

FRIENDS

GENERAL STATEMENT

The general history of the different bodies of Friends is presented in the statement for the older, or Orthodox, body. The specific statements, therefore, in regard to each of the other bodies indicate the differences between them and the Orthodox Friends.

The four bodies included in this group in 1926, in 1916, and in 1906 are listed below, with the principal statistics as reported for the three periods.

SUMMARY OF STATISTICS FOR THE FRIENDS, 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	885	110,422	819	\$10,217,657	854	\$1,687,785	727	67,889
Society of Friends (Orthodox)	715	91,326	665	8,013,407	696	1,498,161	639	61,815
Religious Society of Friends (Hicksite) ..	128	16,105	115	2,096,200	118	173,691	80	5,835
Orthodox Conservative Friends (Wilburite) ..	41	2,966	38	98,050	39	15,533	8	239
Friends (Primitive)	1	25	1	10,000	1	400		
1916								
Total for the group	1,023	112,982	923	5,720,473	958	825,493	814	71,123
Society of Friends (Orthodox)	805	92,379	718	4,262,893	757	714,166	702	64,583
Religious Society of Friends (Hicksite) ..	166	17,170	160	1,356,200	156	100,777	104	6,296
Orthodox Conservative Friends (Wilburite) ..	50	3,373	43	95,380	43	10,144	8	244
Friends (Primitive)	2	60	2	6,000	2	406		
1906								
Total for the group	1,141	113,772	1,096	3,857,451			846	53,761
Society of Friends (Orthodox)	867	91,161	832	2,719,551			723	47,612
Religious Society of Friends (Hicksite) ..	218	18,560	213	1,037,650			116	5,944
Orthodox Conservative Friends (Wilburite) ..	48	3,880	47	93,500			7	205
Friends (Primitive)	8	171	4	6,750				

SOCIETY OF FRIENDS (ORTHODOX)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Society of Friends (Orthodox) for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

In the Society of Friends the membership consists of those who are enrolled by the local meeting, including both "birthright" members, who are enrolled because their parents are members, and those who have joined upon application.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: SOCIETY OF FRIENDS (ORTHODOX)

ITEM	Total	In urban territory ¹	In rural territory ¹	PER CENT OF TOTAL ²	
				Urban	Rural
Churches (local organizations).....	715	160	555	22.4	77.6
Members	91,326	35,278	56,048	38.6	61.4
Average per church.....	128	220	101		
Membership by sex:					
Male.....	39,880	15,313	24,567	38.4	61.6
Female.....	48,951	19,222	29,729	39.3	60.7
Sex not reported.....	2,495	743	1,752	29.8	70.2
Males per 100 females.....	81.5	79.7	82.6		
Membership by age:					
Under 13 years.....	13,736	5,152	8,584	37.5	62.5
13 years and over.....	69,466	26,261	43,205	37.8	62.2
Age not reported.....	8,124	3,865	4,259	47.6	52.4
Per cent under 13 years ³	16.5	16.4	16.6		
Church edifices:					
Number.....	725	182	543	25.1	74.9
Value—Churches reporting.....	665	150	515	22.6	77.4
Amount reported.....	\$8,013,407	\$5,540,200	\$2,473,207	69.1	30.9
Average per church.....	\$12,050	\$36,935	\$4,802		
Debt—Churches reporting.....	72	33	39		
Amount reported.....	\$348,190	\$272,961	\$75,229	78.4	21.6
Churches reporting "no debt" on church edifice.....	527	102	425	19.4	80.6
Parsonages:					
Value—Churches reporting.....	308	77	231	25.0	75.0
Amount reported.....	\$889,146	\$386,871	\$502,275	43.5	56.5
Debt—Churches reporting.....	56	25	31		
Amount reported.....	\$85,673	\$59,562	\$26,111	69.5	30.5
Churches reporting "no debt" on parsonage.....	222	47	175	21.2	78.8
Expenditures during year:					
Churches reporting.....	696	157	539	22.6	77.4
Amount reported.....	\$1,498,161	\$828,347	\$669,814	55.3	44.7
Current expenses and improvements.....	\$1,112,929	\$626,279	\$486,650	56.3	43.7
Benevolences, missions, etc.....	\$367,211	\$193,833	\$173,378	52.8	47.2
Not classified.....	\$18,021	\$8,235	\$9,786	45.7	54.3
Average expenditure per church.....	\$2,153	\$5,276	\$1,243		
Sunday schools:					
Churches reporting.....	639	144	495	22.5	77.5
Officers and teachers.....	7,750	2,341	5,409	30.2	69.8
Scholars.....	61,815	22,794	39,021	36.9	63.1

¹ Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

² Per cent not shown where base is less than 100.

