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The Religious Condition of Young Men

A STUDY

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The Religious Condition of Young Men

A STUDY.

BY

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With a Preface by

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at Northwestern University

Published by
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of Chicago

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PREFACE.

The assumption underlying this Study is that Christian workers need definite and specialized knowledge of the classes of persons to which they minister. As a manufacturer of steel studies the chemical constitution of his materials and measures the strains and stresses which his product will bear, so the methods and results of psychology and sociology should be harnessed in the service of religion. I am convinced not only that this assumption is just, but also that the near future is to witness many a transformation in religious work through such consecration of intellect.

The present Study is an excellent foretaste of the possibilities in this direction. It aims less, however, at immediate practical results than to illustrate a standpoint and a method. The standpoint seems to me self-evidently sound, and the method well matured and capable of many important applications. I am inclined to think, too, that the practical inferences that may be drawn from the essay are more numerous and important than will appear from any but a very careful reading. These inferences, in fact, the reader is expected to discover for himself. But it should be said that the many-sidedness, both theoretical and practical, of the problems here attacked can be adequately appreciated only by one who has attempted to

work out such a problem for himself. This is, perhaps, particularly true of Chapter V. I have read the responses upon which this chapter is based, and they have produced such an impressive picture of conditions among city men as can be had, so far as I am aware, in no other way.

Though the Study has peculiarly direct reference to the work of the Young Men's Christian Association, its contents have significance for all who are interested in the Kingdom of God. May it awaken many persons to the kind of consecration of which it is an example!

GEORGE A. COE.

Northwestern University, April, 1901.

Author's Preface.

The present study was prepared for and read before the General Secretaries of the Young Men's Christian Association, at their biennial conference, held at Thousand Island Park, New York, June 6-10, 1900.

As stated in the context, no special claim is made for the general value of the results secured. If any merit lies in the study, it is in the methods set forth.

Starting with the assumption that to work successfully among young men one must *know* young men, we have tried to suggest methods for securing such information.

There was no thought at first of printing the Study, at least not until much additional work had been done. Numerous and urgent requests from fellow secretaries and from pastors of different denominations, however, are responsible for its presentation in this form at this time. While additional results might be interesting, enough is probably here presented for purposes of illustration.

I wish to acknowledge my indebtedness to Professor Coe, of Northwestern University, for most helpful suggestions, and to my associates in the Central Department, George W. Ehler, Walter M. Wood and Frederick White, for their active and efficient co-operation.

JAMES F. OATES.

April, 1901.

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The Religious Condition of Young Men.

A STUDY.

CHAPTER I.

THE PROBLEM STATED.

THERE has been a growing conviction for several years that in association work we were spending too much time on methods without being sufficiently acquainted with principles. Year after year finds the same problems staring us in the face and still crying for solution. At each succeeding conference we look them squarely in the face, as did the eminent Scotch divine with reference to scriptural difficulties, and then pass on. Particularly is this so in the case of problems in our religious work. From all sides come reports of dissatisfaction with meager results and appeals for methods of work that will change the situation so that what is pronounced the crowning feature of our work may be such in fact, as well as in name. Affairs have come to such a pass that the conclusion is well-nigh unanimous that at least one of the reasons why our problems continue to lack solution and our religious work especially continues to furnish meager results, is that we do not understand the material with which we have to deal. As general secretaries of the Young Men's Christian Association, supposed to be leaders of young men, their guides and examples, and of help in their symmetrical development, *we do not know young men*. We are not acquainted with their growth and development, their temptations and difficulties. We do not appreciate their divisions into different ages, nationalities, occupations and religions. We do not appreciate that each one represents a definite problem in himself; that each is the product of

certain forces of heredity and environment; that these are the factors that have made him largely what he is today; that these are the things that have largely determined his thoughts, his feelings, his desires, his ambitions, his attitude concerning life and its multiform activities and problems. In short, the difficulty is that we have not approached the study of young men in a scientific way, with a method at once feasible and adequate to secure data, without which it is impossible to make legitimate and reliable conclusions.

About two years ago, a group of Chicago secretaries, realizing the above, organized a club for the twofold purpose of becoming acquainted with sociological theory, and at the same time making a practical study of young men from the standpoint of the Young Men's Christian Association. The chief unifying factor in the club was the desire to know young men and the unanimous feeling that we must have that knowledge as association men before we could intelligently serve them. It was impossible to plan a course of reading, study or investigation very far ahead. We knew so little of the difficulties that would be encountered that we were obliged to go step by step, profiting by our mistakes, and changing our course as light was given. On the advice of a university professor of sociology we first read Spencer's *THE STUDY OF SOCIOLOGY*. Subsequent experience brought out the wisdom of reading this book at the very beginning. The chief contribution it made was the emphasis placed on the absolute necessity of proceeding in the study with a scientific spirit, free from every bias, willing to know all the facts and accept the conclusions which the facts themselves should teach. Our next step was to read the text of Small and Vincent, which gave a brief treatment of the natural history of a society, and which dwelt at length on the analysis and description of society in biological terms. Accompanying this we read the book *SOCIAL ELEMENTS*, by Professor Henderson, of the University of Chicago—somewhat different in style and treatment, but similar in views. By this time, in connection with much collateral reading, the

club became conversant with the present status of sociology, and took up the text on the PRINCIPLES OF SOCIOLOGY, by Professor Giddings, of Columbia University. In the meantime, side by side with the theoretical work, the club pursued its practical study and investigation, and would recommend this arrangement as the ideal combination. It is impossible to state the larger outlook which the theoretical study has given the club as workers in the Young Men's Christian Association and the light this study has thrown on the place the association should occupy among social forces; or, on the other hand, the illumination which the practical study has given the theoretical work.

To find out the actual religious condition of young men, and especially the young men of Chicago, who constitute the field of the Chicago association, was the problem of the club. The results, in so far as they have been obtained, and the methods by which they have been obtained constitute the subject-matter of the present study.

Before proceeding with a description of the efforts of the club, two things should be considered: *First*, what is already known about the religious condition of young men; and *Second*, what we ought to know before we can say we are acquainted with their religious condition.

It has been interesting to study the facts and arguments in use by ourselves in the past, showing the need of and justification for the work of the Young Men's Christian Association. On page 14 of the ASSOCIATION HAND-BOOK, there are just thirteen lines devoted to facts and figures proving the demand for such an organization. These lines read as follows:

“There are fully 13,000,000 young men in the United States and Canada. Of this number it is estimated that not more than 1,000,000 are members of evangelical churches. There is no doubt that at least 7,000,000 of them habitually stay away from all churches. Not more than one-third of the boys remain in the Sunday-schools after they reach the

age of fifteen. It is safe to say that 95 per cent of the young men do little or nothing in an aggressive way to promote the organized Christian work of the churches.

“About nine-tenths of the entire church membership were converted before the age of twenty-one. When we consider that the majority of church members are women, we can form some estimate of the exceedingly small number of men who accept Christ after passing through this age.”

As to the general indefiniteness of the information the statements themselves testify. In seeking additional information on this point it has been difficult to secure anything more definite.

There has been a general impression that the church and Sunday-school do not retain young men in any great numbers after the age of sixteen. Such facts as the following are samples of the information we have had on this subject: The Congregational Year Book of 1896 shows twenty-five churches in Illinois with less than ten men each; one church with twelve women and no men; one with nine women and one man. (None of the circumstances in connection with these churches are given.) A pastor from Sheffield, Illinois, writes: “We are small—only 1200 people all told, and 800 of them attend no church whatever. Our young men are reckless and godless. They profane the Sabbath with ball games, bathing and card parties. They have no regard for Christianity, and we cannot get hold of them by ordinary means.” (While the above statement is interesting and reveals a striking condition, there is nothing definite about the number of young men in the church and out of the church.) Hudson, Illinois, population 276. This town contains a few young men of whom two are Christians. The pastor of the Methodist Church at Rock City, Illinois, states that he has but one young man in his church there. At Warsaw, the pastor writes: “There is scarcely a male member in the churches. The city is nearly all German, and there is very little religion.” It is possible to multiply such testimony indefinitely. It should be stated that such testimony is of value, but its *general*

character is unmistakable. It is insufficient as a basis of generalization. The fact that we are compelled to show such isolated incidents and fragmentary testimony as an argument for our work would emphasize, if nothing else, the imperative need that a scientific study be made of the religious condition of young men in order that our magnificent organization may rest on facts and not on theory.

Another sort of information has been gathered and used in much the same way. Local statistics have been secured in different places on such items as the number of saloons and the number of young men entering on certain days or certain evenings; the number of theaters and the attendance of young men on certain occasions. A comparative study has been made of such theater attendance with the attendance of young men at certain churches and statistics of billiard halls and gambling places and houses of ill-repute have also been obtained. All these as they have been gathered have shed light on the temptations of young men and the extent to which these temptations appeal to them. One of the most striking, and at the same time one of the most interesting, studies of this sort revealed the following facts about Chicago: *"There are 6320 legalized saloons; 31,600 men constitute the working force of these saloons. The estimated daily receipts amount to \$316,000.

"On Sunday evening, February 26, 1899, a careful count was made of the men in a Madison street saloon at 7 o'clock. The number was 524, and during the next two hours 480 more men entered. At one of the billiard tables young men six deep on all sides were engaged in open gambling. Private stairways connect this saloon with the vilest theater in the city.

"There are 3000 billiard and pool-rooms in the city, generally adjacent to or part of a saloon.

"There are thirty-one theaters widely varying in character and attractiveness. The attendance of men from about fifteen to forty-five years of age at seventeen of these theaters on Sunday evening, February 26th was 17,160. This attendance in detail shows that the larger audiences of men were

*Paper on "Social Forces in Action" by L. Wilbur Messer, Chicago, 1900.



found in the cheapest and most degrading places. The Academy of Music leads the list with 2100 men present. The Haymarket with 1594; the Chicago Opera House, 1250; the Dearborn, 1509; the Alhambra, 1200; Hopkins', 1151; Sam T. Jack's, 880.

"Continuing the enumeration of destructive forces, we must add the houses of ill-repute, with their unfortunate but disreputable inmates. An accurate canvass of the Nineteenth ward, bounded by Van Buren, Halsted, Twelfth streets and the Chicago river, gives 312 such houses, with 1708 inmates. No reliable estimate of the number in the entire city can be given. It is believed that there are at least 1000 men in the city who make it their business to allure men to these resorts. In the central district of the city it is said that there are 600 men, known as 'degenerates,' who ply their business on the streets. There are probably not less than 50,000 men alone directly engaged in public places of resort commonly held to be demoralizing and criminal in tendency. It is thus seen that of the total male population of 945,868 (according to census of 1890) *one out of every nine'een is engaged in an occupation which tends to ruin young manhood.*"

It is not the purpose of this paper to pronounce such facts valueless. On the other hand, they are extremely valuable. They reveal a condition that is shocking in the extreme. They show the need of and plead eloquently for such an organization as our own. At the same time they are open to criticism from another standpoint. Gather all the statistics we will concerning saloons, theaters and houses of ill-fame, we are but dealing with symptoms. We are not making a study of young men themselves and their condition. Such information is good as far as it goes. At best it is but superficial. No amount of study of this information will disclose such facts as the following: who these young men are, their occupations, early training and influence, whether they live at home or not, their heredity, environment and a host of other things we must inquire about in order to understand the disease, of which the things we see on the surface are but the

symptoms. Another illustration may be in order. One might gather any amount of statistics as to the number of young men who ride bicycles on Sunday. The figures would be of little value unless we knew more about the young men. This then is the objection to all this class of information and illustration which we have quoted at length to show the kind of material we have been obliged to use as the argument and justification for our organization.

The second thing which we stated should receive our consideration before giving the description of the work of the club, is a statement of the kind and amount of information we ought to possess before we can become acquainted with the religious condition of young men. We have attempted to show that what we did know for certain is limited in the extreme. Before we can generalize as to the religious condition of young men, it is clear that we ought to have fresh and extensive data on such questions as the following:

1. The proportion of young men of the various communities who are members of evangelical churches.
2. The proportion of young men attending church services.
3. The hold that the Sunday-school has upon young men.
4. Is the proportion of young men who are becoming Christians increasing or decreasing year by year?
5. The proportion of young men touched by the association in the different communities.
6. Any special adaptation of the work of the churches to influence young men.
7. Other agencies that are helping to build up young men.
8. The principal temptations of young men.
9. The chief perils, agencies, forces and influences which are hurting young men.
10. Where and how do young men spend their leisure time?
11. What books are young men reading chiefly?

It is apparent that if statistics could be obtained on some of these points they would throw direct light on the subject. Information concerning other of the points would only serve indirectly to shed this light. As a matter of fact, statistics for the country, or the states, or the cities, are not obtainable with reference to these points. Even the church statistics give only the gross membership, making no distinction between males and females, and furnishing no information whatever respecting classification according to ages.

