The Ethical Value of the College

Young Men's Christian Associations

by

Frederick A. Swan, 98
Bibliography.

The Intercollegiate Movement by J. R. Mott.

"The World's Student Christian Federation."

The Annual Report of the American Y. M. C. A.

The Annual Report of the Yale Y. M. C. A.

Corresponded with several secretaries

and other men acquainted with the work.

Investigated the Association in

the following institutions:

Harvard, Yale, Princeton, Amherst, Williams,

Wesleyan, Brown, Hamilton, Wesleyan, Columbia,

Lehigh, Grove City, Bucknell, Dickinson, Lafayette,

Franklin and Marshall, Univ. of N. C. Waynesburg.

Wesley (Ind), Olivet (Mich), Susquehanna Univ.

Cornell (Iowa), Univ. of Iowa, Western Reserve Univ.

Univ. of Wisconsin, Univ. of California, Jefferson Med.

College. Bellows-Med. (N. Y.) College of Physicians and Sur-


Spent three days at Union Theological

Seminary New York and interviewed a number of

men for 1877.
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Introduction

In one of his addresses, Walter Longlass makes the following statement:

"Fifty years ago students were lectured to in chapels, and preached to from pulpits. They tried to warm the water from the top.

By and by the work of the Y.M.C.A. touched the colleges and the water began to boil from the bottom, as it always must. The students began to organize and bring the standard of the cross into the classroom, upon the field of athletics, into the social life of the University."

President Patton of Princeton in one of his talks said
"Christianity never had such a
dominant influence in the col-
leges of America as it has today."
This is attributed to the Y.M.C.A.

In a letter recently received from
M. E. Gates, President of Antwerp
College, he says:

"From wide observation, I be-
lieve that the Christian As-
sociation has a very high ethical
value and a strong ethical in-
fluence in the life of our colleges
and universities."

It is the purpose of this
thesis to investigate, from an un-
prejudiced standpoint, if possible,
the truth of the above statement.

This will be done by getting a general
view of the Association, and
then to work in detail as carrie
on in different colleges.

The information which forms the
basis of the thesis has been collected
by personal interviews and correspond-
ence with students that have been
more or less intimately connected with
the work in thirty different insti-
tutions, and with men who have
handled the work in a more general
way over a much broader field.

That these thirty institutions are
representative is indicated by the
fact that they include state
and denominational institutions,
small colleges, universities, and
professional schools. They are
located in the North, South, East,
and West.

Numerical statistics are intro-
duced by School with Study could

A little general information came from pamphlets.
be secured, but as they are affected much by local conditions their value is rather limited.

The Movement as a Whole.

Extension. At the International Convention of Young Men's Christian Associations held at Louisville, Kentucky, in 1877, the representatives of twenty-one college met and considered the practicability of starting an intercollegiate movement. Since that time, the organization of college Y.M.C.A.s has progressed rapidly. It now includes nearly every leading college and university in the United States and Canada. The following table indicates this growth.
1817 26 Associations 1,300 members
1882 174 " 8,500 "
1887 238 " 13,500 "
1892 410 " 27,000 "
1895 475 " 30,000 "
1897 490 " ? "

These statistics do not include the colored and Indian Associations of America or the foreign Associations. Should we include these other student associations, we could say that the World's Student Christian Federation unites the Christian societies of over eight hundred universities and colleges, scattered throughout all continents of the world. Ten years ago there were little intercollegiate move-

All of the Associations have not yet reported

+ Taken from "The Intercollegiate Movement"

by John R. Mott

+ "The World's Student Christian Federation"
ments, now there are nineteen. Then there had been held but one
Student Summer Conference attended by 250 delegates. With
in the past two years twenty seven student conferences were
held with over four thousand delegates.

Adaptation. Phillips Brooks says institutions are to the
religious life of man what the leaves are to the trees. You cannot
bring them out until the spring time comes. That the college
Y.M.C.A. is an institution which has come in its time
is shown by its plasticity, its power of adaptation to the changing
and widely different conditions.
that exist in our colleges today in this "age of doubt" when old standards are being broken down, and many of all beliefs have to work together. It has been introduced into nearly all institutions of higher learning, including academies, colleges, universities, and normal and professional schools, located in city, town, and country, representing over forty different denominations.

Purpose. The purpose of the Association is threefold. First, to unite the Christian men of the college world, second to promote the religion of Christ in the lives of college men, and third to equip and send forth leaders to extend the Kingdom of God throughout the
earth.

Supervision. Much of the success of the movement can be traced to the agencies of supervision. These are as follows. The most important is the International Committee of Young Men's Christian Associations, which acts through the college committees and secretaries. Nearly all state and provincial committees give the college work a place. The majority of them have college committees. A few have a secretary giving a large portion of his time to college work. Some still have deputations that are trained. The work inside the college is carried on by
men who have received training at Northfield or at the Presidents' Conferences.

Conferences.

The training conferences are centers from which the movement draws inspiration and force. They are sentiment generators from which students gain courage and determination that make them distinct ethical factors in their respective institutions.

These gatherings divide into three general types: the Reputation Conferences, which train leaders for work among the colleges, the Presidents' Conferences at which experienced men present the problems of the Association and
The best methods of dealing with them to the newly elected presidents, used the summer schools, such as Northfield, where the leaders in the various departments of the association's work get a certain amount of training and inspiration that they carry back to their individual colleges.

The first two types of conferences have an ethical value in that through them men are rendered more efficient in extending and developing the movement.

"The Summer Schools."

The value of the third has been investigated more in detail.