³ Based on membership with age classification reported.

The data given for 1926 represent 715 active churches of the Society of Friends (Orthodox), with 91,326 members. The classification of membership by sex was reported by 704 churches, and the classification by age was reported by 664 churches, including 576 which reported members under 13 years of age.

Comparative data, 1890-1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: SOCIETY OF FRIENDS (ORTHODOX)

ITEM	1926	1916	1906	1890
Churches (local organizations)	715	805	867	794
Increase ¹ over preceding census:				
Number.....	-90	-62	73	
Per cent.....	-11.2	-7.2	9.2	
Members	91,326	92,379	91,161	80,655
Increase ¹ over preceding census:				
Number.....	-1,053	1,218	10,506	
Per cent.....	-1.1	1.3	13.0	
Average membership per church.....	128	115	105	102
Church edifices:				
Number.....	725	733	832	725
Value—Churches reporting.....	665	718	832	
Amount reported.....	\$8,013,407	\$4,262,893	\$2,719,551	\$2,795,784
Average per church.....	\$12,050	\$5,937	\$3,269	
Debt—Churches reporting.....	72	72	60	
Amount reported.....	\$348,190	\$119,794	\$41,496	
Parsonages:				
Value—Churches reporting.....	308	210	145	
Amount reported.....	\$889,146	\$326,830	\$181,874	
Debt—Churches reporting.....	56			
Amount reported.....	\$85,673			
Expenditures during year:				
Churches reporting.....	696	757		
Amount reported.....	\$1,498,161	\$714,166		
Current expenses and improvements.....	\$1,112,929	\$521,625		
Benevolences, missions, etc.....	\$367,211	\$174,233		
Not classified.....	\$18,021	\$18,308		
Average expenditure per church.....	\$2,153	\$943		
Sunday schools:				
Churches reporting.....	639	702	723	
Officers and teachers.....	7,750	7,885	6,931	
Scholars.....	61,815	64,583	47,612	

¹ A minus sign (-) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Orthodox Friends by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each yearly meeting in the Society of Friends, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: SOCIETY OF FRIENDS (ORTHODOX)

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Ur- ban	Rural	Total	Urban	Rural	Male	Female	Sex not re- ported	Males per 100 females (¹)
United States.....	715	160	555	91,326	35,278	56,048	39,880	48,951	2,495	81.5
New England:										
Maine.....	18	2	16	1,250	338	912	540	704	6	76.7
New Hampshire.....	8	3	5	316	88	228	137	179		76.5
Vermont.....	3		3	150		150	68	82		
Massachusetts.....	20	16	4	1,529	1,372	157	650	879		73.9
Rhode Island.....	6	6		517	517		239	278		86.0
Middle Atlantic:										
New York.....	25	4	21	3,085	1,255	1,830	1,395	1,690		82.5
New Jersey.....	9	5	4	935	388	547	417	518		80.5
Pennsylvania.....	22	9	13	3,579	2,331	1,248	1,650	1,929		85.5
East North Central:										
Ohio.....	89	19	70	10,600	4,135	6,465	4,694	5,906		79.5
Indiana.....	154	19	135	25,279	8,092	17,187	10,750	12,887	1,642	83.4
Illinois.....	13	3	10	1,534	577	957	634	900		70.4
Michigan.....	13	3	10	1,001	381	620	429	572		75.0
Wisconsin.....	2		2	142		142	55	87		
West North Central:										
Minnesota.....	3	1	2	303	253	50	135	168		80.4
Iowa.....	57	13	44	7,441	2,828	4,613	2,885	3,729	827	77.4
Missouri.....	4	1	3	486	254	232	202	284		71.1
South Dakota.....	3		3	159		159	71	88		
Nebraska.....	14		14	1,306		1,306	595	711		83.7
Kansas.....	54	9	45	6,988	2,344	4,644	3,189	3,779	20	84.4
South Atlantic:										
Delaware.....	1	1		106	106		50	56		
Maryland.....	4	1	3	533	383	150	263	270		97.4
District of Columbia.....	1	1		88	88		39	49		
Virginia.....	20	4	16	1,157	279	878	494	663		74.5
North Carolina.....	68	10	58	9,875	2,272	7,603	4,459	5,416		82.3
East South Central:										
Tennessee.....	6	2	4	711	136	575	305	406		75.1
West South Central:										
Arkansas.....	1		1	21		21	10	11		
Oklahoma.....	27	2	25	2,056	406	1,650	912	1,144		79.7
Texas.....	3		3	333		333	175	158		110.8
Mountain:										
Idaho.....	5	1	4	773	96	677	375	398		94.2
Colorado.....	18	4	14	1,031	513	518	456	575		79.3
Pacific:										
Washington.....	7	4	3	551	451	100	226	325		69.5
Oregon.....	14	6	8	2,235	1,726	509	1,017	1,218		83.5
California.....	23	11	12	5,256	3,669	1,587	2,364	2,892		81.7