In view of this condition of affairs, the question naturally arose, How can this information be secured? Three difficulties at once suggest themselves: First, if the work is undertaken and carried through in a given locality, the objection might be made that the results are of value only as they reflect local conditions. Even if similar studies were made in different places, it might also be urged that the portion covered would be such a small percentage of the territory reckoned as the field of the association that to draw conclusions for the whole country from such a comparatively small amount of data would not be permissible. The second difficulty would be the lack of a scientific method of procedure. The problem of gathering statistics and information and the legitimate use of the same, is no mean one. The third difficulty would still remain even if the first two were removed, viz.: The inability of local secretaries and directors, upon whom would necessarily devolve the labor of making the local study, to devote the amount of time required. Answering these objections and difficulties in their inverse order, it can be said with reference to the last point, that what must be done can be done. Time can be taken and must be taken to do the necessary thing, and if association work is in that stage where further progress cannot be made until we know young men, the conclusion is inevitable that we must take up this task however formidable. With reference to the second objection, that a scientific method of procedure is lacking: certain methods will be set forth later, and results will be furnished which will illustrate the methods and

testify as to their value. Taking up the first point, that it is impossible to secure extensive enough information to permit of wide generalization, there is much that can be said. In the first place, the value of what seems to be a limited amount of data should not be ignored. The study of any particular question in a local field will frequently reveal striking agreements and marked tendencies. This will stimulate a similar inquiry in another field for the purpose of gathering similar information for purposes of comparative study. The second study and subsequent studies in the same line will furnish results that will correct and corroborate the results of the initial study. While at no time is it legitimate to make deductions wider than the facts will permit, and the conclusions will hold only in those localities where the several studies are made or which have the same conditions, nevertheless there are methods of analysis and means of cross-checking by which deductions can be made from relatively few data which will hold for a much wider area than that in which the original information was secured. For example: it is only necessary to call attention to what has been accomplished by the empirical method in certain psychological studies. Two books which have recently been published will illustrate the great possibilities in the proper use of facts properly secured. The first of the volumes is *THE PSYCHOLOGY OF RELIGION*, by Professor Starbuck of the Stanford University; the second, *THE SPIRITUAL LIFE*, by Professor Coe, of Northwestern University. Both of these volumes are of unquestioned scientific value, are written in popular style, and should be read and studied by every person who is responsible for the religious interests of others.

It is safe to say that no more valuable contributions to religious work have been made than the results of these and kindred studies. The conclusions in Starbuck's chapters on conversion, which stand the test of scientific criticism, ought to be eagerly seized by all religious workers. Some of the facts concerning young men are exactly what the Young Men's Christian Association has been waiting for many years,

and ought to be incorporated in its religious work without delay. A few only of the facts demonstrated and practically settled by Professor Starbuck in his chapters on conversion are here given:

First, Conversion is an adolescent phenomenon. In the case of males it occurs most frequently at the age of 16, and immediately before and after this year. If conversion has not occurred before 20, the chances are very small that it will ever be experienced. This conclusion is supported by the studies of others, including Professor Coe and Dr. Gulick. We reproduce a table found on page 45 of Professor Coe's book, showing the age of conversion, or decisive awakening, of 1784 different men.

*AGE OF CONVERSION OR DECISIVE AWAKENING OF MEN.

	No. Cases.	Average Age.
Graduates Drew Seminary	776	16.4
Y. M. C. A. Officers	526	16.5
Starbuck's Conversions	51	15.7
Starbuck's Spontaneous Awakenings	75	16.3
Rock River M. E. Conference	272	16.4
Coe's Decisive Awakenings	84	15.4
Total	1784	16.4

Professor Starbuck discusses at length the average age of males and females at conversion, and also the difference between revival and non-revival cases in this respect. He also shows and discusses the relation of the age of conversion to the accession to puberty and the period of greatest physical and mental development.

Second, In his chapter on "Motives Leading to Conversion," he shows the percentage of males of a given number examined whose conversion was brought about by each of the following motives and forces:

1. Fear of death, or hell.
2. Other self-regarding motives.

*This list has been subsequently increased to include 4000 cases, with practically no variation in the average age.

3. Altruistic motives.
4. Following out a moral ideal.
5. Remorse or conviction for sin, etc.
6. Response to teaching.
7. Example, imitation, etc.
8. Social pressure, urging, etc.

While we are not able to present a chart of this table, it is interesting to note that the largest percentage of males is impelled to conversion by the motive of following out a moral ideal. Almost as great a number are moved by remorse and conviction for sin. The next, by social pressure, urging, etc. This whole chapter is in fact an excellent argument in favor of personal work.

Third, In the chapter on "Experiences Preceding Conversion," out of a list of seventeen experiences such as sense of sin, feeling of estrangement from God, the desire for a better life, etc., the following is full of interest:

Thirty-three per cent of the males experience a sense of sin, while 60 per cent experience a feeling of depression and sadness. The difference between males and females in this regard, and the difference between revival and non-revival methods, are clearly brought out.

Fourth, Chapter IV deals with the mental and bodily affections immediately accompanying conversion. Much of this chapter is devoted to a comparison of sexes in emotional experience. Professor Coe's book is quoted freely in connection with a discussion of the temperamental differences between men and women. It is in a study of temperament that Professor Coe has probably made his greatest contribution to the Psychology of Religion. The principal difference appears to be, that with men the intellect is more prominent, hence there are more theoretical doubts; while with women sensibility is more prominent, hence there are more doubts of personal status. Man's emotion is fixed on definite objects and at definite periods, hence more turbulence. Woman's emotion is more constant, more diffused, more gentle; men are less suggestible, resist more, have more intense struggle and

less fulfilment of expectation, attain more in solitude; women are more suggestible, hence yield more readily to ordinary influences, attain less in solitude, have less intense struggle and more fulfilment of expectation.

Succeeding chapters are devoted to a treatment of such subjects as:

- (a) In what Conversion Consists.
- (b) Conscious and Sub-Conscious Elements in Conversion.
- (c) Feeling following Conversion.
- (d) The Character of the New Life.
- (e) Conversion as a Normal Human Experience.
- (f) Abnormal Aspects of Conversion.

It would transcend the limits of this occasion to suggest further, even the titles of the subject-matter of this volume. If this reference to it will result in new readers of the book a principal aim will be accomplished.

It is possible to mention here only the chapter heads of Professor Coe's valuable and timely book on the "Spiritual Life." It consists of five studies, as follows:

- (1) A Study of Religious Awakening.
- (2) A Study of Some Adolescent Difficulties.
- (3) A Study of Religious Dynamics.
- (4) A Study of Divine Healing.
- (5) A Study of Spirituality.

Professor Coe corroborates and emphasizes the results of Professor Starbuck's study, and also the work of Dr. Gulick on "Sex and Religion." In addition, he contributes much that is new and valuable directly on the line of our discussion. In another place in this paper we make reference to his explanation of the disproportion of males to females in the church membership and in attendance at the church services.

CHAPTER II.

A STATISTICAL BACKGROUND.

RECOGNIZING the lack of definite character of our previous knowledge concerning young men, appreciating the value of the methods by which the contributions of Starbuck, Coe, and others were made, and realizing the many things we must still learn about young men, the club undertook the task of devising methods whereby some of the information might be secured. The results, so far as they have been obtained, will serve to illustrate the methods and bear testimony to their value. The following lines of investigation were inaugurated:

(1) A comparative, statistical study of the association membership at large with the field of the association in the United States.

(2) A similar study with reference to the State of Illinois.

(3) A complete study of the field in Chicago compared with the membership of the Central Department.

(4) A church investigation.

(5) A detailed study of a group of seventy-two Central Department members.

Proceeding now to the first study [page 20]: In the United States, according to the census of 1890, out of a total of 28,206,332 white males, 28 per cent were under 12 years of age, 9 per cent between 12 and 15, 46 per cent between 16 and 44, and 17 per cent 45 years of age and over. In Illinois, according to the same census, out of a total of 1,941,376, 28 per cent were under 12, 8 per cent between 12 and 15, 48 per cent between 16 and 44, and 16 per cent over 44. In the city of Chicago at the present time, according to the school census, out of a total of 559,900 white males, 26 per cent are under 12, 7 per cent between 12 and 15, 53 per cent between 16 and 44, and 14 per cent 45 years of age and over. These statistics have been charted for the purpose of making a comparative study.

MALES BY AGE GROUPS



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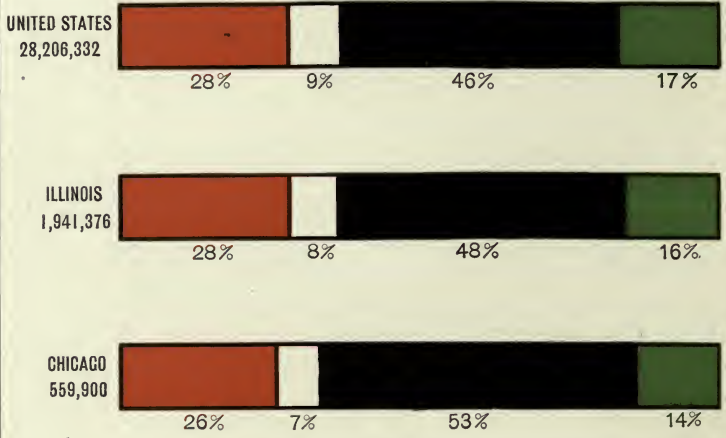
12 - 15



16 - 44



45 -



CENSUS OF 1890

WHITE MALES

AGE 12-15



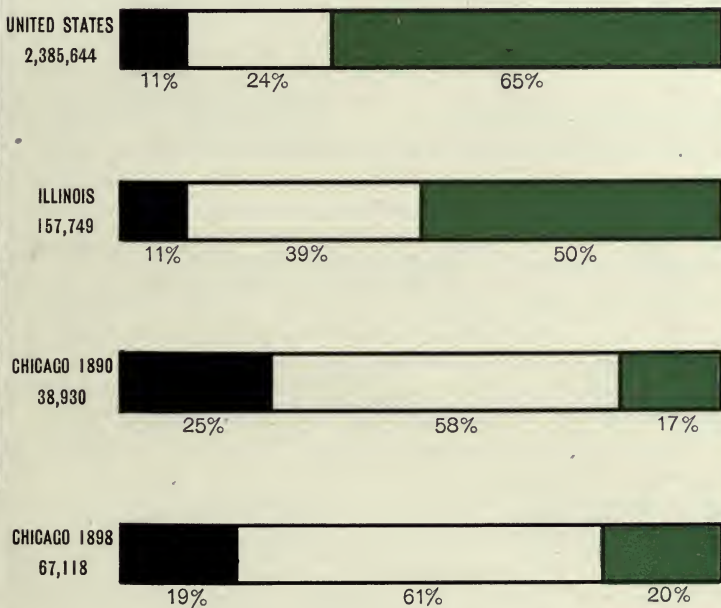
FOREIGN
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NATIVE BORN
FOREIGN PARENTS



NATIVE BORN
NATIVE PARENTS



Classified according to nativity [page 21], we find in the United States in 1890, that of all the white males between 12 and 15, 11 per cent were foreign born, 24 per cent of foreign parents*, and 65 per cent of native parents. In Illinois, in 1890, 11 per cent were foreign born, 39 per cent of foreign parents and 50 per cent of native parents. In Chicago, in 1890, 25 per cent of the same group were foreign born, 58 per cent of foreign parents, and only 17 per cent of native parents. An interesting change is to be noted with reference to Chicago since 1890, for, in 1898, 19 per cent were foreign born, 61 per cent of foreign parents, and 20 per cent of native parents. The classification of Central Department Juniors according to nativity has not been secured.

Turning now to the white males [page 23], between 16 and 44 in the United States in 1890, 22 per cent were foreign born, 20 per cent of foreign parents, and 58 per cent of native parents. In the State of Illinois at the same time, 29 per cent were foreign born, 25 per cent of foreign parents and 46 per cent of native parents. In Chicago we notice a marked difference: 53 per cent were foreign born, 26 per cent of foreign parents, and only 21 per cent of native parents. This was in 1890. A somewhat different condition obtained in 1898: 42 per cent were foreign born, 30 per cent of foreign parents, and 28 per cent native born.

Classifying the membership of the Central Department according to the nativity of 844 members who took the physical examinations between January, 1899, and May, 1900, we find that 24 per cent were foreign born, 38 per cent of foreign parents, and 38 per cent of native parents. This is of value in showing the comparison by nativity of the association membership with all the young men of the city who constitute the field of the association.

