

The Formative Years of
FRANK N.D. BUCHMAN

BY
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and
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Plate 54. The Buchman Family - Sarah, Franklin, Frank and adopted son, Dan. *Courtesy, Lehigh County Archives.*

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by Frank H. Sherry and Mahlon H. Hellerich

Editor's Note: Few Allentonians have had as great an impact throughout the world in this century as Frank Nathan Daniel Buchman. His influence was that of a religious leader who believed that in a century torn by war, economic and social upheaval and revolution, lasting change based upon justice could be achieved only by persons whose own lives had been changed by a spiritual reawakening. This conviction was the outcome of a conversion experience which he himself had undergone and which radically altered the direction of his life. In brief, Buchman believed that the injustice, exploitation and brutality which marked the usual relations between governments were the result of the spiritual impoverishment of people. Therefore, he held that the eradication of these evils would not be accomplished by changes in government, or the establishment of revolutionary structures, or the impositions of new dogmas but rather would be achieved by men and women who had found the power to lead others to spiritual renewal in their lives. This movement came to be known as Moral Rearmament. Spiritual awakening had to precede political, social, economic or military action if that action was to result in change which would bring lasting peace, justice and freedom to men.

Frank Buchman believed that work with individuals singly or in small groups would result in lasting change. He challenged those whom he counselled to measure their lives by absolute moral standards and to put right what was wrong in their relation with others. He directed them to seek private and silent communion with God, as their religions defined the Supreme Being, each morning to provide direction for the day's work. He taught them to live according to the four moral absolutes — absolute honesty, absolute purity, absolute unselfishness and absolute love. He encouraged them to work in small outreach teams to bring messages of hope and reconciliation to persons in all walks of life in crisis-filled places in the world. Various media were used to proclaim this message — theatre, radio and television, motion pictures and the printed page. As much as possible, Buchman suggested that people work within existing institutions to rebuild their societies as a revitalized moral order. Annually, they were invited to participate in international assemblies held, after World War II, in Caux, Switzerland, and, for a time, at Mackinac Island in the United States, to search together for solutions to world problems in a moral framework.

Frank Buchman did not regard himself as the leader of a movement but rather as a God-chosen man whose goal was to direct individuals to the source of spiritual power which would make

them effective agents of moral change. He did not found another religious body, but rather he encouraged his followers to work within their churches or the religious organization of their choice.

Today, more than twenty years after his death, his work is carried on from centers located throughout the world — in the United States, the United Kingdom, France, Switzerland, Austria, India and Japan. In some cases, full-time workers (today, as in Buchman's time, unpaid volunteers) are the grandchildren of those who responded to his challenge in the Twenties and Thirties. In other instances, they are people who have responded in recent years. Always, organization has been subordinated to the message and, as always, it has not been identified with any one person.

One can safely predict that this message will continue to attract men and women of goodwill as long as troubled souls seek divine guidance for solutions to their divided and troubled world.

This article was the last project of Frank Hayes Sherry who, with his sister, Esther, came to Allentown in May, 1979, to serve as co-curator of the Frank Buchman House. He was born in Troy, New York, in 1911 and was a graduate of Troy High School and Williams College, Phi Beta Kappa.

He was a journalist by profession. He was on the staff of the Troy Record from 1936 to 1942 and from 1961 until his retirement in 1977. During World War II he served as a lieutenant in the Army Quartermaster Corps which took him to India, Burma and China with a pioneer air supply drop unit. The mission of this unit was to establish an overland supply route across North Burma to supply Chinese Nationalist Armies in their resistance to Japanese armies.

His first contact with Moral Rearmament took place at a conference held at Stockbridge, Massachusetts, in 1936. His life was one of many changed by Frank Buchman. Upon his separation from military service in 1945 he became a full-time volunteer worker for Moral Rearmament. He remained in this work until 1961. In connection with this work he spent four years immediately after World War II in Germany, Switzerland and England in programs directed to moral reawakening as an essential part of the reconstruction of an area devastated by World War II. In Allentown, he became an active member of the First Presbyterian Church and the Old Allentown Preservation Association. With his sister, Esther, he made the Frank Buchman House a center for persons interested in historic preservation and in the reconciliation of people divided by race, class, economic interest or ideology. Frank and Esther became participating members of the greater Allentown community.

He died on Tuesday, August 31, 1982. In his last days, to all who had the opportunity to be with him, he gave an eloquent

testimony to his faith. He believed he was about to embark on the greatest adventure of his life which he anticipated with real joy. Entirely in keeping with his principles was his decision to leave his body to a medical college for research. This decision was honored by his family. A memorial service to honor his life and work was held at the First Presbyterian Church on September 12, 1982. In a spontaneous outpouring of deep affection, seventeen persons from five countries testified to his impact on their lives.

In this article, Frank Sherry sought to achieve two purposes. First, he wanted to throw light upon Frank Buchman's Allentown years. He was interested in the effect which Allentown had upon him in his maturing years as a Muhlenberg College student, and the ties which, over the years, continued to lead him to the Kistler Valley, Pennsburg, and Allentown. Second, he was interested in tracing the spiritual growth of Frank Buchman with particular emphasis upon his years in Allentown, as a student at the Lutheran Seminary in Philadelphia and in his first years in the ministry. In the files of letters, newspaper clippings, and photographs which he found in the Frank Buchman House, Sherry found the material upon which this article is based.

Because of his illness, he was not able to complete this project. The editor assumed that responsibility.

Frank Nathan Daniel Buchman (FNDB) was the direct descendant of Martin Buchman, born May 31, 1728, who arrived in Philadelphia on board the ship *Phoenix* (John Mason, Captain), from Rotterdam on August 28, 1750. Another of the three hundred and thirty-nine passengers was Jacob Buchman, probably a brother of Martin. Martin's son, Andrew (1750?-1821), married Magdalena Schall. In 1784, Peter Buchman was born to Andrew and Magdalena. He married Maria Mohr, and to them, on March 25, 1812, was born Nathan Buchman. Nathan married Polly Hausman and from this marriage came Franklin Buchman who was born on April 10, 1844.

Franklin Buchman (FNDB's father) was born at the Buchman homestead in Lowhill Township. He grew up as a farm boy, one of eight children, of whom four survived to marry and provide numerous cousins for FNDB. He went to local schools and Kutztown Normal College. He worked a year in Indiana and then returned to the Buchman farm where he remained for some years. There he courted Sarah Ann Greenawalt, born September 15, 1852, at her home in the rural hamlet now called Stony Run about two miles from his home in the Kistler Valley. They were married in the nearby Jerusalem Church on January 9, 1875. He farmed the next year on the Greenawalt homestead. Then for two years he worked as a merchant at the rural crossroads of Werley's Corner. Their first son, John William, was born thirteen months after their marriage.

The little family moved to a grocery store which Franklin

bought late in 1877 at 772 Main Street, Pennsburg, a thriving commercial and farming community in the Perkiomen Valley twenty miles south of Allentown. The store occupied more than half of the ground floor of a two-story residence. FNDB was born in this building on June 4, 1878. The grocery store is now Markley's Pharmacy and bears a centennial plaque, affixed during the Buchman Centenary celebration in 1978, as a historic marker. Baby John William died in this home when almost two years old, not long after FNDB's birth. Later Franklin sold the grocery and bought Pennsburg's Railroad Hotel.

Frank Nathan Daniel Buchman was baptized June 30, 1878, by the Rev. O. F. Waage of St. Paul's Lutheran Church in the neighboring community of Red Hill. He attended the local school in Pennsburg and was confirmed in St. Mark's Lutheran Church in 1892, located across the street from the grocery store. FNDB was the featured speaker at St. Mark's centennial celebration on May 8, 1955. While his family lived and operated the hotel, renamed the Buchman House, FNDB walked the rails and ties a quarter mile to Perkiomen School, a private secondary school founded and supported by the Schwenkfelders, during the 1892-1894 school years. He was among nineteen boys and girls to start classes in 1892 under Dr. and Mrs. Oscar Kriebel. Dr. Kriebel had succeeded, after three false starts by predecessors, in converting a derelict building into a successful school. Perkiomen Seminary now draws students from several countries and counts FNDB and the late missionary educator Frank Laubach ("each one teach one") as its most prominent alumni.

Franklin Buchman brought his wife and son, just turned sixteen, to Allentown in the summer of 1894. It was a major shift in environment and status, apparently in pursuit of the parents' (especially Sarah Anna's) ambition that FNDB become a Lutheran pastor. They moved into a solidly built brick house, just completed, at 117 N. 11th Street at the western edge of the booming commercial and manufacturing city with its strong Pennsylvania Dutch ethos. If faced farmland across the dirt street on Allentown's developing West End. It is a fine example of a Victorian row house, Queen Anne style, with open porches front and back. An unusual feature is a subterranean grocer's alley, enabling delivery from 11th Street by opening railing and porch floor, down steps through a masonry tunnel and up steps at the rear. Other access to the rear of the entire row is provided by a four-foot public walkway taken off each 19-by-100 foot lot. The contractors, John Shafer and the brothers Willenbecher, started building the three-story and basement row northward from 101 N. 11th in 1891, finished 115 in 1893, continuing with the Buchman House and on through 119, 121, and 123 in 1894. At the formal closing of his property purchase, Franklin Buchman paid four thousand dollars cash to the three contractors and their wives on February 6, 1895.

Almost at once Franklin Buchman bought from a certain William F. Psotta a business at 533 Hamilton Street, Allentown, variously described as a saloon and restaurant. The new owner was noted as being an "experienced restaurateur, lately proprietor of the Railroad House at Pennsburg." Two and a half years later he sold out to Thomas E. and John Gehringer, undecided "what he will do but he will remain in Allentown."

Early in 1897 this notice ran in the paper:

I would respectfully inform my friends and the public in general that I have now opened my Wholesale Liquor store (formerly A. Hoerhammer's) and am prepared to do business. Call and see me. I have a large and entirely new stock of the choicest Wines and Liquors, and am positive that I can please and accommodate all. Prices the lowest.