¹Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION ¹

DENOMINATIONAL HISTORY

The religious situation in England during the first half of the seventeenth century has been described as "a hurly-burly of religious polemics." The civil war, the unsatisfactory social and business conditions, the rival claims of the adherents of the different ecclesiastical forms and creeds, and the discussions as to the respective rights of pastors and people caused thoughtful men of the country to become utterly dissatisfied with church and state, and, indeed, with almost every existing institution.

¹ This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Walter C. Woodward, general secretary of the Five Years Meeting of the Friends in America, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: SOCIETY OF FRIENDS (ORTHODOX)

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 ¹
United States	715	805	867	91,326	92,379	91,161	13,736	69,466	8,124	16.5
Maine.....	18	26	26	1,250	1,518	1,713	109	1,130	11	8.8
New Hampshire.....	8	8	12	316	345	357	22	284	10	7.2
Vermont.....	3	3	3	150	155	177	17	128	5	11.7
Massachusetts.....	20	21	28	1,529	1,386	1,734	176	1,353	.....	11.5
Rhode Island.....	6	7	8	517	546	575	47	309	161	13.2
New York.....	25	37	42	3,085	3,489	3,296	336	2,593	156	11.5
New Jersey.....	9	18	20	935	1,217	1,043	45	355	535	11.3
Pennsylvania.....	22	34	41	3,579	3,264	3,427	176	1,026	2,377	14.6
Ohio.....	89	100	107	10,600	12,228	12,894	1,436	8,233	931	14.9
Indiana.....	154	183	191	25,279	26,658	29,255	3,588	19,979	1,712	15.2
Illinois.....	13	13	21	1,534	1,477	1,902	185	1,349	.....	12.1
Michigan.....	13	16	19	1,001	1,006	1,348	184	817	.....	18.4
Wisconsin.....	2	2	3	142	118	111	28	114	.....	19.7
Minnesota.....	3	3	3	303	267	274	25	278	.....	8.3
Iowa.....	57	68	85	7,441	7,797	8,762	1,118	5,224	1,099	17.6
Missouri.....	4	5	6	486	543	603	62	424	.....	12.8
South Dakota.....	3	3	5	159	192	103	47	112	.....	29.6
Nebraska.....	14	13	23	1,306	1,130	1,243	316	990	.....	24.2
Kansas.....	54	57	72	6,988	7,586	7,304	1,446	5,460	82	20.9
Maryland.....	4	5	6	533	498	508	51	482	.....	9.6
Virginia.....	20	16	20	1,157	966	941	133	849	175	13.5
North Carolina.....	68	63	55	9,875	8,229	6,425	1,599	7,558	718	17.5
Tennessee.....	6	9	1	711	779	117	38	628	45	5.7
Oklahoma.....	27	28	30	2,056	2,159	2,187	453	1,562	41	22.5
Texas.....	3	3	1	333	413	114	92	241	.....	27.6
Idaho.....	5	4	4	773	695	273	213	560	.....	27.6
Colorado.....	18	9	2	1,031	829	94	188	843	.....	18.2
Washington.....	7	8	5	551	503	451	102	449	.....	18.5
Oregon.....	14	14	11	2,235	2,129	1,688	327	1,842	66	15.1
California.....	23	23	14	5,268	3,904	2,535	1,146	4,110	.....	21.8
Other States.....	3	6	3	215	353	207	31	184	.....	14.4

¹ Based on membership with age classification reported.

