

RECREATIONAL ATTITUDES OF  
MEMBERS IN THE FREE  
METHODIST CHURCH

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THESIS

This is to certify that the  
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BY

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# RECREATIONAL ATTITUDES OF MEMBERS IN THE FREE METHODIST CHURCH

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## CHAPTER I HISTORICAL BACKGROUND

### The New Church: Methodism in the 1850's

In this survey of recreational attitudes, two definite social problems are to be considered. The first involves a comparison of conflicting relationships within the Free Methodist Church and the second the consideration of the adjustment of the church to the totality of social and cultural changes.

In ascertaining the present attitude of the Free Methodist Church of North America toward recreation, it will be necessary to consider the early history of the church as well as the attitudes expressed on the subject by the Free Methodist Discipline and accepted church historians. To understand better the situation recreational attitudes will be considered in the following order: first, those existing in the early days of the church, second, those attitudes existing during the middle period and third, the attitudes at the present time.

There is likely to be some confusion in regard to the use of the words recreation, diversion and amusement. In the 1850's and 60's the term recreation was very seldom used. The words diversion and amusement had the same meaning as

the modern term recreation. In fact, the term amusement is still used in religious circles to cover all that the general public considers in the recreational program. Therefore, the three words will be used interchangeably.

Looking at the Methodist Episcopal church in the year 1850, J. S. McGeary, an outstanding historian of the Free Methodist Church, states that about this time two very significant events took place that greatly affected Methodism.<sup>1</sup> First, the United States census reveals the fact that the church was the largest Protestant church numerically in the country and that it owned the greatest amount of church property. Second, the leaders of the church assumed an attitude of compromise on the slavery question. This period was called by Dr. Stevens, the editor of the Christian Advocate and Journal, Methodism's "transition state".<sup>2</sup>

Shortly after this time the church appeared to lose its religious fervor and to lean upon its accomplishments. The results of the census were broadcast in every newspaper in the land and particularly from every Methodist pulpit. However, with the popularity there came a decline in spiritual emphasis.

In the midst of this general deflection there were among both ministry and laity those who did not take kindly to the new order of things. They believed that Methodism

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1. McGeary, J. S. The Free Methodist Church. A Brief Outline History of Its Origin and Development. p. 15

W. B. Rose, Publisher, 1910 Chicago

2. Ibid, p. 15





had been raised up to spread scriptural holiness over the land; they believed that only as the Methodist Episcopal Church held to her peculiar doctrines and usages and insisted upon them could she fulfill her mission; they believed that for her to fail to do this was to be false to God and humanity.<sup>3</sup>

About this time some Methodist preachers united with secret societies. Many other Methodist preachers were opposed to all secret societies on the ground that their influence was inimical to spirituality and tended to create cliques and parties in the church, thus interfering with its peace and harmony.

Early in the sixth decade of the nineteenth century the lines were closely drawn between the two types of Methodism in the Genesee Conference in western New York. Apparently the secret society question was the spark that started the flame, but it was only an incident. The real issues were deeper. They were pride of accomplishment and the slavery question.<sup>4</sup>

Thus, there were factions within the Methodist Episcopal Church in the 1860's. This was especially true in the Genesee conference.<sup>5</sup> One of the causes of the trouble was a drift away from the earlier emphasis of the church. Doubtless at this time many members of the

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3. McGeary, J. S. The Free Methodist Church. A Brief Outline History of Its Origin and Development. p. 17  
W. B. Rose, Publisher, 1910, Chicago.

4. Ibid, p. 20

5. Ibid, p. 20

church were taking a more liberal view in regard to amusements than they had formerly taken.

The Schism. The factions took the form of the "Regency" and the "opposition." Mr. Roberts, a minister in good standing traveling one of the better circuits of the Genesee conference wrote an article on "New School Methodism" for the Northern Independent, a paper then in Auburn, New York. This article defended the views of the opposition. At the Genesee conference of 1857, Mr. Roberts was charged with immoral conduct for writing this article. He was acquitted. During the next year a layman named Estes wrote a pamphlet defending Roberts. This pamphlet was scathing in its language. At the next conference, 1858, Roberts was again tried for immoral conduct for having aided in publishing the Estes pamphlet. Although Roberts stated that he had nothing to do with the article and that he did not see it until it was in print, he was found guilty and dismissed from the conference. He appealed to the General Conference. Soon others were dismissed for similiar reasons including J. McCreery, L. Stiles, Jr., W. Cooley and A. Hard. They never claimed that they withdrew from the Methodist Church because they disagreed with its doctrines or disliked its followers, They claimed and their followers, to this day, claim they were put out of the church for holding to original Methodist doctrine. The men mentioned above were the nucleus of the new church which was later called The Free

Methodist Church. They were not unlearned and ignorant men. Several of them, including B. T. Roberts, held Master of Arts degrees.

After the expulsion of Roberts and McCreery a call was issued for a layman's convention. This call, written by S. K. J. Chesbrough, when circulated for signatures was signed by over one hundred layman, representing twenty-two of the circuits in the conference. They met at Albion, Orleans County, New York, Wednesday, December 1, 1858 for the purpose of organizing. Abner I. Wood was elected president; I. M. Chesbrough, G. W. Holmes, S. C. Springer, G. C. Sheldon, J. H. Brooks, George Bascom and C. Sanford, vice-presidents; S. K. J. Chesbrough, W. H. Doyle and J. A. <sup>6</sup> Latter, secretaries.

One hundred and ninety-five laymen, representing forty-seven different charges in the Genesee Conference, enrolled in the Layman's Conference each declaring himself in full harmony with its objectives.

A committee on resolutions was elected consisting of S. K. J. Chesnrough, W. H. Doyle, G. W. Estes, S. S. Rice, John Billings. A. A. Ames and J. Handley. They brought forth a declaration in which they declared their "adherence to the doctrines and usages of the fathers of Methodism", their "earnest and hearty attachment to the Methodist Episcopal Church". The statement dealt at length with conditions and events in the conference. The declaration

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6. McGeary, J. S. The Free Methodist Church. A Brief Outline History of its Origin and Development. p. 30  
W. B. Rose, Publisher, Chicago. 1910.



also characterized the "expulsion of Roberts and McCreery as an act of wicked persecution calling for the strongest condemnation"; and declared "the utmost confidence of the layman's conference in them notwithstanding their expulsion." Furthermore the layman recommended that Roberts and McCreery "travel at large and labor for the promotion of the work of God" and pledged \$1,600.00 for their support.

The men who composed this layman's convention were not novices in temporal matters or in the affairs of the church. There were among them physicians, merchants, contractors and farmers—all men who had succeeded in the various callings which they had chosen. They were men of position in the church, local preachers, exhorters, Sunday School superintendents, class leaders, and stewards. They were men who enjoyed the respect and confidence of the people in the communities where they lived.

This group of laymen also helped to form the new church. They were nearly all expelled from the Methodist Church for participation in this convention.<sup>7</sup> With two ministers and a large number of influential laymen, without a church, they looked to the organization of a new church.

This organization came about by a society in Illinois forming an independent church which they called the Free Methodist Church. The name appealed to B. T. Roberts and his followers who used it when they called for their next National Convention. This convention was asked to adopt a

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7. McGeary, J. S. The Free Methodist Church, A Brief Outline History of its Origin and Development p. 37  
W. B. Rose, Publisher, Chicago, 1910.

discipline for the new denomination.

The call was as follows:

"All societies and bands that find it necessary, in order to promote the prosperity and permanency of the work of holiness, or organize a Free church on the following basis, are invited to send delegates:

"1. Doctrines and usages of primitive Methodism, such as the witness of the Spirit, entire sanctification as a state of grace distinct from justification, attainable instantaneously by faith; free seats and congregational signing, plainness of dress.

"2. An equal representation of ministers and members in all the councils of the church.

"3. No slave-holding and no connections with secret oath-bound societies.

Each society or band will be entitled to send one delegate at least, and an additional one for every forty members." 8

Thus under the apple tree in I. M. Chesbrough's back yard at Pekin, New York the Free Methodist Church was formally organized.

Beginnings. From this small beginning the new church grew rapidly. At its first General Conference in 1862 there were 35 ministers and 2,498 members. The following statistics show the growth to 1878.

	<u>1866</u>	<u>1870</u>	<u>1874</u>	<u>1878</u>
Members	4,889	6,556	7,466	10,682
Preachers	85	128	137	313
Value of Church property---	\$358,270.00 9			

8. McGeary, J. S. The Free Methodist Church. A Brief Outline History of its Origin and Development. p 57

9. Roberts, B. T. Why Another Sect. p 320 "The Earnest Christian" Publishing House, Rochester, N. Y. 1879

During this time the work had spread to Illinois, Eastern New York, Pennsylvania and Michigan and a little later there were circuits from New York to California. By the turn of the century only forty years after its organization the church controlled three schools and a large publishing house and published a weekly periodical as well as a great deal of Sunday School literature. The schools, A. M. Chesbrough Seminary at North Chili, New York; Spring Arbor Seminary, Jackson County, Michigan and Greenville College, Greenville, Illinois were thriving. The first two schools were Academies or High Schools and the third was a four year liberal Arts College. The Publishing House in Chicago was doing a flourishing business. The Free Methodist paper was enjoying a good circulation and the Light and Life Sunday School Literature had gone a long way toward making the "trade name" that to-day is so popular with Sunday School workers. From the humble beginning in 1869 the Free Methodist Church had made much progress by 1900.

Free Methodism continued to grow particularly strong in Pennsylvania, Michigan, Illinois and the far West. In Pennsylvania the sections around Pittsburg and Oil City were centers, in Michigan the country southwest of Detroit was strong, in Illinois the territory just south of Chicago was fertile soil for the new church, and San Francisco and Seattle had thriving societies in the far West.

This group had become aggressive and was establishing churches all over the United States and in the eastern part

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of Canada. Also, thru its missionary interests it had sent missionaries to Africa, China, Japan and India.

The early pioneers of the church would move into a community and stay until a new society could be formed then they would immediately leave to start another society somewhere else. They were typically Methodistic in their pioneer work. Their stay averaged only three or four months. No established churches paying comfortable salaries, no luxurious modern parsonages were theirs. The work they did was purely a church work. Their life was not a selfish one.

During this early period at least one important change was made in discipline. At the first General Conference a clause was inserted against the use and sale of tobacco. Also from the early history of the church a definite stand was taken in regard to dress and worldly amusements. More will be said about the amusement clause later. The firmness with which the early Free Methodists stood by their principles marked them as peculiar.

Ohio, Indiana, Wisconsin, the Dakotas, Iowa, Kansas, Nebraska followed the other states in rapid succession with active societies. It was not long until it was clear that they would firmly establish their work in all but the Southern States. It is easy to understand that with their anti-slavery attitude they could not gain a foothold in the South.

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## RECREATION AT FIRST: IN EARLY DAYS

In early Methodism. In England, at the time of Wesley, Methodism took a very definite stand in regard to Amusements. We quote from a sermon by Mr. Wesley in 1778.

"Diversions are of various kinds. Some are almost peculiar to men, as the sports of the field, hunting, shooting, fishing. Others are indifferently used by persons of both sexes, as races, masquerades, plays, assemblies, balls, cards, dancing and music; to which may be added, the reading of plays, novels, romances, newspapers, and fashionable poetry. Some diversions, which were formerly in great request, are now fallen into disrepute. The nobility and gentry, (In England at least), seem totally to disregard the once fashionable diversion of hawking; and the vulgar themselves are no longer diverted by men hacking and hewing each other in pieces at broad sword. The noble game of quarter staff, likewise, is now exercised by very few. Yea, cudgelling has lost its humour, even in Wales itself. Bear baiting is now very seldom seen, and bull baiting not very often. And it seems cock fighting would totally cease in England, were it not for two or three right honourable patrons. It is not needful to say anything more of these foul remains of Gothic barbarity, than that they are a reproof, not only to all religion, but even to human nature. One would not pass so severe a censure on the sports of the field. Let those, who have nothing better to do, still run foxes and hares out of breath. Neither need much be said in defense of seeing a serious tragedy. I could not do it with a clear conscience at least, not in an English theatre, the sink of all profaneness and debauchery; but possibly others can. I cannot say quite so much for balls, or assemblies; which are more reputable than masquerades, but must be allowed, by all impartial persons, to have exactly the same tendency. So undoubtedly have all public dancings. Of playing at cards, I say the same as seeing of plays, I could not do it with a clear conscience. But I am not obliged to pass any sentence on those that are otherwise minded. I leave them to their own Master; to Him let them stand or fall.

"But supposing these, as well as the reading of plays, novels, newspapers, and the like, to be quite innocent diversions, yet are there not more excellent ways of diverting themselves, for those that love

or fear God? Would men of fortune divert themselves in the open air? They may do it, by cultivating and improving their lands, by planting their grounds, by laying out, carrying on, and perfecting their gardens and orchards. At other times, they may visit and converse with the most serious and sensible of their neighbours; or they may visit the sick, the poor, the widows, and fatherless in their afflictions. Do they desire to divert themselves in the house? They may read useful history, pious and elegant poetry, or several branches of natural philosophy. If you have time, you may divert yourselves by music, and perhaps by philosophical experiments, but above all, when you have once learned the use of prayer, you will find, that this will fill every space of life, be interfused with all your employments, and wherever you are, whatever you do, embrace you on every side. Then you will be able to say boldly:

With me no melancholy void,  
No moment lingers unemployed,  
Or unimproved below;  
My weariness of life is gone,  
Who live to serve my God alone,  
And only Jesus know." 10

At the time the Free Methodist Church was organized the Methodists were still following in spirit this attitude of their leader in England. It was expected that every Methodist would oppose dancing, card playing, the theater, etc. These views were not set down specifically. They did not need to be. The church was so closely knit together in loyalty to early teaching and their interpretation of the scriptures that they were willing to face the world and oppose many popular activities. Not only did they oppose in a passive non-participation way but their preachers preached against many of these popular activities listed above, their

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10. Tyerman, L. Life and Times of Rev. John Wesley M.A.  
pp 517-18 Harper and Brothers, New York  
1872

class leaders, Sunday School teachers, and church colleges taught that such things were evil.

In the new church.

It is quite natural that the Free Methodist Church would follow the early teachings and oppose the same amusements the Methodist Church opposed. Like any other new organization they were at first even more active in their opposition to such things than the church from which they came. We quote an early Free Methodist Discipline forbidding:

"Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity, doing what we know is not for the Glory of God; as belonging to secret societies, the taking such diversions as cannot be used in the name of the Lord Jesus, singing those songs or reading those books which do not tend to the knowledge or love of God."<sup>11</sup>

For many years partly because of this Methodist background and partly because of the general attitude toward recreation in the 19th century the early Free Methodists were very conservative and careful of all leisure time activities.

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11. Free Methodist Discipline. p. 19 The Free Methodist Publishing House, Chicago, 1895.

## RECREATION DURING THE MIDDLE PERIOD

Importance of taboos. Let us take up briefly the sociology and psychology of the taboos in the period at or near the turn of the century. The Methodists were not the only ones to disapprove of most of the amusements of the day. The Calvinists, Presbyterians, Congregationalists, and Baptists were also of the same mind. In fact the term Christian or church member at that time branded a person as a killjoy in regard to such things.

These views not only had root in religious backgrounds, but also in social and economic conditions. This was the age of individualism, of frontiers, and of capitalism. The industrial revolution was in its infancy in America. This was the age of financial genius with Rockefeller, Harriman, Aldrich and Uncle Joe Cannon leading the way.<sup>12</sup> The doctrine that every man could, with hard labor, become a millionaire or President of the United States was preached everywhere. It was as much a sin from the capitalist's standpoint to "waste" time and money in amusements as it was from the churchman's.

There was not the need to relax that there is to-day. The world was slow. Very few automobiles, aeroplanes, electric appliances or production machines were in use. A man would work for himself, without being driven by

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12. Schlesinger, A. M. Political and Social Growth of the American People 1865-1940  
Macmillian Co. N. Y. 1941 p. 297

machinery or bosses from daylight to dark, and then retire, instead of turning on the lights and working half of the night as many do to-day.<sup>13</sup> If he did not succeed in the city he would go west and make good on the frontier. He did not need golf or active sports for exercise because he received all the exercise and fresh air he needed in his work.