Respectfully,
FRANK BUCHMAN
Chestnut Street
Emaus, Pa.

Two different newspapers ran news stories about Buchman's moving the business across the street, engaging as his assistant an upcounty hotelman, Calvin E. Schuler, planning to add a bottling section and sales staff. By February 1899, a news item appeared that he had installed a bottle washer, boiler and engine:

. . . and now bottles are being washed by the latest method, with hot water and steam. Oliver R. Marcks (the building's owner), active as ever, is the chief bottle washer, and is a competent assistant to the genial proprietor. Mr. Buchman has built up an extensive business in soft drinks. (Rev. Mr. Kistler, former pastor of St. Mark's, Pennsburg, recalls FNDB's father selling a once popular soft drink Moxie, in his early boyhood.) His teams penetrate the interior of Berks, Bucks, Montgomery and Lehigh counties.

The family was still settling in at 117 N. 11th that September of 1894 when young Frank enrolled in the senior class at Allentown High School, which, at that time, was located on Turner Street at Lumber, a scant quarter mile's walk toward the city center. Forty-five were to graduate the next June, fourteen boys and thirty-one girls, almost all with Pennsylvania Dutch names. Because Frank and seven of his classmates had the mumps the day the photographer took their Class of 1895 picture, the eight were photographed separately. Both pictures are displayed in the third floor, front book-lined room at 117 where Frank spent his study hours. He maintained friendships with three of his classmates until death broke the relationship forty to sixty years later — Arthur Keller, William Hausman and Nimson Eckert (valedictorian

of the class who also graduated first in his Lehigh University class).

Muhlenberg College had been founded in 1867 near Allentown's center, at Fourth and Walnut Streets, to prepare young men for Lutheran Seminary training as clergymen. It was located within walking distance of Frank's home about one mile east of 11th street. Of the twenty-seven men in Frank's Class of 1899, seventeen planned to enter the ministry (thirteen of them graduating from Mr. Airy Seminary in 1902), the other ten seeking careers as teachers, doctors, in business or the law.

Frank's decision to prepare for the Lutheran Ministry is credited principally to his mother's conviction but there is no doubt his father gave solid backing also. A scrapbook he started January 27, 1898, lists on the inside cover, "Xmas presents '97: a razor from Papa, a silver inkstand Mamma, a Longfellow Calendar from Miss Thayer," and "Xmas Presents '98 a shaving mug from Mamma, a fountain pen from Papa, a magazine cover from Miss Thayer, mirror, brush and comb from Misses Dankel and Reichenbach, a silver hat brush from Miss Edna Claus, a hat marker from Sallie Koch and Ella Wieand." Sixty pages follow crammed with newspaper clippings from his college years, occasionally with dates and comments in his handwriting, plus a few earlier and a number from later years probably pasted in by his mother. The closing pages contain a range of cards, stamps, tickets, messages, pictures witnessing to the active social and cultural life of the Buchman family and friends. Many of the cuttings list the guests at card parties (euchre was popular), dances, sleigh rides, restaurant dining. Miss Eloda Kemmerer (now 95) tells of her girlhood at 27 N. 11th Street when her parents and Frank's used to play euchre at each other's homes on alternate Friday nights. Typical was an item he dated June 4, 1898, headlined "Entertained his friends." It lists seven young women and seven young men, whose names appear again and again, guests at a euchre party at his home. Those in attendance were Misses Lulu Koch, Florence R. Schock, Lulu Slough, Bessie Hornbeck, Minnie Snyder, Lizzie Weil, Blanche Nagel and Messrs. Ambrose Kunkel, Frank Kuntz, William Hausman, Fred Hausman, Bernard Repass, Frederick Bausch and B. Nagle.

Frank's parents may have helped launch him on the social round. One article early on, "Pupils in Dancing Have a Reception," reads in part:—"The class of young men that Mrs. Chapman instructs in dancing made its first social splurge last evening at a reception at Mrs. Chapman's home, No. 506 Hamilton Street." This was close to the Muhlenberg College campus. "Each member invited a young lady who could dance and when the roll was made up the following were found present:." (FNDB's name among the dozen men). "They danced and sang and then repaired to Peter's and Jacoby's where they enjoyed

oysters on the half shell, fried oysters, chicken, vanilla, strawberry and chocolate ice cream cakes. Frank Keck was the toastmaster. There was only one toast, 'Pitch In.' Its repetition was not deemed necessary. Pupils and guests had a delightful time."

In Christmas week of 1897 Frank's name was listed among a large number of guests at a debutantes' dance:—"The dance given in the Lehigh Valley Hall last evening was the most brilliant event of the kind this season has thus far seen. While a number of debutantes were in attendance the invitation lists were by no means limited to the buds of this or last season. Many of the beaux and belles of past years were present, as also were many of the young married couples of the dancing set. The decorations consisted of palms of various kinds furnished by A. B. Ellsworth which screened E. Lehman Ruhe's Orchestra." Patronesses included mothers of some of FNDB's Muhlenberg classmates.

Two of Frank's high school classmates, Arthur Keller and Nimson Eckert, shared in a series of three hops in the Lehigh Valley Railroad Depot Hall in December of 1898 and January of 1899. Arthur with the Misses Helen M. Walker and Helen G. Keck formed a committee in charge, arranging the usual list of patronesses, planning a half-hour's promenade concert before each eighteen-number dance program (the men's names listed on the girl's program for each dance). "For those who did not care to dance a progressive euchre party was given." Mrs. Miles L. Eckert (Nimson's mother) "won the lady's prize, a silver grip tag." One hundred persons attended December 8; one hundred sixty on December 29; one hundred twenty-five, January 17, 1899. The same format was followed that February when Mrs. Mary Heilman (mother of another of Frank's Muhlenberg classmates who went on with him to the seminary) "introduced her niece, Miss Bessie Baker, into society." Most of the guests had enjoyed the "three hops." The next week Arthur Keller "entertained at progressive euchre" at his home near Muhlenberg College, including the usual coterie, in the party format. The item concludes, "In going home afterwards in a coach, Mr. Eckert (Nimson) and Miss Stine became stuck in a snowdrift on Linden Street, between Eleventh and Twelfth" (a short block from Frank's home) "and had to be shovelled out." Alongside the clipping Frank wrote, "was invited but could not attend on account of the weather."

Frank with three of his Alpha Tau Omega fraternity brothers at Muhlenberg, in November of 1898 and April of 1899, served on the committee to give a progressive euchre party and dance for more than twenty feminine guests in their "beautifully decorated chapter house parlor" complete with patronesses, "Charming music," and "tempting refreshments served by a colored caterer," plus appropriate ladies' and gentlemens' prizes. (Isn't it likely that this was the setting for Frank's legendary having in-

vited a dozen or so girls to a dance, and filling out their dance programs among fraternity brethren?) The now familiar list of guests was part of the newspaper account.

Two women whose mothers shared in many of these social events with FNDB, and one whose grandmother participated, have recalled illuminating incidents. Mrs. John H. Leh says of her mother, *nee* Bessie Hornbeck, that she had been the recipient of FNDB's Alpha Tau Omega fraternity pin (often in social custom the precursor of engagement and marriage). A member of the Allentown College for Women Class of '97, her name recurs consistently in the clippings of the 1896-98 period. She was the daughter of Capt. H. J. Hornbeck, 509 Linden Street (near Muhlenberg College), and included Frank among the guests at her class banquet there. His 1898 birthday euchre party at the Buchman home lists her as a guest, and as a winner of the first ladies' prize. Both were among the four proposers of toasts at another class party in the 11th Street neighborhood. In February 1898 the Young People's Society of St. John's Lutheran Church met at Bessie's home. Members contributed musical numbers and a recitation. "A pleasant guessing contest was also enjoyed." Bessie was appointed a delegate and Frank an alternate to the Luther League convention at Easton. In November Frank served on the committee of arrangements for the fifth semi-annual convention of the Central Luther League, Allentown District, in St. John's Lutheran Church, and Arthur Keller gave the address of welcome.

Mrs. Ralph H. Henry says of her mother, *nee* Cora Clauser, that she became the wife of Luther Fritch, president of Frank's Class of '99 at Muhlenberg and a member of the ATO Fraternity (as was Mrs. Henry's uncle and Luther's cousin, Nathan Fritch). Miss Clauser was among guests at several of the social functions reported during the '97-'98 and '98-'99 seasons in Frank's scrapbook. Mrs. Henry says that her father, Luther Fritch, died at age 47 (about 1924) and that whenever FNDB returned to Allentown he would call on Cora Clauser Fritch.

Miss Martha Sammis in 1981 presented to the Frank Buchman House two books that FNDB had given her grandmother, Bertha Wenner, one in 1902, the other in 1961, less than a month before his death. The little-known fact that Frank possessed considerable skill as an artist, painting in oils and water colors and sketching, is illuminated by Miss Sammis. A dozen of his works are on display in the Buchman House, some of them gifts to his parents. He was a student of art teacher Ella Hergesheimer, between 1896 and 1899, and two of her paintings which he valued highly are also in his home. Miss Wenner's name first appears in the clippings in October 1898, among "a large number of ladies present," chaperoned by the wives of two faculty members at an evening reception of the Sophronian Literary Society of Muhlenberg College of which Frank was a member "in honor of

the new members received." In February of '99 she was hostess at an afternoon euchre party in her home near Muhlenberg College. One of the prizes was "a pen and ink sketch by the hostess." Often, until Frank's graduation in June, her name appears at college and social functions.

