found worth while; and if we cast back over several generations and find that they have stood the test of time and change, our belief is confirmed.

A PAGE FROM ONE FAMILY HISTORY

For that reason the author of these studies may be pardoned references to family history. I cast back in the family records to my great-great-grandfather, Asael Smith. He was a Revolutionary soldier who married a colonial girl, Mary Duty, in 1767. A good name and a good start—he loved Mary Duty and he married Mary Duty. They lived together *sixty-three years*, until his death, and their union was remarkable for affection and loyalty. The Topsfield Historical Society (Massachusetts) has a document that he left to be read by his family after his death, a few lines of which read:

“My Dear Selfs: . . . First to you, my dear wife, I do, with all the strength and power that is in me, thank you for your kindness and faithfulness to me, beseeching God who is the husband of the widow, to take care of you, and not to leave you nor forsake you. . . .”—*Ancestry and Posterity of Joseph Smith and Emma Hale*, page 62.

My great-grandfather, Joseph Smith, the patriarch, married a “down east girl,” Lucy Mack, and they lived together until he died after forty-six years of wedded happiness. My grandfather, Joseph Smith, married a New York girl, Emma Hale. Their union was broken only when he was assassinated. When she had come to him in an hour of extreme danger and persecution

in 1842, he paid her a great tribute, and that after fifteen years of married life:

With what unspeakable delight, and what transports of joy swelled my bosom, when I took by the hand, on that night, my beloved Emma—she that was my wife, even the wife of my youth, and the choice of my heart. Many were the revibrations of my mind when I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and sufferings, and the joys and consolations, from time to time, which had strewed our paths and crowned our board. Oh what a commingling of thought filled my mind for the moment, again she is here, even in the seventh trouble—undaunted, firm, and unwavering—unchangeable, affectionate Emma.—*Church History*, Volume 1, page 120.

To make a long story short; my father, David H. Smith, and my mother, Clara C. Smith, were supremely happy in their union; and I count myself no less fortunate than my predecessors, after more than fifty-two years of married life yielding happiness that money could never buy. Our sons also are happily married. There we have a family record going back over six generations to 1767. Marriage need not be a failure. It approves itself by happy and sacred experiences in actual life over unbroken generations.

Any two persons who love each other enough to get married can make their marriage a success if they care enough about the matter to intelligently and unitedly undertake the task of keeping that love alive. But it is a task that calls for intelligence and character. The love that united them must be cherished and not be allowed to dwindle away. This requires the exercise of patience and mutual tolerance and fidelity, and each must so live as to merit the respect of the other, for

respect must underlie love. It is a task to be worked at, thought about, stayed with; and it is the most worthwhile task in life.

MARRYING OUT OF THE CHURCH

Chances for success are brightest where the oneness necessary finds its base in religious unity, where both parties to the contract are believing and "practicing" Latter Day Saints. Hence the caution in the Doctrine and Covenants (111) against marrying out of the church. It is true that numerous happy marriages have been recorded where one member was outside the fold; and it is better to marry a good nonmember than a worthless member: but it is much better where there is full accord in belief and practice in such a vital matter. The home that is built around a mutual belief in gospel principles is most likely to be an enduring home.

The marriage covenant imposes an affirmative commandment: "Thou shalt love thy wife with all thy heart." There is both an affirmative and also a negative commandment couched in the ceremony: "Keeping yourselves *for each other and from all others.*" The world regards the latter restriction as something to be resented. Saints may well see in it their help and salvation:

There is a bracing negative aspect to the marriage vow. It commits us more or less irrevocably to forsake all others. It cuts off the freedom to act on the spur of the moment. Unmarried, we are like the riderless horse who allows only for his own height when he ducks under low branches in the forest. In marriage we must choose our path more carefully. But this is just what the vast majority of us need. We need to be fenced into a narrower field than of ourselves we should even find. We need to be harnessed and given a bit of road to cover. In the end we put out more *power* and

win more *happiness* when our choice is thus restricted and our path narrowed by a promise, given and taken. We get somewhere because we are no longer so free to change our course.—Richard Cabot, M.D., in *What Men Live By*.

ARE YOU A GOOD HUSBAND?

If you are a married man, check on yourself by answering the following questions. For each question that you can conscientiously answer in the affirmative allow yourself ten points. Is your score low or high?

