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A COMPARATIVE STUDY OF DOMINANT EMPHASES IN BOOKS
FOR YOUNG PEOPLE PREPARING FOR MARRIAGE,
WRITTEN DURING 1939-1949

By

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A Thesis

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INTRODUCTION

A COMPARATIVE STUDY OF DOMINANT EMPHASES
IN BOOKS FOR YOUNG PEOPLE PREPARING
FOR MARRIAGE, WRITTEN DURING 1939-1949

INTRODUCTION

A. The Problem Stated

Many books and publications have been written on the subject of love, courtship, and marriage. The problem of this thesis is to investigate current books concerning the subject of preparation for marriage. The study will involve two main aspects: (1) an analysis of the primary source materials in terms of dominant emphases; (2) a comparison of the findings of this analysis.

B. The Significance of the Problem

Marriage continues to be popular despite the mounting divorce figures because it fills a need and because couples are not easily dissuaded from marriage by the failure of others. Most people look forward to marriage with high expectancy and cherish hopes of a happy home. Yet few deliberately plan

for it. People prepare for almost everything else except setting up a home.

Studies of divorce and broken marriages all show that the causes were all present before marriage and could have been detected. Likewise, happy marriages arise from factors which are present and can be identified before the wedding day. This being true, it behooves the Christian counselor to lead young people to consider preparation for marriage as being imperative.

C. Sources of Data for This Study

1. Basis of Selection

Because of the extensive amount of material that has been written on the subject it has been necessary to limit this study quite narrowly. Before proceeding to the delimiting of the field of study it would be well to clarify the age group with which this study is to deal. The problem concerns itself with outstanding books which are available to the young person to guide him in preparation for marriage. By young person it is meant that person who is the older teen-ager or college student and the young adult.

The field of study must be limited to certain marriage books since it would be impossible to consider all the books that are now in print in this wide field of publication. Therefore, in order to delimit the field to that which could be handled adequately within the compass of this thesis, the date of publication was considered a determining factor, the more recent being given the preference; to be more specific, those written, revised, or printed during the ten years from 1939 to 1949.

The next approach used for selecting the books was in the form of either personal contacts or letters of inquiry concerning publications in this field. The contacts were made with and the letters sent to fourteen different groups asking for their bibliographies containing recommended books in this field for young people. The groups which responded were as follows:

The American Baptist Publication Society,
Philadelphia, Pennsylvania
The American Institute of Family Relations,
Los Angeles, California
Association Press, New York, New York
The Association for Family Living,
Chicago, Illinois
The Board of Christian Education of the
Presbyterian Church in the U. S. A.
(Department of Young People's Work)
Philadelphia, Pennsylvania

The Board of Home Missions of the Congrega-
tional Christian Churches (Division of
Christian Education), Chicago, Illinois
The Federal Council of Churches, New York,
New York
The General Council of the Reformed Episcopal
Church, New York, New York
The General Board of Education of the Methodist
Church (Youth Department), Nashville,
Tennessee
The International Council of Religious Education,
Chicago, Illinois
National Lutheran Council (Division of Student
Service), Chicago, Illinois
Woman's Press, New York, New York

From the letters and bibliographies of the groups
that responded, it was found that some listed only
pamphlets or books and pamphlets. Pamphlets, however,
had been eliminated from this study.

By checking the selected lists for the books
which were written particularly for young people and
dealing directly with preparation for marriage, the
books which were mentioned by three or more groups
were selected. As a result of this process of selec-
tion a list of ten books was secured.

2. Sources Chosen

The following books, then, are the primary
sources for this study:

Adams, Clifford, How to Pick a Mate
Appelhof, Gilbert, You Can Be Happily Married
Bowman, Henry A., Marriage for Moderns
Brink, Frederick, This Man and This Woman

Burkhart, Roy A., A Guide for a Man and Woman
Looking Toward Marriage
Dahlberg, E.T., Youth and the Homes of Tomorrow
Duvall, Evelyn, and Reuben Hill, When You Marry
Duvall, Sylvanus, Before You Marry
Popenoe, Paul, Modern Marriage
Wood, Leland F., Harmony in Marriage

The nature of this material is that which concerns itself specifically with those who are about to be married. The material deals with the problems which arise as the young person plans and prepares for his marriage, as well as with some which may arise after marriage. The scope of the books includes the material, physical, and spiritual factors involved in preparation for this event.

The books are of various sizes ranging from sixty-two pages to five hundred pages, the smaller books naturally being the less expensive books. Some have attractive formats while others are less so.

D. The Method of Procedure

The steps in the method of investigation are as follows. As a first step a preliminary analysis of the content of the books was made in order to determine the specific emphases dealt with by each book. The chart on the following page contains the significant findings of this procedure. Any factor discussed by

CHART OF DOMINANT EMPHASES FOUND IN BOOKS STUDIED

EMPHASES \ AUTHORS	Adams	Appelhof	Bowman	Brink	Burkhart	Dahlberg	Duvall & Hill	Duvall	Popenoe	Wood	TOTAL
Readiness for Marriage	X	X	X		X	X	X	X	X		8
Physical Aspect	X	X	X	X	X		X	X	X	X	9
Economic Factors		X	X	X	X		X	X	X	X	8
Mixed Marriages	X	X	X	X		X	X	X	X		8
Factors for Success or Failure	X	X	X	X	X		X	X		X	8
Wedding and Honeymoon	X	X	X	X	X	X	X		X	X	9
Choosing A Mate	X		X					X	X		4
Courtship and Engagement	X	X	X	X			X		X		6
Career vs. Marriage	X		X			X	X		X	X	6
Spiritual Factors		X		X	X	X	X			X	6
Parenthood		X	X			X	X		X	X	6
Conflicts, Crises, & Problems in Married Life		X					X	X		X	4
TOTAL	8	10	10	7	6	6	11	7	9	8	X

at least four writers has been included and will be considered in this study.

The emphases recurring most often throughout the books, namely, those considered by at least eight of the authors, will be analyzed in the first chapter, while the other emphases will be set forth in the second chapter. The third chapter will summarize the findings and draw conclusions concerning the relative values of these books as guides to be placed in the hands of a Christian young person preparing for marriage and family life.

CHAPTER I
DOMINANT EMPHASES FOUND
IN EIGHT OR MORE BOOKS

CHAPTER I

DOMINANT EMPHASES FOUND

IN EIGHT OR MORE BOOKS

A. Introduction

As indicated in the introduction, a preliminary analysis of the dominant emphases in the ten books to be investigated has already been made. This revealed that twelve factors are discussed by these authors, some being included in only four of the books, others in as many as nine out of the ten. In this chapter those factors presented by eight or more of the writers will be considered. These dominant emphases are composed of the following aspects of preparation for marriage: readiness for marriage, physical aspect of marriage, economic factors, mixed marriages, factors for success or failure in marriage, and the wedding and honeymoon. They will be discussed in the order named.

B. Composite Data on Dominant Emphases

1. Readiness for Marriage

One of the first questions asked a young person

who is thinking of marrying is the question, "Are you really in love?" Burkhart says that this does not mean that the individual is fully in love, for "real love is something that should grow a life time."¹

Duvall and Hill define love as "a profound sentiment of attachment toward any person or object that we care about."² Very few people know just why they like the people to whom they are attracted. Duvall & Hill believe that there are certain principles of attraction which wield a mighty weight in the process of falling in love and getting married.³ These principles often overshadow the more rational and sensible consideration in the choice of a wife or husband.

Often it is difficult to know if love is the real thing. So one may ask, how can one tell love from infatuation? Adams, Appelhof, and Bowman discuss the answer to this question. Bowman clearly states points of distinction between love and infatuation.⁴ Adams quotes them in his book.⁵ Appelhof warns against

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1. Burkhart, Roy, A Guide For a Man and Woman Looking Toward Marriage, p. 8.
 2. Duvall, Evelyn, and Reuben Hill, When You Marry, p. 2.
 3. Cf. Ibid., p. 32.
 4. Cf. Bowman, Henry, Marriage for Moderns, pp. 33-37.
 5. Cf. Adams, Clifford, How To Pick A Mate, p. 48.

placing too much emphasis upon attraction for each other. While the sex factor is important, the determination of one's aptitude for marriage must not end there. He continues:

Married love, to be complete, enriching and ennobling through the years, is dependent upon mental and spiritual qualities as well. If my love for God takes in every area of my nature, why should I not love my wife "with all my heart, with all my soul, and with all my strength"?¹

Popenoe claims that many marriages are based on the "Romantic Platform" and that "a good deal of supposed romance is nothing but infantile self-love."² Bowman and Duvall & Hill specifically mention the differences between self-love and out-going love.³ The out-going type of love is more than satisfying selfish needs. As Duvall & Hill say, "Love that lasts involves a real and genuine concern for others as persons, for their values as they feel them, for their development and growth."⁴ Kahil Gibran has stated this truth in these words, "I love you in yourself."⁵ Only such a love can prove an adequate

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1. Cf. Appellof, Gilbert, You Can Be Happily Married, p. 16.
 2. Popenoe, Paul, Modern Marriage, pp. 121, 124.
 3. Cf. Bowman, op. cit., p. 34; Duvall & Hill, op. cit., p. 33.
 4. Ibid., p. 34.
 5. Loc. cit.

basis for a successful marriage, Duvall & Hill point out.

Both Adams and Duvall & Hill believe that love is a learned process.¹ Dahlberg emphasizes that it is possible to fall in love intelligently. This involves a discrimination in the choice of friends and an educational approach to marriage which in turn involves some schooling in the technique of the marriage relationship.² He suggests that the Christian church should take an active part in this education.³ It should not be left wholly to secular organizations.

All but three of the authors include questions for self-analysis.⁴ It is thought that if the answers to these questions are in the affirmative, a couple possesses a love that should be able to stand the test of marriage. Adams lists twenty-four questions which will disclose whether it is the real thing or just infatuation.⁵ Bowman discusses thirty-five questions to consider.⁶ Popenoe gives a typical list of

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1. Cf. Adams, op. cit., p. 51; Duvall & Hill, op. cit., p. 41.
 2. Cf. Dahlberg, Edwin, Youth and the Homes of Tomorrow, p. 24.
 3. Cf. Ibid., p. 26.
 4. See appendix for a composite listing of outstanding questions.
 5. Cf. Adams, op. cit., p. 52.
 6. Cf. Bowman, op. cit., pp. 37-45.

fifteen¹ while Duvall & Hill's list includes five yardsticks for love which they feel to be the more important questions in judging the relative permanence of a love relationship.² Burkhart concludes his list with a question which is distinctly unlike any which the other authors include. It is, "Do you have a common faith in God and do you share a common devotion to Christ and the Church?"³

Another question usually asked a person preparing for marriage is, "Are you old enough?" Adams, Bowman, Burkhart, Duvall, and Popenoe would begin by agreeing that chronological age is not so important as other ages in determining readiness for marriage. What they do stress is emotional maturity. Adams, Bowman, and Duvall divide age into five types, which are all aspects of maturity. Adams clearly states that emotional maturity is by far the most significant of all ages in determining readiness for marriage,⁴ while Popenoe says, "Emotional maturity is a prerequisite

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1. Cf. Popenoe, op. cit., p. 146.
 2. Cf. Duvall & Hill, op. cit., p. 42.
 3. Burkhart, op. cit., p. 10.
 4. Cf. Adams, op. cit., p. 40.

to successful marriage."¹ What is emotional maturity?

States Adams:

It's a state of mind that includes ability to get along with people . . . ability to find satisfaction and reward in work . . . ability to recognize and solve problems, which involve your relations with others . . . and finally it includes freedom from instability and neuroticism.²

Adams points out traits of emotionally immature persons and of mature persons and suggests ways to achieve greater emotional maturity.³ Because maturity is relative, Bowman believes that certain traits or the lack of them may be used as criteria for determining whether an individual is mature or immature. Some of the traits he lists and discusses are:

A mature person not only has intelligence comparable to his calendar age, but he uses this intelligence on a mature level in his daily life.

A mature person sees himself as part of a larger whole.

A mature person lives in a world of reality.

A mature person is independent.

A mature person controls his behavior.

A mature person has an attitude toward sex, love, and marriage compatible with adulthood.⁴

Emotional maturity does not mean that the individual is never in need of emotional help and support.