The first of these summer conferences was held in 1886 at Mt. Hermon, Mass., and was attended by two hundred
fifty college men. Now, there are four such conferences held regularly in America, with an attendance varying from less than one hundred at Pacific Grove to six hundred at Northfield. During J.R. Mott's trip of twenty months from July 1895 until April 1897, twenty-one conferences very similar to ours were held with marked success in other lands, attended by 5300 delegates of whom 3300 were students and teachers representing 308 institutions of higher learning, and 1300 were missionaries.

Purpose. The purpose of these summer gatherings is to deepen the spiritual life of college men, to train them for leadership in organized Christian work, and to open up possibilities for Christian service after graduation.
Character. The sessions are held in the morning and in the evening and consist of platform meetings, Bible classes, Association and missionary conferences, informal discussions, and personal interviews. The afternoons are devoted to activities and recreation in general. All of these departments are carried on under efficient leaders.

The spirit of the conference is opposed to superficial enthusiasm which leads men to take rash stands or design pledges hastily. Profound and thoughtful life-searching are strongly encouraged. The features of the conference are so chosen as to present a valuable object lesson, by bringing into close harmony the physical, intellectual, and spiritual sides of a man's nature.
They also show how a jolly good time of the pleasantest sort can be in perfect accord with the Christian life.

Results. Do these Conferences have the ethical value that might be expected from their purpose and organization? It would be impossible to accumulate statistics that would give a true estimate of results accomplished. Even definite information that can be boiled down and investigated is hard to secure. There are plenty of men who will give thrilling opinions, but they are usually rather subjective. Life is acted out so much by motives that are unexpressed and acted upon by so many varying influences. That to draw true conclusions is difficult. We overestimate some acts.
and apparent changes. Others because of their hidden meaning—and unappreciated influence—are underestimated. Not long since I had a talk with a man of Yale. He spent four years at that university, and through his course attended his class prayer meetings perfunctorily. He knew a large number of men intimately. His mind was keen, analytical, and open for truth. Started with him about Northfield, and he told me that summer before last Yale had a large delegation of ninety men up there. He said he knew that many of these fellows went simply for the outing one morning after they got up. Then it was announced from the platform that the Yale delegation had started a morning prayer meeting, and other associations were admitted.
aged to do likewise. From what was said, the impression was given out that the Yale men were taking an earnest interest. While as a matter of fact, said Mr. -, a few devoted men in the delegation proposed the prayer meeting, and the rest, although not in sympathy with it, formally fell in line and offered prayer simply because it was regarded as the thing to do. Upon returning to college, a number of the men who had taken advanced positions fell back to their old selves. This is an example taken from a side of mortified that exists but is not talked much about.

On the other hand, that there should have existed in the Yale delegation a sentiment strong enough to bring all of those men into the attitude of prayer is encouraging.
The college Y.M.C.A. secretary of this state writes me that to appreciate how the whole moral and religious life of our colleges has been raised by Northfield, one has only to visit an institution not represented there and note the marked contrast between it and the others. This statement sounds well, and doubtless contains much truth; but would not three colleges which are naturally strongest and most religious be the ones to send men to Northfield anyway? He makes another statement that is perhaps stronger. He says he knows personally of many college men whose course of life has been entirely changed by the influence of Northfield. He picks out as an example a M.T. whom
I personally know to be a standing Christian fellow and a power for good. He is one of many whose lives have been permanently transformed.

I talked with representatives from eight prominent colleges about the influence of Northfield, and without exception they said there was apparent change in the lives of those men whom they sent as delegates. And that those who returned to their colleges with more or less force, and that by their personality at least, they derived a good influence.

I know of several institutions in this state, whose life has been transformed by a few men who were persuaded at Northfield to keep the "Morning Watch." For example, through Northfield's influence thirty-five have decided to
Keep it at Bucknell, twenty at Susquehanna University, and one hundred at the York Convention. Any statistics of such a practice are very unreliable, because they include men who promise to keep it thirty days on trial. But there is probably no phase of life that has a greater ethical influence than the Morning Watch, in proportion to the number who keep it.

Another phase of Northfield's influence lies in the fact that it promotes harmony between different colleges. It gives all the benefit of the methods and experience of the best, and thus tends to make the standard of work uniformly high.
The Value of the Association In the College Itself

By referring to Phillips Brooks again we find in one of his addresses some very apt statements. He says that religion has undergone three distinct changes. First, it has been democratized; that is, it is no longer the property of the clergy simply; it belongs to all men. Second, things once regarded sacred are no longer considered so. Not certain forms and ceremonies, but all of a man's acts are coming to be regarded sacred. Third, it is no longer the peculiar function of religion to say a certain number of prayers and go to a certain number of meetings with now concern.
with life as a whole.

The conception of religion, having gone through these three crucial changes, is practically the one that is prevailing more and more widely in our college Y. M. C. A.'s. And this fact will become clear as we analyse the work of our department of the association after another.

Its general position in the college. The strength of the association as far as it is shown by statistics is as follows:

495 College associations are in existence (exclusive of the colored, Indian, and foreign departments)

34 have been organized this year

+ Taken by special permit from the '97 year book.
474 reported statistics of their work.
455 " a total membership of 26,687
455 " an active " 21,464
452 " 106,656 students in college
458 " 44,328 members of churches.

The active membership thence includes
less than one-fifth of the college men.
And less than one-half of those who
are members of churches.

As the ethical value of the Association, however, depends rather upon
the respect in which it is held
than upon its numerical strength.
These statistics give us an incorrect
idea as to its strength in many
of our influential colleges.

In point of strength, the Associations
are of three general types; one

not yet published
that is weak, and two that are strong.

The first type, one that takes rather insignificant place in the college life of a number, but I believe from investigation in a diminishing number of institutions, an association belongs to this type for various reasons. Sometimes it is because the members are "goody goody" men, so called, who are only very mediocre in studies or athletics or in any department of the college life. Sometimes, as at Dartmouth and at Dickinson a year or so ago, members fall into stereotyped habits that involve cant and inconsistency, which repel thinking men. Some insignificant associations contain strong active men but their work is overshadowed by athletics as at Brown. Others are weak because they are out of harmony with the time honored
Spirit of their college; others, because they are lost sight of in a great institution as at Harvard.

