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A study of Assembly of God sect members in Stanislaus County

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A STUDY OF ASSEMBLY OF GOD SECT MEMBERS
IN STANISLAUS COUNTY

A Thesis
Presented to
the Faculty of the Department of Psychology
The University of Pacific

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
William Jack Gentry
May 1961

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CHAPTER I

INTRODUCTION

A. NATURE AND BRIEF HISTORY OF THE ASSEMBLY OF GOD SECT

The General Council of the Assemblies of God came into being as a result of a spiritual movement which began in the twentieth century.¹ It is the largest pentecostal sect in the United States. It derives from the Church of God, itself an outgrowth of a revivalist, A. J. Tomlinson.² The sect is comprised of eight thousand churches and almost five hundred thousand members in the United States.³

The ministries rendered by the organized group include (1) publications, (2) foreign missions, (3) home missions, (4) youth programs, (5) Sunday schools, and (6) women's work.⁴

Training begins at a very early age. Nightly devotions are common in which a chapter from the Bible is read, followed by prayer, before retiring. Sunday school training

¹Stanley I. Stuber, How We Got Our Denominations (New York: Association Press, 1959), p. 232.

²Horton Davies, "Centrifugal Christian Sects," Religion in Life, 25:330, Summer 1956.

³Stuber, op. cit., p. 232.

⁴Ibid., p. 232.

begins at age two and continues for the lifetime of the individual. Daily vacation Bible schools are held during the summer months for children from ages six to thirteen.

Parental control and discipline is rigid; and standards and beliefs are based on moralistic principles or ideals.

Winehouse writes:

"Character is not an accident....It is formed through the environment of home and school, and the discipline of Christian training."⁵

Its chief beliefs may be summarized as follows:

We believe the Bible to be the inspired and only infallible and authoritative Word of God. We believe that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule over the nations. We believe that the only means of being cleansed from sin is through repentance and faith in the precious blood of Christ.

We believe that regeneration by the Holy Spirit is absolutely essential for personal salvation. We believe that the redemptive work of Christ on the cross provides healing of the human

⁵Irwin Winehouse, The Assemblies of God (New York: Vantage Association Press, 1959), pp. 232, 233.

body in answer to believing prayer. We believe that the baptism of the Holy Spirit, according to Acts 2:4, is given to believers who ask for it. We believe in the sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy life. We believe in the resurrection of both the saved and the lost, the one to everlasting life and the other to everlasting damnation.⁶

B. WHAT IS A SECT?

The term "sect" is difficult to define since it is a matter of spirit rather than a form, organization or size.⁷ The word "sect" was first defined by Troeltsch as a "small, voluntary community, aiming at inward perfection and fellowship of its own members who have joined it by choice."⁸

To get a clearer perspective of the term "sect" the church-sect typology introduced by Weber and Troeltsch is cited:

The construct of the church⁹ has generally signified a type of religious organization which accepts the social order and integrates existing cultural definitions into its religious ideology. The

⁶The Pentecostal Evangel, July 24, 1960.

⁷Elmer F. Clark, The Small Sects in America (New York: Abingdon-Cokesbury Press, 1949), p. 20.

⁸Ernst Troeltsch, The Social Teaching of the Christian Churches, trans. by Olive Wyon (New York: The MacMillian Company, 1931), p. 331.

⁹Throughout this investigation, the term "church" will be interpreted as meaning a "non-sect" religious organization.

sect, as a contrasting type, rejects integration with the social order and develops a separate sub-culture, stressing rather rigid behavioral requirements for its members.¹⁰

The church-sect typology is further contrasted by

Russel R. Dynes:

1. The sect renounces or is indifferent to the secular value systems, while the church accepts and reinforces them.

2. The sect emphasized a literal Biblical interpretation of life and rejects worldly success, while the church incorporates some degree of science and humanistic thinking in its interpretation of life and accepts success in this world as a not unworthy goal.

3. The sect maintains a moral community, excluding unworthy members, and depreciates membership in other religious institutions, while the church embraces all who are socially compatible with it and accepts other established religious institutions.

4. The sect emphasizes congregational participation and an unprofessionalized ministry, while the church delegates religious responsibility to a professionalized group of officials.

5. The sect stresses a voluntary confessional basis for membership and its primary concern is for adults, while the church stresses social ritual requests for all.

6. The sect values fervor in religious observance through its use of folk hymns and its emphasis on evangelism, while the church values passivity through its use of liturgical forms of worship and its emphasis on education.¹¹

¹⁰Ibid., p. 331.

¹¹Russel R. Dynes, "Church-Sect Typology," American Sociological Review, 20:555, October 1955.

C. EVOLUTION OF SECT TO NON-SECT

The tendency for all sect groups to become non-sect organizations has been noted frequently by many writers on this subject.

Clark wrote:

All denominations¹² began as sects, and the evolution of a sect into a church has followed a routine. These groups originate mainly among the religiously neglected poor, who find the conventional religion of their day unsuited to their social and psychological needs.... They elevate the necessities of their class--frugality, humility, and industry--into moral virtues and regard as sins the practices they are debarred from embracing. Those pinched by economic circumstances look askance at theater going, card playing, and "putting on of gold and costly apparel," but indulge in the same when their earthly fortunes improve.... They look for an escape from their hard lot into a heaven of bliss and comfort which is foreign to their existence, and usually picture a coming time when the judgments of society shall be reversed and they shall change places with the prosperous and comfortable, who shall be cast down while the pious poor shall be exalted. They espouse their tenets with almost fanatical devotion and regard themselves as the true beloved of God. Thus the sect is born, out of a combination of spiritual needs and economic forces.