It was in the midst of this period, in 1624, that George Fox was born, in Fenny Drayton, Leicestershire. He was a sober-minded, serious youth and early had his mind turned to religious matters. After severe mental and spiritual struggles, he was led to emphasize the spiritual side of Christianity. While external forms of religion were not ignored, he taught the necessity of divine power within the man to enable him to live according to the will of God, the direct communication of this will to the individual believer in Christ, and the necessity of a perfect consistency between the outward life and the religious profession. This was unfamiliar teaching to most persons in that day of rigid adherence to creeds and of great formalism in religious observances. Fox soon gathered around him a band of preachers who, with himself, spread their doctrines far and wide in Great Britain, and later extended their missionary efforts to Ireland, the Continent of Europe, the West Indies, and North America, in which countries, particularly America, they gained many adherents. It does not seem to have been their intention to establish a new branch of the church, but, almost before they knew it, an organization had developed.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926:
SOCIETY OF FRIENDS (ORTHODOX)

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States.....	715	725	665	\$8,013,407	72	\$348,190	308	\$889,146	56	\$85,673
Maine.....	18	20	16	92,200				(1)		
New Hampshire.....	8	7	7	21,500				(1)		
Vermont.....	3	3	3	4,250				(1)		
Massachusetts.....	20	19	19	236,300				(1)		
Rhode Island.....	6	7	6	117,500			3	16,000		
New York.....	25	24	23	428,300	3	2,700	14	47,050	4	3,450
New Jersey.....	9	11	8	179,000						
Pennsylvania.....	22	37	21	2,166,000	1	5,000		(1)		
Ohio.....	89	86	81	551,100	6	16,300	32	109,100	11	22,550
Indiana.....	154	154	147	1,420,500	10	70,165	55	191,475	9	14,812
Illinois.....	13	13	13	96,000	1	3,000	5	17,500		
Michigan.....	13	13	13	69,000	1	8,500	8	22,000		
Minnesota.....	3	3	3	22,500				(1)		
Iowa.....	57	56	55	473,100	5	10,725	44	105,300	5	2,100
Missouri.....	4	4	4	23,560			4	8,550	2	3,200
South Dakota.....	3	3	3	8,500	1	400		(1)		
Nebraska.....	14	12	12	43,000	1	200	10	18,300		
Kansas.....	54	52	50	296,100	9	64,655	36	53,650	4	1,336
Maryland.....	4	5	4	141,000	1	15,000				
Virginia.....	20	18	17	44,000			3	3,500	1	45
North Carolina.....	68	67	64	516,087	9	44,850	13	60,500	4	13,000
Tennessee.....	6	10	6	48,800	1	2,251	4	7,500	1	430
Oklahoma.....	27	24	24	97,910	8	12,200	13	19,500	2	1,600
Texas.....	3	3	3	12,100			3	7,000	1	100
Idaho.....	5	5	5	18,000			5	8,500	1	1,000
Colorado.....	18	13	12	48,200	6	3,764	9	13,621	2	2,050
Washington.....	7	7	6	43,400			6	24,300	3	5,200
Oregon.....	14	12	12	85,600	2	6,200	10	22,100	3	5,700
California.....	23	32	23	627,900	6	82,230	19	96,600	3	9,100
Other States ²	5	5	5	82,000	1	150	12	37,100		

¹ Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

² The figures for value of parsonages include data for 10 churches in Maine, New Hampshire, Vermont, Massachusetts, Pennsylvania, Minnesota, and South Dakota.

At first they called themselves "Children of Truth" or "Children of Light," also "Friends of Truth," and finally the name which was given to them was the "Religious Society of Friends," to which was frequently added "commonly called Quakers." This last name was applied to them by a justice in response to an address, in which George Fox called on him to "tremble at the Word of the Lord."

Many of the extreme charges against them, as, for example, those with regard to the disturbance of public worship, were greatly exaggerated. At the same time their refusal to attend the services of the Established Church, to support it by the payment of tithes, or to take oaths of any kind, and their uncompromising attitude toward much of the religious preaching of the day created a great deal of bitterness against them and brought upon them severe persecution. Heavy fines were imposed upon them; their property was confiscated; and, worst of all, they were subjected to long imprisonments in the horrible jails of the time. Nevertheless, they increased in numbers, until by the close of the seventeenth century they were one of the most important bodies of dissenters in England.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926:
SOCIETY OF FRIENDS (ORTHODOX)