We will now proceed to make a similar study of the white male workers ten years of age and over in the United States, in the State of Illinois, and in the city of Chicago, respectively. The accompanying chart [page 24] shows that in the United

* "Of foreign parents" means all native born with one or both parents foreign born

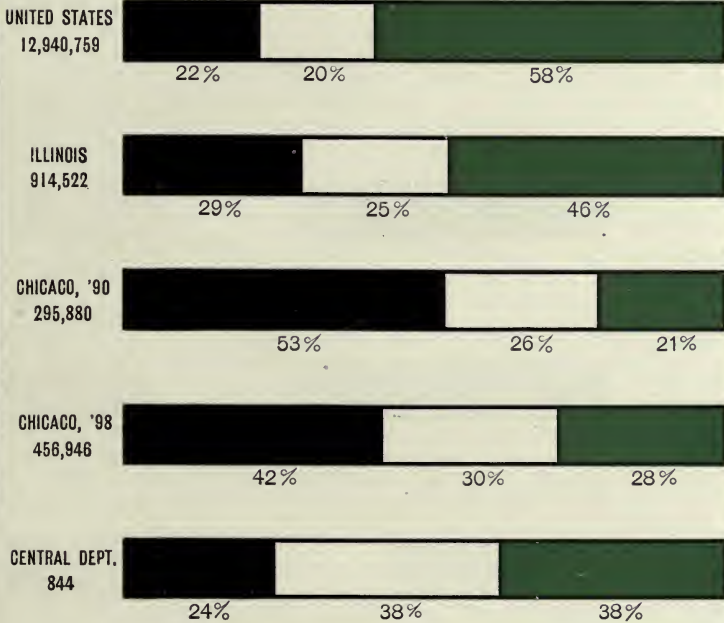
WHITE MALES

AGE 16-44

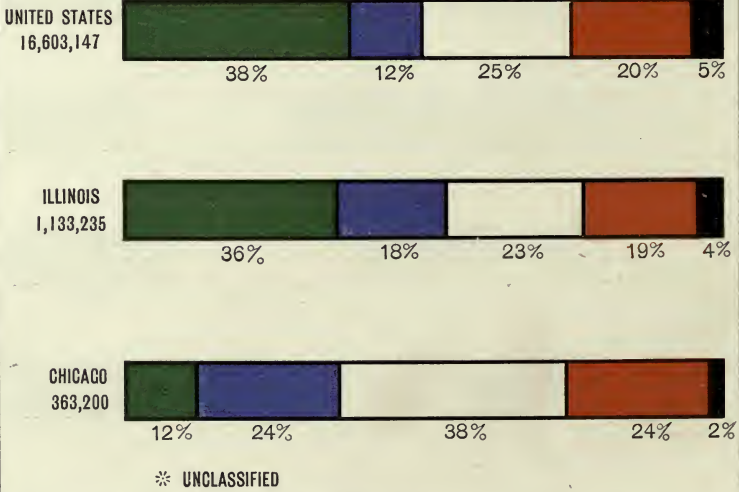
FOREIGN BORN

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NATIVE BORN NATIVE PARENTS



WHITE MALE WORKERS 10 YEARS AND OVER



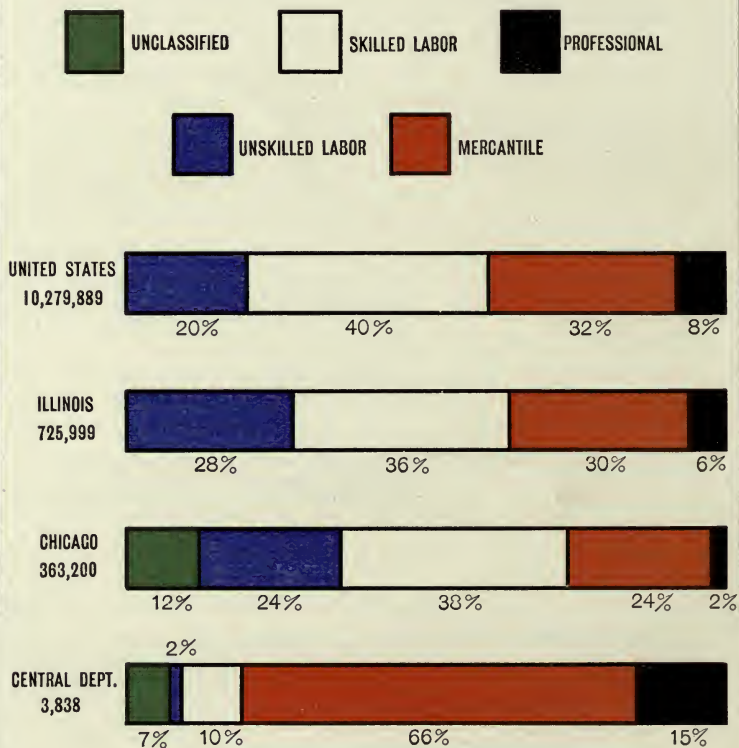
States out of 16,603,147 such workers 38 per cent were agriculturists, 12 per cent unskilled laborers, 25 per cent skilled laborers, 20 per cent engaged in mercantile pursuits, and 5 per cent professional. In Illinois, out of 1,133,235, 36 per cent were agriculturists, 18 per cent unskilled laborers, 23 per cent skilled laborers, 19 per cent mercantile, and 4 per cent professional. In Chicago, out of 363,200, 12 per cent were unclassified, 24 per cent unskilled laborers, 38 per cent skilled, 24 per cent mercantile, and 2 per cent professional.

The next chart [page 26] is a similar classification by occupation of white male workers ten years of age and over, excepting the agriculturists. This exception is made because we are studying the field of the city and town associations. It is certainly unfair to include the agricultural males as the legitimate field of the city and town associations. The chart we have just left furnishes no small amount of argument for a coming department of association work, viz.: county work.

Out of 10,279,889 white male workers in the United States, 20 per cent were unskilled laborers, 40 per cent skilled, 32 per cent mercantile, and 8 per cent professional. In Illinois, out of 725,999, 28 per cent were unskilled, 36 per cent skilled, 30 per cent mercantile and 6 per cent professional.

Reproducing the figures concerning Chicago from the last chart, we find no agriculturists and an unclassified percentage of 12, 24 per cent unskilled, 38 per cent skilled, 24 per cent mercantile and 2 per cent professional. It is now a matter of interest to compare Chicago with the Central Department membership classified by occupations. Out of 3838 members so classified, 7 per cent come under the unclassified head, 2 per cent unskilled laborers, 10 per cent skilled, 66 per cent mercantile and 15 per cent professional. The extent to which the Central Department appeals to those engaged in mercantile and professional occupations is largely due to the location of the building in the downtown district. The showing for the entire Chicago association, with its nine departments, would doubtless be considerably different, as also in most other cities.

WHITE MALE WORKERS 10 YEARS OF AGE AND OVER BY OCCUPATIONS (EXCEPTING AGRICULTURISTS)

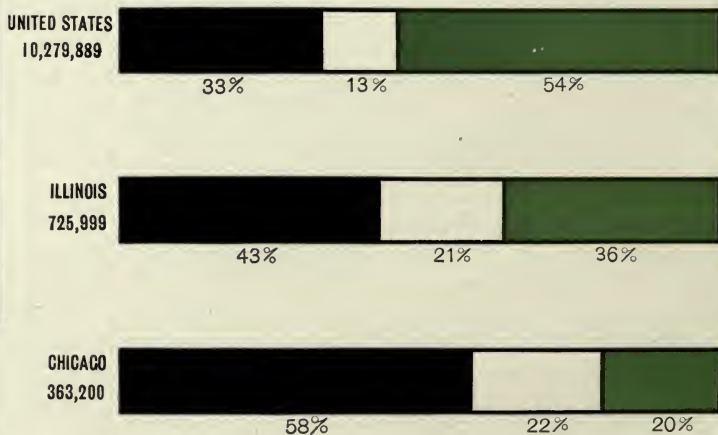


Our next chart [page 28] classifies the above males, again excepting agriculturists, by nativity. In the United States, 33 per cent of this class were foreign born, 13 per cent of foreign parents and 54 per cent of native parents. In Illinois, of this class 43 per cent were foreign born, 21 per cent of foreign parents, and 36 per cent of native parents. In Chicago, of this class 58 per cent were foreign born, 22 per cent of foreign parents and only 20 per cent of native parents.

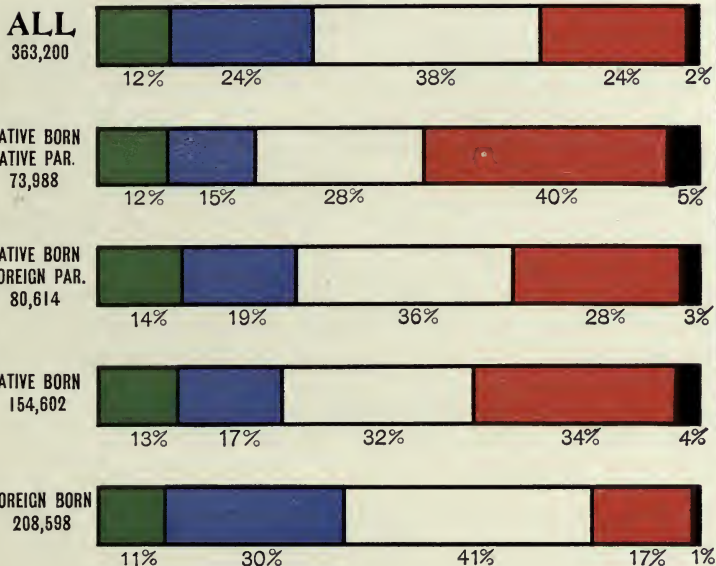
Taking the percentages of the Central Department members from a previous chart [page 23], we found 24 per cent foreign born, 38 per cent of foreign parents and 38 per cent of native parents. It is, therefore, obvious that the problem before the Chicago association is somewhat different from the general problem in Illinois and the problem of the country. Such local facts are of tremendous significance, and the knowledge of them is important, because in view of such circumstances methods must be worked out by which the religious condition of this great body of men can be improved.

Classifying now the white male workers in Chicago with reference to occupations [page 29], we find that of the total number 363,200, 12 per cent were unclassified, 24 per cent were unskilled laborers, 38 per cent skilled, 24 per cent mercantile, and 2 per cent professional. Classifying the native born of native parents, of whom there are 73,988, we find that 12 per cent were unclassified, 15 per cent were unskilled laborers, 28 per cent skilled, 40 per cent mercantile, and 5 per cent professional. Out of 80,614 native born of foreign parents, 14 per cent were unclassified, 19 per cent unskilled laborers, 36 per cent skilled, 28 per cent mercantile, and 3 per cent professional. Uniting these last two groups into a single group of native born, we find 13 per cent unclassified, 17 per cent unskilled, 32 per cent skilled, 34 per cent mercantile and 4 per cent professional. Coming to the foreign born, of whom there are 208,598 in Chicago, we notice 11 per cent unclassified, 30 per cent unskilled, 41 per cent skilled, 17 per cent mercantile and 1 per cent professional.

WHITE MALE WORKERS EXCEPT AGRICULTURISTS BY NATIVITIES



WHITE MALE WORKERS CHICAGO

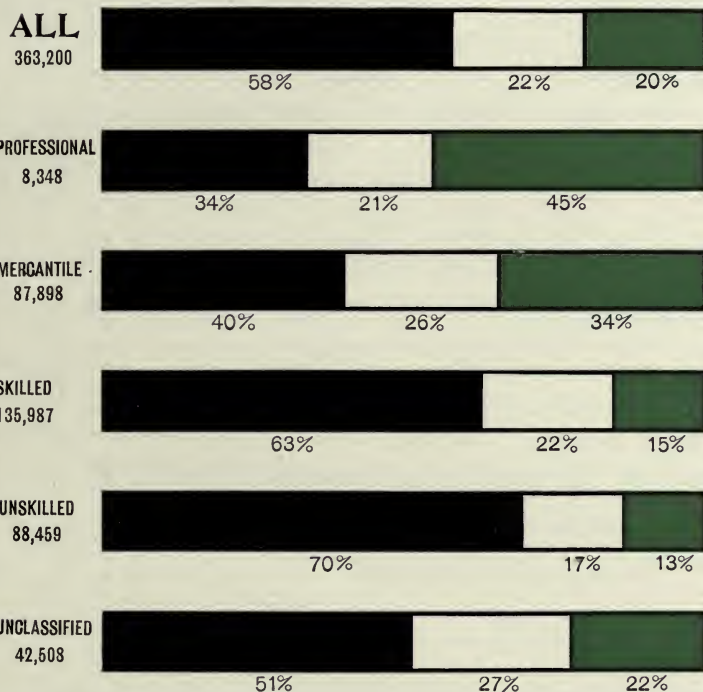


We will now classify as to nativity [page 31] the members of the group of white male workers in Chicago, engaged in different occupations.

As we found from a previous chart, 58 per cent of a total of 363,200 were foreign born, 22 per cent of foreign parents and 20 per cent native born. We now find that of 8348 professional men 34 per cent were foreign born, 21 per cent of foreign parents and 45 per cent native born. Of 87,898 mercantile, 40 per cent were foreign born, 26 per cent of foreign parents, and 34 per cent native born. Of 135,987 skilled laborers 63 per cent were foreign born, 22 per cent of foreign parents and 15 per cent native born. Of 88,459 unskilled laborers 70 per cent were foreign born, 17 per cent of foreign parents and 13 per cent native born. Of 42,508 unclassified laborers, 51 per cent were foreign born, 27 per cent of foreign parents and 22 per cent native born.