Miss Sammis, of the tiny inspirational leather-bound 1902 book, "Gold Dust," with its flyleaf dedication: "Bertha — May this prized friend of mine enjoy an equal place in your affection! With many best wishes, your friend, Frank Buchman," writes: "it was probably sent to her [Bertha Wenner] prior to her marriage (November 6, 1902, at St. John's Lutheran Church) to Robert Parsons Howell of Blairstown, N.J." On the flyleaf of the 1961 edition of "Remaking the World," dated July 14, 1961, Caux, Switzerland, Frank had written — "To Bertha — Not forgetting the wonderful times we had with Ella and others of the painting crew, and in memory of the frolics we used to have in the afternoons. I so often think of them. And with lifelong gratitude for the framed picture you gave me which has pride of place on the walls of my Allentown home. Yours devotedly, Frank." Miss Sammis adds, "My grandmother died on August 31, 1963, at 94 years of age. She had attended Frank Buchman's funeral two years earlier. The framed picture he refers to is the one hanging in the front hall of the Buchman House, signed 'Bertha Wenner '99'," and concludes — "My mother believes that, had Frank married, he would have married my grandmother. Interesting thought!"

Allen Heyl reports that his grandmother, Emma Laubach Klepinger, received a proposal of marriage from FNDB, but that she refused him because of his uncertain prospects.

FNDB's breadth of interest is evidenced by his Muhlenberg yearbook, *Ciarla*, which members of the Class of '99 produced as juniors covering the spectrum in picture, sketch and print of college extra-curricular activities. Frank listed membership in the ATO Fraternity, Sophronian Literary Society, Augsburg Society, Franklin Literary Association, German Society, and service as the business manager of *The Muhlenberg* (the college paper still published periodically) and artist of the *Ciarla*. He was elected vice-president of his class the last half of his senior year. He also is pictured as a member of the college's tennis club and of the cycling club.

Ten or a dozen manuscripts in his handwriting show his rapid growth in powers of expression. Likely the first was his account of a week's bicycle trip the summer between high school and college with Arthur Keller. They visited Kutztown (where his father had attended the teacher training college), Reading, the Gettysburg battlefield and the State Capitol, Harrisburg. He mentions their being given pears and milk by friendly farmers. Other topics ranged through his college years: "Philadelphia," "Women Bicyclists," "Honor" (which he gave orally in October '97), "On Reading," "Nature is Instructive" (another talk),

“Benedict Arnold,” plus talks on “Glory is not the Only Thing To Be Sought After” and “The Reformation is a Blessing,” the Junior Oratorical Contest Entry, “Friendly Service” (he didn’t win the prize), and “Our Dawn,” one of several orations during Commencement ceremonies. Both junior and senior talks were printed in the daily paper. FNDB’s class president, Luther Fritch, won the junior \$25 prize, but Frank was awarded \$10 for “the student having the best record for excellence of knowledge of subject and proficiency in drill and physical culture.” Another of Frank’s high school classmates who also graduated from Muhlenberg with him was William Hausman. With Nimson Eckert and Arthur Keller he came to Frank’s home in the spring of 1946 to meet Frank and many of his task force prior to their departure for Britain on the *Queen Mary* after seven years in North America.

Frank’s enthusiasm for drama first surfaced in his freshman year. He played a female role in the Muhlenberg Freshman Play, reported in the paper, in a public performance in the Allentown Academy of Music. The account, under a four-deck headline, opened:—“Allentown can well be proud of her rising generation of youths. The present generation seems to have latent gifts in the historic (sic) art. Each character stood out boldly, and the play seemed to greatly amuse and please the very cultured and select audience . . .” Apparently, the musical was a selection of skits entitled “Herodotus” which traced the misadventures of “the poor victim, Prof. Herodotus.” Buchman’s classmates in such roles as R. E. Porter (the reporter), Mr. Chronics, and Dr. SloKure won favorable mention from the anonymous reviewer. “The three female characters were comically depicted by Messrs. Hartley, Buchman and Fetherolf. Wm. A. Hausman, on the ‘Fem Sem Grads’, brought down the house.” The audience at one point responded to Hausman’s love-making with “shouts of laughter” and at a stage jibe at the sophomore class were “fairly convulsed with laughter.” Frank’s mother was listed among sixty patronesses for the program. A classmate, Fred Gruhler, whose “delightful songs were most keenly appreciated,” later reduced the Class of ’99 to twenty-seven at Commencement by enlisting in the U.S. Army at the end of the junior year.

During his freshman year, Frank toasted “Our Class Colors” when “the Muhlenberg College Freshman eluded the Sophs Tuesday and sleighed to Nazareth where they had a supper at Whitesell’s.”

FNDB spent a month the summer of 1897 and a week of the next summer at a branch Chatauqua conference center at Mt. Gretna west of Allentown (travel by rail) where he enrolled in “el. (ocution) and oratory” for a \$10 fee the first summer. There is a jocular account by his clergyman host of being caught in the rain on a berrying expedition, and Frank’s “looking for a pair of No. Sevens (shoes) that are now as hard as a bone.” Frank participated in a bicycle run, a straw ride, an expedition to meet the

Pennsylvania governor and a home talent entertainment in the Chatauqua School of Interpretation. His parents visited him there one weekend.

The summer of 1898 brought a shock to Frank and his close friends with the death, at age twenty, of Minnie Leah Snyder, member of the 1897 class at Allentown College for Women, who resided just around the corner from the Buchman home. She was the last of three children whom death had taken from Mr. and Mrs. George J. Snyder, the extensive obituary noted. The funeral discourse was based on Psalm 116:15 (which Frank often quoted), "Precious in the sight of the Lord is the death of His Saints," and among the two-score names of people offering flowers were many elsewhere familiar in the scrapbook. Frank had written in the margin, "She was a faithful friend."

As Commencement approached the other eight seniors of the ATO fraternity were "royally feasted and entertained" overnight by '99 class president and fraternity brother, Luther Warren Fritch, at his Macungie home. Earlier a clipping reported a reception at Allentown's Livingston Club. In May the Muhlenberg ATO chapter held its annual banquet at the Hotel Hamilton at which the members honored the chapter founder, Girard College professor of chemistry, N. Wiley Thomas.

FNDB ranked fifth in the class of '99 when Rev. Dr. Theodore L. Seip, Muhlenberg College president, announced the honors on May 22. First honor and the Valedictory Address at Commencement went to E. J. Heilman with a 98.64 per cent average for the four years. Second honor and Salutatory Address (in Latin) was awarded Ambrose A. Kunkle with a 98.50, and third honor and German Oration to Jonas O. Henry, 97.90. The next four in ranking were given honorable mention and gave brief addresses in English during the Commencement program. Frank, whose average was 97.17, spoke second, following the Latin Salutatory, on the topic, "Our Dawn." "We are in the dawn of another century," he told the 32nd annual Commencement audience on June 22. "It behooves us to take some thought of the purposes of the life into which we are entering, and the nature of the world we have to conquer . . . Two things we should remember, that we are not perfectly well informed on the most abstruse of all possible subjects, that however good we may be, we have faults; and however dull we may be, we can find out what some of them are; and however slight they may be, we had better make a patient effort to rid ourselves of them. The dawn of this century affords many more privileges than did the dawn of the preceding. When in the twilight of the coming century the roll will be called of those who figured prominently in the moulding and guidance of our nation, we may hope that the names of some of us may appear thereon. Though our names may not appear on earth's scroll of fame, may they appear on heaven's roll of honor."

Frank had taken the Butler Analogy Prize examination three

days earlier — an award of \$25 to that member of the class ranking highest in a competitive examination upon Butler's *Analogy*, presented by a friend of the institution. It was one of only two prizes awarded his class (the other won by the valedictorian) and his parents must have been proud when FNDB was announced the winner. On the 19th he had attended President Seip's reception to the graduating class at his home in the west wing of the college, now the Lehigh County Historical Society's Trout Hall, and originally the residence of James Allen. "The evening passed very pleasantly with music and games, and excellent refreshments were served. The parlors were handsomely decorated with palms, ferns and flowers." Nine young women, with whose names we are now familiar, were guests of honor.

Meanwhile, Buchman family events were also recorded. His maternal grandfather, Daniel Greenawalt, a highly esteemed citizen of Wesnersville in the Kistler Valley, died in his eighty-first year in 1884. His paternal grandmother, Polly Hausman Buchman, died in 1896. Nathan Buchman, FNDB's grandfather, turned eighty-six in March, 1898, in nearby Fogelsville where he had gone to live with Frank's aunt and uncle, Mr. and Mrs. Henry Dietrich. About eighty family members, including FNDB and his parents, together with grandchildren, great-grandchildren and friends, feasted on turkey at a birthday party given in his honor. Among the friends were William M. Psotta and wife, the man from whom Frank's father had bought the restaurant and saloon when the family moved from Pennsburg to Allentown. It is recorded that Frank photographed his two great-uncles, Levi and Peter Buchman, (then resident in separate houses not two blocks from his 11th Street home), along with his grandfather Nathan, during the festivities, and "the three venerable brothers had a happy time together."

Soon after, the Dietrichs moved to Trexlertown where Grandfather Nathan died, February 23, 1899. That month must have been hard for the Buchman family in Frank's last semester at Muhlenberg College, for his uncle, Dr. Daniel E. Buchman, had died less than three weeks earlier and been buried in a blizzard in the same Weisenberg Church Cemetery where numerous Buchman forbears lie. It was Dr. Daniel's son, Daniel, whom Frank's parents adopted soon after, and whom Frank considered as his brother from that time on.

Clippings abound through the 1898-99 period on friends' weddings and funerals in the older generation. The Ladies Auxiliary of the Allentown Hospital held a strawberry and ice cream festival in Kleppinger's Hall, "netting over \$100. A thousand tickets were sold and there was a great rush of humanity. It was a hard thing to serve all . . . the Ever Ready Circle presided at the two lemonade tables, the Faithful Workers had the peanut table, The Golden Cross Circle and Circle of the Silver Cross had the

candy booth and Ladies Auxiliary had the cake table." Frank and his friends enjoyed a dance after the festival.

In August of 1899 FNDB and Arthur Keller took a trip through scenic upstate New York as far as Montreal by train, Lake Champlain cruise boat, and side trips by bicycle or on foot. They attended the races at the Saratoga Race Track. They also saw President and Mrs. McKinley at Plattsburg. While most of Frank's Muhlenberg class were headed for Seminary, one classmate, Pete S. Trumbower of the neighboring town of Nazareth, is reported as beginning his business career with the purchase of the Miksch Coal Yard in midsummer.