In the second generation the sect begins to lose its character. The need for indoctrination of the young in the peculiar doctrines arises, and those who are trained in the sect seldom espouse its principles with the same devotion of those who were initiated therein by personal experience. The

¹²Throughout the report of this investigation, the term "denomination" will be interpreted as meaning a "non-sect" religious organization.

virtues of frugality and industry bear fruit in prosperity, and when prosperity comes the reasons for the sectarian revolt disappear and the manner of life against which the fathers rebelled is embraced by their children. Thus the spiritual need and economic forces which in one generation drew the sect out of the church turn to transform the sect into a church.¹³

John Wesley, the creator of a typical sect...clearly foresaw this evolutionary process. He stated, "I do not see how it is possible in the nature of things for any revival of religion to continue long."¹⁴

Troeltsch and Niebuhr also wrote of this evolutionary process.¹⁵

D. THE PROBLEM OF THIS STUDY

Since the evolution of sect to non-sect presumably involves a change of values and beliefs of its members, the problem and purpose of this study was to introduce a set of instruments which would adequately measure the

¹³Clark, op. cit., p. 16.

¹⁴Ibid., p. 18.

¹⁵Richard Niebuhr, The Social Sources of Denominationalism (New York: Henry Holt and Company, 1929), p. 29; Troeltsch, op. cit., p. 331.

the values and beliefs of the first generation¹⁶ and the second generation¹⁷ Assembly of God members, and to detect any significant differences of values and beliefs.

E. THE IMPORTANCE OF THIS STUDY

This research was considered justified since no previous study was known to have been conducted on this particular subject with this sect.

F. DEFINITION OF TERMS USED

First generation members. The term "first generation members" refers to members whose ages range from forty-five to seventy-five years. Since this sect and its revival efforts did not gain much impetus until the late nineteen-twenties and early nineteen-thirties, this range of ages was chosen because the members of this age group were converted to the sect i.e., they were influenced or drawn into it, however, on a voluntary basis.

Second generation members. Throughout the report of this investigation, the term "second generation members"

¹⁶Members converted into the sect.

¹⁷Members born into the sect.

will be interpreted as meaning those members whose ages range from eighteen to forty. Again arbitrary age limits were chosen to include only those members who were born into the sect.

It is evident that certain ages were omitted. This was done to eliminate those who would naturally fall between these two age groups, thereby alleviating the difficult task of determining to which group they properly belonged.

The younger members i.e., seventeen years and less, were omitted since the instruments were designed primarily for adults.

Sect. For this study the definition by Troeltsch is used: "a small, voluntary community, aiming at inward perfection and fellowship of its own members who have joined by choice."¹⁸

Church. The term "church" for this study, refers to a non-sect organization.

Denomination. The term "denomination" will be interpreted as indicating a non-sect organization for this investigation .

Rural. For the purpose of this study, rural refers

¹⁸Troeltsch, op. cit., p. 331.

to outside of town or city.

Urban. The term "urban" refers to within a town or city.

Beliefs. "Faith or a firm persuasion of the truths of religion."¹⁹ Thoroughly thought-out convictions or opinions.

Values. "Definite rules, principles, or measures which are used as standards for comparison and judgment."²⁰ These rules, principles, or measures are deliberate and well thought-out.

G. HYPOTHESES

In view of the writers cited in Chapter I, and the literature reviewed in Chapter II, it would seem that the Assembly of God sect could well be undergoing evolution from sect to non-sect. However, on the basis of the researcher's personal experience with this group, it was felt that due to the rigid controls of the parents over their children this process might be altered, and the values and beliefs would be the same for the first generation and second generation members.

¹⁹Webster's Collegiate Dictionary, 2nd edition.

²⁰Ibid.

In keeping with the concept of Troeltsch, that the group includes only those who still acknowledge and practice membership, it should be stressed at this point that this study, for the most part, involved only active members of this sect. Therefore, it would seem reasonable that those who have remained with the sect would have values and beliefs similar to the parental group. The initial hypothesis is now stated: Since the parental control over the children is rigid and the need to conform to ideals and customs is so emphatically expressed by the parents, and the members of the second generation have elected to remain with the sect, the values and beliefs of the second generation members will be the same as the values and beliefs of the first generation members. Therefore, when given the same set of tests there will be no significant differences in the scores of the two generations.

Though Troeltsch did not recognize those who had broken away from the sect as part of the group, it cannot be denied that at one time, those who have broken away were previously part of the group. Therefore, if it had been possible to secure samples from both the active members of the second generation and those who have actually broken away from the Assembly of God sect and no longer attend regular meetings, the values and beliefs of the first generation and second

generation would conceivably be different and scores of the instruments would differ at some level of significance. This is assumed not true, because the sample consisted mostly of active second generation members who have remained with the sect.

A critical question is whether members of the second generation of the sect who are still "within the fold" are nevertheless showing these evolutionary changes in values and beliefs.

The second hypothesis of this study is that certain changes away from the strict moralistic, authoritarian values of the first generation are taking place among the second generation, although at different rates of change (depending on the individual's experiences with his family).

The second generation members of the sect were scored for degree of parental identification on the basis of the Parental-Identification Scale (refer to Appendix C). It seemed plausible to use this scale to divide the second generation into two groups, since parental identification is something which is felt or experienced at birth or shortly after, and continues to be an extremely important factor in the personality development of the individual. Feelings of acceptance or rejection are closely associated with how one identifies with his parents. The individual

who identifies closely with his parents will presumably accept beliefs and values outside the family circle, which are accepted by the parents, and likewise reject beliefs and values which are objectionable to the parents. On the other hand, the individual which does not closely identify with his parents would presumably be more prone to accept and integrate beliefs and values outside the family influence. On this basis, then, the second generation subjects were divided into two groups. One group consisted of members who showed a relatively high degree of parental identification (high parental-identifiers) and a second group which consisted of relatively low-scorers (low parental-identifiers). The second hypothesis specifically stated is that the low parental-identifiers will show more liberal beliefs and values than the high parental-identifiers and, furthermore, that the high parental-identifiers will be similar in beliefs and values to the first generation while the low parental-identifiers will be different.