1. Popenoe, op. cit., p. 6.

2. Adams, op. cit., p. 40.

3. Cf. Ibid., pp. 41-42.

4. Cf. Bowman, op. cit., pp. 100-126.

Emotionally healthy people occasionally need help and support and such support is one of the main reasons for marriage.¹

However, when considering age for marriage most people tend to think in terms of chronological age. Adams, Bowman, Duvall, and Popenoe in discussing chronological age, agree that for most normal couples the preferable age for marriage is from the early to middle twenties. In regard to the best age for marriage Bowman says:

It is the age at which the individual has become relatively mature, the period of most rapid change is passed, the habit patterns that will characterize him for life have begun to form, but the process is not complete, habits are not entirely set, and the individual is still adaptable enough to adjust to a new situation.²

2. Physical Aspect

All the authors but Dahlberg discuss the physical side of preparation for marriage. Some deal with sex before and after marriage while others deal entirely with sex in marriage.

Adams, Bowman, and Brink point out that sex desire is natural and normal.³ Brink suggests that

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1. Cf. Duvall, Sylvanus, *Before You Marry*, p. 153.
 2. Bowman, *op. cit.*, p. 140.
 3. Cf. Adams, *op. cit.*, p. 55; Bowman, *op. cit.*, p. 339; Brink, *op. cit.*, p. 42.

fundamental to decisions regarding sex is a constructive view of the human body and its experiences.

To view the possibility of sexual relationships within marriage as part of the gift of God to men, and at the same time to keep those relationships under the control of God's desires for the advancement of the family, is to view them rightly and constructively.¹

With this view of human relationships in mind, Brink points out that during the engagement period decisions should be made regarding the number of children desired, the form of control of conception and that also during this period the physical structure and reactions of each other should be learned by a process of education. Brink emphasizes the engagement period as a time of preparation, not of practice.

One of the most difficult of all the questions of the engagement period is the one of the extent of physical intimacy. Regarding this Adams definitely states that restraint must be applied if the couple is to refrain from sexual intercourse.² He feels that each couple should decide what their limits will be and should stick by them.

Duvall & Hill also believe it is wise to have

1. Brink, op. cit., p. 26.
2. Cf. Adams, p. 186.

boundaries for sex conduct during engagement. To help the couple set up these boundaries, Duvall & Hill outline symptoms of "time to stop and do something else."

- (1) When either is flushed and uncomfortable,
- (2) when either senses an urgency to continue the petting,
- (3) when either finds himself or herself restless and sleepless for extended periods after being together,
- (4) when the loveplay is an unpleasant memory with aspects of shame or guilt,
- (5) when being with the loved one¹ is fun only when there are physical contacts.

While Appelhof does not set up limits as such, he gives suggestions for a program for the engaged couple which excludes sex intimacy and has a wholesome approach.² Regarding the emotional development of the couple, Appelhof quotes from Popenoe who considers the engagement period to be the educational period and suggests that careful considerations be given to the emotional development of the two who are contemplating marriage. Popenoe says:

The ideal would be a smooth curve steadily ascending, with a scarcely perceptible alteration after the wedding ceremony. In other words, the lovers, starting from the day of betrothal (which itself is merely a point in a line leading from their first meeting) should approach each other gradually, mounting steadily to higher

1. Duvall & Hill, op. cit., p. 95.
2. Cf. Appelhof, op. cit., p. 46.

elevation, until they step into the complete intimacy of lifelong union and continue to ascend as one, to greater and greater heights of happiness.¹

Adams, Bowman, Brink, and Duvall & Hill touch on the subject of petting. Adams feels that premarital petting has a legitimate function but distinguishes between the "exploitive kind" of petting and that which is an expression of affection.² Brink warns that couples should understand that petting is more than a casual activity. His view of this matter is seen in his statement, "It is actually a declaration and an evidence of the intent to marry and make the other person his or her own."³

In their chapter on dating, Duvall & Hill present the pros and cons of petting and the alternatives to this problem.⁴ Bowman gives the subject thorough treatment even to suggestions for preventing and avoiding petting.⁵ In relation to the engaged couples, Bowman feels that the problem of premarital petting is not all-or-none. He states:

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1. Appelhof, op. cit., p. 41; Popenoe, op. cit., p. 169.
 2. Cf. Adams, op. cit., p. 68.
 3. Brink, op. cit., p. 30.
 4. Cf. Duvall & Hill, op. cit., pp. 54-56.
 5. Cf. Bowman, op. cit., p. 222.

It is a problem of drawing a line between that which enables them to express their affection, to know each other better, and to enhance final stages of their preparation for marriage, on the one hand, and that which confuses them, disturbs them, and sidetracks or disorganizes the final stages of preparation, on the other. The attack should be made on the basis of control rather than that of complete cessation of the conditions to which they have already become accustomed. The criterion for discrimination between what is and what is not to be done should be the consequences of any particular type of behavior. Whatever makes for a happier, less strained, less fearful relationship is to be continued. Whatever increases tension, worry, or guilt is to be discontinued.¹

Regarding complete intimacy before marriage, Adams begins by stating that factual studies indicate that there has been a steady increase of premarital sex relations and then proceeds to give the major explanations for this increase. "In short, the old controls of society have relaxed or are in the process of breaking down."² Arguments for and against complete intimacy before marriage, including specific dangers to be aware of are given by Adams in his chapter, "Sex Adventuring".

Bowman argues against coitus before marriage by listing possible consequences and items to be considered by the individual in reaching a decision of either a theoretical or a practical nature. He cites four types

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1. Bowman, op. cit., p. 251.
 2. Adams, op. cit., p. 64.

of persons with respect to this matter of premarital intercourse:

(1) The individual who has never indulged and does not wish to do so; (2) the one who has never indulged and does wish to do so; (3) the one who currently indulges; (4) the person who has indulged, regrets¹ it, and wants a practical plan for the future.¹

Bowman's arguments are all directed against future coitus.

Brink is the only one to point out that "the ideal of God in marriage and of the holiness of the marriage relationship makes premarital experience into moral wrongs."²

Popenoe discusses the disadvantages of premartial relations and in his conclusion makes this significant statement: "As is well known all studies show that the happiest marriages are between persons neither of whom has had any previous sexual experience."³

All the authors but Adams, Appelhof, and Wood discuss the premarital examination. Brink and Duvall briefly mention that it is important for such an examination to be had.⁴ Duvall suggests that the woman

1. Bowman, op. cit., p. 226.

2. Brink, op. cit., p. 31.

3. Popenoe, op. cit., p. 175.

4. Cf. Brink, op. cit., p. 27; Duvall, op. cit., p. 95.

have a thorough examination by a gynecologist.¹ Purposes of the examination are stated by Bowman² while Burkhart specifically lists eight reasons why the engaged couple will want to see a physician.³ Duvall & Hill list the details covered by the physician in the examination.⁴ Popenoe devotes an entire chapter to it on the basis of its advantages to both the man and the woman.⁵ Bowman, Burkhart, and Popenoe all suggest that the matter of birth control be discussed at the time of this examination with the physician.⁶

Appelhof, Duvall & Hill, Duvall, and Wood emphasize the necessity of knowing the essential facts about the sex organs. All but Duvall name them and explain their functions. Duvall & Hill include simple yet accurate diagrams of both male and female.⁷

Five of the authors bring out the fact that successful sex life in marriage is a gradual development. Of this Adams says:

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1. Brink, op. cit., p. 27.
 2. Cf. Bowman, op. cit., p. 355.
 3. Cf. Burkhart, op. cit., p. 26.
 4. Cf. Duvall & Hill, op. cit., p. 139.
 5. Cf. Popenoe, op. cit., p. 204.
 6. Cf. Bowman, op. cit., p. 356; Burkhart, op. cit., p. 26; Popenoe, op. cit., p. 210.
 7. Cf. Duvall & Hill, op. cit., p. 126.

All couples entering marriage should understand that intercourse is not something people do by instinct but is a learned procedure and that it takes about three to six months for the typical couple to work out a thoroughly satisfying adjustment.¹

Appelhof speaks of sexual harmony as an artistic achievement and continues, "Artistic achievements do not just happen. They require a careful learning of the artistic technique, together with practice, patience and self-forgetfulness. The same is true of the sexual side of the marriage."² Since this is true, Bowman says that

"The couple should not be discouraged if success is limited or absent at first. The sexual relationship of husband and wife is not merely a series of isolated, unrelated incidents. It is a growing relationship,³ which becomes deeper and richer as time goes on."

Both Brink and Burkhardt consider the physical union of a husband and wife as essentially sacramental in its nature for it is an outer symbol of an inner unity of love and kinship.⁴ Brink says that God "has made the sexual act a part of marriage, with a definite sacramental nature."⁵

1. Adams, op. cit., p. 191.

2. Appelhof, op. cit., p. 121.

3. Bowman, op. cit., p. 346.

4. Cf. Brink, op. cit., p. 43; Burkhardt, op. cit., p. 28.

5. Brink, op. cit., p. 31.

In any discussion of sex in marriage there arises the question of birth control. All the authors treat this matter either briefly or at length. Duvall implies that the whole question of birth control has ecclesiastical implications but certain knowledge of the nature and effective use of both mechanical and non-mechanical devices is essential.¹ Burkhart is the only author to mention a mechanical means and he believes "that the medical profession is generally agreed that the diaphragm is the best method of artificial birth control."² Adams also emphasizes the importance of threshing out the matter of contraception before marriage because religion sometimes causes differences of opinion about it.³ Brink includes the questions of control of conception as part of the decisions to be made during the engagement period. He feels that the control should be with the positive approach that says:

If a child should be conceived out of our love making, we will show that child from the moment of conception all of the love and care we

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1. Cf. Duvall, op. cit., p. 95.
 2. Burkhart, op. cit., p. 32.
 3. Cf. Adams, op. cit., p. 191.

would have shown had we deliberately sought to conceive a child at that moment. The responsibility for the conception of this child is our own, but at the same time all of life is a gift from God and must not be mistreated or despised.¹

Duvall & Hill discuss birth control rather briefly, touching on the methods of coitus interruptus, rhythm method, and sterilization.²

Wood points out that birth control should be undertaken only on the advice of a competent physician or of a birth control clinic or maternal health agency rather than on the basis of what some friend has found successful.³

Popenoe recommends getting expert advice on contraception at the time of the premarital examination. He warns that "there is no one hundred per cent dependable method of birth control; there is none that is foolproof; there is none that works as well for inexperienced persons as for those who are accustomed to its use."⁴

Appelhof advises birth control because he feels that it is best for the couple to wait until they have become established and have made careful preparation

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1. Brink, op. cit., p. 27.
 2. Cf. Duvall & Hill, op. cit., p. 134.
 3. Cf. Wood, op. cit., p. 88.
 4. Popenoe, op. cit., p. 210.

for the arrival of children before they begin their family. Thus he says:

Birth control, as practiced today and recommended by the medical profession, is a simple, safe way of preventing the sperm and the ovum from uniting in such a way as to produce life. It is not something which destroys life in any way. Birth control insures the right of children to be wanted, the right of married couples to determine the size of their family, as well as the circumstances under which children are brought into the world.¹

Bowman also discusses contraception as a means of family planning. He defines it: "Contraception is any means employed to prevent conception, that is, to prevent the meeting of egg and sperm."² Thus he would include the means of continence and the "safe period" as well as chemical and mechanical contraceptives.³

One of the most frequently used arguments against contraception is that it is an interference with nature. Bowman grants that it is and goes on to say this:

Civilization is replete with means of interfering with nature, most of which we depend upon and take for granted in our day-by-day living. Pasteurization is interference with nature. The "natural"

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1. Appelhof, op. cit., p. 128.
 2. Bowman, op. cit., p. 452.
 3. Ibid., p. 455.

thing would be for babies to drink milk that contained germs and for a certain percentage of those babies to die of milk-borne disease. Vaccination is interference with nature. Surgery is. So are irrigation, artificial lighting, cooking, shaving, haircutting, permanent waves, and a thousand and one other things.¹

He lists seven requirements that any means of contraception should fulfill and concludes his discussion with the effects of contraception.²

3. Economic Factors

How much money does it take to marry? The answer to this question depends largely on what the couple regards as necessary and on the level of economic living the couple demands. Appelhof remarks that "it is surprising how well people can manage on so little if there is a definite plan of operation and the value of money is realized by both parties."³ Bowman brings out the fact that what is important is the couple's attitude toward money and the way it is used.⁴ Whatever the circumstances there will be need for planning and efficiency.