Let us now compare [page 32] the association membership at large with the number of white males between 16 and 44 years of age. According to the Year Book of 1900, in 500 cities and towns of the United States where we have associations, there is a total of 6,119,646 males between the ages of 16 and 44. In these 500 associations there is a membership of 169,299, or 3 per cent of the total. In forty-eight towns of Illinois there are 632,375 males between 16 and 44. The number of members of the association in these towns is 14,076 or 2 per cent of the total. In Chicago, as previously shown, there are 456,946 males between 16 and 44, and in the four Chicago city departments a total membership of 4721, or a proportion of 1 per cent of the total.

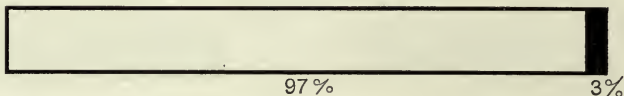
WHITE MALE WORKERS CHICAGO



WHITE MALES
AGES 16-44
AND ASSOCIATION MEMBERS
CITY AND TOWN SENIORS

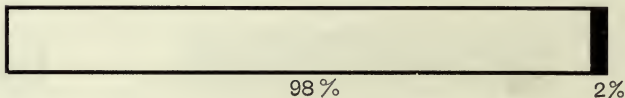
500 AMERICAN CITIES AND TOWNS

MALES - 16 - 44, 6,119,646 MEMBERS 169,299



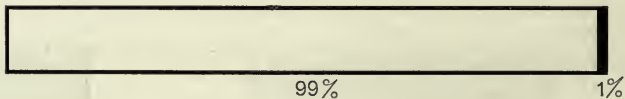
48 ILLINOIS CITIES AND TOWNS

MALES - 16 - 44, 632,375 MEMBERS 14,076



4 CHICAGO DEPARTMENTS

MALES - 16 - 44, 456,946 MEMBERS 4,721



CHAPTER III.

MEMBERSHIP CLASSIFICATION.

LET us now turn our attention to the classification of the Central Department membership.* It is a very simple matter to secure from the application blanks certain facts about the members; as, for example, age, occupation and nationality. When, however, it is desired to make a comparative study of one group with another with reference to any point, the problem becomes more complex. In order to tabulate the facts concerning each individual, it is necessary to have a system for bringing like facts together without losing the identity of the individual. A comprehensive blank was devised whereby the following information respecting each member could be indicated: age, kind of membership—regular or special, original or renewal—nationality, occupation, church attendance, preference, and membership and privileges for the sake of which the individual joined the association.

When the work of tabulation was completed and all the totals brought down, practically everything of interest concerning the membership either presented itself or could be readily ascertained. Some of the interesting data with reference to 3838 members of the Central Department thus classified are here presented, and some of the additional studies, which under this plan can be prosecuted at will, are also indicated.

First, total membership by ages [page 35]:

*A description is given in the appendix of an improved system for tabulating membership information. It is an outgrowth of the one used in the present study and an illustration of the practical value of the study.

Age.	Number.
16	228
17	214
18	208
19	237
20	247
21	254
22	271
23	227
24	212
25-29	679
30-34	421
35-39	232
40 and over	255
Unclassified	153
Total	3838

The average age is 25 years and 3 months. The highest number is at age 22.

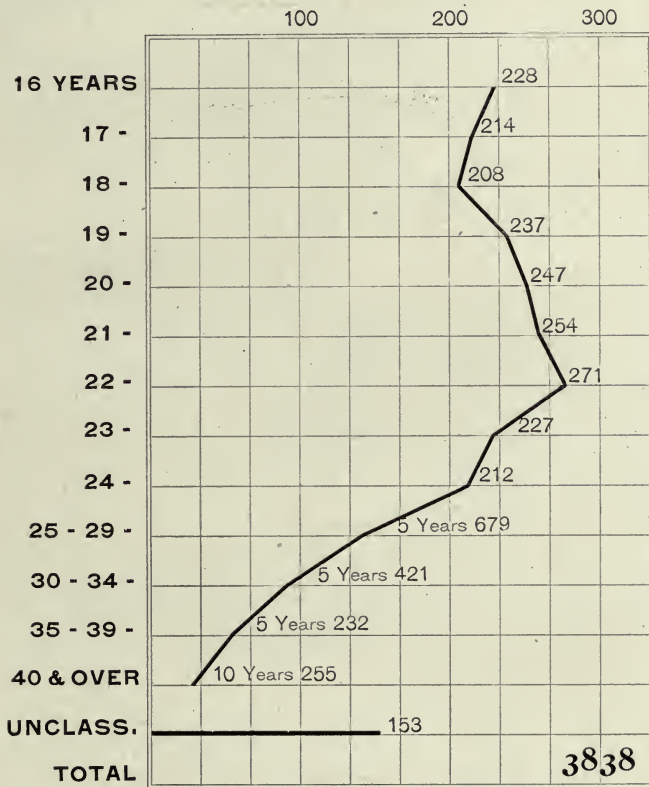
Second. Classification by occupation [page 36]: this information was used in the preceding statistical study in the percentage form. Of 3838 members, 2517 are mercantile, 402 skilled laborers, 557 professional, 71 unskilled laborers, and 291 unclassified. In this chart *mercantile* includes clerks and managers. *Professional* includes professional men and students.

Third. Classification according to nationality: this information is not specially valuable in regard to the Central Department, for there are no statistics with regard to the native born of foreign parents, the majority of such indicating their nationality as Americans. According to the membership applications 77 per cent were American, 20 per cent foreign born, and 3 per cent miscellaneous. Among the foreign born are Englishmen, Scotchmen, Irishmen, Canadians, Germans and Scandinavians.

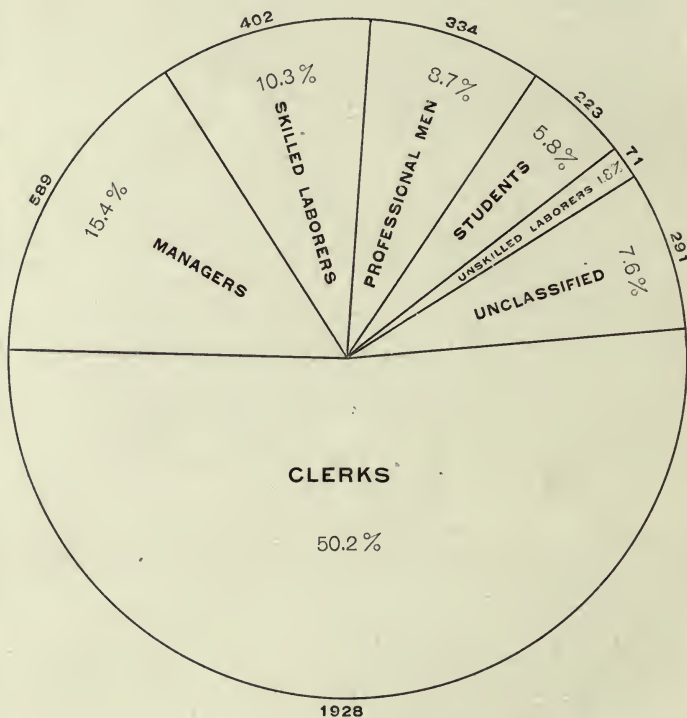
NUMBER OF ASSOCIATION MEMBERS

(JAN. 1, 1899 TO MAY 1, 1900)

BY AGES



OCCUPATIONS OF ASSOCIATION MEMBERS



Fourth. The classification by denominations, showing churches attended by members, churches stated as preferred, and church membership: two thousand six hundred and two, or 67 per cent of the whole, indicated a church attendance; 2461, or 63 per cent indicated a church preference, while only 1700, or 44 per cent, claim membership in churches. The denominational differences may be seen on chart [page 38] with reference to the items of attendance, preference and membership. Out of numerous most interesting things which might be mentioned, attention is called to but two striking facts, as follows: the church having the largest number of members in the Central Department is the Catholic; and second, 139 Hebrews belong to the Central Department.

The next chart [page 39] shows (A) that 57 per cent of the total membership attend evangelical churches, 10 per cent non-evangelical churches, while 32 per cent do not attend any church.

It also shows (B) that 52 per cent prefer evangelical denominations, 11 per cent prefer non-evangelical denominations, and 36 per cent express no denominational preference.

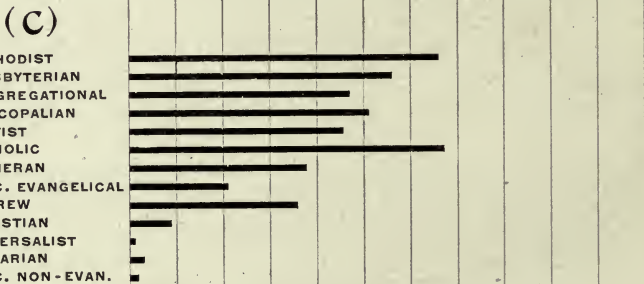
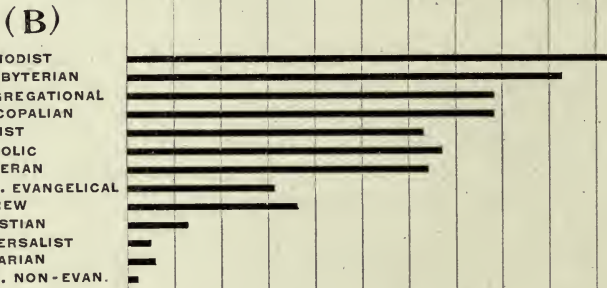
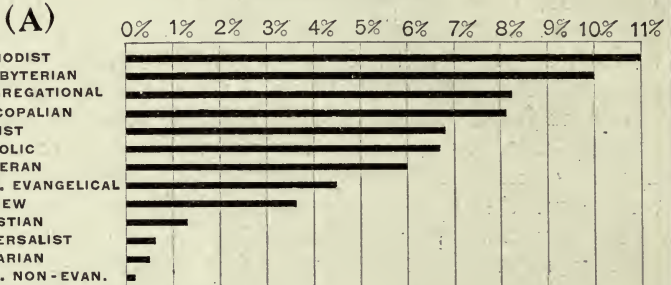
It also shows (C) that only 33 per cent are members of evangelical churches, 10 per cent of non-evangelical churches, while 55 per cent are not church members.

We have not charted the percentage of church membership, preference and attendance of the entire Central Department membership at different ages. The most interesting thing thus revealed would be that at 16 we see the highest percentage of church attendance, which suffers a gradual decrease as the members advance in age, reaching its lowest point among the class between 35 and 40 years of age.

The chart [page 40] shows the relative drawing power of the different association privileges. We find that 42 per cent of the total membership joined for the privileges of the Physical Department, 19 per cent for the Educational Department, 14 per cent for the general privileges, 1.3 per cent for the social privileges, 21 per cent unstated, while those who

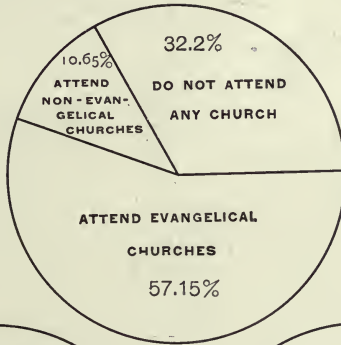
CHURCH

ATTENDANCE (A), PREFERENCE (B), AND MEMBERSHIP (C), OF ASSOCIATION MEMBERS BY DENOMINATIONS

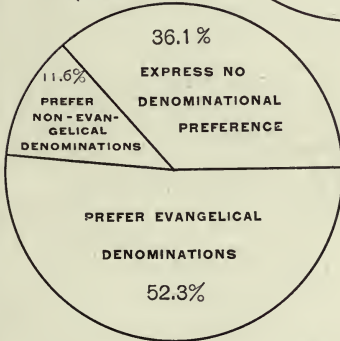


EVANGELICAL AND NON-EVANGELICAL CHURCH ATTENDANCE (A), PREFERENCE (B) AND MEMBERSHIP (C), OF ASSOCIATION MEMBERS

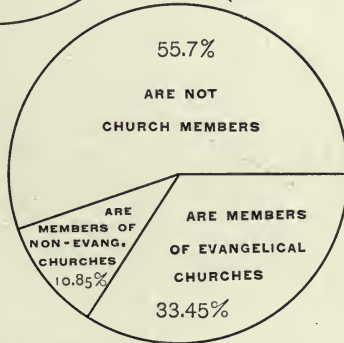
(A)



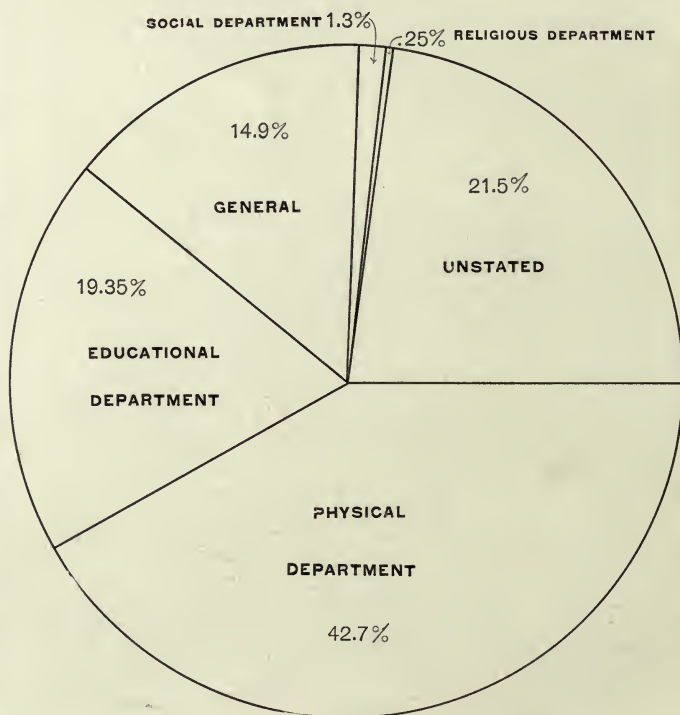
(B)



(C)



SPECIAL PRIVILEGES FOR WHICH MEMBERS JOINED THE ASSOCIATION



stated that they joined for the religious privileges of the association amount to $1/4$ of 1 per cent only.