CHAPTER II

LITERATURE RELATING TO THIS INVESTIGATION

Although much has been written on the subject of sect development and characteristics, little material is available concerning the Assemblies of God. Most of the material is general with no specific reference to any particular sect.

Though most of the literature is general in nature, it should help the reader to distinguish between the sect and the non-sect, how the sects originate, the types of people attracted to sects, and the breakdown of the sectarian qualities in the second generation.

The researcher found only three references specifically dealing with the Assembly of God sect. Each reference was cited in Chapter I, however, no general statement was made at that time concerning these works.

Winehouse conducted a survey on the Assemblies of God and describes in detail the origin and events which caused its members to pull away from other churches, and to develop the sect. He also discusses the plans for future development of the organization.¹

¹Irwin Winehouse, The Assemblies of God (New York: Vantage Press, Inc., 1959).

Stuber very briefly mentions the Assembly of God sect and its development in the early twenties. He also cites the major beliefs of this group.²

Davies cites historical data of this group and summarizes the chief traits of this sect. He describes the Assemblies of God as being a "Centrifugal Christian Sect."³

B. GENERAL REFERENCES TO SECTS

To avoid repetition of references previously cited in Chapter I, only two sources will be mentioned which deal with sects in a general manner.

Wilson writes on the "Analysis of Sect Development." He describes in detail those factors which play an important role in the development of any sect. He also discusses the evolution of sect to non-sect, the breakdown of sectarian ideas beginning in the second generation.⁴

Yinger discusses the relation of religion and the

²Stanley I. Stuber, How We Got Our Denominations (New York: Association Press, 1959).

³Horton Davies, "Centrifugal Christian Sects," Religion in Life, 25:323-358, Summer 1956.

⁴Bryan R. Wilson, "An Analysis of Sect Development," American Sociological Review, 24:3-15, February 1959.

sociological needs of the individual. He states that religion is a product of the individual's needs and that his religion will change or be modified as his needs change.⁵

C. CHURCH-SECT TYPOLOGY

Since the church-sect typology was discussed in detail in Chapter I, it will not be mentioned further in this chapter. The reader may refer to Clark⁶ and Troeltsch⁷ for discussions on this subject.

⁵J. Milton Yinger, Religion, Society and the Individual (New York: The MacMillian Company, 1957).

⁶Elmer T. Clark, The Small Sects in America (New York: Abingdon-Cokesbury Press, 1949).

⁷Ernst Troeltsch, The Social Teaching of the Christian Churches, trans. by Olive Wyon (New York: The MacMillian Company, 1931).

CHAPTER III

METHODOLOGY

A. THE QUESTIONNAIRES

A description of the questionnaires. Two instruments were used in this study to measure beliefs and values. They are: (1) a general Identification Questionnaire which includes twelve sub-scales, and (2) an Indignation Scale.¹ Of the twelve sub-scales in the Identification Questionnaire, only five were analyzed for this study. They are:

1. The Parental-Identification Scale. This scale measures the closeness of the child-parent relationship and the strength of family bonds. It was on the basis of the scores achieved from this scale that the second generation was divided into two groups, high parental-identifiers and low parental-identifiers.

2. The California F Scale. This scale is a measure of "authoritarianism" and prejudice.²

3. The Religiosity-Scale. This scale measures the

¹These questionnaires were developed by Bernard Meer, Ph.D, Research Psychologist, and Albert Amon, Research Assistant in the Research Division, Stockton State Hospital.

²T. W. Adorno, et al, The Authoritarian Personality (New York: Harper and Brothers, 1950).

strength of belief in the supernatural and the belief that religion is the most important value in life.

4. The Religious-Identification Scale. This scale measures the degree of closeness that a person feels toward members of his own religious group.

5. The Success-Status Scale. This scale measures the importance that a person places on the value of achieving success and status.

The second instrument, the Indignations Questionnaire, is another measure of "authoritarianism." The situations described in the questionnaire are ones that commonly evoke feelings of indignation. Fifty percent of the items deal with indignation toward acts hurtful to others, while the other fifty percent deal with indignation toward deviations from conventional norms. A subject's score is a ratio of the degrees of indignation expressed to the two sets of items. The Indignations Questionnaire is significantly correlated with the "F" Scale, but has the advantage over the latter of being more independent of the educational level and response set of the subjects.³

In addition a personal data sheet was included to obtain the following information:

³See Tables XII-XVII for the specific items used in the various scales.

1. Urban-rural background of subjects
2. Educational background
3. Sex and age of subject
4. Church preference of self, parents, and friends
5. Political party preference of self, parents, and friends
6. Marital status.

Permission of ministers to issue questionnaires. An initial contact was made with the Presbyter of the Stanislaus County to gain his permission to conduct this investigation. After gaining his approval, the next task was to secure permission from each minister of the churches which were included in this study. Great care was taken in securing permission personally from each minister. Upon gaining permission from the ministers, a date was scheduled when the questionnaires could be handed out and instructions for filling them out given. On the date scheduled, which was a regular church-meeting night, each minister was asked to announce publicly his approval and to encourage each member to participate in the investigation. After the regular meeting was over, the questionnaires were passed out to all those who wanted them.

This pattern was followed at all of the churches which contributed to this study with the exception of two. The

ministers wanted to distribute the forms themselves without the researcher being present. The ministers stated that an outsider would receive very little response in a study of this nature.