#### Avoiding the appearance of evil.

Because of this conservative background the Free Methodist Church was very careful that her membership not be involved in the amusements of the day. They took up slowly with the new leisure time sports that sprung up with urban life, the electrical age and the growth of the industrial revolution. This change from a rural culture to an urban culture did not take place until more Free Methodists moved to the city.

Other Protestant churches, even in the city, took a conservative attitude toward this change to urban life. Play had a bad name. It looked bad for a grown person to be found doing anything but work. To the minds of many people a person either had to place himself with the outcast, the pool-room bum, or not take part in any recreational activity.

It was a common thing to hear or read that certain

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13. Schlesinger, A. M. Political and Social Growth of the American People 1865-1940. p. 213  
Macmillan Co. N. Y. 1941.

games or activities were not evil of themselves, but that the Christian should avoid them or he would be considered a pool-room frequenter. "Avoid the very appearance of evil" was a common statement and the church member guarded his reputation very carefully. There was still no common ground between the leisure-time crowd and the Christian. This is not strange because there was very little common ground between the leisure-time crowd and the respectable citizen.

#### Conflicting views.

There soon appeared a strong movement in the cities toward recreation for the children. Living conditions were such that something had to be done. The situation was different in the country where the children could help with the work. They did not have so much idle time.

It was not long until the man who worked in the office felt his need of outdoor exercise. Colleges also began extensive athletic programs. The office and professional men playing for the sake of better health and the college and ex-college men playing for fun, soon made up a noticeable number of American citizens. With this group taking an interest in recreation it was soon on its way to a more respectable place in the life of our country.<sup>14</sup> People soon learned that every game participated in by adults did not have the smack of the bar-room or the pool-room.

The young man who wanted to make good in his profession

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14. Schlesinger, A. M. Political and Social Growth of the American People 1865-1940. The Macmillan Co. N. Y., 1941.



was called upon to play golf or tennis with his clients and other members of his profession. Play was becoming necessary. This produced a conflict among the older people brought up under the old system and the new generation. The older people just could not understand how grown people could waste their time playing.

This conflict did not appear as quickly within the Free Methodist Church as in most groups because the church consisted largely of the laboring class. However, it did appear between parents with children in High School and College and their children. For a long time Free Methodist children were not allowed to participate in interscholastic events.

There has been a vast change along this line in America the last few years. Now recreational facilities are available to everyone. It is the accepted thing for laborers and women to participate as well as other groups. The attitude, of the people, has changed and now recreation does not have the old pool-room stigma.

Diversions and amusements with their taboos have passed as far as the general public is concerned and recreation with all of its benefits has taken their place.

Within the Free Methodist Church there has also been a change of attitude. Athletics make up a part of to-day's<sup>15</sup> curriculum of its church colleges and secondary schools.

Children for the last twenty or twenty-five years have been allowed to participate in public school sports although usually with the caution to not take part in the social activities that go with such sports.<sup>16</sup> The fourth generation Free Methodist church has a liberal sprinkling of professional, office and business people within its ranks who take a more liberal view toward recreation.

However, even in this generation there is much opposition to smoking, drinking,<sup>17</sup> card playing, dancing<sup>18</sup> and movie going. The last three activities, although not mentioned in the discipline, are tabooed from pulpit,<sup>19</sup> Sunday School room and church schools.

The purpose of this thesis therefore is to study from the sociological viewpoint the various attitudes within the Free Methodist church and to ascertain the factors responsible for bringing them into being. Another objective is to discover the attitude at the present time within the Free Methodist Church.

This information will be not only interesting, but useful in the study of other social phenomena. Although it is understood that the Free Methodist Church is primarily a spiritual organization, a record of its social thinking is of interest to the student of sociology. It is a known fact that every religious organization is also social

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16. Pontiac, Michigan High School Yearbook. Quiver. 1925

17. Free Methodist Discipline. 1944. The Free Methodist Pub. House, Winona Lake, Indiana.

18. Spring Arbor Junior College Catalogue. 1945

19. Weekly Church Publication. The Free Methodist. 1945

and makes a social contribution to the life of the country in which it exists. Social and religious organizations have contributed to the building up of the Free Methodist Church in the past, and will in the future, contribute to other groups. Therefore, this study may help in the building of a better society by aiding in this process of reciprocity.

## CHAPTER II

### THE METHOD USED IN CONDUCTING THE SURVEY

The survey: How taken.

This survey has been conducted by questionnaires given to laymen and ministers of the Free Methodist Church in order that a study could be made of conflicting relationships within the Free Methodist Church and of the Free Methodist Churches' adjustment to the totality of cultural change. One hundred ministers in the United States and Canada selected on the basis of location of their residence, their age and the type of circuit they serve received sheets one, two, and three of the questionnaire. (See appendix 1). To ascertain the laymen's view samples of four congregations were taken. Two hundred and thirty laymen responded to the questionnaire. Country, small town, city<sup>20</sup> and college town congregations were chosen.<sup>21</sup>

Sheet number one includes questions such as age, place of birth, number of children, etc. and was made out for the ministers only, in order that comparisons might be made<sup>22</sup> in regard to the beliefs of men having varied backgrounds. No special effort was made to keep the identity of the answering minister a secret to the conductor of the survey. However, as is seen by reading the accompanying letter, sent to each pastor, a promise was made not to divulge the identity of any cooperating pastor in the study. This statement is made

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20. See Appendix III for actual location of ministers surveyed.

21. See Appendix III for location of congregations surveyed.

22. See Appendix I.

to enlighten the reader as to the conditions under which the pastor checked the questionnaire. It is possible that some men felt under some pressure even though this effort was made to make them feel absolutely free in their reply.

An attempt was made to make the study purely scientific. The survey is made simply to record the beliefs of Free Methodists in regard to the types of recreation considered by many to be social necessities. This survey has not been conducted to influence anyone to change his views or to trap anyone into the predetermined thinking pattern of the conductor of the survey.

The purpose of the survey is that of fact finding in order that comparisons of conflicting attitudes within the Free Methodist Church may be made and that the adjustment of the Free Methodist Church to cultural change may be studied. Variations between groups that have had different environmental backgrounds will be discussed. Some of the groups studied are: those raised within the Free Methodist Church as compared with those coming from other churches, those having attended college as compared to those not having attended college, and those having children over fifteen years of age as compared with those not having children over fifteen years of age. These variations show at least to some degree the social and socio-psychological effects of the different backgrounds upon the group. Also the adjustment of the Free Methodist Church to such social change as the modern physical education program of the public school will be considered. This study

of present day attitudes will be of interest to the student of modern socio-religious life in the light of the Max Weber studies.<sup>23</sup> Thus by the facts gleaned in this survey a better understanding of modern socio-religious life is gained. The survey was taken in such a way as to aid in attaining this purpose.

The congregations were given only the two sheets<sup>24</sup> dealing with actual amusements. The questions asked the ministers were not asked the congregations because it was desired that the laymen answer without fear that their identity would be known. It was made plain that their own minister would not work with the conductor of the survey. Therefore, he would not know how they answered the questions.

The samples were taken in churches in Illinois and Michigan.<sup>25</sup> The blanks were given to each one attending the service. There is a possibility that some who were not members of the Free Methodist Church filled out blanks. Some may even have opposite views from those of the church.

Form. Sheet number one was made out specifically for the ministers, in order that comparisons might be made in regard to the beliefs of men having varied backgrounds.<sup>26</sup> Here such questions as age, number of children and age of conversion were included. Sheets two and three consist of a list of amusements. This list does not include only the list of amusements generally considered taboo by the Free Methodist Church, neither does it consist of the border-line amusements. As many of all types of amusements

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23. Parsons, Talcott. The Structure of Social Action.

McGraw-Hill Book Co. N. Y. 1937

24. See Appendix I, 25. See Appendix III, 26. See Appendix I

as possible are included in order that fair judgment may be used in all choices made.

Opinions are registered on the basis of a strong or mild approval or a strong or mild disapproval with room for a neutral reaction and remarks. In this way an attempt is made to measure every type of attitude.

When taken. This survey was taken between November 1, 1945 and January 31, 1946, since this is just about the middle of the conference year for the ministers. Their conferences are held in the summer. The time of the year may have helped to ascertain more correct attitudes, because the minister has been long enough on his new circuit to reflect any influence the circuit might have upon him. It is also a good time as it is about mid-way between General Conference the last General Conference having been held in 1943 and the next one to be held in 1947. Thus, the ministers are not likely to be influenced by the debate of the last General Conference nor by the propaganda leading up to the next one. Of course, these same factors are true in regard to the laymen. The layman has had his present pastor long enough to reflect his attitude; but he is not influenced by General Conference talk.

Where Taken. The questionnaire was sent to ministers<sup>27</sup> in every section of the church. Every conference was contacted. Every geographical section was given an opportunity to respond. Every type of circuit, the large, 27. See Appendix III



the small, the city, the country, the small town and the college town, was sampled.<sup>28</sup>

The congregations sampled were selected on the basis of type. Since the conductor of this survey lives in the Middle West, the congregations in that area were used. However, not every church was taken even when it could have been easily sampled. They were selected as to size, location, etc. No two congregations of like type were sampled. It must be kept in mind that this survey is a selected sample. Thus the data are significant in showing the variation in attitudes of groups located in different parts of the country.

This type of survey is very much like the Gallup Poll and other similar methods of checking the state of public opinion.

The total findings of each division of this survey are in large complete tables at the conclusion of each chapter. These tables are general and complete, in order that the interested reader may easily find any specific conclusion. The small tables and the chapter conclusions deal only with the most striking examples of each group of tabulations. Of the questions asked the ministers only the ones upon which there was found to be a marked division of opinion are used.

Analysis of the general vote will be found in Appendix II.

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28. See Appendix III

## CHAPTER III

## RECREATIONAL ATTITUDES IN THE FREE METHODIST

## CHURCH AT THE PRESENT TIME.

A Change in the Social Thinking of the Church: Influences  
Responsible for this Social Change

Factors within and without the Free Methodist Church have combined to bring about a new outlook in regard to recreation. The industrial revolution and the rise of modern urban life worked from the outside and wealth and prosperity worked from within the church to bring about the change noted in this chapter. The discussions in regard to golf, bowling and basketball illustrate these points.

Also it was found that due to modern influences ministers over forty-five years of age are favorable toward children's card games, that ministers serving west of the Mississippi River are not always liberal and that ministers not having taken part in organized sports show a strong interest in baseball, basketball and football.

Again it was found by this survey that the ministers lead the way both in definite approvals and disapprovals. (See appendix II). They approved seventeen amusements by seventy five per cent or more and disapproved fourteen by seventy five per cent or more. The laymen only approved seven amusements by seventy five per cent or more and disapproved ten by the same percentage. This shows that the laymen either do not think for themselves or that they are afraid to express their views. This demonstrates the strength of social control.

## ATTITUDES

Ministers over forty-five years of age. Forty-eight per cent of the thirty men over forty-five years of age favor the playing of children's card games, such as authors and old maid, while only forty-three per cent of the thirty-five younger men voted sympathetically.

This survey does not show why the men believe as they do but it does show that there is a slight favoring of these games by the older men.

Although the attitudes of ministers, as indicated in Table 1, show that the difference may be due to chance they are significant in pointing out the fact that a particular form of amusement has general acceptance.

Table 1

ATTITUDES OF MINISTERS OF THE FREE METHODIST  
CHURCH TOWARD CHILDREN'S CARD GAMES

	Number Responding	Approved		Disapproved		Undecided	
		No.	Pct.	No.	Pct.	No.	Pct.
Over 45 yrs of age	30	14	48	8	27	8	27
Under 45 yrs of age	35	15	43	15	43	5	14

Thirty per cent of the older ministers favor non-profit church suppers. The Free Methodist Church has always taken a stand against church suppers to help pay the expenses of the church. Because of this definite stand most Free Methodists have been opposed to all church suppers.

However, in the last few years there has been a shift in this view largely due to the fact that many meals have

been served at District or Conference gatherings.

Some have thought church suppers for fellowship on a non-profit basis to be all right. The survey simply stated church suppers, but several wrote in that they favored the fellowship non-profit type. In fact, practically all of the approval was given on this basis. A number of the undecided also asked the question about the kind of church suppers meant.

While there is still a strong disapproval of church suppers it appears there is a definite deviation toward non-profit church suppers.

Table 2

ATTITUDES OF MINISTERS OF THE FREE  
METHODIST CHURCH TOWARD CHURCH SUPPERS

	Number Responding	Approved		Disapproved		Undecided	
		No.	Pct.	No.	Pct.	No.	Pct.
Over 45 yrs of age	30	9	30	21	70		
Under 45 yrs of age	35	4	12	25	71	6	17

Convivial drinking of soft drinks approved. Soft drinks as such are not considered amusements. Rather convivial drinking of soft drinks is considered an amusement.

Another place where the older men show a more liberal attitude is in regard to soft drinks. Eighty-seven per cent as compared to seventy-one per cent of their younger colleagues favor this amusement.

Since this has never been a subject of discussion in the church there seems to be no reason for the fact that the older men are stronger for this amusement. Their

favorable attitude again is shown better by their being less strongly opposed and by their being more definitely undecided.

Table 3 may be interpreted in the same manner as Table 1.

Table 3

ATTITUDES OF MINISTERS OF THE FREE METHODIST CHURCH  
TOWARD CONVIVIAL DRINKING OF SOFT DRINKS

	Number Responding	Approved		Disapproved		Undecided	
		No.	Pct.	No.	Pct.	No.	Pct.
Over 45 yrs of age	30	23	77	4	13	3	10
Under 45 yrs of age	34	24	71	8	23	2	6

RECREATIONAL ATTITUDES OF MINISTERS OF THE FREE METHODIST  
CHURCH WHO ARE OVER 45 YEARS OF AGE

Table 4.

TABLE 4.

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Baseball	8	27	19	63	1	3	1	3	1	3	30
Football	4	13	11	37	8	27	5	17	2	7	30
Basketball	12	40	12	40	2	7	2	7	2	7	30
Soccer	6	20	11	37	2	7	2	7	9	30	30
Tennis	15	50	12	40	2	7			1	3	30
Golf	2	7	18	60	3	10	2	7	5	17	30
T. Tennis	11	37	14	48	1	3			3	10	29
Quoits	9	30	12	40	1	3	1	3	7	23	30
Bowling	1	3	4	13	12	40	6	20	7	23	30
Fishing	15	50	15	50							30
Hunting	13	43	15	50			2	8			30
Track	10	33	9	30	8	27	1	3	2	7	30
Horse Race.					30	100					30
Cards					29	97			1	3	30
Pool			1	3	29	97					30
Billiards			1	3	29	97					30
Movies			2	8	26	86	1	3	1	3	30
Swimming	17	57	9	30	3	10	1	3			30
Debating	19	63	10	33	1	3					30
Checkers	4	13	16	53	2	8	7	23	1	3	30
Dominoes	3	10	18	60	2	8	6	20	1	3	30
Authors, etc.	2	8	12	40	3	10	5	17	8	27	30
Chess	3	10	8	27	6	20	6	20	7	23	30
Parties	2	8	21	70	6	20			1	3	30

Table 4 Cont'd.

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Dancing					29	97			1	3	30
Boxing			5	17	19	63	5	17	1	3	30
Wrestling			7	23	16	53	6	20	1	3	30
Social Drink					30	100					30
Beer					30	100					30
Soft Drinks	3	10	20	67	1	3	3	10	3	10	30
Camping	16	53	13	43					1	3	30
Hiking	18	60	12	40							30
Smoking					30	100					30
Church Suppers			9	30	21	70			1	3	30
Lodges					30	100					30
Concerts	10	33	14	47	2	8	3	10	1	3	30
Opera	1	3	3	10	17	57	5	17	4	13	30
Bridge					28	92			2	8	30
Ice Skate.	17	57	13	43							30
Roller Skating	5	17	18	60	4	13			3	10	30
N.P. Comics	1	3	9	30	9	30	8	27	3	10	30
Comic Books			4	14	13	45	10	35	2	6	29
Radio Comedy			6	20	12	40	10	33	2	8	30
Radio Plays			8	27	10	33	9	30	3	10	30
Lux Radio Theatre			2	8	15	50	5	17	8	27	30
Fencing			5	17	11	37	7	23	7	23	30
Dancing (Home)					29	97			1	3	30
Public Roller Skat.			3	10	27	90					30

Ministers under forty-five years of age. The younger ministers are much stronger than the older ones in favor of active sports such as baseball, football, basketball and soccer. This is, of course, as expected because a man is much more likely to favor something he can take part in than something he cannot.