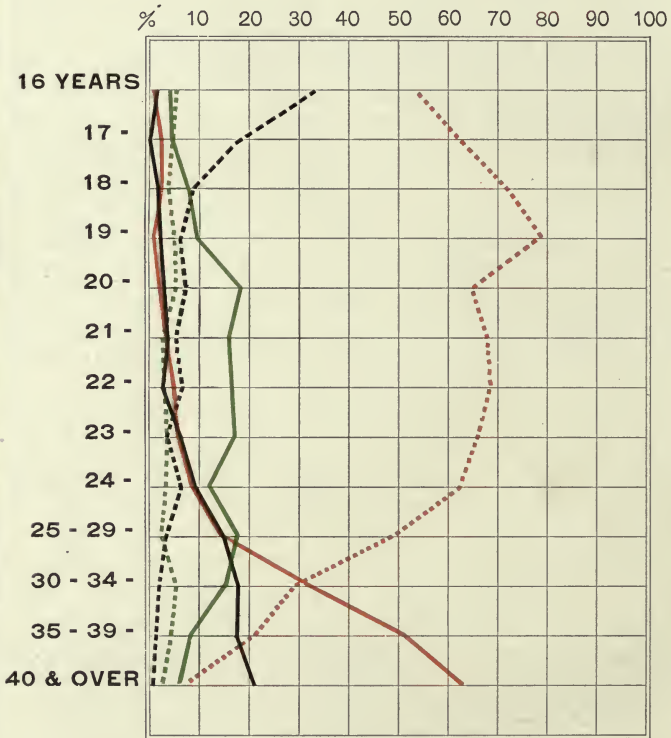
A hasty conclusion with reference to the small number who say they join for religious privileges might lead some to misjudge the association as a religious institution. This last chart is, in reality, an unanswerable argument for the use of the so-called secular agencies, all of which, it is believed, contribute to the all-around development of young men.

The next chart [page 42] is a somewhat intricate one, but presenting a most interesting study, which indicates the proportion of members engaged in different occupations at different ages. For instance: at 16 years of age, 54 per cent of the entire membership are clerks. This proportion increases rapidly until 19 years of age, when 78 per cent of the entire membership are engaged in clerical occupations. It then maintains a uniform proportion up to 24 years of age, and falls rapidly after that. The other occupations are not very well represented during the earlier years, and are rather uniform until we reach the age of 25, when we find that managers increase in rapid proportion, the professional men are on the increase, while the skilled laborers fall away, and the students and unskilled laborers are practically unrepresented.

The chart [page 43] has been prepared to show the relative number of new and old members in the membership at each age for 1899. Beginning at 16 we find 149 new members to 18 old. The difference grows gradually less with one exception until about the age of 22, when we find for the first time an excess of renewals to new members, there being 109 renewals to 98 originals. The chart shows that after 23, when they are about the same, the renewals are constantly greater in number than the originals at each successive year. According to this chart, therefore, over one-half of the members beyond 23 years of age are old members, while it is the young men from 16 to 19 who do not

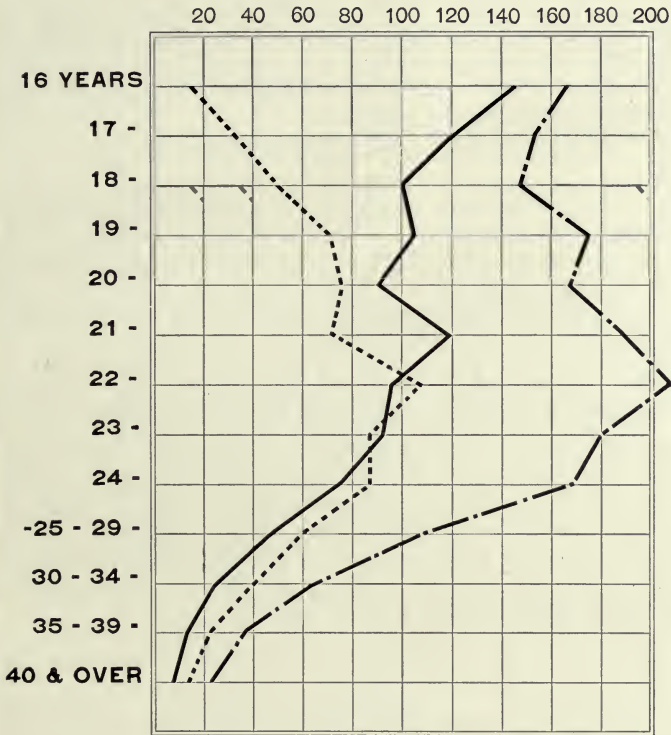
DIFFERENT OCCUPATIONS AT DIFFERENT AGES ASSOCIATION MEMBERS

SKILLED LABORERS
 PROFESSIONAL MEN
 MANAGERS
 UNSKILLED LABORERS
 STUDENTS
 CLERKS



NUMBER OF MEMBERS BY AGES YEAR 1899

- - - - - RENEWALS
— ORIGINALS
TOTALS



renew their tickets. These results are suggestive in the extreme.

These are all the studies that have been made thus far. Information is in such shape that the following comparative studies can easily be made and will be made in the near future:

- (1) Study of privileges used by members of different ages.
- (2) Study of denominations by ages.
- (3) Study of nationalities by ages.
- (4) A comparative study of originals and renewals with reference to privileges used.
- (5) A comparative study of originals and renewals with reference to church membership.
- (6) A comparative study of denominations and privileges used.
- (7) A comparative study of nationalities and privileges used.
- (8) A comparative study of occupations and privileges used.
- (9) A comparative study of denominations and occupations.

We have not taken time to indicate the value of each of these successive studies. It must certainly be apparent that it is possible to become thoroughly acquainted with the membership in this way, and that such acquaintance ought to help in the use of those methods of work which will reach the young men of the community. It may be said in passing, that while the work of making this study for 3838 members was not small, in a medium sized membership it would be comparatively easy.

CHAPTER IV.

CHURCH INVESTIGATION.

THE next direction in which the club extended its investigations was in connection with the churches. A church inquiry blank was prepared for the purpose of securing from individual churches as much of the following information as possible:

First. The number of members living:

(a) Within a mile.

(b) Farther than a mile.

Second. The proportion of male to female members at the present time, five years ago, and ten years ago.

Third. The proportion of males to females in yearly accessions by letter and on confession since 1890.

Fourth. The classification of male members as to occupation as follows: professional, mercantile, skilled laborers, unskilled laborers, unclassified.

Fifth. The proportion of men to women holding office in young people's society.

Sixth. The proportion of men to women leading young people's meetings during preceding quarter.

Seventh. The proportion of men to women teachers in Sunday-school.

Eighth. Number of members in special clubs, such as Boys' Brigade, Young Men's League, Men's Club, St. Andrew's Brotherhood, etc.

The purpose of securing the above information is obvious and need not be further dwelt upon. In addition, the blank also called for the classification of the male membership in the church, the young people's society and Sunday-school under the following divisions: number under 16, number between 16 and 40, number over 40. Provision was also made for taking a census of the attendance for four consecutive weeks at the morning and evening service, the weekly prayer-meeting,

young people's meeting and Sunday-school, and for the same age classification of the males as was made in connection with the membership. It is difficult to appreciate the amount of labor involved in securing this information even from one small church. While no information was asked for that should not be at once accessible from church records, and only such things were asked for as every pastor of a church ought to know, at the same time it was expected that in the majority of cases church records would not be in such condition as that even this information could be secured. In this respect we were not disappointed. It was also realized that the persons detailed to make the investigation would not give the amount of time required to look up the records and take the attendance census. No pastor was requested either by mail or in person to prepare the blank in his own church, although many gave great assistance. Association members and secretaries were asked each to take a church, plan the work of securing the information and divide the labor involved. About sixty-five of the blanks were put out shortly after April 1, 1900, and records were received from only twenty-one of these. The eminently satisfactory character, however, of the information secured, and the representative nature of the records, lend special interest and weight to the results of the study. Of the twenty-one churches reporting [page 47], eight are Chicago city churches, five Chicago suburban churches, four at Elgin, Illinois, two at Sterling, Illinois, and two at Rockford, Illinois. They classify according to denominations as follows: Methodist Episcopal, 6; Baptist, 5; Presbyterian, 6; Congregational, 3; Lutheran, 1. In point of size they range all the way from a Swedish Methodist Church, with a membership of 100, to the Second Baptist Church of Chicago, with a membership of 1509. Nineteen of these churches report a total membership of 11,957, fourteen report a membership of 3091 males and 5828 females, or a proportion of 36 per cent males to 64 per cent females [page 48]. The numbers in the margin refer to churches on the list. The variation in the proportion of males to

CHURCH MEMBERSHIP

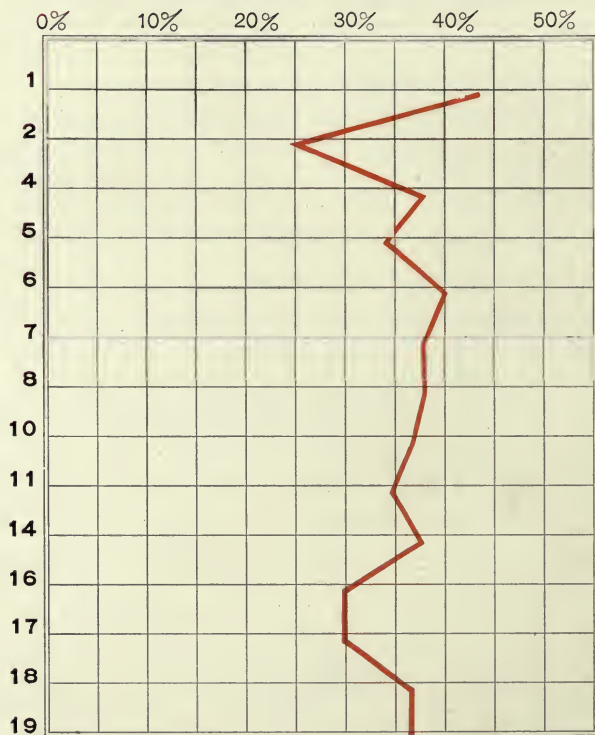
* 1.	Swedish Methodist Episcopal	100
2.	Elgin Epworth Methodist Episcopal	136
* 3.	First United Presbyterian	205
4.	Sterling First Presbyterian	310
** 5.	Ravenswood Congregational	389
** 6.	Oak Park Baptist	398
* 7.	Ashland Boulevard Methodist Episcopal..	400
8.	Sterling Lutheran	420
9.	Rockford Baptist	458
10.	Rockford Presbyterian	484
** 11.	Woodlawn Presbyterian	500
* 12.	Oakland Methodist Episcopal	650
13.	Elgin First Congregational	725
** 14.	Oak Park Congregational	895
* 15.	Centenary Methodist Episcopal	1000
* 16.	Third Presbyterian	1033
17.	Elgin First Baptist	1049
* 18.	Immanuel Baptist	1296
* 19.	Second Baptist	1509
20.	Elgin Grace Methodist Episcopal	
** 21.	Ravenswood United Presbyterian	

* Chicago—City. ** Chicago—Suburban.