Pretesting. Fifteen subjects were pretested to determine the most efficient way to present the material, and to ascertain how long it would take the subjects to complete the forms.

B. USE OF THE QUESTIONNAIRES

Method of presentation. During the pretest period the questionnaires were presented to the subjects after a regular religious service in their meeting places. They were asked to fill them out and return them before leaving for home. This proved to be unsatisfactory since there were no tables or desks on which to work. The young married subjects were greatly distracted by the disturbances from their small children, and the older subjects were disturbed by the general confusion which existed after the meeting was over. Another factor was the lateness of the hour. It was usually between nine-thirty and ten P. M. before the questionnaires were issued, and rarely before midnight that the forms were completed.

It was decided that it would be best to permit the

subjects to take the forms home and fill them out, and return them at the next regular meeting date.

Time was allotted by the ministers for brief remarks and instructions concerning the questionnaires at the beginning of the religious service. At the close of the meeting the forms were issued to the subjects and any individual questions about the forms were answered at that time.

Three hundred questionnaires were issued in this manner for this investigation.

Collection of the forms. This proved to be a most difficult task since each minister was contacted an average of four times to gather the forms. This extended over a period of once a week for four weeks. Every effort was made to secure as many forms as possible.

Response of subjects and ministers. Most of the members and ministers indicated a favorable response on the initial contact. Upon returning for the forms, a great deal of prejudice was shown.

Of the twelve ministers contacted for this study, only one refused permission to issue the forms to his members. The trustees of one church met, after the minister had given his approval to issue the material, and decided that it would not be best for the members to participate in the

study. No reason was given to the researcher for this action. Two ministers took issue with one of the words in statement seventy-six of the second questionnaire, "No one gives a damn when you are down and out." One of the two ministers who took issue with the word did so after giving his approval to issue the forms, and announced the next meeting night that he regretted having allowed this type of investigation to be conducted with his members. The other minister marked the word "damn" out before he would allow the forms to be distributed to his members.

On being contacted initially, one minister readily consented, but upon returning to collect the completed forms, none were returned. The minister was contacted four times and not a single completed questionnaire was received.

One woman criticized the survey vigorously, stating that this type of investigation was of the devil. Many of the members of that particular group did not complete the forms due to her influence.

One man called the researcher a **communist**, stating that the questionnaires were communistic propaganda, seeking to deter the young people from the Assembly of God organization.

C. SAMPLING

Sources of groups and subjects. For this study only organized groups of the Assembly of God sect in Stanislaus County were utilized. There are twenty organized groups in this county, ten are included in this study. This represents fifty percent of the Assembly of God groups in Stanislaus County.

For general characteristics of subjects in the total sample refer to Table I.

Comparison of male and female subjects in sample.

There were twenty-six questionnaires returned by the first generation subjects. Sixty-five percent were female and thirty-five percent were male.

The younger group, the second generation, returned forty-four completed questionnaires. Forty-eight percent were female and fifty-two percent male.

Age distribution in total sample. As described in an earlier chapter, this study included two age groups. The first generation whose ages ranged from forty-five to seventy-five and the second generation ranging in ages from eighteen to forty. The mean age for the first generation was 52.8 years, and 27.4 years for the second generation.

Comparison of rural and urban population in sample.

Of the first generation ninety-two percent indicated that

TABLE I

GENERAL CHARACTERISTICS OF THE SUBJECTS
IN THE TOTAL SAMPLE

VARIABLES	FIRST GENERATION		SECOND GENERATION	
	MALE	FEMALE	MALE	FEMALE
SEX	n = 9	n = 17	n = 23	n = 21
AGE	MALE AND FEMALE		MALE AND FEMALE	
	m = 52.8		m = 27.4	
EDUCA- TION	m = 9 years		m = 11.8 years	

m = MEAN

n = NUMBER

they were raised or spent most of their childhood in the country or rural areas. Almost four percent reported that they had been raised in urban areas. A few subjects did not list this information.

The second generation reported sixty-eight percent urban, and thirty-two percent rural.

Comparison of educational status of subjects in sample.

The mean education for the first generation was nine years and between eleven and twelve years for the second generation. It was noted that forty-four percent of the second generation had at least a high school education, whereas, in the first generation only eight percent of the subjects had at least a high school education.

Comparison of occupations in total sample. Table II indicates the occupational status of those subjects who reported this information.

The second generation show ten percent fewer subjects working at general labor than the first generation and a little over fifty percent reported positions which require some degree of training. The subjects of the first generation reported thirty-six percent on this higher level.

Distribution of marital status of subjects in sample.

Sixteen percent of the total sample were single, five percent male, and eleven percent female. All females were married

TABLE II
COMPARISON OF OCCUPATIONS IN
TOTAL SAMPLE

OCCUPATIONS	FIRST GENERATION		SECOND GENERATION	
	NUMBER	PERCENT*	NUMBER	PERCENT**
MINISTER	2	18	3	10
SUPERVISOR	1	9		
ELECTRICIAN			1	3.4
CARPENTER	1	9		
MECHANIC			1	3.4
NURSE OR MEDICAL ASSISTANT			2	7
OFFICE WORKERS			5	17
SEAMSTRESS			1	3.4
PSYCHIATRIC TECHNICIAN	1	9	1	3.4
FARMER			1	3.4
STUDENT			4	13
GENERAL LABOR	5	46	11	36
RETIRED	1	9		

*PERCENT OF FIRST GENERATION SUBJECTS

**PERCENT OF SECOND GENERATION SUBJECTS

by age twenty-two and all males by age twenty-six in the sample studied. Eighty-four percent of the total sample was married.