This question came up when the questionnaire was being made up. Will the men vote more strongly for the activities they are able to participate in? The replies seem to answer the question in the affirmative.

The vote on golf is surprising. The common reaction has been that golf was all right for old, retired men, but that it took too much time for an active man. A number wrote this reaction on the questionnaire. However, the voting shows the younger men outvoting the older men eighty-six per cent to sixty-eight per cent for golf. When the fact that golf was absolutely taboo twenty-five years ago in the church is taken into consideration, these figures are outstanding. They show a change in attitude.

The change is perhaps due to the public golf course that is divorced from the social golf club of a few years ago. The social life connected with these earlier clubs was distasteful to the church. The fact that a man can play golf with his own friends and then go home without entering into the social life of the club has changed the church's attitude.

Football pulls a strong vote from the men under



forty-five years. These men are much nearer to the football picture both in high school and college. Thus, the game influences them more directly than the older men.

Amos A. Stagg and Fritz Chrisler have helped to place the name of football on the approved list of the church. Also universities like the University of Illinois that ban all liquor from their football stadiums have helped. These facts with the more stringent safety rules now used in football are, no doubt, responsible for the new attitude toward the game.

Table 5.

ATTITUDES OF MINISTERS OF THE FREE METHODIST  
CHURCH TOWARD THE MORE ACTIVE SPORTS

Under 45 yrs of age		Number		Approved		Disapproved		Undecided	
		Responding	No.	Pct.	No.	Pct.	No.	Pct.	
Baseball	35		34	98			1	3	
Football	35		21	60	12	34	2	6	
Basketball	35		35	100					
Soccer	35		30	86	1	3	4	11	
Tennis	35		34	97			1	3	
Golf	35		30	86	1	3	4	11	
Table Tennis	35		34	97			1	3	
Bowling	35		9	26	21	60	5	14	
Track	35		33	95	2	6			
Over 45									
yrs of age									
Baseball	30		27	90	2	6	1	3	
Football	30		15	50	13	44	2	7	
Basketball	30		24	80	4	14	2	7	
Soccer	30		17	57	4	14	9	30	
Tennis	30		27	90	2	7	1	3	
Golf	30		20	67	5	17	5	17	
Table Tennis	29		25	85	1	3	3	10	
Bowling	30		5	16	18	60	7	23	
Track	30		19	63	9	30	2	7	

RECREATIONAL ATTITUDES OF MINISTERS OF THE FREE METHODIST  
CHURCH WHO ARE UNDER 45 YEARS OF AGE

Table 6.

Table 6.

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Baseball	17	49	17	49					1	3	35
Football	3	9	18	51	4	11	8	23	2	6	35
Basketball	19	54	16	46							35
Soccer	14	40	16	46			1	3	4	11	35
Tennis	22	63	12	34					1	3	35
Golf	10	29	20	57	1	3			4	11	35
T. Tennis	23	66	11	32					1	3	35
Quoits	17	49	9	26					9	26	35
Bowling			9	26	12	34	9	26	5	14	35
Fishing	21	60	14	40							35
Hunting	21	60	13	37					1	3	35
Track	16	46	17	49	1	3	1	3			35
Horse Race.					31	89	2	6	2	6	35
Cards					34	97			1	3	35
Pool			1	3	32	94	1	3			34
Billiards					32	91	1	3	2	6	35
Movies			1	3	33	94	1	3			35
Swimming	21	60	10	29	2	6	1	3	1	3	35
Debating	26	74	9	26							35
Checkers	8	23	19	54	2	6	5	14			35
Dominoes	6	17	18	58	2	6	5	14	3	9	35
Authors, etc	5	14	10	29	3	9	12	34	5	14	35
Chess	6	17	13	37	4	11	5	14	7	20	35
Parties	9	26	20	57			4	11	2	6	35

Table 6 Cont'd.

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Dancing	1	3			33	97					34
Boxing	1	3	8	23	18	58	5	14	3	9	35
Wrestling			9	26	18	58	5	14	3	9	35
Social Drink					33	97	1	3			34
Beer					34	100					34
Soft Drinks	3	9	21	62			8	23	2	6	34
Camping	27	74	6	17			1	3	1	3	35
Hiking	30	86	5	14							35
Smoking					34	97			1	3	35
Church Suppers	1	3	3	9	20	57	5	14	6	17	35
Lodges					33	94	1	3	1	3	35
Concerts	11	32	18	58	3	9	2	9	1	3	35
Operas			11	32	8	23	10	29	5	15	34
Bridge					33	97	1	3			34
Ice Skate.	23	66	12	34							35
Roller Skating	14	41	17	50	2	6	1	3			34
M.P. Comics			14	40	9	26	10	29	2	6	35
Comic Books			3	9	19	54	12	34	1	3	35
Radio Comedy			11	32	14	40	9	26	1	3	35
Radio Plays			11	32	11	32	10	29	3	9	35
Lux Radio Theatre			6	17	13	37	11	32	5	14	35
Fencing	1	3	5	15	3	38	4	12	11	32	34
Dancing (Home)					30	88	4	12			34
Public Roller Skat.			1	3	24	69	7	20	3	9	35

Free Methodist ministers raised in the Free Methodist Church. The group of men reared in the Free Methodist Church are nearly as strong for original church principles as their forefathers. This is outstanding due to the fact that the church is very nearly one hundred years old. These second and third generation men are very definite in their opposition to lodges, alcoholic drinks, smoking, gambling, etc. This speaks well for the leadership of the church because if these men were dissatisfied they would express it. Criticism is always more likely to come from a life time member than from a newcomer.

Also the fact that these men do constructive unhampered thinking in regard to other amusements is clear by this survey. The fact that they change their attitudes about them as time brings about changes in amusements or in world or national needs is proven here. The changing attitude shows that the church is somewhat progressive in its recreational attitudes.

Bowling and golf demonstrate a changing attitude toward a sport after the sport is reformed. By written remarks on the questionnaire some of these men expressed themselves as favorable to the sport if it could be taken from its old surroundings. All of these sports along with public roller rink skating could be approved by this group if a few changes were made in the way the sport is conducted.

Movies are not condemned as such but the way they are carried on is condemned. Educational movies and clean

entertainment movies are accepted, but Hollywood movies are out. This was also written in under remarks. It seemed to be quite common to accept the movie and at the same time condemn its present use. This is interesting due to the fact that these men have been raised in a Hollywood age. Also it is interesting from the fact that the church discipline has never taken a definite stand against the movie. It seems that the voting of these life-time Free Methodist ministers would make a good sociological study.

36.  
RECREATIONAL ATTITUDES OF FREE METHODIST MINISTERS  
WHO WERE REARED IN THE FREE METHODIST CHURCH

Table 7.

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Baseball	20	43	24	51	1	2	1	2	1	2	47
Football	7	15	24	51	7	15	8	17	1	2	47
Basketball	23	49	21	45	1	2	1	2	1	2	47
Soccer	18	38	24	51	1	2	1	2	3	6	47
Tennis	28	60	16	34	1	2			2	4	47
Golf	9	19	31	66	3	6	1	2	3	6	47
Quoits	20	43	18	38			1	2	8	17	47
Bowling	1	2	13	28	16	35	11	24	5	11	46
Fishing	27	58	20	43							47
Hunting	26	55	21	45							47
Track	24	51	17	36	5	11	1	2			47
Horse Race.					42	92	2	4	2	4	46
Cards					46	98			1	2	47
Pool			2	4	43	92	1	2	1	2	47
Billiards			2	4	44	94			1	2	47
Movies			1	2	42	92	2	4	1	2	46
Swimming	29	62	14	30	4	9					47
Debating	34	72	13	28							47
Checkers	9	19	27	58	1	2	10	21			47
Dominoes	8	17	29	62	1	2	8	17	1	2	47
Authors, etc	6	13	20	44	5	11	11	24	6	13	46
Chess	8	17	21	45	6	13	8	17	4	9	47
Parties	9	19	24	51	4	9	6	13	4	9	47
Dancing					46	98			1	2	47

Table 7 Cont'd.

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Boxing	1	2	11	23	27	58	6	13	2	4	47
Wrestling			15	33	23	51	5	11	2	4	45
Social Drink					47	100					47
Beer					45	98			1	2	46
Soft Drinks	4	9	32	70	1	2	8	17	1	2	46
Camping	34	76	10	22			1	2			45
Hiking	38	83	8	17							46
Smoking					46	98			1	2	47
Church Suppers			13	28	28	60	4	9	2	4	47
Lodges					45	96	1	2	1	2	47
Concerts	13	28	25	49	2	4	3	7	3	7	46
Operas	1	2	14	30	16	34	14	30	2	4	47
Bridge					43	92	2	4	2	4	47
Ice Skate.	29	63	16	35					1	2	46
Roller Skating	16	35	22	48	5	11	2	4	1	2	46
N.P. Comics			20	43	10	21	14	30	3	6	47
Comic Books			8	17	22	48	13	28	3	7	46
Radio Comedy			14	30	17	36	12	26	4	9	47
Radio Plays			17	37	16	35	10	22	3	7	46
Lux Radio Theatre			9	20	16	35	14	31	7	15	46
Fencing	2	4	8	17	19	41	7	15	10	22	46
Dancing (Home)					41	87	4	9	2	4	47
Public Roller Skat.			2	4	33	71	11	23	1	2	47
T. Tennis	25	53	19	43					2	4	46

Free Methodist ministers who have belonged to other churches. An interesting item of the survey is the fact that ministers coming from other churches disapprove comics and radio entertainment more strongly than life-time Free Methodists.

One reason may be that they are more taboo-conscious than men raised in the Free Methodist Church. Many have belonged to churches much more liberal in their views and thus have given such things more thought. They have been instructed by their elders in the other church to accept many types of recreation they personally opposed. Because of this their views have become more prominent. The very fact that they left the other church shows that they were dissatisfied with its views and the fact they came to a conservative church like the Free Methodist, shows that they were conservatively minded.

This same attitude also becomes apparent in appraising the more active sports. The men coming in from other churches "out-conservative" the conservatives. In nearly every case they are more strongly negative. By their written remarks it is plain to see that they feel these sports have no place in a Christian's life. They say there is nothing wrong in them, but Christians have better things to do. Some said the sport is all right for children, but not for adults.

These men are nearly all older men and thus are closer to the pre-industrial revolution recreational attitude. At that time all recreation was considered to be sinful.



The life-time Free Methodists are nearly all young men. They were raised in the industrial age and are thus closer to the new attitudes.

Table 8

ATTITUDES OF MINISTERS OF THE FREE METHODIST  
CHURCH TOWARD FOOTBALL AND NEWSPAPER COMICS

Football	Number Responding	Approved		Disapproved		Undecided	
		No.	Pct.	No.	Pct.	No.	Pct.
Other churches	15	7	47	7	46	1	7
Life-time F. Ms.	47	31	66	15	32	1	2
Newspaper comics							
Other churches	17	5	31	12	71		
Life-time F. Ms.	47	20	43	24	51	3	6

RECREATIONAL ATTITUDES OF FREE METHODIST MINISTERS  
WHO HAVE BELONGED TO OTHER CHURCHES

Table 9

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Baseball	4	25	11	69					1	6	16
Football	1	7	6	40	5	33	2	13	1	7	15
Basketball	7	44	7	44	1	6			1	6	16
Soccer	1	7	7	50	1	7	1	7	4	29	14
Tennis	8	48	7	41	1	6			1	6	17
Golf	3	19	9	56	1	6	1	6	2	13	16
T. Tennis	5	29	8	48	1	6			3	18	17
Quoits	5	31	5	31	1	6			5	31	16
Bowling			4	25	7	44	1	6	4	25	16
Fishing	9	53	8	48							17
Hunting	7	41	6	35			3	18	1	6	17
Track	1	6	10	59	3	18	1	6	2	12	17
Horse Race.					17	100					17
Cards					16	94			1	6	17
Pool					17	100					17
Billiards					17	100					17
Movies					17	100					17
Swimming	11	65	5	29	1	6					17
Checkers	3	19	8	50	3	19	1	6	1	6	16
Dominoes	1	6	10	59	3	18	2	12	1	6	17
Authors,etc.			8	50	5	31	1	6	2	13	16
Chess	1	6	6	37	4	25	2	13	3	19	16
Parties	2	13	11	69	3	19					16
Dancing					16	94			1	6	17

Table 9 Cont'd.

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Boxing			2	12	11	65	4	25			17
Wrestling			2	12	10	59	5	29			17
Social Drink.					17	100					17
Beer					17	100					17
Soft Drinks	1	7	12	80			2	13			15
Camping	10	59	7	41							17
Hiking	10	59	7	41							17
Smoking					17	100					17
Church Suppers			1	6	13	77	3	18			17
Lodges					17	100					17
Concerts	6	35	5	29	3	18	3	18			17
Operas			5	31	8	50	3	19			16
Bridge					17	100					17
Ice Skate.	9	53	7	41	1	6					17
Roller Skating	4	25	9	53	2	12			2	12	17
N.P. Comics	1	6	4	25	9	53	3	18			17
Comic Books			2	12	12	71	3	18			17
Radio Comedy			3	19	8	50	5	31			16
Radio Plays			5	31	7	44	4	25			16
Lux Radio Theatre			1	7	10	72	2	14	1	7	14
Fencing			2	14	7	50	4	29	1	7	14
Dancing (Home)					16	100					16
Public Roller Skat.			2	12	13	77	1	6	1	6	17
Debating	12	75	3	19	1	6					16

Free Methodist ministers who are parents of younger children. The parents of children under fifteen years of age are very consistent in their voting except in three instances, on soft drinks, newspaper comics and comic books. This topic will be handled later. Generally speaking this division has very few differences to discuss. It is true the younger parents approve of the more active sports more strongly than the older ones, but this has been discussed in the forty-five year age division. The consistency of this voting seems to show that the children are a leveling influence. They tend to bring the older men more to favor the active sports and they tend to lessen the opposition of the younger men to parlor games.

Table 10

ATTITUDES OF MINISTERS OF THE FREE METHODIST  
CHURCH TOWARD THE MORE ACTIVE SPORTS

## Baseball

Parents with children	Number Responding	Approved		Disapproved		Undecided	
		No.	Pct.	No.	Pct.	No.	Pct.
Under 15 yrs	28	27	96			1	4
Over 15 yrs	38	34	89	2	6	2	5

## Football

Under 15 yrs	28	17	61	10	35	1	4
Over 15 yrs	38	19	50	15	39	4	11

## Basketball

Under 15 yrs	28	28	100				
Over 15 yrs	37	30	80	4	10	3	8

## Tennis

Under 15 yrs	27	26	96			1	4
Over 15 yrs	38	34	91	2	5	2	5

Young parents change attitude toward old maid, etc.

The attitude toward parlor games is shown in the voting in regard to old maid, authors, etc. As shown in an earlier chapter, the young ministers voted against these games. Now when the division is purely on the basis of children the results are a little more even. Forty-six per cent of the ministers with children under fifteen years of age approve and forty-five per cent of the ministers with children over fifteen years of age approve. This all helps to demonstrate the consistency of this group.

Table 11

ATTITUDES OF MINISTERS OF THE FREE METHODIST  
CHURCH TOWARD AUTHORS, OLD MAID, ETC.