1. Do you still "court" your wife with an occasional gift, with remembrances on her birthday and wedding anniversaries, with frequent evidences of tenderness?
2. Are you careful not to criticize her before others?
3. Do you make an effort to understand her feminine moods and bear with her in hours of fatigue, nerves, and irritability?
4. Do you share at least half of your recreational hours with her?
5. Do you refrain from comparing her cooking or house-keeping with that of your mother or John Doe's wife, excepting to her advantage?
6. Do you take a sympathetic interest in her social life and especially in her religious life and church activity?
7. Are you alert for opportunities to praise her and express your admiration and respect for her?
8. Are you a man capable of controlling your passions and appetites in a way to hold the respect of a good woman?
9. Do you control your temper, holding yourself ready to forgive and forget and "make up" when the inevitable little quarrels occur?
10. Do you keep yourself "for her and from all others" in the sense intended in the marriage covenant?

ARE YOU A GOOD WIFE?

If you are a married woman, check up on yourself. For every question that you can conscientiously answer in the affirmative allow yourself ten points. What is your score?

1. Do you try to be a real homemaker, studying to make home interesting, restful, and inviting?
2. Do you refrain from carping criticisms of your husband's friends and his habits, avoiding the habit of nagging?
3. Do you vary the household menu and endeavor to make it appetizing, well-balanced, and wholesome—in a word, to be a good cook in the best sense of the term?
4. Do you endeavor to get an intelligent grasp on your husband's business, work, or profession, so that you can discuss his problems with him helpfully?
5. Can you meet financial reverses and privations bravely and patiently without making your husband feel like a failure?
6. Do you make a special effort to get on with his mother and other relatives?
7. Do you give him sympathetic support in his church work and interests?
8. Do you compromise differences in the interests of harmony?
9. Can you control your temper and forgive and forget and make up when quarrels occur?
10. Do you keep yourself "for him and from all others" in the sense conveyed in the marriage covenant?

(The foregoing questions are adapted from tables prepared by Emmet Crozier.)

SUGGESTED READING

A Church Member's Manual: Duties and Privileges of Members. This is a small book of 112 pages, published by the Herald Publishing House, Independence, Mo. Note the section on "Marriage and the Home," pages 47-58.

QUESTIONS

What contribution can married people of the church make?

How may their homes impress their children regarding marriage?

How has your own family stood?

Is marriage a failure as compared with other enterprises?

Should our people marry outside the church? If so on what conditions?

If married, how do you rate as husband or wife?

10. We Must Not Scrap the Home

The home has surrendered to other agencies much of the training of children. Of old the father taught his sons to make things with hammer and saw—now they learn all that in school in the manual training department. The mother taught her daughters to sew and bake—they get that now in domestic science. The father took the children into the woods to hunt or fish or picnic—now the Boy Scouts and Camp Fire Girls attend to that—and so on and on. Perhaps in some instances the job is done better than formerly; but two penalties are affixed. First, the close companionship that existed between parents and children is diminished, and the cords that bind are weakened. Second, father and mother, not sharing mutually as they did in the problems and burdens of child training, are not welded together in one union as they should be by such experiences. Thus the whole family circle is disintegrated: rather it is never integrated.

THE HOME SURRENDERS ITS FUNCTIONS

Modern amusements also tend to divide and scatter the family. The movies, the dance hall, baseball and football, vacation trips, and the automobile take them from home. The radio and television seem to be the modern inventions that furnish a point of contact for the entire family and a tendency to hold the members in the home during evenings and holiday periods.

Under the title "Must We Scrap the Family?" Floyd H. Allport made comment along the before-mentioned lines in *Harper's Monthly* magazine:

. . . Should I wish really to know my boy or girl (and this will be increasingly true as they grow older), I must go out into the community to gain my knowledge. I must study my child's school record. I must learn about his physical condition from the clinic. I must go to the playground supervisor or to the YMCA in order to discover his athletic and social adjustments. His employer, should he have one, must be interviewed. And finally, I must see how he is getting on at the church school and in his art or his music class. When all these reports have been collected and, granting that the information is accurate, I now have before me only the fragments of my child. . . . He has ceased to be for me, an intimately experienced personality, but has become a case study. I am no longer a parent, but a social worker.

STILL MORE ORGANIZATIONS

The only remedy for this situation suggested by social engineers is still further organization. On that point Allport comments:

The theory of the social scientist that we must develop new mores and new forms of organization to keep the family abreast of our other modern developments, therefore, entirely misses the point. You cannot cure institutions by institutions. . . . The content of family life, however, is not changing; it is *disappearing*. When people shall have ceased to live and to participate in the freedom of face-to-face association, when they shall have scattered their interests into diverse organizations throughout the great society, we cannot say that the family has altered; we can only say that it has gone.

