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EASTERN
ORTHODOX CHURCHES

STATISTICS, HISTORY, DOCTRINE
AND ORGANIZATION

CONSOLIDATED REPORT

Separate figures are given for each of the 11 bodies
included under the heading Eastern
Orthodox Churches

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CONTENTS

	Page
GENERAL INTRODUCTION.....	iii
EASTERN ORTHODOX CHURCHES	
GENERAL STATEMENT.....	1
SUMMARY OF STATISTICS, 1936, 1926, 1916, AND 1906.....	4
ALBANIAN ORTHODOX CHURCH	
STATISTICS (tables 1 to 5).....	5
HISTORY, DOCTRINE, AND ORGANIZATION.....	7
AMERICAN HOLY ORTHODOX CATHOLIC APOSTOLIC EASTERN CHURCH	
STATISTICS.....	9
A general summary of statistics for churches in urban and rural ter- ritory, 1936.....	9
HISTORY, DOCTRINE, AND ORGANIZATION.....	10
APOSTOLIC EPISCOPAL CHURCH (The Holy Eastern Catholic and Apostolic Orthodox Church)	
STATISTICS.....	12
A general summary of statistics for churches in urban and rural ter- ritory, 1936.....	12
HISTORY, DOCTRINE, AND ORGANIZATION.....	13
BULGARIAN ORTHODOX CHURCH	
STATISTICS (tables 1 to 3).....	15
HISTORY, DOCTRINE, AND ORGANIZATION.....	16
GREEK ORTHODOX CHURCH (HELLENIC)	
STATISTICS (tables 1 to 6).....	18
HISTORY, DOCTRINE, AND ORGANIZATION.....	24
HOLY ORTHODOX CHURCH IN AMERICA	
STATISTICS.....	26
HISTORY, DOCTRINE, AND ORGANIZATION.....	26
ROUMANIAN ORTHODOX CHURCH	
STATISTICS (tables 1 to 6).....	28
HISTORY, DOCTRINE, AND ORGANIZATION.....	31
RUSSIAN ORTHODOX CHURCH	
STATISTICS (tables 1 to 6).....	33
HISTORY, DOCTRINE, AND ORGANIZATION.....	39
SERBIAN ORTHODOX CHURCH	
STATISTICS (tables 1 to 6).....	44
HISTORY, DOCTRINE, AND ORGANIZATION.....	48
SYRIAN ANTIOCHIAN ORTHODOX CHURCH	
STATISTICS (tables 1 to 6).....	49
HISTORY, DOCTRINE, AND ORGANIZATION.....	53
UKRAINIAN ORTHODOX CHURCH OF AMERICA	
STATISTICS (tables 1 to 4).....	54
HISTORY, DOCTRINE, AND ORGANIZATION.....	56

GENERAL INTRODUCTION

The Census of Religious Bodies, as its name indicates, is a census of religious organizations rather than a census of population classified according to denominational affiliation. This census is taken once in 10 years in accordance with the provisions of the Permanent Census Act approved March 6, 1902, and is confined to churches located in continental United States.

A report is obtained by the Bureau of the Census from each church, congregation, or other local organization of each religious body. The census data are thus obtained directly from the local churches and are not in any sense a compilation of the statistics collected by the different denominations and published in their year books. Lists of the local organizations for 1936 were secured in most cases, however, from the denominational headquarters, and much additional assistance has been rendered by the officials of the various denominational organizations.

The statistics relate either to the calendar year 1936 or to the church record year which corresponds closely to that period.

Number of churches.—In the reports of the Census of Religious Bodies for 1916 and 1906 the total number of churches, or organizations, shown for some denominations was slightly in excess of the number of churches reporting membership. Since membership figures have been obtained for all of the churches included in the reports for the years 1936 and 1926 and for other reasons, it has seemed advisable to use, for purposes of comparison with 1936 and 1926, the number of churches reporting membership in 1916 and 1906. These figures are used, therefore, in the tables presenting comparative figures for these earlier years.

Membership.—The members of a local church organization, and thus of the denomination to which the church belongs, are those persons who are recognized as constituent parts of the organization. The exact definition of membership depends upon the constitution and practice of the church, or denomination, under consideration. Each church was instructed to report the number of its members according to the definition of membership as used in that particular church or organization. In some religious bodies the term "member" is applied only to communicants, while in others it includes all baptized persons, and in still other bodies it covers all enrolled persons.

Separate figures are shown for members "under 13 years of age" and those "13 years of age and over," so far as reported by the individual churches. The membership "13 years of age and over" usually affords a better basis for comparison between denominations reporting membership on a different basis.

Urban and rural churches.—Urban churches are those located in urban areas; these areas as defined by the Census Bureau in censuses prior to 1930, included all cities and other incorporated places having 2,500 inhabitants or more. For use in connection with the 1930 census the definition has been slightly modified and extended so as to include townships and other political subdivisions (not incorporated as municipalities, nor containing any areas so incorporated) which had a total population of 10,000 or more, and a population density of 1,000 or more per square mile. Rural churches would be those located outside of the above areas. Thus to a very limited extent the urban and rural areas, as reported for 1936, differ somewhat from these areas as reported in the preceding censuses.

Church edifices.—A church edifice is a building used mainly or wholly for religious services.

Value of church property.—The term "value of church property" was used in the reports of the Census of Religious Bodies for 1916 and 1906 and the term "value of church edifices" has been substituted in 1936 and 1926. The figures are strictly comparable, however, as exactly the same class of property is covered by both terms.

The "value of church edifices" comprises the estimated value of the church buildings owned and used for worship by the organizations reporting, together with the value of the land on which these buildings stand and the furniture, organs, bells, and other equipment owned by the churches and actually used in connection with religious services. Where parts of a church building are used for social or educational work in connection with the church, the whole value of the building and its equipment is included, as it has been found practically impossible to make a proper separation in such cases. The number and value of the parsonages, or pastors' residences, are shown where the ownership of such buildings was reported by the churches.

Debt.—The summary tables show the amount of debt reported and the number of churches reporting a specific debt, also the number of churches reporting that they had "no debt." The total of these is, in most cases, nearly equal to the number reporting the value of church edifices.

Expenditures.—The total expenditures by the churches during their last fiscal year are separated in the reports received from most of the churches into the items called for, as they appeared on the schedule, which were as follows:

For pastor's salary.....	\$-----
For all other salaries.....	-----
For repairs and improvements.....	-----
For payments on church debt, excluding interest.....	-----
For all local relief and charity, Red Cross, etc.....	-----
For all other current expenses, including interest.....	-----
For home missions.....	-----
For foreign missions.....	-----
Amount sent to general headquarters for distribution by them.....	-----
For all other purposes.....	-----
Total expenditures during year.....	-----

Averages.—The average number of members per church is obtained by dividing the total membership by the total number of churches shown. The average value of church edifice and the average expenditure per church are obtained by dividing the total value of churches and the total expenditures, respectively, by the number of churches reporting in each case.

Sunday schools.—The Sunday schools for which statistics are presented in this bulletin are those maintained by the churches of the denomination reporting, including, in some cases, mission schools or other Sunday schools conducted by the church elsewhere than in the main church edifice. The statistics shown relate to Sunday schools only and do not include the weekday schools that are maintained by a number of denominations.

EASTERN ORTHODOX CHURCHES

GENERAL STATEMENT

History.—The Holy Eastern Orthodox Church, known historically as the "Eastern Catholic," in modern times as the "Greek Catholic," the "Eastern Catholic Church," the "Holy Orthodox Catholic Apostolic Church," and popularly as the "Greek Church," is the one holy Catholic and Apostolic Church of the Byzantine Empire. It has always been known as the Old Church, the church of the first Christian era, of the time of the Oecumenical Councils, and considers herself to be the direct heir of the true conserver of this old Holy Church.

In the first period of the development of the Orthodox Church, during the first five centuries, Orthodox Christianity received its basis and direction. The basic truths, the basic forms or constitution, and the foundations of the cult of the Orthodox Church were set forth by the great oecumenical Church Fathers during this period.

Two important historical events, the rise of papal Rome and the advance of Mohammedanism, held the church's chief attention during the second period, which extended from the fifth to the eleventh century. These two forces threatened the integrity and the existence of the Eastern Church. The heathen Slavs, and the iconoclastic controversy caused more unrest during this troubled period, which finally led to the separation between eastern Christianity and papal Rome.

During the third period, from the eleventh to the nineteenth century, the advancing waves of the Mohammedan storm swept over and destroyed the south-eastern empires of the Byzantines, the Bulgarians, the Serbs, and the Roumanians. At the same time, the monstrous flow of Tartars swept over Russian orthodox territory, threatening the existence of eastern civilization and eastern Christianity. Here the church's iron endurance and its capacity to sacrifice for the faith had a double result—eastern Christianity maintained its own existence, and also secured immunity and safety for the Christianity of the west.

During the fourth and last period of development, from the nineteenth century on, all the orthodox peoples, supported by the inner protective power of their churches, have been liberated from all foreign subjection and oppression, whether political or religious. So a new life is seen dawning for Orthodox Christianity.

The Orthodox Church consists of a number of so-called autocephalic or autonomous churches, the oldest of which are the four eastern patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem. The World War and the resulting national and political changes have left their mark in many alterations in various churches of orthodoxy, a depressing example of which being that the external substance of the patriarchate of Constantinople, the Mother Church of all orthodox churches, is now reduced to a ruin and shadow. As a parallel to the political changes in the former Russian Empire, the Orthodox Churches in Poland, Finland, Esthonia, Latvia, and Lithuania, separated from the Russian Church and instituted themselves as free (autonomous) churches. Thus on the one hand is disintegration and on the other individual unification.

These different organizations, although independent of each other ecclesiastically, agree in doctrine, and essentially, in form of worship, and together constitute what is called the Holy Eastern Orthodox Church.

Of the 11 bodies comprising the Eastern Orthodox Churches in the United States, 8—the Albanian, Bulgarian, Greek, Roumanian, Russian, Serbian, Syrian, and Ukrainian—are headed by a bishop or archbishop under the spiritual jurisdiction of the mother church in their ancestral homelands. The remaining three organizations—the American Holy Orthodox Catholic Eastern Church, the Apostolic Episcopal Church (The Holy Eastern Catholic and Apostolic Orthodox Church), and the Holy Orthodox Church in America, whose distinguishing characteristic is that the liturgy is conducted in English—were formed to meet the needs of American-born descendants of foreign lineage.

Doctrine.—The doctrine of the Eastern Orthodox Catholic Churches is founded on the Holy Scriptures, the Holy Traditions, and the dogmatic decisions of the seven Ecumenical Councils. The Holy Scriptures are interpreted strictly in accordance with the teachings of the seven Ecumenical Councils and the Holy Fathers. The Niceo-Constantinopolitan Creed is held only in its original authoritative form without the Roman-Latin addition of the "filioque" phrase. Recognizing Christ as the only head of the earthly as well as the heavenly church, they do not accept the dogma of the Pope as the special representative or Vicar of Christ on earth, and the infallible head of His earthly church. According to their teaching, infallibility belongs to the whole assembly of true believers, to the "Ecclesia," or church, which is represented by its council legally called together and whose decisions are confirmed by the consensus of the church.