Parents with children	Number Responding	Approved		Disapproved		Undecided	
		No.	Pct.	No.	Pct.	No.	Pct.
Under 15 yrs	28	13	46	12	43	3	10
Over 15 yrs	38	17	45	12	32	9	24

RECREATIONAL ATTITUDES OF MINISTERS OF THE FREE METHODIST CHURCH  
WHO ARE PARENTS OF CHILDREN UNDER 15 YEARS OF AGE

Table 12

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Baseball	13	46	14	50					1	4	28
Football	5	18	12	43	3	10	7	25	1	4	28
Basketball	16	57	12	43							28
Soccer	13	48	12	44					2	7	27
Tennis	19	70	7	26					1	4	27
Golf	7	25	17	61	1	4			3	10	28
T. Tennis	20	71	7	25					1	4	28
Quoits	17	61	4	14					6	21	27
Bowling			8	29	10	36	7	25	3	10	28
Fishing	18	64	10	36							28
Hunting	18	64	9	32			1	4			28
Track	14	50	12	43			2	7			28
Horse Race.			1	4	26	93	1	4			28
Cards					28	100					28
Pool			1	4	26	93	1	4			28
Billiards			1	4	26	93			1	4	28
Movies					25	89	2	7	1	4	28
Swimming	20	71	4	14	1	4	1	4	2	7	28
Debating	23	82	5	18							28
Checkers	5	19	15	56	2	7	5	18			27
Dominoes	4	14	15	54	2	7	4	14	3	10	28
Authors, etc	4	14	9	32	7	25	5	18	3	10	28
Chess	4	14	10	36	3	10	4	14	7	25	28
Parties	7	25	14	50	1	4	4	14	2	7	28

Table 12 Cont'd.

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		TOTAL
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Dancing	1	4			27	96					28
Boxing	2	7	7	26	11	41	4	15	3	11	27
Wrestling	1	4	7	26	11	41	4	15	4	15	27
Social Drink					28	100					28
Beer					28	100					28
Soft Drinks	3	11	16	59			5	18	3	11	27
Camping	25	93	1	4					1	4	27
Hiking	26	96	1	4							27
Smoking					27	100					27
Church Suppers	1	4	2	7	17	61	5	19	2	7	27
Lodges			1	4	24	92	1	4			26
Concerts	10	37	13	48	2	7	1	4	1	4	27
Operas			10	37	5	18	7	26	5	18	27
Bridge					27	96	1	4			28
Ice Skate.	17	61	9	33					1	4	27
Roller Skating	10	37	16	57	1	4	14	50	1	4	28
N.P. Comics			8	30	7	26	11	41	1	4	27
Comic Books			1	4	16	59	10	37			27
Radio Comedy			8	30	12	44	7	26			27
Radio Plays			11	41	7	26	6	22	3	11	27
Lux Radio Theatre			4	15	9	33	8	30	6	22	27
Fencing	2	7	4	15	11	41	4	15	6	22	27
Dancing (Home)			1	4	23	85	3	11			27
Public Roller Skat.			1	4	19	70	6	22	1	4	27

Free Methodist ministers who are fathers of older children. A surprising turn in the voting in this division is the way the older fathers favor soft drinks. Either those with older children have seen the need of such things or their children have influenced them to their opinion.

Table 13

ATTITUDES OF MINISTERS OF THE FREE METHODIST CHURCH  
TOWARD CONVIVIAL DRINKING OF SOFT DRINKS

Parents with children	Number Responding	Approved		Disapproved		Undecided	
		No.	Pct.	No.	Pct.	No.	Pct.
Under 15 yrs	27	19	70	5	18	2	11
Over 15 yrs	38	29	76	5	13	4	11

Comics win greater favor with older fathers. Again fathers of children over 15 years of age voted more strongly for newspaper comics and comic books than those with younger children. The same answer may be given to this as to soft drinks. In fact, this is much stronger proof of the influence of the children because in the division of ministers at forty-five years the younger ones were stronger for comics than the men over forty-five years. Now when the division is entirely on the basis of children the men with the older children are more liberal.



Table 14

ATTITUDES OF MINISTERS OF THE FREE METHODIST CHURCH  
TOWARD COMICS

Parents with children	Number Responding	Approved		Disapproved		Undecided	
		No.	Pct.	No.	Pct.	No.	Pct.
Under 15 yrs	27	8	30	18	67	1	4
Over 15 yrs	38	15	40	20	53	3	8

RECREATIONAL ATTITUDES OF MINISTERS OF THE FREE METHODIST CHURCH  
WHO ARE PARENTS OF CHILDREN OVER 15 YEARS OF AGE

Table 15

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Baseball	11	29	23	60	1	3	1	3	2	5	38
Football	3	8	16	42	10	26	5	13	4	11	38
Basketball	13	34	17	46	2	5	2	5	3	8	37
Soccer	6	16	16	42	2	5	4	11	10	26	38
Tennis	16	42	18	49	2	5			2	5	38
Golf	5	13	23	62	3	8	2	5	5	13	38
T. Tennis	13	35	21	56	1	3			3	8	38
Quoits	6	16	21	56	1	3	1	3	9	24	38
Bowling	1	3	6	16	14	37	8	21	9	24	38
Fishing	19	51	18	49							37
Hunting	14	37	21	56			2	5	1	3	38
Track	10	26	17	45	8	21	1	3	2	5	38
Horse Race.					37	97			1	3	38
Cards					36	95			2	5	38
Pool			1	3	36	95			1	3	38
Billiards			1	3	36	95			1	3	38
Movies			2	5	33	84	2	5	1	3	38
Swimming	22	58	11	29	3	8	1	3	1	3	38
Debating	22	60	14	38	1	3					37
Checkers	6	16	22	58	2	5	6	16	2	5	38
Dominoes	4	11	25	66	2	5	6	16	1	3	38
Authors, etc.	3	8	14	37	3	8	9	24	9	24	38
Chess	5	13	12	32	8	21	4	11	9	24	38
Parties	5	13	24	63	9	24					38

Table 15 Cont'd.

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Dancing					36	95			2	5	38
Boxing			5	13	25	66	5	13	3	8	38
Wrestling			7	18	20	54	7	18	4	11	38
Social Drink					37	97			1	3	38
Beer					37	97			1	3	38
Soft Drinks	2	5	27	71	2	5	3	8	4	11	38
Camping	21	56	15	40			1	3	1	3	38
Hiking	23	62	15	40							38
Smoking					37	97			1	3	38
Church Suppers			9	24	24	63	2	5	3	8	38
Lodges					36	95			2	5	38
Concerts	11	29	15	40	3	8	3	8	6	16	38
Operas	1	3	7	18	20	54	6	16	4	11	38
Bridge					37	97			1	3	38
Ice, Skate.	20	54	17	45					1	3	38
Roller Skating	7	18	17	45	6	16	1	3	7	18	38
M.P. Comics	2	5	13	35	13	35	7	18	3	8	38
Comic Books			8	22	17	46	10	27	3	3	37
Radio Comedy			10	26	14	37	11	29	3	8	38
Radio Plays			10	26	18	49	7	18	3	8	38
Lux Radio Theatre			4	11	18	49	7	18	9	24	38
Fencing			6	16	16	42	6	16	10	26	38
Dancing (Home)			1	3	35	21			2	5	38
Public Roller Skat.			5	13	27	76	4	11	2	5	38

Ministers serving west of the Mississippi River. For a great many years the western part of Free Methodism has been considered liberal. Perhaps the west acquired this reputation by advocating instrumental music in public worship. They were opposed by most of the east in this move. They were, generally speaking, the stand-patters. From the stand of the west came the idea that western Free Methodists were more liberal in all their views than the eastern. When this survey was first mentioned several suggested to the conductor of the survey that it would help to show how the two groups stand. In the past western ministers have defended themselves by saying that they are not liberal in everything and eastern ministers have pled that while they are "standpatters" on some issues they are not necessarily always conservative in their views. Nevertheless, the idea has persisted that every easterner is not only a conservative, but a moss back reactionary and every westerner is not only a liberal, but a very red radical. At this point it should be pointed out that in Free Methodist church circles the term radical has been used interchangeably with reactionary. However, this survey will follow the generally accepted definitions of these terms and also the generally accepted order. (Radical, liberal, conservative, reactionary). In other words the western part of the church has been considered left wing and the eastern right wing.

The figures in this division blast the above

mentioned ideas at least by the voting on three subjects. The west is much stronger against football than the east. It also opposes bowling and authors, etc. with more intensity.

In regard to football there is a possibility that the pagentry and extreme showmanship of western football draws their disfavor. It may also be that their contact with the game has been thru the large universities and bowl games and not through personal contact by playing or by their children playing. In the east the game is played more in the high schools and in the grades than it is in the west. Whatever the reason, western men are definitely more opposed to football than eastern men.

Table 16

ATTITUDES OF MINISTERS OF THE FREE METHODIST  
CHURCH TOWARD FOOTBALL

	Number Responding	Approved		Disapproved		Undecided	
		No.	Pct.	No.	Pct.	No.	Pct.
Western ministers	22	9	40	12	54	1	4
Eastern ministers	42	27	66	12	28	3	7

Bowling taboo in the west. There has been considerable talk that the church is now swinging to bowling. The swing is not "big," but it is evident and strangely enough it is in the east. The only reason given for this change of attitude is the taking of the bowling alley out of the pool hall. There seems to be no criticism of the game itself. The criticism has been of the company it kept. Since bowling has made an effort in some places to break

away from its old associates it is getting a slight vote of confidence by the church.

Table 17

ATTITUDES OF MINISTERS OF THE FREE METHODIST  
CHURCH TOWARD BOWLING

	Number Responding	Approved		Disapproved		Undecided	
		No.	Pct.	No.	Pct.	No.	Pct.
Western ministers	22	3	13	14	64	5	23
Eastern ministers	41	11	26	25	61	5	12

Authors, old maid, etc. favored weakly in the east.

It is clear by the voting that the west is weaker in support of authors than the east. The vote shows thirty-seven per cent western men approving and forty-six per cent eastern men approving. However, the western men who are undecided seem to lessen their opposition. Perhaps a large number of the group would approve the amusement if they had been more definite in their voting.

Table 18

ATTITUDES OF MINISTERS OF THE FREE METHODIST  
CHURCH TOWARD AUTHORS, OLD MAID, ETC.

	Number Responding	Approved		Disapproved		Undecided	
		No.	Pct.	No.	Pct.	No.	Pct.
Western ministers	22	8	37	7	31	7	32
Eastern ministers	43	20	46	17	39	6	13

53.  
RECREATIONAL ATTITUDES OF MINISTERS OF THE FREE METHODIST  
CHURCH SERVING WEST OF THE MISSISSIPPI RIVER

Table 19

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Baseball	8	36	11	50			1	4	3	14	22
Football	1	4	8	36	6	27	6	27	1	4	22
Basketball	10	45	9	41			1	4	2	9	22
Soccer	6	26	11	48			2	9	4	17	23
Tennis	12	52	8	35			1	4	2	9	23
Golf	4	18	12	55	1	4	1	4	4	18	22
T. Tennis	10	43	10	43					3	13	23
Quoits	7	35	5	25			1	5	7	33	20
Bowling	1	4	2	9	9	41	5	23	5	23	22
Fishing	12	55	10	45							22
Hunting	10	45	10	45					2	9	22
Track	5	23	14	64	2	9			1	4	22
Horse Race.					22	100					22
Cards					21	96			1	4	22
Pool					20	91			2	9	22
Billiards					20	91			2	9	22
Movies			1	4	20	91			1	4	22
Swimming	11	50	4	18	2	9	1	4	4	18	22
Debating	16	73	6	27							22
Checkers	3	14	11	50	1	4	5	23	2	9	22
Dominoes	3	14	12	57	1	5	4	19	1	5	21
Authors, etc.	3	14	5	23	1	4	6	27	7	32	22
Chess	3	14	7	33	1	5	4	19	7	33	21
Parties	3	14	12	55	3	14	1	4	3	14	22

Table 19 Cont'd.

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		TOTAL
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Dancing					20	92	1	4	1	4	22
Boxing			11	50	7	32	3	14	1	4	22
Wrestling			9	43	6	29	4	19	2	9	21
Social Drink.					22	100					22
Beer					22	100					22
Soft Drinks			13	59	1	4	4	18	4	18	22
Camping	13	59	8	36			1	4			22
Hiking	15	68	7	32							22
Smoking					22	100					22
Church Suppers			3	14	11	50	2	9	6	27	22
Lodges					22	100					22
Concerts	8	36	9	41	2	9	1	4	2	9	22
Operas			5	22	6	26	10	44	2	9	23
Bridge					22	100					22
Ice Skate.	14	64	7	32					1	4	22
Roller Skating	8	36	11	50	1	4			2	9	22
M.P. Comics			5	23	5	23	10	45	2	9	22
Comic Books			1	4	12	55	7	32	2	9	22
Radio Comedy			2	9	11	50	7	32	2	9	22
Radio Plays			2	9	8	36	8	36	4	18	22
Lux Radio Theatre					10	44	6	26	7	31	23
Fencing	2	10	4	19	5	24	2	10	8	38	21
Dancing (Home)			1	4	19	87	2	9			22
Public Roller Skat.			1	4	18	82	3	14			22



Ministers serving east of the Mississippi River. If the eastern men are more strongly in favor of some amusements they are on the other hand more strongly opposed to a larger number of activities. Those who are opposed are more strongly opposed. The west has a great many more undecided men. Whether this shows the westerners less willing to say what they think or more conservative is a question. At least, they are more out-spoken when they favor an activity. This is all the more surprising because they are making their statements in the face of a supposedly conservative east.

To all the active sports there are more eastern men opposed. Eleven per cent disapproved baseball, twenty-eight per cent football, seven per cent basketball, twelve per cent soccer, seven per cent tennis, seven per cent golf, etc. In each case down thru bowling there are those strongly opposed.

Table 20

ATTITUDES OF MINISTERS OF THE FREE METHODIST CHURCH  
SERVING EAST OF THE MISSISSIPPI RIVER TOWARD  
THE ACTIVE SPORTS

	Number Responding	Approved		Disapproved		Undecided	
		No.	Pct.	No.	Pct.	No.	Pct.
Baseball	43	37	86	5	11	1	2
Football	42	27	66	12	28	3	7
Basketball	43	39	91	3	7	1	2
Soccer	43	31	72	5	12	7	16
Tennis	43	39	91	3	7	1	2
Golf	42	34	81	3	7	5	12
Table Tennis	43	39	90	1	2	3	7
Quoits	41	35	86	1	2	5	12
Bowling	41	11	26	25	61	5	12

Golf is accepted by eastern men. In regard to golf the eastern men are stronger in their approval and less strong in their disapproval. The fact that the easterners are less strong in their disapproval is significant. However, again the westerners are undecided but in this case the east is not strongly opposed. The changing view in regard to golf by Free Methodist Church people has been discussed, but the fact that the east is more strongly in favor of golf is significant because the eastern section of the church has generally been considered conservative.

RECREATIONAL ATTITUDES OF MINISTERS OF THE FREE METHODIST  
CHURCH SERVING EAST OF THE MISSISSIPPI RIVER

Table 21

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Baseball	14	33	23	53	1	2	4	9	1	2	43
Football	7	18	20	48	6	14	6	14	3	7	42
Basketball	20	47	19	44	2	5	1	2	1	2	43
Soccer	13	30	18	42	2	5	3	7	7	16	43
Tennis	24	56	15	35	3	7			1	2	43
Golf	8	19	26	62	3	7			5	12	42
T. Tennis	22	51	17	39	1	2			3	7	43
Quoits	17	42	18	44	1	2			5	12	41
Bowling			11	26	15	37	10	24	5	12	41
Fishing	23	54	19	44			1	2			43
Hunting	22	51	21	49							43
Horse Race.					41	95	2	5			43
Cards					43	100					43
Pool					40	95	2	5			42
Billiards					40	95	1	2	1	2	42
Movies			1	2	38	89	3	7	1	2	43
Swimming	26	61	13	30	4	9	21	49			43
Debating	29	68	13	30	1	2					43
Checkers	9	21	24	56	3	7	7	16			43
Dominoes	6	14	24	57	3	7	8	19	1	2	42
Authors, etc.	4	9	16	37	10	23	7	16	6	13	43
Chess	7	16	14	33	10	23	6	13	6	13	43
Parties	9	21	19	44	7	16	3	7	5	11	43
Dancing					43	100					43

Table 21 Cont'd.

