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SHERWOOD EDDY

1944

A CENTURY WITH YOUTH

*A History of the Y.M.C.A.
from 1844 to 1944*

By

SHERWOOD EDDY

1944

ASSOCIATION PRESS

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Foreword

AT THE VERY FIRST MEETING of the Centennial Committee, the need was expressed for a popular Y.M.C.A. history. The committee decided that one should be published in time for the Centennial year. A book was sought that would provide an extended account of the Y.M.C.A. Movement from the beginning, as interpreted by someone having a long and varied contact with it. The committee did not require that the author undertake to write a complete definitive history. That would have required years of painstaking historical work and probably group authorship, and certainly it would not have resulted in a book for wide circulation and popular reading during the Centennial year.

The Centennial Committee assigned the securing of the author to a staff committee, and was delighted to learn that Sherwood Eddy had been invited and had accepted. Mr. Eddy's long and intimate connection with many of the men who made Y.M.C.A. history and with the events that shaped it, together with his deep religious life and sensitive social conscience, qualifies him to interpret a century of Y.M.C.A. history for Centennial year readers. This volume, then, is the first century "according to Eddy."

The Centennial Committee appreciates Mr. Eddy's undertaking so difficult a task in so short a time and delivering it so satisfactorily.

ROY SORENSON
for the Centennial Committee
iii

Contents

	PAGE
FOREWORD	ii
PREFACE	vii
CHAPTER	
1. THE BIRTH OF A MOVEMENT	I
2. THE ASSOCIATION TAKES ROOT IN AMERICA	21
3. THE NATION-WIDE DEVELOPMENT AND EXPANSION	36
4. THE WORLD-WIDE MOVEMENT	75
5. THE COMPLETION OF THE CENTURY	110
6. RETROSPECT AND PROSPECT: FACING THE NEW DAY	126

Preface

THE WRITER was asked by Association Press, on behalf of the Centennial Committee of the Y.M.C.A., to undertake the difficult task of writing the history of the first hundred years of the Association Movement. After reading a score of volumes, consulting many reports, *Year Books*, and records, the Association history of the century loomed as a greater story than the present author could possibly hope to write. He has had the help and advice, however, of some of the best critics in the Movement. His debt to them is great, especially to Eugene E. Barnett, John E. Manley, S. Wirt Wiley, Jay A. Urice, and Owen E. Pence; yet no one can be held responsible for all the statements and the obvious shortcomings and omissions of this all too brief record save the author, who assumes sole responsibility for them.

The writer has had the advantage of fifty years of traveling work, which brought him in contact personally with George Williams, Robert McBurney, and Richard Morse; with Mott, Wishard, Ober, Weidensall, Warburton, and most of the members and secretaries of the International Committee and National Council, and the foreign leaders mentioned in this volume. The writer began Association work in 1891. After an interval of many years he followed Richard C. Morse in living under Robert McBurney in the tower of the old Twenty-third Street Y.M.C.A. building in New York City.

Because we are severed from other nations during the war, and also because of lack of space, the writer regrets

that he has had to limit this history primarily to the Association Movement in North America. He has not been able to attempt a comprehensive history of the Movement even in the United States, much less in foreign lands. He has tried to give the story of a few of the men who helped shape the future of the Movement, and to select such vital and dynamic events that the younger laymen and secretaries of the Y.M.C.A. might see for themselves the lessons which the past century had to teach, that they might be able to utilize the Association for greater achievements in the century to come.

As we review the century, from 1844 to 1944, it seems to divide naturally into three periods:

1. At the origin of the Movement, there was a period of foundation laying, which included the work of George Williams and Robert McBurney, and the early days of the Movement in Europe and North America. We can understand the history of a century ago, with its difference in intellectual climate and vocabulary, only by seeing it against the threefold background that produced and conditioned the Movement. These three factors, which will be described in a later chapter, were the industrial revolution, the evangelical revival, and the later Puritanism.

2. There then followed a period of rapid expansion, diversification, and specialization of the Movement in North America in the cities and colleges; in the physical, educational, and religious work; in the railroad, Army and Navy, industrial, county, colored work, and other departments. Under Richard C. Morse and John R. Mott, this was the period of greatest evangelistic emphasis and fruitage, as well as of big buildings and big budgets, as the Association rose on a rising tide of national economic prosperity.

3. The third period, in which the Association completes

its first century, has subjected the Movement, within a single generation, to the ordeal of two world wars and a depression, revealing the cancerous growths of our civilization that must now be dealt with. Yet it is a period that has witnessed a gratifying inner development and integration of the Association Movement. And whatever our limitations, however many unsolved problems still confront us, however great the national and the world need that we must face, we have in the Young Men's Christian Association an instrument and an organization to face the new century, manifold stronger and more effective than it was a hundred years ago or at the beginning of the twentieth century. In days to come, we shall do "greater works than these." We are clearly called to forget the things that are behind and to stretch forward to the incomparably greater things that lie before us.

In writing this short history of the century, I have sought brevity at all costs. The body of the text is for the general reader and the busy layman; the documented and detailed footnotes are for those who have a professional or more detailed interest in the Association and who wish to be reminded of specific facts, figures, names, and dates in the Centennial history.

SHERWOOD EDDY

New York, N. Y.
February, 1944

CHAPTER I

The Birth of a Movement

ON A SUNDAY EVENING in May, 1844, two young men, George Williams and Edward Beaumont, were crossing Blackfriar's Bridge, that throbbing artery of traffic over the River Thames in London. As they talked together, they little dreamed that they were making history. One of them was later to be knighted by Queen Victoria for his distinguished service to humanity and to be buried beside Britain's greatest warriors, Lord Nelson and the Duke of Wellington.

These two young men could not have conceived that they were that day launching a movement that would function in sixty lands and that would minister to the whole man—spiritually, mentally, physically, and socially. Members of a somewhat humble class themselves, they could not know that the movement they were founding would prove in a unique way adaptable to students, to men in the armed services of all lands and in all wars, to men on railroads, in industry, in business, in city and country, to laymen in many lands, Protestant, Catholic, and Orthodox; and that ultimately it might have a potent message for the four hundred million young men and boys of all the world.

In the language of a century ago, perhaps less self-conscious concerning religious matters than we are today, Williams asked Beaumont if he was prepared to make a sacrifice for Christ. He told his friend that he had been burdened with the need and possibility of introducing into every large establishment in London religious services such as they were

already having in their own drapers' firm. Williams thought a few courageous, self-denying men could be found, and that if they united together for this purpose, with God's help great things might result.

The following week, the matter was taken up with three or four of the clerks after the weekly prayer meeting and Bible class in their own shop. They resolved to call a meeting of the dozen men who were in dead earnest and who could be counted upon for active service to reach the young men of London. On June 6, 1844, in the little upper room that was Williams' bedroom, twelve men met to organize a society for "the improvement of the spiritual condition of young men engaged in the drapery and other trades, by the introduction of religious services among them."

How little these men dreamed of the significance of their meeting is shown by the fact that there is no entry whatever on this date in George Williams' diary, and that no record was kept of the first meeting. A committee was appointed to draw up a constitution. Two weeks later, after considering several alternatives, the committee adopted the name "The Young Men's Christian Association." It was resolved to hold two social tea meetings each year and a general meeting every two weeks, to hear reports of the progress of the work of God in the business houses of London. The members believed that real work was being done and that almost daily men were being won to personal allegiance to Christ by their little band, just as in the first apostolic community.

Of the twelve men who met to organize the first Y.M.C.A., three were members of the Church of England, three were Methodists, three were Congregationalists, and three were Baptists. Instead of talking about union, these men united and began to work. They had never heard the word "ecumenical," but soon their followers were working for the

world. This was almost the first such union of men of all denominations for Christian service regardless of creed.¹

They began to work for men without any analysis or formal philosophy. And they were dealing with a new dynamic: youth—a power as real as the recently applied steam engine of James Watt. Britain, from end to end, was then feeling the throb of power of the industrial revolution, of which these young men were a part; and this, in the century ahead, was to give young men unprecedented opportunities, while it tried their bodies and tested their souls.

These twelve who met in George Williams' upper room were all young; they were laymen, and they were active. There were no drones in the first hive. It was solely a work by young men for young men. All were hand-picked, for George Williams had invited each member to attend the meeting and had personally won over half of them to Christ. George Williams had nerve; he had aggressive courage. For such an undertaking was no easier then than now, and such meetings were no more common in that godless time than they are today.

George Williams had first come from a farm in Somerset to become a drapers' clerk in the town of Bridgewater, before he ever dreamed of London. He was converted at the age of sixteen, in 1837, under the preaching of the Reverend Evan James of the Congregational Chapel. He writes: "I entered Bridgewater a careless, thoughtless, godless, swearing young fellow." His biographer says that "he

¹When speaking recently on the ninety-eighth anniversary of the Association Movement, the Archbishop of Canterbury said:

"Y.M.C.A. Founders Day awakens reflections. . . . The two great Associations [the Y.M.C.A. and the Y.W.C.A.] achieved a reality of world-wide fellowship while others knew that it was wanted but could not find it. . . . Since then, this fellowship has become a living reality in the experience of the Christian Church in nearly all lands."

left it an earnest, enthusiastic, wholehearted worker for Christ and his Kingdom." His character was early molded by the narrowly Puritan *Lectures on Revivals* and *Lectures to Professing Christians* of the American evangelist, Charles Finney, and by the Christian love of his gentle pastor.

At the age of nineteen, Williams came to London to work for Hitchcock and Rogers, a drapery establishment, at two hundred dollars a year. One of his fellow clerks, who afterward entered the ministry, wrote that "there was no class more degraded and dissolute, none who were sunk deeper in ungodliness and dissipation than the shopmen in London." While this was doubtless an exaggeration, yet it was said that whereas when Williams entered the business it was difficult for any of the hundred and forty assistants to be Christians, within three years, owing chiefly to his influence, it was difficult to be anything else.

The development was a movement even more than it was an organization. Within five months there were seventy working members who were conducting services in fourteen business houses. In their bi-weekly fellowship meeting was born the first young men's evangelistic meeting. George Williams writes: "We met, our numbers grew, and the room was soon crammed. We had conversion after conversion." Within the first half-year, the rapidly multiplying work necessitated a full-time employed officer. He, however, was more of an evangelist than an organizer, for they resolved "to employ a *missionary* to act as assistant secretary . . . to assist in conducting services." The first twelve men in London believed that "the day is not far distant when in every house of business an altar shall be raised to God." And, almost from the beginning, they were reaching out to establish Associations in the cities and large towns of Great Britain.

In the *First Annual Report* of the London Y.M.C.A.,

November 6, 1845, we read that the object of the Association shall be "the improvement of the spiritual and mental condition of young men engaged in houses of business." Courses of lectures in the Exeter Hall series were stimulated, published, and widely sold; and the Y.M.C.A. became a pioneer in the lecture field. Association leaders had later to contemplate the nature of young men as a whole, and in time to aim at their symmetrical development in seeking to "extend the Kingdom of Christ among young men."

To assist in the primarily evangelistic but gradually enlarging program, Mr. T. H. Tarlton became the first "missionary" secretary and evangelistic preacher. He was followed by the able organizer and general secretary, Mr. W. Edwin Shipton. The latter's effectiveness was somewhat limited by his strict and ascetic Puritanism, and by his tendency to undertake too much of the work himself, instead of developing a strong voluntary committee system.

There was nothing ecclesiastical about the Movement. Its leaders were all laymen who believed "the duty of the members should be to exert a Christian influence in the sphere of their daily calling." Three years after the founding of the Y.M.C.A., George Williams wrote in his diary: "I do solemnly declare from this evening to give myself unreservedly to this Association." Chiefly emphasizing personal work by all, in their *Fourth Annual Report* we read that "the members of the Association have in their daily callings influenced over 6,000 men." Centering upon their chief object of winning young men to Christ, within the first seven years several thousand had been converted. Spiritual vitality was manifesting itself both in the deepening and multiplying of the Movement. Within a decade Associations based upon this model had been founded, not only from London to Edinburgh, but from New York to

San Francisco and from Montreal and Toronto to New Orleans, as well as in other countries.

It is evident that, at the birth of this Movement, there was no thought of the later symbol of a triangle or a square. It was conceived, not as a threefold, a fourfold, or manifold work, but as a single task. Strictly Puritan and evangelical, it was very straight and very narrow. It believed that only one thing was needful; thus Williams, putting what he believed were first things first, could say: "One thing I do." Although the Movement might be kept straight, it could, however, not long be kept narrow. Two years after the birth of the Association, the British founders stated their purpose to be "the spiritual and mental improvement of young men, by any means in accordance with the Scriptures." Their literary efforts soon became broadly educational, far ahead of the times.

Every action in those early days seemed to be symbolic, if not prophetic. At the first meeting, the twelve members subscribed liberally a shilling apiece to defray initial expenses. Their only building was George Williams' bedroom, in the dormitory over the shop. When crowded out of this, they had to move to St. Martin's Coffee-house, where they rented a room for sixty-two cents a week until they were forced to take a larger room in Radley's Hotel at the high weekly rental of \$1.87! Thus the first homes of the Y.M.C.A. were a bedroom, a coffeehouse, and a tavern.

The Association obtained its first generous subscription, enabling the members to take more comfortable quarters in Sargent's Inn, from Williams' employer, George Hitchcock, the only man of means among them. But when they desired to print their first circular announcing the organization of a new Association, in order to enlist members from the large establishments in London, the cost seemed prohibitive. George Williams, however, brought his fist down

upon the table with a declaration of faith that was to characterize the Movement for the next century: "If this is of God, the money will come!" His words were prophetic. Once sure of the will of God, nothing seemed impossible to these young men, either in the way of men, money, or buildings. Later, when George Williams became head of his firm, he himself was able to give twenty-five thousand dollars for the purchase of the first great London Y.M.C.A. building, Exeter Hall, and to raise an equal amount from five of his friends within two days, without meeting with a single refusal.

From the first, the Movement gave evidence of an evangelistic and missionary spirit. George Williams zealously collected twopence a week from each member for the initial Missionary Society. There was no provincial "home" or "foreign" field, but one gospel for one world and one universal obligation and privilege. It would seem that the words "the money will come" were indeed prophetic. Later the total budget for the work in North America alone rose to over sixty million dollars a year, the amount of capital invested in buildings to over two hundred and fifty million dollars, and the amount raised in a single War Fund drive to a hundred and eight million dollars.

WHAT'S IN A NAME?

Concerning the original organization of the "Y," we may well ask, in no derogatory sense: "What's in a name?" There was much in that name, for there were three values, three mighty motivations, at the very heart of it. It was for young men; it was Christian; and it was an association. It had the dynamic of youth; it centered in Christ; and it sought to find all the potency that lay in union, in co-operation, in association.

In limiting its field to young men—and later to young men and boys—the Movement had, however unconsciously, selected the most dynamic class in society. After a century, many men with an uneasy conscience still deplore the limitations of a man-made world that has not yet recognized the full rights and possibilities of womanhood. Nevertheless, for good or ill, this class of young men was to furnish practically all the leaders of the New World, as well as its criminals and gangsters. There was thus a positive and a negative reason why young men were the most dynamic class in society. In the new industrial city, morally they were incomparably the most fiercely tempted class. Long before virtue was awake, vice, organized and rampant, with all its vested interests, was out to capture these young men. They could not cross the city after hours without aggressive, open solicitation by the worst forms of evil.

This drove the leaders of the Movement to at least an equally aggressive boldness in their attempted conquest of the city for Christ. In seizing upon youth, in a work by and for young men, the Association was laying hold upon the class that was not only the most tempted but that would in time be the most creative and revolutionary. Here was aspiration, hunger, and hope. In youth, if anywhere, lay the promise of a new world. Youth was our sphere in the nineteenth century, and it is still our sphere in the century ahead.

The Movement sought to be Christian because it believed that the world's one hope, the one ultimate solution for its problems, lay, as Sir Robert Hart said to the leader of the Y.M.C.A. in Peking at the opening of the twentieth century, in "the spread of Christianity in its purest form." This movement of youth seized upon the name, which it believed to be above every name, of a young man in Nazareth who was to make the greatest impact upon history of any man

who had ever lived, and who furnished the highest and most complete moral and spiritual ideal for the individual and for society. However broad and tolerant, however all-embracing the Association later became, those who remained true to the first principles of the Movement held that the "C" in Y.M.C.A. must remain dominant and that, in all its aim of character building, the quality and significance of the Association must be more than philanthropic or secular. It must ever be inspired by the central dynamic of Christian faith. Refusing permanently to be committed to any specific creedal interpretation of religion, the Movement was free to explore the possibilities of experimentation in many lands, in personal and social living. Centered in Christ, the Association could become world-wide in its scope. Its leaders were determined to

Fix firm the center first

Then draw the circle round.

The twelve men who met a century ago in a little upper room did not know much about organization—save in rather primitive business to make money—but they were beginning an adventure, to explore the possibilities of association. They believed that if one might chase a thousand, two could put ten thousand to flight. Where two or three were met together "in the name," there was another presence in their midst. And so long as they did not lose the essential spirit at the heart of the enterprise, there was life in a vital organism where every member had his active function. There must be no dead tissue in this primitive body of youth; vitality and structure, dynamic and organization, must ever be interdependent in the Association. So long as the Movement remained vital and growing, so long as it avoided all dead machinery and did not regard mere size as an end in itself, this newborn Association was resolved to learn the

still undreamed-of possibilities of organization. Indeed, its founders believed in organization as much as did the widening commerce of world trade, the growing industrial trusts and corporations of the century, the expanding British Empire that covered a quarter of the globe, and the giant young republic of the United States. But theirs must be a living spiritual organism expressed in the name Young Men's Christian Association.² The very name contained the soul and body of the Movement, its glowing ideal and its consciously ever-imperfect achievement.

FORERUNNERS OF THE ASSOCIATION

There were limitations and weaknesses observable in the organization of the first Association, as well as dynamic values and future possibilities, but we can more profitably consider these after we survey the first century of our history. We must not forget also that other societies were organized to reach young men even before the Y.M.C.A. There were groups gathered by Robert Nelson, precursor of the Earl of Shaftesbury, as early as 1678. Before the organization of the "Y," in 1824, David Nasmith also, who was engaged in founding the City Mission Movement in Glasgow, Dublin, London, Paris, New York, and a score of the larger cities of America, began a work on behalf of young men in Scotland, the British Isles, and America.

Elsewhere work for young men had its beginnings in Germany and Switzerland, between 1768 and 1836, in the so-called "Inner Mission" (or home missionary societies) in Lutheran countries, especially in the cities around Basle, Stuttgart, Elberfeld, and Bremen.³ In Geneva, also, work

²How fortunate that the original members did not adopt the first name suggested for the new organization, the Berean Association, and that they did not confine their work to dry-goods clerks!

³See *Fifty Years' Work for Young Men* (London, 1894); K.

for young men developed in an awakening among the Protestant churches. These groups were characterized chiefly by an emphasis upon individual religious experience of a pietistic and mystical quality; they were not spontaneous risings of young men to help one another. Many of them were short-lived, lacking a clearly defined policy and permanent organization, and others were absorbed in the stronger work of the Y.M.C.A. when it appeared.

The foregoing organizations of young men do not include the yet earlier student religious societies traced by Clarence P. Shedd in his *Two Centuries of Student Christian Movements*. Indeed, ever since the time of Jesus various bands of Christian youth have "turned the world upside down." There were student societies in America in 1706 and 1766, the earliest of which were referred to by Cotton Mather in Massachusetts as for "ye service of religion." We know of student religious societies at both Harvard and Yale more than two hundred years ago, while the Yale Moral Society, which was organized in 1797, left its records for the next sixty-six years. There were also student religious societies in at least sixteen of the twenty-two colleges that were founded before 1800.

Radiating from the now celebrated Haystack Prayer Meeting at Williams College in 1806, under the influence of Samuel J. Mills, and later from Andover Theological Seminary as a center, the American Missionary Movement was born, awakening a burning interest in foreign missions first among the students and then among the churches. Stimulated by the intercollegiate activity of students at Andover, Brown, and Dartmouth, about a hundred student

Krummacher's *Die Evangelischen Jünglings-Vereine* (Heilbronn, Germany, D. von Gertzen, 1886); L. L. Doggett's *History of the Young Men's Christian Association* (New York, Association Press, 1922), pp. 152 and 162; and the *International Survey of the Young Men's and Young Women's Christian Association* (New York, International Survey Committee, 1932), pp. 25 and 32.

religious societies sprang up in the colleges between 1810 and 1858, when the first student Y.M.C.A. was organized at the University of Virginia.

SOURCES OF THE ASSOCIATION

It is our conviction that the Y.M.C.A. cannot fully be understood apart from its background and historical setting. It must be seen in the environment that both produced and conditioned it. We believe that the record of the century with youth, from 1844 to 1944—the story of the “Y,” and the strength and weakness of the Association—had its immediate roots principally, although not exclusively, in three movements: the industrial revolution, the evangelical revival, and Puritanism. We shall see that, like the Y.M.C.A. itself, each of these had both its dynamic values and its dangers, and that the ferment of this period of a century ago and the interaction of these movements that preceded the Association gave birth to a number of organizations in this creative epoch.

THE INDUSTRIAL REVOLUTION

The industrial revolution, which transformed England between the middle of the eighteenth and the middle of the nineteenth centuries, was the beginning of a vast world movement that was to affect first Europe, then America, and finally Asia and Africa. For good or ill, the civilized world was now leaving the country to live in the city. Like great dynamo-magnets, the cities were irresistibly drawing to themselves young men like George Williams and Dwight Moody. The cities were the center and seat of industry, commerce, transportation, wealth and power, vice and virtue. Here in the city men must live, toil and be tempted, succeed or fail. The agrarian revolution had driven the rural worker from the land, while the mechanical revolution had

harnessed the power of steam and finally man himself to the new inventions for increased mass production, until the resulting social transformation of man's entire life became known as the “industrial revolution.” The sunny fields of England gave place to the “black country” of smoke and dirt; and with the congested city came that spawn of the revolution, the city slum.

In England, when George Williams came to London, workers entered the mines as early as four and five years of age, and their tragedy was thus described by a contemporary Parliamentary Committee: “Chained, belted, harnessed like dogs in a gocart, black, saturated with wet, and more than half naked—crawling upon their hands and feet, and dragging their heavy loads behind them.” Lord Shaftesbury (1801 to 1885), who called George Williams his best friend and who served for thirty years as president of the London Association, was the guiding force in the moral reconstruction of English life. For decades Shaftesbury, often heartbroken, fought stubbornly against the greed of the Lords and Commons for the Factory and Mines Acts, for lunacy laws and asylums, and for “ragged schools” and pauper children who were “murdered, tortured, bought and sold.”

Shaftesbury thus describes early Victorian conditions in the industrial revolution:

The mill children deformed in spine and knee and stupefied with weariness, the infant mine “trappers” quaking from the solitude of the rat-ridden pits, the all but naked women harnessed to the coal-carts, the cancerous chimney-climbing boys, their raw knees and elbows steeped in brine, the lunatic women crawling, bearded and ragged, in the filth of uncontrolled asylums, the whole defile of spectres from the lower of the “Two Nations” (rich and poor) into which industrialism had divided England.

As J. L. and Barbara Hammond show, in concluding

their life of this great philanthropist, some lonely prophet was needed to challenge the conscience of sleeping England:

Shaftesbury was such a voice, a challenge in the name of the mercy of God, the simple revelation of his Christian conscience. This was his service to England. Not the service of a statesman but the service of a prophet speaking truth to power in its selfishness and sloth. When silence falls on such a voice some everlasting echo still haunts the world to break its sleep of habit or despair.

When George Williams entered London, drapers' clerks worked a fourteen-hour day, from seven in the morning until nine at night, or from nine in the morning until eleven at night. There were shops in which young men were employed for a period of seventeen hours out of twenty-four. When at last they were free, they turned, by an irresistible impulse, to the taverns, to strong drink, to the grossest forms of immorality. The industrial revolution, which had produced the modern city and its dangers, had left millions indifferent to religion; and it was at this hour of deepest moral need, in the providence of God, that the Association was born.

At that time there were but one hundred and forty clerks in George Hitchcock's shop, some twenty thousand in the dry-goods business, thirty thousand in other trades, and probably only about a hundred and fifty thousand young men in London, while today there are far more than a million each in London and New York. But even then London was the world's great metropolis, the banking center of the world, the hub and capital of the world's greatest empire; and was considered "Satan's seat" of temptation for young men in desperate need.

THE EVANGELICAL REVIVAL

The Y.M.C.A. was the outgrowth of the evangelical

revival even more than of the industrial revolution. England was in the throes of a new birth—religious, social, and political—and the Association, founded fifty-three years after Wesley's death, in its work by and for laymen, was an expression of this revival. The revival had begun in an age that was dark indeed, when Bishop Berkeley could write at the date of John Wesley's conversion: "Morality and religion have collapsed. . . . Our prospect is very terrible and the symptoms grow worse from day to day." The torrent of evil that Bishop Berkeley believed threatened the destruction of Britain he attributed to irreligion: "Christianity is now railed at and ridiculed." The slave trade, which had poisoned English life, had but recently been ended and was still blighting America, which was the last powerful seat outside of Africa, of this devastating institution. Bribery, duplicity, and deceit were cursing the England of Wesley's day, which was "saturated with corruption." Then came to England and America Wesley and Whitefield, to make men once again vitally conscious of God through the evangelical revival.

President Coolidge could well say: "America was born in a revival of religion. Back of that revival were John Wesley, George Whitefield and Francis Asbury." And he might have added the name of the colonial pastor of his own church in Northampton, Jonathan Edwards. It was this evangelical revival that transformed both England and New England, while colonial and later republican America became, as no other country, the land of revivals. We shall find these revivals appearing again and again throughout the history of the Association. Professor G. M. Trevelyan shows that the strength of the evangelical movement, "like that of the earlier Puritanism, was always among the laity." It finally brought rectitude, unselfishness, and humanity even into political life, and began to change the moral tone

of English society. Although Wesley and Whitefield were driven from the churches, "Wesley, preaching on his father's tombstone outside the Epworth Church, made impossible the drunken vicar inside . . . made the empty churches forever intolerable." Soon a revival began to sweep England, Wales, Scotland, Ireland, and later America.

As Wesley sent to the colonies his two great followers, Francis Asbury and George Shadford, he said: "I let you loose on the great continent of America. Publish your message in the open face of the sun." It was the churches closed against him that drove Wesley to the watchword that might well have been used later during "the great century" by the Y.M.C.A.: "I look on all the world as my parish." It was the spirit of Wesley and his lay preachers that possessed George Williams and his laymen, seventy-five years later. This spirit has been at the heart of the best of the Association Movement throughout the last century. And we must remember that Wesley himself was not only a passionate evangelist but a sane educator and a master organizer, recognizing this latter role as his greatest spiritual gift. In this, Wesley and the evangelical revival in its broader aspects furnish an enduring type for the Young Men's Christian Association in its work for spirit, mind, and body.