1. Bowman, op. cit., p. 452.

2. Cf. Ibid., pp. 457-458.

3. Appelhof, op. cit., p. 52.

4. Cf. Bowman, op. cit., p. 369.

Both Appelhof and Brink agree that during the engagement period plans for the management of money should be discussed and decisions should be reached. In Appelhof's Marriage Preview the financial classification suggests topics for discussion and stimulates further discussion of the couple's financial circumstances.¹

Wood and Bowman say that marriage is a financial partnership in which each must be considered. Bowman is for cooperative planning in which everyone shares in formulating a budget and putting it into effect. In relation to attitudes Bowman says that the attitudes of the about-to-be-married should be that of the idea of joint enterprise, joint earning, joint spending.²

Every couple must work out their own budget, depending upon the individual circumstances, likes and dislikes, needs and wants. Bowman makes it clear that a budget should be considered as a plan for obtaining what is wanted, rather than a restriction of spending.³ Couples must remember that the budget will have to be

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1. Cf. Appelhof, op. cit., p. 64.
 2. Cf. Bowman, op. cit., p. 371.
 3. Cf. Ibid., p. 370.

experimental at first, adjustments to be made with experience. There is no standard budget and the authors stress the fact that any ready-made scheme must be adapted to the particular case. Bowman, Burkhardt, and Wood all cite items for possible inclusion into a budget. Appelhof suggests that however limited the income may be the plan should provide for the husband's and wife's personal allowance.¹ He points out that even though a budget is not formulated, some record should be kept of what is received and expended.

Both Appelhof and Bowman suggest that the couple should not only acquaint themselves with the general principles of budgeting but also secure expert information and professional hints on this problem.²

Appelhof, Bowman, Burkhardt, and Wood mention the tendency to keep up with the Joneses. Bowman defines this as "the purchasing of things that may be seen and compared."³ Appelhof thinks that in all matters of money there is no place for this tendency, while Wood points out that freedom from this folly is a form of growing up.⁴ Of this Burkhardt says, "They who try to

1. Cf. Appelhof, op. cit., p. 55.

2. Loc. cit.; Bowman, op. cit., p. 373.

3. Bowman, op. cit., p. 378.

4. Cf. Appelhof, op. cit., p. 55; Wood, op. cit., p. 35.

keep up with the Joneses can easily lose the secret of life and of joy."¹

It is interesting to note that Burkhart, Bowman, and Popenoe all cite that statistically there seems to be no relationship between the degree of marital happiness or success and the size of the family income.²

Duvall and Bowman cite possible methods of handling the actual spending of the income.³ This is related to the budget.

Bowman, Duvall & Hill, and Duvall suggest that the wife should have expert knowledge of consumer buying. In fact, Duvall & Hill mention some common wasteful expenditures and give suggestions for buying for less.⁴

Duvall points out that young people should be aware of the problem of having a vocation for the wife after the children are grown because it does involve policies which should be set in operation even before marriage.⁵ He includes some of the things which must be done about this.

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1. Burkhart, op. cit., p. 25.
 2. Cf. Ibid., p. 22; Bowman, op. cit., p. 368; Popenoe, op. cit., p. 202.
 3. Cf. Duvall, op. cit., p. 80; Bowman, op. cit., p. 371.
 4. Cf. Duvall & Hill, op. cit., pp. 202, 203.
 5. Cf. Duvall, op. cit., p. 91.

4. Mixed Marriages

All of the authors except Burkhart and Wood discuss mixed marriages from the standpoint of religious differences and the problems involved. Brink and Dahlberg each devote one chapter to interfaith marriages, whereas Adams and Bowman each devote a chapter covering all phases of mixed marriages. Bowman says, "A mixed marriage is one in which there is a considerable, obvious, significant, and unusual difference between the spouses."¹ A mixed marriage presents the problems of a regular marriage plus those due to fact of mixture.

Factors besides personality traits that produce mixed marriages are: age difference, difference as to size, nationality, race, economic background, family background, educational difference, difference in intelligence, social culture, and religious differences. Where there are serious differences of background the couple should compare themselves carefully, see just what the differences are, be realistic about those differences, ferret out the special problem that those differences create, agree on ways to attack the problems

1. Bowman, op. cit., p. 171.

and solve them.

The question of interfaith marriages is serious and difficult because it is a social and familial, as well as a religious problem. It involves a triangle relationship: (1) the parental relationship, (2) the relationship of the child, and (3) the relationship of the man and woman with each other.¹

Bowman, Brink, and Duvall distinguish between and discuss separately Catholic-Protestant marriage and Jewish-Gentile marriage. Popenoe and Duvall recognize that in the Jewish-non-Jewish marriage the difference is likely to be cultural as well as religious.² Adams and Appelhof clearly state that Catholics have the greatest difficulties in inter-faith marriages.³

In relation to religious differences, Popenoe makes a significant statement:

It is not the religious differences which create friction (apart from the family and other influences) it is the attitude of husband and wife toward these differences.⁴

Most of the authors agree that problems involved should be examined fully before the marriage and that

1. Cf. Brink, op. cit., p. 67.

2. Cf. Duvall, op. cit., p. 54; Popenoe, op. cit., p. 83.

3. Cf. Adams, op. cit., p. 142; Appelhof, op. cit., p. 47.

4. Popenoe, op. cit., p. 86.

an agreement should be reached. Duvall would even suggest that the decisions be made before the engagement. This should involve specific and definite decisions on such questions as:

1. Who, if either, will change his church relationship?
2. If neither changes, where will each attend church, if at all?
3. In what faith, if any, will the children be reared?
4. Are parents, relatives or friends to be consulted beforehand?¹

Duvall & Hill suggest, "The best solution is still to marry someone of your own faith."² Studies of marital happiness show that break-ups in inter-religious marriages are two and a half times as great as in marriages of the same faith. Adams says that a mixed marriage is two or three times more likely to end in unhappiness than when the marriage is not mixed religiously.³

5. Factors of Success or Failure in Marriage

In the opinion of Duvall,

Mental health is by no means the only important essential for success in marriage. But of all factors, it is probably the most important. For it is the foundation of so many other essentials.

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1. Duvall & Hill, op. cit., p. 346.
 2. Loc. cit.
 3. Cf. Adams, op. cit., p. 142.

To be sure, the foundation is not all there is to the house. But unless this is right, nothing else can be.¹

Many authorities regard mental health as the most important factor in the success of a marriage. Bowman would define successful marriage as "a dynamic growing relationship in which personalities of both partners continue to develop. Successful is not synonymous with happy, ideal, satisfactory, or perfect."² Bowman says that conflict is normal and is to be expected and then proceeded to mention focal points of conflict. He divides factors for success or failure into factors in the social situation and factors in the individual. In chapter eleven of his book he deals fully with this subject.

In his chapter on Pre-Wedding Arrangements, Appelhof includes a Marriage Preview which comprises one hundred questions which have a definite bearing upon preparation for marriage, and affect in some way the probable chances for success in the marriage relation. Those scoring well would seem to have better than average marriage personalities and are good

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1. Duvall, op. cit., p. 156.
 2. Bowman, op. cit., p. 306.

prospects while low scores would be questionable. From the results of this test, it is possible for one to "tone up" one's marriage prospects by attempting self-improvement in earnest, eliminating deficiencies one by one.¹

Adams and Burkhart emphasize the necessity for growing in companionship.² Duvall & Hill and Duvall stress the will to succeed and the expectation of success as being most important factors for success.

Wood says the couple should "study to create a mutually satisfying program of living."³ In his chapter on How the Home Can Succeed, Wood considers valuable helps in keeping marriage at a satisfactory level. Those which he mentions are: maintaining personal attractiveness, helping each other, courtesy at home, good times together, and continuing to be lovers.

Brink is the only one that mentions relationship to God as part of the factors for success. He mentions fundamental supports for a successful marriage and his fourth one is "that there be within it from the very

1. Cf. Appelhof, op. cit., pp. 63-76.

2. Cf. Adams, op. cit., pp. 199,202; Burkhart, op. cit., p. 15.

3. Wood, Leland F., Harmony in Marriage, p. 83.

beginning a recognition of God."¹ He continues,

When the plan of marriage and the pattern of the home are both determined in the light of what is known to be God's desire, it is logical to assume that the marriages will be more successful than when his known desire is ignored or flouted.²

In studying marriage failure Adams found that there are certain types of mates that make a marriage seem intolerable. He devotes an entire chapter of his book to "Nine Dangerous Characters", which he names as the jealous mate, the mate who wants to improve you, the nervous mate, the financial critic, the alibi artist, the escapist, the disorderly mate, the mate with clinging relatives, and the flirt.

6. Wedding and Honeymoon

Every author except Duvall makes at least some mention of a phase of the wedding and honeymoon.

Appelhof suggests that the couple consult a clergyman when the wedding plans are being made so that he may have the opportunity to help them.

There are four ways in which one can marry in the United States: (1) by a religious ceremony, (2) by

1. Brink, op. cit., p. 16.

2. Ibid., p. 17.

a civil ceremony, (3) by contract, (4) and by common law. Almost invariably a choice is made between a religious ceremony of some kind and a wedding before the justice of the peace. According to Popenoe, the proportion depends on the socio-economic level.¹

Bowman says the purpose of the wedding is publicity in the better sense of the term. The wedding marks the beginning of a new phase of life. What the wedding does create is chiefly external -- status, rights, and opportunity.²

Dahlberg warns against going to extremes and in relation to the size of the wedding has this to say:

It is possible to have a very quiet home or church wedding and yet have the sense of God's presence in a way that is not possible before a company of political officials.³

Bowman and Popenoe discuss secret marriages, stating reasons for them as well as their disadvantages.⁴

Duvall & Hill go into the history of wedding ceremony and functions of the marriage ceremony today.⁵

Appelhof, Brink, and Dahlberg mention common

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1. Cf. Popenoe, op. cit., p. 216.
 2. Cf. Bowman, op. cit., p. 261.
 3. Dahlberg, op. cit., p. 58.
 4. Cf. Bowman, op. cit., p. 272; Popenoe, op. cit., p. 218.
 5. Cf. Duvall & Hill, op. cit., pp. 168-169.

matters of wedding etiquette.¹

Appelhof, Burkhardt, and Popenoe mention the pre-marital physical examination and Burkhardt states reasons why it is necessary.

Appelhof, Burkhardt, and Wood print a suggested wedding ceremony² Appelhof's purpose in so doing is for the purpose of illustrating interpretation of the vows.

All the authors are generally agreed that the honeymoon is not to be a hectic sightseeing trip nor a parade to all the decrepit relatives. Dahlberg suggests that a brief trip is best, while Bowman says it should be neither too long nor too brief.³

Brink points out that decisions regarding the wedding and honeymoon should be made during the engagement period and that while the plans and details of the wedding itself rest with the bride, arrangements for the honeymoon after joint preliminary planning should rest with the groom.⁴

The honeymoon is sometimes distinguished from

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1. Cf. Appelhof, op. cit., p. 91; Brink, op. cit., p. 38; Dahlberg, op. cit., p. 62.
 2. Cf. Appelhof, op. cit., p. 99; Burkhardt, op. cit., p. 42; Wood, op. cit., p. 117.
 3. Cf. Dahlberg, op. cit., p. 67; Bowman, op. cit., p. 276.
 4. Brink, op. cit., p. 27.

the wedding trip as such, namely, as a period of adjustment following the wedding.¹ Appelhof points out that the honeymoon is a means of providing favorable conditions for the transition from the courtship to the marriage relationship.² Bowman makes a point of mentioning that the couple should leave an address for communication in case of an emergency.³

C. Summary

In this chapter the dominant emphases found in eight or more of the selected books dealing with preparation for marriage were considered. These emphases were: readiness for marriage, physical aspect, economic factors, mixed marriages, factors for success or failure, and wedding and honeymoon.

In relation to readiness for marriage the answers to the questions, "Are you really in love?" and "Are you old enough?" it was seen, are stressed as important factors. The need for distinguishing between love and infatuation and for emotional maturity were found recognized by several.

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1. Bowman, op. cit., p. 279.
 2. Cf. Appelhof, op. cit., p. 106.
 3. Cf. Bowman, op. cit., p. 275.

All the authors but one, it was discovered, include the physical aspect in their books. A constructive view of sex is held to be basic to decisions made regarding sex conduct. The extent of physical intimacy during engagement, petting, and premarital intercourse were found to be common problems discussed by the authors. Five of them suggest that successful sex life in marriage is a gradual development. Two authors agree that sexual union in marriage is sacramental in nature. All of the authors treat the matter of contraception.

General agreement was evident regarding money as a factor in marriage. Here stress is placed not on the amount of money needed to marry but on the attitude of the couple towards money, and on the necessity of a plan for spending. Budgets are explained as being individual to each couple and experimental in nature when first begun. Getting expert help on this problem is advised by some.