Frank's friendship with Arthur Keller lasted throughout his life. In 1944 when Frank returned to reassume care for the Buchman House from a cousin, Edwin, who occupied No. 117 after Frank's mother died in 1925, Arthur and his wife came to see him and more than fifty of his friends during his June 4th birthday celebration. On the rare occasions FNDB visited his home during the next decade Arthur's signature and his wife's appear in the Guest Book kept at No. 117 since 1944. The last time was the May 8th weekend in 1955 (shortly before Arthur's death) when Frank returned to preach at St. Mark's Pennsburg centennial celebrations.

Prior to the outbreak of the Spanish-American War of 1898 Muhlenberg College students merited newspaper articles and editorial comment nationwide by burning the Spanish flag and General Weyler in effigy. One area paper supposed the incident might create international complications and cause rioting in Madrid ". . . all because of a bit of bonfire built by some Allentown boys, most of them too meek and mild to break the leg of a mosquito." The Harrisburg *Patriot* bewailed the "tremendous amount of energy being spent recklessly in this way which could be put to better use in pounding sand or straining wind. Either would be work fitting the mental capacity of the flag and effigy burners." And the neighboring South Bethlehem *Star* thought "the students should manifest their sympathy by enlisting." FNDB is not mentioned as among the demonstrators. After hostilities had ended, one cutting notes: "Muhlenberg was one of the few colleges that heeded the Governor's Proclamation by observing Thursday as Thanksgiving Day. No recitations were held." Buchman and several classmates were listed in a delegation Professor Merkel led to the Peace Jubilee at Philadelphia.

In August 1897 a clipping reports Frank and Fred G. Kuhl riding home from the county poorhouse on bicycles. While riding down Cedarville Hill near the blacksmith's shop, "Kuhl's chain snapped and he pitched over the handlebars landing on his face. His cuts and bruises required treatment by Drs. Martin and Huebner. A kind-hearted huckster finally brought them to town."

There is an obituary of prominent Pennsburg banker and

businessman, Dr. John G. Hillegas, whose aid was responsible for construction of the main Perkiomen School building, and whose descendants made the *Pennsburg Town and Country* weekly the most consistent chronicler of Frank's career right through the centennial celebration. This obituary also noted the deceased's membership in the International Order of Odd Fellows to which Franklin Buchman had belonged.

That September, 1899, FNDB entered the three-year course at Mr. Airy Seminary, for training as a Lutheran pastor, with twelve of his Muhlenberg classmates. There is a documentary hiatus until one reads the program of his graduation from the Seminary on May 20, 1902, at St. Michael's Church, Germantown, Philadelphia, one of a class of nineteen. In the evening Commencement exercises FNDB spoke on the "Macedonian Call."

FNDB apparently copied his mother's habit of putting clippings he wanted to save in a book he read regularly. She used the 1871 family Bible printed in German in Stuttgart, and he used the Bible given him at Christmas, 1930, in Oxford by Ken and Marion Twitchell and Sherwood Day.

A tiny newspaper item interleaved in a turn-of-the-century world mission atlas pinpoints in time the first of the two major events which shifted FNDB from a Lutheran pastor of limited impact into a world Christian revolutionary. The item reads: "Rev. F.N.D. Buchman, who was recently graduated from Mr. Airy Seminary, is at the Moody School, at Northfield, Mass., for the summer engaged in religious work."

At that conference Frank decided to make winning men to Jesus his life's objective. He was inspired by a case reported at the conference of a college student who, during six months had helped a college mate pass his Greek course, in hope of winning him to faith and friendship with Jesus Christ, and at length succeeded. Frank decided that he would approach the first person as he returned to Allentown from the Moody conference center. With the end of the conference, when homeward bound by rail, Frank was desolated while buying his ticket in New York City for Allentown, that he had not won his man for Christ. So he tackled the luggage porter successfully. In a conversation with A. J. Russel thirty years later he stated:

Thus ended my first attempt to bring the unsearchable riches of Christ to another man. That day the ice was broken on a new life-work . . . releasing me for one of the most glorious adventures that is open to man. It showed me what ordinary men like myself may be privileged to do in life-changing on a big scale.

In the first years of this century Frank became deeply involved in the Student Christian Movement, whose principal focus on American college campuses was winning students for Christ. SCM drew evangelists like F. B. Meyer and Henry Drummond of

England repeatedly to America to work with American evangelists as Dwight L. Moody, John R. Mott, Henry B. Wright and others. These men had a strong impact upon Frank's spiritual growth. F. B. Meyer is the one who, at Penn State in 1912, gave Frank the added dimension of specific direction from God each day. Another precursor of the quiet time, which Frank thereafter imparted to all who would listen, was called "The Morning Watch" in a pamphlet which John R. Mott published in 1898. Frank was directed to the four absolute moral standards by Robert E. Speer whose book, *Principles of Jesus*, published in 1902, the year of Frank's Seminary graduation defines, with Gospel references, Absolute Honesty, Purity, Unselfishness and Love, as the standards of Jesus. These ideals were enunciated also by Henry B. Wright at Yale during Frank's years at Hartford Seminary.

On September 10, 1902, FNDB was ordained, after examination as to his fitness, to the Gospel Ministry by the Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States. The certificate was signed by the President of the Ministerium (or Synod), the German Secretary, the English Secretary, and the Treasurer.

Two months later the lead article in Muhlenberg College's literary magazine, *The Muhlenberg*, was entitled "Personal Work," by Rev. F. N. D. Buchman '99. Frank led off with the story that had inspired him three months earlier on the importance of the personal approach in winning persons to Christ. Frank's concluding paragraphs are worth quoting:

This story is an example of personal work — one man leading another to accept Christ; but this is not all that is meant by this term — to strengthen and uphold those who are weak and unstable is no inferior work.

We are fortunate in this that all our schoolmates are Christians, but we have a responsibility to affect the daily living of our fellow students by our own strong lives.

Groups, known as Personal Worker Groups, are found in many of our colleges, whose object is to win and strengthen their fellow students.

To be successful in this work:

1. We must cultivate a love for men. This is oftentimes difficult. Some men are repellent. Still the end must be considered.
2. Study men in the laboratory sense. Philip was not a great preacher, but he knew how to reach Nathaniel. Find out what interests a man. If he is an athlete, talk football or baseball to him. Be sympathetic with all student affairs.
3. Our lives must be above reproach. We must be

honest. The man who cheats in examinations or stoops to do a mean or dishonorable thing will never gain a firm hold on another man.

4. Personal Work must be natural. Van Dyke says: "The way to have an influence is to forget it." We cannot do wholesale work. It may be the unconscious influence that radiates from our life. LIVE CHRIST, that is the secret.
5. *Study your Bible constantly and be deeply rooted in prayer.* This is most important. Our strength comes from God, and He alone can supply the infinite tact and wisdom which this work requires.

Dr. Cuyler said: "Remember that you represent Jesus Christ in your college. Do men see *you* represent Him in the campus and in the classroom?"

Meanwhile, in 1902, FNDB had embarked on his first pastoral duties in Kensington, Philadelphia. A 1903 clipping from the Philadelphia *Argus* reads:

On Sunday evening, November 3rd, at 7 p.m. services were held for the first time in Overbrook's Lutheran Church at 62nd and Lancaster Avenue.

Eighty persons were present. It was Reformation Sunday, for 385 years ago on the 31st of October, Luther nailed the 95 Theses in the Castle Church at Wittenberg, which marks the beginning of the Great Reformation.

The Reformation Sunday marked the beginning of another chapter in the history of the church. Rev. Frank N. D. Buchman, the pastor, preached the sermon . . .

This is the second church he has started in the City of Philadelphia, and it is a strange coincident (sic) that they were begun one year apart on the very day. While the church at Overbrook was holding its first service, the church at Kensington was celebrating its first anniversary.

There are photographs in the Buchman House of Frank at the lectern in the Overbrook Church and outside with the small congregation. This Church of the Good Shepherd in Overbrook likely absorbed the Kensington congregation, for no further mention of it appears.

An important development in Frank's life is described in a cutting found in Mrs. Buchman's Bible (undated but confirmed by the following notes as June 1905) which reads:

The Luther Hospice for Young Men, 20th and Race Streets, was dedicated last night. The services were conducted by the Rev. J. F. Ohle and the Rev. Frank N.

D. Buchman, who is the founder of the first Lutheran Hospice in America.

He began the work in connection with the Church of the Good Shepherd of which he is pastor. As his work has been very successful, the Inner Mission Society under whose auspices the hospice will be conducted, extended a call to him to be house father of the hospice which he accepted. Although hospices are conducted in every large city in Germany, this is the only one in this country. His object is to provide a home for Lutheran young men.

Tom Driberg, author of *Mystery of Moral Re-Armament*, in January, 1962, researched Ministerium minutes and interviewed people who had known Frank during his Philadelphia period. He noted in the June 15-21 Ministerium Conference of 1905, the report signed by J. F. Ohl, Superintendent, which agrees in every respect with the above clipping, adding these relevant facts:

The hospice is a commodious and perfectly equipped boarding house, capable of accommodating between 40 and 50, and in which comfortable rooms and good board will be furnished at the most moderate rates possible . . .

It is his (Rev. Buchman's) and the Boards' purpose to actualize as nearly as possible the Christian family life, with all its comforts, refinements and wholesome influences. An elderly lady of good education and fine character will be the house-mother.

Though it is hoped to make the hospice self-sustaining, its very purpose might be defeated were an effort made to make it altogether so . . . The Deficit . . . will have to be covered from the treasury of the Society. A large quantity of furniture, bedding, etc., has already been contributed.