PURITANISM

A third source or root of the Y.M.C.A. was Puritanism, which should help us to understand the Association's moral strength as well as a certain early narrowness and ascetic quality that restricted it. Puritanism was a movement, beginning about 1560 in the Anglican Church, within a small minority that aspired to a "pure and stainless religion." Puritans sought, by a greater strictness of life and simplicity of worship, to break completely from the corrupt practices of the medieval Church in a nation that had never

passed through Luther's volcanic Reformation. When persecuted and deprived of their parishes, many Puritans were finally driven to the forming of the Free Churches. Beginning as a humble spiritual revival, Puritanism became finally a powerful and tyrannical political movement that tried to dominate the governments of Scotland, England, and New England. However narrow some of them became, with incredible spiritual boldness the reformers sought to found a theocracy under John Calvin in Geneva and John Knox in Scotland, while the powerful Puritans in Massachusetts sought visibly to build the Kingdom of God in the New World. Whatever its limitations, its influence persisted, and in time became part of the moral and spiritual heritage of the Young Men's Christian Association in Britain, in North America, and elsewhere. Thus, in its genesis, the Movement was Puritan in character.

Persecution drove the Pilgrims in the *Mayflower* to Plymouth, and John Winthrop's fleet of wealthy and cultivated Puritans to Boston. For long periods, Puritanism furnished the vertebral moral strength of old England and of New England, and the Puritans became the progenitors of a dominant fourth of the population of the United States. The historian, Green, tells us that

. . . no greater change ever passed over a nation than passed over England [during the reign of Elizabeth]. . . England became the people of a book, and that book was the Bible. . . . The power of the book over the mass of Englishmen showed itself in a thousand ways and . . . in ordinary speech. . . . But far greater was the effect of the Bible on the character of the people. . . . The whole temper of the nation was changed. A new conception of life and of man superseded the old.

This was the Puritanism that permanently influenced the Y.M.C.A. in its emphasis upon Bible study. The hatred

of the Puritans for the early theatrical stage was in an age of almost total moral depravity. But gradually the narrower Puritans turned against all amusements and sports, against almost all poetry and beauty and joy in life. What at first was badly needed reform turned into asceticism. Puritans condemned half the popular observances of England. Christmas was sinful, and to eat mince pie was "flat Popery." Religion itself was turned into political and social tyranny.

Undoubtedly, it was this narrow Puritanism that made George Williams "to the end strict, stern, positive in his religious beliefs"; that made the early English secretary, Shipton, afraid of the fourfold program of the American and Canadian Y.M.C.A.'s as necessarily worldly and unspiritual if it was broad; and that made McBurney, half ashamed, list his games in an early report as "furniture" and say at the Connecticut State Convention of 1867: "It is our business to exclude amusements from the rooms of the Association. Christ did not use the amusement plan."⁴ There again was Puritanism speaking through McBurney as it had through George Williams. So long as it was dominated by Puritanism, the Association was deep and narrow, and could never become broad and tolerant.

In 1894, at the Jubilee world gathering of the Y.M.C.A.,

⁴A typical Puritan resolution adopted at the Boston Convention in 1864 speaks of dancing, card playing, and theater going as "the besetting sins of professing Christians" in America. The European Associations, more conservative theologically than the Americans, were struck by the fact that most of the American Association delegates were teetotallers in the matter of temperance, and many of them did not smoke. Before 1890, however, McBurney had changed his mind with regard to healthful recreation, and he could say: "It would be difficult to exaggerate the importance of the social element as a factor in winning and holding young men in right paths." Quoted in L. L. Doggett's *Life of Robert McBurney* (New York, Association Press, 1925), p. 140.

George Williams was knighted by Queen Victoria "for his distinguished service to the cause of humanity." The two thousand delegates gathered in London at the Jubilee celebration represented a brotherhood now planted in thirty-two countries. The number of Associations had grown in fifty years to over five thousand, with a membership of half a million.

Even after he had passed his eightieth year, George Williams was still fervently witnessing for Christ. When he crossed the Atlantic, in 1876, he spoke to almost every passenger on the ship. At the end of his life, he had finally borne his joyous witness to Christ to many thousands of individuals. When, as a very old man, he again met John R. Mott, although his mind was wandering and he could not fix his attention for long on any one subject, he asked: "Are you ever thrown into contact with a man without speaking to him about Jesus Christ?" The same was true when the writer saw him later, just before he died.

However much the language and emphasis of George Williams' day may differ from our own, however remote he may seem to us moderns, when we recognize the evils of our own day, the overwhelming secular materialism of our time, our unjust, and competitive economy which has resulted in two world wars within our generation, are we so blinded that we cannot see the lesson that we imperatively need to learn from George Williams and the men who founded the Y.M.C.A. a hundred years ago?

FOUR GREAT PIONEERS

If we survey the main stream of the Association Movement from an American point of view, while there were many other pioneers, there seem to have been pre-eminently four men who were called of God at the beginning of the creative periods and developing phases of the Movement.

We say "called of God" because it becomes increasingly evident to the believing student of this formative century that, far above and beyond George Williams and his limited aim of reaching spiritually the drapers' clerks of London, there was a hidden divine architect working ceaselessly, however hindered, in this and all other movements related to the Kingdom of God.

These four men were George Williams, Robert McBurney, Richard Morse, and John Mott. Although every one of them was human and had limitations that were widely recognized in this virile democratic brotherhood, nevertheless the great brotherhood was ever humbly proud of each of these men. Above all, in this Centennial year we would acknowledge our debt to that lowly drapers' clerk and great servant of God, George Williams, who not only was the founder of the first Association, but who was the very heart of the spiritual work for young men in London, in the British Associations, and in their outreach to Europe and America.

To emphasize four pathfinders in connection with four creative periods or developing phases of the Movement does not eclipse the whole body of efficient secretaries and the great Christian laymen who chiefly made possible the achievements of the past century and who were of vastly greater importance than any four individuals. We study these four men, not to exalt them, but to understand the Movement they led.

CHAPTER II

The Association Takes Root in America

THE SPLENDID ROOMS of the London Association, opened in 1848, attracted the attention and admiration of young men from Montreal, Boston, New York, and other cities of North America. These visitors were impressed by the combination of effective religious work with a humanitarian social-service emphasis upon a better environment for the underprivileged young man. On their return to America, the appeal they made for a similar work of Christian fellowship and hospitality met speedy and almost simultaneous response, in Montreal on November 25, 1851, and in Boston on December 29, 1851. The organization of the Boston Society is of special historic significance because its constitution proved to be the model followed by the great majority of early Associations in both Canada and the United States.

A Columbia University student, G. M. Vanderlip, upon visiting the rooms of the London Y.M.C.A., wrote a glowing description of the Association that was published in the *Boston Watchman and Reflector*. After referring to the attractive rooms of this Association, he spoke of the deep personal and wide social appeal of its religious work, which seemed to be adapted in a unique way to the needs of young men in America as well as in Britain.

This letter fell under the eyes of a converted sea captain,

J. V. Sullivan, who, having in his roving life become intensely aware of the temptations to which young men in the thronging streets of modern cities are exposed, had become a strong Christian worker. Under the leadership of Captain Sullivan, thirty-two young men, representing twenty congregations in Boston, met on December 15, 1851, in Central Church, to consider the formation of a society similar to the London Association. But to ask of each active voting member any test or creed beyond what an evangelical church had already required of him seemed undesirable. There was earnest and inconclusive discussion as to whether only members of evangelical churches—such as Baptists, Congregationalists, Methodists, and Episcopalians—should be admitted to active membership, or whether these and the non-evangelical—such as Unitarians and Universalists—might also be entitled to that privilege.¹

Association membership came to include members of all churches; yet it was not concerned with the divisions separating the churches. This was the beginning of a growing allegiance of the Associations to the churches, accompanied by a growing co-operation with them. The Association itself was not a church, but a means to the greater end of the

¹Among the clergy consulted were Dr. Lyman Beecher, a Congregationalist; Dr. Sharp, a Baptist; Bishop Eastburn, of the Protestant Episcopal Church; and a bishop of the Methodist Church. As a result of this historic consultation between laity and clergy, the following membership policy was adopted by the Boston Association:

“Any young man who is a member in regular standing of an evangelical church may become an active member of this Association. . . . Any young man of good moral character may become a member of this Association . . . and shall be entitled to all the privileges of the Association, eligibility to office and the right to vote excepted.”

See page 39 for an account of the adoption of a similar policy by the International Convention in 1869.

Church; and that, in turn, was a means of realizing the Kingdom of God on earth, which each member was to make his one all-consuming passion.

The rooms in the Boston Association were well equipped and accommodated a membership of twelve hundred the first year. Associations were soon organized in Worcester, Springfield, Buffalo, Washington, New York, New London, Detroit, Concord, New Orleans, Baltimore, Alexandria, Chicago, Peoria, Louisville, Lexington, Cincinnati, Cleveland, San Francisco, Providence, Brooklyn, Portland (Maine), and Toronto.

ROBERT MCBURNEY

Shortly after the London founder of the Association, George Williams, came the American leader, Robert McBurney. He was a very human, lovable, quick-tempered saint, divinely practical. Although but recently a crude, uneducated Irish country boy, yet he was nature's born gentleman. How great must he have been to have entered the bare rooms of the New York Association when it was on its last legs, not only to make that organization succeed, but to create in his own person the city secretaryship; to build the fourfold work for the whole man; and to visualize, finance, and construct the first great building, enabling that manifold work to function for the youth of the teeming metropolis. Even beyond his municipality he could dimly see the gates of the City of God, and could take a constructive part in the building of a mighty national and international work that he already visualized. Here in Robert McBurney was the handiwork of the divine architect, in a man unsurpassed throughout the century by any of the hundreds of better educated men who were to follow him in the city secretaryship.

Robert McBurney was born in a little market place in the Protestant province of Ulster, North Ireland, in 1837. Of Scotch-Irish stock, he had a warm Irish heart hidden under Scotch reserve of manner and granite determination. As a boy, McBurney confessed conversion at the age of twelve; and at the age of eighteen, after the desolating potato famine in Ireland, he came in 1854 as an immigrant to the New World. On arrival, he went on the first day to the rooms of the Y.M.C.A., which was seeking to provide a home away from home for strangers such as he. He at once joined the Mulberry Street Methodist Church and immediately began active Christian work.

After 1861, upon President Lincoln's call for volunteers, the Association began its first war work. A convention of the Young Men's Christian Associations to inaugurate systematic work for the entire Army was called to meet in the New York Association rooms. It was in working among these soldiers that Moody learned effectively to win men. At this period, McBurney writes: "Though we would not relax effort for the soldiers while needed, our minds are thrown back irresistibly upon the claims of the 150,000 young men [in civil life] at our very doors."

When Robert McBurney entered the New York Y.M.C.A., the Association, after a difficult decade, was burdened with debt and threatened with dissolution. Organized in 1852, the New York Association had met in 1862 in order to disband, but it was decided to make one last effort, staking everything on one individual.² That man was Robert McBurney. The bold program by which he revitalized the New York Association, and indeed the entire North American Movement for the next thirty years, was the famous

McBurney
²Our debt is obvious throughout this section to Dr. Lawrence L. Doggett, for his *Life of Robert McBurney* and his well-documented *History of the Young Men's Christian Association*, op. cit.

fourfold work for the spiritual, intellectual, social, and physical needs of young men. The societies that dared to adopt this courageous program survived and grew; the others disappeared. When McBurney entered those empty rooms, they were full! A prophetic eye could have seen great buildings filled with multitudes of young men rise about this young man.³

McBurney did not enter that failing Association full-grown, like Athena as she sprang from the head of Zeus. There was nothing prepossessing in that shy, modest, unknown man of twenty-six, nor in the waning organization that could only hope to raise enough "to pay his board." The minutes of the Board of Directors' meeting on July 14, 1862, read: "The committee on rooms reported that they had engaged Mr. McBurney as librarian at a salary of \$5.00 per week." They had not faith enough to offer him the modest sum of two hundred sixty dollars a year because the organization might not last that long. Besides, he had to act as janitor to sweep out those untidy rooms in the old Bible House. The directors had no thought of a secretary for a manifold work, and McBurney himself had then evolved no conception of the fourfold emphasis. He grew with the Association. Like George Williams, McBurney

³McBurney erected his first model building in 1869. As his legacy, there are today in greater New York thirteen branches and forty-two centers operating in Manhattan and the Bronx, with property value in land, building, and equipment of \$13,268,345. The New York Association's income for the year 1942 was \$3,725,579. Despite the absence of three thousand men in the armed services, there were 22,383 Association members. During the year 1942, 173,244 service men "filled their gymnasiums to get tough for war jobs," and 871,550 participated in group activities. Vocational interviews totaled 12,725; there was personal counseling with 101,702 men; and 6,735 were placed in jobs. There were individual services and contacts with 2,557,554 service men and 6,209,606 civilians. A variety of religious activities and church-attendance parties were conducted by all branches.

began with the straight line of his burning religious purpose.⁴

When a young man on holiday once entered the rooms of the winsome young librarian-janitor, McBurney instantly sensed that he was not a Christian. But before the afternoon was over, McBurney had won him to Christ. His joy at having found a pearl of great price made McBurney long to sell all that he had to possess that treasure and to devote his whole life to Christian work. On another occasion, a young man from England drifted into the rooms of the Y.M.C.A., and before the evening was over he too found himself on his knees in McBurney's office, resolved to lead a Christian life. This man finally became a medical missionary in Korea. Later, speaking to a shy Japanese youth after a morning church service in New York, McBurney so won and impressed him that the youth later became president of the Y.M.C.A. in his own city in Japan, ambitious to do for the young men of his city and nation just what McBurney had done for him. When the writer, after being graduated from college in 1891, entered the Twenty-third

⁴When the new constitution of the New York Young Men's Christian Association was adopted, in 1866, the manifold nature of its work was conspicuously recognized in its statement of purpose: "The object of this Association shall be the improvement of the spiritual, mental, social, and physical condition of young men." This manifold program has sometimes been represented by a square to suggest a fourfold emphasis on the spiritual, mental, social, and physical. The equilateral triangle, with its beauty and symmetry, is however much more universally recognized as the symbol of the Association. Credit is given to Luther Gulick, early philosopher of the Movement, for having proposed its use. To him it signified the complete man—body, mind, and spirit—and the Association worked "for the salvation, development and training of the whole man complete, as God made him." The triangle, adopted today by both the Y.M.C.A. and Y.W.C.A., is the most widely used religious symbol, except for the cross and the crescent. It is enshrined in Westminster Abbey in a memorial window dedicated to the work of the British Association during World War I.

Street Branch as a crude and callow secretary, seeing little spiritual opportunity in his seemingly secular work, he found McBurney's executive assistant, who had caught his spirit, averaging four interviews a day in his personal dealings with young men concerning their relation to Christ. There was no professional, stereotyped buttonholing of cases; McBurney's contact with men was always spontaneous and free.⁵

There was a reason why the Y.M.C.A. gained the confidence of the community and why outstanding men gave lavish gifts of money and large buildings to the Movement. To anyone who ever knew George Williams or Robert McBurney, it was evident that their real aim was not to seek out prominent men of wealth for the sake of their reputation. The burning interest of both of these men, and of all the great leaders who followed them, was for the spiritual welfare of the needy and tempted young men of the great cities. But to reach these young men, to open to them a home away from home, and to provide a satisfying counter-attraction to the alluring dens of vice of the industrial city required large, attractive, and specially designed buildings. The only people who could provide these build-

⁵Writing, in 1885, to a clergyman in St. Louis who had criticized the New York Association as being chiefly a social club, McBurney said:

"We press our religious work in this Association with all the vigor in our power, and it is exceedingly difficult for a young man to leave one of our meetings without a direct effort being made in his behalf. On Sunday morning at the Bible class for beginners, which I always lead, the attendance is 45; at four o'clock at the medical students' prayer meeting, from which eight men have gone out as medical missionaries, the average attendance is 44; at five o'clock at the Bible class in the large hall the attendance is 400; at six-thirty at the prayer meeting for young men the average attendance is 93."

He then mentioned daily religious meetings throughout the rest of the week.

ings and the large budgets required by the Association to sustain its work were men of wealth. Men like William E. Dodge and McBurney in New York could and did secure the services and gifts of such wealthy men, not because of their names or influence or prestige, but because they were the only ones who could enable the Association to accomplish its purposes. Today, contributions are spread over a much larger number of persons. Yet it is with very great appreciation that we refer to some of these leading men and their outstanding gifts that have characterized the work of the Association in the cities of America throughout its entire history.

William E. Dodge, as president, wrote out the first list of applications for membership in the New York Association. These names included James Stokes, Theodore Roosevelt, father of the first President Roosevelt, the elder J. Pierpont Morgan, James W. Pinchot, and other business, professional, and educational leaders equally well known at that time. Soon to the great name of Cephas Brainerd were added those of Cornelius Vanderbilt, Morris K. Jessup, the Colgates, William Sloane, and later Lucien Warner, Alfred Marling, and a whole galaxy of business leaders. Others like William D. Murray made even more generous and valuable gifts of time, rather than money.

On the Board of Directors was J. Pierpont Morgan, who pointed out that young men would not be attracted to the old rooms on an upper floor of the Bible House. With the view of reaching these young men, a social survey was made of New York, then a maelstrom of temptation and vice. This survey brought out the need for a really model building as a counter-attraction to the thirteen theaters, the gambling halls and places selling lottery tickets that were on almost every street, the 7,786 licensed bar rooms, the 730 houses of prostitution sheltering 3,400 inmates, the 223

concert saloons employing 1,191 waitresses, mostly women of the street, and attracting 29,900 daily visitors, and other evil resorts on which young men of the city were spending more than four million dollars annually. This survey led not only to the erection of the first model building but to the creation of other specialized organizations, such as the New York Society for the Suppression of Vice, with a young salesman, Anthony Comstock, as its secretary. Thus the Association early entered the social field on clear moral issues, such as vice and intemperance.

When William E. Dodge became president of the Association, in 1865, he began a generous and statesmanlike service that was continued unbroken during the next eighty years through his son, Cleveland H. Dodge, and his grandson, Cleveland E. Dodge, who is today chairman of the Board of Directors of the New York Young Men's Christian Association, worthily representing his father and grandfather.

In 1865, McBurney moved in a board meeting that a Building Committee be appointed to plan for a structure suitable to the needs of the Association. The cost of half a million dollars for such a building was a staggering sum in those days.⁶ McBurney writes:

The erection of a building involving such a large outlay was a heroic undertaking. The position taken by Mr. Dodge and his associates, owing to the public confidence in their sound judgment and business experience, at once arrested the attention of the commercial and Christian public, and impressed upon them the importance of the mission of the Young Men's Christian Association.

⁶McBurney wrote to a friend in Philadelphia:

"It is to the president, William E. Dodge, that the Young Men's Christian Association is chiefly indebted for the building which cost \$487,000, of which Mr. Dodge contributed over \$75,000."

Up to this time, the various Associations occupied small rooms, often on obscure back streets; but this boldly conceived building, which was but the material symbol of a great spiritual undertaking, marked a new epoch in Association history. When the building was dedicated, Vice-president Schuyler Colfax of the United States, the Governor of New York State, and outstanding men of New York City took part in the program.

McBurney had visualized and planned every nook and corner of the great structure. The writer vividly remembers the attractive reception room or lobby of the new Twenty-third Street building, which everyone had to enter and which opened in seven directions to the different departments where the various features—physical, social, intellectual, and spiritual—were under one roof and under a single control. This became the model for a thousand other buildings that were to follow it in North America and throughout the world, with an aggregate value of two hundred and fifty million dollars.

To McBurney, however, the material structure was but a means to a spiritual end; it never became his idol. He was bigger than any building, for he lived for men. He outgrew every building as he himself increased in stature in order to measure up to the needs of his mighty city. He never saw a physical body save as the expression of a vital organism, nor the bricks and mortar of a building save as the visible instrument of winning, molding, and uniting men for the Kingdom of God.

When the issue of policy arose in 1870 as to the nature of the Association's work, two men and two buildings represented the two diverse tendencies of the time. The building in Chicago, under the leadership of Mr. Moody, both as president and general secretary of the Y.M.C.A., sought to appeal to all classes "within the reach of the Association,

without distinction of sex, age or condition." All that was wanted was a huge auditorium for evangelistic purposes, to bring Mr. Moody face to face with great audiences. Robert McBurney, however, wanted to keep the Association true to its distinctive purpose as a highly specialized work by and for young men and for the whole man.

Mr. Moody said: "The Young Men's Christian Association has under God done more in developing me for Christian work than any other agency." He early felt called to lay aside all other work and went forth to become the greatest evangelist of the nineteenth century. But in 1879, in Baltimore, he said:

The work of the secretary is too important for him to engage in anything but his distinctive work of reaching young men. I would recommend a gymnasium, classes, medical lectures, social receptions, music, and all unobjectionable agencies. We do not want simply evangelistic meetings. I have tried that system in Association work and failed, so I gave up the secretaryship and became an evangelist. You cannot do both and succeed.

Thus, although both policies were long advocated in the Y.M.C.A., McBurney's plan became the prevailing policy of the Association.

For the next seventeen years, Robert McBurney was general secretary in this first systematic, liberal-minded, specialized work for young men in this large Association. Soon he began to build branches in different parts of the city and for different classes of young men, until he became the first metropolitan or city-wide secretary. He then helped to strengthen the International Committee, which was located in New York, through the help of young Richard C. Morse, who at the time was little more than an inexperienced college boy. McBurney often stated that the

best thing he ever did was to get Mr. Morse into Association work. During all the years, until McBurney's death in 1898, these two men worked together in "Y" work in America, Europe, and elsewhere.

But Richard Morse was only one of hundreds of young men upon whom McBurney laid his hands. As a keen judge of men, the latter was always on the lookout for possible future leaders. This became a marked characteristic of the most successful Association leaders throughout the first century of the work, and partly accounted for any measure of success that the Movement attained.

In a sense, as a discoverer and demonstrator, Robert McBurney created the city secretaryship. That does not detract from the hundreds of able men who followed him, many of whom made new discoveries, improvised new methods to meet ever-changing circumstances, and surpassed him at one point or another. McBurney became the personal embodiment of the Movement and a leading factor in developing the Young Men's Christian Associations of North America. For thirty-six years he poured into the Movement all of his rich and rugged personality. No secretary was ever more sympathetic, and quick tears of sympathy were near the surface for any man in need. "He loved men because he loved his Leader." His constant study was the study of men. They were his university; they molded him as he molded them.

As a bachelor, McBurney made the tower room of the old Twenty-third Street Branch his home. Here he did his work and laid plans for his city, his continent, and the world. It was no ivory tower, but it rose in the throbbing heart of the city's need as a place of pilgrimage and of inspiration for many. It was a wonderful room, but without McBurney it was empty. At his funeral, his friends sang his favorite hymn, as he had requested:

Jesus calls us; o'er the tumult
Of our life's wild, restless sea,
Day by day His sweet voice soundeth,
Saying, "Christian, follow me!"

OTHER ASSOCIATION LEADERS

There is abundant biographical material, not only for Robert McBurney, but also for scores of other Association secretaries, that can have little place in so brief a story of a world movement covering an entire century. At least a word must be said, however, of Loring Wilbur Messer (1856 to 1923), who for the last thirty-five of his sixty-seven years was the metropolitan general secretary of the Young Men's Christian Association of Chicago. When John V. Farwell asked the New York Association to release Robert McBurney to establish the new Y.M.C.A. in Chicago, Richard Morse strongly recommended Wilbur Messer.

Although a younger man, Messer resembled McBurney in many ways. Neither had the advantage of a college education; both were perfect gentlemen; both were quiet men who had commanding influence with the leading business- and professional men of their respective cities; and both were deeply spiritual, projecting and launching colossal building enterprises that they deemed necessary means to secure their spiritual ends.

It took faith and efficiency for Messer, as a young secretary, to erect the first central building of twenty stories at a cost of over a million dollars. Like McBurney, Messer did not attempt to do the work of ten men himself, but instead got ten businessmen, then a hundred, and then a thousand younger men to share in the service and sacrifice, and therefore in the blessing of the spiritual work of the Kingdom.

Messer, Cyrus McCormick, and John V. Farwell spent

hours and whole days together in personal solicitation for funds. In his thirty-second annual report, Wilbur Messer quietly writes:

As the result of a survey, the city has been divided into thirty-three districts, each of which requires a building. . . . We are now operating in only seven of these. . . . The first feature of the Expansion Plan is twenty-six new major buildings. . . . At least forty buildings and additions, the cost of which will approach \$40,000,000, will be needed to equip the Association to serve the entire city.⁷

In any movement like the Y.M.C.A., there are necessarily differences of viewpoint and methods of work. Messer always ably and conscientiously represented the case for local autonomy and the "states rights" of the state and regional organizations, while McBurney and Morse advocated federal union and what seemed to them the greater efficiency of a centralized national and international work. After Messer's world tour in 1913, he urged a bolder extension and support of the foreign work when he addressed his eight hundred fellow secretaries at the Employed Officers' Conference and later many of the Associations of the country. This advance program was enthusiastically adopted by the Convention of 1916.

Messer's suggestion to the great-hearted Julius Rosenwald that a building be erected for the colored boys and men of Chicago led finally to a generous offer by Mr. Rosenwald of twenty-five thousand dollars to every city that would raise seventy-five thousand dollars for such a purpose. A total of twenty-six Y.M.C.A. buildings for colored

⁷As an unwritten memorial of Wilbur Messer, Chicago has at present buildings valued at \$15,295,000. In 1942, the Chicago Association had an annual budget of \$6,579,900, with a total membership of 37,924 and an attendance of 2,782,000 in 3,990 groups, including teams, clubs, classes, councils, committees, and special-interest groups.

men have since been erected, in addition to six colored Y.W.C.A.'s.

The spiritual history of Chicago could never be written without the names of Wilbur Messer and his great lay associates, Cyrus McCormick, John V. Farwell, James L. Houghteling, John G. Shedd, Victor Lawson, Charles R. Crane, J. Ogden Armour, Julius Rosenwald, and the Swifts. Similarly, the religious history of other cities of America could not be written without the names of some of the outstanding Y.M.C.A. secretaries. No one, for example, could write the history of Brooklyn and omit the names of Edwin F. See and John W. Cook, or of Boston and omit the name of Edwin Mahaffey. You could not write of the Pacific Coast without mentioning Henry T. McCoy of San Francisco and Harry Stone of Portland, or of the South without mentioning Fletcher Brockman and W. D. Weatherford. No historian could omit the names of Glen Shurtleff and Robert Lewis of Cleveland, or of A. G. Studer of Detroit, or of Wirt Wiley of Minneapolis, or of Walter Wood of Philadelphia, or of A. H. Whitford of Buffalo—to mention but a few of the men who followed McBurney. No one could write the spiritual history of Canada and omit the name of George Warburton, poet, fisherman and fisher of men; or of Budge of Montreal; or of the great family of Birks, who were among the philanthropists of North America. Time would fail us, as in the great honor roll of faith in the Epistle to the Hebrews, to tell the story or even list the names of these outstanding secretaries and laymen. We must leave many of the greatest of them unsung and unmentioned:

They dwelt among the bravely dumb
Who did their deed and scorned
To blot it with a name.