They believe in the procession of the Holy Ghost from the Father alone; honor Mary as the mother of God, and honor the nine orders of angels and the saints; do not define as dogma the doctrine of the immaculate conception of the Virgin Mary, but hold the true Catholic doctrine of the virgin birth of Christ. They reject the doctrine of the surplus merits of the saints and the doctrine of indulgences. They reverence relics of the saints, pictures of holy subjects, and the cross, but forbid the use of carved images. They accept seven sacraments—baptism, anointing (confirmation or chrismation), communion, penance, holy orders, marriage, and holy unction. Baptism of either infants or adults by threefold immersion is recognized as the only proper form, although other forms are accepted of necessity or in the case of converts who have previously been baptized. The sacrament of anointing with "chrism," or holy oil, is administered immediately after that of baptism and the chrismated infant or adult is thereafter a full communicant in the Eucharist.

The doctrine of transubstantiation is taught. In the Eucharist, leavened bread is used, being consecrated and soaked in the consecrated chalice and then received by all members of the Eastern Orthodox Churches after confession and absolution. Children under 7 years of age, however, receive the sacrament without confession. Holy unction is administered to the sick, and not alone to those in danger of death. The church rejects the doctrine of purgatory, but believes in the beneficial effect of prayer for the dead by the living and for the living by the dead. It rejects the doctrine of predestination and considers that for justification both faith and works are necessary.

In the Eastern Orthodox Catholic Church, membership has two distinct but frequently confused meanings. All persons who have been baptized in the church and received the sacrament of chrismation (confirmation) which immediately follows baptism, are communicant members of the church, participating in the sacrament of the Eucharist. Parish membership, however, is counted more frequently by males over 21 than by communicants, because the head of each family is the voting member of the parish congregation. This fact gives rise to confusion and uncertainty of statistics of all Eastern Orthodox Churches.

Organization.—There are three orders of the ministry—deacons, priests, and bishops. The deacons assist in the work of the parish and in the service of the sacraments. Priests and deacons are of two orders, secular and monastic. Marriage is allowed to candidates for the diaconate and the priesthood, but is forbidden after ordination. The episcopate is, as a rule, confined to members of the monastic order. A married priest, should his wife die, may enter a monastery and take the monastic vows, and is eligible to the episcopate. The parishes are, as a rule, in the care of the secular priests.

Monks and nuns are gathered in monastic establishments or are scattered out in missionary work. In some monastic colonies the members live in communities, while in others they lead a secluded, hermitical life, each in his own cell. There is but one order, and the vows for all are the same—obedience, chastity, prayer, fasting, and poverty.

The organization for the general government of the different Eastern Orthodox Churches varies in different countries. In general, there is a council at the head of which, as president, is a bishop elected by the ecclesiastical representatives of the people. Historically, and at present in some cases, this presiding bishop is called the patriarch, and has special colleagues and officers for the purpose of governing his flock. The largest or most important of the bishoprics connected with the patriarchate, or synod, are called "metropolitan sees," though the title now carries with it no special ecclesiastical authority. In early times, both the clergy and the laity of the local churches had a voice in the election of bishops, priests, and deacons, but of late that right has been much restricted, and at pres-

ent the priests and deacons are usually appointed by the bishops, and the bishops are elected by the clergy.

The service of the Eastern Orthodox Churches is solemn and elaborate. It is essentially that of the earlier centuries of Christianity, and is most fully and completely observed in the monasteries. There are no sculptured images and no instrumental music, although there are pictorial representations of Christ, the apostles and saints, and scenes in Bible history. The most important service is the divine liturgy, the chief part of which is the celebration of the Eucharist. There are three liturgies, those of St. John Chrysostom, St. Basil the Great, and St. Gregory, the last called the "Liturgy of the Presanctified Gifts," for which the holy gifts are prepared at a preceding service. There are no so-called "silent liturgies" or "private masses," and two liturgies are not allowed to be performed in the same church simultaneously, nor can a liturgy be performed by the same priest, or on the same altar, twice a day. A "corporal," otherwise known as an "antimins," a cloth with a particle of the holy remains of some saint sewed into it, and especially blessed by a bishop for every church, is necessary to the performance of the liturgy. Moreover, a priest may perform it only when he is fasting. Besides the liturgy, the church has vespers, vigils, matins, hours, and special prayers for various occasions and needs. The several services named consist of readings from the Old and New Testaments, supplicatory prayers, thanksgiving, glorifying hymns, etc.

Statistics.—The churches grouped under Eastern Orthodox Churches in 1936, 1926, 1916, and 1906, are listed in the following table, with the principal statistics as reported for the four census periods. It will be noted that four churches presented in 1936—American Holy Orthodox Catholic Apostolic Eastern, Apostolic Episcopal (The Holy Eastern Catholic and Apostolic Orthodox), Holy Orthodox Church in America, and Ukrainian Orthodox Church of America—were not reported in earlier census years.

Certain small groups or movements which have sprung from the Old Catholics in America must not be confused with the Eastern Orthodox Churches. Some of these Old Catholics use the word "Orthodox" in their names (e. g., African Orthodox Church), but none of them has any relation with Eastern Orthodox Catholic Churches either in orders or sacraments.

SUMMARY OF STATISTICS FOR THE EASTERN ORTHODOX CHURCHES, 1936, 1926,
1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Scholars
1936								
Total, Eastern Orthodox Churches.	669	356,638	528	\$13,704,081	636	\$1,991,039	299	21,549
Albanian Orthodox.....	13	3,137	6	83,600	13	24,024	4	226
American Holy Orthodox Catholic Apostolic Eastern.....	4	1,420	3	31,500	3	1,854	1	35
Apostolic Episcopal (The Holy Eastern Catholic and Apostolic Orthodox).....	12	6,389	2	28,900	8	17,029	3	181
Bulgarian Orthodox.....	5	969	5	51,000	5	8,544	2	70
Greek Orthodox (Hellenic).....	241	180,368	167	6,688,227	240	1,013,132	129	13,553
Holy Orthodox Church in America.....	4	804	1	50,000	1	5,020	1	12
Roumanian Orthodox.....	35	15,060	28	203,700	33	65,063	8	299
Russian Orthodox.....	229	80,510	216	4,936,350	226	591,353	101	4,203
Serbian Orthodox.....	27	20,020	26	498,765	27	81,389	10	848
Syrian Antiochian Orthodox.....	61	18,451	45	555,139	52	100,480	24	1,386
Ukrainian Orthodox Church of America.....	28	11,480	27	486,900	28	83,151	16	646
1926								
Total, Eastern Orthodox Churches.	446	259,394	397	11,789,108	423	2,044,415	198	14,195
Albanian Orthodox.....	9	1,993	5	66,000	9	14,850	-----	-----
Bulgarian Orthodox.....	4	937	3	32,000	3	5,230	1	55
Greek Orthodox (Hellenic).....	163	119,495	131	5,011,718	145	958,809	73	5,796
Roumanian Orthodox.....	34	18,853	30	621,500	32	92,124	18	1,370
Russian Orthodox.....	109	95,134	187	4,883,515	195	838,453	90	5,770
Serbian Orthodox.....	17	13,775	16	272,000	15	67,978	7	497
Syrian Orthodox.....	30	9,207	25	902,375	24	66,971	9	707
1916								
Total, Eastern Orthodox Churches.	301	249,840	283	3,576,884	283	856,968	151	9,118
Albanian Orthodox.....	2	410	-----	-----	2	2,482	-----	-----
Bulgarian Orthodox.....	4	1,092	4	18,500	4	5,051	-----	-----
Greek Orthodox (Hellenic).....	87	119,871	59	1,115,464	74	230,288	17	1,088
Roumanian Orthodox.....	2	1,994	1	18,000	2	11,520	2	123
Russian Orthodox.....	169	99,681	164	2,137,713	165	549,776	116	6,739
Serbian Orthodox.....	12	14,301	10	106,700	12	29,353	8	653
Syrian Orthodox.....	25	11,591	25	180,507	24	28,498	8	515
1906								
Total, Eastern Orthodox Churches.	411	129,606	75	964,791	-----	-----	7	509
Greek Orthodox.....	334	90,751	19	385,800	-----	-----	4	371
Russian Orthodox.....	59	19,111	46	484,371	-----	-----	1	75
Serbian Orthodox.....	10	15,742	8	62,460	-----	-----	1	13
Syrian Orthodox.....	8	4,002	2	32,160	-----	-----	1	60

ALBANIAN ORTHODOX CHURCH

STATISTICS

The data given for 1936 represent 13 active Albanian Orthodox churches, all reported as being in urban territory. No parsonages were reported. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this body is of two types, communicant members, consisting of all persons, including infants, baptized and confirmed in the church; and parish members, consisting of the families of the congregation, the head of the family being the voting member.

Comparative data, 1916-36.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this church for the census years 1936, 1926, and 1916.

TABLE 1.—COMPARATIVE SUMMARY, 1916 TO 1936

ITEM	1936	1926	1916
Churches (local organizations), number.....	13	9	2
Increase over preceding census:			
Number.....	4	7	-----
Percent ¹	-----	-----	-----
Members, number.....	3, 137	1, 993	410
Increase over preceding census:			
Number.....	1, 144	1, 583	-----
Percent.....	57.4	386.1	-----
Average membership per church.....	241	221	205
Church edifices, number.....	10	5	-----
Value—number reporting.....	6	5	-----
Amount reported.....	\$83, 600	\$60, 000	-----
Average value per church.....	\$13, 033	\$13, 200	-----
Debt—number reporting.....	4	3	-----
Amount reported.....	\$27, 600	\$10, 500	-----
Expenditures:			
Churches reporting, number.....	13	9	2
Amount reported.....	\$24, 024	\$14, 850	\$2, 482
Pastors' salaries.....	\$11, 370	\$14, 050	\$2, 200
All other salaries.....	\$1, 655		
Repairs and improvements.....	\$1, 224		
Payment on church debt, excluding interest.....	\$1, 670		
All other current expenses, including interest.....	\$5, 770		
Local relief and charity, Red Cross, etc.....	\$525	\$200	\$282
Home missions.....	-----		
Foreign missions.....	-----		
To general headquarters for distribution.....	\$1, 340		
All other purposes.....	\$570	\$1, 650	\$1, 241
Average expenditure per church.....	\$1, 848		
Sunday schools:			
Churches reporting, number.....	4	-----	-----
Officers and teachers.....	17	-----	-----
Scholars.....	226	-----	-----

¹ Percent not shown where base is less than 100.