It is impossible to turn the clock back. We cannot scrap one era and return to a former era. Many of the conditions incident to the "good old times" were

bad and should not be returned. But we may preserve in the new times some of the good things of the old. We are not suggesting that people refuse to accept, within reason, the benefits of modern agencies, inventions, and organizations. Neither should they overstress them. The way out seems not to be through still more complex social and church organizations to take over still further the functions of the home and family. Rather let us re-emphasize some of the duties and functions of the old-time home that we have neglected; and the duties of the priesthood who were to minister to the home. The best work that we can hope to do for Zion will be done within the homes and potential homes of Zion. The agencies for that work are set up under our law: the parents and the priesthood first, and after that such aids as may be reasonably found in organized effort to improve home and social conditions.

THE PARENTS' DUTY

It is the intent of the law that parents shall be the first teachers. They are given the duty to lay the foundations of character by personal instruction:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, and teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord.—Doctrine and Covenants 68: 4.

Latter Day Saint parents have too generally neglected to obey this instruction.

The world over, religious education of children has been too much neglected. In the United States, it is estimated that about 11 million children and young people receive religious instruction of a sort—often too sketchy—while 17 million have no religious instruction at all. That is a very bad balance sheet. To borrow a phrase from the *Reader's Digest*, there are far too many "religious illiterates."

The sort of trained, efficient, spiritual, priestly help to homes contemplated in the law has all too often not been forthcoming. If we will devote our energy to the task of training and organizing men of the ministry and sending them out on this work persistently in sustained effort, success may come to us. Other supplementary organizations and agencies can then be used *as intended*; that is, as *supplementary* helps.

Such ministry from the church will aid parents to perform their work as parents. In spite of all the distracting elements of modern life, parents *may* take hold on the lives of their children if they *will*—providing always the attempt is made sufficiently early, which means from the cradle up. Husband and wife in Latter Day Saint homes may still find saving co-operation in such an endeavor.

QUESTIONS

How has the home surrendered its prerogatives?

What has been the penalty?

Have other agencies done the work of the home successfully?

Is the remedy found in still further "organization"?

What duty has the ministry to the home?

What is the relation of social and religious organizations to the ministry?

11. The Great Adventure

O fortunate, O happy day
When a new household finds its place
Among the myriad homes of earth,

Laying the foundations of a new home is one of the most thrilling adventures in life. Usually it involves willingness to take a chance. (Though we must be sure there is a chance—a well-thought-out one.) Our grandfathers and grandmothers took a chance when they went from the altar into the wilderness with the rifle and ax and a few household goods. Our fathers and mothers, most of them, took a chance amid more prosaic surroundings when they married on a very small income and without any of the modern luxuries now esteemed as necessities to set up housekeeping. They were happy—sans automobile, sans radio, sans refrigeration, sans furnace heat, the cynic might say, “sans everything but foolish love.” Was it foolish? We are here because they took the chance.

MISSING THE GREAT ADVENTURE

This adventure requires a willingness to assume responsibility, to shoulder the burdens of life. Too many are not willing to assume responsibility—they prefer to be care free. They do not wish to make sacrifices. They wish to eat the frosted cake of life and avoid its hard fare. Seeking to save their lives they lose them.

Longfellow celebrated the *Hanging of the Crane*:

O fortunate, O happy day
When a new household finds its place
Among the myriad homes of earth,
Like a new star just sprung to birth,
And rolls on its harmonious way.

How long will the way continue harmonious? The average novel, of which there are many millions in existence, ends at the altar. The new home is established. The tradition is, "They lived happy ever afterward." Life does not run that way. Marriage is not the end of the book; it is the beginning of one of its most interesting chapters.

We are quite accustomed to the unfolding of the romance as we see it perpetually around us. This dominant note of life's music is always in our ears. This pageantry of love unfolding is ever before us. Every evening, every Sunday afternoon, everywhere, we see them going out "two by two," catching step, clasping hands, lost to the world—or will it be *saved for the world*? The individual episode is of daily occurrence—the tomboy of yesterday becomes a lovely girl and someday appears in public wearing a ring that she is at great pains not to conceal. Presently this engagement ring of promise gives way to the wedding ring.

HOW BIG IS THE WEDDING RING?

How big is a wedding ring? It should be so small that there is no room in it for a third person, man or woman. It should be so big that it will reach around the world if of necessity the business of life takes the one party to the covenant that far from the other. The

home is built around love—and love refuses to recognize distance. The home rests upon loyalty. Those who have not loyalty are poorly equipped to build a permanent home. Their union is doomed before it is begun. Jean Ingelow wrote:

It's we two, it's we two, it's we two for aye,
All the world and we too, and heaven be our stay.
Like a laverock in the lift, O bonny bride!
All the world was Adam once, with Eve by his side . . .