Mixed marriages were seen to be not only those from the standpoint of religious differences but of age, size, nationality, race, etc. Yet inter-religious marriages received the most attention from the authors. It was found that the question of interfaith marriages

is a serious one because it involves a triangle relationship. Most of the authors are agreed that decisions connected with religious differences should be made before the marriage. Break-ups are held to occur more often in mixed marriages than in marriages of the same faith.

It was discovered that in the minds of these authors factors for success include: mental health, a growing companionship, the will to succeed, and a relationship to God. Nine types of mates are cited as themselves contributing to marriage failure.

All the authors except one were found to mention some phase of the wedding and honeymoon. Of the four ways in which one can marry, it was seen that choice is generally between a religious ceremony and a civil ceremony. Three of the writers include a wedding ceremony in their books. The honeymoon is to be thought of as the transition from courtship to the marriage relationship. The honeymoon trip is to be neither too long nor too brief and is not to be a sightseeing trip.

In general, while some authors discuss varying aspects of the factors held important in preparation for marriage, to a large degree they were found to express harmonious views.

CHAPTER II

EMPHASES FOUND IN SIX OR LESS BOOKS

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EMPHASES FOUND IN SIX OR LESS BOOKS

A. Introduction

Of the twelve emphases revealed by the preliminary analysis of the books under consideration, six dominant emphases as presented by eight or more authors were discussed in the first chapter of this study. In this chapter the remaining six emphases found will be considered. In the order in which they will be treated these are: choosing a mate, courtship and engagement, career vs. marriage, spiritual factors, parenthood, and conflicts, crises, and problems in married life.

B. Composite Data On Emphases

1. Choosing a Mate

Adams, Bowman, Duvall, and Popenoe, in their books, consider this important factor of preparation for marriage. Bowman begins his chapter, "Choosing a Mate", by saying:

A wise choice is "half the battle." It is safer and easier to choose well and to match personalities than to attempt to alter them after the wedding. Change may occur through experience

self-effort, or the influence of one's spouse; but it can take place only on the foundation of personality traits present before it began.¹

What are personality traits? Bowman claims them to be types of behavior. Traits themselves have no actual existence within an individual. His behavior does not express his traits; his behavior is his traits.

Bowman emphasizes that qualities held to be desirable in a husband or wife are variable and depend upon the personality and ideals of the individual making the choice. To list all the desired qualities, he feels, would be to catalogue the desirable traits found in husbands and wives in general. "Actually there is no such thing as a generalized husband or wife; there is only some particular woman's husband, some particular man's wife," he declares.²

Because of this point of view, Bowman suggests an inductive study for the individual to make.³ The purpose of this study is to call to the individual's attention what he has to give in marriage as well as what he hopes to get, plus making him aware of his own limitations.

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1. Bowman, op. cit., p. 143.
 2. Cf. Ibid., p. 144.
 3. Loc. cit.

However, he does discuss and call attention to the importance of taking into consideration traits and circumstances commonly influential in marital success and failure. Some of these are: physical attraction (essential to keep this in its proper perspective), health, hereditary traits, common interests, standards of conduct, economic element, "likes" and "opposites", and choosing a mate like one's parent.

Both Adams and Bowman point out that anyone facing realistically the problem of selecting a mate should realize that three things ought to be considered: 1) What you want. 2) What you need. 3) What you can get.¹ "Perhaps the ideal in your mind of the mate you want is not only something you can't get but also something you have no need for," mentions Adams.²

In discussing the things needed in a mate, Adams suggests certain qualities that almost everyone would accept as desirable qualities such as good health, sense of humor, fairness, dependability, unselfishness, patience.³ He discusses nine separate and distinct personality traits and their significance when found

1. Cf. Adams, op. cit., p. 91; Bowman, op. cit., p. 146.
2. Adams, op. cit., p. 91.
3. Cf. Ibid., p. 94.

in a mate, and in summing up this discussion, he outlines a general pattern for the selection of the ideal mate to fit into. In considering whether any particular person would be a good mate, Adams suggests answering seven questions which are based on psychological needs.¹

He assigns two chapters in his book to tests which are 1) to determine the individual's own chances of achieving marital happiness, and 2) to find out how two individuals who have taken this former test, match as a couple.

In considering possible mates, Adams, Duvall, and Popenoe all point out the importance of similarity as the general basis of choice in marriage. As Adams says:

You should in general seek someone who is roughly near your own age, who has about the same education that you have, who comes from approximately the same social-economic level that you do, and who is of the same nationality, race and religion.²

Duvall claims that studies of success in marriage agree that the more similar their social background, the greater chance a couple will have for success and

1. Cf. Adams, op. cit., p. 95.
2. Ibid., p. 94.

the easier and happier will be their adjustment.¹

Adams and Bowman discuss briefly the Terman "Prediction of Marriage Happiness Scale" and direct attention to the significant background factors that Terman considers most important in predicting marital success. These factors are: 1) The happiness of parents, 2) childhood happiness, 3) lack of conflict with mother or father, 4) home discipline in earlier years, 5) amount of attachment to mother or father, 6) parental frankness about matters concerning sex, 7) premarital attitude toward sex that is free from disgust or aversion.² Consideration of these factors is important in making a choice of mate, yet Bowman stresses that choice must ultimately be based not upon a printed scale but upon an intelligent understanding of the total individual situation.³

Bowman includes reasons for poor choice of mate, some of which are: confusing infatuation and love; hoping to reform the other party; judging by too few qualities; marrying before tastes and attitudes are well developed; marrying in haste; unconversant with the

1. Cf. Duvall, op. cit., p. 49.

2. Bowman, op. cit., p. 150.

3. Cf. Ibid., p. 151.

requirements of marriage; marrying to please one's family; marrying to escape something as well as to achieve something; and marrying merely to satisfy an urge to marry rather than a desire to marry a particular individual.¹

Bowman devotes another chapter to choosing a mate but that one deals entirely with mixed marriage. Since this is taken up as a separate emphasis it will not be included here.

Although, as has been said, Popenoe agrees that general similarity is desirable, he feels that the really important factor is the attitude toward life. Of this he says:

It is not a question of starting with agreement on every possible topic, but of choosing a congenial companion and then deliberately building up mutual interests. Final success, then, is not a matter of what you start with, but of your attitude toward the whole process of living together.²

In his chapter, "What Kind of a Wife do you Want?" Popenoe presents these characteristics as those shown by recent studies to be most important for a wife:

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1. Bowman, op. cit., pp. 163-166.
 2. Popenoe, op. cit., p. 32.

1. Her parents are happily married.
2. She gets along well with her own family.
3. She has definite interests in life.
4. She has a good disposition.
5. She should be fond of children.
6. She should be typically feminine.¹

According to Popenoe the average young woman expects to find three qualities in the man she marries:

- 1) Strength. This involves financial honesty and dependability, emotional maturity, and moral worth.
- 2) Comradeship. This means that he must study a girl's nature; learn the things that appeal to her; treat her feminine peculiarities with interested respect, rather than amused tolerance or contempt; and maintain a sense of humor with her, not at her expense.
- 3) Romance. The man of her choice will need to satisfy her love life.²

Popenoe is the only author that presents peculiarities of both the man and the woman which often cause misunderstandings in their relationships.³

According to Duvall "the notion that there is and can be only one right person is obviously nonsense." There are probably many persons, with any one of whom

1. Popenoe, op. cit., pp. 20-29.
2. Cf. Ibid., p. 48.
3. Cf. Ibid., pp. 57-58.

another person could be happily married, yet not all would be equally suitable. So Duvall suggests that the individual have in mind a suitability scale, ranging from ideal suitability to basic unsuitability.¹

Duvall recognizes the importance of character traits because "no one else will mean so much for your future as the one whom you choose as your mate."² He warns that people with serious character defects often are good-looking and attractive. Jealousy and suspicion of others are dangers Duvall warns against. He says, "The ability to trust others, under proper circumstances and after adequate testing is a character essential of paramount importance for marriage or any other kind of successful living."³ Duvall also states that clinical experience with personality disorders indicates that frankness and honesty are among the most important elements of any relationship. He emphasizes that people with a demanding attitude toward life should be avoided as marriage partners and gives some suggestions regarding the symptoms of this kind of person.⁴

1. Duvall, op. cit., p. 45.

2. Ibid., p. 110.

3. Ibid., p. 116.

4. Cf. Ibid., p. 121.

2. Courtship and Engagement

Courtship as it has become known in America is more often preceded by what might be called the Friendship Period.¹ Duvall & Hill explain that dating differs from true courtship in that much of dating is simply recreation. It also differs from courtship in that qualities which make for happy marriage are not emphasized in choosing or rejecting a date, and few questions are asked about family background.² The process of sifting and choosing, then, starts seriously in courtship. Duvall & Hill define courtship as beginning "only when marriage is a feasible goal."³

Bowman stresses the roles played by the man and woman in the courtship period. The male is the aggressor. His role is more direct while the woman's is indirect and more subtle, involving dress and manners, suggestion and innuendo.⁴ When considering the problem of cost, there is a feminine role as well as a masculine one. For the woman bears part of the total courtship cost in keeping herself attractive.

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1. Cf. Appelhof, op. cit., p. 6.
 2. Cf. Duvall & Hill, op. cit., p. 66.
 3. Ibid., p. 67.
 4. Cf. Bowman, op. cit., p. 209.

Of the importance of the courtship period

Bowman says:

When one realizes that courtship is normally brought to a focus in one of the most profound and significant decisions of life, the decision to marry a given individual, one sees how important courtship activities are.¹

In answer to the questions, How can I meet girls? How can I become more attractive to boys? Bowman discusses some things anyone may do. Briefly they are:

- 1) If you would meet persons of the opposite sex you must be where they are.
- 2) Have a wide circle of friends of your own sex.
- 3) Cultivate a variety of interests as well as special interests.
- 4) It is important to avoid being over-anxious.
- 5) It is essential that one watch appearance and, if necessary, that one make use of available resources in improving the impression that he makes.
- 6) Cleanliness can scarcely be over emphasized.
- 7) People of both sexes are strongly inclined to notice manners, often before they notice appearance.
- 8) Eliminate mannerisms that are distasteful to other people.²

Adams explains that the person who wants to win a mate must put three thoughts into the prospective

1. Bowman, op. cit., p. 211.

2. Ibid., pp. 213-215.

mate's head. "You must make that person feel the need of a mate . . . that you are the person who can best fit that need . . . and that the time is ripe for marriage."¹

Adams then proceeds to consider some of the things a girl can do to get a man thinking along those lines and the things a man can do to get a girl in a receptive mood for a proposal.

Adams feels that he can pass on a "tried and true formula for winning a mate".² It is called the AIDA advertising formula, named from the first letters of the formula's four key words -- Attention, Interest, Desire, and Action. When applied to the man and girl situation it involves these four stages in winning a mate:

First, the prospective mate's attention must be directed toward you. Upon noticing you, he must see something that will arouse his interest. Then he must be stimulated to have a desire to know you better. When desire is aroused sufficiently, action (agreement to marry) results.³

Appelhof presents ten important techniques in courtship for both the man and the woman. Such things as coquetry, the line, lovers' quarrels, common interests, and increasing intimacy are examined by

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1. Adams, op. cit., p. 83.
 2. Ibid., p. 85.
 3. Ibid., p. 86.

Duvall & Hill in their discussion of the involvement process. They define the involvement process as beginning "in dating at which time there may be little serious intent, and ends in a climax of powerful emotional responses which are most evident in the engagement and honeymoon periods."¹

Adams and Brink agree that a man and a woman are engaged when they have mutually declared their affection for each other and their intention to be married.² However, Adams does not stop there but feels that the couple is not engaged until they inform their friends and parents of their intention to marry and "not until the man gives the girl some symbol to display that will tell the world she is engaged and off the marriage market."³ Whether or not there has been a formal announcement of the intention or the giving of a ring, Brink feels does not matter.

According to Adams one of the basic conditions of an engagement is to take the couple out of circulation and to provide exclusiveness for each other. In addition to this one, Adams lists seven purposes

1. Duvall & Hill, op. cit., p. 68.

2. Cf. Adams, op. cit., p. 183; Brink, op. cit., p. 20.

3. Adams, op. cit., p. 183.

of the engagement period.¹ The major portion of Popenoe's discussion on the betrothal period is based on three purposes of this period which he specifies as: 1) It gives a chance to correct a mistake; 2) it is an apprenticeship in mutual accommodation; 3) it enables the partners to mature emotionally.² Brink says:

Fundamentally, the engagement period is the level stretch in the road where the breath can be caught after mounting a sharp₃ incline and before taking the long pull ahead.