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS			
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States...	715	696	\$1,498,161	\$1,112,929	\$367,211	\$18,021	639	7,750	61,815
Maine.....	18	15	15,248	11,392	3,856	-----	13	124	914
New Hampshire.....	8	7	4,175	3,083	842	250	4	35	191
Vermont.....	3	3	1,309	1,014	295	-----	2	20	60
Massachusetts.....	20	17	39,164	29,750	9,414	-----	14	128	905
Rhode Island.....	6	5	11,663	7,882	3,781	-----	5	50	330
New York.....	25	25	50,664	39,389	11,275	-----	20	208	1,223
New Jersey.....	9	8	34,430	20,771	13,659	-----	4	22	225
Pennsylvania.....	22	21	126,349	56,550	64,799	5,000	17	116	1,449
Ohio.....	89	87	133,078	87,760	43,083	2,235	77	916	6,867
Indiana.....	154	151	333,385	265,520	67,115	750	148	1,998	16,443
Illinois.....	13	13	24,367	19,596	4,771	-----	13	172	1,096
Michigan.....	13	13	28,980	25,126	3,854	-----	12	155	860
Minnesota.....	3	3	5,131	3,906	1,225	-----	3	33	241
Iowa.....	57	57	114,976	85,941	20,564	8,471	52	764	5,411
Missouri.....	4	4	7,362	6,533	829	-----	4	52	356
South Dakota.....	3	3	1,490	1,065	425	-----	3	28	150
Nebraska.....	14	13	20,827	17,548	3,279	-----	11	138	1,085
Kansas.....	54	53	74,543	57,150	17,083	310	52	672	4,690
Maryland.....	4	4	21,990	13,000	8,990	-----	4	33	220
Virginia.....	20	20	13,454	9,013	4,441	-----	17	151	945
North Carolina.....	68	68	127,189	100,153	26,431	605	63	589	6,928
Tennessee.....	6	5	8,843	7,657	1,186	-----	5	52	495
Oklahoma.....	27	27	32,838	27,783	4,655	400	25	263	1,759
Texas.....	3	3	8,150	7,269	881	-----	3	31	208
Idaho.....	5	5	10,256	5,488	4,768	-----	5	74	495
Colorado.....	18	17	16,286	14,203	2,083	-----	16	163	905
Washington.....	7	7	9,614	8,698	916	-----	7	93	814
Oregon.....	14	14	38,230	30,660	7,570	-----	13	187	1,571
California.....	23	23	169,413	138,332	31,081	-----	23	449	4,703
Other States.....	5	5	14,757	10,697	4,060	-----	4	34	276

With the cessation of persecution, about the beginning of the eighteenth century, the Friends relaxed their missionary zeal, paid more attention to the discipline of their members, and gradually settled down into a comparatively quiet existence. So far, however, was this discipline carried, in its minute supervision of the actions of members, that their numbers declined, and some have expressed a wonder that the society continued to exist at all. About the middle of the nineteenth century a new movement began, and since that time the great majority of the Friends have either dropped or modified many of the old customs and external forms.

The first recorded visit of any Quakers to America was that of two women, Ann Austin and Mary Fisher, who arrived in Massachusetts from Barbados in 1656. They were immediately put under arrest, subjected to a brutal examination to see whether they were witches, and finally shipped back to Barbados. Two days after their departure a vessel arrived with eight more Quakers, and these were forcibly returned to England. Severe laws were enacted and heavy penalties provided for those who knowingly brought into the community that "cursed sect of heretics lately risen up in the world which are commonly called 'Quakers,' who take upon them to be immediately sent of God and infallibly

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY YEARLY MEETINGS, 1926: SOCIETY OF FRIENDS (ORTHODOX)

YEARLY MEETING	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total.....	715	91,326	665	\$8,013,407	72	\$348,190	696	\$1,498,161	639	61,815
Baltimore.....	13	1,180	12	213,500	1	15,000	13	37,695	12	784
California.....	23	5,256	23	627,900	6	82,230	23	169,413	23	4,703
Indiana.....	107	15,541	105	1,140,300	6	56,385	104	268,103	100	11,503
Iowa.....	62	7,886	60	507,000	6	10,875	62	121,449	57	5,790
Kansas.....	94	10,082	84	433,970	18	77,055	93	124,801	89	7,223
Nebraska.....	30	2,298	25	96,000	7	4,064	28	36,743	25	1,930
New England.....	52	3,612	48	467,500	-----	-----	44	70,250	36	2,340
New York.....	28	3,235	26	432,550	3	2,700	28	51,973	22	1,283
North Carolina.....	72	10,012	69	517,587	9	44,850	72	125,530	65	6,883
Ohio.....	57	5,807	49	303,800	6	16,300	55	103,547	55	5,229
Oregon.....	23	3,297	20	111,500	2	6,200	23	52,997	22	2,556
Philadelphia.....	30	4,497	28	2,366,000	1	5,000	28	161,843	20	1,549
Western.....	85	13,185	80	585,200	6	25,280	85	130,083	82	7,707
Wilmington.....	39	5,438	36	210,600	1	2,251	38	43,734	31	2,335