D. STATISTICAL ANALYSIS OF DATA

Method of analysis. The major part of the data was statistically analyzed using the Mann-Whitney U Test.¹ Since the Tables in Siegel do not give levels of significance when the number of subjects exceeds twenty, and in each comparison the number of subjects does exceed twenty, it was necessary to convert the U scores obtained to z scores, and Table A was referred to for the level of significance.

On other occasions the chi-square test was used to measure the differences between two independent variables.²

¹Sidney Siegel, Nonparametric Statistics For The Behavioral Sciences (New York: McGraw-Hill Book Company Inc., 1956), pp. 116-127, 247.

²Ibid., pp. 104-111.

CHAPTER IV

FINDINGS

A. COMPARISON OF FIRST GENERATION AND SECOND GENERATION SCORES

Table III gives the results of the comparison between the first and second generations for the six scales. Of these, only the difference in "F" achieved significance beyond the .05 level ($p = .003$). Since the "F" Scale is known to be related to age and education¹ and since the first and second generations differ with respect to these two variables, it is not surprising to find that the first generation scored significantly higher on this scale than did the second generation. Thus, in general the results indicate that the ideology, beliefs, and values measured by at least five of the scales are relatively the same for the two generations. Considering the fact that most of the second generation members included in this study were regular members of the same sect as that of the first generation members, the results are not unexpected. This would substantiate the initial hypothesis.

¹ E. W. Adorno, et al, The Authoritarian Personality (New York: Harper and Brothers, 1950).

TABLE III
 COMPARISON OF FIRST GENERATION
 AND SECOND GENERATION MEMBERS

MANN-WHITNEY U TEST				
SCALES	SCORES			
	U	z	p	SIGNIFICANCE
RELIGIOSITY	615	.20	.60	N.S.
CALIFORNIA F	810.5	2.88	.003	< .01
PARENTAL IDENTIFICATION	589	.20	.42	N.S.
RELIGIOUS IDENTIFICATION	645.5	.9	.18	N.S.
SUCCESS-STATUS	614.5	.52	.60	N.S.
INDIGNATIONS	646.5	.88	.37	N.S.

B. COMPARISON OF HIGH AND LOW GROUPS
OF THE SECOND GENERATION

Age, sex, and education equated for this study.

Since age, sex, and education are related to many test variables, the high-low groups of the second generation were equated so that any differences between the two could be attributed to the differences in parental identification. A Mann-Whitney U Test was calculated for age and education with a p score of .74 and .94 respectively. A chi-square test was used to determine the influence of education on the outcome of the scores. A p score of .87 was achieved. None of the three variables was at the level of significance; therefore, it is reasonable to assume that the two groups were equated for this study. See Tables IV and V.

TABLE IV

RELATIONSHIP BETWEEN SEX AND HIGH AND LOW PARENT-IDENTIFIERS
AMONG SECOND GENERATION MEMBERS

	MALE	FEMALE	
HIGH SCORER	14	9	23
LOW SCORER	9	12	21
	23	21	44

CHI-SQUARE = .87 p = .05 N.S.

TABLE V

DIFFERENCES IN GENERAL TENDENCY BETWEEN SECOND
GENERATION MEMBERS HAVING HIGH AND LOW IDENTIFICATION
WITH THEIR PARENTS FOR AGE AND EDUCATION

MANN-WHITNEY U TEST				
VARIABLES	SCORES			
	U	Z	p	SIGNIFICANCE
AGE	255	.31	.74	N.S.
EDUCATION	244	.06	.94	N.S.

While the second generation members as a whole did not differ from the first generation, it was expected, on the basis of theoretical formulations regarding the evolution of a sect that there would be a pulling away, at least among some of the second generation members, from the strict moralistic values and beliefs held by the first generation. It was decided to use the Parental-Identification Scale as the criterion for dividing the second generation group. It was felt that those members whose parental ties were loosening would probably show a greater change in beliefs and values from the first generation than the second generation members whose parental ties were relatively close. Table VI shows the comparisons between the high and low parental-identifiers.

The high-low groups on the Parental-Identification Scale were compared with the scores from the Religiosity Scale and were found to be significant at the .05 level. This indicates that those who score high on the Parental-Identification Scale also score high on the Religiosity Scale, and those who score low on the Parental-Identification Scale also score low on the Religiosity Scale. This would support the second hypothesis.

The high-low groups were also compared with the scores from the California F Scale. It was found that the low's were less "authoritarian" than the high's, the significance

TABLE VI
 COMPARISON OF HIGH AND LOW GROUPS OF THE
 SECOND GENERATION

MANN-WHITNEY U TEST				
SCALES	SCORES			
	U	z	p	SIGNIFICANCE
RELIGIOSITY	326.5	2.0	.04	<.05
CALIFORNIA F	342.5	2.4	.016	<.05
RELIGIOUS IDENTIFICATION	337.5	2.2	.02	<.05
SUCCESS-STATUS	254.5	.3	.76	N.S.
INDIGNATIONS	358.5	2.75	.006	<.01

level being less than .05.

Comparison of the high-low groups with the Religious-Identification Scale indicated that the two groups were different with respect to their religious identification, the significance level being less than .05. This suggests that the low-group is changing its religious beliefs, while the high-group holds rigidly to the religious beliefs of the parents. This also supports the second hypothesis.

The status-success scores were also compared for the high-low groups and the probability score was .76. This was not significant at even the .05 level.

Comparison of the Indignations-Scale scores of the high-low groups was made and a difference was obtained which is significant at the .01 level.

This suggests that the high-group members directly or indirectly express hostility toward people who break conventions or traditions, whereas, the low-scorers express hostility toward people who actually inflict pain and suffering upon another individual. More specifically, the high-group show more "authoritarianism" than the low-group.

In view of the data presented it appears that among the low parental-identifiers of the active second generation Assembly of God members, a transition of values and beliefs is now underway. Of the six scales used, five were at the .05

level of significance or better. This supports the second hypothesis.