A few details figured saved from the Dartmouth association as it was in 1895 are significant in their connection. They had 450 men in college, 150 members of the Y. M. C. A., 20 that were consistent and active, and only 6 that were good first-class men.

The second general type includes those associations that are strong in numbers and in interest but simply reflect the life of the college. They are usually found in denominational colleges when strict regulations eliminate objectionable characters. Wooton in Indiana is a good example. Many of their students are the children of former missionaries.
Cornell Iowu is an example where faculty
regulations are effective, regulating
moral tone. In such colleges the
Y.M.C.A. is respected as a matter of

course.

The third type includes those
associations that are respected
highly, because of their own merit.
They usually contain the strongest and
best men of the college. Examples of them can be found at Yale,
Williams, Lafayette, Brown City and
in a less marked degree at Princeton.

As Yale is perhaps the finest example
of this type, I will state some of its
details. The progress of the Association
since 1886 is shown by the following

| Annual Report of the Yale Association 1891 |

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*Note: The text is a transcription of handwritten notes. Some words or phrases may be unclear or difficult to read due to the handwriting style.*
1886 | 1896 | Increase
---|---|---
Total no. of students | 1134 | 2415 | about two fold
Funds (College) | $200,000 | $300,000 | 
Association statistics:
Total membership | 280 | 1,008 | nearly four fold
Active | 235 | 675 | three
Associate | 41 | 333 | fifteen
On committees | 14 | 136 | nine
Current expenses | $25 | $4,700 | twenty

The Yale Association is given social position, which makes it prominent in the university life. One feature of this popular influence, however, must not be lost sight of, and that is the inducement it gives men to be insincere in joining.

The general position of the Association at Princeton is interesting. In a talk with the Ex-president of their Y.M. C.A. he told me that about one half
of the men in each class belong. That many of the most popular men take an active part, that influential men usually belong, that the majority of prominent men are not active members, and that belonging to the Y. M. C. A. did not stamp a man as a "gospel shark." He said they have at Princeton a traditional college code of morals which in practice takes precedence to the standards of the Y. M. C. A.

A letter from a thoroughly reliable man at Susquehanna states that their best students are members of the Association, and that there is scarcely a man in the institution that does not deeply respect it.

The Williams Y. M. C. A. is also
of the type that gains respect by its aggressive policy. Last year its work was of such a character that the president of the college made special mention of it in his annual report, for the first time in ten years.

The general trend of facts points to two sources of strength that enable the Association to command respect. The first lies in the support of strong, tactful men; the second, more or less interwoven with the first, lies in the courage and inspiration drawn from the Summer Conference.

The work for Newmen.

In the detailed organization
of the Association the department emphasized in the largest number of institutions is the one devoted to the interests of the new men. This line of activity, having to do with the most critical time in the student's life, is perhaps the most important in its ethical effects. The tendency to no longer regard the freshman as an object of abuse can in many colleges be traced directly to the influence of the Y.M.C.A. In the minds of some the question comes up, has the freshman been benefited by having hardships replaced by kindnesses? I shall try to throw up the jacks and let them speak.

The new men in the School. The first place where the Association
touches the new man is just before he leaves the preparatory school. This is usually reached by one or more of four methods: These are as follows: (1) letters to the principal or teachers inquiring about his character; (2) letters to the fellow himself; (3) deputations sent by the associations to give talks at the schools; (4) receptions given to the senior classes of the preparatory schools at which college men meet prospective freshmen.

The first two of these methods are most common. A very good example of their effectiveness is afforded by the Dartmouth Association. Their secretary, a very popular man, and unusually
bright, investigated the character and surroundings of each new man before he reached college so he (the Secretary) could greet the freshmen intelligently. By approaching them intelligently he gained a marked power of influence over them. The result was that this one man made effective a dead association.

The deputation work has been most successfully organized by Yale. I shall describe their general plan. They send to the preparatory schools that fit for Yale, a few men who aim to do three things: (1) to interest prospective Yale men in the religious work; (2) to pick out the most valuable men for the Freshman Religious Committee and (3) to encourage preparatory students to attend Northfield.
Yale reached the students in three cities by tendering receptions to the seniors of various schools, at which Yale men were present to meet them.

The value of this of presenting to new men a high ideal of college life and of drawing them toward the better influences of the university before the bad influences begin to act is evident, yet hard to estimate. Perhaps the large membership of Yale's Association numbering fourteen hundred indicates something in the way of result.

The new men after they reach the College.

The general outline of the methods employed in dealing with the new men after they reach college is about the same for a large number of institutions.
Greetings. The first work is meeting the new man at trains or elsewhere they first appear. Thus the association men are the first acquaintance a freshman makes. 

Hand Books. An increasing number of Y. M. C. A. books in small colleges and in large ones are getting out small hand-books that contain in a convenient shape general information about the Y. M. C. A. and other college activities. These bring the association before the new man soon after they arrive, and in a favorable light.

information Bureau. The hand-book is supplemented by arrangements which facilitate giving in a kind way such information as a new man might wish.
In colleges where many students live in private houses, this information bureau becomes a prominent ethical factor. It often enables Christians to surround the freshman with good influences, by directing them to carefully selected boarding places.

At Columbia last year sixty men were assigned wholesome places. It is also an important work at Harvard and in many other institutions. Even men who can practically nothing for the association generally, recognize the value of the boarding-house directory.