Because of the attitudes that engagement is mainly of concern to women and is also needlessly ceremonial, Duvall & Hill describe real advantages of a full and complete engagement period from a man's point of view and a woman's point of view.⁴

A frequent question asked is, How long should the engagement be? Only two of the authors even suggest a length of time because it can be seen from the authors' statements concerning this problem that it is individual. Bowman says that the engagement proper should be relatively brief, rather than to have the period of acquaintance brief and the engagement very

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1. Adams, op. cit., p. 184.
 2. Popenoe, op. cit., pp. 163-168.
 3. Brink, op. cit., p. 20.
 4. Duvall & Hill, op. cit., pp. 85-87.

long.¹ Length of acquaintance, length of courtship, ages, financial circumstances, amount of preparation for marriage, and ability to work out differences were cited as factors by the different authors in determining the length of the engagement period. Brink feels no rule can be stated other than to say that it should be long enough to make the desired adjustments and plan. He continues:

When these have been made and enough time has elapsed so that there can be no question as to the permanence of the affection, the suitability of the man and woman to each other, and their mutual ability to meet the demands of marriage, then the engagement should be ended and the marriage begun.²

Appelhof mentions that the engagement period might last from six months to a year while Popenoe makes this significant statement:

If people see a good deal of each other, a year ought to be enough for them to decide whether they want to plan for marriage. Women are perhaps able to make up their minds, or "size up their men", more rapidly than are their partners.³

He also states, "The average engagement is about a year in length -- somewhat longer in the professional

1. Cf. Bowman, op. cit., p. 249.

2. Brink, op. cit., p. 32.

3. Popenoe, op. cit., p. 176.

classes, shorter in the skilled and unskilled labor groups."¹ Both Bowman and Duvall & Hill direct attention to the positive relationship between length of engagement and marital happiness as shown by the Burgess-Cottrell and Terman studies of marriage success.² The longer the couples were engaged, the more successful their marital adjustment tended to be. Mr. Bowman has established rough criteria for the answer to the question, How long is too long for an engagement?³ Duvall & Hill quote this material in their book.⁴

Should engagement mean monopoly? There should be no question about the engagement being an amorous monopoly; otherwise it becomes meaningless and should be dissolved. Duvall & Hill and Bowman agree on this.⁵ Both authors discuss the problem of dating others when the couple is separated indefinitely. Bowman points out that if the engaged person does date,

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1. Popenoe, op. cit., p. 176.
 2. Cf. Bowman, op. cit., p. 248; Duvall & Hill, op. cit., p. 89.
 3. Cf. Bowman, op. cit., p. 249.
 4. Duvall & Hill, op. cit., p. 90.
 5. Ibid., p. 98; Bowman, op. cit., p. 253.

he should not conceal the fact of his engagement from the person dated.¹ He feels it is possible to like other people without thinking of them as competitors with one's chosen mate. Duvall & Hill give several suggestions to make dating while engaged less hazardous and more enjoyable: 1) Dating should be for recreation or for pleasure without amorous interest in the other person. 2) Dating should not be limited to one person exclusively. 3) Dating should be with the full understanding and approval of the affianced. 4) Dating should not be expected to come up to the standards of enjoyment of dating with the affianced, and unfavorable comparisons should not be made. The casual date is purely for recreation and convenience, whereas dating the affianced has the added lift of the love relationship which quite naturally increases the enjoyment.²

All of the authors recognize engagement as a period of planning and preparation for marriage which involves anticipating some of the difficulties which may be ahead and the opportunity for making essential

1. Bowman, op. cit., p. 253.

2. Duvall & Hill, op. cit., p. 94.

decisions. Adams says engagement is a time of growing tolerance and trust and understanding.¹ He advises the couple to be realistic with each other in facing problems. Appelhof advises them to "seize every opportunity to get all the information possible which bears on the journey ahead."²

Bowman and Brink point out that the decisions of the engagement period largely deal with the finances, the home life, the religious observance, the sex life, and of course the wedding of the two people.³ Actual decisions are often not so important as the recognition that there are certain things in which an understanding that is acceptable to both parties must be reached.

Adams, Bowman, Duvall & Hill, and Popenoe in discussing the question of revealing the past during engagement emphasize two important things to remember:

- 1) Only that is to be revealed which has a definite bearing on the happiness of the couple's future relationships, such as previous marriage, debts, hereditary or concealed physical defects, and similar facts.
- 2) Whatever is to be revealed to the mate should be told

1. Adams, op. cit., p. 187.

2. Appelhof, op. cit., p. 34.

3. Bowman, op. cit., p. 256; Brink, op. cit., p. 22.

before the wedding, not afterward. Both Adams and Duvall & Hill stress doing it casually and without becoming emotionally involved.¹

There are two ways to escape from an engagement, one by an elopement and the other by a complete break. Popenoe feels that engagements ought to be breakable and when they are considered to be binding they lose this value.² Duvall & Hill include four reasons for breaking an engagement.³ Bowman points out that it is better for the couple to learn before their wedding that they are incompatible than to marry blindly and discover this later. When either one after careful thought decides that he cannot go on with the wedding plans, the other person should be notified at once. Both Bowman & Popenoe warn against marrying a person against one's will or against one's better judgment.⁴ Not pride nor the opinion of friends, nor the embarrassment of facing the other person should be permitted to act as a deterrent to the expression of one's decision, declares Bowman.⁵

1. Cf. Adams, op. cit., p. 187; Duvall & Hill, op. cit., p. 95.

2. Cf. Popenoe, op. cit., p. 164.

3. Cf. Duvall & Hill, op. cit., p. 98.

4. Cf. Bowman, op. cit., p. 259; Popenoe, op. cit., p. 166.

5. Cf. Bowman, op. cit., p. 259.

3. Career vs. Marriage

Of the six authors recognizing this problem, Adams, Bowman, and Dahlberg give an entire chapter to this subject, while the other three, Popenoe, Duvall & Hill, and Wood, mention it only under their chapters on money matters in marriage.

Bowman begins his chapter by stating that because today the four elements -- marriage, homemaking, child rearing, wage earning -- tend to be considered distinct and separable, women's choice between marrying or following a career is more complex than formerly. It is interesting to note this statement of his: "A woman's problem is not one of deciding whether she will work, for women have always worked."¹ And Duvall & Hill say, "The wives of today who are employed are doing essentially the same things their great-grandmothers did, except that now they are doing their jobs outside the home."² Dahlberg feels that "the economic emancipation of women is one of the most far-reaching revolutions of the modern age."³ He also points out that the

1. Bowman, op. cit., p. 70.

2. Duvall & Hill, op. cit., p. 211.

3. Dahlberg, op. cit., p. 70.

entrance of women into public and commercial life is not entirely new, for in the New Testament one can read of Lydia, the seller of purple, and in Proverbs 31 the picture of "the worthy woman" suggests that she sold some of her handicraft for profit in the markets outside the home.

Adams, Bowman, Dahlberg, and Wood all mention the fact that homemaking is a career in itself and is the most varied of all careers.¹ Bowman discusses homemaking in the broad sense as involving marriage, homemaking, housekeeping, and parenthood, and then shows how it is a career in itself.² Both Adams and Bowman state what is involved in being a homemaker.³ Because of the many roles a homemaker must play, she should know something about interior decoration, cooking, dietetics, consumption, teaching, psychology, physiology, clothing repair, household equipment, hygiene, housing, social relations, community resources, and a host of other things..

Although studies show that the happiest married women are those who do not work after marriage, married

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1. Cf. Adams, op. cit., p. 165; Bowman, op. cit., p. 75; Dahlberg, op. cit., p. 78; Wood, op. cit., p. 38.
 2. Cf. Bowman, op. cit., p. 73.
 3. Cf. Ibid., p. 74; Adams, op. cit., p. 165.

women still continue to work for wages. What are the reasons for this? Five of the authors give economic necessity as the first reason.¹ Besides this one, Adams and Bowman state similar main reasons some of which are: to maintain a higher standard of living than the husband's income alone could afford; to escape homemaking duties; to escape boredom; to be independent financially; to escape having children.²

Of this problem of the bride continuing her career or devoting all her energy to managing a home, Adams says there is no final answer.³ Bowman's emphasis is that the problem cannot be generalized; it is an individual problem. He adds:

It is a question of whether a particular married woman, with her particular skills, personality, opportunities, interests and tastes, and with her particular husband and home situation, should be gainfully employed in a particular situation. The effects of her employment on herself, the husband, her children, and her home will depend upon many factors, such as time, fatigue, type of work, income, which no one butt herself can fully evaluate. There is only one generality that she might bear in mind: successfully to combine homemaking and wage earning requires an exceptional woman and an exceptional husband.⁴

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1. Cf. Adams, op. cit., p. 166; Bowman, op. cit., p. 78; Dahlberg, op. cit., p. 77; Wood, op. cit., p. 37; Popenoe, op. cit., p. 193.
 2. Cf. Adams, op. cit., p. 166; Bowman, op. cit., p. 78.
 3. Cf. Adams, op. cit., p. 165.
 4. Bowman, op. cit., p. 87.

Of the practical consequences and difficulties mentioned by the authors, postponement of parenthood and the husband's self-esteem are mentioned by Adams, Popenoe, and Dahlberg.¹ Both Dahlberg and Popenoe go on to say that often the husband may develop a feeling of irresponsibility for the support of the home.² Popenoe feels that interference with normal parenthood is particularly serious. Popenoe, Wood, and Dahlberg suggest that an advantage would be that it relieves the necessity of an undue postponement of marriage.³

Bowman directs attention to certain problems that will be created if the wife is gainfully employed; problems such as the attitude of the husband, problem of common friends, decision as to how the two incomes are to be used.⁴ Duvall & Hill suggest that for those who are working during the early years of marriage when the income is relatively low, the couple should live on the husband's income and save all the wife earns, putting some of the latter into home furnishings and banking the rest.⁵

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1. Cf. Adams, op. cit., p. 165; Popenoe, op. cit., p. 195; Dahlberg, op. cit., p. 75.
 2. Cf. Dahlberg, op. cit., p. 76; Popenoe, op. cit., p. 195.
 3. Cf. Popenoe, op. cit., p. 196; Wood, op. cit., p. 38; Dahlberg, op. cit., p. 78.
 4. Cf. Bowman, op. cit., p. 85.
 5. Cf. Duvall & Hill, op. cit., p. 211.

Although these six authors mention the aspect of the wage-earning bride, Adams is the only author to recognize that trouble may be caused by the type of work the groom does. He feels that there are greater and less understood dangers involved in this. "Many wives today think they are dissatisfied with their husbands when actually they are dissatisfied with his working habits or his job," declares Adams.¹ The types of work that seem to be the major vocational troublemakers are those of:

The man who travels a lot
 The man nobody knows
 The man who works at abnormal hours
 The man whose income is irregular
 The man whose work is dirty or nerve-racking
 The man who feels insecure in his job
 The man who is not proud of his job²

These jobs don't need to produce trouble if both the man and wife are aware of the dangers involved and marry with eyes open and a plan to remove the danger by normalizing their married life as much as possible despite the job.

4. Spiritual Factors

Burkhart, Dahlberg, Duvall & Hill, and Wood assign complete chapters to this emphasis while Appelhof

1. Adams, op. cit., p. 167.
 2. Cf. Ibid., pp. 169-173.

seeks to "incorporate something of the Christian philosophy of life" throughout the pages of his book.¹ Brink writes from the realistic position with a religious approach to marriage. There is not one chapter in his book in which God is not mentioned.

Brink, for example, points out that from the very beginning of the marriage there should be a recognition of God because he is behind the entire marriage. He also says, "The very ability to mate, and from that mating perhaps to bring forth new life, demands a recognition that God has an interest and deserves a place in the marriage."² Both the plan of marriage and the pattern of the home should be determined in the light of what is known to be God's desire.