assisted by the Spirit to speak and write blasphemous opinions, despising government and the order of God in church and commonwealth," etc. Notwithstanding these laws, the Quakers continued to come, and at last the situation improved, although it was not until 1724 that their appeals to the Royal Privy Council in England were sustained. A few years later laws were enacted in their favor.

The Friends had almost as trying an experience in Virginia as in Massachusetts, and they suffered certain persecutions in Connecticut. In Rhode Island, however, they were received more cordially and were held in high regard, several of the early governors being members of the society. In New York, New Jersey, and Maryland there were many Friends. The culmination of their influence was reached in Pennsylvania, under the charter given to William Penn in return for a debt due by the Crown to his father, Admiral Penn.

The society continued to grow during the first half of the eighteenth century but drew more within itself in view of the general disturbances resulting from the colonial wars and the political situation, and Friends were discouraged from membership in the assembly or from holding any public office. These conditions led to the establishment, in 1756, of the first "meeting for sufferings" in America, whose object was to extend relief and assistance to members of the society who might suffer from the Indians or other enemies on the frontier, and in general to look out for the interests of the society. The relation of the Friends to the Indians was one of cordial interest, following the position taken not only by William Penn, but also by George Fox.

With regard to slavery, the early attitude of the Friends was one of toleration, although they insisted that the slaves should be treated humanely. A development, however, was inevitable, and in 1688 the German Friends, at a meeting in Germantown, Pa., protested against the "traffic in the bodies of men" and considered the question of the "lawfulness and unlawfulness of buying and keeping Negroes." The question continued to be agitated, and, chiefly through the efforts of John Woolman, in 1758, the Philadelphia Yearly Meeting directed

a "visitation" of all who held slaves and decided that all who should "be concerned in importing, selling, or purchasing slaves" should be forbidden to sit in meetings held for deciding matters of discipline. In 1776 slaveholders were to be "disowned" if they refused to manumit their slaves, and by the close of the eighteenth century personal ownership of slaves by acknowledged members of the society had ceased, except where slaves were held by trustees and State laws did not allow them to be set free. In the transition, however, care was taken that feeble or incapable persons should not suffer.

In the disturbances that preceded the Revolution the Friends were in hearty sympathy with the desire of their fellow citizens to obtain redress of grievances, but since, from religious principle, they took no part in warlike measures, and refused to serve in the Army, or to pay taxes levied for warlike purposes, they were subjected to very great misapprehension and suffering, and their property was often seized to pay for recruits or for the meeting of taxes. Some, indeed, supported the Revolution actively. These were disowned or seceded and were known as the "Free" or "Fighting" Quakers. This small body soon dwindled away. After the close of the war the Friends loyally sustained the new government.

The early part of the nineteenth century was marked by divisions on doctrinal points, resulting in separations more or less serious. The most important of these was that popularly known as the "Hicksite" in 1827-28.² This was followed by the "Wilburite" in 1845³ and the "Primitive" a little later.⁴

During the years following there was a period of considerable ministerial activity, ministers traveling up and down the country, visiting the congregations and holding meetings, to some extent, with the public.

As the slavery question came up more prominently the Friends appeared in the front rank of the antislavery forces, and their poet, John Greenleaf Whittier, did perhaps as much as anyone to make current the Quaker conception of Christianity. As the Civil War drew on, they endeavored to maintain their ground in favor of peace, although not a few members of the different branches were found in the Army. The close of the war brought relief, and a Peace Association of Friends in America was organized, which put lecturers into the field, issued tracts, and started a monthly publication, the Messenger of Peace. It is to be noted that the movement for international arbitration received perhaps its strongest impulse from the annual gatherings at Lake Mohonk, N. Y., under the auspices of a Friend.