CHURCH MEMBERSHIP BY SEX



DISTRIBUTION OF MALES



females is not very great, the highest proportion of males being 43 per cent in the Swedish church, just mentioned, and the smallest percentage being 22 per cent in the Elgin Epworth M. E. Church. Practically no difference is to be noted in the proportion of males to females between the various city, suburban and small-town churches. The proportion is strikingly uniform, and considering the representative character of the churches reporting, the result is probably a close approximation of the average condition.* Eight of these churches with 37 per cent males and 63 per cent females, also report [page 50] a membership for 1895, five years ago, composed of 39 per cent males to 61 per cent females. Of this number again four give the membership for 1890, ten years ago. The proportion of males to females of these four churches for the three periods is as follows:

1890—38 per cent males to 62 per cent females.

1895—40 per cent males to 60 per cent females.

1900—38 per cent males to 62 per cent females.

As far as the records make report there has been practically no change in the proportion of males to females during the past decade.

The first thing that had to be done after the reports were received was to tabulate the information on a large chart and reduce the figures given to percentages. The information was then in shape for a comparative study of the churches individually or in groups respecting one or more items as was desired. Many most interesting points were disclosed by this study. For example [page 51]: eleven churches report on yearly accessions of males and females by letter and on confession since 1890. There is the widest variation among individual churches in this regard. One church reports 80 per cent of accessions by letter and only 20 per cent on confession, while another reports only 11 per cent by letter and 89 per cent on confession. Notwithstanding this variation, in all the churches reporting practically one-half were received by letter and one-half on con-

*A similar study by Dr. Luther Gulick, of fifty churches scattered all over the country shows a variation of only 1 or 2 per cent from the conditions presented above.

CHURCH MEMBERSHIP BY SEX



MALES

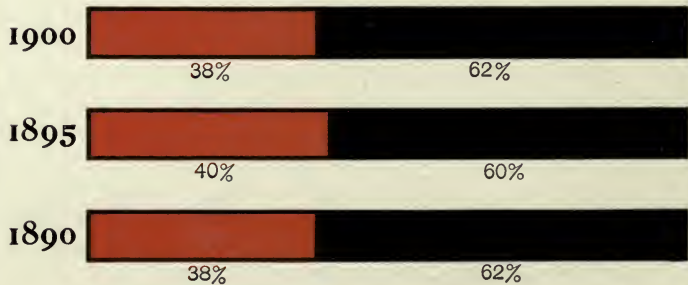


FEMALES

8 CHURCHES



4 CHURCHES



CHURCH ACCESSIONS 1890 - 1899



MALES



FEMALES

BY LETTER



39%

61%

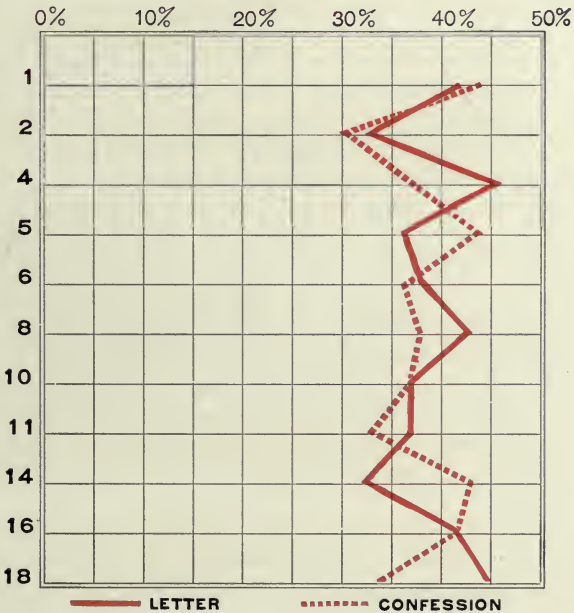
ON CONFESSION



39%

61%

DISTRIBUTION OF MALES



fession, while the percentage of males to females in each class is identically the same, viz.: 39 per cent to 61 per cent.

Eleven churches [page 53] classify the male membership according to occupations. There is still to be noticed considerable variation among individual churches, but the average for eleven churches is as follows: professional, 23 per cent; mercantile, 40 per cent; skilled labor, 12 per cent; unskilled labor, 10 per cent; unclassified, 15 per cent.

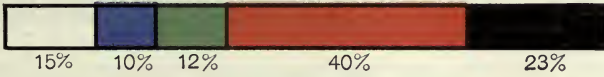
The diagram showing these percentages indicates plainly the relative condition in each church with reference to the different classes. It is also interesting to compare this table with the membership of the Chicago Central association classified in the same way [page 56], showing how the association differs from the church in the degree to which it has men of different occupations in its membership. The church and the association are continually being censured for failure to reach the great class of artisans. If the present study is any index of the real conditions in the country at large the charge is not without foundation. Associations as a rule, however, would show a higher percentage of the artisan class than the Central Department, Chicago, but it should be ascertained if we are reaching that class proportionately.

*Eight churches report 36 per cent males to 64 per cent females [page 54]. The male members classify by ages [page 55] as follows: under 16, 13 per cent; between 16 and 40, 53 per cent; over 40, 34 per cent. Ten young people's societies report 325 males and 675 females, or a percentage of 32 to 68. Of these 325 males 6 per cent are under 16, 84 per cent between 16 and 40, and 10 per cent over 40. Eleven Sunday-schools report 484 males to 616 females, or a percentage of 44 to 56. Of these 484 males in the Sunday-school, 57 per cent are under 16, 37 per cent between 16 and 40, and 6 per cent over 40.

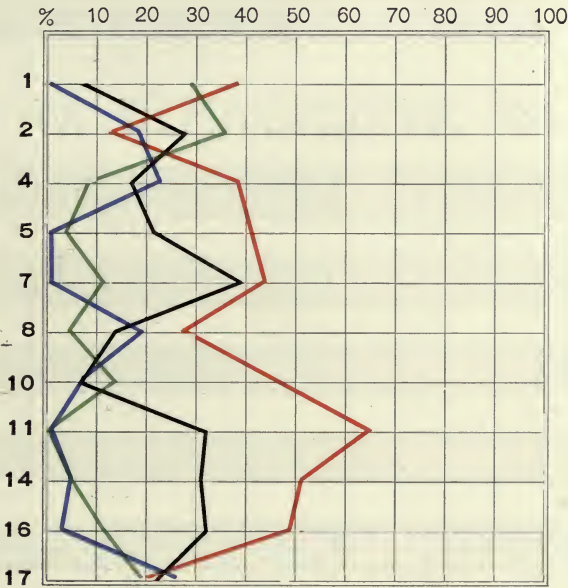
Bringing together these facts of membership in church, Sunday-school and young people's society, we note at a glance the characteristic differences.

*The two charts referred to in this paragraph [pages 54-55] should be studied together, as each bar of the second supplements the corresponding bar of the first.

OCCUPATIONS OF CHURCH MEMBERS

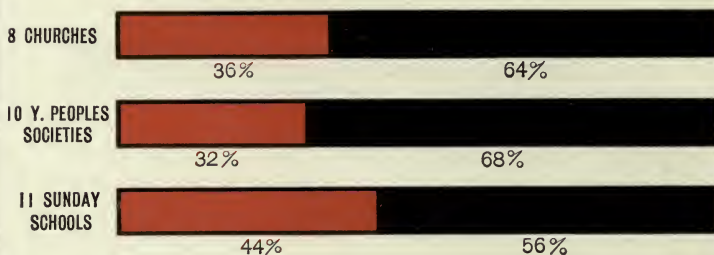


DISTRIBUTION OF OCCUPATIONS

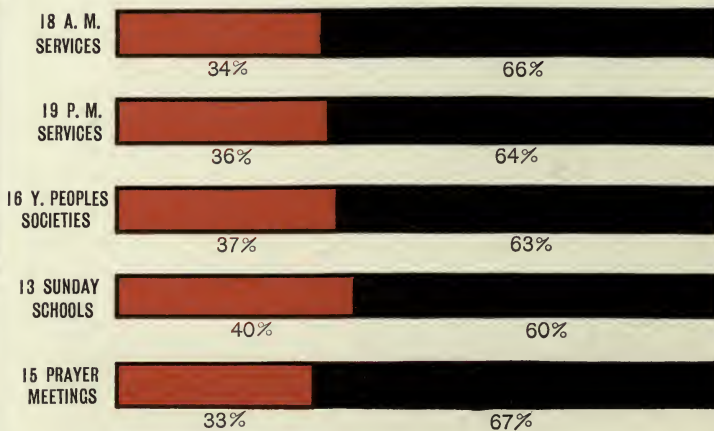


SEX OF MEMBERS OF

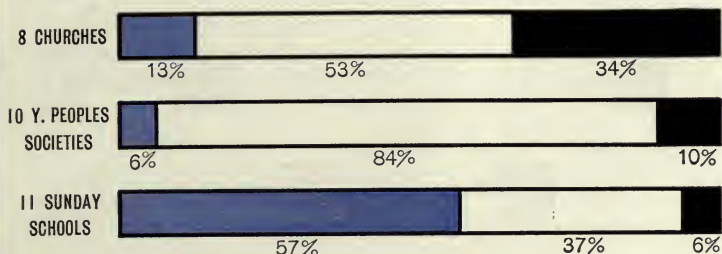
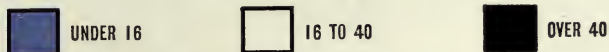
MALES
 FEMALES



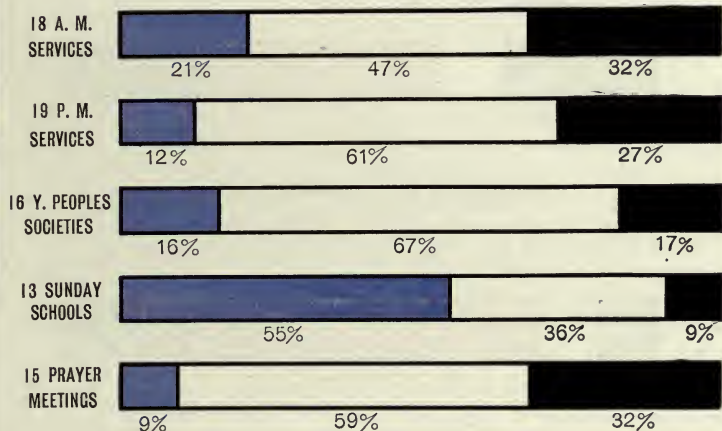
OF ATTENDANTS AT



AGE GROUPS OF MALE MEMBERS OF CHURCHES, SUNDAY-SCHOOLS, YOUNG PEOPLE'S SOCIETIES



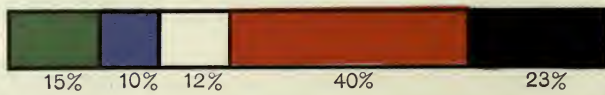
OF ATTENDANTS AT



OCCUPATIONS COMPARED



CHURCHES



ASSOCIATION CENTRAL DEPARTMENT ONLY



CENSUS OF ATTENDANCE.

Eighteen churches report attendance at morning service as follows: 34 per cent males; 66 per cent females. Males classify under 16, 21 per cent; 16 to 40, 47 per cent over 40, 32 per cent.

Nineteen churches report evening attendance: males, 36 per cent; females, 64 per cent. Males classify under 16, 12 per cent; between 16 and 40, 61 per cent; over 40, 27 per cent.

Sixteen churches report attendance at young people's society: males, 37 per cent; females, 63 per cent. Males classify under 16, 16 per cent; 16 to 40, 67 per cent; over 40, 17 per cent.

Thirteen churches report Sunday-school attendance: males, 40 per cent; females, 60 per cent. Males under 16, 55 per cent; between 16 and 40, 36 per cent; over 40, 9 per cent.

Fifteen churches report prayer-meeting attendance: males, 33 per cent; females, 67 per cent. Males classify under 16, 9 per cent; 16 to 40, 59 per cent; over 40, 32 per cent.

Bringing together for the purpose of comparative study these figures concerning attendance, we note two things: first, a considerable difference in the division of the males in the three age periods; second, the extraordinary regularity with which the proportion of males to females in attendance at these five different services approximates the proportion of males to females in the membership of the church, which we found at the beginning to be 36 to 64. It is evident that if the churches have on their rolls any number of members who do not attend services, the proportions of males to females are preserved by the attendance at the services of a corresponding number who are not members of the organization.

Statistics concerning Sunday-school teachers, officers in young people's societies and leaders in young people's meetings show the following proportions of males and females, respectively: Sunday-school teachers, 35 per cent to 65 per cent; officers in young people's societies, 46 per cent to 54 per cent; leaders, 55 per cent to 45 per cent. It is in con-

nection with the leadership of the young people's meetings that we find for the first time a larger percentage of males than females.

We have not considered it within the province of this Study to attempt to do more than present the real condition. It is for others to show why this condition obtains, and to tell us how it can be improved. It may not be amiss, however, at this stage of the discussion, to call attention to the reasons advanced by Professor Coe, to whose book previous allusion has been made, in discussing this very question. He gives the following reasons, which we present without discussion:

First. Men are under greater industrial and economic pressure than women, and have less time for worship and other religious exercises.