Rev. Dr. Gustavus Bechtold, whom Rev. M. Kistler of Pennsburg told us was Frank's lifelong friend, told Driberg: "The Overbrook experiment began with a young man who was working as a servant in an erratic family. They chased him out at midnight. Frank took him in and found a bed for him. Then there was a young man from Buffalo. Frank took him in, too. Then he called me and said, 'Gus, I need a bed!' I told him to go to Wanamaker's and buy a bed and charge it to me . . . He had a natural way of dealing with men, with people of every walk of life. He went into the humblest homes."

Dr. Ohl's reports on hospice progress to the Lutheran Ministerium, as Superintendent of the Inner Mission Society's Board of Managers, indicate that the deadlock over finances which brought Frank's resignation as house-father had been

building through the full term of his service. In 1906, noting the 45 beds had been occupied by between 37 and 42 young men, Ohl wrote, "From a financial viewpoint it is very desirable that it should always remain filled to its utmost capacity." At the same Ministerium conference the Synod's Finance Committee had noted "the careless and improvident method pursued by the Ministerium in the management of its finances." In 1908 the finance committee emphasized, "Synod must, like other corporations, confine its expenditure within its income, or certain financial embarrassment will be upon us."

As a result of continued differences with the Board of Managers on budgetary matters, late in the autumn of 1907, Frank tendered his resignation. By that time the hospice had grown and had become known as the Settlement House. Dr. Ohl reported on behalf of the Board of Managers of the Inner Mission Society in June of 1908: "The Settlement is now well organized. Last fall the board of the Society called the Rev. Jos. S. Schantz, of Millersville, Pa., to become the house-father of the Hospice and the pastor of the Settlement House." FNDB was carried on the Ministerium's rolls, at a special conference that January (1908) and the regular June meeting, as having "no parish" and "absent without excuse."

The second experience which transformed FNDB from a Lutheran pastor of limited impact into a world Christian revolutionary occurred in 1908 when he attended a religious conference at Keswick in England's Lake District. He was still physically exhausted and spiritually drained from his unhappy experience with the settlement house board. He was seeking spiritual renewal. Theophil Spoerri in his *Dynamic Out of Silence* tells what happened:

The big meetings of the conference left him cold. Helpless and alone, he went walking by the lakeside. One Sunday he came on a little chapel where a service was in progress. He went in. There were seventeen in the congregation, listening to a woman speaking about the Cross, a Mrs. Penn-Lewis, the kind of Christian who steered clear of anything fanatical and dealt with matters like sin and forgiveness with clinical objectivity.

"A doctrine which I knew as a boy," Buchman said afterwards, "which my church believed, which I had always been taught, that day became a great reality for me. I had entered the little church with a divided will, nursing pride, selfishness, ill-will. The woman's simple talk personalised the Cross for me that day, and suddenly I had a poignant vision of the Crucified.

"With this deeper experience of how the love of God in Christ had bridged the chasm dividing me from Him, and the new sense of buoyant life that had come, I

returned to the house feeling a powerful urge to share my experience. Thereupon I wrote to the six committee men in America against whom I had nursed the ill-will and told them of my experience, and how at the foot of the Cross I could only think of my own sin. At the top of each letter I wrote this verse:

When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride.

“It wasn’t difficult to write the first three lines of that hymn,” he said later, “but to write the fourth line was like writing in my own blood.”

Driberg found in the Mt. Airy Seminary files Frank’s original letter of apology to Dr. Ohl:

Dear Brother Ohl —

Am writing to tell you that I have harbored an unkind feeling toward you — at times I conquered it but it always came back. Our views may differ but as brothers we *must* love.

I write to ask your forgiveness and to assure that I love you and trust by God’s grace I shall never more speak unkindly or disparagingly of you. The lines of that hymn have been ringing in my ears —

When I survey the Wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride.

With love,
faithfully yours,
Frank N. D. Buchman

July 27, 1908

Dr. Ohl had pencilled on the back of the above letter:

Fortunately I have found the letter . . . the like of which Mr. B. says he wrote to a number of others, and got no answer. But you will notice that he gives no address. Had he done so I surely would have written. As nearly as I can make out the postmark, the letter was mailed in England.

Driberg found the letter among personal papers left to the library by the late Rev. Dr. Ernest Pfatteicher, at one time president of the Ministerium of Pennsylvania.

In an album here of photos on Frank’s life is a letter to Frank under a picture of the chapel at Keswick, captioned “from a member of the staff” at the hospice-settlement house:

Wayne, Penn'a

Rev. F. N. Buchman,

I thank you very much for your kindness in forgiving me. For my part I have nothing to forgive.

Respect
F. G. Crafts
"The Wesley"

P.S. The dear little children missed you very much at the Settlement House.

This letter was written by Miss Sarah Ward, a lifelong friend of Dwight L. Moody whom Frank had met at a Northfield conference in 1905 and whom he had brought back to Philadelphia as the house-mother of the hospice. She became known affectionately as "Aunt Sadie" and was the "elderly lady of good education and fine character" who had been appointed house-mother at the hospice in 1905.

In the summer of 1903 Frank sailed on his first trip to Europe with a fraternity brother from the Muhlenberg Class of 1901, J. Howard Woerth. They are pictured aboard ship and feeding the pigeons in St. Mark's Square, Venice. From Roberts' *History of Lehigh County* (II, 161-162), we learn that on that trip Frank made a special study of Inner Missions meeting Pastor Von Bodelschwingh, the leader of the movement in Germany. Frank was described in this article as a pioneer in Inner Mission Work in America having founded the hospice in 1904 and the settlement house in 1906 in Philadelphia.

In Frank's personal library is a copy of F. B. Meyer's *Reveries and Realities, or Life and Work in London*, which was sent by him to Frank in August 1907 with a flyleaf inscription, "With the author's warmest regards," only weeks before Frank left the hospice. The book details Meyer's revitalizing work for urban workers in an inner city Establishment church, many elements of which Frank passed on to all who listened during the rest of his life. Perhaps incidentally, or perhaps not, it was in August of 1905 that Henry B. Wright of Yale began a year's tour of New England colleges and preparatory schools, speaking on "The Absolute Standards of Jesus," basing his talks on Speer, *Principles of Jesus*.

It was about this time, 1906-1907, apparently, that Frank's parents adopted his cousin, Daniel, age 11 or 12. A Wanamaker's Diary for 1906, found in the library, has Daniel's name in his boyish scrawl at the front. His name appears in the 1907 Allentown City Directory as resident at No. 117. Frank's had dropped out in 1902 after his move to Philadelphia. Presumably at this time the addition of a bathroom at the rear of the third floor of the house occurred. Frank's study at the front connects to the rear

bedroom and hallway, and a partition squeezes in the bath in the rear fifth of the bedroom.

After his resignation from the Hospice a distraught FNDB came home for the Christmas of 1907 which he spent with his parents and Daniel. In January of 1908 his mother began to file in an album numerous postcards from her son, again on a European tour, some with messages, some blank — from Madeira, Spain, Monaco, Egypt, the Holy Land, Turkey, and in late March, Greece. Here he first met Greek royalty while helping an American couple to a hospital in Athens. On June 18 he wrote his parents from Munich, on a postcard bearing his own silhouette and reported that he was enjoying early morning to late evening sight-seeing. That was five weeks before the Lord dealt with him at Keswick through Jessie Penn-Lewis. It is quite likely that Frank saw Meyer in London en route home after the Keswick experience.

A warm note came to Frank's mother from "Aunt Sadie" Ward dated New York, April 27, 1908. She thanked Mrs. Buchman for the "Pretty Easter card;" wondered if Frank had spent Easter, as intended, in Jerusalem; greeted Mr. Buchman and Daniel; had heard from the "hospice boys" who were "very loyal to Frank and myself." Returning home that August 1908, Frank addressed the Luther League of nearby St. Michael's Lutheran Church on the Holy Land before heading for Penn State.

Probably in 1908, FNDB's father, turning 65, sold his liquor and soft drink bottling business to Ed Krauss, and was thereafter listed in the Allentown directories as "yeoman" until his death in 1921.

One of Frank's lifetime links started in his sophomore and junior high school years at the Perkiomen School in Pennsburg with the eminent principal, Dr. Oscar S. Kriebel. The first letter in a growing file of copies and originals at Perkiomen was from Dr. Kriebel to Frank at the hospice in 1906, expecting Frank's return to Perkiomen on September 23 of that year. In 1910 he asked Frank at Penn State for a \$100 library donation. In 1912 he inquired on opportunities in the Penn State agriculture course for a Perkiomen student wishing to help pay tuition charges by working his way. Frank had one of his YMCA campus staff reply that "a determined student" could manage a year on \$300-\$400. In January 1914, Dr. Kriebel suggested a local pastor who had held successful meetings at Perkiomen School as a possible speaker at Penn State. Apparently Dr. Kriebel had asked Frank that spring if he could use Frank's name in appealing to evangelist Billy Sunday for funds for the Perkiomen School library. Frank replied May 9 on Penn State YMCA stationery saying he had known Mr. Sunday only recently and slightly, and rather than using FNDB's name, he suggested Kriebel might ask the evangelist on his own for aid. (The YMCA stationery office address was 273 Main Bldg. and lists FNDB among six directors, with seven stu-

dent officers, and Frank as secretary with junior and freshman aides. In October 1915, all officers were new and a graduate secretary, two assistant secretaries and a business secretary had been added.)

In 1915, believing Frank was "distributing Bibles and tracts among the soldiers of the Allies" for John R. Mott in Europe, Dr. Kriebel asked if he would share his work and experiences and "preach for us on Sunday night," that October upon his return to Penn State. Frank's graduate secretary responded that Frank was in India with Sherwood Eddy on evangelistic campaigns, having "wonderful experiences" and was expected back in February 1916 to "resume charge of the work here." But, in April 1916, Dr. Kriebel acknowledged Frank's postcard from China about Frank's attending funeral rites for China's "first great president, Yuan Shi Kai." Kriebel addressed his letter, containing Perkiomen alumni news, hoping to hear more fully about Frank's experiences, and suggesting that he contact Kriebel's classmate, C.A. Nelson, a missionary in Canton for twenty years, at Canton Christian College at which Frank was then located.