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Boxing			5	11	29	68	5	11	4	9	43
Wrestling			7	16	24	56	7	16	5	11	43
Social Drink.					43	100					43
Beer					43	100					43
Soft Drinks	5	11	23	54			12	28	3	7	43
Camping	31	72	11	26	1	2					43
Hiking	33	77	10	23							43
Smoking					43	100					43
Church Suppers	1	2	3	7	31	74	5	12	2	5	42
Lodges					43	100					43
Concerts	13	30	19	44	3	7	3	7	5	11	43
Operas	1	2	10	23	20	47	8	19	4	9	43
Bridge					40	93	1	2	2	5	43
Ice Skating	25	58	17	39			1	2			43
Roller Skating	12	29	18	43	5	12	2	5	5	12	42
H.P. Comics	1	2	14	33	15	36	10	24	2	5	42
Comic Books			5	11	21	49	15	35	2	5	43
Radio Comedy			15	35	15	35	10	23	3	7	43
Radio Plays			14	33	15	35	8	19	6	13	43
Lux Radio Theatre			7	16	18	42	10	23	8	19	43
Fencing			6	15	18	46	9	23	6	15	39
Dancing (None)					38	89	2	5	2	5	43
Public Roller Skat.	1	2	3	7	28	67	8	19	2	5	42
Track	16	37	19	44	4	9	3	7	1	2	43

Free Methodist ministers who have played organized sports. One of the arguments for organized sports has been that it helps the individual to be more cooperative in the game of life. Team play is emphasized as also is competition and fair play. This may be the reason the participants<sup>29</sup> are somewhat temperate or conservative in their voting. Nevertheless, their vote shows a definite approval of nearly all activities.

Evidently the competitive spirit is still strong with the participants. They approve play for the sake of recreation. No doubt they like to play most games, but guard against spending too much time at it. Some wrote in that the games were all right, but that they could be overdone. They nearly all used professional sports as an example of going too far in sports. Practically all of the group opposed professional athletics. This is much the same as the trend on some University campuses against commercialized sports. It also may mean that the participants are opposed to gambling connected with some semi-professional and professional athletics.

The voting along this line also manifested that the participants were still for team play, cooperation and fair play. Several wrote in that they were in favor of all of these games in high school and college which would

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29. The term participant is used for ministers having played organized sports and the term non-participant for ministers not having played organized sports.

emphasize the team play and cooperative attitude.

However, it would be untrue to say that it was the vote of the man having played organized sports that made them popular in the church.

RECREATIONAL ATTITUDES OF MINISTERS OF THE FREE METHODIST  
CHURCH WHO HAVE PLAYED ORGANIZED SPORTS

Table 22

TABLE 22

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Baseball	13	33	18	53			1	3	2	6	34
Football	4	12	16	49	4	12	6	18	3	9	33
Basketball	18	55	13	40					2	6	33
Soccer	16	47	12	35					6	18	34
Tennis	19	57	14	43							33
Golf	8	24	21	62	1	3			4	12	34
T. Tennis	22	65	10	29					2	6	34
Quoits	18	57	9	29					4	13	31
Bowling			8	26	12	39	9	29	2	7	31
Fishing	21	62	13	33							34
Hunting	22	69	10	31							32
Track	17	50	15	44	1	3	1	3			34
Horse Race.					30	88	2	6	2	6	34
Cards					33	97			1	3	34
Pool			1	3	31	91	1	3	1	3	34
Billiards			1	3	31	91			2	6	34
Movies			1	3	31	91	2	6			34
Swimming	23	75	7	23			1	3			31
Debating	28	82	6	18							33
Checkers	6	18	16	47	3	9	7	21	2	6	34
Dominoes	5	15	19	59	2	6	6	18	2	6	34
Authors, etc	3	9	11	34	6	19	6	19	6	19	32
Chess	5	16	11	36	5	16	6	19	4	13	31
Parties	7	21	20	61	1	3	4	12	1	3	33

Table 22 Cont'd.

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Dancing					33	97			1	3	34
Boxing	2	6	7	21	19	57	5	15			33
Wrestling			7	22	16	50	7	22	2	6	32
Social Drink.					33	97			1	3	34
Beer					33	97			1	3	34
Soft Drinks	3	9	24	71	2	6	5	15			34
Camping	29	85	4	12	1	3					34
Hiking	29	88	3	9	1	3					33
Smoking					33	97			1	3	34
Church Suppers	1	3	10	29	16	47	7	21			34
Lodges					32	94	1	3	1	3	34
Concerts	10	29	20	59	2	6	2	6			34
Operas	1	3	9	27	10	29	10	29	4	12	34
Bridge					31	94	1	3	1	3	33
Ice Skating	24	71	9	27	1	3					34
Roller Skating	16	47	13	38	5	15					34
N.P. Comics			11	36	5	16	13	42	2	6	31
Comic Books			2	6	17	52	12	36	2	6	33
Radio Comedy			11	32	15	44	8	24			34
Radio Plays			14	42	11	33	7	21	1	3	33
Lux Radio Theatre			4	12	13	41	9	31	6	19	32
Fencing	2	6	5	15	16	47	2	6	9	27	34
Dancing (None)					29	88	3	9	1	3	33
Public Roller Skat.			1	3	30	88	2	6	1	3	34



Free Methodist ministers not having taken part in organized sports. While there is not much difference in the entire vote in regard to baseball the men not having played organized sports show a slight preference for the sport. Only one reason needs to be given for this attitude. Baseball has become a national pastime. Thousands of people who have not played the sport follow it by attending the games, or by reading about them in the newspaper. Many who ~~have~~ not been personally connected with the game are as interested in it as those having participated. On the other hand in checking the questionnaire it was discovered that nearly every man, who played baseball as a young man marked baseball mildly approved. It may be as ~~has~~ been discussed, that they can see how an individual can become too absorbed in the game for his own spiritual or occupational good.

Table 23

ATTITUDES OF MINISTERS OF THE FREE METHODIST  
CHURCH TOWARD BASEBALL

	Number Responding	Approved		Disapproved		Undecided	
		No.	Pct.	No.	Pct.	No.	Pct.
Participants	34	31	86	1	3	2	6
Non-participants	29	26	90	2	6	1	3

Football also on favored list of non-participants.

Another strange twist in the voting is that this group favors football. Their opposition is a little weak because more non-participants are undecided on the matter. This may mean that it is easier to sit at the radio and

listen to a football game than it is to play or that it is safer in the stands than on the field. At least men not having taken part in active sports are favorable to football. Again the same reason given above may be true, they may see danger in too much interest in the sport. Remarks would lead us to think this.

Table 24

ATTITUDES OF MINISTERS OF THE FREE METHODIST  
CHURCH TOWARD FOOTBALL

	Number Responding	Approved		Disapproved		Undecided	
		No.	Pct.	No.	Pct.	No.	Pct.
Participants	33	20	61	10	30	3	9
Non-participants	29	19	65	9	31	1	3

Non-participants stronger for basketball. The non-participants show almost a perfect record for basketball. It seems that this sport is played more in high schools than any other sport. Nearly every home has some one personally connected with the sport.

Table 25

ATTITUDES OF MINISTERS OF THE FREE METHODIST  
CHURCH TOWARD BASKETBALL

	Number Responding	Approved		Disapproved		Undecided	
		No.	Pct.	No.	Pct.	No.	Pct.
Participants	33	31	95			2	6
Non-participants	29	28	96			1	3



RECREATIONAL ATTITUDES OF MINISTERS OF THE FREE METHODIST  
CHURCH NOT HAVING PLAYED ORGANIZED SPORTS

Table 26

TABLE 20

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Baseball	11	38	15	52	1	3	1	3	1	3	29
Football	5	17	14	48	3	10	6	21	1	3	29
Basketball	14	48	14	48					1	3	29
Soccer	11	38	13	45					5	17	29
Tennis	16	53	12	40					2	7	30
Golf	10	34	16	55	1	3			2	7	29
T. Tennis	16	53	11	38					3	10	30
Quoits	12	41	12	41					5	17	29
Bowling			7	24	10	34	8	28	4	14	29
Fishing	18	65	11	38							29
Hunting	20	69	9	31							29
Track	15	52	11	38	3	10					29
Horse Race					26	90	2	7	1	3	29
Cards					28	96			1	3	29
Pool			1	3	26	93	1	4			28
Billiards			1	3	26	90			2	7	29
Movies			1	3	25	81	1	3	2	7	29
Swimming	20	69	7	24			1	3	1	3	29
Debating	24	83	5	17							29
Checkers	7	26	14	52	1	4	4	15	1	4	27
Dominoes	7	24	15	52	1	3	4	14	2	7	29
Authors, etc	5	17	7	24	3	10	7	24	7	24	29
Chess	6	21	9	31	2	7	5	17	7	24	29
Parties	7	24	14	48	2	7	3	10	3	10	29

Table 26 Cont'd.

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Dancing					28	96			1	3	29
Boxing	1	3	5	17	15	52	3	10	5	17	29
Wrestling			7	25	12	43	4	14	5	18	28
Social Drink					28	96			1	3	29
Beer					28	96			1	3	29
Soft Drinks	3	10	18	65			4	14	4	14	29
Camping	26	90	3	10							29
Hiking	27	93	1	3					1	3	29
Smoking					28	96			1	3	29
Church Suppers	1	4	2	7	19	68	3	11	3	11	28
Lodges					27	93	1	3	1	3	29
Concerts	11	38	12	41	1	3	4	14	1	3	29
Operas			5	17	9	31	10	34	5	17	29
Bridge					26	90	1	3	2	7	29
Ice Skating	24	83	5	17							29
Roller Skat.	11	38	15	52	3	10			1	3	29
N.P. Comics			12	41	3	10	9	31	5	17	29
Comic Books			2	7	13	46	9	32	4	14	28
Radio Comedy			5	18	11	39	9	32	3	11	28
Radio Plays			7	24	10	34	9	31	3	10	29
Lux Radio Theatre			4	14	7	25	9	32	8	29	28
Fencing			9	31	9	31	6	21	5	18	29
Dancing (Home)					22	76	6	21	1	3	29
Public Roller Skat.			1	3	24	8	4	14			29

Free Methodist ministers who did not attend college.

The results here show even more definitely than the voting of participants and non-participants that contact with organized sports affect the voting on the active games. In the other division there was a very small differentiation. Here with the division on the basis of college and non-college training the non-college men definitely are stronger in their opposition to the active sports.

These men did not have the opportunity to learn the advantages of friendly competition in college. They have not learned in this way that a person's disposition can be tested very thoroughly by participating in clean amusements. A great lesson learned in college is that the competitor can fight hard and clean and then forget the battle after it is over. They also learn to be friendly to their opponents in the contest. Perhaps this is best illustrated by the introductory statement formerly used at the beginning of intercollegiate debates, "Worthy Opponents". It is a great help through life to realize that the opposition is worthy and many times friendly. The fact that the non-college men oppose competitive games more than the college men show that they do not enjoy friendly competition as the others do.

This of course does not show that the non-college group are poor sports, but it does show that they have not been trained to enjoy such things. If the colleges have not done anything else they have had a strong influence on

the social life of the students.

Neither do these statistics definitely show that college men are good sports, but it does show that they appreciate the value of competitive activities.

RECREATIONAL ATTITUDES OF MINISTERS OF THE FREE METHODIST  
CHURCH WHO HAVE NOT ATTENDED COLLEGE

Table 27

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Baseball	4	18	14	64	2	9			2	9	22
Football	1	5	3	14	11	50	2	9	5	23	22
Basketball	5	23	12	55	2	9	1	5	2	9	22
Soccer	1	5	10	45	2	9	2	9	7	32	22
Tennis	6	27	11	50	2	9			3	14	22
Golf	2	9	13	59	2	9	1	5	4	18	22
T. Tennis	4	18	15	68	1	5			2	9	22
Quoits	1	5	15	68	1	5			4	18	22
Bowling			1	5	11	50	2	9	8	36	22
Fishing	9	41	12	55	1	5					22
Hunting	6	27	12	55	2	9	1	5	1	5	22
Track	3	13	10	43	6	26	2	9	2	9	23
Horse Race					23	100					23
Cards					22	96			1	4	23
Pool					23	100					23
Billiards					23	100					23
Movies					22	96			1	4	23
Swimming	8	35	11	48	2	9			2	9	23
Debating	11	48	11	48	1	4					23
Checkers	3	13	14	61	2	9	4	17			23
Dominoes	2	9	13	57	2	9	5	22	1	4	23
Authors, etc.	1	4	5	22	2	9	7	31	8	35	23
Chess	1	4	4	17	6	26	3	13	9	39	23
Parties	1	4	7	31	8	35			7	31	23



Table 27 Cont'd.

Table 27 Cont'd

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		TOTAL
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Dancing					22	96			1	4	23
Boxing			3	13	17	74	2	9	1	4	23
Wrestling			4	17	14	61	4	17	1	4	23
Social Drink					22	96			1	4	23
Beer					23	100					23
Soft Drinks			18	78	1	4	3	13	1	4	23
Camping	11	48	10	43	1	4			1	4	23
Hiking	12	50	9	37	1	4			2	8	24
Smoking					23	100					23
Church Suppers			1	4	19	83	1	4	2	8	23
Lodges					23	100					23
Concerts	6	25	9	37	3	12	4	17	2	8	24
Operas			5	21	12	50	3	12	4	17	24
Bridge					22	92			2	8	24
Ice Skating	10	42	12	50	1	4			1	4	24
Roller Skat.	2	8	10	42	7	29			2	21	24
M.P. Comics	1	4	6	25	9	37	5	21	3	12	24
Comic Books			4	17	11	48	7	30	2	8	23
Radio Comedy			6	25	9	37	8	33	1	4	24
Radio Plays			3	12	11	46	6	25	4	17	24
Lux Radio Theatre					17	71	3	12	4	17	24
Fencing			7	29	9	37	2	8	6	25	24
Dancing (Home)			1	4	21	88	1	4	1	4	24
Public Roller Skat.			1	4	17	71	4	17	2	8	24

Free Methodist ministers who attended college. The voting here adds more weight to the fact that basketball is a very popular sport in the church. It perhaps does more to bring back college days to this group than any other amusement. This is true because the church supported schools, namely, Greenville College, Greenville, Illinois; Seattle Pacific College, Seattle, Washington; Spring Arbor Seminary and Junior College, Spring Arbor, Michigan; Roberts Junior College, North Chili, New York; Wessington Springs Junior College, Wessington Springs, South Dakota; Central College, McPherson, Kansas and Lorne Park College, Lorne Park, Ontario, Canada, have carried on a strong intro-mural basketball program for years.

Softball, tennis and touch football are also played, but it is in the winter and spring that an all-time high is reached in sports. Boys and girls both play a full season of basketball topped by a fevored tournament.

In the summer of 1943 the General Conference of the Free Methodist Church decided to allow church supported schools to play interscholastic sports. In the first year the schools that stepped into competition in basketball gained a better than five hundred season average. Several schools furnished league stars. To date, with few exceptions basketball is the only varsity sport participated in by these church schools. Basketball is a team game. There are not many actively engaged in it at any one time. Nevertheless, it is still the most popular sport in Free

Methodist church schools.

This background helps the reader to understand why basketball is one of the leading sports of the church. The following figures demonstrate the strong reaction of the college men for this game.