State tables.—Tables 2, 3, 4, and 5 present the statistics for the Albanian Orthodox Church by States. Table 2 gives for each State for 1936 the number and membership of the churches, membership classified by sex, and data for Sunday schools. Table 3 gives for Massachusetts and for other States in combination, the number and membership of the churches for the three census years 1916 to 1936, together with the membership for 1936 classified as "under 13 years of age" and "13 years of age and over." Table 4 shows the value of church edifices and the amount of debt on such property for 1936. Table 5 presents, for 1936,

the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in tables 4 and 5 is also limited to Massachusetts, the only State in which three or more churches reported value and expenditures.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	Total number of churches	Num- ber of mem- bers	MEMBERSHIP BY SEX				SUNDAY SCHOOLS		
			Male	Female	Sex not re- ported	Males per 100 females	Churches re- porting	Officers and teachers	Schol- ars
United States.....	13	3,137	1,520	1,117	500	136.1	4	17	226
NEW ENGLAND:									
Massachusetts.....	9	2,378	1,073	805	500	133.3	3	13	186
Connecticut.....	1	49	49						
MIDDLE ATLANTIC:									
New York.....	1	135	72	63		(1)			
Pennsylvania.....	2	575	320	240		130.9	1	4	40

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

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, 1916 TO 1936, AND MEMBERSHIP BY AGE IN 1936, BY STATES

[Separate presentation is limited to States having 3 or more churches in either 1936, 1926, or 1916]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1936		
	1936	1926	1916	1936	1926	1916	Under 13 years	13 years and over	Percent under 13
United States.....	13	9	2	3,137	1,993	410	1,163	1,974	37.1
Massachusetts.....	9	7	1	2,378	1,358	250	1,004	1,374	42.2
Other States.....	14	2	1	759	635	160	159	600	20.9

¹ Includes: Connecticut, 1; New York, 1; and Pennsylvania, 2.

TABLE 4.—VALUE OF CHURCHES AND AMOUNT OF CHURCH DEBT BY STATES, 1936

[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	
			Churches reporting	Amount	Churches reporting	Amount
United States.....	13	10	6	\$83,600	4	\$27,500
Massachusetts.....	9	8	4	60,000	3	25,000
Other States.....	14	2	2	14,600	1	2,500

¹ Includes: Connecticut, 1; New York, 1; and Pennsylvania, 2.

TABLE 5.—CHURCH EXPENDITURES BY STATES, 1936

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

STATE	Total number of churches	EXPENDITURES								
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improvements	Payment on church debt, excluding interest	Other current expenses, including interest	Local relief and charity	To general headquarters
United States.....	13	13	\$24,024	\$11,370	\$1,655	\$1,224	\$1,570	\$5,770	\$525	\$1,340
Massachusetts.....	9	9	18,345	7,850	1,620	424	1,570	4,736	425	1,300
Other States.....	4	4	5,679	3,520	35	800	-----	1,034	100	40

¹ Includes: Connecticut, 1; New York, 1; and Pennsylvania, 2.HISTORY, DOCTRINE, AND ORGANIZATION¹

HISTORY

The churches of this communion represent in America what is held to be the oldest existing race in Europe, the descendants of the Macedonians, Illyrians, and Epirotes, who were the offspring of the Pelasgians.

The various invasions by Romans, Goths, Huns, Serbians, Bulgars, Normans, and Turks have made little change in social customs, language, or traditions, and the present-day Albanians represent their early ancestors more exactly, probably, than does any other nation in Europe. They are noted for their independence, persistence, strong sense of honor, caution, hospitality, respect for womanhood, bravery, loyalty, and keen appreciation of poetry; and they have produced some of the most noted leaders of history: Alexander the Great, Pyrrhus, Scanderbeg, Ali Pasha of Janina, Mehmet Ali Pasha of Egypt, the Italian statesman, Krispi, and others.

The Albanian language, belonging to the Indo-European group, is older than the classical Greek, has many literary qualities, and is of great interest to scholars. It is taught today at Columbia University.

The early religion of the Albanians had many features older even than the earliest traces of the Greeks and Romans. Christianity reached them in the first century, but made little progress until the fourth. The church authorities, in the Patriarchate of Constantinople, refused the use of the Albanian vernacular in the services, with the result that the church had little hold on the people; and when the Turks came, their conception of power and their military character appealed to the mountaineers, and the great majority became Moslem. In the north and south, along the Adriatic, portions became Christian, those in the north, termed Gheg, being connected with the Roman Catholic Church, and those in the south, termed Tosk, with the Orthodox Greek Church. In Albania, one-half of the Albanians are Moslem (about 500,000), and the other half divided, 300,000 Orthodox Greek and 200,000 Roman Catholic. Both spiritually and ceremonially the three classes have much in common. Under King Zog I Albania made great progress. The Albanian Orthodox Church is now using the Albanian language in the services, the church has been declared autocephalous, and has translated all the church books in the Albanian language. The Autocephalous Albanian Orthodox Church is merely a question of administration, implying no change in dogmas, doctrines, rites, or ceremonies.

¹ This statement, which differs somewhat from that published in vol. II of the Report on Religious Bodies, 1926, has been revised by the Very Reverend Mark J. Kondili, archpriest, Albanian Orthodox Church, Philadelphia, Pa., and approved by him in its present form.

Albanian emigration to America is of recent origin, the result of the unrest and strife of the whole region before and after the World War. It is estimated that there are about 20,000 Albanians in the United States who have come from Albania, besides those of Albanian origin who have come from the settlements of Greece and Italy. There were more, but after Albania gained her liberty and independence many went back. In the United States they organized national, educational, and musical societies and clubs, of which the most important is the Albanian Federation—Vatra, the "Hearth"—which played a leading part in the struggle for independence. They founded the Federation under the leadership of His Excellency Faik Konitza, Minister of Albania in Washington, an exceedingly preeminent man of letters.

DOCTRINE AND ORGANIZATION

Churches of this group are—3 in Boston, Mass.; 1 in Natick, Mass.; 1 in Worcester, Mass.; 1 in Southbridge, Mass.; 1 in Bridgeport, Conn.; 2 in Philadelphia, Pa.; and 1 in Jamestown, N. Y., with an attendance of about 5,000. There were only 6 priests for the 10 churches. Lately, four priests were sent from Albania to fill the vacancies. The Very Reverend Mark J. Kondili, mitred archpriest, Philadelphia, Pa., is in communication with the Holy Synod of Albania and also with all the canonical authorities of the different nationalities of the Eastern Orthodox Church in the United States. There is a movement to unite all these churches under the spiritual jurisdiction of the Holy Synod of Albania with an administrator who will officially be appointed by the Holy Synod.

AMERICAN HOLY ORTHODOX CATHOLIC APOSTOLIC EASTERN CHURCH

STATISTICS

A general summary of the statistics for the American Holy Orthodox Catholic Apostolic Eastern Church for the year 1936 is presented in the following table, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

Membership is counted not by communicants, but by individuals, including all those baptized and confirmed.

The American Holy Orthodox Catholic Apostolic Eastern Church has been organized since the census of 1926, and churches are reported only from the State of New York, therefore, comparative data and State tables cannot be shown.

A GENERAL SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Churches (local organizations), number.....	4	3	1		
Members, number.....	1,420	1,220	200	85.9	14.1
Average membership per church.....	355	407	200		
Membership by sex:					
Male.....	585	505	80	80.3	13.7
Female.....	835	715	120	85.0	14.4
Males per 100 females.....	70.1	70.6	63.7		
Membership by age:					
Under 13 years.....	437	362	75	82.8	17.2
13 years and over.....	983	858	125	87.3	12.7
Percent under 13 years.....	30.8	29.7	37.5		
Church edifices, number.....	3	2	1		
Value—number reporting.....	3	2	1		
Amount reported.....	\$31,500	\$31,000	\$500	98.4	1.6
Constructed prior to 1936.....	\$22,000	\$22,000		100.0	
Constructed, wholly or in part, in 1936.....	\$9,500	\$9,000	\$500	94.7	5.3
Average value per church.....	\$10,500	\$15,500	\$500		
Debt—number reporting.....	2	2			
Amount reported.....	\$27,200	\$27,200		100.0	
Number reporting "no debt".....	1		1		
Parsonages, number.....	2	1	1		
Value—number reporting.....	1		1		
Amount reported.....	\$7,500		\$7,500		100.0
Expenditures:					
Churches reporting, number.....	3	2	1		
Amount reported.....	\$1,854	\$1,653	\$201	89.2	10.8
Repairs and improvements.....	\$500	\$500		100.0	
Payment on church debt, excluding interest.....	\$350	\$350		100.0	
All other current expenses, including interest.....	\$451	\$250	\$201	55.4	44.6
To general headquarters for distribution.....	\$153	\$153		100.0	
All other purposes.....	\$400	\$400		100.0	
Average expenditure per church.....	\$618	\$827	\$201		
Sunday schools:					
Churches reporting, number.....	1	1			
Officers and teachers.....	1	1			
Scholars.....	35	35			

¹ Percent not shown where base is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION¹

HISTORY

This American church was instituted on May 20, 1932, and incorporated under the Religious Corporation Laws of the State of New York on April 17, 1933, as a National Church of the Holy Orthodox Catholic Apostolic Faith and Rite for all men indiscriminately.

DOCTRINE

In the provisions of our charter, it is plainly stated that the American Holy Orthodox Catholic Apostolic Eastern Church, which spiritually owns no head but the head of the Christian faith, Jesus Christ our Lord, is inseparably joined in faith with the great church of Constantinople and with every other orthodox eastern church of the same profession. In common, therefore, with all other eastern orthodox we accept: The Holy Scriptures as the source of divine truth, to be interpreted in accordance with the teachings of the holy fathers and the ecumenical councils. We believe that Christ alone is the head of the church in heaven and on earth. That the church is infallible and that this is given expression through her ecumenical councils, as it is in this body, the whole company of true believers vest their authority—therefore this council alone can both bind and speak for the whole church. We hold that the Holy Ghost proceeds from the Father alone. That Mary is the mother of God, and that she was a perpetual virgin, and honor her highly. We honor the nine orders of the angels and the saints. We reverence the saints, pictures of holy subjects, and the cross.

We hold that there are seven sacraments, namely: Baptism, chrismation (or confirmation), Holy Eucharist (or communion), penance, holy orders, marriage, and holy unction. We practice and hold that the proper form of baptism is by threefold immersion, but in cases of absolute necessity other forms are accepted. In keeping with the practice of the primitive church chrismation (or confirmation) is administered immediately after baptism and the infant or adult is thereafter admitted as a communicant of the body and blood of our Lord Jesus Christ. It is believed that the Holy Eucharist is the sacrament at which the believer, under the forms of bread and wine, partakes of the very body and blood of Christ, to everlasting life—that it is to be received after confession and absolution. We hold that holy unction is for the sick as well as for those in danger of death. We hold that those having departed with faith, but without having had time to bring forth fruits worthy of repentance, may be aided toward the attainment of a blessed resurrection by prayers offered in their behalf, especially such as are offered in union with the oblation of the bloodless sacrifice of the body and Blood of Christ, and by works of mercy done in faith for their memory; that for justification, faith accompanied by works is necessary; and that the Niceno-Constantinopolitan Creed in its original form to be the one authoritative symbol of faith for the church.

We reject: The dogma that teaches that the Pope of Rome is the vice regent of Christ on earth and that he is the supreme and infallible head of the church on earth; the doctrine of the surplus merits of the saints and of indulgences; the immaculate conception of the Virgin Mary; the "filioque" phrase as being a Roman, or Latin, addition to the Nicene Creed; and the doctrine of purgatory.