Nation-wide Development and Expansion

A REMARKABLE YOUNG MAN, William Chauncey Langdon, organized the Washington Association in 1852, and almost immediately he conceived the idea of an "alliance of the North American Associations" as "a union of independent, equal but cooperating societies." When the Washington Association was but three months old, he had a vision of a network of Christian Associations for young men established in every city in the New World. Within a year, he had grasped the idea of a world union of the two hundred and fifty existing Associations; and his system of correspondence between the Y.M.C.A.'s throughout the world was adopted at the Paris Conference of 1855, which marked the birth of the World Alliance. Without the sympathy or support of many of the stronger Associations, Langdon, having received favorable replies from eighteen cities, boldly arranged for the first International Convention of Young Men's Christian Associations, which was held in Buffalo in 1854.

FINDING A BASIS FOR NATIONAL AND WORLD FEDERATION

This first Convention of Young Men's Christian Associations, consisting of thirty-seven delegates from nineteen cities, agreed upon the organization of a Confederation of Associations, an Annual Convention, and an Executive or Central Committee. Within seven months, the required two thirds, or twenty-two Associations, had ratified the plan;

and Mr. Langdon, always acting in a voluntary capacity without salary from the committee, was chosen as the first executive officer of the Central Committee of the Confederation.

The members of the early Associations thus federated were all laymen working as volunteers, with no trained employed officer or general secretary in North America. Langdon, at twenty-five, had given up his business, which yielded him ten thousand dollars a year, to devote his whole time to Christian work. He well illustrates this characteristic of "Y" work in both Britain and America—which became yet more unique in its World Service in Europe, Latin America, and Asia—as a work of laymen for laymen, in which the "Y" supplemented the activity of the Church at a point at which the latter had grown weak.

A generation later, Professor Graham Taylor of Chicago expressed the opinion that the International Committee, which Langdon had founded under another name, was the most influential body of volunteer laymen ever organized in this country. It is deeply significant that, from the beginning—under Williams, McBurney, Langdon, Mott, and others—the Movement has been missionary, international, and world-wide in its horizon and objectives. Each leader heard the command, "Go ye into all the world," and the Y.M.C.A. counted all the world as its legitimate and ultimate parish.

In 1855, at Paris, when the Association was but eleven years old, it organized its first world body, the Alliance of Young Men's Christian Associations.¹ At the time, the Brit-

¹In 1854, there were known to be in existence two hundred and fifty Associations distributed as follows: Great Britain and Ireland, forty-two; Germany, one hundred; France, thirty-nine; Holland, four; Switzerland, twenty-one; Turkey, two; Australasia, three; Canada, four; the United States, thirty-five.

ish Associations possessed the best organization, the largest financial resources, and the most marked evangelistic zeal. The American Associations, then but four years old, had a larger membership. Although their emphasis was less exclusively religious, they were more aggressive and developed broader activities, having also taken the first step toward a unified national body the previous year at Buffalo. The German Associations, on the other hand, were more intent upon personal piety. They were intensely theological, believing that any "social gospel" that acknowledged the Christian's responsibility for building a better economic and political order was unspiritual and highly dangerous.

There had gathered in this meeting at Paris ninety representatives from thirty-six cities of Europe and seven delegates from America, representing 7,860 Y.M.C.A. members in continental Europe, 8,500 in the British Isles, and 14,000 in North America—a total of 30,360 members. The Reverend Abel Stevens, of New York, proposed an alliance of the Young Men's Christian Associations of the world, to be controlled by members of evangelical churches, although admitting associate members who could not vote or hold office. Frederick Monnier, a layman of Strassburg, pointed out that membership in state churches in Europe implied no personal profession of faith, but that this must be embodied in the membership basis of the Y.M.C.A. Instead of the American proposal, he suggested the resolution which, as finally amended, was carried unanimously:

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Savior according to the Holy Scriptures, desire to be his disciples in their doctrine and in their life, and to associate their efforts for the extension of His Kingdom among young men.

Thus was adopted without dissent the Paris Basis, in

what seemed to the delegates a simple, unifying statement to furnish the foundation for the Young Men's Christian Association; but it left open the question of relationship between the churches and the Y.M.C.A. This basis voiced the aim and faith of the early Movement, expressing the unity existing among their Associations, while preserving a complete independence as to their particular organizations and their modes of action. This Paris Basis had wide influence in steadying and unifying the Association Movement, and it still forms the official foundation for recognition in the World's Alliance.

However, the Movement in America wanted increasingly, as did John Wesley many years earlier,² a convenient basis, removed from all theological and social controversy (such as the slavery issue), where all laymen could unite for Christian work and character building. The American Associations sought to be loyal to the churches and to leave the settlement of theological standards to them. To them, the Movement's bond of unity was not uniformity of belief but the dynamic of a common purpose. Accordingly, the Movement in America turned more and more from the doctrinal Paris Basis to the Evangelical Church Test of active membership, adopted at the Portland, Maine, Convention of 1869.³ This had come to be almost unanimously accepted among the American Associations by 1885. But the language of the Portland Test is that of theologians

²John Wesley wrote concerning the Society of Methodists:

"They do not impose in order to their admission any opinions whatever. . . . They think and let think. . . . I will not quarrel with you about any opinion. Only see that your heart be right toward God, that you know and love the Lord Jesus Christ; that you love your neighbor, and walk as your Master walked; and I desire no more. I am sick of opinions. I am weary to bear them. My soul loathes this frothy food. Give me solid and substantial religion; give me an humble, quiet love of God and man."

³The since famous action adopted at Portland by the six hun-

and smells of the gunpowder of theological battles. Four out of five who drafted it were ministers.

The Portland Test remained effective for over sixty years. Its influence caused the American Associations to be identified with the evangelical wing of the Protestant Christian Church. But the theological climate changed rapidly in the first quarter of the twentieth century, and growing forces within the Association worked for a more liberal membership policy. In 1907, the student Associations were granted permission to accept active members on the basis of a declaration of faith. In 1922, the International Convention approved a formal proposal that thereafter good standing would be permitted any Association that chose to include

dred and thirty-five delegates from two hundred and twenty-six Associations reads as follows:

RESOLVED, that as these organizations bear the name of Christian and profess to be engaged directly in the Savior's service, so it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love and publicly avow their faith in Jesus, the Redeemer, as Divine, and who testify their faith by becoming and remaining members of churches held to be Evangelical. And we hold those churches to be Evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten of the Father, King of Kings, and Lord of Lords, in whom dwelleth the fullness of the Godhead Bodily, and who was made sin for us, though knowing no sin, bearing our sins in His own body on the tree) as the only name under heaven given among men whereby we must be saved from everlasting punishment.

"RESOLVED, that the Associations organized after this date shall be entitled to representation in future conferences of the Associated Y.M.C.A. Associations of North America, upon condition that they be severally composed of young men in communion with Evangelical churches (provided that in places where Associations are formed by a single denomination, members of other denominations are not excluded therefrom) and active membership and the right to hold office be conferred only upon young men who are members in good standing in Evangelical churches."

in its board up to 10 per cent from other than evangelical churches or from no church, provided each person so included signed a declaration of faith. In 1925, permission was given to local Associations to admit persons to active membership on the same basis. Since 1933, on the basis of action taken by the National Council, the Constitution of the National Council now provides that:

The National Council shall recognize as member Associations those local Young Men's Christian Associations which (*inter alia*) annually certify that in spirit and in practice they conform to the purpose of the Young Men's Christian Association of America, as expressed in the following statement: "The Young Men's Christian Association we regard as being in its essential genius a world-wide fellowship of men and boys united by a common loyalty to Jesus Christ for the purpose of developing Christian personality and building a Christian society."

The present basis may thus properly be said to express identity of purpose with *all* Christian churches. This is true in other countries as well. The Polish Y.M.C.A., for instance, although Catholic "in control and procedures," is open to Protestant and Orthodox members, just as the American Y.M.C.A. is Protestant in control and procedures but is open to Catholics and men of other faiths.⁴

⁴In the Philippines, "any men of good moral standing, eighteen years of age or over, belonging to the Roman Catholic, Independent, Protestant, or any other Christian Church, may become active members in this Association by declaring that, believing in God and in Jesus Christ as their Saviour according to the Holy Scriptures, they desire to be disciples of Jesus Christ in their doctrines and in their life and to associate their efforts for the extension of His Kingdom among young men." In Eastern Orthodox countries, Orthodox Church leaders agreed that "the Y.M.C.A. in its activities in countries with a predominantly Orthodox population shall be promoted on the basis of, and in harmony with, the spirit of the Orthodox Church, while the basic principle of the World's Alliance of the Y.M.C.A. in regard to the autonomy of the Association and the cooperation in it of

1933
Miss St.

While the voting membership in most countries has remained evangelical, the trend toward a broad and tolerant universal scope of the Y.M.C.A. has been unmistakable. For good or ill, the tendency of North American Associations, without departing from their fundamental spiritual purpose or from their fellowship with these Associations that are on the Paris Basis, has been away from theological statements of doctrine. It has also been away from the evangelical emphasis of the Portland Test, with its "everlasting punishment," and away from the constant evangelistic appeal of an earlier day to a program of Christian character building, in its widest and richest meaning. The Association seeks to bring men into vital relation to God and their fellow men through Jesus Christ, "according to the Scriptures." But it seeks also to interpret the Scriptures according to the best modern scholarship, applying the spirit of modern science and education to religion and the spirit of Christ to all of life. Where the spirit of the Lord is, there are liberty, worship, and sacrificial service. The Association seeks, not to look back to George Williams, but to look back to the Jesus of history and forward to the Christ of faith. Centered in Christ, it is nevertheless free in spirit and universal in scope.

RICHARD C. MORSE BECOMES GENERAL SECRETARY

In 1866, the Central or Executive Committee, set up in 1854 by the first convention in Buffalo, New York, and

laymen be maintained." In China, where the Y.M.C.A. is one of the strongest national movements associated with the World's Alliance of the Associations, nine tenths of the membership and 90 per cent of the financial support come from men of other faiths. Here the Y.M.C.A. is helping to supply what *Rethinking Missions* refers to as "the need of a wider Christian fellowship which can include those whom for a long time the Church will not be able to draw into its fold."

afterward shifting about with the convention cities, was permanently established in New York. For twenty-five years, the able and devoted lawyer, Cephas Brainerd, was chairman of the Executive Committee, which soon became the International Committee (for the United States and Canada), devoting much time to its active leadership before there was any employed international secretary. In 1869, the committee, authorized by the Portland Convention, called young Richard C. Morse, then editor of the *New York Observer*, to act as secretary of the committee and editor of the *Association Monthly*. First as an "agent" of the committee and then as general executive secretary, Morse traveled among the Associations, dividing the field with Robert Weidensall as Western secretary. Both fulfilled the demand of the International Committee that the secretary must be, in the language of that day, "wise, prudent, pious; a sensible and correct speaker, with a faculty for organization; one who can answer objections and avoid difficulties, and influence individual men as well as conduct mass meetings and prayer meetings."

As one of the most tactful men ever connected with the Association, Mr. Morse grew in experience until he became an acknowledged leader of the work in North America as general secretary of the International Committee. While his chief task was dealing with the multiplying organizational problems of the Associations, he had the same spiritual motive as George Williams and Robert McBurney, dealing personally with hundreds of inquirers. His central purpose, however, was in discovering and securing local and supervisory leaders, both volunteer and employed.⁵

⁵In 1868, Robert Weidensall, pioneer and pathfinder in nearly all forms of Association work, had become the first employed officer of the International Committee; in 1869, Richard Morse became secretary; in 1871, S. A. Taggart became the first state secretary in Pennsylvania; in 1876, H. E. Brown became the first

Under Mr. Morse's wise leadership, the rapidly ramifying and highly organized work of the Association began to develop in answer to the challenge of the Dayton Convention: "How can the Association reach *all classes* of young men?" The first three classes chosen as objectives were college students, railway men, and German citizens, who were then more numerous than immigrants from any other country.

RAILWAY ASSOCIATIONS

Cleveland, where the first railway Association had been organized in 1872, offered the initial subscription to the International Committee to provide an international secretary of Association work among railroad men. Shortly afterward, meeting with Robert McBurney in the famous tower room of the Twenty-third Street building in New York, Cornelius Vanderbilt, Richard Morse, James Stokes, and Lang Sheaff, the first, temporary traveling railroad secretary, planned for the railway work and inaugurated the first religious meeting for railroad men at Grand Central Terminal, at which two hundred and twenty-eight men subscribed liberally for this specialized work. For more than twenty years until his death, Cornelius Vanderbilt devoted much of his time and money to this work. The present \$1,600,000 New York Railroad Branch building is a monument, not only to the Vanderbilts, but to the loyal railway men who themselves built up the work. According to Colonel John J. McCook, one-time chairman of the International Railway Committee and president of successive Association conventions of railway men:

international secretary for colored men; in 1877, E. D. Ingersoll became the first international railway secretary; in 1877, Luther Wishard became a college secretary; in 1885, C. K. Ober became a college secretary; and in 1888, John R. Mott joined Ober on the college staff.

Cornelius Vanderbilt's strongest claim to be remembered and honored as a railroad capitalist and president will be, I believe, the giving of his influence and service to the development of the railroad Association work.

The railroad Young Men's Christian Association is in successful operation on forty-nine class one North American railroads, and a chain of special buildings has been erected across the country. In the early days, in addition to the balanced fourfold program in railroad Associations,⁶ earnest railroad evangelists, speaking the language of their fellow railway men, and "Gospel trains" of Christian engineers, firemen, conductors, and brakemen held services throughout the country. The service of the railways in the boom years of World War II, when, in spite of their reduced and outworn equipment, they have had to move two million members of the armed forces a month in addition to the unusually heavy passenger and freight traffic, has been in keeping with the heroic sacrifices demanded by the nation-wide war effort.

Throughout the seventy-two years of its Association history, the railroad work of what is now the Transportation Department has made an enviable record. There are now buildings at one hundred and twenty-four points in the United States and Canada, including two thirds of all division points where railroad service would be possible. The railroad Y.M.C.A. membership in 1942 numbered 97,956, and there were 5,948 railroad men serving on various governing boards and service committees. A quarter

⁶The success of the work has been due to the active co-operation of railway men with railroad management and to the leadership of the band of able railroad secretaries from the time of Clarence Hicks, John Moore, G. D. McDill, E. L. Hamilton, and H. O. Williams to that of George K. Roper and local leaders like George Warburton and Ward Adair.

of a million of these railroad men attended religious meetings in the last year of our century.⁷ This co-operative enterprise is well maintained by the management, the men, and the Young Men's Christian Association.

PHYSICAL EDUCATION

A specialized Department of Physical Education was another development under Mr. Morse's leadership. As early as 1856, the Brooklyn Association advocated in the Convention a body-building program to attain "vital and practical godliness," and four years later the Convention advocated the establishment of gymnasiums. None of these early superintendents were regarded as Christian workers or secretaries. For a time, there seemed to be danger that the gymnasium would secularize the Association; and there was much solicitude over the inability to secure suitable superintendents. In 1881, Robert J. Roberts, of the Boston Association, gave a demonstration of his new body-building work, which was to replace the circus-acting gymnastics and heavy stunts of earlier days. As he said: "All exercises should be safe, short, easy, beneficial, and pleasing." He thought of himself as a Christian worker on the floor of the gymnasium primarily to promote the coming of young men into the Christian life. Here was the forerunner of the modern Physical Department secretary.

The Association has long featured its swimming and life-saving program. Several million people have been taught to swim through great public swimming campaigns, as well

⁷The railroad membership, on January 1, 1943, included: 7,325 engineers, 7,579 firemen, 5,439 conductors, 9,955 brakemen, 22,429 shop craftsmen, 7,944 clerks, and 14,479 other railroad employees. In Association buildings in 1942, 2,841,197 beds were used by railway men, 9,751,183 meals were served, 75,000 books were issued from the libraries, and 1,500,000 men attended social and recreational events. The operating budgets for 1942 totaled \$6,681,743.

as through small classes and private lessons. In many communities the Y.M.C.A. provides the only pool, which has been deeply appreciated and fully utilized. A total of 354,870 persons in five hundred and eleven Associations received instruction in swimming in 1942 throughout the nation, and many have had the opportunity to test their swimming skills during the present war.

The Physical Department Leaders' Club program, organized over fifty years ago, has trained a great body of volunteer workers. Many of these leaders have entered the Association professionally as physical directors, while many others are today the chief means of program direction and supervision in many local Associations during the manpower shortage of World War II. The Physical Education Society publication, known from 1901 to 1927 as *Physical Training* and now issued as the *Journal of Physical Education*, has carried its message to many countries, and has provided a wealth of administrative programs and professional suggestions valuable both to the secretarial staff and to the membership as a whole.

The Association has also consistently insisted on the value of medical examinations as a basis for prescribing individual programs. Physical competition has been sponsored, not merely for its value in sport, but to develop control in the stress and strain of life, and to add its contribution to character development. Thus, for more than seventy-five years, the work of the Physical Department has made its invaluable contribution to the fourfold work of the Association.

Following the exemplary work of Robert J. Roberts as a Christian leader came Luther H. Gulick, in 1886, as first international secretary for physical work. Son of a great missionary family, he regarded his service for American youth as truly a pioneer missionary work as that of his parents in Japan. Gulick's paper in the New York

State Convention of 1887, emphasizing body-building activities for "reaching spiritually members using the gymnasium" and for securing "earnest Christian Gymnasium Superintendents," opened a new epoch in Association history. The physical program of the Association was nationally introduced in 1889, when Gulick read a forcible, thoughtful paper entitled "Our New Gymnastics." As philosopher of the Association, Gulick contributed the conception of the "triangle"—body, mind, and spirit—which he conceived as representing the *unity* of personality, in order to realize the all-round character of the work. Social play was provided, and church and industrial play leagues were widely organized. A spirit that was both scientific and Christian was promoted in the Springfield Training School and later in the Chicago Association College. A series of summer schools also was inaugurated, with a growing attendance, that greatly stimulated the development of physical education throughout the continent.

Out of thirteen hundred Associations in the United States, seven hundred that have suitable buildings are now carrying on physical education programs. The Y.M.C.A. operates eight hundred and fifty gymnasiums, six hundred swimming pools, and three hundred and six health service sections. The now world-wide games of basketball and volleyball were both invented in the Y.M.C.A., the former by Dr. James Naismith at Springfield College in 1891 and the latter by William G. Morgan at Holyoke, Massachusetts, in 1895.

EDUCATIONAL DEPARTMENT

About the time of the inauguration of specialization in physical education, Association secretaries began to see the need for an International Educational Department. The classes in McBurney's model building in 1870 were soon so

successful as to rival the enrolments in many colleges. There was something immensely appealing in providing an opportunity for education in day and night classes for young men who were too poor or too busy to attend college; and in their earlier years many of the present industrial, business, and professional leaders of the nation took advantage of the Association's educational program. Classes in mechanical and freehand drawing, in languages, and in business administration were immediately helpful to young men in a great number of occupations.

George B. Hodge, an instructor with normal school training, was secured in 1892 as first secretary of the Educational Department to help develop a nation-wide opportunity for education in the Association. Several thousand students were enrolled in each of the larger cities, and in some Associations the Educational Department began to take on the dimensions of a university. Libraries and lectures found an early place in the programs of even the smallest Associations; and reading rooms, lecture courses, and educational classes were integrated in a growingly efficient educational program.

At the Y.M.C.A. Convention of 1867, the American statesman, Elihu Root, as a young delegate from New York City, ably advocated educational classes for their own intrinsic value in training the mind, even apart from any religious motive. The "climbing instinct" of youth, in a land of liberty where initiative and individualism had a chance, was appealed to in America and then projected through the foreign outreach of the "Y" to less favored lands. In South India and South Africa, among the Russians in Paris, and in other countries, spiritual earnestness found expression in education, in religious culture, and in social service in an integrated program.

In the Association's educational work, subject matter

today is both vocational and cultural, and the work done has advanced in thoroughness and range. In addition to single-unit courses offered by many Y.M.C.A.'s, high school and junior college curricula have been organized, full courses leading to trade diplomas have been developed, and some twenty-five Associations are conducting degree-granting colleges or universities, the oldest and largest of these being Northeastern University of the Boston Y.M.C.A. Education with vocational and general life guidance have become an accepted part of our program, being regarded as a necessary phase of a well-devised Association service, and an Association of Y.M.C.A. Schools and Colleges has been formed.

In the enlarged national defense program of World War II, Y.M.C.A. educational facilities have been utilized extensively for engineering, science, management, and related courses sponsored by agencies of the Federal Government. Forecasts of the need for aid in readjustment after the present war have led to the expectation of a large increase in educational programs for returning service men and others moving from war- to peacetime occupations. It is evident that guidance, counseling, and placement services will be in special demand. In addition to occupational education, the Association is developing extremely important educational programs, often on an informal basis, in such fields as public affairs, preparation for marriage, sex education, international relations, music, crafts, and religion.

RELIGIOUS WORK

Fred B. Smith was employed by the International Committee in 1899 as the first staff specialist in the religious work of the Association program. The major purpose of the Y.M.C.A. was always religious, and Christian men became its directors, leaders, and secretaries in order to

help young men and older boys to grow as Christians. In the early days, religious meetings and personal contacts were the natural and obvious ways of carrying out this purpose; but the same motives animated the later developing programs of play, health, vocational advancement, citizenship education, and service. What it meant to be a Christian was now understood in more comprehensive terms.

In the national organization, there have been periods when there were as many as six staff specialists in religious work. Out of the leadership of some of these men there came, at one period, the Men and Religion Forward Movement; at another, a large advance in Bible study; at still another, the work of a Commission on Message and Purpose; and, most recently, a strong Committee on Christian Emphasis and Method, which is at present functioning under the National Board. Today the number of those designated as religious work secretaries in local Associations is not as large as formerly, but concern and responsibility for the Christian purposes of the organization are probably more widely diffused than ever before. The alignment of the American Y.M.C.A.'s in North America is clearly with the Protestant forces, although its services are extended to all, without regard to creed, in America and throughout the world.

The broad trend of the Y.M.C.A. over the years has been toward types of individual and group activity. Examples of the new emphasis are found in the Phalanx Clubs among younger men, the Hi-Y Clubs among boys, and the college student movement, which has always sought to preserve a balance between vital personal religion and social vision and responsibility. This dual emphasis was far in advance of the early conceptions of George Williams or Robert McBurney, with their almost exclusive concentration upon personal piety and individual religion. En-

larged attention to the Association's collaboration with the churches, especially in the youth program and in U.S.O. service, has also been marked in recent years.

The change in the concept of Association religious work from merely a department to that of a general program emphasis implies that every member of the staff considers himself responsible for religious leadership. This is a gain both in strategy and tactics, and better enables us to carry out the clear Christian purpose of the early Movement.

WORK WITH SERVICE MEN

Association work for the Army and Navy was early developed. No other organization has stood by the Army and Navy in every war with such a generous offering of men, money, and services, in America, Britain, and many other countries, as has the Y.M.C.A. We have already seen that at the time of the Civil War, when the Association was less than ten years old, a Christian Commission was appointed to enable the Associations to work together for "the spiritual good of the soldiers, their intellectual improvement and social and physical comfort." They sought the organization of "a working Christian force in every regiment" to relieve the sick and wounded, among whom they were able to save hundreds of lives on the great battlefields.

We still have Abraham Lincoln's letter of appreciation of December 12, 1861, written by his own hand, and those of General Grant and the Secretaries of War and Navy for the services of 4,859 voluntary Association workers and the expenditure of \$6,291,107 in the service of the armies. The closing meeting for the war work of the Christian Commission was held in the House of Representatives in Washington, D. C., with the Speaker of the House presiding. Among those attending were General Grant, the Chief Justice, members of the Cabinet, and national leaders.

Although the work was not so highly organized, a similar spirit prevailed in the South; and Christian Associations were organized in the different brigades, as reported by William W. Bennett in *The Great Revival in the Southern Armies*.

The war with Spain lasted but a few short months, yet the International Committee immediately appointed the Army and Navy Christian Commission, with Colonel John J. McCook as chairman, W. B. Millar as secretary, and Dwight L. Moody as chairman of the Evangelistic Department. An immediate call was issued for two hundred Army and Navy secretaries to serve among the more than two hundred fifty thousand men under arms, and an additional eighty thousand dollars was quickly spent for war work—an amount equal to all the other home work of the Committee combined.

After the Spanish War, in 1898, the Army and Navy Department was made permanent; and active work for men under arms was begun at sixteen points in the United States and one hundred and sixty-seven points abroad, especially in Cuba, Hawaii, the Canal Zone, China, and the Philippines. In endorsing this work, President Theodore Roosevelt said: "The thing I like about you Y.M.C.A. folks is the way you mix religion and common sense."

The first permanent modern building was given by Miss Helen Gould for the Brooklyn Navy Yard in 1902, at a cost of five hundred thousand dollars, in addition to buildings she made possible at four Army posts. Other buildings were given by Mrs. Russell Sage, John D. Rockefeller, and others.

Even in the brief mobilization on the Mexican border, in 1916, the Y.M.C.A. at once assigned three hundred and seventy-four secretaries and provided forty-two buildings, which "sprang up as if by magic," to be used together

with tents, motor outfits, and extensive equipment in activity programs for the hundred and fifty thousand regulars and guardsmen on the border. This project cost \$350,843. Much of the service cannot be tabulated, but there were 13,845 decisions for the Christian life recorded. General J. F. O'Ryan testified that the secretaries were red-blooded fellows who were "a wonderful power for good," and Raymond Fosdick said that "the Y.M.C.A. is the best organized thing on the whole frontier."

One of the most gigantic pieces of service ever undertaken by any organization was that of the Y.M.C.A. in World War I. Even prior to the United States' entrance into the war, in 1917, a truly wonderful ministry launched by Mott and his associates among prisoners of war on both sides of the struggle had expanded into a Christ-like service, which ultimately served six million men behind barbed wire. As soon as the United States joined in the conflict, the program of the American Associations rapidly expanded, until by the end of the war, in 1918, we were not only serving 4,600,000 men in the American Army and Navy at home and abroad, but were also carrying forward a program of service on behalf of many millions of men in the Allied armies and navies.

In the first campaign for war work funds, the Y.M.C.A. appealed for three million and secured five million dollars. A few months later, asking for thirty-five million, it received over fifty-two million dollars, of which about 65 per cent went for the American Army and Navy, the rest going for the service of Allied soldiers and for prisoners of war. In the next campaign, known as the United War Work Campaign, President Wilson asked the seven organizations raising funds to unite their appeals and requested that Dr. Mott direct the campaign. Although conducted against unparalleled obstacles, such as the raging epidemic

of influenza, this campaign, which appealed for a hundred seventy million dollars, finally raised a hundred ninety-two million for the seven agencies, which was characterized later as the largest voluntary offering in history.⁸

It would take a volume larger than this to tell the story of the Association's part in furnishing recreation and entertainment for service men in World War I; and another volume to describe the educational work, under a staff of five hundred educators, directed by some of the leading college presidents of America and conducting what amounted to accelerated, short-time universities among the armies and, where permitted, among the prisoners of war. Here, amid the desperate temptations of wartime, was a challenging opportunity for religious work among the men. As in peacetime the Association sought to train the body, educate the mind, and stimulate the spirit, so in wartime it continued its full program. In its threefold purpose, however, the spirit was considered basic. The Association always sought to preach the Gospel by act and word, and to strengthen both morale and morals by its character-building program.