In colleges such as Oberlin and Brown where many work their way through, the information bureau gives valuable service in the way of finding employment.
Reception. Giving the new men a reception has become a widely established custom. It exerts an influence in three directions. In the first place all class distinctions are laid aside and a large proportion of the students are brought together harmoniously to meet the newcomer. The freshness, instead of being regarded as a pleasantry, and the object of abuse and outrage, are hunted as men and given a past. In the second place, the faculty being in vital, harmony, between students and professors is promoted and the old feeling that the interest of students and teachers were antagonistic has diminished in strength. The president of the Williams Y. M. C. A. told me that this tendency was very
marked with them. Representatives from several other colleges also spoke of it. In the third place, the Association affords an excellent opportunity for presenting in a forcible manner the attitude which college men should maintain toward moral and religious questions. This is usually done through talks given by members of the faculty or by outside speakers. The interests of the Y. M. C. A. itself are also usually pointed out.

Sometimes the receptions are used by fraternity men for signing up their prospective members. This tendency is shown when the fraternities take care to have their best men on the Fall
Campaign Committee. Although such motives for choosing Committee men may sound questionable, they have a good side in that they tend to harmonize the fraternities under the influence of the Y. M. C. A.

The effect of this reception is bad in one direction and good in another. It might be regarded bad in that it removes from the freshmen's pathway that period of struggle which in times past used to take out his conceit.

It used to give him something better to look forward to, and a period of hardships to look back on, by way of contrast after he had attained to higher levels in college life. As against the strength which these struggles developed, let us place the good influences which lead him to good associates and help him to stand up for right principles.

Many men have found that they need this help to keep them from yielding to those degrading influences that are found in so many of our American colleges.

New men upon entering college are usually breaking away from their old associations, the church, the social circle, and the home. They enter upon an entirely new life under entirely different conditions. In period of entering college is then for most critical. All of the men return consulted on the work of the F.A.C. Committee during this critical period of the college man's life, seemed to think that the value of the work lay largely in the restraining and directive influence with which it surrounds the new men.
The decision making which follows the general work of the fall campaign committee gives the new man an opportunity, before he has determined his course of action, to declare his position. The importance of this is suggested by the fact that from widely collected statistics, it has been ascertained that only one out of every four college men who fail to acknowledge Christ during the first few days in college ever do so.

Religious Meetings.

Of 490 college associations 406 report 23,172 young men's meetings held during the past year, which had a total attendance of 622,792.
Variety of meetings. No phase of the Association is adapted to a wider range of conditions than the meetings. They can be divided into three general classes: the simple prayer meetings, the semi-popular meetings, and the ultra-popular meetings.

The simple meetings of the first class are held where small groups of men want to get together for mutual encouragement. When the men meet in a right spirit such meetings are often the source of strength. In some places, however, where they are held regularly they become formal and perfunctory.

The semi-popular meetings are the most common. They usually have a regular leader, either student or outsider. They are very elastic in nature.
so that they can respond to the local needs.

The ultra popular meetings have as their first and principle object the attraction of men. They devote much time to song and popular talks. Such meetings are found to be of special value in city colleges and in professional schools where the association is not held in favor. The meetings usually become more serious as the men will stand it.

The meetings of the Y. M. C. A. are adapted to the needs. Not the needs of the meeting.

They Are Interdenominational.

The meetings are usually carried on in harmony with the church, but they rarely recognize church distinctions. As a rule they stand for broad principles.

These meetings being one of the
principle channels through which the religious life of a college man expresses itself, their denominational character must affect his conception of the church. As this influence acts on college men during the most impressionable period of their lives, it must be transmitted to the church at large through those graduates who become the clergy and the laity.

The Old School and the New. During this age of doubt, Biblical Criticism, and changing thought, the Y. M. C. A. reflects the spirit of the time. I find that in several college associations the conflict between the old dogmatic lines of belief and the more liberal thought is going on. Some associations are, as a result, hampered in their work because they
...don't assume the right attitude when the Association clings to the old school and in so doing reflects the prevailing spirit of its College. Its work usually goes on all right. But when an Association, through the influence of Northfield or from any other cause, clings to the dogmatic beliefs, in a College where the thinking men have become liberal, its work is hampered seriously. Often times in such an institution an utterly good man finds himself out of harmony with the Association, and quietly withdraws; the Y.M.C.A is the loser thereby. I found several cases of that sort. If, however, the Association accepts the new-school it can become a valuable factor in helping men change their...
Standpoint of looking at religion.
Safely.

Owing to the fact that at Northfield modern thought is not publicly accepted while in many colleges the opposite is true. The position of the Association is therefore tolerant and critical. Except in those cases where the management of the Association is such that they can accept the good features of Northfield without the dogmatic theology.

One of the marked effects of this conflict between the old and new theology has been that Y. M. C. A. leaders both at Northfield and in the colleges have tended to emphasize more and more the practical side.
of Christianity without having much to say about it. I found one association that devote its meetings entirely to the consideration of sociological questions and the direct promotion of a very important sociological work.

Sentiment generators. Probably nothing affects the tone of the American college more than public sentiment. Whatever affects sentiment therefore holds an important place. That the Y.M.C.A. is a sentiment generator both things, the united influence of its meetings and through its individual members, has been proved in many colleges. F. B. Sanders, a man of wide experience with the Association, told me in a recent letter that the Y.M.C.A. by uniting
The best men, creates organized sentiment. The president of the Anti-High Association told me that men by being brought together in the Association gain strength to stand for principle.

This sentiment generating power is evident in a marked degree at Yale, Williams, Susquehanna University and in other institutions. In these colleges the general standard of morals is affected. At Princeton, sentiment is generated rather on special occasions, as the traditional moral code of the University controls general standards in practice. Dartmouth, as another college that has a moral code of its own, which until lately, has yielded practically more to the influence of a numerically large Association.
I find that the power of an association to generate sentiment depends upon its general attitude and upon the strength of the individual men who are most intimately connected with the work. There are numerous instances of colleges that have had their whole life profoundly affected by the influence of a single man. The value of the Association lies in the fact that it furnishes a fulcrum which multiplies the force of one or more good men.