Generally speaking, the worship of this church is conducted in the eastern rite, commonly called the Greek Rite, more properly the Byzantine. However, it receives into communion and affiliates other churches, who, while one in faith, retain their own national and individual characteristics in the canonical order, the office ritual, and the liturgy.

ORGANIZATION

This church is autocephalous, exercising its sovereign rights, independent of every other church. We are, therefore, a church whose chief bishop does not acknowledge the authority and jurisdiction of any other bishop. But is, together with all other organs of church administration, responsible to the National Council. This body is the supreme authority, legislative, administrative, judicial, and supervisory. Its membership consists of bishops, clergy, and laity. The

¹ This statement was furnished by The Most Reverend Clement J. O. Sherwood, D. D., primate and patriarchal locum tenens, the American Holy Orthodox Catholic Apostolic Eastern Church, New York City, N. Y., and approved by him in its present form.

head of the ecclesiastical administration is the primate. The council meets in every third year on the Tuesday after the first Monday in September. Conjointly with the primate two elective bodies manage the affairs of the church between National Councils, namely: The Holy Synod and the Supreme Ecclesiastical Council. The Holy Synod consists of the primate who is a permanent member and its president and the primatial *locum tenens* and such other bishops as may be elected by the National Council or designated and appointed by the primate, subject to confirmation by the National Council. Its function is hierarchial and pastoral in character. The Supreme Ecclesiastical Council, besides the primate-president, consists of a definite number of bishops, clergy, and laity, selected by the primate or the National Council. It is concerned mainly with the external relations of the church, such as economics, finances, business concerns, and the legal aspect of the life of the church. They meet either separately or jointly, at the call of the primate.

The National Council of 1935 authorized the primate to federate Christian bodies of other rites who accept or have adopted for themselves the confession of faith of the Orthodox Catholic Eastern Church; to recognize by covenant that such federated body is a sovereign power, retaining the management of its own affairs or they may be affiliated by merger; and to designate and appoint bishops of the federated churches with seat in the National Council, and with seat in the Holy Synod of the American church. To further the purpose of developing a united and efficient administration and work for the whole of the American church and federated bodies, there was authorized and created a jurisdictional body, possessing territorial and governing rights; this body being designated and described as The American Holy Orthodox Catholic Patriarchate of Washington D. C., and to be commonly known as The Patriarchate of Washington; that the members of the Holy Synod of the American church, including the bishops of the federated churches, should constitute the provisional patriarchal synod; and that upon a membership of 13 bishops inclusive of the patriarchal *locum tenens*, the synod will thereupon elect one of its members, by two-thirds vote, patriarch. The National Council designated the primate of the American church to serve during the interim as patriarchal *locum tenens* and vested him with patriarchal powers. The Provisional Patriarchal Synod is gradually developing into a coordinating synod representing all national groups of independent status and is a responsible body with a unified program of work. The patriarch is a visible symbol of its spiritual unity.

WORK

In every community wherein we are established we seek to serve our people and all others who seek our ministrations through a threefold effort along not only religious, but social and educational lines. Our relationship to other orthodox bodies may be indicated thus: We claim and exercise spiritual jurisdiction only over those who declare their acceptance of the doctrine, discipline, and worship of this church, irrespective of their race, nationality, language, or previous form of organization or affiliation, and throughout any other part of the world where the church shall establish any mission or engage in any other activity within its scope and objects. Our growth since our institution indicates that there is a need for a church of this type. Since 1932 we have grown to the extent that there are today 5 bishops, 16 clergy, 9 parishes and missions, with a membership of about 1,700. Some of our people possess their own property, while others have to worship and conduct their activities in rented or leased quarters. The executive office of the church is located at Maspeth, New York, N. Y.

APOSTOLIC EPISCOPAL CHURCH

(The Holy Eastern Catholic and Apostolic Orthodox Church)

STATISTICS

A general summary of the statistics for the Apostolic Episcopal Church (The Holy Eastern Catholic and Apostolic Orthodox Church) for the year 1936 is presented in a table which follows, showing the distribution of these data between urban and rural territory. These churches were reported from the State of New York only; no parsonages were reported. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership consists of all persons who are admitted to the church through the sacrament of baptism.

As this denomination was reported for the first time in 1936, no comparative figures are available.

A GENERAL SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Churches (local organizations), number	12	11	1		
Members, number	6,389	6,248	141	97.8	2.2
Average membership per church.....	532	568	141		
Membership by sex:					
Male.....	2,860	2,832	28	98.7	1.3
Female.....	3,529	3,416	113	97.0	3.0
Males per 100 females.....	81.5	82.9	35.6		
Membership by age:					
Under 13 years.....	3,004	2,962	42	98.6	1.4
13 years and over.....	3,385	3,286	99	97.1	2.9
Percent under 13 years.....	47.0	47.4	29.8		
Church edifices, number	2	2			
Value—number reporting.....	2	2			
Amount reported.....	\$28,900	\$28,900		100.0	
Constructed prior to 1936.....	\$28,000	\$28,000		100.0	
Constructed, wholly or in part, in 1936.....	\$900	\$900		100.0	
Average value per church.....	\$14,450	\$14,450			
Debt—number reporting.....	1	1			
Amount reported.....	\$900	\$900		100.0	
Number reporting "no debt".....	1	1			
Expenditures:					
Churches reporting, number.....	8	8			
Amount reported.....	\$17,029	\$17,029		100.0	
Pastors' salaries.....	\$4,602	\$4,602		100.0	
All other salaries.....	\$4,607	\$4,607		100.0	
Repairs and improvements.....	\$375	\$375		100.0	
Payment on church debt, excluding interest.....	\$285	\$285		100.0	
All other current expenses, including interest.....	\$2,565	\$2,565		100.0	
Local relief and charity, Red Cross, etc.....	\$3,669	\$3,669		100.0	
Home missions.....	\$437	\$437		100.0	
To general headquarters for distribution.....	\$200	\$200		100.0	
All other purposes.....	\$259	\$259		100.0	
Average expenditure per church.....	\$2,129	\$2,129			
Sunday schools:					
Churches reporting, number.....	3	3			
Officers and teachers.....	30	30			
Scholars.....	181	181		100.0	

¹ Percent not shown where base is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION¹

HISTORY

This body is an English-speaking primitive Catholic Church of Apostolic Eastern Orthodox faith and order, an American church free from all ecclesiastical and political alliances. Its object is to proclaim the Gospel of Christ to all mankind, regardless of race or nationality, and to administer the holy sacraments according to the primitive religious rites and customs of the East to the American people.

The organization of this church, as an independent American body, grew out of a missionary movement on the part of a group of American churchmen to provide spiritual ministrations for the scattered adherents of the ancient Eastern Catholic (Chaldean) rite. The movement began in 1922, but it was not until 1924 that the group succeeded in forming a definite religious society which took the title "Anglican Universal Church of Christ in the United States of America (Chaldean)."

Through canonical authority, by representation and delegation from the patriarchate of the ancient Chaldean Church and through the consecration of the first American bishop of this rite, this church became an autonomous and independent church in America. Realizing that in this country the American tradition requires separation of church and state, and that constitutional freedom of religion is a great bulwark of American liberty, it was determined at the very outset that this American church should be free and independent religiously, as the Nation is free politically; and while this Orthodox Catholic Apostolic Church respects ancient traditions, nevertheless, it is a fundamental principle in this church that a primitive Catholic Church in any nation may be free from all foreign alliances. Such is the basic principle of our organization.

Naturally however, spiritually, this church is dependent upon a source for its Orders in the ministry. On May 4, 1925, its episcopate was derived by the act of consecration of Rev. Arthur Wolfert Brooks, under ecclesiastical name and title Mar John Emmanuel, Titular Bishop of Sardis, according to the ancient primitive Catholic (Chaldean) rite. The consecrator was Bishop Mar Antoine, Bishops Mar James and Mar Eydodius assisting. A French Canadian priest by the name of Father Timothy participated. Bishop Brooks was at the time a priest in Anglican orders, a former professor of the Greek Orthodox Seminary of St. Athanasius. Thus, through Orders and the episcopal office and ancient Chaldean rites, this infant church was spiritually united with the ancient church of the East, which, according to tradition, had its origin before the end of the first century as one of the early primitive churches founded by the Apostles.²

The Apostolic Episcopal Church is proud to acknowledge with gratitude the source of its apostolic episcopate. The true Chaldean Church should not be confused with the Nestorians. There is not the slightest trace of the condemned Nestorian heresy in this ancient Eastern Church of primitive, true Catholic heritage. It is an Orthodox Apostolic Church.

DOCTRINE AND ORGANIZATION

In doctrine the Apostolic Episcopal Church differs very little from the other Eastern churches of orthodoxy. In general it is thoroughly in accord with the faith and order of the historic Catholic wing of Christendom, and similar in polity and in worship. Its chief characteristic is that the liturgy—the Eucharist or Mass—is generally in the English language, since that is the language of the United States. However, as it is a fundamental principle to minister in the language of the people, this church also provides for services in other tongues where the need requires.

The ancient, historic divine liturgies of St. James, St. Mark, St. Clement, St. Thaddaeus, and St. John are all authorized for use in this church.

¹ This statement was furnished by the Rt. Rev. Arthur Wolfert Brooks, Titular Bishop of Sardis, Apostolic Episcopal Church, Hollis, Long Island, N. Y., and approved by him in its present form.

² Tradition holds that the Chaldean Church was actually founded by the Apostle St. Thaddaeus, who, with St. Thomas and St. Bartholomew, went out on the East Syrian mission to the gentiles from the church in Antioch which was presided over by St. Peter, the Apostle, and the date is fixed at A. D. 51.

These are all translated into the English from their original language, or early copies, which antedate the Ecumenical Council of Nice, 325 A. D. Ordinarily, however, this church has a liturgy of its own, compiled from these and other early church sources, a liturgy particularly adapted to American needs.

This body accepts seven sacraments—baptism, anointing (confirmation or chrismation), communion, penance, holy orders, marriage, and holy unction. The Eucharist (Mass or Divine Mystery), as it is referred to, is definitely regarded as a sacrifice. The clergy may marry. The Nicene Creed is the symbol of the faith. Divorced persons can only remarry, according to the religious rite, by dispensation; but in order to do justice, the church has an ecclesiastical tribunal to consider applications for dispensations in such cases, and any divorced baptized person may apply to the church for dispensation. If dispensation is freely granted by the tribunal the divorced person may marry again with the benediction of the church, as though never married before, and one of the clergy may officiate.

Local parishes are under the care of an ordained priest, appointed either as rector or vicar by the bishop. The bishop is the chief pastor, overseer, and shepherd of the church, and in every incorporated parish the bishop is by statute and canon law one of the trustees. The Primate Bishop is the ecclesiastical administrator of the whole body. Each properly formed and incorporated congregation is a unit of the synod, which is the governing ecclesiastical body. Each parish is represented in the synod by the clergy and elected lay delegates. Provision is made for the setting apart of women to the order of deaconess and office of messenger. Religious orders may be formed and incorporated. The church is both sacerdotal and evangelical, and provides for the ordination of men as readers and preachers, teachers and evangelists, as well as the priesthood. The apostolic constitutions are accepted as a guide in principles and tradition.