According to Brink, decisions regarding religious practices in the home should be made during the engagement period. Then religion can be implemented from the first day of wedded life and can become one of the primary common experiences of the couple. Brink explains that fostering religion in the home includes not only the formal observances of religious habits

1. Appelhof, op. cit., p. vii.

2. Brink, op. cit., p. 17.

but a religious attitude toward all of life. In relation to this he says:

To feel that the best aims of the home are supported by a power from without and that the highest purposes of each member of the home are directed toward a common future is to put religious faith and trust at the very center of the home.¹

It would seem that Dahlberg has this same point of view when he says there are other family altars besides the daily Bible reading and family prayers. Then he mentions the desk at which the child gets his education in school, the books that are read every evening, the table at which the family breaks bread, and the bench at which the father makes his living, as being in some sense a family altar.²

In Burkhardt's chapter, "What Part Is God to Have in Building Your Home and in Your Growing Kinship?" he states, "As you grow in your experience of God, in your insight into His will and His ways you will grow in the kinship of your love."³ The couple is to accept this hypothesis and build their lives on it. He continues that marriage is a spiritual relationship, the unity of two spirits. Burkhardt explains religion as

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1. Brink, op. cit., p. 17.
 2. Cf. Dahlberg, op. cit., p. 145.
 3. Burkhardt, op. cit., p. 38.

the plan of growth of these spirits -- "what they are devoted to, what they live by, their sense of high sustaining."¹ Dahlberg says that marriage is a spirit. He adds, "It is only in God that we become truly and permanently one, and have imparted to us the patience and the sweet trust in life which make the kingdom of heaven a living experience."²

Dahlberg is the only author to mention that the religion needed by the home is that found in the strong, ageless faith of Jesus Christ. Much of Dahlberg's chapter is allotted to a discussion of the need of re-enforcing the religious foundations undergirding the home and of establishing a much more solid basis of character and moral conviction.³ He further points out that even though the social order is destructive today, individual people have to build righteous homes just the same and it is the responsibility of the Christian church to show how they may still continue to do it. Regarding how the church can help, Dahlberg says:

There should be in every church, at least once a year, a study group for young men and

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1. Burkhart, op. cit., p. 38.
 2. Dahlberg, op. cit., p. 145.
 3. Cf. Ibid., p. 140.

women between the ages of eighteen and twenty-five, in the privileges and responsibilities of marriage and the home. In addition, there should be a training-class for young parents, where new fathers and mothers can be helped to know the right methods of habit formation and child guidance . . . But in addition to this educational movement, there must also be the evangel of a new personal life as revealed in the redemptive purpose of Jesus Christ.¹

In his section on making Christian homes, Dahlberg remarks:

Successful marriage is a matter of working together, eating together, playing together, and worshipping together, in the teamwork of a loyal, cooperative partnership, with all the actions of husband and wife bound together by the slender golden chain of the Spirit of God. Where there is such an atmosphere of comradeship in the home, the simplest household task has relationship to the kingdom of God.²

One may easily overstate the beauty and the peace even of the Christian home, Dahlberg declares, and points out that there are days when the most loving husband and wife will feel that they have miserably failed. But the difference between the religious home and the non-religious home is that in these moments the non-religious home has nothing to tie to, whereas the believing home holds to the steadfast conviction: "This is a temporary situation. God is still our

1. Dahlberg, op. cit., p. 144.

2. Ibid., p. 151.

refuge, and will make all things clear to us, if we commit our way to him."¹

Wood begins his chapter entitled, "The Deeper Meaning of Marriage" by saying:

Life at its best is a spiritual venture having a supreme goal and purpose. Our fellowship with one another is most complete when together we realize that the foundations of our marriage, as of our being, are in God, who is the greater Love beyond and beneath our human love.²

Mr. Wood deals specifically with five points in his chapter: 1) the higher needs of the family, 2) complete love, 3) marriage as a sacred undertaking, 4) relation of religion to personal character, and 5) sharing religion in the home.

As an example of how the principles of religion pertain to family life, Wood applies the thought of the first and second commandments given by Jesus to the relationship of husbands and wives in the family. Of this Wood says:

One is to love with all the heart, the emotional nature; with all the soul, the aesthetic and religious nature; and all the strength, a synthesis of physical, emotional, intellectual, and spiritual qualities. Love within the home prepares us better to love our neighbors.³

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1. Dahlberg, op. cit., p. 154.
 2. Wood, op. cit., p. 95.
 3. Ibid., p. 97.

Wood also states that young people should have faith in God, and in the sacredness of their undertaking. True religion aids in the development of the finest homemaking qualities. The religious life of the home should be higher and deeper than all creed or ceremonies for "real religion of the home is the sum and substance of its highest ideals and of its deepest love."¹

Duvall & Hill's whole emphasis is on religion and the family as can be seen by the four main points of discussion in their chapter: what religion means to the family, teaching religion in the family, what religious principles and facts shall we teach our children, and living religion in the family. The term "church" is used to designate all types of religious agencies and groups, Jewish as well as Christian.

In connection with what religion means to the family, Duvall & Hill point out that it can mean support in time of crisis, bringing comfort, courage, and endurance; furnishes valid principles of living; and it can provide rootage in basic realities which endure forever. Of the latter Duvall & Hill say:

1. Wood, op. cit., p. 101.

Even for those who do not believe in God or personal immortality, love, faith and worthy living forever remain . . . A grounding in eternal realities makes it possible to rise triumphantly above personal or social tragedy or disaster, and to weather the storms of crisis. This is the greatest contribution of religion to the individual or the family.¹

The centrality of the family in teaching religion is emphasized. Of this Duvall & Hill say, "The teachings of the church are not likely to prove effective unless they have the support of the family."² For many the answer to the question, "What religious principles and facts shall we teach our children?" is given by their church. Others are puzzled as to what to believe and for them Duvall & Hill point out that there is a moral and spiritual order to life. "Church people differ as to what that order is, but it does exist in definite and understandable form. . . . To know this order and to conform to its demands is the chief end of man."³ However, they do bring out the fact that children should have some orientation in the institutional and ideological expressions of religion in their culture, meaning God, Christ, and the church.⁴

1. Duvall & Hill, op. cit., p. 349.

2. Ibid., p. 352.

3. Loc. cit.

4. Ibid., p. 356.

In connection with living religion in the family, these authors explain that the religious quality of a family is not to be judged by the fidelity with which parents teach their religious views to their children, nor is it to be determined by the forms and ceremonies observed.

Duvall & Hill conclude that religion is not primarily a matter of beliefs, practices, or institutional relationships but a matter of inner response. That response depends primarily upon the previous development of the man's own inner life, hence the problem is not the teaching of religion in the family, but of making the family religious. According to their view, "The truly religious person thinks of marriage in terms of establishing a cooperative unit of human relationships for the purpose of fulfilling religious objectives."¹

Both Burkhart and Wood recognize that the family must have its own program of religious expression.² For this Wood includes in his chapter, "Pathways to Spiritual Harmony" a home dedication service. Dahlberg discusses such a service of consecration in his book.

1. Duvall & Hill, op. cit., p. 356.

2. Burkhart, op. cit., p. 40; Wood, op. cit., p. 104.

Wood offers suggestions for grace at table, prayers for home, and Bible readings for family devotions.

Both Wood and Burkhart mention reading books of a devotional nature. The plan which Burkhart suggests is:

1. Become a part of the same church. Share in its ministry and grow in your faith and in your power to serve through all phases of its activities. Be in the sanctuary regularly.
2. Read your Bible together regularly and share other fine books of a devotional nature as well as the best fiction and other books.
3. Have a time for daily worship.
4. Grow in your power of Christian leadership.
5. Share your doubts and faiths; your joys and sorrows.
6. Be honest with each other.
7. Look upon your obligations with great solemnity.¹

5. Parenthood

Six authors are concerned with parenthood and its responsibilities, although Popenoe entitles his chapter, "Children", and Bowman does not specifically mention the word parenthood.

Duvall & Hill, Popenoe, and Wood agree that the experience of parenthood should be regarded as a wholly normal function.² "Children always have been and will

1. Burkhart, op. cit., p. 41.
2. Cf. Duvall & Hill, op. cit., p. 312; Popenoe, op. cit., p. 254; Wood, op. cit., p. 187.

be an important experience in the life of every well adjusted married couple," says Appelhof.¹

Dahlberg begins his chapter by considering the "glory of parenthood" in which he describes the high honor given by all peoples to fatherhood and motherhood.² Of the exaltation of spirit which comes when a parent sees the new-born son or daughter, Dahlberg says, "Who can ever forget the moment when the little face wrinkles up for the first breath of life, and the cry that tells you your child is born into the world?"³

In connection with Duvall & Hill's explanation on why people have babies, they make this significant statement:

We won't argue the point that married people who are happy have babies and unhappy people choose divorce instead. The fact is that babies are symbolic of the permanence of a marriage.⁴

Popenoe also mentions that there is a regular association between size of family and happiness in marriage. Six reasons why children fill the place they do in the human heart are presented by Popenoe:

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1. Appelhof, op. cit., p. 139.
 2. Dahlberg, op. cit., p. 84.
 3. Ibid., p. 87.
 4. Duvall & Hill, op. cit., p. 305.

1. They are a unique experience and education to the parents.
2. They bind the parents together.
3. They bring rejuvenation.
4. They give love in old age.
5. They give assistance in old age.
6. They confer immortality.¹

What Popenoe means by the six reason can be seen from the following:

The only immortality of which one can speak with confidence is that derived from the continuation of the chain of life through offspring . . . A man actually lives on, in his posterity, and has a right to feel that he himself is thus projected ahead, to exercise his own personal influence on the world in each generation, to work and love in constantly renewed and slightly changing reincarnation.²

Appelhof, Duvall & Hill, Popenoe, and Wood agree that it is best for the couple to postpone childbirth until they have adjusted to living as two. Wood and Popenoe suggest delaying pregnancy until after the first year, before beginning the adjustment to the status of mother. They agree that it is well for parents to have their children when they are fairly young. Other factors which Duval & Hill add in relation to the time to have a baby are: the age of the mother, readiness of the mother for a baby, time of year, and genuine desire of both husband and wife for

1. Popenoe, op. cit., pp. 244-246.
2. Ibid., p. 246.

the baby. This is more important than all the external factors because being wanted is of primary importance in the well-being of the child.

Appelhof's point of view is that man and wife are co-workers with God in the process of creation. Both Appelhof and Dahlberg stress careful choosing of the physician. When should maternal care start? In answer to this Duvall & Hill say:

Maternal care starts . . . before conception takes place and ends after the baby has been delivered and checked over, and the mother is back on her feet again.¹

Appelhof also would advise the couple to go to their family physician even before pregnancy is experienced.² The purpose in doing this is to make sure the parents are in best possible physical condition at the time conception takes place, for parenthood is too important an undertaking to trust to luck that everything is favorable after conception occurs. Both he and Duvall & Hill suggest possible questions which the couple may wish to discuss with the physician.³

1. Duvall & Hill, op. cit., p. 311.

2. Cf. Appelhof, op. cit., p. 140.

3. Cf. Ibid., p. 141; Duvall & Hill, op. cit., p. 312.

Appelhof is the only author to mention that when the pre-determined time for conception comes, some couples may wish to ask God to bless the undertaking. In regards to this he says:

In such a spirit of reverence, the act of union which is associated with pregnancy becomes a rich and beautiful expression, both of their love for each other, and for their Divine Creator. Then, too, the resulting child is really wanted from the moment that the new life begins, and parenthood from the very first becomes a sacred event.¹

Dahlberg feels that the physical equipment of parenthood should not be overstressed because equipment of mind, character, and religious faith is important too. Appelhof agrees by saying:

There is no experience of life that can bring a married couple closer to God and to each other than parenthood; but there must be cooperation and attention paid to detail, if all is to be in readiness for the little one's coming. Parents should provide for the child's physical needs, yes, and they should not neglect the mental and spiritual environment which will surround him.²

Signs of pregnancy are discussed by Bowman and Duvall & Hill. Presumptive signs of pregnancy are those exhibited by the mother while positive signs are those exhibited by the baby.

1. Appelhof., op. cit., p. 142.
2. Ibid., p. 152.

Duvall & Hill devote one chapter to a discussion of what it takes to bring a baby into the world, the process of embryonic growth from fertilized ovum to finished product. Both Bowman and Duvall & Hill include pictorial presentations showing the development of the baby from conception through birth to accompany their explanation of what happens during the first nine months of life.¹

Bowman and Duvall & Hill agree that pregnancy is in many ways a social condition quite as much as a biological state. All of the authors with the exception of Dählberg bring out the importance of the role the husband must play during pregnancy. Keeping the mother-to-be free from worry and confusion of any kind, keeping her healthy and happy, and realizing that she is under nervous and emotional tensions which call for constant patience and sympathy are some of the typical things mentioned by the authors as the husband's responsibilities during the pregnancy. Duvall & Hill say that more important than anything the father does is how he feels about the pregnancy and his expectant wife.² Appelhof and Bowman say the husband must realize that

1. Cf. Bowman, *op. cit.*, pp. 399-422; Duvall & Hill, *op. cit.*, pp. 294-299.

2. Duvall & Hill, *op. cit.*, p. 315.

the time and money the wife spends in keeping her appearance attractive is an excellent investment.¹

During pregnancy the couple may wish to do a little specialized reading which will prepare them for the anxious months ahead. Duvall & Hill, Appelhof, and Wood suggest taking advantage of books on parenthood in public libraries. Both Appelhof and Wood suggest securing pamphlets on child training from the United States Children's Bureau.²

Appelhof and Duvall & Hill bring out the fact that babies place additional responsibilities upon the parents and make drastic changes in their pattern of daily living. They mention the new roles which must be played by both the man and wife after the child is brought home. Appelhof mentions the sacrifice that is needed, the easier adjustment of the father, and the importance of the mother's budgeting her time and organizing her work.³ He warns that there is danger of the wife becoming too attached to the child to the neglect of her husband.