During the decade, chiefly as a result of the Five Years Meeting, there has been a strong tendency toward greater unity of effort in the fields of home and foreign missions, Bible schools, education, evangelistic work, philanthropy, and social reform. This is true of all branches of the society. The relations to other bodies of Christians have become closer, and Friends have joined with other churches in the Federal Council of the Churches of Christ in America and similar organizations.

DOCTRINE

The Orthodox Friends, who are by far the most numerous branch, have never adopted a formal creed. Their doctrine agrees in all essential points with the doctrine of the great body of the Christian Church, but they differ from other denominations in the following important respects: (1) The great importance attached to the immediate personal teaching of the Holy Spirit, or "Light Within," or "Inner Light"; (2) the absence of all outward ordinances, includ-

² See Religious Society of Friends (Hicksite), p. 619.

³ See Orthodox Conservative Friends (Wilburite), p. 626.

⁴ See Friends (Primitive), p. 631.

ing baptism and the Supper, on the ground that they are not essential, were not commanded by Christ, and, moreover, tend to draw the soul away from the essential to the nonessential and formal; (3) the manner of worship and appointment of ministers; (4) the doctrine of peace or nonresistance, in accordance with which no Friend can fight or directly support war.

ORGANIZATION

The organization of the Society of Friends includes monthly, quarterly, and yearly meetings, each being a purely business organization. The monthly meeting is either a single congregation, or includes two or more congregations, called variously, weekly, local, or preparative meetings. The monthly meetings in a certain district combine to form a quarterly meeting, and the quarterly meetings in a wider territory constitute a yearly meeting.

The yearly meetings in the United States are 14 in number: New England, established in 1661; Baltimore, 1672; Philadelphia, first held at Burlington, N. J., 1681; New York, 1695; North Carolina, 1698; Ohio, 1812; Indiana, 1821; Western (Indiana), 1857; Iowa, 1863; Kansas, 1872; Wilmington (Ohio), 1892; Oregon, 1893; California, 1895; and Nebraska, 1908. These meetings were independent and each had its own discipline, but in 1902 all except Ohio and Philadelphia entered into a loose confederation and adopted a discipline that was uniform in essentials but modified in details to suit local conditions. Each yearly meeting is independent in the transaction of its own business but gives authority in certain matters of common interest to a body of delegates from the yearly meetings composing the confederation referred to, which is known as the Five Years Meeting, from its convening once in five years. The functions of this body, however, are chiefly advisory.

The unit of authority in the society is the yearly meeting, to which every man, woman, and child who is counted in the society's membership belongs, and every one of these has an equal right to speak on any matter before the meeting. Members of different quarterly meetings, sometimes called delegates, are appointed to attend the yearly meetings, in order to insure a representation, but no one of them has precedence over any other member. The quarterly meeting receives reports from the monthly meetings, appoints committees on various lines of meeting business and Christian work, and informs the monthly meetings how much each is expected to contribute toward the expenses of the yearly meeting. The monthly meeting is the executive power so far as the membership is concerned, although appeal may be made to the quarterly and yearly meetings. It receives and, on occasion, can disown members and has the direct oversight of the congregations. Its regular officers are elders and overseers, appointed by the monthly meeting. The elders and overseers have general supervision of the membership. Ministers are not spoken of as regular officers, inasmuch as the organization is complete without them.

There is no formal provision for the training of ministers. While the value of intellectual training is recognized, it is not considered essential, since ministers are "called of God, and the call to work is bestowed irrespective of rank, learning, or sex." The theory is that the church recognizes when a man or woman is qualified and has received the "gift," and acknowledges it, after which he or she is called and acknowledged, recommended, or recorded as a minister. There is no ceremony of ordination, and often the minister receives no salary, although a change has taken place in this respect, and in most places where pastoral work is expected ministers are paid. When a minister feels a call to engage in special religious work or to visit another section on a religious mission, he asks the monthly meeting to which he belongs for liberty to do so. For an extended journey he must obtain the consent of the quarterly meeting. If that consent is

refused, he is expected to remain at home. If he wishes to cross the ocean, the certificate given him is not complete without the indorsement of the yearly meeting and of the yearly meeting on ministry and oversight. The yearly meeting on ministry and oversight, composed of ministers, elders, and, with a single exception, of overseers also, meets at regular times to review the general state of the membership and consider the needs of the work, although it has no disciplinary powers. A similar meeting, sometimes called the "select" meeting, of ministers and elders is held in connection with the regular quarterly meeting.