The organization of this body proceeded gradually. In 1927 Bishop Brooks took under his jurisdiction a congregation located in Broad Channel (Far Rockaway), N. Y., at the request of the Brooklyn Federation of Churches. It was re-organized, ecclesiastically constituted, and incorporated by the name of Christ's Church By-the-Sea, and is now the see church of the bishop. In 1929 the Metropolitan Synod was formed and on November 19, 1930, the first holy convocation was held, at which time the Primate Bishop-Ecclesiastical Administrator was rightly, canonically, and publicly enthroned at the loud acclaim of the people, with Bishop Cornelius Nicholas, an orthodox bishop, and Archpriest John Theopolis performing the rite at the request of the clergy and lay delegates.

In 1932 the legislature of the State of New York gave legal status to this body by enacting a special article of the Religious Corporations Law (art. 3-A, chap. 597 of the Laws of 1932) which became a law on April 1, 1932, when it was signed by the governor, Hon. Franklin D. Roosevelt, now President of the United States. In 1933 the law was amended providing for granting of ecclesiastical degrees of orders in theology, which became a law on April 3, 1933, when it was signed by Gov. Herbert H. Lehman. Under this legislative charter, the Apostolic Episcopal Church, its metropolitan synod, its several parishes in New York, and its religious orders are incorporated.

WORK

This religious body is in its infancy, but it is gradually expanding. While it began as a purely missionary movement aimed to provide spiritual ministrations to a particular group, it knows no bounds whatsoever regarding race, color, or nationality, and ministers to all who come to the church. No longer is its work confined to foreign-born Chaldeans, but it now ministers to Anglo-Saxon, Irish, Germanic, Nordic, Armenian, Chaldean, and Syrian Christians—all Americans, but whose ancestral lineage is traced to these various stocks. Also, this church has several congregations made up of colored people of African lineage, and those who have come to this country from the West Indies and the Caribbean islands.

This branch of the ancient historic primitive Catholic Church proclaims its ideal as follows:

The brotherhood of man in the Fatherhood of God, in union with the Son, Jesus Christ, true God and true man, bound in the true unity of the Holy Spirit, is the only foundation of fellowship in the Universal Church; which must be above all class, racial, and national differences, as the outward and visible expression of the spirit of Christ. On this principle of Christian fellowship we hope to build for the future, and trust we may prove to be worthy of the noble heritage of the East, which has inspired this body to do its part to uplift humanity.

BULGARIAN ORTHODOX CHURCH

STATISTICS

The data given for 1936 represent five active Bulgarian Orthodox churches, all reported as being in urban territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this body is of two types, communicant members, or all persons, including infants, baptized and confirmed in the church; and parish members, or the families of the congregation, the head of the family being the voting member.

Comparative data, 1916-36.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this church for the census years 1936, 1926, and 1916. It is probable that the decrease in membership between 1916 and 1926 is accounted for in part by differences in the method of reporting at the two censuses, as well as by decreasing immigration.

TABLE 1.—COMPARATIVE SUMMARY, 1916 TO 1936

ITEM	1936	1926	1916
Churches (local organizations), number.....	5	4	4
Increase over preceding census:			
Number.....	1		
Percent.....			
Members, number.....	969	637	1,092
Increase over preceding census:			
Number.....	32	-1,055	
Percent.....	3.4	-53.0	
Average membership per church.....	194	234	498
Church edifices, number.....	5	3	4
Value—number reporting.....	5	3	4
Amount reported.....	\$51,000	\$32,000	\$18,500
Average value per church.....	\$10,200	\$10,667	\$4,625
Debt—number reporting.....	3		2
Amount reported.....	\$13,500		\$4,000
Parsonages, number.....	1		
Value—number reporting.....	1		
Amount reported.....	\$1,000		
Expenditures:			
Churches reporting, number.....	5	3	4
Amount reported.....	\$8,644	\$5,230	\$5,051
Pastors' salaries.....	\$4,231		
All other salaries.....	\$874		
Repairs and improvements.....	\$1,449	\$4,000	
Payment on church debt, excluding interest.....	\$550		
All other current expenses, including interest.....	\$790		
Local relief and charity, Red Cross, etc.....	\$350		
Home missions.....		\$330	
Foreign missions.....			
To general headquarters for distribution.....			
All other purposes.....			
Average expenditure per church.....	\$1,709	\$1,743	\$1,263
Sunday schools:			
Churches reporting, number.....	2	1	
Officers and teachers.....	14	1	
Scholars.....	70	55	

¹ Percent not shown where base is less than 100.

² A minus sign (—) denotes decrease.

State tables.—Tables 2 and 3 present the statistics for the Bulgarian Orthodox Church by States. Table 2 gives for each State for 1936 the number and membership of the churches, the membership classified by sex, and data for Sunday

schools. Table 3 gives the number and membership of the churches for the three census years 1916 to 1936, together with the membership for 1936 classified as "under 13 years of age" and "13 years of age and over."

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	Total number of churches	Number of members	MEMBERSHIP BY SEX			SUNDAY SCHOOLS		
			Male	Female	Males per 100 females ¹	Churches reporting	Officers and teachers	Scholars
United States.....	5	969	544	425	128.0	2	14	70
MIDDLE ATLANTIC: Pennsylvania.....	1	136	66	70	-----	1	12	40
EAST NORTH CENTRAL: Indiana.....	1	503	268	235	114.0	-----	-----	-----
Illinois.....	2	180	110	70	-----	1	2	30
Michigan.....	1	150	100	50	-----	-----	-----	-----

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

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, 1916 TO 1936, AND MEMBERSHIP BY AGE IN 1936, BY STATES

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1936			
	1936	1926	1916	1936	1926	1916	Under 13 years	13 years and over	Age not reported	Per-cent under 13 ¹
United States.....	5	4	4	969	937	1,992	221	558	150	27.0
Pennsylvania.....	1	1	1	136	255	462	32	104	-----	23.5
Indiana.....	1	1	1	503	310	796	169	334	-----	33.6
Illinois.....	2	1	2	180	242	734	20	160	-----	11.1
Michigan.....	1	1	-----	150	130	-----	-----	-----	150	-----

¹ Based on membership with age classification reported.

HISTORY, DOCTRINE, AND ORGANIZATION¹

HISTORY

With the introduction of Christianity into Bulgaria as a state religion, in the second half of the ninth century, during the reign of the Christianized Tsar, Boris, a Bulgarian church organization under an archbishop sent from Byzantium was instituted. As the Bulgarian state grew in political importance and territorial expansion, and the rulers of Bulgaria laid claim to the title of "tsar" or king, the head of the Bulgarian Church also assumed the title of patriarch, as the chief of an autonomous organization. This title was formally recognized by the patriarch of Constantinople, with the consent of the patriarchs of Antioch, Alexandria, and Jerusalem, at a local church council held in the town of Lampsacus, on the Hellespont, in 1235, and was borne by the subsequent heads of the Bulgarian Church up to 1394, when Bulgaria lost her political independence to the Turks and her ecclesiastical autonomy to the Greeks. But in Macedonia, at the town of Ohrida, an archbishopric, founded in the latter part of the tenth century under the name of "Bulgarian Archbishopric of Ohrida," subsisted until 1767, when it also was abolished by a decree of the Turkish Sultan, and its dioceses were incorporated with those of the Greek patriarchate of Constantinople. Thus

¹ This statement, which is substantially the same as that published in vol. II of the Report on Religious Bodies, 1926, has been taken from the records of the Holy Synod in Sofia according to a report from the Bulgarian Legation, and approved in its present form.

all the Bulgarians living in the Turkish Empire were placed under the spiritual jurisdiction of the Greek patriarch, and, owing to the identity of religion, were classed as Greeks.

The first movement of the Bulgarians to secure recognition of their ecclesiastical rights as a national unit, distinct from the Greeks, started in 1859, when the demand was made that all dioceses or districts where the Bulgarians were in the majority should have Bulgarian bishops, that church services should be conducted in Slavic and not in Greek, and that in the schools the Bulgarian language should be the medium of instruction. On the refusal of the Greek patriarch to meet these demands, on the ground that they were contrary to the canons of the church, the Bulgarian people, through duly appointed delegates, pleaded their cause for more than 10 years with the Turkish Government. Finally, in 1870, the Sultan issued a decree or charter instituting a Bulgarian church organization under the name of "Exarchate," and in 1872 the first Bulgarian Exarch was chosen by a National Council. In the same year the Greek patriarch called together a local church council in Constantinople, composed exclusively of Greek clericals, which declared the newly instituted Bulgarian church schismatic, on the ground that it introduced racial distinction as an innovation into the church. The patriarch of Jerusalem alone, of those present at the council, refused to sign the decision, considering it unjust. As the Bulgarian Church organization was merely a question of administration, implying no change in dogmas, doctrines, rites, or ceremonies, the Russian, Serbian, and Roumanian churches likewise declined to accept the charge of schism as legal or valid. The Bulgarian Exarchate, therefore, is not a separatist body that has seceded from the Eastern Orthodox Church, to which the Russian, Roumanian, and Serbian churches also belong, for it has not changed in its beliefs, tenets, creed, and form of polity, which remain exactly what they always have been and what they were when the Bulgarians were under the spiritual jurisdiction of the Greek patriarch.

Prior to the Macedonian insurrection of 1903 there was very little Bulgarian immigration to the United States. The immigrants who did come, however, sent back such attractive stories of the situation and the opportunities in this country that, when the conditions in Macedonia became intolerable, large numbers from that section found homes in the United States. These in turn were followed by considerable immigration from Bulgaria and Eastern Roumelia. No figures are available, as the immigration reports give all these as coming from European Turkey, but it has been claimed that as many as 10,000 a year came over in some years prior to 1909. For a time there was very little done for their spiritual or ecclesiastical care, but a few churches have been organized since 1907, and these, since 1922, have been under the control of the Bulgarian Orthodox Mission of America and Canada, which is itself under the state synod of Bulgaria. Since the outbreak of the World War, there has been some return migration to Bulgaria, but not so much as to other European countries.

The Bulgarians formerly belonged to the smaller national groups of Orthodox in America who were under the Russian hierarchy and who had churches composed strictly or chiefly of their countrymen. Today, the Bulgarian clergy in the United States are attached directly to the synod of Bulgaria. The membership of the churches in the United States is composed of Bulgarians from the kingdom of Bulgaria, and from Macedonia, Thrace, Dobrudja, and other parts of the Balkan Peninsula.

The Holy Synod in Bulgaria established in January 1938 a bishopric in the United States, and in July of the same year the first head of this bishopric was appointed, in the person of His Grace, the Bishop of Velichky, with the seal of his bishopric in New York City.

DOCTRINE AND ORGANIZATION

The state religion of Bulgaria is that of the Eastern Orthodox Churches, but all other denominations are allowed free exercise. According to statistics given for 1934, the whole population was 6,077,939; and of these, 5,128,890 belonged to the Eastern Orthodox Church; 831,200 were Mohammedans, and 45,000 were Roman Catholics.