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1. Appelhof, op. cit., p. 151; Bowman, op. cit., p. 414.
 2. Appelhof, op. cit., p. 443; Wood, op. cit., p. 92.
 3. Appelhof, op. cit., p. 157.

Appelhof, Bowman, Wood, and Popenoe feel breast feeding is important. Appelhof and Bowman would agree that no other food for a baby compares with its own mother's milk. Popenoe feels that the emotional satisfaction and emotional development of both is promoted by the process of nursing at the breast. Wood says the child is given a better start physically.

Appelhof, Bowman, Duvall & Hill, and Popenoe treat the subject of infertility and sterility briefly. Infertility is that which is treatable while sterility is permanent, according to Duvall & Hill.¹ Appelhof and Bowman list factors which contribute to the cause of this trouble.

In the event that husband or wife should be incurably sterile, a possible solution is offered through the adoption of one or more children. Appelhof, Bowman, and Popenoe discuss this.² Appelhof and Bowman point out that an investigation is made of the foster parents as well as the child. Popenoe and Appelhof mention that there is possibility that the couple after the adoption of a baby may find they are capable of producing their own.

1. Duvall & Hill, op. cit., p. 297.

2. Appelhof, op. cit., p. 137; Bowman, op. cit., p. 466; Popenoe, op. cit., p. 253.

Dahlberg would begin the training of a child in its modes of behavior in infancy. For he feels that it is in the first few days of babyhood that the child either conquers and rules the parent, or the parent disciplines and controls the child.¹

In this generation there has been a growing emphasis on parent education. Dahlberg stresses that the parents should educate themselves to answer truthfully and frankly the questions of their children. He presents some actual answers by ignorant and embarrassed mothers to the question, "Where did I come from when I was a baby?" Several follow:

"The doctor brought you." "We found you in the heart of a red, red rose." "I won you as a prize at a bridge party." "I was making a cake one day, and as I was breaking the eggs,² I opened one of them, and there you were!"²

Dahlberg continues:

It is no wonder that the little lad, whose mother told him she found him inside an egg shell, was discovered up on a stool by the sink the following day, breaking open a whole dozen eggs in a patient search for a baby sister!³

Dahlberg advises that answers should be given simply and naturally, over a period of years, just as the

1. Dahlberg, op. cit., p. 99.

2. Ibid., p. 100.

3. Loc. cit.

questions themselves come, further information being imparted little by little, as the occasion arises. He concludes his discussion of preparation for parenthood by saying, "The best pledge of parenthood, however, is a fine, happy companionship between fathers and mothers and their children, motivated at all times by the desire to live a life that is pleasing to God."¹

An illustration of the importance of children in the life of the individual is given by Popenoe:

Figuratively speaking, it would not be too much to say that the bachelor is only one third alive. After he marries, he is two thirds alive; when he becomes a father, he is really and completely living.²

6. Conflicts, Crises, and Problems in Marriage

Appelhof, Duvall, and Wood allot one chapter in their books to some phase of the above named emphasis, while Duvall & Hill have two chapters in their book, one of conflicts in marriage and another on crises. Duvall also covers crises but Appelhof apportions his chapter to common family problems and Wood emphasizes meeting difficulties in marriage constructively.

1. Dahlberg, op. cit., p. 102.

2. Popenoe, op. cit., p. 253.

In their chapter, "Common Conflicts in Marriage", Duvall & Hill begin by distinguishing between overt conflict in which troubles are taken up periodically and settled on the spot, and covert conflict which is often the product of bearing and forbearing.¹ They proceed to discuss the changing feeling about marital conflict which is making a transition from covert, undercover resentment and discord of the patriarchal system to the open conflict of the democratic, person-centered family. Conflict is normal and desirable for much of it merely indicates the presence of differences which occur as a couple explore new areas or attempt new tasks. In distinguishing between productive and destructive quarreling, the former was shown to be limited, and directed at issues, problems, and conditions rather than at the person. Destructive quarreling concentrates on the ego of the participants and destroys the fundamentals on which the marriage is based.

Duvall & Hill emphasize that it is not so much the conflict in marriage which is to be deplored as the inability to face the issues and battle them through. Conflict has a dual function: the solution of issues,

1. Cf. Duvall & Hill, op. cit., p. 185.

and the release of the resentment and tensions which arise in every relationship.¹ Therefore every couple needs to learn the techniques of handling conflict situations. Duvall & Hill describe some of the approaches for handling conflict and suggest marital counseling as a solution for those couples who are unable to handle the complexities of normal conflict in marriage. They briefly summarize criteria for judging a good counseling service.²

Wood suggests that when conflicts come each should be big enough to think somewhat like this: "Although my mate's point of view seems wrong to me, yet his way of thinking must be important to him. We must work out a better understanding."³

Wood emphasizes the importance of the married person becoming "we-minded". The person who is learning to see life as a married person and a homemaker, rather than an individualist will ask: "How can this particular situation be used for the good of our home?"⁴ He feels that many of the troubles of family life are

1. Cf. Duvall & Hill, op. cit., p. 198.

2. Cf. Ibid., p. 197.

3. Cf. Wood, op. cit., p. 77.

4. Ibid., p. 76.

are caused or at least aggravated by using the single person's approach.

Every family has difficulties to meet and no two couples are just alike in their problems or in their adjustments but Wood lays particular emphasis on meeting constructively the issues which arise, using each difficulty as a means of better mutual understanding. He feels that differences can become stepping stones to finer adjustments or they may be turned into occasions of petty quarreling. When disagreements occur the aim is not to win out against the other side, but to work together from the particular difference back to the essential harmony which unites.¹

Since crises are a part of living and families must be prepared not to avoid them but to regard them as challenges, the question which should be raised is, "How can I learn to take them?"² Duvall feels that handling crises is a crucial test of mental health.³

"When the family meets a situation for which there is no ready solution from past experience and no immediate answer forthcoming from family members, then

1. Wood, op. cit., p. 76.

2. Cf. Duvall & Hill, op. cit., p. 223.

3. Duvall, op. cit., p. 157.

the family is said to face a crisis," point out Duvall & Hill. They classify the variety of family crises into those that produce demoralization only (loss of morale and family unity), those that produce dismemberment only (loss of family member), and those that produce demoralization plus dismemberment.¹

Duvall seeks to give those not yet married some understanding of the kinds of crises and problems which they should face in order to live more worthwhile married lives later. He explores some of the possibilities of both explanation and solution of the crises of death, adultery, discovering partner was mixed up in crime or lacking in essential character qualities, finding yourself in love with someone else, and ceasing to love the other after marriage.²

Duvall & Hill's discussion of family crises demonstrates the many ways in which individual families face the crises of sudden poverty, infidelity, desertion, and bereavement. They conclude their chapter with steps which family members take in the tedious process of adjustment to any one of the major crises they discuss. These steps are:

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1. Duvall & Hill, op. cit., p. 224.
 2. Duvall, op. cit., pp. 157-165.

First, comes the news of the event, followed by:
 Second, prompt recognition of the facts or refusal to believe in actuality, failure to face facts and
 Third, prompt, realistic action in the emergency or escape mechanisms such as fainting, suicide, running away, drinking, tantrums, or violence;
 Fourth, a period of rationalization, of fixing the blame, of clearing the self of responsibility, after the immediate situation has been met in some way to protect the ego.
 Fifth, a struggle to attain a livable balance, a trial and error search for solutions; depending on the previous ways of meeting crises the person will follow one or another of the major patterns of readjustment below:

- a. Escape: e.g., desertion, divorce, suicide, enlistment, dependency, delusions, drink, drugs, distractions, vice.
- b. Submission or defense: e.g., apathy, resignation, religion.
- c. Compensatory efforts within the existing and accessible resources of the family's members:
 - (1) Redoubled work
 - (2) Substitution of new channels of income, affection, energy.
 - (3) Persuasion
 - (4) Appeal to others for help: relatives, church, charity, clinics, relief, etc.

Sixth, attainment of a final adjustment and solution of problems by the intelligent use of new resources and the renewal of routines consistent with the new situation, enabling a new life organization to emerge -- a re-establishment of stable habits, self-control, reorganized economic life, and normal social life -- for those who do not find permanent adjustment in one of the phases of stage five.¹

Appelhof divides his chapter about equally between common family problems, which he names as

1. Duvall & Hill, op. cit., p. 241.

managing the family income, keeping healthy, joint recreation and leisure time, and petty annoyances. He suggests that the average couple needs a philosophy of finance, together with a general plan of operating which is not only well understood but acceptable to both. He examines briefly some of the essentials of a healthful program of living for he says, "There is no one problem which has greater bearing on marriage happiness than that of keeping healthy."¹

Underlying the answers which specialists give, such as sexual maladjustment, money, personality, to the question, "What is the chief reason more married couples don't get along well together?" Appelhof feels are the countless little problems which need to be solved. "Seemingly unimportant sins of omission or commission may cause more disturbance than the more important problems of money or religious differences," he says.² He discusses the problem of jealousy, "in-law" situation, and trivialities such as kissing the wife when leaving for work and overlooking birthday and wedding anniversaries.

1. Appelhof, op. cit., p. 180.

2. Ibid., p. 196.

Appelhof feels, "Happiness in marriage is dependent upon the way in which married partners profit by the mistakes of the past and avoid repeating them again and again."¹ He concludes his chapter quoting from I Corinthians 13:4-8, because he feels that "petty annoyances simply melt away in the path of a great consuming love."²

C. Summary

In this chapter the emphases found in six or less of the selected books dealing with preparation for marriage were considered. These emphases were: choosing a mate, courtship and engagement, career vs. marriage, spiritual factors, parenthood, and conflicts, crises, and problems of married life.

Four of the authors were found to discuss the important factor of choosing a mate. It was seen that desirable qualities in a mate depend upon the ideals of the individual making the choice. If the problem of mate selection is to be faced realistically, three things are to be considered: 1. What you want.

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1. Appelhof, op. cit., p. 173.
 2. Ibid., p. 202.

2. What you need. 3. What you can get. Three authors point out similarity as the general basis of choice in marriage. Confusing infatuation and love, judging by too few qualities, and marrying to please one's family were discovered among reasons given by Bowman for poor choice of a mate.

In the discussion of courtship and engagement, the several authors, it was discovered, bring out the difference between courtship and dating. The roles of both man and woman in the courtship period are considered. Bowman's suggestions for getting acquainted with the opposite sex and Adams' formula for winning a mate were cited. All of the authors were seen to recognize engagement as a period of planning and preparation for marriage which includes making essential decisions. Suggestions for dating while engaged were included by Bowman and Duvall & Hill. The questions of revealing the past and of broken engagements were found discussed, as was the length of engagement. Studies have shown that a longer engagement leads to a more successful marital adjustment.

Six authors, it was seen, recognize the problem of the wage-earning wife. Homemaking as a career in

itself is emphasized. Of the reasons given for the married woman's working, the first and main one was found to be that of economic necessity. Bowman's emphasis is seen to be that the problem is an individual one.

Burkhart, Dahlberg, Duvall & Hill, and Wood were found to include chapters on or about religion in the home, while Appelhof and Brink emphasize God and the Christian philosophy throughout. Brink and Wood point out that God's place in the foundations of the marriage should be recognized. Brink feels that decisions regarding religious practices in the home should be made during the engagement period. Both Brink and Dahlberg explain that religion in the home includes not only observance of family worship but a religious attitude toward all of life. Burkhart and Dahlberg, it was discovered, connect growth in experience of God to growth in marriage relationship. Only one author was found to mention faith in Jesus Christ. Dahlberg discusses the church's responsibility in helping to make Christian homes in the destructive social order of today. Wood attempts to show "the deeper meaning of marriage" by the use of five points in his chapter and

employs the term religion to indicate the spirit of love in its highest and most practical sense.