In the summer of 1911, Frank had convoyed his parents and Daniel to Europe aboard the steamship *President Lincoln*. Mrs. Buchman's penciled notes and comments enliven the pages of Daniel's 1906 Wanamaker Diary. Two weeks sailing to Plymouth (some seasickness during bad weather); tourist sights savored in London; on to Holland, Belgium, and seeing royalty; days in Cologne, meeting Germans, and other Americans, some during a boat trip on the Rhine, or in the Cologne Cathedral. In the same diary there is an undated account of the senior Buchmans sightseeing in Washington D.C., and interleaved in her family Bible there is a newspaper account of a riverboat trip in Florida on which they saw crocodiles in February 1915.

Frank began his work as the full-time secretary of the Penn State YMCA in 1908. In 1911 or 1912 Frank gave a five-year report of his YMCA administration in a college publication under a photo of his Cabinet. He noted that, while college enrollment had doubled, the Christian Association had increased membership six times. Student delegations traveled widely to schools, colleges and conferences at the Moody Northfield Center and Toronto. After six years, an Allentown newspaper reported that the Penn State Y had enrolled 1,400 members, making it "the largest student organization in the world", with a freshman Bible Class of 400 members. During this period, Frank wrote Henry Wright of Yale that he found teaching three large Bible classes every Sunday rewarding. Roberts' *History of Lehigh County* (II, 161-162) covered Frank's Penn State Y service extensively:

High tributes to Mr. Buchman's work have been paid by Harlan P. Beach of Yale; Robert E. Speer, the authority of foreign missions; John R. Mott, leader of the Student Volunteer Movement.

Comparing hints from Spoerri's *Dynamic Out of Silence* and research into his relationship with Henry B. Wright and F. B. Meyer with Frank's own accounts of his success in changing Penn State personalities, one is led to believe that the crucial openings with these men must have followed the insight Meyer had given him in early 1912 about the importance of seeking divine guidance in a morning quiet time.

Two insightful items about Frank's 1916-18 period in Asia have been found here. Frank was convinced that in mission work, as in student work, dealing with individuals rather than with large numbers in mass meetings, was essential to effecting lasting change in men. One is a hard cover manuscript book with a few pages each, front and back, filled with random thoughts and doodles which indicate his pencil's racing to jot impressions and bits of guidance as he sat through missionaries' meetings and conferences in churches, often in agonizing frustration. On one page he wrote:

What is personal work? Physician of Soul. Physician, interns for the master physician. Sympathetic understanding — *Vision of what a man might be. Worthy of confidences* — PADLOCK YOUR TONGUE. Honor personality. Permission has been granted. Emphasize. Have we a right to expect this passion from everyone? Follow me and I will make you fishers of men. Diversities of gifts. Attitude is important — good man trying to help a bad man. Come and see! Ideal, living witness, autonomy. Locate the men meant to reach. Get the names of men who might be reached. One half of the Board of Directors of the Canton Christian College are women. The Lord spoke unto *Moses* and *Aaron*. Conserving of personal evangelism. Constant prayerful, fruitful listening — holding the converts. The problem of holding new converts. Give the men a social life. Exodus 6:1 - Bishop Newberry. Canton Bible classes in YMCA. 120 made decisions. 435 men - decisions. 35 were held. Difficulties were three. Blue-stocking Presbyterian elder; these men have no definite work — three years in the church without anything to do; not wanted - had to push in.

The Pastors need a training conference, worship. A force and not a field. Every inquirer a worker. Possible worker, workers. The Pastor is a production of the work of the last two generations. Pastor ought to have an assistant who can reach the returned student. Bible class a training school for Xian work. Missionaries relate themselves to local churches.

This man has grown by leaps and bounds — he is a miracle to all his friends. He is now being considered for one of the most influential places in China. His con-

fession was that for 10 years in the pastorage he had never won a man for Christ.

The second item is guidance Frank wrote on flyleaves of his Bible in early May 1918:

I have prepared you to help these men. You will release many. I will be with Thee. I can trust you. You are to be a special apostle to them. Help Huston (?) many, many times. Go with all Thy might have I not sent thee. 'I the Lord thy God will keep thee.' (?) light affliction which is but for a moment (?) for you a far more exceeding and eternal might of glory. I am here with you.

Olsen can help. Also Sherry. Have no fear. Perfect love (?) out all fear. 2 Thess. 3.

May 11

Commissioning me for a special work. You have had your forty days in the wilderness. I will lead you forth with great power. Keep close to Sherwood. He needs you. I will give you Harold, Hugh, Jim and (?)

May — morning at

I was guiding you last summer at Kuling with (?) and Bert. I will guide you again. They will be a force. Sometime you'll understand but you shall know a great deal then. The plot will be exposed. (word or two blacked out) will be used. I will give you power in Peking. Lenox-Simpson hungry for the gospel.

Whitsuntide I am calling you (?) mighty and far-reaching work. Go with all thy might. Have I not sent thee.

Monday. I will work such miracles through you that they cannot gainsay the power that is working in and through you.

Conference

Start with catalogue of sins.

Clear up everything in our lives.

Activity vs. reality.

Among clippings found in Mrs. Buchman's Bible is the following item describing his work in Amoy, China, during this period:

During the past week Amoy has been awakened as never before to the need of personal work in the church. Since last Tuesday the days and evenings have been filled to overflowing with talks, group meetings of business men, students from both the girls' and men's colleges and also women's groups, all centering around the development of personal work.

The fact that a splendid body of business men composed one of the groups, that every man asked came to

meetings and that they did this for four successive nights and listened to Mr. Buchman tell them their sins, how to get rid of them and how to lead others into the Christian life shows that the interest was splendid and that the results will be far-reaching.

With Mr. Buchman, who is from the faculty of Hartford Theological Seminary, were the following: H. J. Blackstone of Nanking, Miss Ruth Paxson of the Y.M.C.A. and Mr. H. A. Wilbur of the Y.M.C.A. from Shanghai, Miss Edith Davis, Miss Dorothy Davies and Mr. S. S. Day. Accompanied by several Amoy people, the party left for Foochow today at one o'clock on the Haihong, leaving behind them a group of 45 enthusiastic missionaries and many picked Chinese men and women, all of whom have been greatly awakened to their opportunities for personal Christian work.

The Perkiomen correspondence file between Frank and Dr. Kriebel contains information on FNDB's work after World War I. On May 21, 1920, Dr. Kriebel wrote Frank at Hartford Seminary: "I am much obliged to you for the greeting you sent through the boys from Allentown," and expressed regret Frank hadn't been able to visit Perkiomen School. He remarked on excellent reports "that your meetings in Allentown last winter were very successful." (A year earlier FNDB had come home from Japan to take his ailing father, then 76, on to Hartford for a period to spell his exhausted mother in Allentown, and in the next months visited at home.) But Dr. Kriebel's letter had to be forwarded to Frank who had just left with two Yale students for Europe. Other young men joined the tour which was broken in Rome by news of Daniel's death in Paris from tuberculosis on a stopover during his merchant mariner job. Frank went to Paris for the burial, then Cambridge, and back to Hartford before Christmas. This was his last Christmas at home with his parents. In February 1921, Dr. Kriebel wrote again to Frank at Hartford, asking the facts on his college and seminary degrees, adding, "I stopped at Hartford last fall but did not have the pleasure of meeting you as you had not returned from England at that time." Frank replied with information, and "I am sorry I missed you in Hartford, but I spent last fall in Cambridge."

Within a month of that exchange Frank was called home by the death of his father only a month before the latter's 77th birthday. Frank bought a plot in Fairview cemetery where his father was interred March 11, 1921. Owner-operator of the cemetery, as well as carrying on a law practice, was his friend and high school classmate, Nimson Eckert, whose father had started the cemetery in 1870. Nimson's son recalls Frank's calling on his dad, bringing Bunny Austin and others to meet him.

Fifty-nine years later, in 1980, Wayne Gerhart of Pennsburg read a notice in the Allentown *Morning Call* of the observance of

the 102nd anniversary of Frank's birth at his family home in Allentown. He told us of Frank's having visited Pennsburg in 1921 where he met Wayne who was proud of his 1918 Model T Ford car. Frank had asked for his help — would he drive Frank through the lovely Kistler Valley where his parents had grown up and married? They spent much of the day together. This was Wayne's last touch with Buchman, but he drove to the open house celebration in Allentown to report it.

In September 1922 a man named E. Graham Wilson wrote Dr. Kriebel from a West 57th St. address in New York City, thanking him for sending a letter "regarding Frank Buchman's work", and adding, "I have been in touch with Frank's work . . . and found it most effective." The letter referred to came to Dr. Kriebel in response to an invitation he had sent Frank who had responded from University College, Oxford, June 28, 1922:

Thanks for your letter asking me to the reunion. It reached me in Oxford, where I am spending six months every year in work. I am sending you an appreciation of my work, written by a member of Lord Cavan's staff to the Peace Conference.

We are having a large house party of Oxford and Cambridge men this week-end. I am grateful for all the help you have been in my life.

Always faithfully,
Frank N. D. Buchman

The letter which Frank had enclosed to Dr. Kriebel was signed by then Lt. Col. D. Forster, and included references to a meeting Frank led on "The Practicability of Living in Real Touch with God and Its Possibilities," at the Willard Hotel during the Naval Disarmament Conference. Dr. Kriebel replied July 14 to the above letter from Frank, acknowledging the Forster enclosure, "which was read with very much interest. Am having it mimeographed and will send it to the trustees and other friends of the school. You are to be congratulated on your wonderful work. If you have any printed circulars or pamphlets describing your work, I should be glad to receive one. I know my son-in-law had heard you at various conferences with your presentation of the truth, and was always deeply interested in you. Very sorry you could not be with us at the Commencement and Thirtieth Anniversary Exercises. Reference was made to you in one of the addresses by ex-President Sparks of State College. I referred to you at the Alumni Banquet."