In addition to the warm commendation of the Association war work by Presidents Woodrow Wilson and Theodore Roosevelt, President Taft wrote:

The American Young Men's Christian Association in its welfare work served between four and five millions of Ameri-

⁸From this single campaign, the Y.M.C.A. received 58.65 per cent, or \$108,509,500. The Armistice imposed fresh obligations for the vast armies left idle that could not suddenly be demobilized. Of the unexpended balance of \$18,503,805.70, \$9,081,560.62 was required for the budget of the Liquidation Committee; and \$9,422,245.08 was divided, half for the erection, equipment, and maintenance of buildings for soldiers and sailors, and half as a reserve to meet the needs of the armed forces in future national emergencies. See *Service with Fighting Men* (New York, Association Press, 1922), Vol. I, p. 246.

can soldiers and sailors, at home and overseas. As General Pershing has said, it conducted nine-tenths of the welfare work among the American forces in Europe. Moreover, alone among American welfare societies, this organization, first and last, ministered to not less than nineteen millions of the soldiers of the Allied Armies, and extended its helpful activities to over five millions of prisoners of war. Its operations were conducted on western, southern, and eastern fronts in Europe; in northern and eastern Africa; in western, southern, and eastern Asia; in North and South America; and in different parts of the island world. It may be questioned whether in all time a human society has ever brought its helpful ministry to such vast numbers of men over such wide areas, under such varying conditions, and in so short a time. . . . It would be difficult to overstate the value of the unselfish action of the Association in the War, viewing it from a military point of view.

The President then quoted Marshal Foch, thanking the Association for its "powerful help" for the soldiers of France and attributing "a great part of our success" to the work of the Association. He stated that the Y.M.C.A. in the United States had thus far expended in its war work nearly \$155,000,000, and attributed much of its success to the initiative, genius for organization, and inspiring executive leadership of John R. Mott.

Concerning the work conducted by the "Y" during the war and in the yet more dangerous period for idle soldiers after the Armistice, General Pershing said:

What I like about the Young Men's Christian Association is that it has the courage and initiative to undertake great things; and it accomplishes great things. It gets criticism, the same as we all do; but you can't do anything worth while in these days without coming under fire. . . .

In the field of education, athletics and recreation after the Armistice the Young Men's Christian Association took the

lead, without any sort of question, and as a matter of fact about nine-tenths of the welfare work that was carried on in the A.E.F. was carried on under the direction and guidance of the Young Men's Christian Association.

Most tragic and inspiring was the opportunity for work among the more than six million men in the prisoner of war camps in World War I, as it has been also in World War II. Although physically alive, many of these men were spiritually dead or hopeless. The way A. C. Harte and his fellow workers, in World War I, slowly won the confidence of the German General Staff and the Russian leaders, in order to gain access to these countries and minister to the prisoners of twenty-eight nationalities, in spirit, mind, and body, is an unrecorded romance. In the present war, too—under the direction of Dr. Tracy Strong, general secretary of the World's Committee, Dr. D. A. Davis, and Dr. Conrad Hoffman—the Association is again the dominant factor in bringing to prisoners of war on both sides of the struggle a program of education, recreation, and spiritual ministry. For these prisoners, many of whom would otherwise rot in despair, both mentally and morally, to have the benefit of a recreational program, to study and take correspondence courses under the direction of their own national educators, and even in many cases to be permitted to take their examinations and degrees, has been an unimaginable privilege; and to those who have directed this noble work in both wars the words of Jesus truly apply: "I was in prison, and you visited me."

In World War II, the U.S.O. (United Service Organizations), uniting five other service organizations with the Y.M.C.A., to secure a single channel through which to deal with the Government, to symbolize the concern of religious agencies in the welfare of men in the service, and to prevent duplication of effort, was instituted to meet

the needs of men in the armed services. The U.S.O. has now entered its third year of service among men in uniform and war production workers as a non-profit corporation for the conduct of recreational, welfare, and religious activities for service men and industrial workers, in communities adjacent to military concentrations. Early in 1943, there were already 1,460 U.S.O. operations under the national agencies, 1,330 of which were in continental United States and 139 overseas. There were 2,367 on the professional staff, operating in 595 cities in continental United States and in 72 outside that area.

From the beginning, the American people have taken a deep interest in U.S.O., subscribing fifteen million dollars in the first campaign, instead of the \$10,765,000 asked for. A second campaign was for thirty-two million dollars. The current National War Fund Drive, for the benefit of seventeen organizations, is for a hundred and twenty-five million dollars, of which the U.S.O. will receive \$61,227,000.

The Association is responsible for four hundred and fourteen operations, of which forty-five, or 11 per cent, are industrial and three hundred and sixty-nine are the responsibility of the Army and Navy Department Committee.⁹ In addition, a large work for soldiers has been carried on in four hundred and sixty-two regular local Associations. In the formative years of the U.S.O., the Association contributed liberally of its lay and professional leadership in developing the intricate pattern of collaboration of the six

⁹The Y.M.C.A. continues serving twenty-three permanent Army and Navy centers in the United States, with a total attendance for 1943 of 25,212,393. Group enrolments, including clubs, classes, teams, and special-interest groups, totaled 324,798; while attendance at groups without enrolment, including religious, educational, social, recreational, and other groups, totaled 5,467,251. The Y.M.C.A. also counseled 38,285 individuals and enlisted 178,177 volunteer workers.

member agencies, under the able leadership of Harper Sibley, who also served as first president of the U.S.O., and others.

Chester I. Barnard, philosopher and business executive, was second president of the United Service Organizations. In addressing the National Council of the Y.M.C.A. in October, 1942, on "The Deeper Significance of the U.S.O.," he said in part:

We cannot publicize the really great things we do, for they are too deep and too sacred to be publicized. You cannot operate through six agencies, representing three great faiths and many races, except on a voluntary basis. That is democracy in practice. This means that every U.S.O. club is to be conducted so that every man in uniform may feel completely welcome; that there can be no discrimination by reason of creed, race, or color. That is fundamental in the philosophy of this organization.

Deeply as we all deplore the agonies of world war, in each instance it has furnished the Young Men's Christian Association with an unparalleled opportunity for humane and Christlike service to millions of men in the armed services and to suffering populations in war-torn countries during the period of reconstruction that inevitably follows each world conflict.¹⁰

THE ASSOCIATION IN INDUSTRY

After 1882, special industrial Association work was begun for miners and lumbermen in Wisconsin and Pennsylvania, the secretaries living in tents or shacks. In 1902, the Industrial Department of the International Committee was

¹⁰Much of the success of the Army and Navy Association work has been due to the outstanding lay leadership of men like William Sloane and C. W. McAlpin, and to its able secretaries, W. B. Millar, John S. Tichenor, F. A. McCarl, and the present senior secretary, T. A. Rymer.

organized, with C. C. Michener as its first secretary. He was succeeded by Charles R. Towson; and, under the chairmanship of Marcellus Hartley Dodge, the industrial work was extended throughout the nation.

A study made by Mr. Michener showed that previous efforts of employers for their employees had been largely limited to paternal "profit sharing, a few educational classes, baths, hospitals, turkeys at Christmas, and club houses," and he stated further:

In the main these efforts failed to produce the desired results because: the men were not consulted before the work was undertaken; this welfare work was solely a company matter, for the company planned everything and paid the bills, and the workers had no part in the management.

The Association's hope of making management and men joint partners in all the work was now advocated, and as far as possible the industrial Y.M.C.A. was extended on this basis.

During Mr. Towson's administration, the secretarial staff was increased to sixteen by 1919, and wide-scale responsibility for war industries was undertaken in World War I as the industrial section of the War Work Council.¹¹

Industrial Associations were established in textile villages, lumber mill towns, logging camps, coal and metal mining camps, and steel communities. There were a hundred and fifty-four such special Association buildings erected, at a

¹¹Four major types of service were undertaken for men in industry: (1) increased use of regular Y.M.C.A. buildings by workers, by adapting programs to industrial needs; (2) the establishment of branch "Y" buildings to serve industrial workers; (3) buildings provided by a single industry for the use of the workers of that industry, and supported jointly by the industry and the workers; and (4) extension work from the city building to groups of industrial men at the plant or in the community where they lived.

cost of \$6,600,000, paid by the respective companies. The aggregate annual expense amounted to more than a million dollars, a substantial part of which was paid by the employees through membership fees and other charges.¹² Special work with the obviously important supervisory group in industry was early undertaken, for foremen as a group were worthy of special attention, not only because of their special needs as the key men in industry, but for their help in establishing such services for workmen. The National Council of Foremen's Clubs was organized, and the well-known series of Y.M.C.A. Industrial Relations Conferences begun at Silver Bay, New York, and Blue Ridge, North Carolina.

Taking note of the changed conditions in industry and the growth of the labor movement, and the practical abandonment of paternalism by industrial management, the Y.M.C.A. has recognized the need for changing its entire approach to the program for industrial workers. The Association now seeks intimate co-operation with workers through Federal housing projects, through job and vocational training schools, through labor unions and other workers' organizations, through neighborhood and com-

¹²Mr. Towson's administration, from 1907 to 1922, was followed by that of E. H. T. Foster, who was succeeded in 1929 by F. H. Ringe, and he, in turn, by E. C. Worman, from 1931 to 1935. The present industrial secretary is Earl M. Dinger.

Program features for industrial men included:

1. Recreation, social, and general activities at the noon hour, before and after shifts, and on Saturdays; a variety of play activities, sport leagues, outings, with shop nights at the "Y" building. In the days of sixty-minute lunch periods, literally tens of thousands of workers played under the direction of local Y.M.C.A.'s and committees of workers formed by them.
2. Shop meetings, Bible classes, health talks, safety campaigns, etc., usually at the noon periods.
3. Thrift programs of constructive administration of personal finances, savings, investments, budget planning, and insurance.

1 of 3 programs described, of the Dept's work, 1907-1925

munity organizations, and through the United States Employment Service, public schools, churches and community agencies, as well as in all Y.M.C.A. buildings that are accessible to workers. There is increasing emphasis upon the community type of program, together with the realization of the necessity of securing adequate representation on Y.M.C.A. boards and committees of men who can speak for industrial workers and represent their point of view.

BOYS' WORK

Work for boys by the Young Men's Christian Association of the United States was first reported at the Fifth International Convention in 1858, but as early as 1851—more than ninety years ago—boys over sixteen were eligible for active membership in at least one Association and men over forty were not. There was no clear definition for "boy" or "young man," but it was soon evident that building boys was better than mending men, that the vision-forming years of future leaders and the habit-forming period for young gangsters were the adolescent years of youth. Dr. Luther Gulick, after studying the "gang instinct" of boys, maintained that manhood began with adolescence and that work with boys was more important than work with adults. The fourfold basis of Christian character development was found in the boy who "increased in wisdom and in stature and in favor with God and man."

The first Boys' Department was organized in Salem, Massachusetts, in 1866, under the volunteer leadership of W. H. Whipple, a local businessman.¹⁸ Similar spontaneous

¹⁸Mr. Whipple gave up his business and devoted his whole time to boys' work, as the first of a long line of men who have this priceless gift of attracting and leading boys. He became chairman of the Association's Boys' Work Committee. The constitution of the Boys' Department in Salem read: "The object of this society

developments appeared in many cities, especially for underprivileged working boys, to reclaim bootblacks, newsboys, and runaways from school.

In 1885, Sumner F. Dudley, a successful businessman, established the first organized Y.M.C.A. camp for boys. This camp, now known as Camp Dudley, is located on Lake Champlain. It has had a longer continuous existence than any other boys' camp in North America. Sumner Dudley served without salary as the first New York State boys' work secretary. The first full-time, local, paid boys' work executive began service in the Buffalo Association, which was soon supervising or co-operating with thirty Sunday schools. Miss Ellen Brown taught the famous Buffalo boys' Bible class for twenty years, and over five thousand boys were enrolled in her classes. She was succeeded by Arthur N. Cotton, later nationally known. In 1900, the International Committee called Edgar M. Robinson as its first secretary for boys' work. In 1920, he left America to promote Association boys' work throughout the world, in connection with the World's Committee.

The methods successfully used in boys' work have included the summer camp; the older boys' conference; the week-day Bible Study Club; the life problem group; the "come clean" campaign; the "find yourself" plan of vocational guidance; the "friendship campaign"; the "earn and give" emphasis; the world outlook program; the father and son movement; the Hi-Y Clubs, Indian Guides, and Gra-Y Clubs; the Employed Boys' Brotherhood; the point system of credit in Christian character development; the discovery of progressive work, first *for* boys, then *with* boys, and later *by* boys; and the relation of personal growth to

shall be the spiritual, mental and social improvement of boys." Their motto was: "Help the other fellow." Thus character and service were balanced in the first boys' work.

|| "Come Clean" campaign || H.A.

|| Q — aspect of Y.M.C.A. work

social outreach in the boy's home, in his school or work, in his church, and in the community, country, and world at large. Especially has creative group education been used effectively for three generations in promoting the welfare of youth, according to Christian standards.

Naturally, we can record but a fraction of the results of this boys' work in the last ninety years. In the state of Maine, for instance, a careful record was kept of about four thousand boys who registered some kind of religious decision in Association work. Of these, 2,318 are now or have been in active Christian work, including more than sixty ministers, a hundred and forty-eight superintendents and assistant superintendents of Sunday schools, a hundred and twelve presidents of young peoples' societies, three hundred and fifteen teachers of boys' Bible classes, a hundred and fifty Boy Scout leaders, a hundred and eighty-five leaders of boys' clubs, over a hundred Y.M.C.A. secretaries, and six hundred and seventy-nine in other forms of Christian or social service.

Typical of the boys' work in many other cities was a survey of the city of Minneapolis conducted by the Association of that city. This study revealed a number of boys' gangs, some former members of which were serving reformatory or prison terms. An Association secretary began work in a shack in a back lot with one such gang. In later years, when the members of this gang held a reunion, it was found that among them were a Y.M.C.A. secretary in Ohio, the captain of a winning varsity football team, the traffic manager of a large transportation company, a newspaper writer, a mining engineer in Africa, an electrical engineer in the East, a banker in Chicago, and other leaders in civic and social affairs. The Minneapolis Association, with wise foresight, in co-operation with other organizations, has furnished leadership programs and meeting places

for many such gangs and boys' groups, for the purpose of developing potential leadership among them for the welfare of the community.

About one quarter of the total membership of the Associations in the United States has usually been comprised of boys. At one time, over one hundred thousand older boys were reached through the Employed Boys' Brotherhood. During World War I, boys earned and gave over \$1,600,000 to the war work services of the Y.M.C.A.

In 1942, despite the fact that war years are inevitably hard on boys and boys' workers, and that "children are the first casualties of war," the boys of over three thousand communities were being served by the Association. At that time boys constituted 37.4 per cent of all Association members; they had 48.9 per cent, or nearly half, of all Association group activity enrolments, about half the participants in physical classes, and 64.4 per cent of all the campers; 141,587 members were reported as aged fifteen to seventeen and 140,044 as aged twelve to fourteen, and there were probably as many more participating in group activities who were not members. The 6,652 Hi-Y Clubs, whose purpose it is "to create, maintain and extend throughout the school and community high standards of Christian character," report a total membership of 183,420.¹⁴ The Hi-Y Movement has lately celebrated the completion of fifty years of continuous work among high school boys.

As we perceive the immediate need of boys in each local community against the background of a century of Association achievement in boys' work, many will conclude that no organization is better adapted than is the Y.M.C.A. to prepare the boy in character and service for Christian manhood, and to relate him helpfully and vitally to his home,

¹⁴These and other latest statistics given here are from the *Y.M.C.A. Year Book for 1942* (New York, Association Press, 1943).

his city, his nation, and his world. If we once catch a glimpse of the possibilities of future leadership among these boys, we shall see that, for his own sake, a boy's vision and sacrificial giving should be cultivated by the World Service program in every Association. For upon these very boys depends our hope of a better world.

THE ASSOCIATION AND THE NEGRO

One of the most important ventures of the Association was its work among young colored men. It is the testimony of the Negro community that the Association has exerted inestimable influence on the character and life of colored men and boys. This influence continues to be profound and significant. Major Moton praised "this marvelous work of bringing about wholesome co-operation and happy relationships between white and colored people."

Anthony Bowen, a Negro who had purchased his freedom, and General O. O. Howard helped to foster the first work for colored men in Washington, D. C., in 1853, together with the great project of Howard University after the war. At the close of the Civil War, attempts were made to organize more churches among Negroes in the South and also Young Men's Christian Associations. In 1867, the Montreal Convention authorized the extension of the Association's work among colored men.¹⁵ With the strong backing of many Southern white men, Negro work was organized and extended over the United States, principally under the able leadership of three Negro senior secretaries of the As-

¹⁵The letter from the International Convention to the Washington Association read:

"We hail you in the spirit of Christian fraternity and equality. . . . We also most earnestly invite you to send delegates to our next and all subsequent conventions."

sociation: William A. Hunton,¹⁶ from 1891 to 1902; Jesse E. Moorland, from 1902 to 1923; and, since 1923, the present senior secretary, Channing H. Tobias.

The first buildings for colored men were made possible by gifts of George Foster Peabody and John D. Rockefeller. In 1911, Julius Rosenwald made his magnanimous offer to Jesse E. Moorland of twenty-five thousand dollars to every city in the United States that would provide an additional seventy-five thousand dollars for a colored Y.M.C.A. building.¹⁷ Within two years eight cities had met this challenge, and in time there were twenty-six buildings for colored work, including the large Harlem Branch, in New York City, which was erected at a cost of over a million dollars. The total cost of these twenty-six buildings was \$5,815,969, of which the Negroes themselves gave \$472,558.

In World War I, the Negro Associations sent two hundred and sixty-eight secretaries into home service and forty-nine into overseas Army work. In 1920, Max Yergan was sent to work among Negro students and others in South Africa.

¹⁶When Hunton began work, there were forty-one colored Associations, twenty-six of which were in schools and colleges. There were but two employed secretaries, with no building, no gymnasium, baths, or adequate lecture hall. From such feeble beginnings, the work was supported by outstanding Negro leaders and secretaries, including Booker T. Washington, Major Robert R. Moton, John Hope, and Bishop Robert E. Jones. Robert De Frantz, George Arthur, and Thomas E. Taylor were pioneer secretaries in local fields. Six Association secretaries who have since become able college presidents and national leaders in Negro work include Mordecai Johnson, William J. Trent, John W. Davis, David D. Jones, Benjamin Mays, and John B. Watson.

¹⁷To more than meet these conditions, the Negroes of Detroit gave \$25,084; those of Washington, \$27,000; those of Kansas City, \$30,250; those of Atlanta, \$35,242; those of Dallas, \$50,000; and those of St. Louis, \$57,600. Several individual Negroes have given from \$1,000 to \$10,000 each toward various Association funds.

This type of Association work suffered more than any other during the depression, and at one time was almost threatened with extinction. But on the fiftieth anniversary of the founding of the work for colored men, in 1938, the Association raised a Semi-centennial Expansion Fund of eighty-three thousand dollars, of which Negroes gave the greater part. At this date there are sixty-two Associations for colored men and boys in cities and industrial centers, and the Student Department reports a hundred and twenty student Associations in colleges and secondary schools, in addition to one railway and one Army post Association. In 1942, the National Board established a special Commission on Negro-White Relations, and several Area Councils set up similar committees.

About thirteen million, or roughly one tenth of the population of the United States, are Negroes. According to Woodrow Wilson, it was a fateful event when twenty Negro slaves were purchased at Jamestown in 1619, a year before the Pilgrim Fathers landed at Plymouth. We must never forget that the Negro was forcibly brought here in slavery, and that he is the white man's responsibility as well as his own. We must not forget that one underlying issue in World War II is between national and racial supremacy over subject races and slave states on the one hand, and the Four Freedoms of the democratic rights of all free people in a free world on the other. But much more important, we must remember the Christian principles upon which the churches and the Association Brotherhood are founded.

We dare not abrogate in our relation to the Negro the fundamental principle of justice that has been basic ever since the indictment of the prophet Amos, twenty-six centuries ago; nor the principle of brotherhood motivated by Christian love enunciated nineteen centuries ago. Yet, we

have often denied him justice and brotherhood, and even the basic right of citizenship. Hence we cannot be blind to the fact that, because of this treatment, widespread racial tension exists—as revealed in periodic race riots in our large cities—and that this is likely to increase after the war.

In the dangerously overcrowded Negro quarters of our great industrial cities, Negro mortality rates are from two to four times those of the whites, while the Negro is kept segregated, handicapped, and humiliated in almost every area of life. The modern Negro resents segregation because he believes that while, theoretically, equal treatment is supposed to be given him in his segregated areas, it is never actually so. The reason for this is that segregation inevitably means branded inferiority; it perpetuates the status that chattel slavery accomplished; and it does not prevent the races from mixing, as it was intended to.

Despite these heavy handicaps, the Negro has made phenomenal progress since emancipation.¹⁸ Dr. Frank P. Graham, member of the International Board of the Young Men's Christian Association and courageous president of the University of North Carolina, in writing of the decision of the National War Labor Board to place Negro workers

¹⁸Negro progress is shown by the rise in the literacy rate from less than 5 per cent to 90 per cent; in the drop in the Negro death rate from about thirty-three per thousand in 1890 to about fourteen per thousand today; and in the fact that Negroes may now own property after having themselves been regarded as such. William Phillip Simms, in the New York *World Telegram*, showed that in forty years Negro clergymen increased from 12,159 to 25,134, teachers from 15,008 to 54,439, doctors from 208 to 3,805, dentists from 120 to 1,773, lawyers and judges from 431 to 1,247. There are now 680,000 Negro farm operators, and Negroes own two hundred million dollars worth of church property and three hundred newspapers and periodicals. They have about a hundred colleges of their own; and at least a few have access to Yale, Harvard, Columbia, Cornell, and other heretofore exclusively white universities.

on a basis of economic parity with white workers in the same classification, says:

Economic and political discrimination on account of race or creed is in line with the Nazi program. . . . It is the acknowledged fact that in spite of all the handicaps of slavery and discrimination, the Negro in America has compressed more progress in a shorter time than any other race in human history. Slavery gave the Negro his Christianity. Christianity gave the Negro his freedom. This freedom must give the Negro equal rights to home and health, education and citizenship, and an equal opportunity to work and fight for our common country. . . . Under Hitler and his master race, their movement is backward to slavery and despair. In America, the colored people have the freedom to struggle for freedom. With the victory of the democracies, the human destiny is toward freedom, hope, equality of opportunity and the gradual fulfillment for all peoples of the noblest aspirations of the brothers of men and the sons of God, without regard to color or creed, region or race, in the world neighborhood of human brotherhood.

In Soviet Russia, where the population represents nearly all races and colors, including Negroes, no group is permanently incapacitated or discriminated against because of race or color. We must realize in America that the race question is not a provincial or sectional one. Of sixty-one million babies born in the world in 1942, seventeen millions, or less than one third, were white; while forty-four millions, or more than two thirds, were colored. Of the more than two billion population of the earth, less than one third are white and more than two thirds are colored—black, brown, or yellow. We should not deny the rights and privileges of American democracy and the principles of Christian brotherhood to some thirteen million Americans, by maintaining what amounts to a ruler-subject relationship be-

tween white and colored, because of unwarranted fear of interracial mixture.

The Association feels that it has a peculiar responsibility in the matter of race relations, as one of the unsolved central problems of our democracy and of our religion. Many people in the Association and the churches have an uneasy conscience concerning the whole question of race relationships. Yet, inadequate though it is, the Association is proud of what it has already been permitted to achieve for colored young men and boys, and in improving interracial relationships; and it is determined to fulfil its peculiar responsibility for the Negro according to the highest standards of genuine Christian brotherhood.

TOWN, COUNTRY, AND COMMUNITY WORK

The growth of the Association was not limited to the cities. Following the Civil War, there sprang up hundreds of small community Y.M.C.A.'s, many of them short-lived. In 1873, however, after one of Dwight L. Moody's meetings, the first permanent rural work was established in Illinois. "Uncle" Robert Weidensall was for many years the guiding spirit of this work for the men and boys of the small towns and country areas.

The rural, or town and country, work is characterized by emphasis on local indigenous groups, with varied activities and volunteer leaders. It is quite common for one secretary, equipped only with an office and an automobile, to organize and supervise from thirty to forty of these clubs, often scattered over a whole county. This pattern of work carried the Association and its influence to many areas that could never hope to support a modern city building.

Work of a similar type is now being carried on in the suburbs and in certain sections of larger communities, in

close co-operation with churches, service clubs, 4-H Clubs, social agencies, and other community forces. Town Halls, schools, churches, and homes are used as centers of the various activities. More than four thousand town, country, and community groups were active in the Association program in 1942.

Many laymen and secretaries now prominent in the Movement received their first understanding of the vitality of the Y.M.C.A. through contacts with a rural or community group. Urban leaders have not infrequently been inspired to enter volunteer community service through the influence, in their early years, of some unknown rural group, led by a devoted teacher, minister, or businessman.

PROFESSIONAL TRAINING

The discovery and training of able men for the Association secretaryship has been a difficult task. The first secretaries were primarily evangelists and religious teachers. The development of the city Association, calling for skill in handling buildings and finances, put a premium on organization and management, and forced a shift toward men of administrative ability and experience. Boys' work, physical education, and other specialized programs required increasing technical training.

During its early history, the Association depended almost entirely upon the apprenticeship system. The turnover of secretaries was very high. The need for training led to the establishment of a number of summer schools, which, for over fifty years, have made a remarkable contribution. The very mention of Lake Geneva, Silver Bay, Estes Park, and other summer institutes brings memories of "mountaintop" experiences to thousands of men.

Of all the measures taken to train workers and to lift the secretaryship to the level of a profession, the most

important was the organization of two colleges. The first of these, in Springfield, Massachusetts, was established in 1885 under Jacob T. Bowne. For twelve years the able Dr. Luther H. Gulick was in charge of the Physical Department, which was in great demand. In 1896, Dr. Laurence L. Doggett became president of the school, which later became known as the International Young Men's Christian Association College and more recently as Springfield College.¹⁹ Dr. Ernest M. Best is now president of the college at Springfield.

The second college, now known as George Williams College, was established in Chicago in 1890, in addition to the Western Secretarial Institute, which was begun in 1894. These institutions were under the direction of W. E. Lewis, I. E. Brown, C. B. Willis, and Robert Weidensall—of whom it was said that he started everything in the West except the Chicago fire! George Williams College was later ably guided by Dr. Frank K. Burt and Edward C. Jenkins. Dr. Harold C. Coffman is now its president.

The curriculum in these colleges was at first primarily Biblical and practical, and the course was for two years. Both institutions developed slowly but steadily, so that by 1914 they were on a college basis, and their graduates were in demand by the public schools and other agencies.

Both colleges made important contributions to the missionary programs of the Association, and hundreds of student nationals have come to Springfield and Chicago from foreign Associations and then returned to take leader-

¹⁹The story of Springfield College is well told in Dr. Laurence L. Doggett's recent book, *Man and a School: Pioneering in Higher Education at Springfield College* (New York, Association Press, 1943). Under Dr. Doggett's leadership, the school developed into an up-to-date college, with a world-wide reputation for training professional leadership for the Association and other youth-serving organizations.

ship in their own countries. Both colleges have well-established Graduate Departments and have won national recognition as leaders in the fields of informal education, group work, recreation, and physical education. With their help, the secretaryship is moving steadily toward professional standards and stability.