Develops Speakers. Where the students take part in the meetings, they learn to express thoughts on their feet, and in attempting to do so they strengthen and develop their convictions. This practice also increases speaking power.
which adds force to their lives. In colleges where rather crude men come in from the country this phase of activity assumes special importance.

Consistency. A marked tendency among students today is to analyze for themselves what they hear and read. They no longer accept things as true simply because some prominent man says so. They tend to question all statements within secular or religious and notice how they stand testing. This characteristic of the modern student which has little mercy for the weak lecture or the unsound sermon is found in the Y.M.C.A. This trait is good when not carried too far, because it forces
the Association to be practical rather than theoretical. It encourages more thorough work. It reduces inconsistency. It makes men feel the importance of standing by what they say or of saying what they are willing to stand by.

I think it to be a prominent fact that the Association which holds the strongest place in the college life is the one whose members are most consistent and in which 'Lait' is not sanctioned.+

Certain good men at Yale came to a point where they felt the inconsistency of going through perfunctory acts and thus dropped out of the Association.

A fellow from Wooster, Indiana, told me that there was a tendency among their students to yield to an intoxicating desire to attend social

ings, and that this absorbed abnormally
Bible Study

Bible study is carried on under three different heads: the regular progressive devotional classes, the private devotional study, and the workers' training classes.

The statistics for the Bible classes here as follows: Of the 490 associations in this country 290 report 12,869 Bible class sessions, with a total attendance of 155,223. Of the 51 college associations in Pennsylvania 49 report 12,903 in college. 1358 men who entered Bible classes, 953 who continued 12 months or more. The

* * *

Taken by special permission from this year's Annual Report. Not yet published.

Time that should have been spent otherwise. Similar episodes elsewhere.
Bible study is a firmly established department of work, and in many places is regarded as the "pivotal point" of the Association's strength. Bright college men, by earnestly devoting their best energies to the problem of how to adapt Bible study for college fellows have made these courses popular and profitable. Classes have been conducted with more or less success in the most difficult fields, when men had not habits of Bible study. And they have often become centres from which effective influence radiate. Where the classes are strong and popular as at Princeton, Yale, Bucknell, Williams, and elsewhere they afford excellent opportunities for bringing before men in a serious way important questions of life.
As indicating an important result in some colleges, S.M. Sayford says "they are anchoring the English Bible in the curriculum of American Colleges."

The Private Devotional Study. A phase of Bible study that has had a profound influence over the lives of individual men and through them has transformed the life of some institutions is what is known as the Morning Watch or the private study. With the purpose of applying it to the life. Over ten thousand students in this country are devoting the first part of each day to such study.

Taken from an address by Dr. Kundyske. The basis of which I do not know.
About one hundred volunteered to keep the Morning Watch while at the New York State Convention. Any statistics on a subject of this sort are, of course, hard to secure, and are little more than guesses in real value. The vital effect, however, of this practice of testing the life by the great truths of the Bible are far reaching. And the fact that many students have been influenced to thus begin the day is significant, J. E. Mott, after years of intimate work with students over a wide range, said some time ago that he had yet to find the man who had lost his faith in the great truths of the Christian religion even in the midst of skepticism, if he had kept up
a profound devotional study of the Bible, in private, applying its principles to his own life.

Training Classes. In some institutions there are groups of men who meet and talk over true Christian men, trying to learn how the Bible can be used in leading them to Christ. 103 Associations report such training classes, which held 2,177 sessions with a total attendance of 21,841 during the last year. Of the 51 Associations in Pennsylvania 49 report 15 training classes with 189 entering them, 164 continuing two months or more, and 173 conversions.
Revivals

A few years ago nearly all colleges where special interest was taken in the religious life of the students it was felt necessary to have a series of so-called revival meetings very so often, at least once in four years. This feeling still exists to some extent, but seems to be weakening. The revival is a kind of religious activity that is more or less closely allied with Calvinistic theology, and naturally is held in less favor as that theology loses its hold upon the people.

A few specific examples taken from different sections may throw light on the value of college revivals.
Several years ago D. L. Moody went to Yale and held a series of meetings in the interest of the Y. M. C. A. Much enthusiasm was aroused; fifty men acknowledged Christ. The converts included some of the leading men in the University. It was raised abroad as a work of great power. A committee was appointed to follow up the new members. A few days ago in conversation with a keen Yale man now living in New York, who was in College at the time of the revival, who knew the men that came forward and had followed them up since then, he said so far as he could tell, only one of the fifty men had led a different life since
In 1892, there was a revival at Dartmouth. One man told me the Y. M. C. A. was unable to make it effective. Another seemed to think that part of the converts were brought into the church.

As a result of one at Hamilton, two or three men joined the church. After a revival carried on at Lafayette in 1893 many fell back to their old ways.

At Dickinson there was a period when a feeling developed in the college outside of the Y. M. C. A. that something ought to be done to stir up religious life. For such a movement the Y. M. C. A. furnished machinery. fuel and everything except the steam. That came from some interested fellows. A revival resulted. Several men were
led to acknowledge Christ, but so far as can be learned they all slipped back. At Waynesburg, where they have an earnest set of middle-class fellows, four or five men are converted in the town revivals each year, and usually stand. In the University of North Carolina a revival was held, during which a large proportion of the students were affected, but according to the man interviewed, none seemed to be unprejudiced. They all slid back. In upper Iowa College, a revival took place, but much was superficial. After a series of meetings at Cornell Iowa, some of the converts became ashamed of the step they had taken; about half of them slipped back to their
former life. The other half be-
came nominal church members,
and a few became active Christ-
ian workers. An active Y. M. C. A.
man at Oberlin where the religious
life is very strong, said they did
not believe in revivals.