The Bulgarian Church is governed by a synod of which the Exarch, as *primus inter pares*, is the president. The religious affairs of non-Orthodox Christians (that is, not belonging to the Eastern Orthodox Church) and of adherents of other faiths are managed by their own spiritual heads, under the supervision of the Ministry of Public Worship.

A new translation of the Bible into modern Bulgarian was made by the Holy Synod and put into circulation in 1925.

GREEK ORTHODOX CHURCH (HELLENIC)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Greek Orthodox Church (Hellenic) for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this denomination is of two types, communicant members, or all persons, including infants, baptized and confirmed in the church; and parish members, or the families of the congregation, the head of the family being the voting member.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Churches (local organizations), number.....	241	235	6	97.5	2.5
Members, number.....	189,368	186,544	2,824	98.5	1.5
Average membership per church.....	786	794	471		
Membership by sex:					
Male.....	99,718	99,466	252	99.6	.4
Female.....	52,327	52,122	205	99.6	.4
Sex not reported.....	67,323	64,956	2,367	96.5	3.5
Males per 100 females.....	133.2	133.3	122.9		
Membership by age:					
Under 13 years.....	28,712	28,509	203	99.3	.7
13 years and over.....	87,027	86,773	254	99.7	.3
Age not reported.....	73,629	71,262	2,367	96.8	3.2
Percent under 13 years ²	24.8	24.7	44.4		
Church edifices, number.....	222	216	6	97.3	2.7
Value—number reporting.....	167	163	4	97.6	2.4
Amount reported.....	\$6,688,227	\$6,643,227	\$45,000	99.3	.7
Constructed prior to 1936.....	\$6,454,098	\$6,410,098	\$35,000	99.5	.5
Constructed, wholly or in part, in 1936.....	\$234,129	\$234,129	\$10,000	95.7	4.3
Average value per church.....	\$40,049	\$40,755	\$11,250		
Debt—number reporting.....	81	80	1		
Amount reported.....	\$1,002,758	\$1,000,458	\$2,300	99.8	.2
Number reporting "no debt".....	44	42	2		
Parsonages, number.....	18	17	1		
Value—number reporting.....	15	14	1		
Amount reported.....	\$60,950	\$59,450	\$1,500	97.5	2.5
Expenditures:					
Churches reporting, number.....	240	234	6	97.5	2.5
Amount reported.....	\$1,013,132	\$1,004,700	\$8,432	99.2	.8
Pastors' salaries.....	\$393,184	\$386,444	\$7,740	98.0	2.0
All other salaries.....	\$202,161	\$202,161		100.0	
Repairs and improvements.....	\$83,405	\$82,980	\$425	99.5	.5
Payment on church debt, excluding interest.....	\$108,412	\$108,412		100.0	
All other current expenses, including interest.....	\$156,390	\$156,390		100.0	
Local relief and charity, Red Cross, etc.....	\$35,062	\$34,937	\$125	99.6	.4
Home missions.....	\$2,086	\$2,086		100.0	
Foreign missions.....	\$1,500	\$1,500		100.0	
To general headquarters for distribution.....	\$9,241	\$9,183	\$58	99.4	.6
All other purposes.....	\$21,732	\$21,708	\$24	99.9	.1
Average expenditure per church.....	\$4,221	\$4,294	\$1,395		
Sunday schools:					
Churches reporting, number.....	129	128	1	99.2	.8
Officers and teachers.....	824	823	1	99.9	.1
Scholars.....	13,553	13,514	39	99.7	.3

¹ Percent notes shown where base is less than 100.

² Based on membership with age classification reported.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936—Continued

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Summer vacation Bible schools:					
Churches reporting, number.....	13	13			
Officers and teachers.....	71	71			
Scholars.....	938	938		100.0	
Weekday religious schools:					
Churches reporting, number.....	64	63	1		
Officers and teachers.....	283	282	1	99.6	.4
Scholars.....	5,476	5,431	45	99.2	.8
Parochial schools:					
Churches reporting, number.....	138	134	4	97.1	2.9
Officers and teachers.....	501	497	4	99.2	.8
Scholars.....	12,250	11,979	271	97.8	2.2

¹ Percent not shown where base is less than 100.

Comparative data, 1906-36.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the Greek Orthodox Church (Hellenic) for the census years 1936, 1926, 1916, and 1906. The number of organizations given for 1906 included in some instances entire communities, but in 1916 and 1926 only well organized churches were reported. The decrease in members between 1916 and 1926 was probably due to the decrease in immigration.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1936

ITEM	1936	1926	1916	1906
Churches (local organizations), number.....	241	153	87	334
Increase ¹ over preceding census:				
Number.....	88	66	-247	
Percent.....	37.5	(²)	-74.0	
Members, number.....	180,368	119,495	119,871	90,751
Increase ¹ over preceding census:				
Number.....	69,873	-376	29,120	
Percent.....	38.5	-0.3	32.1	
Average membership per church.....	756	781	1,378	272
Church edifices, number.....	222	138	59	29
Value—number reporting.....	167	131	59	19
Amount reported.....	\$6,088,227	\$5,011,718	\$1,115,464	\$385,800
Average value per church.....	\$40,049	\$38,257	\$18,906	\$20,305
Debt—number reporting.....	81	85	36	15
Amount reported.....	\$1,002,758	\$1,457,844	\$322,423	\$139,900
Parsonages, number.....	18			
Value—number reporting.....	15	21	6	2
Amount reported.....	\$60,950	\$151,250	\$13,200	\$2,800
Expenditures:				
Churches reporting, number.....	240	145	74	
Amount reported.....	\$1,013,132	\$968,809	\$230,288	
Pastors' salaries.....	\$393,184			
All other salaries.....	\$202,161			
Repairs and improvements.....	\$83,405	\$860,915	\$112,017	
Payment on church debt, excluding interest.....	\$108,412			
All other current expenses, including interest.....	\$156,390			
Local relief and charity, Red Cross, etc.....	\$35,062			
Home missions.....	\$2,036			
Foreign missions.....	\$1,509	\$85,394	\$26,523	
To general headquarters for distribution.....	\$9,241			
All other purposes.....	\$21,732			
Not classified.....		\$3,500	\$90,848	
Average expenditure per church.....	\$4,221	\$6,612	\$3,112	
Sunday schools:				
Churches reporting, number.....	129	73	17	4
Officers and teachers.....	824	188	27	6
Scholars.....	13,553	5,799	1,088	371

¹ A minus sign (-) denotes decrease.² Percent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Greek Orthodox Church (Hellenic) by States. Table 3 gives for each State for 1936 the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex, and data for Sunday schools. Table 4 gives for selected States the number and membership of the churches for the four census years 1906 to 1936, together with the membership for 1936 classified as "under 13 years of age" and "13 years of age and over." Table 5 shows the value of church edifices and the amount of debt on such property for 1936. Table 6 presents, for 1936, the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in tables 5 and 6 is limited to those States in which three or more churches reported value and expenditures.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX				SUNDAY SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not re- ported	Males per 100 females	Churches re- porting	Officers and teachers	Scholars
United States.....	241	235	6	189,308	186,544	2,824	69,718	52,327	67,323	133.2	120	824	13,563
NEW ENGLAND:													
Maine.....	4	4	---	929	929	---	270	209	450	120.2	1	4	26
New Hampshire.....	11	11	---	3,643	3,643	---	1,076	987	1,580	109.0	4	15	251
Massachusetts.....	25	24	1	22,252	22,047	205	8,178	7,324	6,750	111.7	18	100	2,543
Rhode Island.....	3	3	---	805	805	---	330	275	200	120.0	2	18	160
Connecticut.....	11	10	1	3,741	3,663	78	1,128	1,063	1,550	106.1	5	32	386
MIDDLE ATLANTIC:													
New York.....	26	26	---	32,627	32,627	---	12,360	9,727	10,540	127.1	13	138	2,508
New Jersey.....	11	11	---	6,587	6,587	---	1,087	945	4,555	115.0	3	25	465
Pennsylvania.....	24	24	---	17,573	17,573	---	7,195	4,708	5,670	152.8	10	47	870
EAST NORTH CENTRAL:													
Ohio.....	17	17	---	14,215	14,215	---	5,476	3,275	5,464	167.2	8	78	935
Indiana.....	4	3	1	2,798	2,648	150	244	176	2,378	138.6	1	4	75
Illinois.....	19	18	1	19,553	19,336	217	4,946	3,596	11,011	137.5	6	37	935
Michigan.....	9	9	---	7,558	7,558	---	3,382	3,596	580	94.0	5	18	347
Wisconsin.....	6	6	---	3,458	3,458	---	905	695	1,858	130.2	4	31	314
WEST NORTH CENTRAL:													
Minnesota.....	3	3	---	2,400	2,400	---	1,800	600	300.0	2	10	110	
Iowa.....	4	4	---	2,417	2,417	---	1,017	1,100	92.5	3	9	205	
Missouri.....	2	2	---	3,197	3,197	---	374	323	2,500	115.8	1	16	87
Nebraska.....	2	1	1	801	717	174	502	389	120.0	1	4	46	
Kansas.....	1	1	---	480	480	---	---	---	480	---	1	1	30
SOUTH ATLANTIC:													
Maryland.....	1	1	---	3,352	3,352	---	---	---	3,352	---	1	19	170
District of Columbia.....	2	2	---	3,150	3,150	---	1,700	1,450	117.2	2	17	340	
Virginia.....	4	4	---	1,064	1,064	---	255	209	600	122.0	2	8	106
West Virginia.....	3	2	1	3,565	1,565	2,000	535	680	2,350	78.7	1	9	85
North Carolina.....	3	3	---	400	400	---	240	160	150.0	3	8	110	
South Carolina.....	2	2	---	518	518	---	275	243	113.2	2	7	120	
Georgia.....	3	3	---	2,247	2,247	---	408	339	1,500	120.4	2	4	70
Florida.....	4	4	---	2,636	2,636	---	1,392	744	500	187.1	2	15	240
EAST SOUTH CENTRAL:													
Kentucky.....	1	1	---	100	100	---	---	---	100	---	---	---	---
Tennessee.....	2	2	---	830	830	---	403	427	91.4	2	14	103	
Alabama.....	3	3	---	756	756	---	416	340	122.4	3	10	120	
WEST SOUTH CENTRAL:													
Arkansas.....	1	1	---	40	40	---	---	---	40	---	---	---	---
Louisiana.....	2	2	---	602	602	---	304	298	132.2	2	6	139	
Oklahoma.....	2	2	---	500	500	---	260	240	108.3	2	6	82	
Texas.....	6	6	---	2,152	2,152	---	815	537	800	151.8	4	14	159

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936—Continued

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX				SUNDAY SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not re- ported	Males per 100 females	Churches re- porting	Officers and teachers	Scholars
MOUNTAIN:													
Montana.....	1	1	---	120	120	---	---	---	120	135.1	1	2	30
Idaho.....	1	1	---	362	362	---	208	154	()	135.1	2	14	83
Wyoming.....	2	2	---	325	325	---	145	5	175	212.1	1	4	36
Colorado.....	2	2	---	737	737	---	297	140	300	()	---	---	---
Arizona.....	1	1	---	217	217	---	127	60	---	188.4	1	5	100
Utah.....	2	2	---	3,744	3,744	---	2,446	1,298	---	---	---	---	---
PACIFIC:													
Washington.....	2	2	---	1,282	1,282	---	572	390	320	146.7	2	10	168
Oregon.....	1	1	---	2,125	2,125	---	1,280	845	---	151.5	1	2	70
California.....	8	8	---	13,330	13,330	---	7,280	4,750	1,300	153.3	5	45	700