C. COMPARISON OF SECOND GENERATION HIGH-GROUP
AND FIRST GENERATION SUBJECTS

Since the high-group and low-group subjects of the second generation scored significantly different on four of the five scales used, indicating differences in values and beliefs, it was decided to compare the two groups with the first generation. Table VII indicates comparisons of the high-group with the first generation.

Of the six scales used in this comparison, only the difference in parental-identification achieved a significance beyond the .05 level ($p = .02$). Since the parental-group or the first generation members were the ones to differ from their parents and break away from other churches and form the sect, it was anticipated that the high-group and the first generation members would differ with respect to parental-identification, because the high-scorers have elected to retain close parental-ties and the first generation chose to be different and break away from their parents.

On the basis of these data it is reasonable to assume that the high-group has views and beliefs similar to the

TABLE VII

COMPARISON OF HIGH-GROUP SECOND GENERATION
WITH THE FIRST GENERATION

MANN-WHITNEY U TEST				
SCALES	SCORES			
	U	z	p	SIGNIFICANCE
RELIGIOSITY	386	1.78	.075	N.S.
CALIFORNIA F	367.5	1.37	.17	N.S.
RELIGIOUS IDENTIFICATION	320.5	.43	.66	N.S.
PARENTAL IDENTIFICATION	415	2.32	.02	<.05
SUCCESS-STATUS	331	.64	.52	N.S.
INDIGNATIONS	365.5	1.15	.25	N.S.

first generation. This supports the first hypothesis.

D. COMPARISON OF SECOND GENERATION LOW-GROUP
AND FIRST GENERATION SUBJECTS

Table VIII gives the results of the comparison between the low-group of the second generation and the first generation for the six scales.

The scores of the Religiosity Scale and the Success-Status Scale of the low-group and the first generation were compared and found not to be at a level of significance.

On the California F Scale the low-group and the first generation achieved a difference beyond the .01 level. Since the "F" Scale is known to be related to age and education, as it might well be expected, the first generation scored significantly higher on this scale than did the low-group.

Comparison of the low-group and the first generation on the Religious-Identification Scale indicated that the two groups were different with respect to their religious identification, the level of significance being less than .05.

The first generation and low-group of the second generation achieved a level of significance less than .01 on the Parental-Identification Scale.

TABLE VIII

COMPARISON OF LOW-GROUP SECOND GENERATION WITH
THE FIRST GENERATION

MANN-WHITNEY U TEST				
SCALES	SCORES			
	U	z	p	SIGNIFICANCE
RELIGIOSITY	319	.09	.92	N.S.
CALIFORNIA F	443	3.64	.0003	<.01
RELIGIOUS IDENTIFICATION	371.5	2.1	.034	<.05
PARENTAL IDENTIFICATION	443.5	3.65	.0003	<.01
SUCCESS-STATUS	280.5	.16	.86	N.S.
INDIGNATIONS	404	2.8	.003	<.01

On the Indignations Scale the low-group and the first generation were compared and a difference was obtained which was significant at less than the .01 level.

In view of these data, it would seem that the low-group, while retaining the same views and beliefs of the supernatural and the need to succeed and gain status, is pulling away from the parental-group. A level of less than .05 was obtained on one of the six scales and less than .01 on three scales. It can be assumed that the low-group has different views and beliefs from the first generation on the basis of differences noted in these findings. This substantiates the second hypothesis.

E. CHURCH PREFERENCE OF FIRST AND SECOND GENERATIONS

As indicated in Table IX, a level of greater than .05 was achieved which suggests that the first and second generations have similar views concerning church preference.

This was anticipated since the members of the second generation have elected to remain with the sect, therefore, it seems reasonable that they would have the same church preference as the first generation members.

TABLE IX

COMPARISON OF CHURCH PREFERENCES OF
FIRST AND SECOND GENERATIONS

CHURCH PREFERENCE	FIRST GENERATION	SECOND GENERATION	TOTALS
ASSEMBLY OF GOD	16	24	40
FUNDAMENTAL OF PENTECOSTAL	6	6	12
PROTESTANT	0	9	9
	22	39	61

CHI-SQUARE = 5.87 $p > .05$ N.S.

F. COMPARISON OF CHURCH ATTENDANCE OF FIRST AND
SECOND GENERATIONS

Table X shows the comparison of church attendance of the first and the second generations. A chi-square score of 2.12 was achieved which was greater than .05 level indicating that the differences were not at a significant level. This is not too surprising since this sample was composed mostly of members who were active in the organization. The differences of the first generation and the second generation would presumably be more significant if a broader sample of second generation subjects had been tested.

G. COMPARISON OF POLITICAL PREFERENCES OF THE FIRST
AND SECOND GENERATIONS

As indicated in Table XI, a level of greater than .05 was achieved, which suggests that the first and second generation subjects have similar political beliefs and values.

TABLE X
 COMPARISON OF CHURCH ATTENDANCE
 IN TOTAL SAMPLE

	FIRST GENERATION	SECOND GENERATION	TOTALS
WEEKLY ATTENDANCE	23	36	59
IRREGULAR ATTENDANCE	0	6	6
	23	42	65

CHI-SQUARE = 2.12 $p = >.05$ N.S.

TABLE XI
COMPARISON OF POLITICAL PREFERENCES
OF FIRST AND SECOND GENERATIONS

POLITICAL PREFERENCE	FIRST GENERATION	SECOND GENERATION	TOTALS
SAME AS PARENT	15	22	37
DIFFERENT FROM PARENT	3	10	13
	18	32	40

CHI-SQUARE = .5 p = .05 - N.S.