The general trend of these opin-
ions as of others seems to be
that the work done by the revival
phase of the Association can be
accomplished as well if not bet-
ter through quiet effort, without
the bad effects of violent reactions.

The ex-president of Princeton Y. M. C. A.
suggests a significant fact when he
said that he thought you could reach
college men better by assuming that
they had something in them that
good by going at them according to
ordinary evangelistic methods.

Visitation.

A work that is largely taking the place of the revival is done by the traveling college evangelist or by the secretary.

In this connection I shall mention simply the work of S.M. Sayford, a man who thoroughly knows college men, and who carries on effective personal work with them. Last fall he visited thirty institutions in the basin of the Mississippi River. Some of the results of that trip follow:

Fifteen hundred Christian young men, in the institutions visited, entered into a covenant for a
more consistent life, promising,
by God's grace, to discontinue the
known habit which hinders the
prevented the development of a sturdier
Christian character.

"A large number of non-professing
Christian students expressed a desire
to know and follow Jesus Christ.

"Scores of interviews concerning
life-work and Christian living"
were held.

Other results together with the above
constitute the most fruitful season
in any corresponding period of
the entire ten years devoted to
this important field.

This sort of evangelistic work
among colleges is clearly not
dying out.

A plan somewhat different from

+ See note on the next page
The above although much the same, is pursued at Williams. They invite some highly-respected man to come and spend two or three days at the college talking with any men who might wish to consider with him doubts or life problems. Last year over half of the students improved the opportunity.

The above statements show a tendency toward a type of work quite different.

Note:—The following incident is one of many. A successful young business man in Chicago once a student at Princeton said, referring to Mr. Sayford's work: "The good I got from those meetings is positive and permanent. I can plainly see by tendencies that haunt me that but for my turn at that time I would be a ruined man."
fever from the old-style revival. There is evidently going on an evolution in G. M. P. H. methods that is tending toward a more quiet, tactful, sort of effort that does not grate on the practical sense of thinking men.

Relation to Fraternities. College men, now-a-days, perhaps more than used to be the custom divide up into cliques, which bring those men who join them abnormally close together, and their influence over one another is thus strengthened. But outside of the societies men tend to have less to do with one another than is natural. The result is that men in the same fraternity appreciate one another's merits and
act as closed corporations in the sup-
port of their own numbers.

Among the colleges investigated, I find
that the Y. M. C. A. takes three gen-
eral positions with relation to
the fraternities. It either opposes
them, or divides them, or works
in harmony with them.

We shall first speak of examples
where the Association has opposed
fraternities. At H college, a year
or so ago, the Y. M. C. A. took this
attitude and as a result seriously
weakened its influence. At C-
college they have no fraternity, and
some of the members are prejudiced
against them. This prejudice ap-
peared in a speech one of them made
at the State Convention, and caused
an otherwise good address to fall flat.
There are more associations that divide the fraternity attic that oppose them. This position, however, is not clearly defined as a usually thing. Oberlin College furnishes the best example of this attitude. Then, the fraternities are generally known as "Pagan frats" and "Y. M. C. A. frats." Distinctions more or less clear were found in other colleges.

In this attitude, the one in which the association works through the fraternities is the most common and most important. It is the attitude in which the association can really be of value. It makes advantage of the abnormal influence the fraternity men have over one another.
For example at H. College a certain fraternity had only one Y. M. C. A. man for a time, but before that man graduated nearly all en-
"live" fraternity were members. It united the interest thus the non-fraternity and the fraternity men. It brings together the other
wise (in some colleges) isolated members of different fraternities.
To show this I will mention several colleges. At Williams, the Y. M. C. A.
is in perfect harmony with fraternities. The president of the association, a non-
frat man, found his most staunch supporter in the fraternities. There
it is not true that a fraternity man
gets office unless he deserves it.
At Hamilton the officers are all
fraternity men. A man has
To belong to a society in order to have influence.

At Lafayette, the Association President during the last two years has been a fraternity man. At Western Reserve University, the Y.M.C.A. men are distributed among the different fraternities and non-frat men. They do an important work of bringing the different sections of the college together.

At Franklin and Marshall College, fraternities although in the minority, were obstinately. The Y.M.C.A. has bridged the wide breach that existed between the "non-frat men" and the "frat men."

In all of its relations to the fraternities, the Association's welding influence seems
To be the most effective.

Effect on Immorality

In spite of the fact that the "Voice" and other papers make startling
revelations about the moral condition
of our colleges, there has undoubtedly
been an improvement along that
line in many colleges. And this
has been due to two causes: athletic
training and the Y.M.C.A. In
regard to the latter's influence I shall
quote some good authorities:

Thos. F. Urchbald, secretary of the Yale
Association, says it has a tremendous
effect on gambling, drinking, etc.

Maurill E. Gates, also has been
interested in the Y.M.C.A. since 1869.
has been acquainted with the college
and school associations of New England and New Jersey. and has been on the International Committee for thirteen years. writes me that he believes the Association greatly reduces the amount of drinking, gambling, etc. in our colleges.

C. C. Mochmer, a member of the International Committee who has had wide experience, says of the Y. M. C. A.
It certainly reduces gambling, drinking, etc.

Specific Examples of Its Effect on Drinking
At Williams they have in the senior class an honorary society to which twenty men are elected members. At first the society sanctioned drinking among its members. Whereupon the Y. M. C. A. men quietly went to work and two on
+ The Yarcoil
Three of the members were influenced to resign. This brought the society to its knees; and resolutions were passed censoring drink and the men who had indulged. On Class Day, the Senior Class of 72 members allowed no drinking within two miles of the campus, something that had not occurred for years.