Woman is in a position of absolute equality with man in Friends' polity.

The worship of a Friends' meeting is distinctly nonliturgical. Since the Friends believe that worship is fundamentally a personal matter between the soul and God and can be carried on with or without a minister, meetings for worship can be held partly or even wholly in silence. Formerly there was no prearrangement of service, but some prearrangement is now generally common, with the exception of the more conservative groups, including those in Philadelphia. There is no stated length for any sermon, prayer, or exhortation, and often several persons, not necessarily ministers, take part during the same meeting.

WORK

The home missionary work of the Orthodox Friends is carried on through individuals, local groups, or organizations, and in a cooperative way through the Board of Home Missions, Associated Executive Committee on Indian Affairs, and Board on Prohibition and Public Morals. In 1927 about 20 persons engaged in home mission or Christian extension work in the United States were partly or wholly supported by funds administered through these cooperative agencies. Their combined budgets totaled approximately \$30,000. Statistics are not available in regard to work carried on by individuals and through local or sectional boards or other agencies.

The foreign missionary work of the Friends of the Five Years Meeting is carried on by the American Friends Board of Foreign Missions. The fields of labor are Palestine, East Africa, Cuba, Jamaica, Mexico, and West China. In 1927 the board reported 48 missionaries and 378 native workers in 136 centers; and they reported 38 churches, with 6,495 members; 301 schools, with 33,121 pupils; and 1 hospital. The contributions for foreign missions during the year amounted to \$100,813. The endowment fund totaled \$72,417.

Philadelphia Friends carry on work in Japan, Ohio Friends in China and India, and California Friends in Central America and Alaska.

Without doubt the outstanding development of Quaker activity within the decade 1916-1926 has been registered in the far-reaching reconstruction, relief, and good-will work carried on by the Society of Friends in Europe. This is a work in which not only the so-called Orthodox but all groups of Friends have united, with headquarters at Philadelphia. In 1917 representatives of all Friends groups organized the American Friends Service Committee, which proceeded to enroll, train, and equip reconstruction units for work in the devastated war areas of France. This work rapidly spread to include service in Serbia and Russia, and the armistice was hardly declared before preparations were under way for entering the central powers with a child-feeding program which soon included more than 1,000,000 children and involved an expenditure in money and kind of more than \$25,000,000. Obviously this amount of money was not all contributed by so small a group as the Society of Friends, but it was made the dispensing agency of the American Relief Administration and other relief-fund organizations. As the era of the need of food and physical relief gradually passed, Friends continued their work in Europe in the areas

which they had served, now emphasizing moral and spiritual values as a means of the furtherance of understanding and good will among the European peoples. In this work, in cooperation with British Friends, they maintain a number of peace "embassies" or good-will centers in Europe, chief among which are those at Paris, Geneva, Vienna, Berlin, and Warsaw.

Throughout their history Friends have been keenly interested in fostering the interests of Christian education. In keeping with this historic concern they maintain 9 colleges in which are enrolled approximately 4,000 students. They are as follows: Haverford College, Haverford, Pa.; Guilford College, Guilford College, N. C.; Wilmington College, Wilmington, Ohio; Earlham College, Richmond, Ind.; Penn College, Oskaloosa, Iowa; Nebraska Central College, Central City, Nebr.; Friends University, Wichita, Kans.; Whittier College, Whittier, Calif.; and Pacific College, Newberg, Oreg. With the exception of Haverford these institutions are all coeducational. Formerly Friends maintained a large number of strong secondary schools, but with the development of the public high school as an important factor of the system of public education these have largely been discontinued. However, several strong boarding schools are maintained in the Atlantic States. Among these are Oak Grove School for Girls, East Vassalboro, Me.; Lincoln School for Girls and Moses Brown School for Boys, Providence, R. I.; and Oakwood School, Poughkeepsie, N. Y.; and Westtown School, Westtown, Pa., which are coeducational.

Among the philanthropic institutions supported wholly or in part by Friends the following may be mentioned as representative: Christiansburg Institute, Christiansburg, Va.; Adult School for Industrial Workers, New York City; Light Street Mission, Baltimore, Md.; Bertha Ballard Home for Business Girls, Indianapolis, Ind.; and Mexican Girls' Home, Whittier, Calif.