Table 28

ATTITUDES OF MINISTERS OF THE FREE METHODIST CHURCH  
TOWARD BASKETBALL

	Number Responding	Approved		Disapproved		Undecided	
		No.	Pct.	No.	Pct.	No.	Pct.
College men	42	40	95	1	2	1	2
Non-college men	22	17	78	3	14	2	9

RECREATIONAL ATTITUDES OF MINISTERS OF THE FREE METHODIST  
CHURCH WHO HAVE ATTENDED COLLEGE

Table 29

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Baseball	20	47	20	47			1	2	1	2	42
Football	6	14	19	45	5	12	10	24	2	5	42
Basketball	23	55	17	40			1	2	1	2	42
Soccer	18	43	19	45			1	2	4	10	42
Tennis	29	69	12	29					1	2	42
Golf	10	24	24	57	2	5	1	2	5	12	42
T. Tennis	28	67	13	31					1	2	42
Quoits	22	52	9	21			1	2	10	24	42
Bowling			12	29	10	24	14	33	6	14	42
Fishing	27	64	15	36							42
Hunting	25	60	16	38			1	2			42
Track	21	50	18	43	2	5	1	2			42
Horse Race.					40	95	2	5			42
Cards					42	100					42
Pool			2	5	39	93	1	2			42
Billiards			2	5	39	93			1	2	42
Movies			1	2	37	88	4	10			42
Swimming	28	67	9	21	3	7	2	5			42
Debating	32	76	10	24							42
Checkers	9	21	22	52	2	5	7	17	2	5	42
Dominoes	6	14	26	62	2	5	5	12	3	7	42
Authors, etc	5	12	18	43	5	12	8	19	6	14	42
Chess	8	19	17	40	5	12	6	14	6	14	42
Parties	10	24	25	60	3	7	4	10			42



Table 29 Cont'd.

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Dancing	1	2			40	95			1	2	42
Wrestling	1	2	10	24	22	52	7	17	2	5	42
Social Drink.					42	100					42
Beer					41	98			1	2	42
Soft Drinks	4	10	24	59	1	2	6	15	6	15	41
Camping	33	79	7	17			1	2	1	2	42
Hiking	36	86							6	14	42
Smoking					42	100					42
Church Suppers	1	2	7	17	24	57	4	10	6	14	42
Lodges					40	96	1	2	1	2	42
Concerts	16	38	16	38	4	10	1	2	5	12	42
Operas	1	2	9	21	14	34	11	27	6	15	41
Bridge			1	2	40	96			1	2	42
Ice Skating	28	67	14	33							42
Roller Skat.	17	40	17	40	3	7	4	10	1	2	42
N.P. Comics			14	34	10	24	14	34	3	8	41
Comic Books			3	8	23	55	14	34	1	2	41
Radio Comedy			11	27	17	42	11	27	2	5	41
Radio Plays			14	34	13	32	11	27	3	8	41
Lux Radio Theatre			8	19	13	32	13	32	7	17	41
Fencing	2	5	4	10	13	32	12	29	10	24	41
Dancing (Home)					37	90	4	10			41
Public Roller Skat.			3	8	28	68	8	19	2	5	41
Boxing	1	3	12	30	16	40	7	17	4	10	40

Small city of six thousand population. The small city selected for the congregational survey is a central Illinois city of approximately six thousand people. It is an old man's town, a retired farmer's town. The citizens are generally law abiding native stock. As the rest of the central part of Illinois it is Republican in its political views. Socially it is conservative.

The Free Methodist Church here is a small church with a membership of approximately sixty-five. There is a strong Sunday School of one hundred and fifteen and a young people's society of twenty. The pastor is an active man forty-five years of age. The members of the church are either retired farmers or laborers.

Perhaps it will be well here to explain something about the way membership is acquired in the Free Methodist Church. A person must confess a conversion experience after which he may join the church on probation. This probationary period lasts six months, at which time the person becomes a full member if he has evidenced fruits of the confessed conversion. It is therefore plain that its church rolls do not carry many inactive members. Sometimes it is stated that the church has fifty thousand members and a constituency of one hundred and fifty thousand. By constituency is meant the number of people served by the church.

This explanation accounts for the small membership

and the larger Sunday School and the comparatively large young people's group. Children of Free Methodist parents must become members in the same manner as anyone else. After this explanation the voting of this small city church can better be studied.

The one outstanding feature of this particular vote is the fact that it shows much more undecided than the ministers' vote. This may be accounted for in two or three ways. First, the original conservative attitude of the group, second, their lack of knowledge of many of the sports, and third, a failure of the general church to set a definite standard on sports. The few items that the church is definitely opposed to are opposed strongly in this vote.

Another item of interest is the fact that golf is not as favorably accepted by this group as it is by the preachers. This may be due to the pressure of an undesirable golf club in the vicinity of the church.

Next by way of comparison a study of a large industrial center will be made.

RECREATIONAL ATTITUDES OF A FREE METHODIST CONGREGATION  
IN A SMALL CITY OF SIX THOUSAND POPULATION

Table 30

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Baseball	11	24	21	46	1	2	2	4	11	24	46
Football	11	24	18	39	2	4	2	4	13	23	46
Basketball	13	23	31	46	2	4	2	4	8	17	46
Soccer	5	10	7	15	1	2	2	4	31	67	46
Tennis	12	26	15	33	2	4	1	2	16	35	46
Golf	9	20	9	20	4	9	2	4	22	47	46
T. Tennis	13	29	11	24	4	9	1	2	17	33	45
Quoits	3	7	2	4	3	7	15	33	38	83	46
Bowling	4	9	11	24	19	41	2	4	10	22	46
Fishing	17	36	14	30					15	33	46
Hunting	16	33	15	31			3	6	14	29	48
Track	11	24	8	17	2	4			24	52	46
Horse Racing	5	10	3	7	21	46	3	7	14	30	46
Cards	1	2	1	2	36	78	1	2	7	15	46
Pool	1	2			36	78	1	2	8	17	46
Billiards	2	4			35	78	1	2	8	17	46
Movies	2	4	1	2	33	71	2	4	9	19	47
Swimming	12	26	10	22	5	10	2	4	17	36	46
Debating	11	24	11	24	3	7	1	2	20	44	46
Checkers	8	17	13	23	1	2	4	9	20	44	46
Dominoes	7	15	12	26	2	4	1	2	24	52	46
Authors, etc.	4	9	2	4	9	20	1	2	30	65	46
Social Drink	2	5	1	2	37	86	1	2	2	5	43
Beer	2	5	2	5	36	84			3	7	43



Table 30 Cont'd.

[illegible]

Industrial city of seventy-five thousand population.

The large city selected for the survey is a lower Michigan industrial city of approximately seventy-five thousand people. It is an active, progressive city. The citizens are largely factory workers who live in slum areas or lower middle class homes. There are many negroes as well as foreign stock in the population. Like the rest of the automobile centers it is democratic in its political views. Socially it is liberal.

The Free Methodist Church in this city is a plain, neat building that is the church home of one hundred and twenty-five members. There is a Sunday School of two hundred and fifty and a young people's society of thirty-five. The pastor is a man about sixty-three years of age. The members are white collar workers, laborers and small business men.

This vote is not nearly as undecided as the small town vote. It goes quite strongly to the active sports. Golf receives quite a heavy vote. Parlor games also receive a heavy vote as does hunting, fishing, camping, etc. Bowling is about the same in each division of congregations, approximately thirty per cent of each favoring the sport. The inactive amusements fared about the same here as elsewhere in the voting. Again pool, dancing, card playing, smoking, drinking, etc., are strongly opposed.

About the only significant point about this voting is that it is definite. The voters seemed to know what they

believed and were not afraid to take their stand. They practically agreed with the preachers.

Evidently the individuals voting in this church had had experience with nearly all of the sports mentioned as they voted quite intelligently. No doubt most of these people in their city life had made decisions in regard to these amusements before. In fact, they seemed to take the study in stride while some of the small community churches seemed somewhat upset by the survey.

Now the reaction of an industrial city has been observed and the study turns to a college church and community.

RECREATIONAL ATTITUDES OF A FREE METHODIST CONGREGATION IN  
AN INDUSTRIAL CITY OF SEVENTY FIVE THOUSAND POPULATION

Table 31.

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Baseball	16	33	22	45	1	2			10	21	49
Football	10	21	27	55	6	12			6	12	49
Basketball	19	39	22	45	2	4			6	12	49
Soccer	8	16	30	62	2	4	1	2	8	16	49
Tennis	22	45	24	49					3	6	49
Golf	15	31	29	59	1	2	1	2	3	6	49
T. Tennis	25	52	21	43					3	6	49
Quoits	17	35	14	29	3	6			15	31	49
Bowling	3	6	12	25	17	35	11	22	6	6	49
Fishing	31	63	18	37							49
Hunting	23	47	23	47	1	2	1	2	1	2	49
Track	18	37	24	49	2	4	1	2	4	8	49
Horse Race.	3	6	4	8	4	8			38	78	49
Cards	1	2			44	90	2	4	2	4	49
Pool	1	2			44	90	2	4	2	4	49
Billiards	1	2	1	2	44	90	1	2	2	4	49
Movies	1	2			43	92			3	6	49
Swimming	19	39	23	47	1	2	1	2	5	10	49
Debating	23	47	22	45			1	2	4	8	49
Checkers	11	22	25	52	4	8	5	10	4	8	49
Dominoes	9	18	26	53	2	4	3	6	9	18	49
Authors, etc	8	16	18	37	6	6	6	6	10	21	49
Chess	5	9	13	22	21	36	7	12	12	21	49
Parties	7	12	28	48	5	9	8	14	13	22	58

Table 31 Cont'd.

[illegible]

College town of four thousand population. The college town in which the survey was taken is a town of approximately four thousand people in central Illinois. It has the same characteristics as the other small city used in this study except that a Free Methodist College is located within its limits. The college has an enrollment of about three hundred students. The Free Methodist Church in which the survey was taken is made up largely of college students. Therefore, it is cosmopolitan. The students come from nearly every state in the union and from several foreign countries. The church has a membership of about three hundred, a Sunday School of four hundred and a young people's society of three hundred. Coincidentally the church, the Sunday School and Young People's membership are nearly the same as the college enrollment. This is brought about by the fact that not all students in the college are members of the Free Methodist Church and that many local people belong to the church. The members consist largely of college instructors, college students, small business men, and the families of Free Methodist ministers whose work keeps them away from home.

The pastor is a man sixty-five years old, a general church leader and a former General Conference Sunday School Secretary.

Here there is even less uncertainty than in the industrial city. Also a definite acceptance of the active sports and the parlor amusements is evidenced. Comics, radio skits, etc. received a more favorable vote than

elsewhere. Also the college church was somewhat liberal in regard to bowling and public roller rink skating.

Table 32

ATTITUDES OF LAYMEN OF A FREE METHODIST COLLEGE TOWN  
CONGREGATION TOWARD BOWLING AND PUBLIC  
ROLLER RINK SKATING

	Number Responding	Approved		Disapproved		Undecided	
		No.	Pct.	No.	Pct.	No.	Pct.
Bowling	100	57	57	25	25	18	18
Public Roller Rink skating	102	32	32	61	60	9	9

The fact that there is a liberal sprinkling of votes for pool and billiards may mean that some in the group have had contact with these games in educational and recreational centers where they were divorced from the old type pool room. Write-ins lead to this conclusion. The voting on movies was somewhat confused because the college shows approved educational movies. Write-ins asked what movies the questionnaire had in mind. Concerts and operas, as might be expected, have strong approval by this group. Smoking, drinking, church suppers, card playing, public dancing, bridge, the lodge and dancing at home were all strongly opposed. Again golf had a strong vote of approval.

It must be remembered that this group of voters contain the highest percentage of non Free Methodists of all groups voting.

Next the study swings to a small country community.

RECREATIONAL ATTITUDES OF A FREE METHODIST CONGREGATION  
IN A COLLEGE TOWN OF FOUR THOUSAND POPULATION

Table 33

Table 55

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Baseball	76	70	25	23	3	3	2	2	2	2	108
Football	41	41	29	29	14	14	7	7	9	9	100
Basketball	79	78	17	17	1	1	1	1	3	3	101
Soccer	58	58	27	27	1	1	1	1	13	13	100
Tennis	84	84	12	12			1	1	3	3	100
Golf	61	60	26	25	4	4	3	3	9	9	102
T. Tennis	79	78	18	18	2	2	1	1	2	2	102
Quoits	49	51	14	14	4	4	1	1	28	29	96
Bowling	29	29	28	28	20	20	5	5	18	18	100
Fishing	83	81	12	12	3	3			4	4	102
Hunting	73	70	27	26			2	2	2	2	104
Track	69	66	22	21	5	5	2	2	6	6	104
Horse Racing	6	6	9	8	67	62	13	12	10	9	106
Cards	4	4	6	6	71	68	15	14	8	8	104
Pool	3	3	27	26	59	57	7	7	10	9	106
Billiards	5	5	20	19	64	62	4	4	11	11	104
Movies	3	3	15	16	55	59	6	6	15	16	94
Swimming	68	63	23	21	1	1	2	2	14	13	108
Debating	84	80	14	13	1	1			6	6	105
Checkers	65	63	27	26	4	4	8	8			104
Dominoes	60	58	32	31	1	1	6	6	4	4	103
Authors, etc.	39	37	45	43	7	7	7	7	7	7	105
Chess	49	48	30	29	5	5	8	8	10	10	102
Parties	66	62	25	24	4	4	3	3	8	8	106



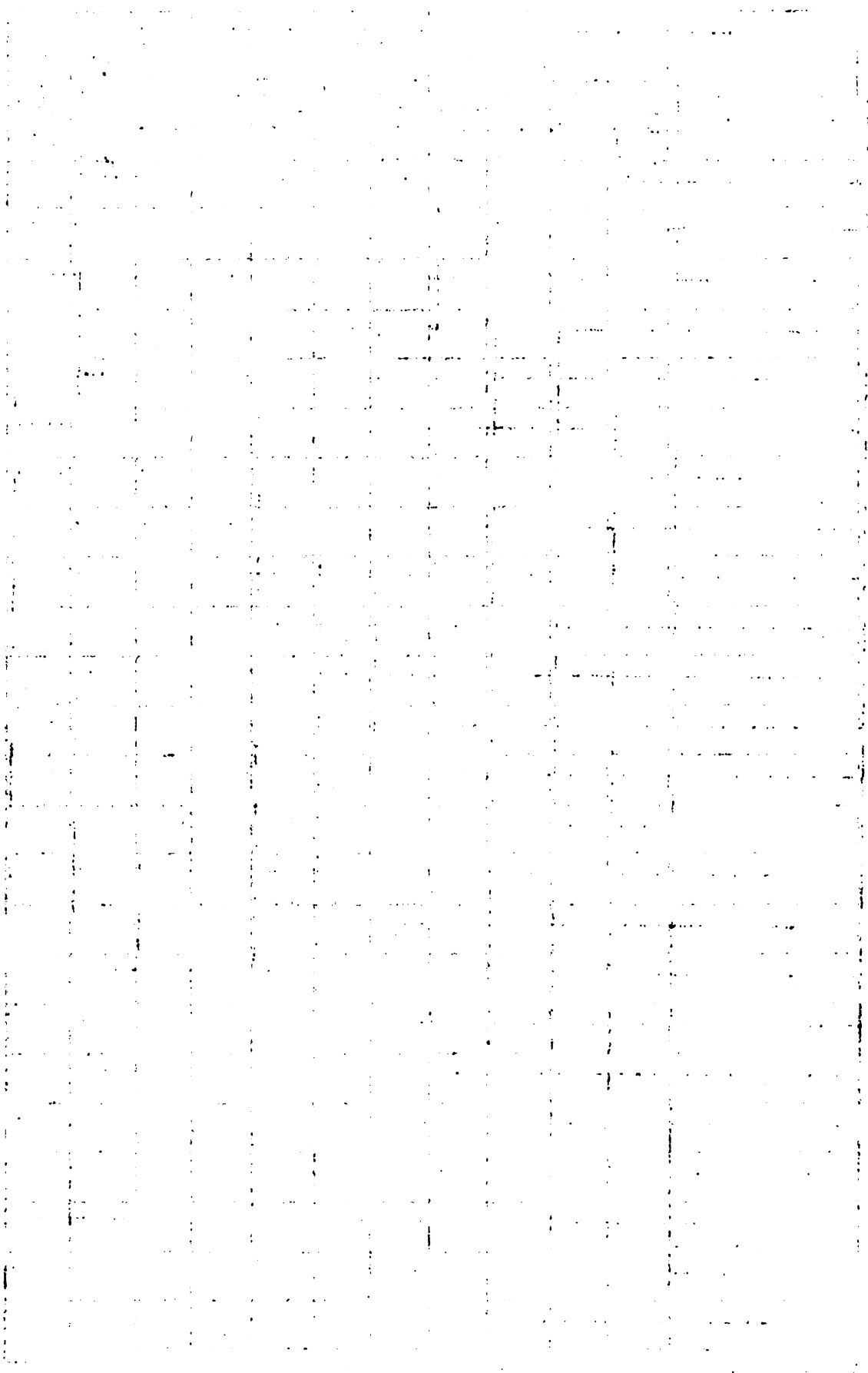


Table 33 Cont'd.