CHAPTER IV

The World-wide Movement

THE NAME OF JOHN R. MOTT appears so frequently in the following pages that we must begin this chapter with a brief account of the life and work of this remarkable leader.

John R. Mott was one of God's best gifts to the Association Movement. In the opinion of many, he was one of the outstanding Christian leaders of the nineteenth century. Mott became a follower of Christ at the age of thirteen, through the influence of the Quaker evangelist, J. W. Dean, secretary of the Iowa Y.M.C.A. State Committee.¹ But by the time he entered Cornell, at the age of twenty, he had fallen into a period of religious doubt. When he attended a meeting of undergraduates at Cornell, conducted by the Cambridge cricketer, J. Kynaston Studd (later knighted and made Lord Mayor of London), Mott said:

As I entered the hall I heard the speaker give three short sentences which proved to be the turning-point in my life: "Seekest thou great things for thyself? Seek them not. Seek ye first the Kingdom of God." . . . On these few words hinged

¹The method of evangelism developed by the early British and American Associations produced a number of evangelists. A partial list of these would include George Williams; D. L. Moody and, much later, Billy Sunday, both of whom were former secretaries of the Chicago Association; Munhall of Indiana, Sayford, Yatman, Hillis, Wishard, Mott, Brockman, Fred B. Smith, and a number of other former home and foreign Y.M.C.A. secretaries, including David Yui of China and Bishop Azariah of India.

my life-investment decision. I went back to my room that night not to sleep but to fight.

After an interview with Studd the following day, under deep conviction of sin, Mott began in earnest to study his Bible, spending an hour a day in his morning devotional period. His coming out into a clear faith in the following months was greatly facilitated by his helpful service among prisoners in the county jail. Whatever his own doubts, he found that nothing less than Christ could save these criminals, some of whom were completely changed in character by their new faith.

After Mott was chosen president of the Christian Association of Cornell, the membership of the college Association increased from slightly more than a hundred to three hundred, out of a total of eight hundred students in the university. He launched and developed a comprehensive and vital program, and, with the generous co-operation of Mr. Barnes and the alumni, raised the amount necessary to build a new Association building, Barnes Hall, at a cost of over sixty thousand dollars.

At this time, C. K. Ober, Y.M.C.A. student secretary, twice visited Cornell to persuade Mott to become one of the two national student secretaries of the North American Association Movement. After Mott, at Ober's request, had prayed, behind an old coal shed opposite the station, for guidance in the matter of his entering the secretaryship, he decided to try this form of Christian work for one year, instead of entering the lumber business, as he had planned. He was chosen as delegate to represent Cornell at the first International Christian Student Conference, held in 1886 at Mount Hermon, where two hundred and fifty-one men from eighty-nine colleges spent a month with Mr. Moody. By the last day of the conference, exactly one hundred delegates, including Mott, had volunteered for the foreign field,

saying: "We are willing and desirous, God permitting, to become foreign missionaries." From these events there emerged, in 1888, the Student Volunteer Movement for Foreign Missions, of which Mott became chairman.

Before Mott found it necessary, in 1920, to resign the chairmanship of the Student Volunteer Movement for Foreign Missions, after holding this position over thirty years, the organization that grew out of the first hundred volunteers had furnished sixteen thousand students, three fourths of whom were from North America, to go to the foreign field under the mission boards. One's conception of geography would be narrow indeed if he could not see that Mott, Speer, and Ober—three volunteers who were detained against their will—had done far more for the world cause of missions than if their work had been confined to one isolated foreign land.

The cast of Mott's mind was primarily that of a statesman, but the passion of evangelism never ceased to burn within him. All along the pathway of his world journeys, we find college classes being canceled during his visits, as students and faculties were swept by religious fervor. From God's perfect gentleman, Henry Clay Trumbull, who had dealt personally with some ten thousand men without meeting with a single rebuff, Mott and other student leaders of that day learned the secret of Moody and Drummond in dealing with men individually; and they initiated hundreds, if not thousands, into this highly multiplying work of personal evangelism in which George Williams likewise had engaged as a life habit.

In 1891, Mott began the first of his foreign journeys, accepting the invitation of students and Christian leaders of other lands to work among them. During the subsequent half-century of almost ceaseless journeys the world over, he traveled some two million miles, visiting more than eighty countries. But it was as impossible for Mott as for John

Wesley,² whom in many ways he strikingly resembled, to conduct ephemeral meetings and leave no organization behind him to conserve and multiply the spiritual results.

In 1910, as an outstanding world's Christian leader, and as a result of his world-wide contacts and international service, Mott was asked to preside at the World Missionary Conference at Edinburgh. Here were assembled twelve hundred delegates, the leaders of the world forces of Protestant missions. And here again, true to his genius for organization, Mott left an organized world group to carry into effect the convictions registered at the conference. The Edinburgh Continuation Committee, which later developed into the International Missionary Council, asked Mott as its chairman to organize National Christian Councils in all the principal mission fields and in countries that send out missionaries, in order to secure the co-ordination and co-operation of all the forces of Protestant foreign missions.

Not satisfied with serving the world mission of the Protestant churches only, Mott won the confidence and co-operation of leaders of the Orthodox churches in many lands as no other man had ever done; and he powerfully aided the growing movement, not only for ultimate ecumenical unity, but for the utmost attainable measure of immediate co-operation among all Christian communions and churches. Moreover, in many lands he organized Christian movements, led by laymen who worked in loyalty to their own

²With all his deep devotional life and passion for evangelism, Wesley, with the genius of a master organizer, wrote: "I know this is the peculiar talent God has given me." Whitefield, as a far greater orator than Wesley, left the Whitefield Tabernacle in London; while Wesley left his little bands, with some seventy-five thousand adherents at the time of his death. But today there are nearly twenty million Methodists and Wesleyans throughout the world.

churches, whether Catholic, Orthodox, or Protestant. Yet, as truly as was John Wesley in the British Isles or as the Apostle Paul on his missionary journeys, Mott in his time was the greatest evangelist of the free and unfettered gospel of Christ in the university centers of the entire world.

In 1915, Mott accepted the thrice-repeated call of the International Committee of Young Men's Christian Associations in North America to become its general secretary. This position made him responsible for the supervision of Association work in the United States and Canada, and also for the outreach of the foreign work or World Service of the Associations of the United States and Canada, in Asia, Africa, Latin America, and Europe. This heavy responsibility Mott carried from 1915 to 1928, which was the period of greatest expansion of the Association's work, both in North America and throughout the world, coinciding with the high tide of American industrial and financial development during the boom years. Not long after Mott's resignation and retirement, at the age of sixty-three, he was elected president of the World's Alliance and chairman of the World's Committee of the Y.M.C.A.

Three developments in which Mott's leadership had a conspicuous place must now receive brief attention. These are the student work in North America; the foreign work of the Association, now known as World Service; and the World's Alliance.

THE Y.M.C.A. IN THE COLLEGES

The intercollegiate Y.M.C.A. was organized in 1877, when the International Convention established the Student Department. It gathered up and united many of the Y.M.C.A.'s already organized in some forty or fifty colleges.

Luther Wishard was the daring and aggressive pioneer

in both the student and foreign work of the Y.M.C.A.³ Under his leadership, in the seven years from 1877 to 1884, the number of student Associations had increased from twenty-six to a hundred and eighty-one and the membership from 1,320 to 9,716. True to the Y.M.C.A. tradition throughout the entire century, Wishard was not only an evangelist and an organizer but also a pioneer missionary. It was he, together with C. K. Ober, who in 1866 conceived the idea of the first Student Conference at Mount Hermon and captured Moody for the enterprise.

The example of this gathering, which after the first year moved to Northfield, Massachusetts, led later to similar conferences at Silver Bay, Lake Geneva, Blue Ridge, and elsewhere. Eventually nearly one hundred Student Conference sites were established in some thirty different countries, and many hundreds of similar sites for summer conferences for young people and denominational gatherings. The tide of blessing that flowed from these conferences and from the great quadrennial conventions of the Student Volunteer Movement throughout the generation is beyond all human calculation. Thousands of missionaries, ministers, secretaries, and Christian lay leaders in the world today look back to them with gratitude as the mountaintops from which they received the commanding visions of their lives. The Student Volunteer

³A student Christian Association had been formed in the University of Michigan in 1857, and a Young Men's Christian Association in the University of Virginia in 1858. Before 1877, Robert Weidensall had helped to organize or strengthen some thirty-seven student Associations in the West and South. In 1875, Luther D. Wishard, then an earnest student at Princeton, with all the evangelistic passion of George Williams, conceived the idea of an intercollegiate Association movement in an interview with William E. Dodge, then president of the New York Association and a member of the International Committee. A well-written volume by C. K. Ober, *Life of Luther Wishard* (New York, Association Press, 1927), describes the work of this remarkable man as he extended the student work of the Y.M.C.A. through college after

Movement for Foreign Missions, although originating in the student work of the Y.M.C.A., was set up as a separate organization. It has served, however, as the active expression of the missionary interests of both the student Y.M.C.A. and Y.W.C.A., as well as of the student work of the churches.

In 1895, at the beginning of his first world tour of sixty thousand miles, Mott was instrumental in organizing the World's Student Christian Federation, in the old medieval Swedish castle of Vadstena.⁴ During his twenty-five years as general secretary of the Federation, he helped organize and then draw into this world fellowship nearly a score of national Christian student movements and fostered their spiritual growth. This World's Student Christian Federation united Christian student societies in approximately three thousand universities and colleges, with a total membership of some three hundred thousand men and women students spread over forty countries on all continents. About half of these movements and over half of the members belong to the Y.M.C.A. and Y.W.C.A.

Many of the leading educators of North America have from the beginning co-operated with the Association in its student work. Typical of many earnest faculty men was General Robert E. Lee, who, as president of Washington College, which after his death became Washington and Lee, wrote on June 4, 1870, to acknowledge his election as an honorary member of the student Y.M.C.A.: "A society in whose prosperity I take great interest and for the welfare of whose members my prayers are daily offered." When he or Stonewall Jackson or General O. O. Howard said they prayed for the Y.M.C.A., they meant it.

college and conference after conference, and then throughout Asia.

⁴The brief statements in this chapter are frequently condensed from Basil Matthews' excellent biography, *John R. Mott, World Citizen* (New York, Harper and Brothers, 1934).

Under the leadership of John R. Mott and his able associates, student Associations were organized in many colleges, until in 1915, when Mott gave up direct leadership of the student work, they numbered seven hundred and seventy-eight, with a hundred and twenty employed secretaries and a voluntary enrolment of thirty-eight thousand students engaged in Bible study.⁵ That meant that the Association then occupied nearly all of the accessible liberal arts colleges and universities of that day, when the chief emphasis was upon personal religion and personal evangelism. Student Associations reached a maximum membership of 84,169 in 1925. At this date there were some three thousand students in attendance annually at summer conferences, such as Northfield, Lake Geneva, and Blue Ridge.

At Yale, in the Y.M.C.A. founded by Richard C. Morse, the Association was a powerful influence in the writer's own life, as one among hundreds of other students. It helped to keep him straight morally through the crucial student years. It was the student Association through Moody that reached him at the Northfield Conference in the first spiritual awakening of his life, when God became forever real in personal experience. Again it was the Association that guided him, as it did thousands of other students, in his choice of a lifework. Through the Association, also, he was led to observe the "Morning Watch," as it was then called, of Bible study and prayer, which for fifty years has been the most important and priceless habit of his life. It may seem quaint and old-fashioned to modern students that hundreds of leaders of religious work in America and in the world

⁵When Mott entered the student field as traveling secretary, there were about three hundred student Associations in North America, with a membership of sixteen thousand. Under his leadership, assisted by a strong staff of national and local secretaries and by the students themselves, within less than thirty years the number of Associations was seven hundred and seventy-eight, with seventy-five thousand members.

missionary crusade formed this life habit, and that at one time thirty-eight thousand young men in the colleges of North America were enrolled in voluntary Bible study under the Association.

One member of the Y.M.C.A. at Yale was Horace Pitkin, who began as an obscure Freshman to build up a small band of volunteers, including some of the strongest men in the college. From that band Pitkin himself, after securing over a hundred other student volunteers who finally reached the foreign field, went out to China to be martyred in the Boxer uprising. Among other members of this group were Frank Kellar, who had the honor of first opening up for Christian missions the bigoted inland province of Hunan, with its more than twenty million inhabitants; Henry Luce, who, as an educator, helped build Yenching University, in Peking; and Edward Lobenstine, who, as secretary of the National Christian Council, joined that senior missionary statesman, Fletcher Brockman, in China.

Under religious leaders like the great athlete and coach, A. A. Stagg, and Henry Wright, meetings were conducted at Yale from year to year as a "campaign" seeking to challenge the whole student body with the Christian message. Discussion groups were formed in the fraternities, and scores—sometimes hundreds—of religious interviews were sought by the students themselves, who often came day after day in a steady stream, by appointment, at fifteen-minute intervals. Not only at Yale, but in almost all the principal colleges and universities of North America in the early years of the twentieth century—from the University of Virginia to the University of California and from Toronto to New Orleans—the Association conducted these evangelistic campaigns every year.⁶

⁶The speakers included Mott and Brockman, Stitt Wilson, Raymond Robins, and "Dad" Elliott; and later Harry Emerson Fosdick, Henry Van Dusen, and a score of others.

Some of us recall one adventure in evangelism at the University of California which shows the different atmosphere of that earlier day. The student leaders thought they would like to have one of these series of religious meetings, and that moral conditions in the university seemed to make such a campaign desirable. "Beer busts" were then popular in the university, which was but a short distance from the "whiskey straight" tradition of the Gold Coast. The man in charge of the publicity was an agnostic, and the college paper gave much space to this novel major interest. The chairman of the committee in charge of the meetings had been in jail for forging a check when he was drunk a fortnight before the meetings began. He said he knew "damned well" that he himself needed conversion, and thought that most of the university needed it also. The day before the speaker started for California, the president of the university granted the students permission to use the gymnasium for their meetings, but only on condition that there be no prayers, no hymns, and no addresses "on controversial subjects," and that they make no religious decisions or leave the campus to go to any church or Association to do any of these things. Thus heavily handcuffed, the speaker began with an attendance of a thousand a night, which grew daily as interest and conviction deepened.

On the last day, upon the demand of the students themselves, the president finally yielded and allowed an opportunity to be given for open decisions in writing, in an after meeting, so that those who were interested could be followed up. Several hundred men took the preliminary step as honest inquirers or the final step of full commitment to Jesus Christ and his way of life. It was after one of these meetings that a student asked where he could buy the four books the speaker had recommended—Matthew, Mark, Luke, and John—not knowing what they were. As a Catholic,

he was recommended to join a Bible class for inquirers taught by the fine priest who was earnestly co-operating throughout the meetings. Anyone who witnessed those stirring scenes would admit that it was a veritable moral and spiritual, if not a military, campaign.

After reaching high tide, student religious work in the United States began to ebb. The reasons for this were the demoralizing effects of World War I, the great financial depression, a swift-flowing tide of materialism and indifference to spiritual things, and the absorption of students in manifold extra-curricular activities offered by the colleges. Although 80 per cent of the student body came from church homes, yet "religious illiteracy" became widespread. Many not only had to make an adjustment in their thinking regarding religion versus science, but, as one worker said: "They reveal great uncertainty, confusion, and fear. Many have no organized philosophy of life or religious faith to live by. Many are just lost."

During this period, the number of student Associations declined from seven hundred and seventy-eight in 1915 to four hundred and eighty-nine in 1940. And this was at a time of intensified need, when the number of colleges had increased by 70 per cent, to 1,699, and the number of college students in the United States to about a million and a half.⁷

The long national college secretaryships of Luther Wishard, John R. Mott, and David R. Porter cover a period of fifty-seven years, from 1877 to 1934. Dr. Mott and David Porter each gave twenty-seven years to the national student Y.M.C.A. leadership, and Porter was succeeded by Roland Elliott from 1934 to 1943. The years under Wishard and Mott, from 1877 to 1915, were relatively prosper-

⁷The above statistics are as of 1940, taken from the Report of the Commission on Student Work to the National Council.

ous years economically, when Protestant Christianity, untroubled concerning an unsound social order of economic injustice and race prejudice, believed it had sufficient blueprints for world religion. Its main concern was "the evangelization of the world" in that generation, at home and abroad, with the gospel of individual salvation.

World War I shook to its foundations the old social order. As General Smuts said: "The greatest hurricane in history is raging over the world, and it is idle to expect that we shall be able to shelter ourselves from its effects." The beginnings of the so-called "social gospel," with Walter Rauschenbusch and his colleagues, were developed into a new message of social evangelism, and carried into the colleges in the troubled period after the war by Raymond Robins and Stitt Wilson, and later by Reinhold Niebuhr, Kirby Page, Norman Thomas, and many others. The whole social order, the basic injustice of which had been revealed by the war, was now widely challenged; and students were now getting out publications like *Toward a New Economic Society*, which cost them some loss of financial support. The student Christian movement increased the tendencies in the younger generation toward a prophetic ethical religion.

This new passion for a Christian world made necessary a radical reorientation in the thinking and methods of the student Associations and of the Student Volunteer Movement as well. The old standardized molds of student life were broken, and the former assumptions and basic philosophy of life were challenged in this period of uncertainty and transition. The students resented anything that seemed to them "propaganda," by which they believed they had been victimized during World War I. Large mass meetings gave place to the group method of work. There now arose a healthy and promising demand from the students them-

selves for the democratic control of the national student movement, which was welcomed by David Porter and Roland Elliott. As a result, the total intercollegiate life, so far as the Association was concerned, was submitted to democratic control. The National Council of Student Associations now chose its own National Committee. Group leadership and modern democratic processes were substituted for the former control by adult leaders. The student movement made a place for itself within the Y.M.C.A. in the United States—not outside it, as in Canada or in Britain, where the city Associations were largely confined to the classes with which the Movement began in London. The fact that the student Y.M.C.A. was an integral part of the whole Association Movement was of far-reaching importance for religious life in America and other lands. At this period, the student movement began to co-operate more fully with the churches in their student work.

By 1910, the churches had felt the need of campus work that would emphasize church relationships. By 1940, eleven denominations maintained three hundred and fourteen local units in colleges, which employed pastors and secretaries, with grants-in-aid approximating five hundred thousand dollars annually.⁸ Many of the most effective student

⁸The Y.M.C.A., Y.W.C.A., and University Commission of the Church Boards of Education have set up the War Emergency Council on Student Christian Work, which is related to the Catholic and Jewish national bodies through the Inter-religious Council.

Among the denominations, the Southern Baptist Church is one of the most aggressive in student work, employing thirty-four full-time and twenty-three part-time secretaries; while the Baptist Student Union is represented in practically all of the two hundred and fifty state and independent universities. The Methodist Church maintains the most extensive student program of all the denominations. The Federation of College Catholic Clubs is in contact with two hundred and sixty-two local units, and there are thirty-four Newman Halls; while the Jews assign a rabbi for

Y.M.C.A.'s exist on campuses where church work is extensively developed, and national executives of denominational student work affirm the continuing need of the Christian Associations. It is obviously imperative that, for the best interests of the students, the Y.M.C.A. shall work in closest and most cordial co-operation with the denominational student work.

For some years, the Y.M.C.A. lost ground in the student field; but it is now clearly gaining in influence and effectiveness. Morally, the students today average better than a few decades ago; and there is an increased seriousness during the war and an added interest in religion. The stronger student Associations have always been characterized by a well-balanced emphasis upon the inner spiritual life and Christian dealing with social issues. The student Associations are socially minded and often function as a crusading body, while the city Associations have placed more emphasis upon their educational and recreational work. Student Associations seek to emphasize the interracial character of the Y.M.C.A., holding interracial summer Student Conferences and encouraging the equal treatment of Negroes.⁹

Parallel with the development in social emphasis of the student movement was the democratic initiative and leadership of these Associations embodied in the State, Regional, and National Student Councils that were later co-ordinated

pastoral service wherever there are a considerable number of Jewish students. The above denominations, together with the Lutherans and Episcopalians, have each their own student organization working in the colleges.

⁹At the close of the Association century, in all the nine regions the summer Student Conferences, except at Blue Ridge, were interracial. A far greater advance is being made in the matter of more Christian race relations in the student work than in the churches and city Associations of America.

and united in the National Council of Student Christian Associations. These have been a valuable training ground for leadership in democracy for our whole Movement. The Y.M.C.A. and Y.W.C.A. are co-operating more closely in the student work than in any other, and approximately a hundred institutions have a united student Christian Association.

In 1927, the National Council granted the student Associations the status of a major division. The National Council of Student Christian Associations now functions both on behalf of the Y.M.C.A. student work and as part of the National Intercollegiate Christian Council (N.I.C.C.), which was established by the Y.M.C.A. and Y.W.C.A. National Student Councils. The development of these councils was followed by a period in which the student Associations, after enjoying the greater freedom of initiative that they had been granted, themselves sought a closer integration with the respective parent movements.

A revolution has been taking place on the American college campuses in World War II. In over six hundred universities, colleges, and schools, the student Christian Associations have been carrying on Christian activities imperatively needed both in war and in peace. The one hundred and ninety-three student Associations that sent in detailed reports had 45,940 members and were spending nearly a million dollars annually upon their programs. The officers of tomorrow are now in training on our campuses, and the Y.M.C.A. must help to preserve the values for which we struggle in war and in peace.¹⁰

¹⁰World War II has revealed seams of weakness in our national life. In May, 1942, the Office of Education reported a total of 433,000, with enough physically fit men for fifteen Army divisions, who could not meet the Army's simple literacy requirements. The 1940 Census recorded a population of nearly seventy-five million people twenty-five years of age or over, of whom 10,104,612 had

There is opportunity for a great advance in student work in the new century. In 1,240 colleges and universities throughout the country—excluding theological schools, Roman Catholic colleges, and women's colleges—we now have Y.M.C.A.'s or student Christian Associations in only four hundred and eighty-one. We have entered only sixty-two of the three hundred and fifty-three accredited junior colleges and four hundred and seven of the seven hundred and thirty-two universities, colleges, and teachers' colleges—only about half of the campuses where our work is immediately and urgently needed.

THE ASSOCIATION WORLD SERVICE

From 1888 to 1892, Wishard, acting as a representative of the World Committee, went on his remarkable tour around the world to Japan, China, India, and Africa, organizing Associations, conducting evangelistic meetings, and laying foundations for the future foreign work of the Y.M.C.A.¹¹ Wherever he went, it was said: "Wishard organizes a crisis"—for he either found or made one.

On October 3, 1889, two American secretaries started to the Orient—one eastward from New York and the other westward. John Swift crossed the Pacific to Tokyo as the first Y.M.C.A. secretary in the populous Far East, while David McConaughy crossed the Atlantic on his way to Madras. These men did not go out to force upon unwilling nationals an organization or a philosophy of life that was unacceptable to them. They went only in response

completed only four years of public schooling, while 2,799,923 had never gone to school. The poll-tax regulations in some states deny the vote to nearly ten million citizens and tend to keep some millions in illiteracy.

¹¹Wishard visited two hundred and sixteen mission stations in twenty different lands. Upon his return to America, in 1892, he

to repeated and multiplying calls from missionaries in the field. They aimed at the saving of life—all of life—to make it whole and more abundant. Their undertaking meant representing to the Orient the spiritual sources of all that was best in Western civilization. It meant paving the way for international friendship through deeper understanding.

These two men were followed by nearly six hundred others, for longer or shorter periods, in the years that followed. Amid racial, religious, class, and caste differences and ancient hatreds they went, aiming to teach all young men to work and play together, to co-operate, and to find the way of life in a new unity and a growing world brotherhood. Meanwhile, at headquarters, following the notable pioneer work of Wishard in the decade beginning with 1888, Mott had the chief executive responsibility during the remarkable expansion extending over the first third of the present century, ably supported by highly efficient and devoted colleagues.¹²

Under Mott's leadership, hundreds of stronger Associations of the United States and Canada made possible the

projected the "cantilever bridge" to develop the Association's work in other lands. To the first foreign secretaries, David McConaughy in India and John Swift in Japan, were soon added Myron Clark in Brazil; J. Campbell White in India; D. Willard Lyon, Robert Gailey, Robert E. Lewis, and Fletcher Brockman in China; and Galen Fisher in Japan. After serving the Association for twenty-one years, eleven years as student secretary and ten as foreign work secretary, Wishard then became a pioneer of the Young Peoples' Missionary Movement, leading a campaign for the Presbyterian and Congregational Foreign Missionary Boards.

¹²Their names will be forgotten or remain unknown by the rising generation, but the foreign outreach of World Service will owe a lasting debt of gratitude for the efficient, devoted, self-effacing labors of men like William D. Murray, Hans P. Andersen, E. T. Colton, Charles J. Ewald, Charles D. Hurrey, Wilbert Smith, and the present executive secretary, Frank V. Slack.

planting of the modern Association Movement in thirty-two of the most populous nations of strategic need and opportunity. The Y.M.C.A. had the enormous advantage of presenting a whole message for the whole man and for the whole of society, visibly embodied in its many-sided work. Its program for body, mind, and spirit, through its physical, educational, social, and religious work, made a strong appeal to multitudes of the young men and boys of the world. These Y.M.C.A. secretaries went to found training centers and to develop model, indigenous, self-supporting Associations that in time would leaven the masses in their own lands. To all classes of men, the Association could offer a complete and concrete program that was at once practical and spiritual, furnishing the essential elements needed for building individual character and for national regeneration.

After the philosophy and techniques of physical education had been fully developed in North America, they were carried to foreign lands, where they were even more deeply needed than in America. The Y.M.C.A. introduced athletics and sports, such as baseball and football, and games of its own invention, such as basketball and volleyball. It was the Y.M.C.A. that introduced body-building and character-building sports among the students of China, a land that soon took a leading place in the realm of sport in the Orient and that now includes physical development as basic in its system of national education. A striking proportion of the teams at the Olympic Games in Paris were trained by Y.M.C.A. physical directors.

In a nation like China, whose people had for centuries suffered from the scourge of deadly epidemics, Dr. W. W. Peters' public health campaigns in all the great cities, centering in the Y.M.C.A. gymnasiums, were a god-send. Dr. John Henry Gray's development of scientifically

trained physical directors of earnest moral character in China, India, and Burma, seeking to minister to a growing number of men and boys in the most populous nations of the Orient, were the very embodiment of a physical gospel. It is not surprising that in India, the Philippines, and Latin America the Y.M.C.A. became known primarily for its invaluable work in physical education.

In India, generously aided by government subsidies, the Madras Y.M.C.A. Training College, under the devoted leadership of the late Dr. H. C. Buck, has been developing leaders in physical education who conceive their mission as pertaining to the entire nation, and not confined to the Association buildings. The idea of health and play as a new physical gospel was proclaimed to the Indian people as a whole. The Y.M.C.A.'s greatest contribution in physical education in India has been in service rendered to the Government in developing programs in schools and colleges throughout entire provinces, introducing public playgrounds in various cities, and training indigenous leadership to carry on this nation-wide physical work.

In the Philippines, the Association's program was acceptable to the Government Bureau of Education through its schools, developing a belief in recreation with the aim of "play for everybody" to reach the nation at large. In a few years, 95 per cent of the boys and girls in the schools were taking part daily in organized play and recreation. Such a physical gospel had been unheard of in the four centuries of the Spanish occupation of the Islands.