CHAPTER V

CONCLUSIONS

A. SUMMARY OF FINDINGS

The initial hypothesis concerned itself with differences in the values and beliefs of the first and second generation Assembly of God sect members. It was predicted that there would be no significant differences in the values and beliefs of the two generations since the second generation had elected to remain with the sect and reserve its doctrines, and also due to strict control and discipline of parents, it seemed reasonable to make this prediction.

Upon comparing the two groups, it was found that of the six scales used, only the difference in the "P" Scale achieved significance beyond the .05 level. On the five other scales used, none achieved levels of significance. Thus, in general, the results indicate that the ideology, beliefs, and values measured by at least five of the scales are relatively the same for the two generations.

A crucial question was whether members of the second generation of the sect were nevertheless showing these evolutionary changes away from the strict moralistic, authoritarian values of the first generation are taking place among

the second generation, although at different rates of change, depending on the individual's experiences with his family.

The second generation members of the sect were scored for degree of parental-identification on the basis of the Parental-Identification Scale. The group was then divided into two subgroups, one consisting of the members who show a relatively high degree of parental-identification (high parental-identifiers) and a second group consisting of members who show a relatively low degree of parental identification (low parental-identifiers).

Comparison was then made of the high parental-identifiers and the low parental-identifiers. Of the five scales used for comparison, four achieved a significance beyond the .05 level. In view of these findings, it appeared that even among the second generation active members of the sect a transition of values and beliefs is now in progress.

The high parental-identifiers and the low parental-identifiers were also compared to the first generation. The high-group achieved a significant difference beyond the .05 level on only one scale, whereas the low-group, on the same scales, achieved a significant difference of .05, or better, on four of the six scales used.

B. CONCLUSIONS

This investigation has revealed that the second generation members as a whole, have presumably retained the same values and beliefs as their parents. From a total of six scales used, five failed to achieve levels of significance. Only the score from the California "F" Scale achieved a level of .05 or better. This would suggest that the two groups do not differ in their values and beliefs. Other variables from the personal data sheet showed that the political party preference, church preference, and church attendance habits are the same for the two generations.

Though the second generation as a whole has kept the same values and beliefs as the first generation, the low parental-identifiers of the second generation seem to be breaking away from parental ties and differ in their values and beliefs from the first generation. Since age, sex and education were equated for this study and found not to be at significant levels and the political preference, church preference, and church attendance habits were the same for the high-group and low-group, it was felt that the differences could be explained in terms of parental-identification.

The low parental-identifiers do not show a close relationship to the parents and they also differ with respect to religious identification, authoritarianism and indignations.

The high-group do not indicate these differences and presumably have retained the values and beliefs accepted by the parents.

On the basis of these data, both the first and second hypotheses seem to be substantiated.

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APPENDICES

TABLE XII

ITEMS ON THE RELIGIOSITY SCALE

ITEM

- 3 Some of the great religions have been a cause of much unnecessary human suffering.
- 20 Whether or not they really believe what they say, many religious leaders sound insincere to me.
- 23 Everybody needs a religion to make life meaningful.
- 26 Advertising campaigns advising people to "attend the church of your choice" serve a good purpose.
- 84 Trying to influence God through prayer is a selfish form of religious activity.
- 123 Many religious leaders play unfairly upon the people's fear of death.
- 136 Religion is as important and meaningful in modern society as it ever was.
- 161 Whether or not they go to church, everybody should at least believe in God.
- 165 The value of religion as a source of ethical standards is overemphasized.
- 170 It is easy to become sad and depressed during the big religious holidays.
- 177 I wouldn't want people to think I wasn't religious.
- 191 It is easier for religious people than for non-religious people to lead good lives.

TABLE XIII

ITEMS ON THE CALIFORNIA F SCALE

ITEM

- 13 What youth needs most is strict discipline, rugged determination, and the will to work and fight for family and country.
- 22 Sex crimes, such as rape and attack on children, deserve more than mere imprisonment; such criminals ought to be publicly whipped, or worse.
- 41 No sane, normal, decent person could ever think of hurting a close friend or relation.
- 61 If people would talk less and work more, everybody would be better off.
- 90 There is hardly anything lower than a person who does not feel a great love, gratitude, and respect for his parents.
-
- 105 Nowadays when so many different kinds of people mix together so much, a person has to protect himself especially carefully against catching an infection or disease from them.
- 106 When a person has a problem or worry, it is best for him not to think about it, but to keep busy with more cheerful things.
- 125 People can be divided into two distinct classes: the weak and the strong.
- 131 Most of our social problems would be solved if we could somehow get rid of the immoral, crooked, and feeble-minded people.
- 135 The best teacher or boss is the one who tells us just exactly what is to be done and how to go about it.
- 140 Every person should have complete faith in some supernatural power whose decisions he obeys without question.

TABLE XIII (continued)

ITEMS

- 152 Young people sometimes get rebellious ideas, but as they grow up they ought to get over them and settle down.
- 163 Science has its place but there are many important things that must always be beyond human understanding.
- 168 More than anything else, it is good, hard work that makes life worthwhile.

TABLE XIV

ITEMS ON THE PARENTAL-IDENTIFICATION SCALE

- ITEM
- 11 No matter how much fighting went on within my family, we always stuck together.
 - 18 It's too bad that we seem to be losing the old, strong, family ties.
 - 24 I feel cut off from members of my family.
 - 34 My parents had many interests in common.
 - 67 My parents were too busy to talk to each other much.
 - 70 It's often hard to talk to my parents about important things.
 - 78 People should not live too far from their family.
 - 86 There are members of my family who wouldn't get along with my friends.
 - 149 When I was young, my father was hardly ever at home.
 - 169 My parents were very understanding.
 - 186 I would have had many more friends as a child if it hadn't been for my parent's interference.
 - 193 Loyalty to family is more important than loyalty to country.