When the darker days come, and no sun will shine,
Thou shalt dry my tears, lass, and I'll dry thine. . . .

The loyalty that persists even when the darker days come is fundamental in home and family life. What are the factors that right at the start will make for stability and happiness in the home? As we have said, love and loyalty come first. "Thou shalt love thy wife with *all* thy heart, and shall cleave unto her and none else." So reads the commandment to the man (Doctrine and Covenants 42: 7). The commandment is no less binding upon the woman, "Thou shalt love thy husband with all thy heart and shall cleave unto him and none else." When a man is married, he had best recognize that he has selected his mate and quit shopping around for a better one. So, too, with the woman. They are now entered upon another phase of life, of serious and lasting endeavor—and it may be made very happy.

TAKE TIME TO PLAN

The future of the home would be better assured if time were taken to plan it. Two young people about to build a house would consider plans rather carefully—too often they start to build the home (the family)

on impulse. Spur-of-the-moment marriages sometimes turn out well—but they require an unnecessary and foolish risk. The church should teach her young people to take time to really get acquainted—to be sure of each other. A young neighbor girl dashed into my home to inform me that she was that day married—she was as much surprised as anyone. The “boy friend” happened in and said, “Let’s get married.” So they did; without a moment’s serious consideration, without a single definite plan formulated as to life, they were married. Marriages on impulse cannot be called a gamble, because Cupid scarcely has a chance to win.

BASIS OF ABIDING LOVE IS IN CHARACTER

A permanent union requires stability and virtue of character. Superficial charms fade. Deep underlying nobilities of character abide. It is perfectly natural for men to seek feminine admiration. That is biological—a trait of the male. The Jews have a fable to the effect that one day two butterflies were disporting themselves on the porch of Solomon’s temple. The male butterfly said to his wife, “I have but to stamp my foot and this temple would fall in ruins.” Solomon overheard the threat and called the butterfly to him. The insect came groveling, and the king said, “What did you mean by such an idle and vicious boast?” The butterfly replied, “O king, live forever, I but sought to impress my wife.” Solomon was wise in matrimonial experience, so he smiled and forgave the butterfly. The butterfly then flew back to his wife, and when she inquired, “What did the king say to you?” he answered, “He begged me not to destroy the temple.” Solomon again overhearing, smiled again. It is natural for a man to seek to impress his wife, but

it takes more than bluff and bluster to hold the love and respect of a good woman over a long married life. If a man is rotten and a liar his wife will find him out. He must be worthy of love and respect if he would hold them.

It is equally natural for a woman to seek masculine admiration. All this lipstick and rouge business is just publicity work. It is the eternal feminine saying, "Here am I! Look at me!" No doubt even Eve added some ornaments to her fig leaf costume—and she had little choice and no competition. It was, "Here is Adam, take your choice." So she took Adam. But it requires more than external decorations for a woman to hold the love and respect of a good man over a long married life. She must be a real woman, clean and womanly and lovable, one to be depended on "When the darker days come and no sun shall shine."

THE PLACE OF RELIGION

The best contribution that the church can make to the stability of the home is to develop as best it may among believers those stable characteristics that make permanent union possible. And the best insurance that a young married couple can take out for their home is found underwritten in religion. Religion inculcates those characteristics of charity, patience, forgiveness, loyalty, chastity, truthfulness, that will surely enable two people who love each other at the start to live together and nourish that flame into a finer and purer light as the years go by. Church members should live their religion in their homes, in their relations as husbands and wives, fathers and mothers. It should have practical expression there. If it is no good there, it is no good anywhere. The very essence of religion is love.

There are three words that every married man should remember to say, rather often, to his own wife and not to some other woman: "I love you." And those three words the wife should say often to her own husband and not to another man: "I love you."

Three Words

Three words make the world over—
Old words too;
Three words heaven uncover:
I love you.

Three words make the sun shine
All day through,
Into your life and mine:
I love you.

Three words bring again Zion,
Back anew;
Three words angels rely on:
I love you.

—E. A. S.

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<i>Christianity and the Family</i> , by Ernest R. Groves, Macmillan, 1942	2.50
<i>Pastoral Work and Personal Counseling</i> , by Russell L. Dicks, Macmillan, 1944, 230 pages	2.50
<i>Conserving Marriage and the Family</i> , by Ernest R. Groves, Macmillan, 1944, 138 pages	1.75
<i>(Each of these books may be ordered from the Herald Publishing House, Independence, Missouri.)</i>	

Pamphlets:

<i>Building the Christian Family: a program for the churches</i>	\$.05
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(Each of the above to be ordered from the Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York.)

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