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

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1936, AND MEMBERSHIP BY AGE IN 1936, BY STATES

[Separate presentation is limited to States having 3 or more churches in either 1936, 1926, 1916, or 1906]

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES				NUMBER OF MEMBERS				MEMBERSHIP BY AGE, 1936			
	1936	1926	1916	1906	1936	1926	1916	1906	Under 13 years	13 years and over	Age not re- ported	Per- cent under 13 ¹
United States.....	241	163	87	334	189,368	119,495	119,871	90,751	28,712	87,027	73,629	24.8
NEW ENGLAND:												
Maine.....	4	3	2	5	929	543	525	780	140	339	450	29.2
New Hampshire.....	11	4	3	8	3,643	1,944	4,250	5,210	758	1,305	1,580	30.8
Massachusetts.....	25	17	13	20	22,252	13,452	19,882	12,475	4,560	10,943	6,760	29.4
Rhode Island.....	3	2	2	3	805	904	1,800	1,105	100	505	200	16.5
Connecticut.....	11	9	6	8	3,741	3,871	1,969	1,575	510	1,081	1,550	23.3
MIDDLE ATLANTIC:												
New York.....	26	14	6	30	32,627	14,017	23,030	15,100	4,485	10,922	11,220	21.0
New Jersey.....	11	9	1	7	6,587	5,424	600	1,860	632	1,238	4,717	33.8
Pennsylvania.....	24	17	10	45	17,573	9,149	11,590	6,930	1,935	8,841	6,797	18.0
EAST NORTH CENTRAL:												
Ohio.....	17	13	6	26	14,215	10,304	8,590	1,810	2,042	6,234	5,939	24.7
Indiana.....	4	2	3	13	2,708	1,200	2,430	1,155	93	327	2,378	22.1
Illinois.....	10	6	5	21	19,553	18,385	15,050	13,310	2,176	5,971	11,406	26.7
Michigan.....	9	6	2	7	7,558	10,047	10,047	9,617	1,199	5,715	644	17.3
Wisconsin.....	6	3	2	7	3,458	1,519	2,700	960	660	940	1,858	41.3
WEST NORTH CENTRAL:												
Minnesota.....	3	2	1	3	2,400	512	100	650	90	310	2,000	22.5
Iowa.....	4	3	1	2	2,417	510	175	325	848	1,269	300	40.1
Missouri.....	2	2	1	6	3,197	1,150	1,650	2,455	147	550	2,500	21.1
South Dakota.....	---	---	---	---	---	---	---	---	---	---	---	---
Nebraska.....	2	2	1	4	801	430	800	1,985	344	547	---	38.6
SOUTH ATLANTIC:												
Maryland.....	1	1	1	6	3,352	1,530	600	400	---	---	3,352	---
Virginia.....	4	4	2	5	1,064	1,798	1,840	750	180	284	600	38.8
West Virginia.....	3	3	1	---	3,565	3,875	800	---	492	723	2,350	40.5
North Carolina.....	3	2	---	3	400	315	---	55	61	235	104	20.6
South Carolina.....	2	1	---	5	518	300	---	300	140	378	---	27.0
Georgia.....	3	2	2	10	2,247	1,192	1,330	1,270	151	506	1,600	20.2
Florida.....	4	3	2	5	2,036	1,122	1,700	1,500	756	1,380	500	35.4
EAST SOUTH CENTRAL:												
Tennessee.....	2	2	---	4	830	539	---	410	45	125	600	26.5
Alabama.....	3	1	1	10	756	1,700	900	1,505	130	476	150	21.5

¹ Based on membership with age classification reported.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1936, AND MEMBERSHIP BY AGE IN 1936, BY STATES—Continued

[Separate presentation is limited to States having 3 or more churches in either 1936, 1926, 1916, or 1906]

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES				NUMBER OF MEMBERS				MEMBERSHIP BY AGE, 1936			
	1936	1926	1916	1906	1936	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 ¹
WEST SOUTH CENTRAL:												
Texas.....	6	3	2	---	2,152	972	420	---	230	1,112	810	17.1
MOUNTAIN:												
Idaho.....	1	---	1	8	362	---	300	1,200	173	189	---	47.8
Wyoming.....	2	1	---	4	325	114	---	900	55	270	---	10.9
Colorado.....	2	2	2	13	737	685	515	2,180	155	282	300	35.5
Utah.....	2	2	1	7	3,744	1,530	2,000	4,500	1,004	2,740	---	28.8
Nevada.....	---	---	1	3	---	---	200	670	---	---	---	---
PACIFIC:												
California.....	8	6	2	28	13,330	5,217	6,000	5,660	2,410	9,270	1,650	20.6
Other States.....	214	9	6	6	8,708	4,275	8,525	1,430	2,012	5,330	1,364	27.4

¹ Based on membership with age classification reported.² Includes 2 churches in each of the following States—Louisiana, Oklahoma, and Washington, and the District of Columbia; and 1 in each of the following—Kansas, Kentucky, Arkansas, Montana, Arizona, and Oregon.

TABLE 5.—VALUE OF CHURCHES AND AMOUNT OF CHURCH DEBT BY STATES, 1936

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

GEOGRAPHIC DIVISION AND STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States.....	241	222	167	\$6,658,227	81	\$1,002,758
NEW ENGLAND:						
Maine.....	4	4	3	73,000	2	7,100
New Hampshire.....	11	10	6	74,000	4	18,120
Massachusetts.....	25	24	18	790,300	12	103,775
Rhode Island.....	3	3	3	130,000	2	9,500
Connecticut.....	11	11	8	99,500	5	24,950
MIDDLE ATLANTIC:						
New York.....	26	22	17	1,250,373	11	247,000
New Jersey.....	11	11	5	106,000	2	20,500
Pennsylvania.....	24	20	16	703,866	7	110,200
EAST NORTH CENTRAL:						
Ohio.....	17	17	13	504,700	6	84,500
Indiana.....	4	4	3	125,000	2	18,800
Illinois.....	19	18	9	798,659	5	115,375
Michigan.....	9	9	8	211,329	3	12,523
Wisconsin.....	6	5	4	92,000	2	12,500
WEST NORTH CENTRAL:						
Minnesota.....	3	3	3	108,000	1	30,000
Iowa.....	4	4	3	142,000	2	11,100
SOUTH ATLANTIC:						
Florida.....	4	4	4	80,000	---	---
EAST SOUTH CENTRAL:						
Alabama.....	3	3	3	39,000	1	1,500
WEST SOUTH CENTRAL:						
Texas.....	6	5	4	148,000	2	34,000
PACIFIC:						
California.....	8	6	5	38,000	1	1,200
Other States.....	43	39	132	1,165,500	11	50,115

¹ Includes 2 churches in each of the following States—Missouri, Nebraska, South Carolina, Georgia, Tennessee, Louisiana, Oklahoma, Wyoming, Utah, and Washington, and the District of Columbia; and 1 in each of the following—Kansas, Maryland, Virginia, West Virginia, North Carolina, Arkansas, Montana, Idaho, Colorado, and Oregon.

TABLE 6.—CHURCH EXPENDITURES BY STATES, 1936

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

GEOGRAPHIC DIVISION AND STATE	Total number of churches	EXPENDITURES				
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improvements
United States.....	241	240	\$1,013, 132	\$393, 184	\$202, 161	\$63, 405
NEW ENGLAND:						
Maine.....	4	4	6, 070	5, 460	144	350
New Hampshire.....	11	11	30, 145	14, 770	3, 407	3, 517
Massachusetts.....	25	25	139, 392	43, 846	27, 938	13, 581
Rhode Island.....	3	3	10, 401	5, 040	2, 940	925
Connecticut.....	11	11	28, 808	16, 920	2, 490	1, 300
MIDDLE ATLANTIC:						
New York.....	26	26	149, 446	43, 160	32, 961	8, 513
New Jersey.....	11	11	28, 827	15, 600	6, 360	1, 400
Pennsylvania.....	24	24	75, 205	33, 260	8, 792	2, 941
EAST NORTH CENTRAL:						
Ohio.....	17	17	63, 212	26, 570	11, 154	3, 050
Indiana.....	4	4	19, 574	6, 860	2, 910	900
Illinois.....	19	19	68, 552	32, 520	26, 966	11, 588
Michigan.....	9	9	54, 875	15, 620	8, 264	4, 634
Wisconsin.....	6	6	17, 361	6, 720	4, 030	912
WEST NORTH CENTRAL:						
Minnesota.....	3	3	15, 358	3, 600	2, 472	5, 100
Iowa.....	4	4	15, 220	6, 900	3, 300	1, 300
SOUTH ATLANTIC:						
Virginia.....	4	4	12, 110	6, 300	1, 160	2, 000
West Virginia.....	3	3	6, 500	4, 800	1, 000	100
North Carolina.....	3	3	13, 195	6, 100	1, 380	345
Georgia.....	3	3	9, 160	7, 200	985	559
Florida.....	4	4	14, 548	6, 100	5, 440	900
EAST SOUTH CENTRAL:						
Alabama.....	3	3	17, 751	4, 800	3, 590	4, 523
WEST SOUTH CENTRAL:						
Texas.....	6	6	19, 801	12, 278	3, 066	500
PACIFIC:						
California.....	8	8	38, 580	15, 340	14, 909	1, 050
Other States.....	30	20	128, 141	50, 420	26, 443	13, 415

¹ Includes 2 churches in each of the following States—Missouri, Nebraska, South Carolina, Tennessee, Louisiana, Oklahoma, Wyoming, Colorado, Utah, and Washington, and the District of Columbia; and 1 in each of the following—Kansas, Maryland, Kentucky, Arkansas, Montana, Idaho, and Oregon.