TABLE XV

ITEMS ON THE RELIGIOUS-IDENTIFICATION SCALE

ITEM

- 8 As people become more educated, they have less of a need for religion.
- 29 All the great religions have so much in common that I don't believe I'd have too much difficulty changing from one to the other if necessary.
- 35 I enjoy participating in the cultural activities of my church.
- 40 It's best not to mix religion and social activities.
- 44 I would not want to get married without a religious ceremony.
- 50 I used to get more satisfaction from religion than I do now.
- 55 It is important to contribute money to one's church.
- 59 My religion is less important to me than my country.
- 65 I would not like to live in a community that does not have a church of my religion.
- 69 I'd rather contribute to a non-religious charity than give money to a religious organization.
- 94 Children should have some religious education to learn more about what their religion stands for.
- 104 Sharing a religion is an important part of a happy marriage.
- 107 There is a feeling of fellowship in religious activities that is hard to find elsewhere.
- 110 I am a much happier person because of my religious beliefs.

TABLE XV (continued)

ITEM

- 132 The local leaders of my religion leave something to be desired.
- 147 It usually turns out that my best friends are people who would feel at home in my church.
- 150 I wish the members of my congregation were more interesting.
- 181 It is natural for parents to feel disappointed when their children do not follow the same religion that they do.

TABLE XVI

ITEMS ON THE SUCCESS-STATUS SCALE

ITEM

- 14 To succeed in the world it's often necessary to leave one's old friends and move on to new ones.
- 21 A happy marriage is more important than financial success.
- 51 It is a man's duty to his family to earn as much money as he possibly can.
- 64 It wouldn't make me much happier to be better looking.
- 82 Getting ahead is less important than many other goals in life.
- 91 One of the most important things in marriage is having a nice home.
- 115 Many people are too ambitious.
- 122 I feel sorry for people who work so hard for the future that they never stop to enjoy the present.
- 138 My work keeps me too busy to spend much time with friends.
- 189 Too many close personal ties can be a great hindrance to a person who wants to make his own way in the world.

APPENDIX B
TABLE XVII
QUESTIONNAIRE II

COMMON INDIGNATIONS QUESTIONNAIRE (Form I-5)

Name _____ Sex _____ Age _____

Date _____ Occupation: _____

Education: Circle highest grade completed: 1 2 3 4 5 6 7 8 9 10 11 12

Trade or business school (years) _____ College (years) _____ Degrees _____

This is a list of kinds of people or situations which are often felt to be more or less disagreeable. Of course, some are more bothersome than others. Please express your feelings by writing a number in front of each item, ranging from 0 for those which don't bother you at all to 5 for those which you find extremely disagreeable.

0	1	2	3	4	5
Not at all	A little	Somewhat	Quite	Very	Extremely
disagreeable	disagreeable	disagreeable	disagreeable	disagreeable	disagreeable

Work quickly, giving your first feelings, using each number from 0 to 5 at least some of the time. The difference between successive numbers (such as 0 & 1 or 3 & 4) is not important enough to pause and think over.

In answering the items, think of people in general, not of people you know personally.

- _____ 1. People who park old or dirty cars in front of a respectable home.
- _____ 2. Men who molest little girls.
- _____ 3. Those who think that all people are basically evil and dangerous.
- _____ 4. People who refuse, as a matter of principle, to fight for their country.
- _____ 5. Lazy people who don't work hard enough to provide a respectable home for their children.
- _____ 6. Bureaucrats who seem to enjoy the inconvenience they cause by insisting on petty rules.
- _____ 7. People who can't stand to see others enjoying themselves.
- _____ 8. People who act as if they were policemen.
- _____ 9. Lawyers who defend people they know are guilty.
- _____ 10. Parents who refuse to spank a child who is obviously disobedient.
- _____ 11. People always trying to push to the front of lines.
- _____ 12. Beggars in public places.
- _____ 13. People who crusade against what they think are dirty books or vulgar love scenes in movies.
- _____ 14. Women who use coarse language.
- _____ 15. People who think there's only one right way to do things.
- _____ 16. Young people calling adult strangers by first names.
- _____ 17. People who gloat over the misfortunes of others.
- _____ 18. Being in a group where people are petty in their criticisms of ideas.
- _____ 19. Women who are drunk in public.

- ___ 20. Self-righteous people.
 - ___ 21. People who tell dirty jokes in mixed company.
 - ___ 22. People who gamble with money they cannot afford to lose.
 - ___ 23. People who expect everyone to share their beliefs.
 - ___ 24. People who think that they can get along without God's help.
 - ___ 25. People who don't respect motherhood.
 - ___ 26. People on the lookout for suspicious things to report to the police.
 - ___ 27. People who are sexually immoral.
 - ___ 28. People who don't believe in God.
 - ___ 29. People who think it's their duty to punish what they feel is evil in others.
 - ___ 30. People who won't give up trying to convert you to their faith.
 - ___ 31. People who think you owe them friendship because of some unrequested favor they once did for you.
 - ___ 32. People who don't seem to care about the difference between right and wrong.
 - ___ 33. Young people who don't respect their elders.
 - ___ 34. People who are very distrustful and suspicious of the most innocent things.
 - ___ 35. Couples necking in public places.
 - ___ 36. People who think all the world's problems would be solved if there was a general return to religion.
 - ___ 37. Women who wear shorts for downtown shopping trips.
 - ___ 38. A neighbor who commits adultery.
 - ___ 39. People who pick on weaker people who can't fight back.
 - ___ 40. People who see evil in harmless things that others do.
 - ___ 41. People who just don't seem to care what respectable people think about them.
 - ___ 42. Self-appointed guardians of other people's morals.
-