Last year, the Y. M. C. A. in the University of California began to agitate against the liquor ads. "In the Blue and Gold," the most important publication in the Junior Class, they lost their but this year gained their point with ease. Correlation with this was the abolition of wish by the student body.

The students of the Association in the University of Wisconsin made this due to the Y. M. C. A.
an effective raid on the salons of the town.

Simplicity. In our institution a committee called the White Cross committee did effective work. In several colleges there are such committees.

A strong man in Lehigh University writes that a hypocrite is spotted, and as one has respect for him, then is when the professing consistent Christian shall make himself felt. Because, says he, "In his presence the obscene story is blushed, the profane lips are sealed, and social impurity is not flared in his face."

He says men have started doing something before certain associations men, and upon thinking of that company, stopped. At Susquehanna University, impure talk is not indulged in by association men nor by other men in their presence.
Some time ago, Hugh Beaver delivered one of his many effective talks on impurity at Lafayette, and after it one of the men who had been leading an impure life went back to his room, destroyed obscene images and pictures, and turned over a new leaf.

A boy between seventeen and twenty-one years of age, who had been leading a very impure life, came in touch with Y.M.C.A. men in Philadelphia, who influenced him to make a radical and permanent change in his life. In the University of N.C. the Y.M.C.A. secured a course of scientific lectures on impurity which were well attended by the students.
These incidents represent a line of work that in some places is progressing effectively. The Y. M. C. A. undoubtedly affords an opportunity to earnest men for creating sentiment against the immoral practices that prevail in so many colleges. To be sure many associations are not so utilized, but their work along that line is being proved.

Relation to Athletics

The two forces that are generally recognized as doing the most practical work for college morality are the Y.M.C.A. and Athletic training. These two combined are strong. Wichmaner, a member of the international
Committee says, "There is no question about its raising the standard of athletics. Whenever Christian men threw themselves into athletic work and in the right way made it known that they are Christians their influence tends strongly to do away with profanity, vulgarity, and some of the underhanded tricks."

He mentions one institution where the Christian men kept out of athletics almost entirely because things were so bad. A movement to get Christian men into athletics was quietly pushed from the Association. Result: the athleticism of the college have been entirely changed.

At Susquehanna the Y.M.C.A. undertook by raising the standard of athleticism. For Association men played on the football team, and they allowed no swearing or rough playing."
At Lehigh, those Y.M.C.A. men who play on the teams do not present the spectacle so often seen when men break training. In C...thinks the association raises the tone of activities decidedly.

At Lafayette in '94 the football captain was a strong Y.M.C.A. man and an exerted an excellent influence. Last year three of their prominent athletes resisted moral influences and on account of resulting troubles had to leave college. And athletics suffered. When Gallow was at Lafayette he carried Y.M.C.A. influence right into athletics at Wayneston. All of the football men were Y.M.C.A. men, and they kept the tone high. Any trips taken by the team were affected by their influence.

At Brown the captain of both the football and baseball teams was an
Association man but the tone of athletics was not affected much.
In the University of Wisconsin, which had the Western Championship in baseball and football, the captain of the baseball team was also president of the Y.M.C.A. Exhalations after their victories were kept in check.
At Oberlin, the captain of the football team was also a man and no swearing was allowed. They also reputation of playing a perfectly gentlemanly game.
At Princeton, no swearing was allowed at the training table as a result of the Association's influence.
At Williams, the Association last year led five men and the manager of the base ball team. Of thirty men on the track team ten were strong Y.M.C.A. Ammies, eight others were interested.
Of the football team twelve contributed and six were active in the association work. In 1896 the strongest Christian man in college was captain of the baseball team and president of the Y.M.C.A. This year's base-team manager has promised not to give the team a blow-out at the end of the season. A man good in baseball and in football led the Sophomore Bible class and got hold of another athlete who was converted and recognized by the fraternities as a changed man.

It is interesting to note that Hugh Beaver was converted because of the Christian spirit with which the man beside him played.

Robert Speer when on his college eleven would call the fellows to a corner of the field and have prayer before entering a game.

These incidents cited in connection with athletics show that the li-
Associations influence is exerted through its individual members by giving them courage to live consistent Christian lives. Of course we cannot measure the individual influence that comes from the Association except when the latter takes definite steps.

Relation to Studies:

Merrill Bates says the associations he is familiar with claim that a man must be a faithful student if he is a conscientious faithful Christian. A professor in a strong college recently said that one of the greatest results their faculty had noticed of the Y.M.C.A. and Student Conferences was that the standard of these men as students had been raised. Last summer a student who had passed examinations with helps attended
Northfield, and as a result resolved to confess to his professors, and take specially assigned examinations in the place of those he had fraudulently passed. He was true to his vow and the result was a deepening of his spiritual life.

As a result of the association's influence, cribbing has been reduced at Columbia. The honor system has been put through at Princeton, and cribbing has been reduced in several professional schools both in Philadelphia and in New York.

At Williams the influence on studies has been not to encourage grinding so much as to broaden the purpose of study.

The Sociological Value

In many sections the Y.M.C.A. is
interested in outside work of various sorts: mission work, preaching, Sunday School work, and the like. The Harvard Y. M. C. A. made an exhaustive investigation of the mission work of all denominations in and around Boston. The results of this investigation, because of the thoroughness with which it was done, attracted the economic faculty of the university so much that they wanted to cooperate with the students in starting a work of their own. It has not yet been done to my knowledge.

The Grove City College Y. M. C. A. contains a few men who have carried on a very effective work among the miners about them. Since the work began, about 2500 of these
people, including Hungarians, Italians, etc., who composed a law-drinking, gambling set, have been profoundly influenced for good. A large proportion of them have become church-goers, the children attend good schools. They have been developed into pretty good citizens, with all that word implies along the line of voting, church interest and responsibility. The contrast between those worked among and the others, is most striking.