Second. Men find greater dissatisfaction with the church and its attitude toward industrial problems and movements.

Third. The church is suffering partial paralysis, due to her lack of whole-hearted sympathy with the modern intellect. She desires light, yet distrusts the light bringers.

Fourth. The reason considered by Professor Coe as the greatest of all, and the one he started out to prove, is that the large and persistent excess of women in the churches is chiefly due to a superior adaptation of church life to the feminine nature. "It is because the church looks at things with feminine eyes and calls chiefly into exercise the faculties in which women excel men."

In a previous discussion on the relation of music to the spiritual life, Professor Coe made an analysis of the Methodist Hymnal, and furnishes on page 225 of his book the following striking exhibit:

Number of hymns in the entire collection.	1117
Number of hymns on Christ, the Christian and the Church.	608
On Life and Character of Christ, Christian Activity and Church Work	144

On the Life Activities of Christ, Christian Activity and Charities and Reforms, all objectively viewed 17

Quoting further: "In other words, less than 24 per cent of the hymns on Christ, the Christian and the Church have to do with the life and character of Christ, Christian activity and church work. Again, less than 3 per cent of the said hymns on Christ, the Christian and Church treat of the life activities of Christ, Christian activity and charities and reforms in an objective spirit. Finally, it follows that of the entire collection only about 1½ per cent take up the practical problems of the every-day activities of the adult Christian in this spirit." Now, all of this is of the greatest moment to us as religious workers. May not the explanation of the condition of the religious work of the association lie in some of these same reasons given for present conditions in the church? Similar considerations have led some to agitate for a change in the character of song-books used in connection with association services.



CHAPTER V.

A GROUP STUDY.

THE "questionnaire" method was employed in connection with the last phase of study. The classification of the membership and the church investigation had thrown light on some of the points concerning which information was desired. Especially did they reveal the hold the church and association have upon young men. The "questionnaire" method, employed so much of late in empirical studies, was the means used to secure information from the members themselves. If a list of questions properly prepared, would be intelligently answered by young men themselves, we would be in possession of valuable information that could be obtained in no other way. To know from the young men themselves what they do in regard to certain practices, their desires and opinions, their ambitions and ideals, and numerous other things, is of the greatest importance. None of the other lines of study would ever furnish material of this kind. Impelled, therefore, by the desire to find out if it were possible to learn anything by this means, an experimental question list was prepared asking for information about practically everything it was thought it would be desirable to know. It was not known whether any replies would be received. The circular containing the questions reads as follows:

DEAR SIR:

Your co-operation is very earnestly desired by the Young Men's Christian Association in an endeavor it is making to secure a fuller and more exact knowledge of its members and other men, in order better to understand their needs and desires, and thus enable it to improve its service. You can give very material service by frank and full answers to the following questions. No public use will be made of the data that will reflect upon those answering. Your name is not desired

and no effort will be made to discover it. Mail this in the enclosed envelope not later than May 1, 1900.

1—(a.) Member of.....department of the association. (b.) Member.....years of the association. (c.) What first led you to join the association? (d.) What is your chief interest in it now? (e.) What privileges do you regularly use?

2—(a.) Age at last birthday. (b.) Birthplace of self, father, mother. (Give state if in the United States, otherwise country.) (c.) What is your usual state of health? How much ill-health or physical indisposition have you had during the past year?

3—(a.) In what business or profession are you engaged? (b.) What is your position in it? (Do not use term "Clerk" if you are a salesman.) (c.) If you are an employe, what is your monthly salary or wage? (d.) Is your employment regular or irregular? (e.) What are your hours of employment? (f.) How much overtime do you work and when? (g.) Do you work Sundays? (h.) Do you have Saturday half-holidays? When? (i.) What are your hours of sleep? Are they regular? Do you sleep well?

4—(a.) Are you married? At what age did you marry? (b.) If single, do you live at home, in public boarding-house, or board in a private family? (c.) If married, do you board or keep house? (d.) What are your expenses for board and room?

5—(a.) How far through college or school did you go? What college did you attend? (b.) What special lines of study do you follow? In school or alone? How much time do you devote to them? (c.) What periodicals do you usually read? (d.) What books (bound or unbound of any kind) have you read during the past six months?

6—(a.) To what other organizations do you belong? (Give names and state whether secret.) (1.) Social? (2.) Political? (3.) Fraternal? (4.) Religious? (5.) Scientific? (6.) Professional? (7.) Labor? (8.) Civic? (9.) Business? (10.) Military? (11.) Miscellaneous?

7—(a.) Do you *attend* any of the following, and if so, state denomination, where and how often: (1.) Church, A. M.; P. M.? (2.) Sunday-school? (3.) Prayer-meeting? (4.) Other religious services? Why do you, or why do you not, attend? Do you attend more or less than formerly, and why? (b.) If you do not attend any of these now, did you at any time in the past? Which? Denomination? At what age did you stop? Why did you stop? (c.) Are you a *member* of any church? Which? Why are you, or why are you not? (d.) Are you a professing Christian? If not, why not? Do you expect ever to be? Do you believe in the Christian life? What is your conception of the Christian life? (e.) What is your attitude toward religion? Toward the association as a religious institution? (f.) How do you usually spend Sunday? (g.) What was the religious influence of your family upon you?

8—(a.) In what form do you use tobacco and how often? Cigarettes? Cigars? Pipe? Chew? (b.) In what form do you use stimulants and to what extent? Coffee? Tea? Malt Liquor? Spirituous Liquor? Morphine, etc.? (c.) What desirable results do you secure from the use of these? (d.) What undesirable results do you observe from the use of them?

9—(a.) What is your attitude and practice in regard to the following, and what do you think of their good or bad effects: (1.) Dancing? (2.) Cards? (3.) Billiards and pool? (4.) Theater? (5.) Gambling? (b.) State fully and explicitly as possible in what manner you spend your leisure time. (c.) In what does your social life consist?

10—(a.) Did you ever practice masturbation? At what age did you begin? Under what circumstances did you begin? When did you stop? Why? If you have not quit, why not? (b.) Did you ever engage in sexual intercourse out of wedlock? Do you now? How often? If you do or do not, will you state why? In your opinion what is the attitude of the average girl or woman on this subject?

11—What are your personal ambitions in regard to (a.)

Your business and profession? (b.) Marriage and a family? (c.) Morally (as to your conduct, etc.)? (d.) Religiously (your relation to God and Christ and the hereafter)? (e.) In what definite ways are you helping other people or doing things not primarily for yourself?

12—What, if any, of the things mentioned in questions 7, 8, 9 and 10, or any other thing, prevents you from attaining the ambitions you have set up for yourself as stated in question 11?

The circular was not sent to the entire membership of the association. None were even put out by mail. About 350 were handed out personally by the secretaries to members, with the statement that if they cared to fill out the blank and hand in the same to do so. It was anticipated that it would require considerable time for the average member to answer intelligently all the questions. This is no doubt a chief reason why more answers were not received. One member testified that he took a whole afternoon and evening in working over the blank. The second reason, however, which doubtless operated to prevent a larger number of replies was the unwillingness to answer frankly the questions under No. 10. Criticisms were heard from two or three quarters against the plan of circulating such a petition. On the other hand, however, the seventy-two answers received were on the whole so satisfactory and so representative, as far as can be seen from studying the records, that the plan needs no further justification.

Bearing in mind then that this phase of the club's work was largely an experiment, and that the purpose of its presentation here is for illustrating method rather than for the value of the results secured, it will not be necessary to emphasize further the fact that no special claim is made for the general value of the conclusions. At the same time the study of the material has naturally brought out much that is not only interesting in itself but is strongly suggestive of what further investigation might bring forth.

Before any use whatever could be made of the answers it

was necessary to tabulate the same. It is impossible to present on this occasion all that is suggested and revealed by a study of the chart. A general description of the contents and of a few of the most striking revelations must suffice. Of the seventy-two men answering, forty-three were professing Christians and twenty-nine were non-Christians. In ages they range from 15 to 60. The average age of the entire number is something over 25. Fourteen of the men were foreigners, and a noticeable fact is that twelve of the fourteen were professing Christians. This fact is of value later when we study the habits in regard to church membership and attendance of the two classes of men. In point of health fifty-six stated good and sixteen bad, ten of whom are non-Christians. This fact also has an important bearing. Each group has a proportionate representation in the different occupations—professional, mercantile, skilled and unskilled. Nine of the entire group are married men; forty-eight live at home. Twenty-six received their education in grammar schools, twenty-two in high schools, seven in business colleges, seven in colleges and universities, one in a law school, one in a medical school, one from a tutor and five unstated.

Little difference is to be noted in the character and number of periodicals specified by the two classes. An excellent class of books in the main was reported by both groups of men. In order of popularity with non-Christians were: David Harum, Richard Carvel, To Have and to Hold, Janice Meredith, The Little Minister, Ben Hur, Quo Vadis, The Honorable Peter Stirling, When Knighthood Was In Flower, Les Miserables, What a Young Husband Ought to Know, and Sapho. The books most frequently read by the Christians in the order of their popularity were: Janice Meredith, Richard Carvel, David Harum, Les Miserables, The Honorable Peter Stirling, In His Steps, Emerson's Essays. A large number of volumes of the same general character had been read by single individuals of both classes.

Thirty-one of the professing Christians are members of evangelical churches, three of non-evangelical churches,

eight not members of churches and one unstated. It is interesting to note the reasons given by some of these eight professing Christians for not belonging to the church. One "doesn't want to assume church obligations," another "never had the desire to join," another "does not believe that churches are run properly," another "does not want to adapt his belief to any certain creed," and another gives "insufficient interest" as his excuse.

Four of the non-Christians are members of churches. Of this number two were brought up in the Lutheran church, one is a Catholic, and another a self-confessed backslider. Out of nineteen of the non-Christians who state positively that they are not professing Christians, thirteen state that they believe in the Christian life. Altogether twenty-one out of the twenty-nine express the same belief. This is a strong index of the extent to which men give acquiescence to the Christian religion even though they themselves make no profession. The very fact that these men are members of the association would of course argue a certain degree of sympathy with Christian things. On the other hand, it is a matter of frequent comment that a great change has taken place in the last few years in the attitude of the great masses of people toward Christianity. Only twenty years ago Tom Paine clubs were numerous. Infidel literature was sold freely on the trains, and numerous other evidences were shown of contempt for Christianity and things religious. A complete change in the atmosphere of collegiate life to our own knowledge has been brought about within the last fifteen years.

When it comes to expectation, however, only four of these men state that they have any expectation of becoming Christians. Four state positively that they do not expect to, three "hope so," eight "don't know," *i. e.*, are indifferent, while ten do not make reply to this question.

If the facts concerning the present group reflect in any degree of accuracy, the attitude of the great masses of non-Christian young men, we have here indicated one of the greatest encouragements and one of the greatest problems

before the church and association today. Never before has Christianity so commended itself to the attention and to the respect of all intelligent classes of people. This is certainly encouraging. On the other hand, if it is impossible to use this fact for the purpose of bringing men into open affiliation with the church and Christian things, something is radically wrong. It is one thing to give intellectual assent to Christianity; it is another thing to follow the example of Christ in one's individual life. Unless conditions in this regard can be changed in the coming years, there are some reasons why it might be better for the cause of Christianity that the intellectual assent with failure to conform be turned into unbelief and open hostility. As seen above, most of these men believe in the Christian life. In addition, most of the men never expect to become Christians. In analyzing the cases of the four men who say they do not expect to become Christians, we find one is a Jew, one is a socialist whose family influence was not religious and whose personal life is bad, one is a moralist, who had no special home training when young, the fourth proclaims himself an agnostic and declares his home training so strict when young as to make him hate all religious exercises. His personal life is not above reproach. Analyzing the records of the eight men who do not know whether they expect to become Christians or not, we note that in every case but one the family influence was in keeping with such an outcome, and all but one hold liberal views on amusements.

Coming to the replies to question No. 10, we find some unusual developments. With reference to the practice of masturbation, thirty-one of the Christians state that they have indulged in this practice in the past. The average age when twenty-eight of these men began is 13 years and 9 months. The youngest age given for starting is 7, the oldest 20. The year of greatest frequency is 14, eleven of the respondents having started at that period. The average age of twenty when they stopped the practice was 17 years and 6 months, ranging all the way

from 14 to 27 years. The year of greatest frequency of stopping was 17, the age given by five of the respondents. Seven of these professing Christians confess to not having quit the practice yet. The reasons given by these men will be considered later. Turning now to the replies of the non-Christians on this point, we find that out of twenty-nine such, fifteen say "Yes," eight say "No," and six do not answer. The average age of the fifteen when they began the practice was 13 years and 3 months, the years of greatest frequency being 13 and 14. One started as young as 7 and two as late as 17. The average age when twelve quit the practice was 18 years and 6 months. Only one of these men confessed to not having entirely stopped. The average duration of the practice for the Christians was 3 years and 9 months and for non-Christians 5 years and 3 months. The fact that stands out prominently in this connection is that seven professing Christians continue the practice to some extent, while only one non-Christian makes a similar confession. The reason for this unexpected condition is not far to seek when we pass to a similar inquiry with reference to the practice of the two groups in regard to illicit sexual intercourse. Only fourteen professing Christians confess to having indulged at any time in the past, while twenty-six say "No." Only three fail to reply on this point. As to the present practice in this regard, three say "Yes," and thirty-six say "No." Three do not reply. The non-Christians, however, show somewhat differently, as might be expected. Fifteen say they indulged in the past, the same number that practiced the first. Nine say "No." While as to present practices, nine of the fifteen who indulged in the past still continue.