At another point in their correspondence Frank credited Dr. Kriebel with "giving me the basis of a sound classical education for all that followed." Dr. Kriebel was an outstanding clergyman of the tiny but influential Schwenkfelder church who had devoted his life to providing education for rural youth with limited financial resources. It is possible that through Dr. Kriebel, himself a

devoted Schwenkfelder, that the teachings of this small denomination may have influenced the molding of Frank's character.

In any event, Dr. Kriebel invited Frank to lead the school's annual week of prayer, January 10-17, 1923. A wealth of correspondence over a couple of weeks indicates the impact which Frank had while there with Loudon Hamilton. There are copies in the file of two letters Frank wrote on his last day there, apparently typed by the school secretary and marked "Dictated — not read," one to Milton Kyle Smith at Princeton, the other to Dana Woodman at Collier's Magazine in New York City (where Frank was based at 36 W. 44th St.):

Dear Smith: Thanks so much for your good letter, which reached me here in the midst of a very gracious work where men have been piling in for interviews every 20 minutes every day. Confessions have been constant and a fellow decided for the ministry at ten minutes to six in the morning by the river. Genuine miracles.

I feel that the house party is for you fellows to develop and bring as many as the spirit leads you to. I trust you and Bill absolutely. Write me in New York how things are going.

(and)

Dear Dana, I am eager for an early visit with you; if possible before the fellowship Meeting. I arrive in New York some time Thursday, (after overnight with his mother in Allentown) I shall doubtless hear in Allentown if you make any luncheon engagement. If not, probably you and I could lunch together on Friday.

Frank notes that he had been speaking five times a day, and that the youth who had decided for the ministry "had been sent away from the school earlier in the year." A week later a staff member with the initials R.J.G. wrote Frank:

Since you left Perkiomen the boys have been meeting in prayer groups, both in the morning and in the evening. Fifteen or twenty of them have met in these groups, and the spirit of devotion and earnestness is impressive. They seem to mean business, and we are going to try to undergird them with prayer, tactful handling and instruction . . .

Two days after Frank had left Perkiomen, Dr. Kriebel wrote him:

I am sending you herewith a check for \$70. Half of this is from the student body and the other half from the school. Please accept it with our best wishes. I know it

is a small amount for the services you rendered and wish we might send more.

I want to tell you again how thoroughly we appreciated your work here. We are all grateful to you for the interest you manifested in the boys and for the work you did which we believe will be abiding and far-reaching.

I have been particularly interested in your work abroad. I would be glad to get literature concerning it. You may someday be led to write up your experiences, telling how you were brought to travel from one place to another. Your work among the students at Oxford and Cambridge is really very vital and, as Mr. Hamilton says, very unique.

By the way, I don't think you received a copy of the letter Mr. Hamilton wrote, expressing his appreciation of your work. I am enclosing a copy. I am sorry you did not stop in at *Town and Country* before you left on Wednesday. I am sending you a copy of *Town and Country* in which they mention your stay here. They were disappointed that they did not have a personal interview with you, however.

Frank replied January 24 from the 44th Street New York address:

Thanks for your check of \$70, which reached me yesterday. Will you not convey to the student body and to all who had a share in sending this amount my grateful thanks. I appreciate it very sincerely. I have been having very encouraging letters from the men, and I hope to keep in touch with them.

Mr. Sherry Day will not be able to come this Thursday, but is planning to come at some later time.

You will be interested to know that Mr. Harold Begbie is writing a book called 'Life Changers' which will be out some time this year, which will give you some of the facts you long for. Just this morning we had an Oxford man drop into the office; a member of parliament has just recently been here. He was very grateful for the influence and the change in the life of his two sons at Eton.

I should have stopped into the office of *Town and Country*, but I was told that Mr. Hillegass (the editor and friend) was away. I appreciate your sending the clipping from the *Town and Country*, and also the word from Mr. Hamilton.

It was splendid seeing you and to know how vitally God has used you in helping men.

Yours very faithfully,
Frank H. D. Buchman

P.S. I am enclosing a letter which reached me on January 19th. The man spoken of who reached this splendid young Princeton man in Peking was myself. I thought you would like it for your files.

(The letter referred to in the previous paragraph was printed, from S. M. Shoemaker Jr. to his friends, about his decision five years earlier and his commitment ever since to help men give themselves wholly to Christ.)

On February 7, 1923, Frank wrote a Mr. Adams (possibly Dr. Kriebel's secretary) inviting "six or seven of your men" to a Preparatory School House Party in Yonkers, N.Y., February 16-18. "I hope that Budd Thiess, Tom McElwee, Smithers, Jacobs, McIntyrs, and probably Biff Mann will come," he wrote. "It would be splendid if a Master could come with them. Probably Mr. Horne would undertake the trip, or it might be that Mr. Rahn would be the one. I want to thank you once again for your kind cooperation during my visit." Mr. Adams replied apologetically February 19, ". . . we were in the midst of handling a fire-bug situation here at the school that had reached rather serious proportions. We had five fires set in as many days and we were all badly upset. We finally caught the boy on Wednesday night and took him home at once as he was mentally unbalanced. While the excitement was on there was not much time to think of anything else. I have talked with some of our boys and none of them felt that they could incur the expense necessary for the trip to Yonkers."

Dr. Kriebel kept in touch with Loudon Hamilton at St. Mary's School, Melrose, Scotland, and with Frank at Brown's Hotel, London. The latter sent Dr. Kriebel a copy of a lengthy duplicated letter to "Dear Housepartyites," from Brown's. It details advances among his growing list of teammates. One paragraph reads: "A new epoch began with our houseparties this year, having men and women, and were an unqualified success though some friends were dubious in the beginning, thinking it might be possible in America but would not work in England. Well it has!" At this time Frank was poised for his first world tour, taking three young teammates from Yale and Princeton, three from Oxford and Cambridge to train. The last page of the above letter to Dr. Kriebel outlines their route — Holland, the Mid-East, India, Australia. Two large albums logging house party attendees by signature and address, 1923-26, enable one to learn who accompanied Frank and show that Sherwood Day stuck with him through Singapore, Bangkok and Rangoon to the end of 1925.

Frank wrote to Dr. Kriebel from Australia July 22, 1925, thanking him for communications sent about Perkiomen, and reiterating his gratitude "for all you have done for me. I thought of you especially," he goes on, "when the news came of mother's going to higher service." He had had delayed news in Lahore of her breaking a hip, and a cable en route to the Kodaikanal, South India, house party, that she had died May 8, 1925.

Also in the Perkiomen file is a leaflet which is remarkable for its insight on Frank's mother:

In Memoriam
Sarah M. Buchman
May 8, 1925
Memorial Service, Kodaikanal, South India
May 12, 1925
Rev. Cyril G. Pearson, The Cathedral, Calcutta
officiating
Speaker — Sherwood S. Day

Outside the city of Nazareth, the boyhood home of our Lord, there stands on a hillside a small shrine. It is there to mark the spot where tradition says the mother of our Lord stood to watch the crowd lead her son out to cast Him down. To my mind that shrine is a monument to the price a truly Christian mother joyfully pays that her son may do the Will of God. The one whose memory we delight to honour at this time had given her all joyfully and in so doing had been gloriously enriched. Many a mother in similar circumstances would have held on to an only son and so never would have won the love that was Sarah Buchman's. I rejoice to think at just this time of all the grateful and loving thoughts from all parts of the world that are turned in the direction of the town in America that was her home. She lives today in many lands and in the hearts of many whom she had never met, yet dearly loved because she held *nothing* back. One of her last messages was for Sadhu Sunder Singh.

I wish it was possible for me to convey in words anything of the fragrance of her life. The memory of her I love best is at a House Party surrounded by a group of young people to many of whom new life had come through the ministry of her son. Her ready wit, quick sympathy and true understanding drew them to her son.

She loved to be counted one of them and they loved to count her such. Age was never a barrier with her and a House Party was always richer for her quiet presence. This very day in her home city the services in grateful memory of her ministry are being led by some of the choicest spirits among the younger generation whom she loved. Triumph must be the main note of any services in her memory.

Hers was a warm sentiment which never forgot such things as birthdays and anniversaries. Christmas was always a joyous time. She had the temperament of the artist together with a very practical turn of mind that made her a rare spirit in the home.

When I think of her I think of the delicate tracery of a bit of old lace and I also think of the uncompromising ruggedness of mountains. Sensitiveness and strength found an unusual combination in her. Sheer faithfulness was a part of her. To the very last no Sunday found her absent from the Sunday School she loved save unavoidable circumstances. The patients of the hospitals of her city will sorely miss her tender ministry. Hers was a life which rich and poor, the privileged and the unprivileged delight to honour.

This morning we celebrate the Holy Communion. One of our most cherished memories of Mrs. Buchman is of her kneeling with us to receive the Holy Communion in an out-of-door service at the last House Party in America before this group sailed for the East. Samuel Shoemaker, a member of the group, administered the sacrament and most of us met together for the last time.

The words I associate with her more than any others are the words of our Lord - "except a grain of wheat fall into the ground and die it abideth by itself alone - but if it die it beareth much fruit." Surely here was a fruitful life.

The thought that has come again and again since the news reached us of her call to higher service is that she is more alive today than she has ever been. Free from the physical and happy in the fellowship of those she loves and who love her.

This same thought has been embodied in the following lines written by one who enjoyed all the privileges of a son:

"She lives in all the past,
She lives — not to the last
of seeing her again will I despair.
In dreams I see her now
and of her angel brow
I see it writ - 'Thou shalt meet me there.' "

This poem had been written by Daniel Buchman, Frank's younger brother.

Frank sent Dr. Kriebel, on October 15, 1925, a lengthy printed letter, apparently used for worldwide circulation, which in its opening paragraphs gave his own response to his mother's death, and the entire remainder devoted to news of his and Sherry Day's initial impact in Australia, and follow up on various house parties in India from participants. Dr. Kriebel's copy likely was mailed from Bangkok, for a handwritten note tells of meetings with the brother of the King of Siam and an anticipated birthday celebration at the palace. Fifty-five years later, in 1980,

Miss Eloda Kemmerer, who lived most of her life at 27 No. 11th Street told us that, after his father died in 1921, "People in our church advised his mother to send for Frank to come home and take care of her. But she told them, 'No, Frank is doing what God wants him to, and I won't interfere.'"