The Association early began to organize throughout the Orient boys' clubs, handicraft courses, summer camps, Student Conferences, and personal problem discussion groups, which brought the young men of all lands in touch with the problems of both Oriental and Occidental civilization.

It is estimated that the United States and Canada possess

over four fifths of the Y.M.C.A. wealth of the world. When the value of Association buildings in America had reached some twenty-five million dollars—about one tenth their present value—we began to realize our responsibility in countries where the fourfold need of young men was incalculably greater than in our own favored land.

Our first campaign to raise funds for foreign buildings was for a hundred thousand dollars. Then, in 1910, we staked our goal for foreign buildings at \$1,080,000 for forty-nine buildings. When John D. Rockefeller, Jr., was asked for half of this amount, with characteristic thoroughness, before making his gift he sent Dr. Ernest D. Burton, later president of the University of Chicago, on a year's trip around the world to examine the need and plans for buildings in every strategic city. President Taft, who had observed Association work in the Philippines and other lands, and who had been asked to speak on the Association's project in Washington, D. C., generously offered the White House for campaign purposes, saying that "no better use could be made of the Home of the nation." Within a few months, over two million dollars had been subscribed.

In the next foreign building campaign for four million dollars, John D. Rockefeller, Jr., pledged a quarter of the total amount, but offered an extra two hundred and fifty thousand dollars if the requirements should exceed the goal by another million. Without publicity, appealing quietly to a relatively small number of prospective donors, the Y.M.C.A. was able to raise six million dollars. John Wanamaker, himself once a Y.M.C.A. secretary and donor of the Association building in Madras, after asking Mott to join him in prayer in his office, gave over a hundred and fifty thousand dollars for buildings in Peking, in Kyoto, and in Seoul, Korea. More than eleven million dollars were given by generous North American businessmen toward this

chain of foreign buildings, in addition to the contributions of Confucian businessmen in China, of the governments of Poland and Czechoslovakia, and of innumerable laymen in thirty other countries where the Association was working. It is estimated that Mott alone was largely responsible for raising about three hundred million dollars for Association buildings, budgets, war funds, Christian and philanthropic work.

Imagine a large and effective Association building in the heart of a great city in the Orient. Here tens of thousands of young men are avid for modern education, amid ancient systems of social and religious life that are sometimes in a state of rapid disintegration. Here is a life-giving center, with an effective plant, amid a vast ocean of human need. Here, in this modern Association, are gathered the best men, leaders and representative students from all churches and all religions, united on a broad platform for human betterment, sweeping aside all the sectarian, doctrinal, racial, national, communal, or caste strife that might divide and embitter them. They introduce for motivation the simple teaching and moral dynamic of Jesus—himself an Oriental—as he comes, not to destroy one single value in the ancient cultures or systems of the past, but to fulfil all their own deepest aspirations and highest hopes. The Y.M.C.A. seeks to meet them at first, not along the line of greatest resistance in the bare, doctrinal, or sectarian preaching chapel of a crowded street, but by the way of least resistance and of maximum practical help in the complete work for personal and social betterment offered by a modern city Association building in the Orient.

IN CHINA

Some fifty years ago, Fletcher Brockman, probably the most beloved man in the entire world Association Brother-

hood, together with D. Willard Lyon, Robert Gailey, and Robert Lewis, went to China—that land with its four hundred million population and its four-thousand-year-old conservative civilization—to found self-governing, self-supporting, and self-propagating Associations. So dominant was their determination to develop Chinese leadership, lay and secretarial, that within four decades, when Chiang Kai-shek was Generalissimo of China, seven of the ten members of his cabinet were not only Christians but were either former secretaries of the Y.M.C.A. or officers and directors of local Associations, or were warm personal friends of these four pioneer American secretaries. Hundreds of former Chinese Y.M.C.A. secretaries, trained in Association methods, later rendered conspicuous service in the Government and all departments of the national life throughout the successive crises in which China in travail was forging her new nationhood and national unity.

When these foreign secretaries went to China, it was one of three strongholds opposing foreign missions, so far as the literati and students were concerned. After the start among the Chinese students studying in Tokyo, in 1907, Brockman envisioned China's students as being ripe for an immediate harvest; and so, for the next three decades, China became probably the greatest field in student evangelism that the world has ever known. In the nation-wide evangelistic campaigns, from one to five thousand students a day in twenty cities came pouring out to hear the Christian message; and, under Association guidance, numbers of educated Christian Chinese leaders taught Bible classes for inquirers, following through with hundreds of the new converts until they became active members of Christian churches. We know of no evangelistic campaigns anywhere that were so thoroughly followed up by months of able Christian instruction. Indeed, no other organization has made so im-

portant a contribution to China's national life as has the Christian Church.

Brockman, with the help of his eighty or more fellow foreign secretaries, so speedily developed Chinese laymen during the early years of the current century that he was soon able to hand over the responsibility for leadership to such distinguished national secretaries as C. T. Wang, David Yui, and S. C. Leung—men who were not only great Christian organizers and statesmen, but earnest and effective evangelists as well. Late in 1943 a letter borne by air mail over the mountains of central Asia reached America from Chungking, the wartime seat of government, telling of the heroic work of Chinese Association leaders who, grappling with famine, war, and pestilence, have yet not been too busy to promote evangelistic campaigns throughout Free China.

Chiang Kai-shek and his distinguished and earnest Christian wife have repeatedly borne witness to the efficiency and value of both the war work and peace work of the Y.M.C.A., which they themselves have supported by generous subscriptions and earnest co-operation. Proof of the indigenous nature of Association work in China is found in the able character and initiative of Chinese leaders, both on the Board of Directors, as committeemen and on the secretarial staff, and in the sacrificial giving of Chinese businessmen to the Association, including Confucianists and other non-Christians. Thus, in spite of the fact that generous funds were forthcoming from America, the Chinese themselves have given far more toward buildings and the continued support of national and city Y.M.C.A.'s than they have received.

IN INDIA

Following the administration of David McConaughy as

national secretary for India came the brilliant work of E. C. Carter.¹⁸ True to Association principles, Carter sought the immediate development of indigenous leadership in order that the national secretaryship could be turned over to great Indian leaders like K. T. Paul and S. K. Datta.

V. S. Azariah, after being trained as a Y.M.C.A. student secretary, headed the missionary crusade in India for the evangelization of India by Indians themselves, as the Student Volunteer Movement did from the home base in America. Calling on students to go to all India with the Christian message and on the churches to give to the missionary cause, Bishop Azariah organized the Indian Missionary Society of Tinnevely and the interdenominational National Missionary Society. In 1912, he was consecrated as the first Indian Anglican bishop; and today, as Bishop of Dornakal, he is head of a Christian community of some two hundred and forty thousand converts in one of the two largest and most successful mission stations in the world, the other being Uganda in Africa.

The achievements of all of these nationals were due, not primarily to the abilities of Western secretaries, but to the genius of the Association idea in its universality and to the capacity of great nationals to embody it, make it their own, and develop it. At its best, the Movement is greater than even its outstanding leaders; and some of its boldest social and religious achievements have been in Asia, rather than in America or Europe. On the whole, no part of the Asso-

¹⁸After leading the American Association war work in France in World War I, Carter rendered valuable service in Great Britain and then returned to America, where he strengthened and developed the Institute of Pacific Relations. Recently he has been instrumental in raising many millions of dollars for Russian war relief. Trained as an organizer by the Association, he has had an influence for good in many nations bordering upon the Pacific.

ciation work has yielded such outstanding results for such a limited expenditure as has the World Service program.

IN EUROPE

Following the devastation of World War I, the World Service of the American Association was called by needy countries to extend its ministry to Europe as well as to Asia. When the Poles, Czechs, and other nationalities were demobilized after the war, they earnestly craved the continued service of the Association as a vital part of their national life. Hitherto they had known religion as ecclesiastical worship, but never as service by laymen for laymen.

The American Association rendered such valuable aid to the Polish Army of General Haller in France, in 1918, that when that army returned to newly freed Poland its commander urged the Y.M.C.A. to accompany it. In Poland, this work was expanded to service for students, prisoners of war, railroad men, miners, the people of the cities, and victims of the dread typhus epidemics.

When the Poles formed a large committee of leading citizens and asked the International Committee to help them organize a Polish Association Movement, the International Committee assigned Paul Super and eight American and Canadian secretaries to the task, which presented unprecedented difficulties. The nation was suffering from widespread destruction and poverty after six years of war. Over 99 per cent of racial Poles are Roman Catholics, and a plan had to be evolved to build a Y.M.C.A. Movement within a Catholic framework, conducted entirely by Polish Catholic laymen.

Made possible by the splendid co-operation of many of Poland's greatest national leaders, by 1939 the Polish "Y" had more than two million dollars worth of property, including three modern buildings—the one in Warsaw being

the largest in all Europe—and three typical boys' summer camps. It had forty-one secretaries, nineteen thousand members, hundreds of volunteer workers, and was serving fifty thousand men in five cities, with an annual budget of two hundred thousand dollars.¹⁴

In spite of the fact that Poland is today suffering probably more than any other nation in Europe, the Polish Y.M.C.A., although deprived of its buildings, still carries on its work in Poland itself, in the Polish war prison camps in Germany, among the eleven thousand Polish soldiers interned in Switzerland, in sixty-eight centers among the forty thousand Polish refugees and soldiers in France, in Roumania, in ten Polish centers in Scotland, in twenty centers among the famous Polish aviators in England, at five points in the Middle East, and among the seventeen thousand Polish refugees in Africa. Thus this dynamic Association is operating in fourteen countries of Europe, Asia, and Africa, conducting more centers, serving more Poles, spending more money, employing more personnel, and winning more praise from both the people and the press than ever before in the twenty-one years of its history.

IN LATIN AMERICA

The Association has been established in six of the twenty

¹⁴Several characteristics of the Polish Association may be noted, as follows:

1. The Roman Catholic character of the membership, program, and employed personnel.
2. The extensive work for boys, with six full-time boys' work secretaries.
3. The wide range of classes enlisted in the work, from the poorest to the wealthiest.
4. The unusual financial and moral support given by the Polish Government, unequaled anywhere else.
5. The extensive use of lay volunteer workers and the remarkable program for their training.

Latin American republics, as well as in the Canal Zone and in Puerto Rico. The fiftieth anniversary of the founding of the Association in Rio de Janeiro, in 1893, by Myron A. Clark has just been celebrated. Clark was followed by the pioneers Bertram A. Shuman, at Buenos Aires in Argentina, and by George Babcock, in Mexico City. Associations were then organized in Uruguay, Chile, and Peru, with the collaboration of the International Committee of the United States and Canada. Beginning in each instance with a modest group of devoted laymen, the Association has developed into an influential youth movement, with thriving branches in thirteen cities of Latin America; while appeals for organization have been received from most of the remaining fourteen republics.

The Y.M.C.A. has introduced ideas and techniques of the utmost permanent significance to Latin America. For example, where fifty years ago playgrounds and organized team play were practically unknown, today the modern gymnasium, swimming pool, and sports field, under trained athletic leadership, are stimulating interest and support for health movements and athletic contests far beyond Association circles. Through the Association, Latin America was introduced to the games of basketball and volleyball, which are attracting hundreds of thousands of enthusiastic followers. Association physical directors have taken a leading part in directing international athletic contests, including the Olympic Games and the projected Pan-American Games in Buenos Aires. The initiative of the Association in this field has influenced governments and the Roman Catholic Church to open private athletic clubs and playgrounds in many communities, under the direction of trained Association leaders.

The idea of organizing summer camps was likewise new to Latin Americans, but, following the example of the

Montevideo Association in developing a beautiful camp site on the seashore at Piriapolis, other Associations have made provision for camps along the shore, in the forests, and in the mountains. Camping has proved to be, here as elsewhere, a powerful character-building institution for adults as well as youth.

Voluntary enlistment of time and money by laymen was unheard of until the "Y" campaigns showed the way. Now a community drive for a new Association building or a hospital with a huge clock or thermometer to indicate progress is a popular "Yankee way" with Latin Americans. Most of the Associations have outgrown their first rented quarters, and those in Rio de Janeiro, Buenos Aires, Montevideo, San Juan, and Mexico City occupy commodious modern buildings of their own. The Argentine Government was especially generous in providing a hundred and fifty thousand dollars toward the new skyscraper building in Buenos Aires.

The Y.M.C.A. has won the confidence and esteem of many of the ablest government officials and businessmen. The roster of trustees and directors contains internationally known names. Always interested in civic matters, "Y" leaders are playing an important role in various community enterprises. Long before Pan-American cultural and coordinating committees were formed, the Y.M.C.A. was attracting to its membership thousands eager to study English and international affairs. It is doubtful whether any organization offers a richer program in cultural activities than the Montevideo Association.

Practical Christianity, as demonstrated by Association leaders in helping victims of earthquake disasters in Chile, Peru, and Mexico, has won universal praise. The latest venture in community service by the "Y" is in Mexico, where, under the expert direction of Spencer Hatch—who did a

remarkable piece of work in rural India—a model rural center near the capital is being developed, demonstrating modern sanitary housing and improved methods of garden cultivation and raising livestock. Thousands of Mexicans are watching the experiment, and the Mexican Government has promised substantial support.

Many of the people of Latin America who are in revolt against formal ecclesiasticism are rallying behind the Association's program of applying the teachings of Jesus to the daily problems of living. Seeking to promote interracial harmony, social justice, the abolition of class distinction, and international co-operation, they find in the Association fellowship and an opportunity to study the life of Christ. On the walls of the foyer of the beautiful Y.M.C.A. building in Buenos Aires is the prayer, "That they all may be one," and it is to this end that the South American Federation of Y.M.C.A.'s is working. Through the Technical Institute in Montevideo, it is recruiting and training the best leadership available, arranging for visits of special secretaries, preparing and distributing literature, conducting series of lectures in theaters by outstanding Christian leaders, and organizing international conferences and conventions.

The World Service of the American Association Movement suffered tragically, not only from the great depression, but from the fact that it was the chief home base of a world at war. As a result, the American Association abroad had to reduce its staff to one fourth of what had been needed—from two hundred foreign secretaries to a present force of forty-four secretaries.¹⁵

¹⁵These forty-four are divided as follows: sixteen in the Far East, three in Egypt, two in Palestine, six in India, eleven in Latin America, and six in Europe. Instead of our former budget for foreign work of over two million dollars, the present budget

Within a span of fifty years, thousands of nationals have been enlisted as secretaries for varying periods; several hundred thousand business- or professional men have served as board and committee members, and as leaders of group activities; while millions of boys and young men have enrolled as members. However, neither statistics nor this brief account of World Service can do justice to this important phase of Association work, for it was here, in many of these foreign countries, laboring under new conditions and untrammled by tradition, that the Association proved its genius for bold innovation, for originality and adaptability to different and ever changing conditions.

THE WORLD'S ALLIANCE

Frequent reference has been made in preceding pages to the living, vital world fellowship, of which the North American Association Movement is a part, known as the World's Alliance of the Young Men's Christian Association. In its inception, in the opening decades of the past century, American leaders played a conspicuous part, together with those small groups of Christian young men in Switzerland, Germany, France, Great Britain, America, and even in India who banded together to strengthen their inner fellowship and Christian faith.

Certain of the founders of the Alliance—such as Henry Dunant of Geneva, founder of the International Red Cross, William C. Langdon of Washington, Frederick Monnier of Paris, and George Williams of London—refused to recognize the limitations of distance. Profiting by the fact that the

is \$572,903, with added emergency requirements of \$224,000 for help to national movements abroad in such countries as China and Poland, for assistance in work with the armies, and for other purposes. Thus the total regular and emergency foreign budget for the last year was \$796,903.

Second World Exhibition was to take place in Paris in 1855, they called the First International Conference of the Y.M.C.A. in that city. It was on this occasion that the Paris Basis, which to this day remains the basis of the Alliance, was adopted; and it was also agreed

. . . that any differences of opinion on other subjects, however important in themselves, not embraced in the specific designs of the Association, shall not interfere with the harmonious relations of the confederated societies.

In 1878, at the Eighth World Conference, General Secretaries Charles Fermaud (Swiss), C. Phildius (German), and E. Soutter (French) were appointed.

During these early days, Robert McBurney and Richard Morse of the United States, and George Williams of England gave their wholehearted support and financial assistance to the Alliance. Owing to the contagious zeal of Christian laymen who traveled widely and to the tireless efforts of the World's Committee secretaries, Associations sprang up in most of the countries of Europe, and National Committees were established.

At the significant World Conference of 1888, held in Stockholm, Luther D. Wishard, whose genius inspired the extension of the Association to Asia, was given the endorsement of the World's Committee and named "Secretary for Mission Fields and Student Work." The United States and Canada, through the International Committee, have carried the major responsibility for the extension of this work to other countries, although Great Britain, Australia, New Zealand, Denmark, Norway, Sweden, and Holland have also sent out secretaries, especially to Asia, under the national leadership of the countries they are serving. After the constitution of a National Committee, the new movements and their committees became members of the World's

Alliance, thus giving reality to the essential elements of the Association's missionary policy.

At the World Conferences of the Young Men's Christian Association, young men caught a vision of world Christian fellowship that has vitally affected other organizations and the whole ecumenical development of the churches. In 1891, at Amsterdam, and in 1894, at the Jubilee in London, Dr. John R. Mott of America and Dr. Karl Fries of Sweden met and shared their vision of a world-wide Christian movement among students, which resulted in the creation of the World's Student Christian Federation in 1895. The Amsterdam Conference inspired a young man named Soederblom, from Sweden, who later became archbishop and a pioneering spirit in the ecumenical movement. Shortly after his nomination as archbishop, he said that it was the Young Men's Christian Association that had given him his world-wide vision of ecumenical Christianity.

The confidence and trust developed between leaders during the formative years began to bear fruit at the time of World War I. Dr. John R. Mott, with the encouragement of President Wilson, made a trip to Europe to help the Y.M.C.A.'s on both sides of the conflict to organize their services for men in uniform and for the thousands and later millions of prisoners of war. At the same time Dr. Paul des Gouttes of Geneva, president of the World's Alliance of the Y.M.C.A. and an influential member of the International Red Cross Committee, began work for prisoners from Geneva. The two services—one under the leadership of Dr. Archie Hart, representing the American Associations, with his vision and remarkable ability to secure the active co-operation of the heads of governments; the other under the leadership of Dr. des Gouttes, with his innate spirit of neutrality and years of legal experience with the International Red Cross—finally were blended into one unique service for prisoners of war.

The years 1920 to 1939 marked a further expansion of the World's Alliance. Under the devoted leadership of Dr. Karl Fries, general secretary of the World's Committee, the National Committees of France and the Allies and those of Germany and the Central Powers were brought together in Christian fellowship. The cementing of the fellowship was hastened by that peer among boys' workers, E. M. Robinson of America, secretary for boys' work with the World's Committee, and his colleague, Charles E. Heald of England, secretary for boys' work with the British National Council. These men, together with the World's Committee, brought together in 1923 at Portschach, Austria, over nine hundred and fifty delegates from fifty-one countries in a world-wide conference around the central theme, "The Boys of the World for Christ." The work of reconciliation culminated in 1926 at the World's Conference at Helsingfors, when political and theological suspicions were allayed.

A new form of organization was now achieved, with an Executive Committee representing twenty nations; a fuller representation of staff and committees from Europe, America, and Asia; and standing committees on boys' work, young men's work, extension, and finance, in addition to special committees on family and sex relations, rural work, scouting, leadership training, the Christian message, migration, and ecumenism.

The work of relating the World's Committee to all nations, making the World's Alliance a reality, was now fostered by Area Conferences. Under the statesmanlike leadership of General Secretary W. W. Gethman and the unparalleled chairmanship of Dr. John R. Mott, the Alliance began another era of expansion. Gethman, who was a master at co-operation, developed a team out of a diversified staff, pointing to the unique opportunity afforded the World's Alliance in developing the ecumenical life of the

churches. He helped prepare the way for the great ecumenical conferences, culminating in 1939 in the World's Conference for Christian Youth at Amsterdam, which called together over seventeen hundred young people from seventy-one nations to experience the reality of a world-wide Christian community.

Growing out of the work for prisoners of war and with the Allied armies, where American Y.M.C.A. secretaries came into firsthand contact with the Polish, Czechoslovakian, Russian, Greek, and other legions, a new extension of Y.M.C.A. work, fostered and supported by the American Y.M.C.A., was developed in Estonia, Latvia, Poland, Czechoslovakia, Rumania, and Greece. Also, the "Y" greatly increased its activity in Bulgaria, Turkey, Italy, France, Portugal, and with the Russian immigration. From 1918 to 1931, this work was under the general direction and supervision of Area Secretary D. A. Davis, representing the International Committee of Canada and the United States, with headquarters in Geneva.

The starting of Y.M.C.A.'s in Catholic and Orthodox countries sometimes occasioned tension, but the Christian spirit prevailed as these newer movements became a part of the fellowship of the World's Alliance. There is now a most significant collaboration between the World's Alliance of the Y.M.C.A. and the World's Council of Churches. A rapid survey in September, 1943, revealed that sixty national Y.M.C.A. movements are involved in the present war. Of these, twenty-two are in countries occupied by invading armies and eleven are officially closed.

The development of the work in various countries alongside the older established work in Europe, through the initiative and support of the North American Associations, brought forcibly to the World's Committee the necessity of a much closer co-ordination between the plans of the

World's Committee and those of the North American Movement. There is a growing conviction of the importance attached to planning from a world point of view, which does not assume administrative responsibility but which involves a knowledge of the whole field, with its needs and availability of resources in men, money, and techniques, combined with the requisite liberty of action, as well as recognition of national autonomy, equality, and responsibility.

This consolidation of policy has been one of the main tasks of the able and tactful Dr. Tracy Strong, who became general secretary of the World's Committee after the death of Walter Gethman. Under Dr. Strong's leadership, the relationship of the Y.M.C.A. to the ecumenical movement has become increasingly important. In the World's Committee of the Alliance, we see that the ecumenical Christian movement is alive, in action, and growing daily in significance for the future of Christendom. It is working not only for evangelical personal religion, but now, with wider vision, toward a Christian world order that refuses to be blind to economic and social evils in its grasp of a whole gospel for the individual and society, for nothing less than the coming of the Kingdom of God on earth. The significance of the Alliance is that God has enabled men of conflicting beliefs and practices—religious, political, and educational—to enter into a vital and transcending community. It forges links across national and racial barriers. It has pioneered in the ecumenical spirit and today faces a new opportunity in helping Christian laymen to take seriously their membership in a world-wide Christian community. This World's Alliance summons men to a faith in God and in man, in the possibility of peace and good will among men, and in the building of a Christian social order.

CHAPTER V

The Completion of the Century

THE NORTH AMERICAN ASSOCIATION reached the peak of its material development about 1928. This was the highest crest of the wave of world economic prosperity before the great depression. A year later, on October 29, 1929, the speculative boom of America's hectic economy broke, and industrial stocks fell in a short time to one ninth their previous value. With some fifteen million workers unemployed in America, an equal number in Europe, and vastly larger numbers in Asia, the world entered upon a decade of depression that was followed within the same generation by the agonies of a second world war.

Until 1912, the International Committee was the administrative body of the general organization in which the Associations of Canada and the United States were united. Separate National Councils were established in 1912 in Canada, and in 1924 in the United States. Certain joint functions are still retained by the International Committee. Since 1937, the International Committee is also the interim committee of the National Council (U. S.).

In the seventy-two years since an executive officer was first employed, there have been but five general secretaries of the National Movement in the United States: Richard

C. Morse, from 1872 to 1915; John R. Mott, from 1915 to 1928; Fred W. Ramsey,¹ from 1928 to 1932; John E. Manley, from 1933 to 1940; and Eugene E. Barnett, from 1941 to the present.

After 1929, these general secretaries struggled under the heavy handicap of the depression and the war that followed it. Fred Ramsey came to the general secretaryship without previous secretarial experience. He was a successful businessman of Cleveland and a layman in the Y.M.C.A., with experience in leadership in the highly organized charities and welfare work of his city and in the Cleveland Community Chest. John E. Manley had long Association experience as state secretary in Kansas, income production executive on the national staff, and general secretary in Pittsburgh. Eugene E. Barnett had been in China for twenty-six years, where he founded the Hangchow Y.M.C.A. and later served as senior secretary of the large North American force in China. None of the other general secretaries had such a background of experience in local and foreign work, was more modern and abreast of the times, or had more social vision and courage than he.

In the abnormal operations of wartime, the total income for all local Associations and general agencies in the United States for 1942 reached an all-time high of \$61,185,600, thus exceeding our highest previous figure of sixty million

¹After the organization of the National Council (U. S.) in 1924, the International Committee became primarily responsible for property and funds. From 1932 to 1936, however, the immensely important World Service program of the Associations of the United States and Canada was operated by this committee. Francis Harmon was general secretary of the International Committee for these services during part of the time that Fred W. Ramsey and John E. Manley were general secretaries of the National Council. Francis Harmon was a prominent newspaper publisher of Hattiesburg, Mississippi, with a fine record of active lay relationship to the Association.

dollars in 1930.² The Association had further proof of its vitality and solidarity at the meeting of the National Council at Cleveland, October 22 to 24, 1943. The American Associations incurred, during the early years of the depression, debts on account of their national services at home and abroad that at one time exceeded \$2,800,000. Alongside the National Council meeting in 1942, sixty-odd local general secretaries met on the call of several of their number to make plans to rid the Movement of its millstone of debt before it entered its second century. They appointed a committee, with Frank A. Hathaway of Chicago as chairman, and voted to raise the money by asking a dollar per member from each Association for 1943 and the same for 1944. When they met in Cleveland one year later, they had raised \$1,009,720. Cash received from these and earlier contributions, from trustee appropriations, and current surpluses leaves a balance of approximately \$1,300,000 yet to be secured. The whole Brotherhood, with a wholesome democratic sense of responsibility, shared in this accomplishment. This means far more than if the Association had turned only to a few big givers.

Under difficult conditions we are proud to have maintained in the American Associations in 1942 a membership of 1,199,223. This is but little less than our maximum (in 1938) of 1,316,000 members, or 1 per cent of the population of the United States. The Y.M.C.A. has a world

²Current income for 1942 was 12.1 per cent above 1941. If we add to the value of land, buildings, and equipment owned by all Associations and all agencies, amounting to \$218,267,100, the net total Endowment Fund assets of \$39,059,100, we have the huge total of \$257,326,200. Our total debt is \$22,967,900, but in 1942 the current debt was reduced 13.6 per cent (15.5 by local Associations and 11.5 by the General Agencies, with a 10.6 per cent reduction of interest) and plans were adopted whereby we hope to wipe out our entire national indebtedness as we enter upon our second century.

membership of some two millions. We shall, God willing, in North America alone soon pass the two million mark in the new century. Our objective for the new day is clear-cut and undimmed: "*to build Christian personality and a Christian society.*" This, in the light of a spiritual vision of one world, is—as indeed it should be—a larger objective than that of the first twelve members of a century ago. Our world vision is wider, and our obligations and responsibilities are heavier than theirs; but our resources are immeasurably greater, too.