Yale has done a considerable outside work. It has mostly been in the Yale mission which last year gave 1,908 lodgings in the Boys' Club, which had an average attendance of about 60;
in Bethany Mission Sunday School of 127 scholars; the Soffe Street Y. M. C. A.; and through about forty-five deputations of from 20 to 70 men each.

The examples of outside work mentioned above are simply types of work that is being carried on elsewhere much the same as in the colleges named.

This phase of Association activity by getting men into the habit of sacrificing themselves for others, and by getting them interested in the great sociological questions that confront us, has a very evident ethical value.

The Professional School.
In Y. M. C. A. in the professional school is quite different from what it is in other colleges. It might almost come under the sociological heading as it takes so much of the nature of outside work. It is usually carried on under the direction of an outside committee.

The first great problem with them is to get an association started. I have heard Gilbert Beaver tell in conversation some of his many interesting experiences along this line of work. Once he went to an institution where there were no more than two or three men who were known to be professing Christians. He went in, secured permission from
the professor to speak at the close of his lecture, and appeared in the dissecting room just before the class was dismissed. He took off his watch, laid it on a stop, and commenced talk. Many of the men stayed and after he had finished he found about thirty church members, who were willing to start an association.

A few years ago a student wanted to speak on missionary work in Belooum Medical School, New York, and was practically put out by the dean. The next year the faculty allowed the Students Club a place on the bulletin board. The third year, a strong man led an association of thirty charter members. Now they
have fifty, and a good chance of getting a room in the new building. The classes below were used to select tough men as presidents. Now they often select Y.M.C.A. men.

At Jefferson Medical College the Y.M.C.A. started under great difficulty, but it now thrives and has done much to improve the tone of the college.

In the College of Physicians and Surgeons, New York, it was generally thought that a Y.M.C.A. could not maintain itself, but in spite of bad omens, one was started, and now holds two meetings a week with an average attendance of from ten to twenty each.
Last fall in the College ofRamay
they had considerable difficulty
in getting an association started
on account of class-felling.
Finally the secretary and several
others got hold of a sporty cigarette
smoker, and his comrades gather-
ed around him. This gave them
a start. Later, two or three faith-
ful men took hold, and now
the association is in a promis-
ing condition. Under such
Circumstances they have to
make the meetings moral
and social at first and gradu-
ally develop them.

In connection with this work
Bible classes are held in different
churches, with special committees
to personally interest the students
Of about two hundred and fifty men visited by such a committee in New York last fall, sixty permanent additions were made to the Bible classes. The same line of work is carried on in Philadelphia, and according to statistics has about doubled the student church attendance during the past year.

Through this work the students in some professional schools have been influenced to see the importance of Sunday as a day of rest, and many who used to study then have broken off the habit.

The great value of this professional School work is its restraining force. It picks out nominal
Christian men and helps them to stand by their colors. It is influential in countering the tendency toward materialistic views and many accompanying temptations, which are fostered to squander an extent by their regular work.

Extension Among Graduates.

The work of the Y.M.C.A. does not stop in the College, but through its members is transmitted to all parts of the world. In 1894 it had prepared nearly 100,000 men and women for leadership in the church's enterprises both at home and abroad, and of these 1700 went to the foreign
field. Of those sent out since 1894, one man, whose activity is the direct product of association work, affords a prominent example. That man is John R. Mott. During his tour of the world between July 1895 and April 1897, he carried on work in 22 different countries, in 144 universities, schools, and colleges. Service was rendered at 21 conventions and conferences. These were attended by 5,500 delegates. 70 Student Christian associations were organized; 5 national Student Christian Movements were organized; 505 young students including Buddhist, Hindu, Mohammedans, Confucianists, Skeptics, and agnostics.
2200 Students and Christian workers entered into covenant to keep the "morning watch." 300 Students volunteered to do Christian work in mission lands. This last statement indicates the responsibility felt by students in mission lands for their own people. A significant fact. This wonderful trip which has brought to fruit the efforts that have been exerted for years past has done much to unite the student of all lands by the strongest bonds. In this connection, it should be said that the leaders in this movement attribute their success to the power of prayer.
Summary

In reviewing the College Y.M.C.A. work as a whole, about the first characteristic that strikes one is its elasticity and adaptability. We meet its intimate connection with every phase of student life. In the light of these cosmopolitan features it is easy for us to understand that like every other human organization its strength in any one place is conditioned by the character of its members and by their activity. Its effectiveness is therefore largely due to the vigor of its activity directed struggles. To be sure in some associations the members are not active, in others they are not. But neither are they
as active as they might be or should be. In still others, however, they are struggling and are winning victories. The movement as a whole is undoubtedly advancing.

The first work of study in C.A. is of a restraining sort. By uniting the professing Christians, it gives them courage to stand by their principles and promote good sentiment. It then begins to reach out to others. It tends to teach men their duty to themselves, to their fellow students, and to humanity as a whole.
Appendix

490 College associations are in existence (exclusive of Indian, foreign)
34 have been organized this year.
474 have reported statistics of work.
455 report a total membership of 26,684
455 " an active " 21,464
422 " 8,430 members, serving on committees.
289 " 39,355 paid out last year for current expenses.
452 " 106,656 young men in their colleges
408 " 44,328 members of churches.
406 " 23,172 meetings, total attendance 622,992
290 " 12,864 Bible class sessions 155,223
103 " 2,177 training " 21,841
271 " 2,050 missionary meetings 69,787
192 " 758 lectures 83 report readings
344 " 833 sociables 108 libraries
276 observed week of prayer in November