Summing up the comparison of the two groups with reference to both temptations, we find that out of thirty-one Christians practicing the former in the past, seven, or 23 per cent still continue; while of fifteen non-Christians who practiced the same in the past, only one continues. But, in connection with the second practice, only 21 per cent of the

professing Christians still indulge, while 60 per cent of the non-Christians still do. It, therefore, develops that the explanation why more professing Christians continue the first practice than non-Christians lies in the fact that the non-Christians take up and continue the practice of the second, which Christian men refrain from doing. The relation then between the two evils is thus apparent. Studying the individual records of the seven Christian men who are not wholly free from the first sin, we find that five are putting up a hard fight, one has well nigh given up the struggle, and one continues, as he states, "on the advice of a medical college." The reasons given by the other class of men for continuing the second practice may be summed up in the desire to gratify passion and failure to recognize the sin involved. Studying the reasons given by six others who discontinued the second practice, it is seen that they are practically all of a materialistic character, none displaying any moral tone. The reasons given by eleven Christian men for discontinuing this latter practice, begun before they became Christians, are of another stamp entirely. Nearly all of them show a high moral tone, and the presence of an influence absent from the other group. It may be said by some that the two groups under discussion are not representative of young men as a class, or even of the membership of the association. It may be that they are better, and it may be that they are worse; we do not know. Study of the entire records of the individual men would seem to indicate that they are an average lot, and there are many reasons for believing that concerning temptations of the flesh they fitly represent the majority of young men. Nothing will take the place of continued investigation for clearing up this point. The conspicuous thing we notice is that during the period from 12 to 18 all young men seem to be in special danger largely because of ignorance. This only emphasizes the need of the association exerting a positive influence on the young boy who is "almost a man." Good books on the subject should be put into the hands of young men before the harm is done. The state-

ment of one member that he never realized the wrong until a good book fell into his hands by accident, and his plea for good books for other young men shows an opportunity almost entirely neglected. The Central Department is endeavoring to discharge this obligation by offering for sale books of the SELF AND SEX SERIES, the sale of which it is definitely known in two instances has resulted in untold good.

Before leaving the consideration of these data, it may be interesting to examine the practice of the men with reference to the use of tobacco and the attitude of the two groups on amusements. Thirty-three professing Christians report on the use of tobacco, thirty-two answering in the negative. The one who replied "Yes" was a boy 16 years of age, who smoked cigars occasionally. His attitude on the amusement question was liberal. Twenty-seven out of the twenty-nine non-Christians also report on tobacco, fifteen of whom do not use it at all. None under 20 years of age of those reporting make any use of tobacco. Of those using tobacco, eight smoke cigars, seven a pipe, six cigarettes and one chews.

Passing now to amusements, we find a most interesting comparison. Presenting the opinions as given respecting the different forms of amusement, under the three heads of Approval, Approval Under Restrictions and Condemnation, we have the following table:

ATTITUDE ON AMUSEMENTS.

PROFESSING CHRISTIANS

	Approval.	Approval Under Restriction.	Condemnation.
Dancing	8	6	11
Cards	3	9	12
Billiards and Pool . .	2	5	9
Theater	5	15	6
Gambling	0	0	26

ATTITUDE ON AMUSEMENTS.

NON-CHRISTIANS

	Approval.	Approval Under Restriction.	Condemnation.
Dancing	9	13	2
Cards	6	13	1
Billiards and Pool . .	5	12	0
Theater	12	15	1
Gambling	0	3	16

Among professing Christians a certain number approve the first four, a somewhat larger number approve the same under restrictions, while by far the largest number disapprove these forms except in the case of the theater, where a noticeably small number disapprove outright. Among non-Christians we find exactly what we might have reason to expect. A goodly number approve outright the first four forms, and the remaining with one or two exceptions approve under restrictions, only four disapproving. The condemnation of gambling is practically unanimous in both cases. As represented on the table, we see that the votes of the second chart are practically confined to the first two columns, while in the first table they are distributed over all the columns, the larger number being in the third.

We have not begun to exhaust the possibilities of study of even this amount of information. We have tried to give a general idea of the character of the contents and to demonstrate some of the directions in which fruitful study might be made. A word at this time with reference to the sincerity of the answers might be in order. As stated on the blank, the names of the respondents were not desired and no effort was made to secure them. The reasons that might be advanced to support the genuineness of the records are the following:

First. The absence of any motive to furnish an untruthful record.

Second. The internal evidences of veracity in the records themselves. One cannot read any of the records through without recognizing its coherency and consistency throughout. A

fabrication would betray itself at every point. After a study of these records in all their bearings, the personality of the individuals stands out in a remarkable way. As a matter of fact, there is no need of the names of the men. We are in possession of sufficient in these records to form an adequate and correct idea of the different individuals.

Additional time might profitably be expended on these data. *First*, in making a comparative study of the various conceptions given of the Christian life. As a matter of fact, the conceptions given by non-Christians are quite as good as those given by Christians. Not quite as much religious phraseology is employed, but the content of the ideas advanced is practically the same. *Second*, a comparative study of Sabbath observance of the two groups. *Third*, how the leisure time of individuals in the two groups is employed. *Fourth*, a comparative study of the ambitions of the two groups of men respecting business, family, morals and religion. *Fifth*, a comparative study of what the individuals of the two groups are doing in the way of helping others. This ought to bring out some very interesting matter. *Sixth*, a comparative study of the hindrances which stand in the way of attaining their ideals.

This and much more might be studied, but it is reasonable to assume that if investigations similar to these were made in different cities and for different classes of young men, both within and without the membership of the association, some of the most valuable material for studying the actual religious condition of young men would be secured. It is difficult to see how information of this kind could be obtained in any other way.

SUMMARY AND CONCLUSION.

In conclusion, and by way of summary, we have attempted in this Study to give the results of three main lines of investigation:

First. We have compared the field of the city and town association work in the United States, in the State of Illinois,

and in the city of Chicago, with the membership of the association and have illustrated by the classification of the membership of the Central Department, Chicago, the value to a local association of knowing the composition of its membership.

Second. The church investigation has revealed the kind of information a local association ought to have concerning the churches of the community, and also the information it is possible to get.

Third. The question list has illustrated another method by which we may get from representative young men themselves definite information which can be secured in no other way.

It is not necessary to reiterate the statement that the primary aim of the Study has been to emphasize method rather than results. The results, as far as obtained, have, we trust, served to illustrate the methods, to demonstrate their feasibility and to prove that the extended use of the same or similar methods would result in inestimable gain to our work. The Study is presented in the hope that it may be of some service to the work at large and that some practical organization may spring up as a result whereby all desiring to cooperate in further study and investigation similar to what is herein suggested may be enabled to "associate their efforts for the extension of Christ's Kingdom among young men."

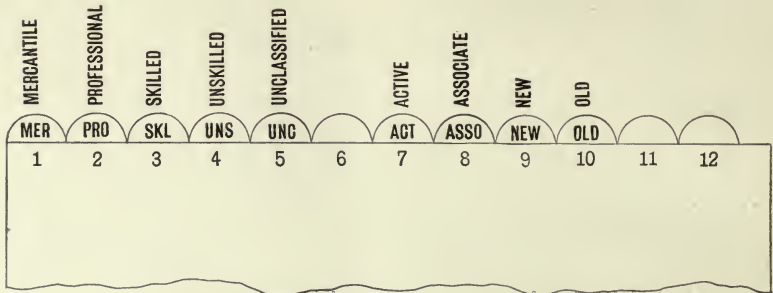
APPENDIX.

IMPROVED METHOD FOR TABULATING MEMBERSHIP INFORMATION.

THE method here described is designed as a part of a permanent membership record. It is on the card index plan, and those familiar with the same will see at once its advantages. In the tab system used in most associations for indicating monthly expirations there are, of course, twelve positions—one for each month; and the tabs for the same one month fall in line in the drawer as illustrated.



The present scheme uses only nine of these twelve positions; all but the sixth, eleventh and twelfth, as shown below.



The occupations used represent the main divisions in the United States census, and are definite enough for all practical purposes. Each group may be easily subdivided, if desired. Each card has three tabs, indicating the following three things: (1) Occupation. (2) Active or associate. (3) New or old. (By a new member is meant one who has joined within a year.)

Every member will be first classified under one of the occupations and consequently every card will have a tab in one of the first five positions. Further, every member so classified by occupation will be either active or associate, and new or old. Therefore, a member classified under mercantile would require a card with one of the four following arrangements of tabs: (1) Mercantile, active, new. (2) Mercantile, active, old. (3) Mercantile, associate, new. (4) Mercantile, associate, old. By having cards with three tabs, each in the right position to suit these combinations, the

facts are automatically tabulated when the cards are placed in the drawer. Since there are four combinations with reference to each occupation and since there are five occupations, our classification is increased from 4 to $5 \times 4 = 20$. Having four different classes of membership concerning each of which it is desired to tabulate the above information separately, viz.: regular, special, junior and intermediate, the use of cards of four different colors—buff, blue, salmon and white, increases the classification from $5 \times 4 = 20$ to $5 \times 4 \times 4 = 80$. Before one is able to pick out from stock the card suited to any member's case, he must know four things respecting him: (1) The kind of a member he is. (2) His occupation. (3) Whether he is active or associate. (4) Whether he is new or old. In case the man is a regular member, a clerk, a member of an evangelical church, and in his first year in the association, his case according to the system would require a buff card with tabs in the 1st, 7th and 9th positions, as illustrated.

MER		ACT					NEW							
NAME		ADDRESS					MONTH							
AGE		DISTANCE												
NATIVITY	AM.	ENG.	SCO.	IR.	CAN.	GER.	SCA.	MIS.						
SELF														

The rest of the information concerning the individual can be indicated on the card which is printed for that purpose. All the cards are printed alike, with the exception of the tabs. A drawing of a complete set of twenty cards is here presented.

NAME				ADDRESS						MONTH				
AGE				DISTANCE										
NATIVITY	AM.	ENG.	SCO.	IR.	CAN.	GER.	SCA.	MIS.						
SELF														
PARENTS														
CHURCH	CON.	BAP.	MET.	PRE.	EPI.	CHR.	LUT.	M.EV.	CAT.	UNT.	UNV.	M.N.E	HEB.	UNC.
ATT.														
PREF.														
MEM.														
PRIVILEGES	REL.	SOC.	EDU.	PHY.	GEN.	UNS.								
RENEWEL	1	2	3	4	5	6	7	8	9	10	11	12	13	14
○														

An idea of the relative number of each class of membership is had from the colors of the cards; of each occupation from the tabs in each of the first five rows; of the proportion of active and associate, and of new and old from the tabs in rows seven to ten, inclusive. More than this, if one should like to know if there are more renewals proportionately among the active than among the associate, it can readily be ascertained. Likewise, a comparative study can be made of each occupation with reference to the items active, associate, new and old. All this can be done without going into the information entered on the body of the cards. But if it is desired, for example, to study comparatively the church-

going habits of the regular, new members engaged in mercantile pursuits, with the special, old members in professional occupations, the cards containing this information can quickly be separated from the balance and by counting the check marks involved, the study is complete, and the desired information secured. Under no other system is it possible to tabulate information for use in this way, always preserving the identity of each member. It is only necessary to experiment with the system to see how serviceable it may be. The system may be supplemented by a membership classification book, for use in entering the information day by day, bringing down the totals for the week, the month, and the year. This is of value in certain studies limited to periods of time, but not for comparative group studies. The book is arranged with a column for each item of information, a page being large enough for a month's business. Such a book would not be alphabetical, of course, and would not keep track of the individual. It would simply give totals under each item for a certain day, week, month, or year. No argument ought to be necessary for a system which will thus answer any question regarding the membership. Whatever reason is given for asking questions on the application blanks in the first place is the reason for using that information in the development of the work. In the vaults of our associations there are probably hundreds of thousands of applications of young men who have belonged to the association in the past. They contain certain information which, if in any shape for use, would be invaluable to the church and the association and to students of sociology. The use of the present system, which can be adapted to any field, would mark a great forward step. Any inquiries for sample cards or further information about the system will be cheerfully answered.



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