POTENTIAL RESOURCES

Every secretary, every member, and every Association must seek to build a new man within and a new society without. There is all about us a knowable and discoverable spiritual world, surcharged with undreamed-of energy, which may be tapped and utilized when the right contact is made. The Association needs spiritual power, but it also needs men and money. As it incarnates spiritual life in character, so must it embody spiritual values in buildings of brick and mortar, in budgets and sound finance.

We are confronted in every city and nation with an abyss of human need. In order to meet this need, we must relate and connect the divine and the human resources at hand. The connection is always the live wire of a dedicated human life—a life like that of George Williams, Robert McBurney, Richard Morse, or John Mott. We recall, at the birth of the Y.M.C.A., the question that George Williams asked of Edward Beaumont on Blackfriar's Bridge: "Are you prepared to make a sacrifice for Christ?" And we remember his declaration of faith, just a hundred years ago, regarding the few shillings needed to print the first notice of the Movement: "If this is of God, the money will come." This principle applies equally to a few shillings

needed for a notice as to two hundred million dollars required for buildings or a war work campaign.

Money is not merely metal or paper or material mammon. It is stored-up personality; it represents man-hours of somebody's toil. That toil is not always our own, for wealth is a social product and a social trust. It was never, in the view and clear teaching of our Master, an absolute, private, personal possession, to be used for selfish purposes; rather, it was a stewardship for which the steward must give an account and in which he must be found faithful, as he stands before God and man.

Money is not only accumulated energy; it is an instrument of power and a medium of exchange, for use and not for hoarding. Jesus warned that if money is hoarded, it may become a curse; but given, released, invested in human life, it may be put into circulation for advancing the Kingdom of God, and then indeed it is treasure "laid up in heaven" and incarnated on earth in Christlike character-building values or Christian institutions. Money can be translated into human life; it can reach down to the depth of our cities' need or reach out to the ends of the earth to set spiritual forces in motion and put other men to work—but only if it is released for service.

In so far as the Y.M.C.A. is not merely a secular institution, embodied in material bricks and mortar, but is really Christian and a part of the Kingdom of God, we can ask boldly for time, men, and money for any enterprise that is within the will of God. And the King's business requireth haste. Every evangelist who dares to ask for the souls of men must be in dead earnest; otherwise he is a hypocrite. The same is true of the man who asks for money; he must first give himself to Christ and his cause before he can ask others for their money with a clear conscience. Thus William E. Dodge and Robert McBurney had the

courage and the faith to ask for half a million dollars for the first adequate building for the Association's work, since one had given seventy-five thousand dollars and the other had given himself—all that he had to give.

The Association has always sought to use the best methods of fund raising, but only as the means to an end. It was an effective technique, suitable for the time, when Charles S. Ward and others began to use the short-term financial campaign. After 1890, this method was tried experimentally in local Association financial and membership campaigns in the United States, until it became an established pattern in the Y.M.C.A. Between 1903 and 1917, this method had raised for the Y.M.C.A. alone about three hundred million dollars, and had also been used to secure millions for Y.W.C.A.'s, colleges, and hospitals. Often the success of the Y.M.C.A. became the acid test of a city's Christian philanthropy. As President Wilson said, in dedicating a new building in Pittsburgh: "You can test a modern community by the degree of its interest in its Young Men's Christian Association."

As we review the century 1844 to 1944, we must not overlook the sacrificial giving of time, life, and money by men of the last generation. Three of these men—only one of whom is now living—gave regularly, for a decade or more, nine tenths of their income to Christian causes; in fact, in some depression years they gave even more, cutting into their private capital. None of these men was fabulously rich, yet each gave from one hundred to two hundred thousand dollars or more a year for the cause of benevolence—city-wide, nation-wide, and world-wide.

The first of these philanthropists was A. A. Hyde of Kansas, who not only for years gave nine tenths of his income but who, when he felt that he could not trust to a "foundation" to achieve his spiritual ends, died relatively

poor, allowing his sons gradually to buy his business and giving away most of his capital.

Another American businessman, influenced chiefly by the Association, decided after long and prayerful consideration that, by maintaining his capital at a fixed maximum and living simply, he would no longer seek to lay up "treasures on earth" but would give everything beyond his family's expenses to the Kingdom of God. Before his death, this man gave a quarter of a million dollars to the Association foreign building campaign and several more millions to the Y.M.C.A., the Church, and other Christian causes—and always anonymously.

RECENT GAINS

We must now note several respects in which, in contrast to the more dramatic era of rapid expansion during the prosperous years, the Association has been experiencing a necessary and beneficial period of inner development under the stress and strain of two wars and the great depression:

1. *Our financial base has been broadened.* We have been achieving a wider base of democratic giving in the Movement as a whole during the last two decades, and this has been one of the real gains during this trying period. Community Chests did not exist before World War I, but grew rapidly after it. The development of this community-wide method of financing Y.M.C.A. work meant, however, a less direct relationship between the "Y" and its supporters, which raises some serious questions for the present and the future. Nevertheless, more money was raised in 1942 for local Y.M.C.A. work through local Chests than through membership dues and fees, and over twice as much as was given directly by individuals. This impersonal method of community giving has been greatly increased by the War

Chest Movement, which will undoubtedly give further impetus to co-operative financing and the broadening of support.

In some communities, more individuals have been giving to community funds than have paid income tax. One of our problems in the new century will be to develop further this broad base of corporate support by democratic giving, and yet to recover the sacrificial proportionate giving of our greatest Christian laymen in the last generation.

2. *A greater unity and efficiency has been achieved through the structural integration of our Movement.* Mr. John D. Rockefeller, Jr., for many decades a loyal friend of the Y.M.C.A., in a letter to John R. Mott on July 11, 1921, suggested a careful, exhaustive, scientific study of the Y.M.C.A. machinery—national, international, state, and city—which he believed was turning out a great volume of splendid work. This study, which was made under the direction of Mark M. Jones, subsequently influenced the adoption of a new Constitution in 1923.

The matter of dual supervision between state and national agencies had long been one of tension and often of conflict, and active steps to create the necessary unity for post-war days followed close upon the centralized administration of war services. The new Constitution was drafted in 1923 by a Constitutional Convention. The International Committee continued to exist as a "holding" organization and a custodian of endowments, but it no longer determined programs. The organization of the new National Council was a major attempt to achieve effective unity in the Association Movement in the United States. The work of the Council brought control of policies and budgets under a representative body, mainly of laymen, meeting annually.⁸

⁸The National Council is composed of approximately three hundred members, who are elected by the Associations in elec-

Later, steps led to the formation of area organizations, percentage financing, and responsible participation by local Associations in the whole national work. Without this integration of our Movement, we could not successfully have completed the century, nor faced with confidence the new day of greater opportunity and responsibility.

3. *Community relationships and religious affiliations have been developed and extended.* The Community Chests, Councils of Social Agencies, and other community movements in which the Association has participated have brought more of a sense of mutuality in all community work. It has become natural for the community to regard the Y.M.C.A. as a social as well as a religious agency, and for most of the board and staff so to regard it.

This is but one aspect of the important building of the American community mind. The long record of the Association leads to the expectation that its contribution will always be large in both social and religious fields, but permits no assumption of priority or exclusiveness. In this setting, the whole question of what must be done by the community, local or national, on the basis of tax support and what should be done through voluntary associations gains a new significance. With wider education among all people and a better informed public opinion, the community asks

total districts, or Area Councils, each member serving for three years. The Council constitutes a kind of Board of Directors or Parliament for the Y.M.C.A.'s of the United States. Its meetings and discussions give a needed sense of solidarity to the Movement for effective sharing and planning as an inter-Association body. On this subject the Constitution, as amended in 1939, reads as follows:

"The member Associations of the National Council in each Area Council, State or Inter-state organization may elect members of the National Council on the basis of three members for each 15,000 total membership of these Associations. . . . At least two-thirds of the National Council members elected by any Area Council, State or Inter-state Convention or Electoral District shall be laymen."

a careful job of accounting, and the Associations must meet more widely based standards of acceptance than ever before.

The Association has also achieved wider religious affiliations. In 1922, the National Y.M.C.A. Constitution permitted 10 per cent of its board members to be Catholics or Jews. The 1933 revision, however, left the determining of qualifications for active membership wholly to local Associations, although a long-time attachment to the Protestant evangelical churches was retained by most of the leaders. These "legal" changes were but an expression of a sense of long-developing need for the help of men of the whole community from other than the traditional evangelical background. Hence Association work could be supported and effectively guided from a wider base than Y.M.C.A. history had hitherto exhibited.⁴

This is all part of a process of the steady and consistent broadening of our work throughout the century. It has made the Association more universal in its appeal at home and has thrown wide open doors of opportunity abroad in Roman Catholic, Orthodox, and non-Christian countries.

4. *The Association has modernized its program, on the one hand, by widening the variety of its activities and, on the other, by new stress upon its central purposes.* The

⁴Concerning this matter of membership and church relations, the Constitution, as amended in 1939, reads as follows:

"The National Council shall recognize as member Associations those local Young Men's Christian Associations . . . which annually certify that in spirit and practice they conform to the purpose of the Young Men's Christian Associations of the United States of America as expressed in the following statement: 'The Young Men's Christian Association we regard as being, in its essential genius, a world-wide fellowship of men and boys united by a common loyalty to Jesus Christ for the purpose of developing Christian personality and building a Christian society.' . . . All members of the National Council shall be males, 16 years of age or over, members of a Christian Church and members of a Young Men's Christian Association recognized as a member Association by the National Council."

Association early introduced a program of health building and physical fitness, and quickly became the most popular physical training agency in America. A place to live was recognized as a paramount need of youth away from home, and the dormitories of the Association were built for this purpose. Educational efforts followed in quick succession. It was not long before Bible study and prayer groups had many contemporaries, all with one purpose: to nurture spirit, mind, and body as one whole.

The Association struggled manfully to reconcile the new "secular" with the older "religious" activities. Attempts were first made to inject religion into physical work and educational work; but this seemed forced and artificial, and reaction was inevitable. Association workers now began to think in terms of the newer educational conceptions, which recognized possible religious values in every activity of life. "Religion is life" became the slogan, and an effort was made to integrate religion with the whole program.

All activities are now recognized as potentially religious, as having within them essentially religious values. Thus playing a game, planning a campaign, or serving on a committee can be as much a spiritual experience as studying the Bible and joining with one's fellow men to worship God. In so far as its purpose is to promote the Christian way of living, which includes both doing certain things and a certain way of doing them, the Association realizes Christian values in all of its activities.

As aids to the development of Christian personality and the building of a Christian society, Y.M.C.A.'s today utilize sports, dramatics, music, discussion, travel, motion pictures, study groups, formal and informal education, camping, religious meetings, circulation of literature, social recreation, occupational conferences, and many other forms of activity. An increasing proportion of these activities enlist young men and women together. Emphasis in the small

group, class, or team is upon richness of content in the program, and upon the quality of relationships between the participants and between them and their leaders. In other instances, groups are built up around one or more specific interests. Stimulated and encouraged by good leadership, these interests are widened, and new lines of activity are encouraged. The present-day attention to Christian emphasis and method in all forms of work, and to education in citizenship and public affairs, is the earnest of this concern for direction and significance amid the ever-widening variety of activities and relationships.

This modern view of an Association program is in reality a fresh emphasis upon the unity of personality symbolized in the Y.M.C.A. triangle. It believes that human personality can be led to grow and to become Christian by commencing at any point where interest is keen or where need is sharply felt. Under stimulating guidance and leadership, new interests may be developed and central life purposes may be challenged or rebuilt. Along with this broadening and enriching of program, however, has come new concern that it shall all be pointed toward Christian purpose and Christian commitment on the part of individuals, and toward the remaking of society in the direction of the Kingdom of God.

5. *The participation of laymen and the secretarial standards of the Association have both developed since World War I.* The National Council, with its two thirds lay composition, has continuously brought forward new laymen, many of whom have given leadership that ranks with the best the Movement has ever known. Francis Harmon was such a man, as were Fred Ramsey and hosts of others. These great laymen have all understood what the Movement meant, and they knew how to join with others in guiding its life as a whole.

During the late twenties, the professional body also strove

to put the Y.M.C.A. secretaryship in line with national developments in regard to general professional standards. This development was part of the trend that dispensed with second-rate medical schools and raised the quality of professional training in many fields, as well as that of the student body.

The Movement is proud of its younger secretaries. Many of them will measure up with those great leaders of the past mentioned above. We are still and must always remain a *young men's* organization, and we must ever look on the world with fresh vision. Although a century old, we trust that we have not been like Rip van Winkle, asleep; and that we have not begun to suffer from the hardening of our mental or spiritual arteries, or from any other symptoms of senility. The Association has changed as youth has changed; it has proved adaptable to changing times and conditions in many lands.

During this period of intensive development, the Y.M.C.A. Retirement Fund was inaugurated. To make the plan effective and to provide for the retirement of secretaries long in the service, an initial accrued Liability Fund of four million dollars was required. Upon the successful raising of this amount, the fund became effective July 1, 1922.

The Retirement Fund has been of untold benefit to the Movement in many ways. It has enabled the Associations to retain the services of their ablest secretaries, who are now assured of a reasonable competence in their old age, and it has also enabled Associations to retire promptly those persons whose service can better be carried on by younger men.⁵

⁵At the end of twenty-one years of operations, ninety-five persons had retired because of disability and nine hundred and sixteen persons had retired because of age. There were six hundred and ninety-three persons receiving income on June 30, 1943, the pay roll for that month being \$77,163. In twenty-one years, \$10,501,144 has been paid to retired secretaries and their families.

6. *From the experience of the past, we are clarifying our faith and articulating a philosophy of Association work that may guide us in the coming century.* Each of us has a faith in his home and family. Each holds his own religious faith as a churchman. Each, as an American, believes in his country and in its mighty heritage. And all of us are seeking to achieve a growing faith as world citizens, determined to build a better world organized for peace. As an Association, we would state our corporate faith as follows:⁶

We believe in youth, and we regard them as the supreme concern of our country. The test of the good life in America will be its development of sturdy youth of sterling character. The first concern of a democracy is to make provision for the education and development of every child, and the acid test of each community is the opportunity it provides for abundant life, both for the individual and for society.

We believe that religion is essential to the good life; that man without God is stunted and dwarfed; and that Jesus reveals both the way to God and to the best human relations. In Jesus are to be found the resources for personal living and the dynamic for the realization of true brotherhood among men. We believe that we must share our re-

In 1943, 3,897 active participants were making monthly payments to the fund. The personal savings of these secretaries amounted to \$7,057,141. Total assets of the fund amount to \$21,444,972. On July 1, 1937, the privileges of the Retirement Fund were made available to non-professional employees. Approximately 40 per cent of these employees are now enrolled in the Savings and Security Plan of the fund.

The Board of Trustees of the Retirement Fund has, from the beginning, been made up of devoted Christian laymen who have given most unselfishly of their time to the administration of the fund. F. Wayland Ayer served as first chairman. He was succeeded by Alfred E. Marling, who was followed by Lucien T. Warner. The present chairman is William E. Speers. Raymond P. Kaighn and Earl W. Brandenburg have been efficient secretaries.

⁶This statement of faith is adapted from the printed statement of Jay A. Urice before the National Board, at its meeting in January, 1943.

religious experience with others, especially with the rising generation of youth, which has not yet realized its full religious heritage in the faith of our fathers. As Association men, we believe that our religion will express itself in individual integrity; in Christian character; in physical fitness; in constructive recreation; in religious education; in responsible citizenship, whether in war or in peace; and in service to the community, the nation, and the world.

We believe in associated effort on behalf of young people. The past century has proved the possibilities of association, and co-operation in united effort on behalf of the world's youth. Such association in service enriches the lives of all who give and share, and ever enlarges the circle of our widening brotherhood to initiate others in our broadly human Christian fraternity. As we come together in the name of Jesus, finding in him the vital center of our Association, our young men see visions, our spirits partake of his strength, and our eyes behold new possibilities for all men who share this experience.

We believe in a society that develops the individuality of each person and assumes responsibility for the corporate life of the community. We have confidence in the growing possibilities of democracy, which is difficult of achievement and not yet fully realized, as shown by the experience of many nations in the present world conflict. We believe that we should enable our youth to experience the working of democracy and to learn the ideals, methods, and skills of democratic leadership. We believe that, ultimately, democracy can achieve a moral base that will unite people in bold achievement for the common good, through enterprises as stirring in time of peace as those that bind men in a great unity for war.

The religious conception of one God and one human family, of all men as brothers and as sons of God, is the

source of the conception of freedom and democracy in the modern world. We believe that American democracy should enlarge the historic Bill of Rights to include, as basic to all, provision for: equal educational opportunity for all of the nation's children; equal status of the farmer in our economic society; equality of bargaining power through the organization of workers; co-operation of all consumers; assurance to all of the right to work and of decent terms and conditions of the working life; higher standards of social security to lift the levels of human liberty against the hazards of modern society; intelligent production as a way of abundance and decent consumption as a way of life; and a more abundant distribution of the good things of life among all people.

Meanwhile, in democratic self-defense, we cannot allow government of the people, for the people, and by the people to perish from the earth. For this fairer hope, members of the Young Men's Christian Association will hold dearer than life itself the American dream of freedom and democracy, every element of which is derived from our vision of the Kingdom of God. We therefore affirm our faith in world-wide brotherhood as an ideal that must be increasingly actualized in our country and in our world. We believe that every youth, in every part of the world, has the right to all opportunities that the whole world can provide for each child of God. As truly as we believe in responsible citizenship in our community and in patriotic loyalty to our country, we believe that all who live in more fortunate areas and circumstances have the obligation and share the privilege of making the potential world-wide Christian brotherhood a reality in world service. Spiritually and materially, all things are potentially ours; but we possess truly only as we share in this ever-widening brotherhood with all men.

Retrospect and Prospect: Facing the New Day

UP TO THIS POINT, we have tried to give a brief history of the Association throughout the century from the North American point of view. We are thankful for the many thousands of men who have served as secretaries and lay leaders in many countries. We are grateful for the tens of thousands of business- and professional men in America alone who are giving generously of their time and money, serving as board and committee members and lay leaders of our Movement, as well as for our approximately two million members in sixty lands and for the yet larger number served by the outreach of the Association. We are thankful, also, that we have been able to discover the principles and build up the technique of a fourfold work adapted to practically all classes of the world's four hundred million men and boys. Whatever our mistakes in the past, we are today in a position to render much greater service, intensively and extensively, in the century that is to come than we were in the century that is gone.

It is in no spirit of boasting that we have reviewed the past century. Viewed in perspective, we can see limitations and shortcomings in the vision and objectives of the Association in its early days, and a measure of failure in achievement throughout the century. In order to correct these shortcomings, to redefine our philosophy and our goals,

and to readjust our programs to their attainment, we need briefly to reassess not only the values but also the limitations of our Movement. It is not merely that we have done some things that we ought not to have done, but that we have left undone many things that we ought to have done.

The first and most obvious partial failure that we confess to ourselves and the world is that we have not always consistently fulfilled the dominant spiritual purpose with which the Movement began. We have not always maintained the early passion and the "first fine, careless rapture" experienced at the birth of the Y.M.C.A. Even after allowing for the difference of terminology, of atmosphere, and of emphasis between 1844 and 1944, many Association leaders would probably acknowledge that there has been for all of us throughout America's last all too materialistic industrial century the danger of secularization, of over-emphasis upon the mechanics of organization, upon mere numbers and bigness, and upon buildings of bricks and mortar, rather than upon our primal aim of character building. We have not always sought first the Kingdom of God and his righteousness, but rather all these things that would have been given us anyway had we unfailingly preserved our central loyalty to Christ. As General Secretary Eugene E. Barnett states:

Let us confess it: we have ourselves been infected by the malady which threatens the continuance of Western civilization. We have been inventive and unsparing in the time and strength we have given to the mechanisms and motions and methods of our work. And too much we have allowed these things to crowd out of their due consideration the more basic questions of purpose and motive and ultimate product.

Not only has there been a measure of failure in execution, but there have been limitations in vision, objec-

tives, and goals. We are thankful for the deep spiritual purpose and life of George Williams and those first members of the Association, but the early Movement was far too much confined to the one social and economic class in which it began. It was a worthy but utterly inadequate goal to seek to improve the spiritual condition only of young men engaged in the drapery and other trades. The original twelve disciples in Galilee were humble folk, but their message was for all. To an American, it would seem that the first twelve members of the Association in England were tradesmen working for tradesmen in a class-conscious, stratified, semi-feudal society. They were separated by a social gulf both from the students in the universities and from the laboring class—from the aristocratic top as well as from the bottom of the social scale.¹

The limitation of the early Association to one economic class was much more serious than the fact that it was con-

¹Britain and America have each their virtues and faults, and it is important that one should understand and appreciate the other. On the whole, in the judgment of the writer, the British Associations have led the way throughout the century with a deeply spiritual purpose. Religion has permeated more into the lives, legislation, and institutions of the law-abiding British people than it has in our younger republic. The British have fought harder and longer for good government than we; they have more completely done away with graft, corruption, and crime. On the other hand, England never had the leveling of a revolution that bore "equality" on its banners. America has often led the way in social democracy, while Britain has led in political democracy.

Thus, if the British Associations are often spiritually deeper, those in America are prevailingly broader and more world-wide in scope, and better adapted to reach all classes. American laymen have had the initiative and daring, untrammelled by conservative custom, to give more generously of their time and money for the realization of the fourfold work for the whole man, for the whole of society, and for the whole world, than have the laymen of any other country.

finned too largely to one social class. This little realized limitation has unfortunately characterized, to a large extent, both the Associations and the churches of Britain and America throughout the entire century. George Williams was an employee who became a successful employer. He and his early employer, George Hitchcock, both belonged to the bourgeois class; neither was of the aristocracy or from the ranks of industrial labor. Employer and employed, the view of each was unconsciously limited by his economic class. Thus George Williams and his colleagues were too much a part of the economic order and too close to it to see it in perspective; to understand it, criticize it, or radically alter it. For just as the Roman Catholic Church of the Middle Ages became identified for coming centuries with feudalism, so Protestant Christianity became closely identified with the prosperous middle class of capitalism in all industrial countries.

This Centennial survey is being written in one of the greatest crises of history, in the midst of a second world war that is already raging over five continents and the seven seas. The war will leave millions dead, crippled, starved, demoralized, degraded, or bereaved. This war is a fresh revelation of the guilt and sin of man, and that applies to both sides of the conflict; it is but the military phase of a world-wide revolt against the evils of our civilization, whose cancerous growths we have apparently neither yet realized nor cut away. We may say truly that the world had forgotten God.

Eighty years ago, in 1864, the Boston Convention of Associations spoke of what would seem to most of us as innocent amusements—dancing, card playing, and theater going—as "the besetting sins of professing Christians." Today many of us are convinced that far more serious than these are the two besetting sins of the Anglo-Saxon nations:

monstrous economic injustice and race prejudice.² In the past decade, there has been encouraging progress in social legislation; but when the so-called "American Beveridge Plan" was drawn up to provide, not charity or relief, but the most advanced social legislation ever proposed in the United States for economic security "from the cradle to the grave"—as the British plan proposed—it was not even widely and seriously discussed by Congress, the press, or the churches, save as it had political implications for the advantage or disadvantage of some particular group at the next election.

Many are convinced that the great issue in the Anglo-Saxon nations for decades following the war, as it was before it, will be whether we are to provide justice for all or special privilege and profit for the few. Even George Williams' great president of the Y.M.C.A., Lord Shaftesbury, could never see beyond a benevolent paternalism. He pleaded, often in vain, for charity to the poor; but he looked with alarm at any demand for justice, or at labor seeking the ballot and organizing to get its rights. It is a sobering thought that in 1844, the very year the Y.M.C.A. was organized, Friedrich Engels, an employer of Manchester, joined Karl Marx in Paris for forty years of collaboration to organize a movement of the workers to get social justice by force. However mistaken, these men held the conviction that justice would never be given by moral suasion alone, and that religion in general and Christianity

²"The land of the free" is a land of congested wealth and pestilential slums, which has left some millions of its citizens in inexcusable illiteracy, many more than ten millions in slums, urban and rural, and thirteen million segregated Negroes denied equal justice at far too many points. Liberal British leaders also would be the first to confess Britain's political and economic imperialism, and her exploitation of less favored races and peoples, despite the fact that she has had the best colonial record in the world.

in particular were a drug or an opiate. They believed that the upper and the middle classes neither cared for nor would ever give full justice to any class other than their own.

Let members of the Church and of the Association ask themselves, however they may fear and condemn the obvious evils of Communism, whether the record of the last nineteen centuries leads one to believe that even now Christians are ready to give full economic justice, and to recognize full and equal racial brotherhood. Are not the Church and the Association on trial today, challenged by frankly atheistic revolutionary forces? Are we ourselves prepared to follow the way of life of Jesus and the prophets for real justice and brotherhood, or must we leave it to anti-Christian forces to demand and take what we refuse to give? We are asked only to be Christian. Let the Church and the Association be *Christian*.

A FLAMING MILESTONE

In this period of profound change in world history, the Centennial Committee of the National Board wrote to some of the leading people of America, asking for suggestions concerning the means by which the Association might discover for itself social needs in national and world life, in order to interpret to their membership and constituency the role and program of the Y.M.C.A. in the years ahead. In the published replies of these leaders in the pamphlet, *The Centennial Guide to Young Men's Christian Association Planning*, one of our friends wrote as follows:

The Association's weakness has been its inability to deal with social issues. It is a matter of common remark that the Y.M.C.A. has not been a fruitful soil for the growth of prophetic spirits. The Young Men's Christian Association should keep constantly in mind the furtherance of economic and social justice in the world in which we live. Whether we

like it or not we are going into a period of extensive social planning in the creating of a new balance between individual initiative and social responsibility. All over the world in the postwar period there will be of necessity a vastly increased role of government in the control of and service to its citizens with a great extension of public service, both federal and local.³

We must lift up our eyes to new horizons. We must anticipate the vast problems that will be forced upon us in the dangerous period of demobilization, for there must be no "demobilization of morale," no "lost generation," after this war. We must prepare our men for their new responsibilities of citizenship, because, as another friend says:

The world is rapidly being driven toward close economic and psychological interdependence before the political and economic machinery required to operate it has been evolved. Some form of international collaboration and political centralization or federation is called for. The Association should intensify its program of education for world citizenship. We must develop a genuine world outlook and capacity for critical analysis of the major problems which lie ahead. As citizens of the world we cannot leave world problems merely to politicians. There must be strong emphasis on world service to prepare men at once for the tremendous tasks of reconstruction after the war. An increasing responsibility will rest upon the Y.M.C.A. to help young men to think clearly about the solution of economic problems. This is the field in which wars are generated and where revolutions originate. The Association must seek the furtherance of economic and social justice according to the teaching of Jesus and even of the prophet Amos twenty-six centuries ago. We must broaden our membership base to include labor. The growth and power of organized labor cannot be viewed as an unmixed blessing, just as the

³Excerpts from *The Centennial Guide to Young Men's Christian Association Planning*, prepared by the National Board, Centennial Committee (New York, Association Press, 1943).

power of organized employers or of organized farmers has not always sought the welfare of the whole community. But all these organizations have come to stay. We must understand them, we must cooperate with them, we must include all classes in our membership and upon our boards.⁴

THE NEW CENTURY: 1944 TO 2044

It is a different world today from that which George Williams faced, and it will be a vastly different world a century hence; for we are in one of the major transitions of all history, in the midst of World War II and a yet more basic world revolution. There probably will be no permanent return to the "normalcy" of the former *status quo*, and the whole Association Movement must be prepared, not only to enter the new world as a vital part of it, but to play a leading role, in at least certain respects, in helping to shape the new order.