It was seen that Duvall & Hill's emphasis is on religion and the family. They point out that to the family religion can mean support in time of crisis, principles of living, and rootage in eternal realities. The family is central in teaching religion. Duvall & Hill conclude that religion is primarily a matter of inner response. Burkhart and Wood recognize that each family needs its own program of religious expression and so give suggestions for developing the spiritual life in the home.

It was discovered further that six authors are concerned with parenthood and its responsibilities. Three authors agree that childbirth should be regarded as a normal function. Dahlberg considers the glory of parenthood. In the opinion of Duvall & Hill and Popenoe, the size of the families is related to happiness in marriage. Four of the authors agree that postponement of pregnancy until the couple have adjusted to each other is best. Genuine desire for the child is of primary importance in relation to the timing of childbirth.

Most of the authors stress the importance of the physical equipment of parenthood but Appelhof and Dahlberg add mental and spiritual equipment as being important also.

Pregnancy, the role of the husband during pregnancy, sterility, and adoption are treated by most of the authors. Dahlberg emphasizes parent education, especially in relation to the questions asked by the child.

Finally, in four of the books, conflict in marriage was seen to be a factor that must be faced. Duvall & Hill, for example, show that conflict in marriage is normal and desirable. A distinction is made, however, between productive and destructive quarreling. Duvall & Hill emphasize the necessity of learning the techniques of handling conflict situations. Wood stresses meeting constructively the difficulties which arise in marriage. Duvall feels that handling crises is a crucial test of mental health. Both Duvall and Duvall & Hill discuss kinds of family crises and ways of meeting them. Appelhof discusses common family problems such as managing the family income, keeping healthy, and petty annoyances.

CHAPTER III
GENERAL SUMMARY AND CONCLUSION

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A. General Summary

Much has been written on the subject of love, courtship, and marriage. The problem of this thesis has been to investigate current books concerning the subject of preparation for marriage. Selected for this study were outstanding books for young people dealing with preparation for marriage, written in the last ten years.

In choosing the books for this study, contact was made with fourteen different groups for bibliographies of recommended books in this field for young people. From the selected lists of books submitted by the groups that responded, books that were mentioned by three or more groups were selected. Ten primary sources chosen are as follows:

Adams, Clifford, How to Pick a Mate
Appelhof, Gilbert, You Can Be Happily Married
Bowman, Henry A., Marriage for Moderns
Brink, Frederick, This Man and This Woman
Burkhart, Roy A., A Guide for a Man and Woman
Looking Toward Marriage
Dahlberg, E. T., Youth and the Homes of Tomorrow
Duvall, Evelyn, and Reuben Hill, When You Marry

Duvall, Sylvanus, Before You Marry
Popenoe, Paul, Modern Marriage
Wood, Leland F., Harmony in Marriage

These books were found to be written particularly for young people and to deal directly with factors involved in preparation for marriage.

A preliminary analysis of the content of these books was made for the purpose of determining the specific emphases of each book. The significant findings of this procedure can be seen from the chart on page xi. On examination it was found that twelve factors are discussed by the ten authors, some being included in only four of the books, others in as many as nine out of the ten.

In the first chapter the dominant emphases presented by eight or more of the writers were considered. These emphases were: readiness for marriage, physical aspect, economic factors, mixed marriage, factors for success or failure, and wedding and honeymoon.

To be able to distinguish between real love and infatuation was found to be an important aspect of readiness for marriage. It was seen that several authors recognize emotional maturity as the most

significant of all ages in determining readiness for marriage.

The physical aspect of marriage is recognized by all but one of the authors. Three authors point out the normalcy of sex desire. Brink suggests that a wholesome view of sex is fundamental to decisions made in connection with sex conduct. Most of the authors discuss the problems of extent of physical intimacy during engagement, petting, and premarital sex relations. It was discovered that sexual harmony in marriage is a growing relationship. Brink and Burkhart consider the physical union in marriage as essentially sacred in its nature. All of the authors treat the subject of birth control, two of them emphasizing it as a means of family planning.

In relation to the economic factors of marriage, it was seen that the authors do not stress the amount of money needed to marry, but the attitude of the couple towards money and the need of a plan for spending, whatever the financial circumstances. Most of the authors discuss budgets and it was discovered that when a budget is considered as a plan for spending it is individual and experimental for each couple. Three

authors cite from marital studies that no relationship seems to be found between marital happiness or success and the size of the family income.

It was noted that a mixed marriage is one in which there is any significant or unusual difference, such as disparity of age, size, nationality, race, social culture, or religion. All of the authors consider religious differences and the problems involved, stressing the importance of making decisions related to this before the marriage. It was seen that inter-faith marriages involve a triangle relationship between parents, children, and the man and woman themselves. Studies of marital happiness showed break-ups occurring more often in mixed marriages than in those not mixed religiously.

Mental health is regarded by Duvall as one of the most important essentials for success in marriage. Other factors for success mentioned by the authors discussing this emphasis include: a growing companionship, the will to succeed, expectation of success, and a relationship to God. One author devotes an entire chapter to nine types of mates who contribute to marriage failure.

Nine of the authors were found to mention some phase of the wedding and honeymoon. Regarding the types of wedding ceremonies, four are cited, but it was seen that a choice is usually made between the religious or the civil ceremony. The purpose of the wedding, size of the wedding, wedding etiquette, and functions of the marriage ceremony are phases of this emphasis which is considered by the authors. It was pointed out that decisions regarding the wedding and honeymoon should be made during the engagement period. All agree that the honeymoon should be planned in the light of the fact that the man and woman will be making tremendous adjustments to each other during those few days. The purpose of the honeymoon is for transition from courtship to the marriage relationship.

In chapter two the emphases found in six or less of the selected books were analyzed. The six emphases were: choosing a mate, courtship and engagement, career vs. marriage, spiritual factors, parenthood, and conflicts, crises, and problems of married life.

Choosing a mate is considered by four authors, and while each presents desirable traits to be found in mates. Bowman emphasizes that qualities are variable and

depend upon the personality and ideals of the individual making the choice. Adams and Bowman point out the necessity of considering what you want, what you need, and what you can get in mate selection. The general basis of choice was discovered to be that of similarity in mates. Bowman is the only author to include reasons for poor choice of a mate. These reasons include marrying to please one's family, marrying in haste, confusing love with infatuation, and judging by too few qualities. Character traits and significant background factors are cited as important elements in choosing one's mate.

Courtship was found to be the period in which the process of sifting and choosing a mate starts seriously. Bowman stresses the roles played by both the man and woman in the courtship period. Eight suggestions are given by Bowman to help one in becoming acquainted with the opposite sex, while Adams gives a formula involving four stages for winning a mate. Two authors agree that a couple are engaged when they have declared their affection for each other and their intention to marry. The purpose of the engagement period is discussed by four of the authors and most of them recognize this period as a time of planning and

preparation for marriage. Bowman and Duvall & Hill present their opinions on dating during the engagement period, and give suggestions for such dating. Length of engagement, revealing the past, and broken engagements were found to be questions discussed.

The problem of the wife following a career is not a new one. Adams, Bowman, Dahlberg, and Wood make mention of homemaking as a career in itself. Economic necessity was found to be the primary reason for the woman's continued employment after marriage. This problem of the wage-earning bride is an individual one, as pointed out by Bowman. Adams is the only author to recognize that there are greater dangers which can be caused by the type of work which the groom does.

Only six authors include a spiritual emphasis, four of them assigning complete chapters to this aspect, while two of them stress this emphasis throughout their entire books. God's place in the foundation of the marriage is emphasized by Brink and Wood. It was seen that religion in the home should include not only those observances connected with family worship, but there should be a religious attitude toward all of life. Dahlberg is the only writer

to mention faith in Jesus Christ. Wood was found to use the term religion to indicate the spirit of love in its highest and most practical sense. Duvall & Hill stress religion and the family and the central place of the family in teaching religion. Practical suggestions by way of a plan for spiritual growth and prayers and Bible readings for the family are given by Burkhart and Wood.

Parenthood and its responsibilities are considered by six authors. It was seen that childbirth should be regarded as a normal function. Postponement of pregnancy until the newly married couple have had time to adjust to one another is suggested by four of the authors. Other factors in relation to the timing of childbirth are cited, the most important one being that of a real desire on the part of both the husband and wife for the child. It was found that the mental and spiritual equipment of parenthood should not be neglected in proportion to the physical equipment. Most of the authors discuss pregnancy, the role of the husband during pregnancy, sterility, and adoption. Dahlberg is the only one to emphasize parent education.

Finally, the conflicts, crises, and problems of married life were considered. Conflict was found to be

normal and desirable, having as its dual function the solution of issues and the release of the tensions which arise in every relationship. Wood feels that if difficulties are met constructively the aim will be to work back to the harmony which unites. Both Duvall and Duvall & Hill examine the different kinds of family crises, and Duvall and Hill's way of meeting them was cited. Family problems of income, health, and petty annoyances are the problem discussed by Appelhof.

B. Conclusion

In this study of the dominant emphases of preparation for marriage as revealed in the selected books for young people, it has been found that in general there is similarity among the authors. Although there is little disagreement, there are differences in presentation of the emphasis and in the inclusiveness of it. This is due to the approach and style of the individual writer. For this reason, one book would be good for one young person to read, whereas another might prove more helpful for a different individual. It would be advisable for the young person not to limit his reading to one specific

book in this field because as seen by the chart of dominant emphases, not one book includes all of the emphases. Of the books studied, When You Marry by Duvall & Hill is the most comprehensive one, for eleven of the twelve dominant emphases appear in this book. Ten of the twelve emphases appear in Appelhof's and Bowman's books, while Popenoe, Adams, and Wood include nine and eight respectively. Brink and Duvall cover seven and Burkhart and Dahlberg, six.

The writer feels that the Christian young person would find most of these books helpful, yet only the minority include the spiritual emphasis, which in certain instances is rather weak. It was seen that four authors did not even include it and of those that did only one, Dahlberg, mentions specifically the need of a relationship to Jesus Christ. On the other hand, Dahlberg includes only four of the emphases in his book and does not even mention the physical aspect which is included by all the rest of the authors.

Because it is practical, non-technical, and is written from the standpoint of the Christian philosophy of life, the writer would recommend You Can Be Happily Married by Gilbert Appelhof. To supplement this, while

not specifically Christian in approach, When You Marry by Duvall & Hill would offer much practical help. In addition to being comprehensive it is well written in a style interesting to both leaders and young people.

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APPENDIX

APPENDIX: TESTS OF REAL LOVE

A COMPOSITE LISTING OF OUTSTANDING QUESTIONS

SUGGESTED BY AUTHORS¹

- | | | |
|----------|-----|--------------------------------------------------------------------------------------------------------------------------------------------------------|
| Adams | 10. | Does he or she have the qualities you would like to have in your children? |
| Bowman | 2. | Would you want the individual to be the parent of your children? |
| Burkhart | 11. | Is this the kind of person you would like to join in bringing new life into the world? |
| Popenoe | 8. | Is she the woman whom I would choose as the mother of my children? |
| Adams | 1. | Do you have a great number of things that you like to do together? |
| Bowman | 5. | Do you have common interests and do you like to do things together? |
| Popenoe | 10. | Do we have similar interests and cultural backgrounds? Or, if not, is there reason to believe that we can and will develop such things in common? |
| Adams | 4. | Do you suffer from a feeling of unrest when away from him or her? |
| Popenoe | 4. | When not with her, am I continually wishing that I were? |
| | 2. | Do I find greater happiness in her presence than anywhere else? |
| Burkhart | 1. | Is the most wonderful thought to be with the loved person and the most unhappy thought, to be separated from that person? |
| Bowman | 30. | When you are with other men or women without this person's being present, do you think more or less of him or her, as to both frequency and intensity? |

Note: In the above listing the original number of the questions are kept.

1. Adams, op. cit., pp. 53-54; Burkhart, op. cit., pp. 8-10; Bowman, op. cit., pp. 37-45; Duvall & Hill, op. cit., p. 42; Popenoe, op. cit., pp. 146-147.

- Burkhart 12. Is the love you feel together great enough to weather crisis or conflicts or serious misunderstandings?
- Bowman 26. Do you love the individual "faults and all", or are you holding yourself in check pending reform?
- Popenoe 1. Do I love her just as she is, with all her faults included?
- Adams 6. Do you have any difficulty carrying on a conversation with each other?
- Popenoe 13. When we are together, do we find a great deal to talk about?
- Adams 5. Have you a strong desire to please him or her and are you quite glad to give way in your own preferences?
- Popenoe 5. Am I eager to defer to her -- to give full weight to her wishes, opinions, and judgments?
- Bowman 14. Do you have any doubts about your love?
- Adams 24. Do you have serious doubts about your love for him?