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Dancing	2	2	7	7	84	82	7	7	2	2	102
Boxing	23	22	15	15	48	47	9	9	8	8	103
Wrestling	21	21	19	19	42	42	9	9	10	10	101
Social Drink			1	1	89	95	2	2	2	2	94
Beer			1	1	99	95	2	2	2	2	104
Soft Drinks	35	33	38	35	21	20	8	7	5	5	107
Camping	77	75	18	18	2	2	2	2	3	3	102
Hiking	83	81	14	14	3	3			3	3	103
Smoking	1	1			90	93	3	3	3	3	97
Church Suppers	6	6	14	13	55	53	13	12	16	15	104
Lodges	3	3	4	4	78	80	9	9	4	4	98
Concerts	73	74	15	15	7	7			4	4	99
Operas	34	34	31	31	23	23	5	5	8	8	101
Bridge	5	5	2	2	75	76	12	12	4	4	98
Ice Skating	72	69	18	17	3	3	5	5	6	6	104
Roller Skat.	62	59	28	27	4	4	7	7	4	4	105
M.P. Comics	24	22	38	36	26	24	11	10	8	7	107
Comic Book	19	18	28	27	38	37	11	11	7	7	103
Radio Comedy	23	22	36	35	22	21	16	15	7	7	104
Radio Plays	34	33	32	31	14	14	12	12	11	11	103
Lux Radio Theatre	27	28	25	26	20	20	8	8	18	18	98
Fencing	22	23	21	22	22	23	11	11	20	21	96
Dancing (Home)	9	9	11	11	63	63	12	12	5	5	100
Public Roller Skat.	17	17	15	15	52	51	9	9	9	9	102

Country community of one hundred and fifty population.

The country community selected is in the central part of Illinois. It is a small town of approximately one hundred and fifty people. The surrounding country is average farm land and very good oil country. The people are native stock. Politically and socially the community is conservative.

The Free Methodist church is a little country church. It has about fifty members, a Sunday School of seventy-five and a small young people's society. The pastor is a young man just recently married. He attended college, but did not graduate. The members are farmers and workers in the oil industry.

The voting by this group does not have any distinguishing characteristics. It runs just about the average of the rest of the voting. There must be enough members from near-by towns to give urban flavor to the voting and also enough country people to off-set them with their rural ideas. According to the addresses of the members only a few of them live in the town in which the church is located. They came from either near-by towns or country. This, along with the fact, that many live in the oil country and thus have more money for conveniences than the average country resident makes the voting in this division average.

Perhaps the only slight difference is in regard to golf and bowling where the voting is a little less favorable than in some other divisions. There is no opportunity to participate in either in the community,

at least not on the higher level found in some places.  
Therefore, our country community shows an average vote  
with very few outstanding deviations.

RECREATIONAL ATTITUDES OF A FREE METHODIST CONGREGATION IN  
A COUNTRY COMMUNITY OF ONE HUNDRED AND FIFTY POPULATION.

Table 34

Table 34

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Baseball	12	36	6	18	3	9	11	32	2	6	34
Football	11	32	5	15	4	12	12	36	2	6	34
Basketball	14	41	5	15	3	9	10	30	2	6	34
Soccer	7	20	3	9	4	12	18	53	2	6	34
Tennis	10	30	5	15	4	12	15	43			34
Golf	8	24	7	20	4	12	14	41	1	3	34
T. Tennis	11	32	6	18	5	15	12	36			34
Quoits			4	12	9	26	21	62			34
Bowling	1	3	6	18	10	30	15	43	2	6	34
Fishing	12	36	7	20	4	12	10	30	1	3	34
Hunting	9	26	7	20	3	9	13	38	2	6	34
Track	8	24	5	15	7	20	13	38	1	3	34
Horse Racing	1	3	7	20	15	43	9	26	1	3	33
Cards	1	3	1	3	24	71	6	18	2	6	34
Pool	1	3			25	75	7	20	1	3	34
Billiards	1	3			25	75	7	20	1	3	34
Movies	2	6	2	6	22	65	7	20	1	3	34
Swimming	12	36	7	20	5	15	8	24	2	6	34
Debating	5	15	7	20	8	24	12	36	2	6	34
Checkers	9	26	7	20	8	24	9	26	1	3	34
Dominoes	11	32	6	18	8	24	8	24	1	3	34
Authors, etc	2	6	6	20	12	36	12	36	1	3	34
Chess	1	3	2	6	17	50	12	36	2	6	34
Parties	3	9	8	24	10	30	10	30	3	9	34



Table 34 Cont'd.

[illegible]

## CHAPTER IV.

GENERAL SUMMARY AND CONCLUSION TAKEN FROM THE REPLIES TO THIS  
SURVEY OF MINISTERS AND LAYMEN OF THE FREE  
METHODIST CHURCH

The replies of ministers and laymen to this survey answer several questions. They establish to non members of the Free Methodist Church the amusements approved and disapproved by members of the Free Methodist Church. Many people have asked members of the church what amusements the Free Methodist Church approves and disapproves. It has been difficult for Free Methodists to answer this question because it is not answered in their discipline. This survey answers this question in the following way. Free Methodist ministers approve seventeen amusements by seventy five per cent or more and disapprove fourteen amusements by seventy five per cent or more and Free Methodist laymen approve seven amusements by seventy five per cent or more and disapprove ten amusements by seventy five per cent or more. (See appendix II). Is the Free Methodist Church in a period of transition in regard to its attitude toward amusements is another question often asked. This study definitely proves that it is. An example of this proof is the Free Methodist churches' changing attitude toward golf and bowling. Another question often asked is what variation of views is there within the church and if there is a variation where does it take place. This question has also been answered. The study of the attitudes of Free Methodist ministers serving east of the Mississippi River and of the attitudes of Free Methodist ministers serving west of the



Mississippi River, and also the study of the attitudes of ministers of the Free Methodist church having attended college and ministers of the Free Methodist church not having attended college are good examples of answers to this question.

Some of the social factors bringing about such an organization as the Free Methodist Church have been studied in Chapter I. Social change within the Free Methodist Church has been discussed with the aid of the replies of ministers and laymen. The adjustment to outside social change discovered particularly in the responses of ministers point toward the Free Methodist Church becoming an established denomination.

The total findings of this study may aid other recent social studies of pietist groups, Methodist groups, and Calvinistic groups.

The statement in the introduction that there is still much opposition to smoking, drinking, card playing, dancing and movies has been proven by the survey. The preachers voted ninety-seven per cent against card playing, ninety-five per cent against bridge, ninety per cent against the movies, ninety-six per cent against dancing, ninety-two per cent against dancing at home, ninety-eight per cent against social drinking, one hundred per cent against drinking beer, and ninety-eight per cent against smoking. This shows that the Free Methodist ministry is very definitely still opposed to many things that are accepted by the average citizen of the United States.

It is interesting to note that the only one of the above mentioned amusements named specifically in the original discipline of the church is drinking. The rule reads as follows:- "By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced; such as drunkenness, buying or selling spirituous liquors; or drinking them, unless in cases of extreme necessity. " This rule has helped to make the Free Methodists strong prohibitionists as the voting here proves.

The first discipline did not mention the subject of tobacco, but the second discipline printed four years after the organization of the church carried this rule:- "Softness or needless self-indulgence, especially, snuffing, chewing, smoking, growing, manufacturing or selling tobacco or the habitual use of opiates, is prohibited." It has also been proven by the vote that neither the ministers or the laymen of the Free Methodist Church have changed from this view. It is hard to find a more persistent enemy of the tobacco industry than the Free Methodist Church.

These attitudes are to be expected because of the rules of the church, but an interesting item is that the combined vote of ministers and laymen is nearly as strong against card playing, dancing, and the movies. Although these items are not specifically mentioned in the general rules of the church they are definitely taboo. The only answer to why this is true is that they are considered to be contrary to the spirit of the following General Rule:-

"The taking of such diversions as cannot be used in the name of the Lord Jesus."<sup>30</sup>

Another surprising fact is that the combined vote shows that Free Methodists are stronger against playing cards, movies, and dancing than they are against music in the church or fashionable dress. There have been changes or trends toward a change in the churches' attitude on both of these issues even though they have been specifically mentioned in the discipline. This shows that the ministers were not just voting to follow the written code. They recently voted to alter the church discipline in regard to instrumental music in public worship.

The replies of this study on card playing, dancing, etc. show that the preachers are governed by the spirit of the law as much as by the letter of the law. The replies of the ministers as well as the replies of the congregations show at least a trend among approximately fifty thousand people in the United States to take a definite stand against some very popular amusements that they consider inimical to the spirit and practice of vital Christianity.

There is one place that the combined attitudes of ministers and laymen are apparently not consistent. Although movies and smoking are strongly condemned they treat horse racing with comparative leniency. The tendency is to strongly oppose the item preached against or mentioned in the discipline, and to be a little more lenient with some other items not mentioned that might be just as harmful. This is

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30. Free Methodist Discipline, p. 19 The Free Methodist Publishing House Chicago, 1895

one of the dangers of a group motivated by the spirit rather than the letter of the law.

On the other side of the ledger the church is not spending all of its effort on negatives. It is using many types of recreation in a constructive way.

Intra-group relationships within the Free Methodist Church have been considered from several different angles and the adjustments made by the Free Methodists to social change have also been considered. Thus, by the survey method, a number of interesting facts have been discovered that help to a better understanding of the two social problems that this paper has been designed to study.

APPENDIX I.

Greenville, Illinois  
November 7, 1945.

Dear Pastor:

Inclosed you will find a survey questionnaire which has been prepared for pastors of the Free Methodist Church. This questionnaire is to be used in connection with my graduate study at Michigan State College. The results obtained from you and other pastors will be used in a Master's Thesis.

The purpose of this study is purely scientific. I simply desire facts. There is no pre-determined point to prove.

Your name will not be mentioned in the thesis. This study is impersonal.

I will greatly appreciate your kindness in returning the filled out questionnaire in the inclosed self addressed envelope.

Thank you,

S. Mulholland  
Greenville College  
Greenville, Illinois.



## APPENDIX I Cont'd.

## QUESTIONNAIRE

Address \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_

Age \_\_\_\_\_ Place of Birth \_\_\_\_\_

State in which you lived from the age of

1-25 \_\_\_\_\_  
 18-25 \_\_\_\_\_  
 over 25 \_\_\_\_\_

Married Yes \_\_\_\_\_ No \_\_\_\_\_ No. of children, Boys \_\_\_\_\_ ages \_\_\_\_\_  
 Girls \_\_\_\_\_ ages \_\_\_\_\_

Age of Conversion \_\_\_\_\_ Years in Ministry \_\_\_\_\_

Age you joined the Free Methodist Church \_\_\_\_\_

Have you belonged to other churches \_\_\_\_\_  
 Yes or No

List churches	Years of Membership	Year you left
_____	_____	_____
_____	_____	_____
_____	_____	_____

Name schools you have attended.

High Schools \_\_\_\_\_

College \_\_\_\_\_

Graduate School \_\_\_\_\_

Theological Seminary \_\_\_\_\_

Were you ever a professional athlete? \_\_\_\_\_  
 Yes or No

Did you ever play on an organized team after you were 15  
 years old \_\_\_\_\_  
 Yes or No

If Yes-List sports \_\_\_\_\_





## APPENDIX I CONT'd.

Check the following amusements which you approve: If local conditions alter your opinion please state this in the center column.

Type	Approve		I do not approve or disapprove	Disapprove	
	Strongly	Mildly		Strongly	Mildly
Baseball					
Football					
Basketball					
Soccer					
Tennis					
Golf					
Table Tennis					
Quoits					
Bowling					
Fishing					
Hunting					
Track					
Horse Racing					
Cards					
Pool					
Billiards					
Movies					
Swimming					
Debating					
Checkers					
Dominoes					
Authors, Old Maid, etc.					
Chess					
Parties					

## APPENDIX I Cont'd.

Type	Approve		I do not approve or disapprove	Disapprove	
	Strongly	Mildly		Strongly	Mildly
Public Dancing					
Boxing					
Wrestling					
Social Drinking					
Drinking Beer					
Drinking Soft Drinks					
Camping					
Hiking					
Smoking					
Suppers in Church					
Lodges					
Concerts					
Opera					
Bridge					
Skating(ice)					
Skating (Roller)					
Comics (news-paper)					
Comic Books					
Radio (Comedies)					
Radio (plays)					
Lux Radio Theater, etc.					
Fencing (Home)					
Dancing					
Public (Roller Rink) Skating					

RECREATIONAL ATTITUDES OF MINISTERS OF THE  
FREE METHODIST CHURCH.

## APPENDIX II

Table 1

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		T O T A L
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Baseball	25	38	36	55	1	2	1	2	2	3	65
Football	7	11	29	45	12	19	13	20	4	6	65
Basketball	31	47	28	43	2	3	2	3	2	3	65
Soccer	20	31	27	42	2	3	3	4	13	20	65
Tennis	37	57	24	37	2	3			2	3	65
Golf	12	19	38	58	4	6	2	3	9	14	65
T. Tennis	34	52	26	40	1	2			4	6	65
Quoits	26	43	21	34	1	1	1	1	12	20	61
Bowling	1	2	13	20	24	37	15	23	12	19	65
Fishing	36	56	28	44							64
Hunting	34	52	28	43			2	3	1	2	65
Track	26	40	26	40	9	14	2	3	2	3	65
Horse Racing					62	94	2	3	2	3	65
Gards					63	97			2	3	65
Pool			2	3	61	95	1	2			64
Billiards			1	2	61	93	1	2	2	3	65
Movies			3	5	59	90	2	3	1	2	65
Swimming	38	58	19	29	5	8	2	3	1	2	65
Debating	45	69	19	29	1	2					65
Checkers	12	19	35	55	4	6	12	19	1	2	64
Dominoes	9	14	36	55	4	6	11	17	4	6	65
Authors, etc	7	11	22	34	6	9	17	26	13	20	65
Chess	9	14	29	32	10	15	11	17	14	22	65
Parties	11	17	41	63	6	9	4	6	3	4	65



APPENDIX II Cont'd. Table 1 Cont'd.