In Dr. Kriebel's file is a printed card, topped with the third stanza of Daniel's poem quoted in Sherwood Day's tribute at Kodaikanal, and continuing: "A Memorial Service for Sarah A. Buchman, on Wednesday, May the nineteenth, 1926, at 2:30 o'clock, at Allentown, Pa., I Thessalonians 4: 12-14. Frank N. D. Buchman will be at home at 117 North 11th Street to receive relatives and friends. Luncheon will be served at midday. Please answer if you can come." In the cemetery plot there are four headstones. The three stanzas of Daniel's poem appear, the first on Franklin's, the second on Sarah's, and the one Frank so often quoted on his own marker where he was laid to rest August 18, 1961.

Incidentally, Frank's honorary Doctor of Divinity degree was conferred by Muhlenberg College officials during his brief stay in Allentown for his mother's memorial service.

Photographs of Frank's mother tend to emphasize her firmness of character rather than the gracious care brought out in Sherry Day's tribute. Victor Kitchen, with his wife Elsie, the first couple resident at No. 119 next door in the late fifties, tells of a friend preparing for guests. She cleaned somewhat hastily down the stairs, confronted Mrs. Buchman's portrait, mumbled "O.K., Ma'am" went back and did a thorough cleaning job.

On display in Frank's home here are two exquisite pieces of embroidery, one from Queen Elizabeth of Greece, the other from Queen Marie of Rumania, each accompanied by a signed picture. Both testify to the high regard these women had for Frank's mother. On the back of the photo of Queen Marie, she wrote, "Your son, when he was here, had no time to go to shops, but he was keen that you should have a good piece of Rumanian embroidery. Although you do not know me, may I send you this piece as I am the head of all local house-industry, Marie. We love your son."

Frank's work at Princeton was severely criticized in the autumn of 1926, and Dr. Kriebel's file holds a *Daily Princetonian* reprint from "Contemporary Comment," headlined "Buchman Gets Clean Slate." President Hibben's committee, on December 31, 1926, reported that the charges against Frank Buchman and his student associates in the Philadelphia Society "are in no way justified," and the "the work of the Society has been carried forward with signal success." The officers of the Society have been asked for their comments and Ray Foote Purdy, general secretary, and Howard Blake and Charles Scoville Wishard, associate secretaries, had responded. Another item was inserted in the Perkiomen file long after Dr. Kriebel's death, a September

22, 1961, copy of the *Princeton Alumni Weekly* carrying a letter to set the record straight (in view of Frank's death the previous month). U.S. Senator H. Alexander Smith, Princeton Class of '01, wrote to clarify what a Princeton professor had written somewhat derogatively about those 1926 events. As a secretary of President Hibben's committee and executive secretary of the University, Senator Smith gave telling quotes from the report and highlights of developments in Frank's work since Princeton.

Other exchanges between Frank and Dr. Kriebel follow until the latter's death in 1932. In January 1934 Frank sent from Brown's Hotel a contribution as a tribute to Dr. Kriebel for Perkiomen's Anniversary Fund, and in April, an invitation to the new principal, Webster Stover, to meetings at the Allentown High School for Muhlenberg, Cedar Crest and Perkiomen students. Mr. Stover's reply indicated his regret at having been away when Frank visited Perkiomen at the time he was in Allentown.

In the summer of 1934, Frank was inducted into the Stoney Indian Tribe of Western Alberta, as a blood brother, and given the Indian name of Great Light out of Darkness by Chief Walking Buffalo. The quite impromptu ceremony (according to the chief's biographer, Grant MacEwan) on the grounds of the Banff Springs Hotel was nevertheless a considerable honor. Elsie Kitchen, whose husband Victor was participating in meetings led by Frank at the hotel, quotes a letter from Vic indicating that only four other white men had been so honored — the Prince of Wales, the Duke of Connaught (brother of Britain's King), Lord Willingdon and Stanley Baldwin. Vic, Loudon Hamilton and others were among hundreds witnessing the two-hour ceremonies outside the hotel. Charles D. Clough photographed portions, including Frank's being dressed in deerskin jacket, chaps, beaded gloves, pouch, belt and eagle feather headdress, and the photos are on display in the Buchman House. The costume also is on display in the Buchman House. Twenty-four years later the chief and Frank met again during his eightieth birthday celebrations at Mackinac, when the chief added a pair of beaded moccasins and set in train an association which was to take him around the world. His descendants continue Frank's battle for the brotherhood of mankind under the leading of the Great Spirit.

Vic provides the gist of Chief Walking Buffalo's inquiries as to Frank's fitness for tribal membership, heard from outside the teepee when all of his team could not find places within during the actual initiation:

"How many horses have you?" asked the chief.

"No horses," replied Buchman.

"How many cattle have you got?"

"No cattle."

(It began to look as if Frank might not qualify for tribe membership.)

"How many braves have you got?" asked the chief.

"Many braves," said Buchman.

"Good, good," said the chief, and the initiation went ahead.

City directory listings have proved helpful in dating a few clippings about occupants of 117 and 119 No. 11th Street. The contractors built the row from 101 through 123 on speculation apparently. The 1893 directory lists up to 107; the 1894 directory adds through 115 as occupied and 117 vacant; the 1895 book has 119 and 121 vacant and 123 occupied. So Franklin had a chance to inspect No. 117 before moving in the summer of 1894.

In 1901, a neighbor, Oscar Blose, started as a grocery clerk at the corner store, 11th and Linden, the next year became proprietor and occupied quarters above the store, 1101 Linden Street. In 1917 he moved in next door to the Buchman House at 119 where he was to live for the rest of his life. From 1924 when he sold the grocery until 1939 he served as a tax collector.

Meanwhile, after Mrs. Buchman died in March 1925, Frank's young cousin, Edwin F. Buchman, Daniel's younger brother, took over No. 117. He had launched out as a plumber the year before and used 117 as home and office. He married Ursula J. Fink in 1930. He became a master plumber and president of the Allentown Plumbers' Association. He and his family moved to 1216 N. 19th Street in 1942, and he resided and conducted his business at that address until his death in 1957. The 1946 city directory shows Howard E. Goodwin, a "looper" at Bethlehem Steel's plant, and family as occupying No. 117; then it was vacant until 1951 under the watchful care of the Farris from their West Orange, N.J. home. From then on Frank is listed as owner until his death.

Warm friends, Barclay Farr and his accomplished interior decorator wife, Goodwin (Goodie) Farr, refurnished No. 117, carefully consulting with Frank as to type and placing of furniture and with regard to the color scheme his parents had provided. The second floor is nearly as it was when the family had arrived in 1894, his parents' double bed and dressers from Pennsburg in the front room, Frank's bedroom suite complete, and his top floor study with one book-filled wall and the original wallpaper. The walls throughout display gifts, awards, photos in a panorama of Frank's life. The house was also equipped with kitchen and dining services to feed the numerous friends Frank was to bring home, despite the modest kitchen space.

The first wave of friends arrived June 5, 1944, by motorcade from Philadelphia, where he had celebrated his birthday the day before at Charles and Marjorie Haines' Wyck House — 56 for lunch, and as neighbors came in, 85 for tea. Aging Oscar Blose, observing the influx from next door, told Frank, "When I die, you'd better buy my house. You need more room for your friends."

Meanwhile, the corner grocery, after two changes of owner-

ship, lists in the city directory Nick E. Tatalias as owner from 1953 and resident in the apartment above the store at 1101 Linden. He told us of the time Mrs. Farr asked him to make up a parcel of Frank's favorite dandelion greens and bacon dressing so that a traveler could carry it from Allentown to Frank in Germany. Nick remembers how Frank, the next time he came home to 117 No. 11th, stopped in the store to thank him.

Oscar Blöse died in 1956. His 1944 suggestion to Frank was implemented, largely through a gift from Mrs. Guy Woolford of Atlanta, and the Farrs accepted the deed to No. 119, April 16, 1957, on Frank's behalf. During the next months No. 119 was connected on every floor through the foot-thick common wall with No. 117, an elevator was installed to ease Frank's access to his bedroom and study, and the house refurnished in late Victorian style. Another improvement was replacing the original brick gas log fireplace with a graceful Franklin-type fireplace which Mrs. Farr had acquired from a row house in the adjoining block.

An Allentown *Morning Call* clipping of mid-May 1958 reports a Mother's Day tribute to Frank's mother by more than 50 people gathered at his Eleventh Street home, including Rev. Henry M. Kistler, pastor of Pennsburg's St. Mark's Lutheran Church to which Sarah A. Buchman had belonged and in which Frank had been confirmed. The account notes that No. 117 "had been doubled in size by the addition of an adjoining dwelling. It has been extensively improved for Dr. Buchman's comfort and the entertainment of the large number of guests that invariably make up his entourage upon return visits." The story notes that the party had been greeted by Allentown's mayor, and was "in touch by phone with Dr. Buchman who is in Miami," heading for birthday (80th) celebrations at Mackinac Island. On May 8, 1959, Frank arrived with a small party for a week's stay, with activities interspersed by days of rest. On Sunday he attended services at St. Mark's Lutheran, Pennsburg. On Tuesday, his high school classmate, Nimson Eckert, came to assist in drafting his will. This was Frank's last trip home before his funeral. After his massive funeral, and interment in the Buchman lot in Fairview Cemetery, the Buchman home entered a new phase. The Farrs were listed as occupants the next two years, before Vic and Elsie Kitchen moved into No. 119 through 1967; then Bob and Nancy Albright. The Lehigh County Historical Society took title in 1975 and administers the Frank Buchman House under a trust fund. Following the Albrights, Frank and Esther Sherry became the Curators. They made the house a center of activity for the Historical Society, the community and the widespread membership of Moral Rearmament.