

**YNGAVI, Battle of (1841).** See PERU: A. D. 1826-1878.

**YORK: The Roman capital of Britain.** See EBORACUM.

**The capital of Deira and Northumbria.** See ENGLAND: A. D. 547-633.

**A. D. 1189.—Massacre of Jews.** See JEWS: A. D. 1189.

**A. D. 1644.—Parliamentary siege raised by Prince Rupert.** See ENGLAND: A. D. 1644 (JANUARY—JULY).

**YORK, Penn.: A. D. 1777.—The American Congress in session.** See UNITED STATES OF AM.: A. D. 1777 (JANUARY—DECEMBER).

**YORKINOS, The.** See MEXICO: A. D. 1822-1828.

**YORKISTS.** See ENGLAND: A. D. 1455-1471.

**YORKTOWN: A. D. 1781.—Surrender of Cornwallis and his army to Washington.** See UNITED STATES OF AM.: A. D. 1781 (MAY—OCTOBER).

**A. D. 1862.—McClellan's siege.** See UNITED STATES OF AM.: A. D. 1862 (MARCH—MAY; VIRGINIA).

**YOUNG, Brigham, and the Mormons.** See MORMONISM: A. D. 1830-1846, 1846-1847; and UTAH: A. D. 1849-1850, and 1857-1859.

**YOUNG IRELAND MOVEMENT, The.** See IRELAND: A. D. 1841-1848.

**YOUNG ITALY.** See ITALY: A. D. 1831-1848.

**YOUNG MEN'S CHRISTIAN ASSOCIATIONS.**—Although other and earlier movements for the religious association of young men are known to have been made, the existing widespread organization of Young Men's Associations appears to have started from work undertaken in London, England, in 1841, by a young man named George Williams, who went that year to London from Bridgewater, and found employment in a drapery or dry goods house. The story is told in a sketch of the London Association, published in the first volume of the Exeter Hall lectures, by W. E. Slipton, from which the following is derived: "In 1841 this young man, not yet twenty-one years of age, left Bridgewater and went to London, where he obtained a situation as junior assistant in the dry goods establishment of Messrs. Hitchcock & Co., St. Paul's Church Yard. . . . He found among his fellow clerks a few professed followers of Christ. These he gathered, for prayer and Bible study, into one of the bed-rooms on the premises, after the business of the day was over. One by one they invited their careless associates to join them. Many were converted and the bed-room soon became too small to hold those desiring to attend. . . . To obtain the permanent and undisturbed use of another room, application to the principal [Mr. Hitchcock] became necessary, and this was a matter of some difficulty. Able and energetic as a man of business, he had shown no signs of religious feeling, he had done nothing to secure the comfort or welfare of his young men, nor did he check the evils which attended the conduct of business in his establishment, in common with many others, at the time. He was only known as the employer, and in that car-

city, though no worse, was not better than the rest of his class. But the young men had waited on God for His direction and help, and in the strength of faith they went forward with their application. To their surprise it was received with sympathy, with tenderness. . . . The room was granted, the young men were thanked for their past efforts and prayers on behalf of the establishment, and the master became from that hour the father of his household, joining with his godly servants in solicitude for its spiritual welfare, reforming every arrangement inconsistent with the conscientious discharge of the duties or the personal comfort of those he employed, and in all things seeking to make that household an abode of peace, a pattern of godliness, a centre of Christian usefulness." "During the period of Mr. Hitchcock's religious anxiety, he had sought the advice of Mr. W. D. Owen, the principal of another large drapery house, whose religious character and benevolent efforts on behalf of their trade had made him generally respected, and to him he described the work of God which had begun amongst his assistants. Mr. Owen mentioned the fact to his principal assistant, Mr. James Smith, who immediately commenced similar meetings for prayer and the study of the Holy Scripture amongst their young men." In the early stages of this movement the late Mr. Edward Benumont, one of the little band who had been converted in the bed-room meeting, wrote that one Sunday evening, in the latter part of May, 1844, he accompanied Mr. Williams to Surrey Chapel, and that, on the way, Mr. Williams told him that he was deeply impressed with the importance of introducing religious services, such as they were enjoying, into every large establishment in London. This conversation resulted in a conference between a few of the Christian young men in Mr. Hitchcock's establishment, at the close of one of their meetings. They then decided to call a meeting of all the Christian young men of the house for Thursday, June 6, 1844, to consider the importance and practicability of establishing such an association. . . . Mr. Williams attended the meeting and, in response to his invitation, Mr. James Smith was present at the meeting held in the former's bed-room, June 6, 1844. At this meeting it was decided to organize the Young Men's Christian Association. . . . Information of the organization of the London Association soon reached America. The first Association organized on the London basis was that of Montreal, Dec. 9, 1851. . . . Two years elapsed before any systematic effort was made to bring the 26 American Associations, which had by that time been organized, into communication with one another. . . . The first circular, which was issued February 28, 1854, and signed by Oscar Cobb, of Buffalo, and William Chauncy Langdon, of Washington, . . . asked "whether the Associations to which it was issued would favor the proposition to hold a convention of the American societies. Sixteen favorable and four negative replies were received. . . . Buffalo was selected as the place of meeting, and the convention assembled in that city June 7, 1854. Mr. Langdon, in an address delivered at the convention, showed that, as far as ascertained, 250 Associations were in existence, distributed as follows: Germany, 100; Holland, 4; France, 39; Switzerland, 21; Australasia, 3; Turkey, 2; Great Britain and Ire-