AMUSEMENT	APPROVAL				DISAPPROVAL				UNDEC.		TOTAL
	STRONG		MILD		STRONG		MILD				
	NO.	%	NO.	%	NO.	%	NO.	%	NO.	%	
Dancing	1	2			62	96			1	2	64
Boxing	1	2	13	20	37	57	10	15	4	6	65
Wrestling	16	25	34	52	11	17	4	6			65
Social Drink					63	98	1	2			64
Beer					64	100					64
Soft Drinks	6	9	41	64	1	2	11	17	5	8	64
Camping	43	66	19	29			1	2	2	3	65
Hiking	48	74	17	26							65
Smoking					64	98			1	2	65
Church Suppers	1	2	12	19	40	61	5	8	7	11	65
Lodges					63	96	1	2	1	2	65
Concerts	21	32	32	49	5	8	5	8	2	3	65
Operas	1	2	14	22	25	39	15	23	9	14	64
Bridge					61	95	1	2	2	3	64
Ice Skating	40	61	25	39							65
Roller Skat.	19	30	35	55	6	9	1	2	3	5	64
N.P. Comics	1	2	23	35	18	28	18	28	5	8	65
Comic Books			7	11	32	50	22	34	3	5	64
Radio Comedy			17	26	26	40	19	29	3	4	65
Radio Plays			19	29	21	32	19	29	6	9	65
Lux Radio Theatre			8	12	28	43	16	25	13	20	65
Fencing	1	2	10	16	24	38	11	17	18	28	64
Dancing (Home)					59	92	4	6	1	2	64
Public Roller Skat.			4	6	51	79	7	11	3	4	65

## APPENDIX II Cont'd.

TABLES SHOWING AMUSEMENTS THAT RECEIVE A STRONG APPROVAL  
OR DISAPPROVAL OF MINISTERS AND LAYMEN OF THE  
FREE METHODIST CHURCH

TABLE 2

AMUSEMENTS APPROVED BY SEVENTY FIVE PER CENT OR  
MORE OF THE MINISTERS OF THE FREE METHODIST  
CHURCH COOPERATING IN THIS SURVEY

AMUSEMENT	PER CENT	AMUSEMENT	PER CENT
Baseball	93	Basketball	90
Tennis	94	Golf	77
Table Tennis	92	Fishing	100
Hunting	93	Track	80
Swimming	87	Debating	98
Parties	80	Wrestling	77
Camping	95	Hiking	100
Concerts	81	Ice Skating	100
Roller Skating	85		

TABLE 3

AMUSEMENTS DISAPPROVED BY SEVENTY FIVE PER CENT  
OR MORE OF THE MINISTERS OF THE FREE  
METHODIST CHURCH COOPERATING IN  
THIS SURVEY

AMUSEMENT	PER CENT	AMUSEMENT	PER CENT
Horse Racing	97	Cards	97
Pool	97	Billiards	95
Movies	93	Dancing	96
Social Drinking	100	Drinking Beer	100
Smoking	98	Lodges	98
Bridge	97	Comic Books	84
Dancing at Home	98	Public Roller Skating	90

## APPENDIX II Cont'd.

TABLE 4

AMUSEMENTS APPROVED BY SEVENTY FIVE PER CENT OR  
MORE OF THE LAYMEN OF THE FREE METHODIST  
CHURCH COOPERATING IN THIS SURVEY

AMUSEMENT	PER CENT	AMUSEMENT	PER CENT
Baseball	79	Basketball	81
Tennis	81	Table Tennis	79
Fishing	83	Hunting	81
Debating	75		

TABLE 5

AMUSEMENTS DISAPPROVED BY SEVENTY FIVE PER CENT  
OR MORE OF THE LAYMEN OF THE FREE METHODIST  
CHURCH COOPERATING IN THIS SURVEY

AMUSEMENT	PER CENT	AMUSEMENT	PER CENT
Cards	86	Pool	78
Billiards	78	Movies	77
Social Drinking	94	Drinking Beer	95
Smoking	89	Lodges	88
Bridge	89	Dancing	86



## APPENDIX III

MAP SHOWING THE ACTUAL LOCATION OF THE FREE  
METHODIST MINISTERS AND LAYMEN  
COOPERATING IN THIS SURVEY

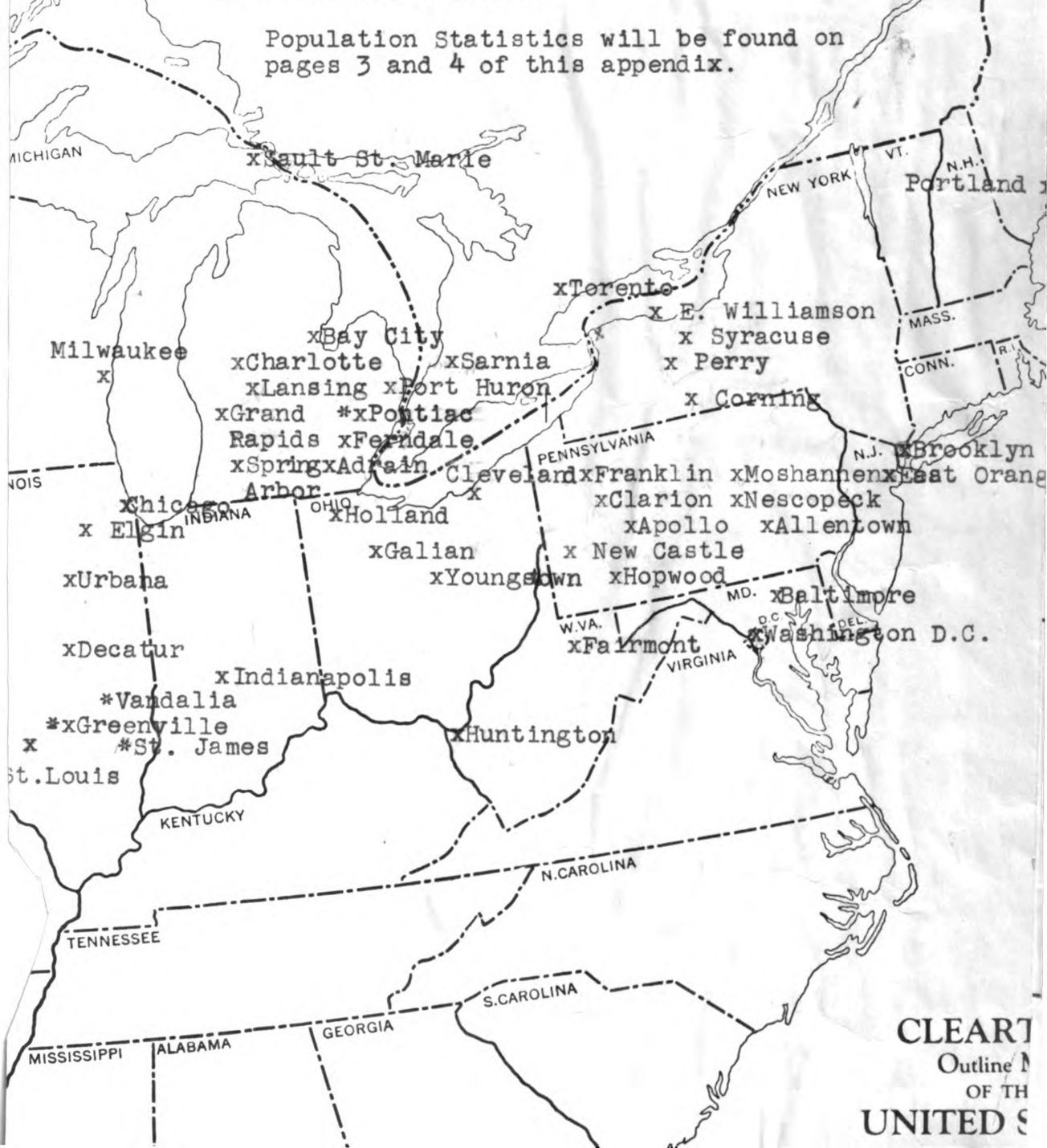
## Note:

xResidence of cooperating Free  
Methodist ministers.

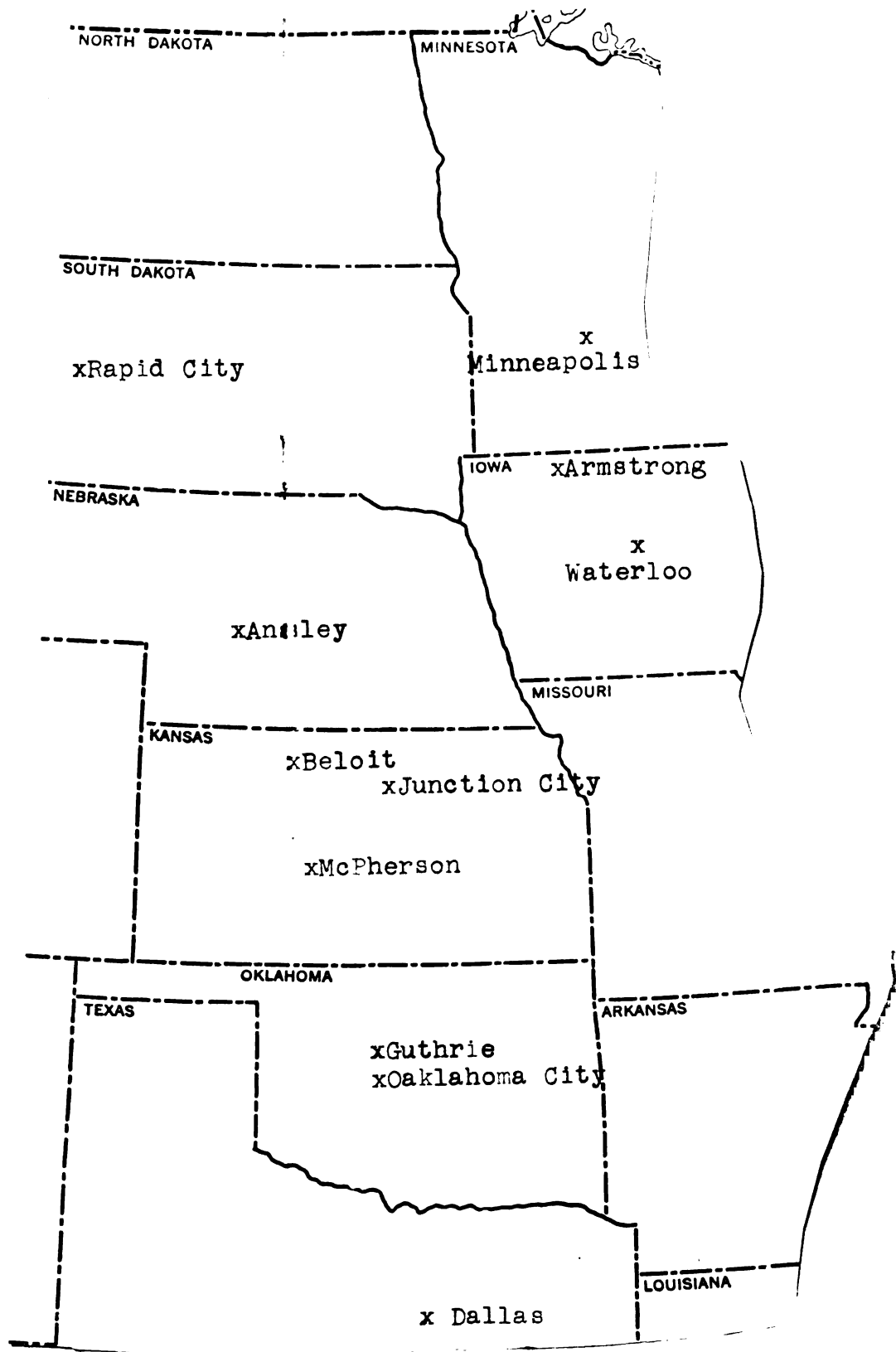
\* Community from which the Free  
Methodist congregations were selected  
that are used in this survey.

St. Louis, Missouri is a part of the  
Central Illinois Conference of the  
Free Methodist Church

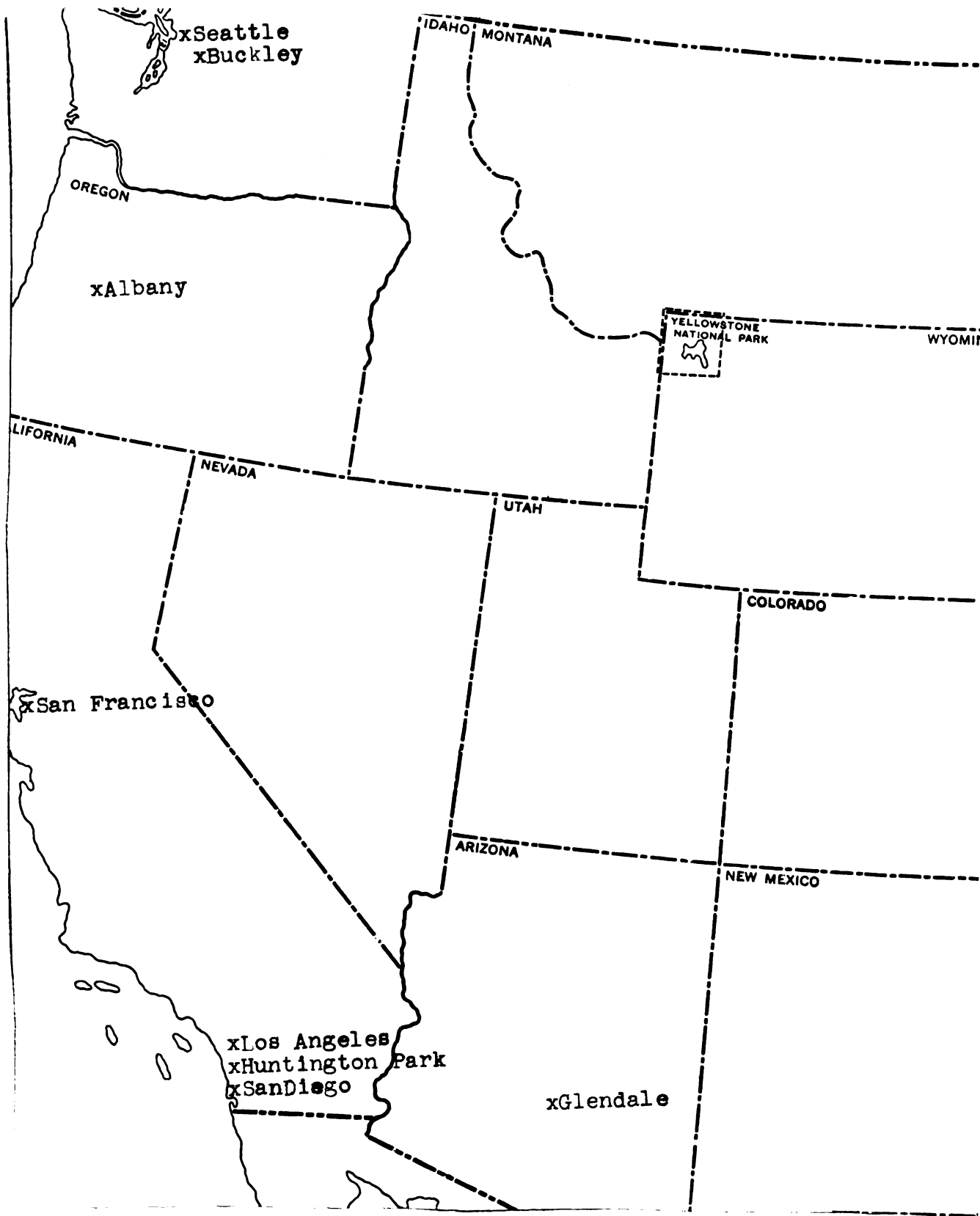
Population Statistics will be found on  
pages 3 and 4 of this appendix.







## APPENDIX II Cont'd.



## APPENDIX III Cont'd.

NAME AND POPULATION OF CITIES IN WHICH CHURCHES  
OR MINISTERS PARTICIPATING IN THIS SURVEY  
ARE LOCATED

CITY	STATE	POPULATION
Adrain,	Michigan	12,891
Albany,	Oregon	5,463
Allentown,	Penna.	92,563
Ansley,	Nebraska	817
Apollo,	Penna.	3,403
Armstrong,	Iowa	765
Baltimore,	Maryland	804,874
Bay City,	Michigan	47,350
Buffalo,	New York	573,070
Buckley,	Washington	1,052
Brooklyn,	New York	2,604,549
Beloit,	Kansas	3,485
Chicago,	Illinois	4,675,877
Cleveland,	Ohio	900,430
Charlotte,	Michigan	5,307
Corning,	New York	15,648
Clarion,	Penna.	3,196
Decatur,	Illinois	57,378
Dallas,	Texas	260,397
East Orange,	New Jersey	68,227
Elgin,	Illinois	35,912
East Williamson,	N. Y.	328
Fairmont,	W. Virginia	23,157
Ferndale,	Michigan	20,796
Franklin,	Penna.	10,210
Galion,	Ohio	7,644
Guthrie,	Oklahoma	9,190
Grand Rapids,	Michigan	168,650
Glendale,	Arizona	3,665
Greenville,	Illinois	4,000
Hopwood,	Penna.	886
Huntington,	W. Virginia	75,572
Holland,	Ohio	500
Huntington Park,	California	24,591
Indianapolis,	Indiana	364,073
Junction City,	Kansas	7,308
Lansing,	Michigan	78,421
Los Angeles,	California	1,235,048



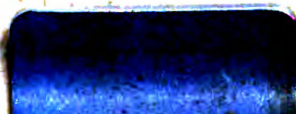
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