Surely, there must be something radically wrong with our whole modern world and its boasted civilization if, symptomatically, it has had to suffer two world wars in a generation; to go through the humiliation of a world depression; to face war's aftermath, with millions wounded in body, mind, or spirit, cynical or hopeless after defeat, or disillusioned after vaunted victory. If we were blind and unable to win the peace after World War I, is there yet adequate evidence that we shall achieve a just and lasting peace after World War II? Shall we leave embittered peoples, like the Germans after the last war, as dry tinder to which some new Hitler may furnish the burning spark and kindle another world conflagration? Shall we repeat the world's failure through another League of Nations, which, as but an eloquent body of the representatives of victorious governments, could only plead with sovereign, selfish na-

⁴*Ibid.*

tions to impose sanctions—as when Manchuria and then other countries were invaded—but which were powerless to stop war or make peace?

The whole world outlook constitutes a sobering challenge and a stimulus to all who believe in the Four Freedoms of democracy and in the Christian faith. But the hour is of unique significance to a *Christian youth organization* that stands at what is, perhaps, the most crucial moment in all history, on the threshold of its new century. As we look back upon the century that has passed—with all its triumphs and shortcomings, its successes and failures—what then are the lessons we may learn from it, and how may we best enter the new day?

THE ASSOCIATION'S POLICY

After reviewing an entire century of Association history, with much of which he has had intimate contact, the author of this book ventures the following twelve assertions regarding policy with which the Association may continue to fulfil its great mission:

1. *The spiritual purpose of the Young Men's Christian Association must motivate, dominate, and permeate the whole Movement.* This purpose must be as unswerving as it was in the practice of George Williams, Robert McBurney, and the other deeply spiritual founders and builders of our organization throughout the century. Without needing the label of "religious work," the Association must always be unmistakably Christian in its motive, objective, and spirit. As everything that Jesus did was spiritual because he himself was so, as every act of Brother Lawrence, whether in the Holy Communion or over his bread pans in the kitchen, was a sacrament, so our entire Association—its organiza-

tion, its buildings, its committees—must be filled with the spirit and passion of Jesus Christ.

2. *The breadth and sweep of the Association's manifold work must aim at abundant life for the individual and for society as a whole.* Our approach must not be narrowly Puritan or merely negative. We first must fix our center firmly, then draw the ever-widening and all-embracing circle around our expanding work. Our perennial problem is that of life itself: how to be both deep and broad. The self-centered man who has not grasped the universality of Christ tends to be either deep, narrow, and bigoted or broad, shallow, and complacent. The Association must follow its Master both in the passion for God and personal religion and in the universal breadth that can make life whole. It must view the world as one potential brotherhood, refusing all the petty hates and exclusions of creed, race, or nationality. It must avoid the Scylla and Charybdis of two extreme dangers: that of a narrow and selfish individualism, always concerned for its own pleasure and its own salvation; and that of a broad and shallow social-mindedness, satisfied with the secular social program of a non-theistic humanism that lacks personal dynamic and deep motivation, and that is neither theocentric nor Christocentric.

3. *The Association must have a bold and comprehensive program, based upon the needs and valid interests of youth—of the men and boys of the community and of the nation.* This will imply a survey of each city and town, and of their moral and social problems, that shall furnish a living vision of community needs and an ever-advancing goal to meet these needs. We must know our city or town as Robert McBurney knew New York. This will involve a careful yearly review of policies, preferably in an annual written statement of what each department plans to do

during the year and a carefully thought-out outline of program priorities. We should take our work for the Kingdom of God at least as seriously as do the most efficiently organized nations in wartime, where plans are so charted that each factory knows its goal and every workman can see from month to month whether he and his plant are fulfilling their quotas. We must plan as constructively for peacetime as we have destructively for war. We must not only build our program but so shape the conduct of day-by-day Association work that thousands may be influenced by the daily flow of life through our buildings, just as they are shaped by the daily curriculum and discipline of a university.

In addition to the extension of its own program and organization, the Y.M.C.A. can hardly feel that it has discharged its full responsibility until it has shared with other agencies in mobilizing and co-ordinating every available community resource, to the end that every boy and young man shall be given the opportunity and the encouragement to participate in the all-round development for which the Association stands. Even with the modern development of social planning agencies, such as the Council of Social Agencies, Federation of Churches, and Interfaith Council—of all of which the Y.M.C.A. is a member—no other agency is in so good a position to champion the needs of youth as the Association itself, because it concerns itself with the whole boy and young man—body, mind, and spirit—from pre-adolescence to adult manhood, of every race and faith and social state; and because it utilizes a comprehensive range of activities and is so related to all the social, educational, and religious agencies as to be helpful to all and to help all to work together.

With ability goes responsibility. In our second century, the great majority of Associations must either rise to a real-

ization of their full responsibility, or the Movement may become a chain of agencies performing a highly specialized service to a restricted constituency. Likewise, one hopes that the National Council may achieve greater leadership in the interests of youth. If that leadership should be assumed by some less comprehensive agency or by Federal bureaus, the result would be either a religious leadership, tolerant but without intensity and drive, or a wholly secular leadership.

4. *The Association must attend to its primary task and concentrate upon youth.* It must eventually seek to serve young men and boys of all classes and of all countries. Moody learned long ago that the Association must not try to do too much; it must not try to do vaguely all the good possible, in all ways and for all people, whether for men, women, or children. The very name of the Association indicates concentration, limitation, and specialization.

The "Y's" first attention is centered on *normal* youth, although it has also had success in dealing with juvenile delinquency. Its work of prevention in giving youth a good start is obviously its first duty. Hence the emphasis on Gra-Y and Hi-Y work, which deals with the normal boy in his most formative years.

The Association needs ever to be reminded that youth is receptive to adventure, to temptation, and to crime; that it is the plastic period of habit formation during the decision-making and direction-determining years. Hence its program for the adolescent, its Neighborhood Clubs—which once were neighborhood gangs—and every tool of the group method, which it was one of the first organizations to develop, should continue to be centered upon this plastic period.

Beyond its buildings, the Association must especially aim to reach boys of all classes in the community. Much of the boys' work must be done in the afternoons and on Satur-

days, rather than at night; and the program should be as close to the boys' homes as it is possible. The writer recalls that, when he was a boy, no one apart from his family ever took the least interest in him or spoke to him concerning his personal needs of spirit, mind, or body. A point at which advice was especially needed and conspicuously lacking was in the matter of wholesome sex education. In this important area of life, the education of youth was left entirely to older young men, who often frequented houses of prostitution. Later the Y.M.C.A. became a pioneer in this field, through the invaluable work of Dr. Max Exner and an able staff of physical directors and boys' work secretaries. However modern we may assume our youth to be, even today the Association dare not take anything for granted or find any excuse for neglecting the youth of the nation in their moral and spiritual interests, especially in the matter of sound sex education.

5. *The Association must preserve sound but bold financing, seeking to avoid both debts and deficits.* Financing must be sound before it is bold. Learning from the bitter lessons of the past, the Association must aim to avoid the millstone of debt upon its buildings and unjustified over-expansion that its resources cannot meet. The budget must be balanced as the Association progresses. This clear-cut policy of year-by-year budget balancing, which brought some Associations through the great depression debt-free, must carry the Movement to victory in the new century.

On the other hand, many Associations have failed in their financing because their plans were not bold enough. A normal community will respond to well-conceived plans that are adequate to meet obvious needs, especially the needs of youth.

If the Association stands upon a firm foundation of sound but bold finance, it can then—but only then—take as its

text the early saying of George Williams: "If this is of God, the money will come." We must first make sure that the project or program in question is indeed the will of God. It was specifically to those like the Philippians, who had first given themselves and given sacrificially of their means, that Paul could promise: "My God shall supply all your need."

The aim of the Y.M.C.A. is to make its service available to all men and boys in the community, without regard to the individual's ability to pay. Thus, in some instances, boy club members contribute but ten cents a month or nothing at all to the budget of the Association, whereas businessmen may give as much as thirty dollars or more a year. In many Associations, boy members as a group pay not more than 10 or 12 per cent of the cost of the boys' work program, young men members pay about half, while business- and professional men pay the total cost plus. The community, however, subsidizes all of the program. The Association can never be self-supporting, like a club, but must ask the general public each year for the means to provide its service to the underprivileged and younger members of the community.

We shall have to restudy the strategy of the new method of community and apportionment giving, which has probably come to stay. While we must give our full support to co-operative money raising, yet we wish to be left free for the continued appeal of specific causes to specific persons. There is always danger of the implied control of our policies by bodies not directly concerned with the Association's purposes.

One of the problems of the new century will be how to utilize the modern method of federated financing, or community giving, and yet recover the sacrificial spirit of personal giving. Many of the mission boards and local churches

face the same problem. Some of our modern methods of fund raising may be popular with businessmen as time-saving, efficient, and highly successful; but the Association, while participating in modern community methods, must seek to recover the principle of Christian, sacrificial, proportionate giving that it developed in the last century.

6. *The Young Men's Christian Association must preserve and ever jealously guard the treasured partnership it has achieved between lay and professionally trained staff leadership.* The possibilities in such a partnership, first demonstrated by Robert McBurney and his lay associates in New York, have shown increasing significance in the succeeding decades. The layman, with his wide business experience and knowledge of practical affairs, has the preponderating vote in legislation and policy control; while the professionally trained secretary is the executive with administrative control. Led only by laymen, the Association would be limited in what it could do; whereas excessive dependence upon professional leadership would quickly rob the Association of its essential genius as a fellowship of men and boys.

Laymen engrossed in their business or profession desire and need ready channels through which they can find Christian fellowship and opportunities for unselfish service. It is the job of the secretary to open up such opportunities for the largest possible number of men. Membership participation and responsible lay leadership have become and must remain touchstones by which the professional competence of the secretary and the effectiveness of the Association are tested.

The relationship between the trained secretary and the layman is not that of employer and employee, but rather a partnership in which each brings his own indispensable contribution. In the development of this partnership, the

Y.M.C.A. secretary has become a social engineer and the forerunner in co-ordinating community planning and activities; and countless laymen have carried their experience and training received in the "Y" into the service of church and community. Many of the great Christian laymen, ministers, home and foreign secretaries, social workers, and even bishops of the Church were thus developed.

7. *The Association must continue to erect and modernize adequate buildings,⁵ but above all it must have a comprehensive, community-wide program.* The Association is proud that it has been able to secure the leadership of outstanding men, generous financial support, and fine buildings all over the world. But each of these successes constitutes also a danger. Our aim is not merely to secure a few big leaders, big donors, or big buildings; it is to reach and to serve *all* men and boys who need the Association, regardless of financial backing or physical equipment.

When Christianity was most virile, during the first century, it did not possess a single building. This was true also of the Y.M.C.A. in the early days of George Williams. So, while we need adequate buildings and income, we should remember that these are but the means to an end—namely, the community.

We are passing from a day of rampant and ruthless individualism to a period of greater co-operation in a truer democracy. The local Association is an interdenominational movement that is made possible by the Church, and it must relate young men and boys to the Church for service to the community. On the basis of our physical equipment or wholly apart from it, we must learn to make our work

⁵See *The Y.M.C.A. and Social Need*, by Owen Pence (New York, Association Press, 1939), pp. 166 to 167. The Building and Furnishing Service, formerly the Building Bureau, is providing valuable advice in modernizing Association buildings, especially in time of financial stringency.

community-wide. From this point of view, we shall find that much of our field is still unoccupied.

8. *The American Associations should be interdenominational, interconfessional, and ecumenical in their church relationships and loyalties.* There are many in the Y.M.C.A. who accept the spirit of the Paris Basis in unswerving loyalty to Jesus Christ as Lord and Savior. They agree with the spirit of the Portland Test and are, at least implicitly, thoroughly evangelical. In the matter of freedom of conscience, the right of private judgment, and "the priesthood of all believers," they remain true to the best of the positive element in the Reformation; but they decline to spend their lives merely in negative protest against abuses or superstitions of the medieval Church. They claim their heritage in the breadth of the American Association, which aims to be at once modern and universal.

While each maintains his fidelity to his own church and his personal conviction and creed, in the relationships of the Young Men's Christian Association they aim to be loyal to the Protestant churches in America and yet to co-operate wholeheartedly and with complete integrity with the Catholic Church in Poland, Italy, the Philippines, and Latin America; and with the Orthodox Church in Greece, Russia, and the Balkans. Thus, while they believe in evangelism, they are not interconfessional proselytizers, trying to steal sheep from one ecclesiastical fold for the benefit of another.

To many of its present members, the Association in its early days seemed too narrow. In spite of this, the genius of the Association was manifest in the fact that its members belonged to many denominations and found themselves transcending doctrinal and ecclesiastical differences because of their unity. That genius also showed itself in the fact that, throughout the century, Association laymen were able to transcend sectarian barriers and to unite in Chris-

tian service men of all faiths on behalf of men of no faith, or of alien or non-Christian faiths. Nor did this genius for practical unity exhaust itself in transcending the barriers within Protestantism; it has also served a unique and providential role through the Association's lay leadership in creating an atmosphere and a habit of life congenial to the co-operation of all Christians.

Although Protestant ecclesiastical leaders are moving slowly but surely toward some form of union among the two hundred Protestant denominations and sects, ecclesiastical reunion will not mean Christian unity unless enough laymen are ready for it. The whole experience of the Y.M.C.A. makes it an admirable instrument to prepare the way for this purpose. While it may take generations, if not centuries, to unite all the hierarchy of ecclesiastical bodies of the three major confessions of Christendom—Roman Catholic, Orthodox, and Protestant—those laymen having the least prejudice and the most contact and understanding with people are best able to achieve the spirit and practice of Christian unity in the living present. These laymen may be the vanguard, as they certainly must be the rank and file, of the churches in this matter, responding to the prayer of our Lord that all may be one. For ourselves, we believe that, being members of the Christian Church, we are already members of one universal brotherhood.

9. *Every Association secretary and every layman in any responsible position must be a real leader—that is, he must know the road, he must keep ahead, and he must be able to get others to follow him.* Often—in a sense perhaps all too often—in Emerson's words, a great organization is but the lengthened shadow of a man. The leader sets the pace; and, whether he will or no, he largely determines the spirit, scope, and character of the work. As Professor Wil-

liam James says to each prospective teacher and leader: "Be the imitable thing"—be yourself the kind of a man you want the members and other young men to be.

If the leader is spiritual, true to the Christian genius of the triangle, the Association is more likely to be the same. Also, he should personally be an example of the physical gospel of the Association, keeping himself physically fit and active. Nor must his intellectual life be neglected; he must ever be alert, awake, and growing intellectually. Moreover, the leader should regard his physical, mental, and spiritual habits as a matter of conscience as well as of privilege.

For three generations, the Association has led the way in forming and teaching useful habits for the devotional life, in personal and public evangelism, and in the finding and training of leaders for Christian service. The peculiar genius of the Association Movement has ever been to seek out potential leaders and train them to serve mankind, and so to promote the Kingdom of God on earth. Thus the writer has given more than fifty years to Christian service because of the example and encouragement of James McConaughy, who personally sought him out, persuaded him to teach a Bible class, followed him through his Senior year in college, and finally invited him to enter Association work in an American city. This led on logically and irresistibly to India, to China, to Asia, and to world service.

Unless we misread the lesson of the past hundred years, the coming century will need leaders even more than the last. But if we are to secure new leaders, each of us must himself be a leader, on the lookout for new candidates, and constantly training them in service and by service for ever greater service.

10. *The Association has unmistakably been called to a unique world service.* In China and in many other lands, the genius of the Association in its lay leadership and

its all-round work of practical Christian service has been notably successful in gaining access to and winning the wholehearted co-operation of adherents of other religions.

Many men of other faiths are frankly afraid of Western missionaries, whom they feel are all out to turn their allegiance from their own traditional, ancestral religions. On the other hand, educated non-Christian leaders welcome laymen and patriots of their own nationality who have an effective program of character building. Leading nationals believe that they, through the instrumentality of the Association, can make new men and create a new social order amid a chaos of disintegrating faiths and of hoary political systems that are unable to meet the challenging demands of the modern world. Moreover, the Association's democratic method of operating through national lay leaders and committees has not only advanced the Y.M.C.A. and the membership of the Christian churches, but has proved a powerful instrumentality for reform in business, education, and politics, and has made a distinct contribution to a new way of life in many lands.

We must do more than recover the ground we lost in our foreign work during the depression; we must go far beyond that point. For we have not reached the end of an era in this overseas outreach, but are entering upon a new century in which there will be a new strategy of working with and through national movements as equal partners in a great democratic world brotherhood.

The plan of establishing self-governing, self-financing, and self-propagating units is more than ever sound and effective, and must not be abandoned. When once the local Associations in a country are unified and integrated under competent leadership, through a National Committee, the Association becomes a powerful instrumentality for good. Also, the distinct benefits that accrue to local Associations

in North America when they participate fully in a vigorous world-wide program should be an inspiration to all. Every member who joins a local Association should be asked to familiarize himself with the world outreach program, and at the same time should be urged to support it with time and money. Early in our second century, we should have several million members actively participating in a world service program operating in every country of the globe.

To this great Association Movement at least, there is no "home" or "foreign." It must look on nothing less than all the world as its parish. In many lands in the last century, exclusive barriers, closed doors, and walls like those of Jericho have fallen before the advance of our Movement. A mere temporary financial panic, an economic depression, or even the serious hindrances of a world at war must not induce us to betray our greatest trust or surrender our greatest triumphs. The lives and achievements of our able leaders in other lands, the successes already won, and the indigenous workers already at hand as an effective instrument should all lead us to a more vigorous prosecution of our world service program.

II. *The Association should furnish leadership in social vision and action.* It can accept nothing less than a Christian, whole view of life, concerned with building the character, not only of a new man within, but also of a new society without. It must help the individual build a Christian personality in order that he, in turn, may help build a better world. It must frankly recognize that one of the most serious defects of bourgeois Puritan Protestantism was its excessive individualism, concerned almost exclusively with personal salvation. While boasting of its free enterprise, it permitted the growth of a social order of monstrous injustice for the underprivileged and the unemployed, for the ill-fed, ill-clad, and ill-housed. We can accept nothing

less than a whole gospel, individual and social, of the love of God and man.

The Association must not lag behind the Social Creed of the Churches that was adopted by the International Convention and the National Council.⁶ For the self-centered individual is hopelessly lost in a big world unless there is a fellowship, an association, or a church to guard and stimulate him.

Frankly, throughout the entire century, the Association has faced a peculiar difficulty in the matter of social action. We recall that the London Association never secured adequate quarters until the employer George Hitchcock, and later George Williams when he became an employer, furnished the money. That meant that, from the beginning, the governing body of the Association was mindful of men of wealth and their interests, and hence in danger of being subject to undue influence by them, as was the case in most local churches. If, in order to reach the greatest number, the local secretary or pastor had to secure the funds to erect his building and meet his enlarging budget, naturally

⁶In the present crisis, the National Council, in 1942, called for the following major emphases in the programs of member Associations and in the services of the national staff:

"To share with the churches—Protestant, Catholic, Jewish—and with educational and governmental agencies in seeking a basis for world organization that will contribute to early and decisive military victory, to a just and durable peace, and to a world order of international justice and good will; sharing also in creating a public opinion that will assure acceptance by Americans of their responsibility in such a world order. To join with other Christian movements in an extensive process of education and motivation of youth and adults that will demonstrate at home that practice of Christian democracy which we commend to the rest of the world. Specifically, this contemplates the practice of understanding, justice, good will and cooperation between majority and minority groups created by race, color, faith, or economic distinctions."

he did not totally disregard the wishes of his largest givers.

The Association must ever be on the alert against the control of its policies either by capital or labor. Most of the fearless social prophets—such as Walter Rauschenbusch, Reinhold Niebuhr, and Bishop McConnell—have been in a position where they were not immediately dependent upon men of wealth; or they were independent, like Stitt Wilson or Raymond Robins. Speaking from his own experience, the writer twice offered his resignation to the International Committee when he felt called upon to preach the “social gospel.” However, the great-hearted, broad-visioned men of wealth on the International Committee chose not to accept his resignation, but sustained him in his right to proclaim his social message, in spite of a certain loss of income to the Association because of it. It is therefore the writer’s conviction that the local secretary or pastor can count upon such support far more than he thinks if he will lead in a reasonable, balanced social and individual program.

In matters of social change, although the Y.M.C.A. as a whole cannot be a pioneering body or a pressure group for specific items of legislation, either local or national, yet it can encourage the groups it sponsors to make their own findings and commitments. The Association, like the state universities, embraces men of all political parties and of all economic groups. The local secretary, layman, or pastor of a church, however, can be no less than a Christian in living and applying a whole gospel to the world’s present needs. As our National Council wisely points out, the Y.M.C.A. will have to be concerned with the making of a just and durable peace; with the building of a better world; and with stimulating youth in the Association and the Church to realize their responsibility in citizenship, in public affairs, and in international relations.

If the Association is a fellowship seeking to develop

personality, in accord with character ideals based upon the New Testament and particularly the personality of Jesus, its youth must study the problems of our town, our country, and our world. In accordance with the action of the National Board’s Committee on Public Affairs, the Association must realize its civic responsibility and the part it must play in international relations. The Association is well fitted to supply civic education, as its membership includes many political, economic, and religious viewpoints. If the Association believes, not in dictatorship, but in the Four Freedoms of democracy, it must demonstrate the reality of such devotion to democracy in its group study, its forums and public meetings.

The Association and the Church must each be an agency with a conscience for the community. As Christians, we must bridge the gulfs of misunderstanding and hatred created or increased by the war; we must love our enemies and pray for them; and, after winning the war, we must include the genuine co-operation of all people in any plan for the building of a new world.

Associations will desire loyally to carry out the action taken by the National Council at its seventeenth annual meeting in Cleveland, in 1942:

That Y.M.C.A.’s should undertake to increase both the number and proportion of industrial workers, and young people from the families of workers, in their membership, and to recruit and develop lay leadership for the Association from such members.

The Association is not, and should never become, an *old men’s*, reactionary association of employers and of the white-collar class. If we are to be a *young men’s*, progressive movement, the Association must broaden its base and take a more friendly and co-operative attitude toward

wage earners and their organizations. Individual members of the Association will not endorse all the actions of ruthless labor leaders or of equally ruthless employers; but they will stand for labor's full democratic right of collective bargaining, and will wish to make laboring men and their leaders feel more at home in our Associations. They will feel that this is merely their understanding of the necessary implications of equal Christian brotherhood. We must train our men for both economic and political citizenship, as well as for membership in the churches, leaving each individual free to choose his religious denomination, his political party, and his economic creed, according to his own Christian convictions.

There are many indications, as we enter the new century, that the National Council and a growing number of secretaries and laymen in the Association Brotherhood are taking a broader and more liberal view of social questions. The official statement of Association purpose in the National Council Constitution, adopted in 1931, declares that the Young Men's Christian Association exists "to build Christian personality *and a Christian society.*"

In 1941, the Conference on the Association Profession expressed its conviction that if the Y.M.C.A. is to achieve its largest possibilities in the realm of social education, the Movement needs to select and train secretaries:

- a. Who are actively concerned with translating our objective of a world-wide Christian society into practical terms and working procedures.
- b. Who are more concerned about the people having essential social services than the agencies that are to provide them.
- c. Who not only are informed about our social economic problems, but are willing to work for changes needed.

d. Who are competent to translate these problems into a vital public affairs program, with a minimum of dependence on buildings and equipment.

e. Who are students of what democracy means, not only in government, but also in Y.M.C.A. operations.

f. Who are ready to work at the job of helping administrative groups become more representative of the membership.

g. Who know how to recruit new lay leadership competent to develop new types of program.

h. Who are alert to the possibilities of making new programs more attractive, through technical developments in radio, movies, and other media of communication.

i. Who can develop effective working relations with operating groups in the fields of labor, business, industry, government, religion, education, etc.

j. Who can help widen the Movement's whole relationship to industry, and to bring representatives of labor onto every board and committee where labor's interests are at stake.

k. Who accept collective bargaining, not only as the legal right of labor, but as a socially desirable development; and who are ready to help Y.M.C.A. members to learn how to work effectively through unions.

l. Who understand, welcome, and encourage the trend toward greater social security for all workers, including Y.M.C.A. employees; and who will work, not only for old-age security, but for protection against the hazard of unemployment and illness for their non-professional associates.

m. Who are ready to work for the elimination of all discriminations against Negroes, including taking steps in their own employment practices to avoid discrimination against them as Y.M.C.A. employees in any capacity.

n. Who do not allow their enthusiasm for reform to

blind them to abuses of reforms, just as they do not allow their stake in the *status quo* to blind them to its defects.

o. Who are less interested in the protective aspects of their profession than in widening its social horizons.

p. Who have the ability to work comfortably with people who may phrase their ideals differently.

q. Who have skill in securing the financial resources for undergirding a program of social education.

12. *Summing up all these principles, the final objective of the Association is to seek first the Kingdom of God, and then to extend the rule of God in the lives of young men and boys in the community, the country, and the world at large.* We conceive the spiritual work of the Association to be part of the Kingdom of God. In close co-operation with all other social and religious organizations, the Association must continually seek to strengthen the four basic agencies in community life—the home, the Church, the school, and the State.

As already indicated, the Y.M.C.A. must build its program upon the total needs of the youth of the community. These will include the need for a satisfying philosophy of life; the need for knowledge in the care of health; the need for education; the need for an adequate job; the need for fellowship and friendship; the need for sex education, and for happy and successful home living; the need for training and practice in the creative use of leisure time; the need for guidance in the practice of Christian citizenship in local, national, and international affairs; the need for worship, for the realization of the meaning of Christian stewardship, and for a life of service, especially with individual men and boys.

We must keep our central objective always clearly before us; yet we must embrace the whole of life in our wide

interests, which must include the spiritual, cultural, physical, economic, political, and social aspects of living. We are justly proud of our program for the whole man, for a whole social order, and for a whole world. We are not only loyal to the Church, but to all churches and communions, although we recognize the shortcomings of man's ever imperfect organizations. We would be bold idealists in our spiritual aims and objectives, yet relentless realists in recognizing the shortcomings of the Association and of the churches in America, especially in the matter of economic justice and racial brotherhood. We are devoutly thankful for any measure of success in the past century and for our great leaders, who remained true to these essential Association principles and whose work, in the words of Pericles, "lives on far away, without visible symbol, woven into the stuff of other men's lives."

Yet we would set our stakes and make our claims boldly in faith for a far greater work in the immediate future and in the century before us. President Woodrow Wilson once expressed surprise that the leaders of the Young Men's Christian Association sometimes failed to realize the vast potentialities of their own Movement. Not the nineteenth but the twentieth must be "the great century"; not 1844 to 1944 but 1944 to 2044 must widen our horizons to the full scope of God's plan and possibilities for the Young Men's Christian Association. Laymen and secretaries, to this great Movement, as to our nation in the Declaration of Independence, we pledge our lives, our fortunes, and our sacred honor.