TABLE 6.—CHURCH EXPENDITURES BY STATES, 1936—Continued

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

GEOGRAPHIC DIVISION AND STATE	EXPENDITURES—continued						
	Payment on church debt, excluding interest	Other current expenses, including interest	Local relief and charity	Home missions	Foreign missions	To general headquarters	All other purposes
United States.....	\$108, 412	\$156, 390	\$35, 082	\$2, 036	\$1, 509	\$9, 241	\$21, 732
NEW ENGLAND:							
Maine.....	100	830	25	36	25	—	—
New Hampshire.....	2, 160	4, 916	520	24	—	343	488
Massachusetts.....	11, 350	34, 916	3, 415	380	275	901	2, 700
Rhode Island.....	700	495	85	—	—	116	100
Connecticut.....	3, 360	2, 685	1, 045	136	100	186	586
MIDDLE ATLANTIC:							
New York.....	14, 500	36, 480	6, 430	525	535	1, 575	4, 767
New Jersey.....	880	557	880	—	—	—	150
Pennsylvania.....	10, 894	13, 977	1, 376	55	45	634	3, 231
EAST NORTH CENTRAL:							
Ohio.....	10, 649	5, 746	4, 070	154	36	707	1, 070
Indiana.....	4, 000	4, 212	500	—	—	192	—
Illinois.....	7, 600	15, 849	2, 356	—	—	1, 048	625
Michigan.....	20, 092	3, 473	2, 075	—	105	362	250
Wisconsin.....	1, 200	2, 844	920	50	25	390	270
WEST NORTH CENTRAL:							
Minnesota.....	1, 000	2, 300	300	—	—	235	350
Iowa.....	2, 200	970	300	—	—	150	100
SOUTH ATLANTIC:							
Virginia.....	1, 000	1, 100	500	—	—	50	—
West Virginia.....	—	400	200	—	—	—	—
North Carolina.....	3, 000	1, 101	327	125	50	292	475
Georgia.....	100	—	250	—	—	75	—
Florida.....	—	1, 300	525	—	—	158	125
EAST SOUTH CENTRAL:							
Alabama.....	1, 600	2, 463	115	30	150	250	225
WEST SOUTH CENTRAL:							
Texas.....	2, 000	650	717	30	—	360	200
PACIFIC:							
California.....	1, 300	2, 553	2, 710	—	—	108	550
Other States.....	8, 727	16, 573	5, 421	491	103	1, 108	5, 380

HISTORY, DOCTRINE, AND ORGANIZATION¹

HISTORY

During the period from 1890 to the World War the number of Greeks immigrating to the United States increased greatly. Some came from Greece, some from the Greek islands of the Aegean Sea, Dodecanese, and Cyprus, and others from Constantinople, Smyrna, and other parts of Asia Minor. They were largely unmarried men, or, if married, they had left their families behind them and had scattered over the country, those from the same section usually keeping together.

As they became to a certain extent permanent residents, and especially as they were joined by their families, they felt the need of religious services, particularly in case of marriage, sickness, and death. Accordingly, application was made by the communities to the ecclesiastical authorities of their own sections, and priests were sent to this country, sometimes by the Holy Synod of Greece and sometimes by the Ecumenical Patriarchate of Constantinople. These priests formed churches in the larger centers and also congregations in places within easy reach, which they visited more or less regularly as convenient.

¹ This statement, which is substantially the same as that published in vol. II of the Report on Religious Bodies, 1926, has been revised by Mr. Demetrius E. Valakos, secretary, Greek Archdiocese of North and South America, Astoria, Long Island, N. Y., and approved by him in its present form.

As in the case of the early Russian churches, there was at first no central organization, each priest holding his ecclesiastical relation with the synod or patriarchate which sent him to this country. In 1908 the Ecumenical Patriarchate of Constantinople resigned its ecclesiastical relations to the Greeks in America in favor of the Holy Synod of Greece, which had decided to send to America a Greek (Hellenic) bishop.²

Yet the first serious effort to organize the Greek churches of America was made only in 1918, when Bishop Alexander, of Rodostolou, was sent to America by the Synod of Greece as the first bishop and synodical delegate.

According, however, to the holy canons of the Eastern Orthodox Church, the spiritual jurisdiction and supervision over the Orthodox Churches in the Diaspora belong to the Ecumenical Patriarchate of Constantinople; and the transfer of its rights to the Church of Greece by an act, known as the Tome of 1908, was only provisional and due only to certain special considerations. But, as soon as conditions changed, the Ecumenical Patriarchate of Constantinople, in March 1922, revoked the measure, took again the churches in the Diaspora under its direct canonical supervision and, in May 1922, by a synodical and patriarchal act, known as the Founding Tome of 1922, established the Greek (Orthodox) Archdiocese of North and South America, consisting of four bishoprics, and promoted Bishop Alexander (formerly of Rodostolou) to the rank of Archbishop of North and South America.

In August of the same year the Second General Convention of the Archdiocese of America convened in New York and adopted the constitution of the Greek Archdiocese of North and South America, based on the patriarchal Tome of 1922. After this constitution was ratified by the Ecumenical Patriarchate of Constantinople, the bishops of Chicago, Boston, and San Francisco were elected by the provincial conventions of each diocese.

In 1930, owing to certain dissatisfaction and divisions in the church, the Greek bishops in America—with the exception of the bishop of San Francisco—were translated to various dioceses in Greece, and a new Archbishop of America was appointed, The Most Reverend Athenagoras, formerly Metropolitan of Corfu, Greece, who came here in February 1931.

The Greek parishes in America have been all united under the new Archbishop. The former dioceses were suspended and a new constitution, with slight changes, was granted by the Ecumenical Patriarchate. Archbishop Athenagoras retained the Right Reverend Callistos, Bishop of San Francisco, as his assistant bishop.

The Fourth General Convention of the Archdiocese, held in New York, in November 1931, adopted the new constitution and a number of bylaws for the various activities and departments of the archdiocese.

DOCTRINE AND ORGANIZATION

The Greek Archdiocese of North and South America is in accord with other Eastern Orthodox churches in doctrine; its polity and worship, while in principle the same as in those churches, vary somewhat in form to meet the peculiar needs.

There are about 250 organized congregations and churches under the jurisdiction of the Greek Archdiocese of North and South America. There are also about 50 missions and parishes of the Ukrainian Orthodox Diocese, recognizing the jurisdiction of the Ecumenical Patriarchate of Constantinople and affiliated with the archdiocese, under Right Reverend Bishop Bohdan.

WORK

The entire organization of the Greek parishes is practically on a home missionary basis. The priest in charge of a central church or congregation looks after the social as well as the spiritual interests of his fellow countrymen, wherever they may be.

The archdiocese supervises the function of about 450 parochial and 200 Sunday schools, and maintains one theological preparatory school, situated at Pomfret, Conn. There are also over 250 branches of the Greek Ladies Philoptochos Society, a benevolent organization for the care of the poor. The "Orthodox Observer," a biweekly publication, is the official organ of the archdiocese.

² See Eastern Orthodox Churches, p. 1. In view of the very general use of the term "Greek" to describe the entire Eastern Orthodox Church in all its branches, the term "Hellenic" is used to designate specifically the Eastern Orthodox Church of Greece, governed by the Holy Synod of Greece and to the Greeks of Constantinople governed by the Ecumenical Patriarchate.

HOLY ORTHODOX CHURCH IN AMERICA

STATISTICS

The data given for 1936 represent four active organizations of the Holy Orthodox Church in America, all reported as being in urban territory. The total membership reported was 804. Of the four active organizations, one reported from New York, is the only organization having a church edifice and parsonage. The other organizations, one each in Alabama, Illinois, and Pennsylvania, are considered missions. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of the Holy Orthodox Church in America consists of all persons who have been confirmed in this church.

This body was not reported prior to 1936, hence no comparative data are available.

HISTORY, DOCTRINE, AND ORGANIZATION¹

The historical and doctrinal statement of the Eastern Orthodox Churches as given in this publication is the general background of the Holy Orthodox Church in America. This church endorses the canons of the Seven Oecumenical Councils of the undivided church, the apostolical constitutions, and the teachings of the early church fathers, and follows them insofar as it is possible to do so in the present age.

It is obvious that many of these canons related to extant causes and conditions and have become obsolete. Many of them are ignored by the Orthodox Church as relating to matters which no longer exist. Some are interpreted in the light of the progressive intelligence of the age. It is the intent of the Holy Orthodox Church in America to keep alive the spirit that first brought them into being and to use them as its guide in every way possible and practical.

The Holy Orthodox Church in America represents a *movement*. This movement was instituted in 1924 for the purpose of emphasizing the mystical nature of the sacraments in the light of the newer understanding of Christian mysticism, first, as exemplified by the great mystics of the Universal Church at considerable time periods; and second, as exemplified by the modern understanding of Christian mysticism as a "personal experience of God," along the lines made so clear by St. Francis, and the eminent writer on the subject, Evelyn Underhill.

For some 10 years this movement took the form of lectures, classes, and writings, until it was felt that the church organization under which they had first been propagated was insufficient for the purpose.

About 1927-28 Archbishop Aftimios was mandated by the Metropolitan Platon to institute a work specifically for the offspring of Orthodox parents, born in this country, and educated at American public schools; and, at the same time, to introduce Orthodoxy to English-speaking peoples. In the ancient liturgies of this "Mother of Churches," the group previously mentioned found the perfect vehicle for its own purpose.

In 1927 the Patriarch Tikhon, of Moscow, authorized Archbishop Aftimios "to found and head under a synodical constitution, an independent American Orthodox Catholic Church." Under this authority, Archbishop Aftimios assisted by Bishops Sophronius and Joseph consecrated Rev. William A. Nichols to the episcopate, as titular bishop of Washington, D. C.

Somewhat later the retirement of Archbishop Aftimios prevented the prosecution of the original plans and Bishop Ignatius (the W. A. Nichols just mentioned), consecrated the present Primus, George Winslow Plummer, instituting the new Metropolitan Synod of the Holy Orthodox Church in America. The consecration of Dr. Plummer (Georgius) was followed by the consecration of Bishops Patricius and Irenaeus, forming the hierarchy of the new ecclesiastical body. This was in 1934.

¹ This statement was furnished by Rt. Rev. George Winslow Plummer, primate, the Holy Orthodox Church in America, New York City.

On March 16, 1936, chapter 105, entitled "An act to amend the religious corporations law, in relation to incorporation of parishes or churches of the Holy Orthodox Church in America," was passed with the approval of the Governor. This act "of enablement" gives the new body wide powers relative to the creation and institution of religious orders, seminaries, or religious societies established for evangelical efforts, or the relief of the poor and needy, placing such power in the hands of the Metropolitan Synod of the Holy Orthodox Church in America and the archbishop-administrator thereof.

Since this act by the New York State Legislature the work of this church has grown most encouragingly. It has not as yet undertaken any wide propaganda. Instead, it has devoted the interval to the completion of its synodical boards, and the preparation of the liturgies of St. Basil and St. John Chrysostom for use in English-speaking congregations. It has also been occupied in the preparation of suitable canons applying to the necessities of American customs and usages.

It has made several concessions to the western usage by way of seats, instead of the older custom of standing; organ and instrumental music; mixed choirs; and conformity to the Western Calendar (Gregorian), the use of the latter having been authorized by the Patriarch of Constantinople for the Orthodox who desired it, in 1923. The confusion between the times of the observance of the great feasts of the church in this country has been a prime obstacle in the progress of the Orthodox Church in the United States as well as elsewhere. Nevertheless, it already has a rapidly growing membership, which is, of course, by Orthodox baptism and chrismation.

The original intention to emphasize the mystical nature of the Christian sacraments beyond the ordinary doctrinal catechisms has been amplified manifold by the adoption of Orthodox Orders and alignment with orthodoxy. The Orthodox Church, despite its many national groups and consequent variety of local customs, perpetuates so much of the usages of primitive Christianity and preserves the unvaried usage of the ancient liturgies with their wealth of tradition that the authorities of the Holy Orthodox Church in America firmly believe that no better impetus can be given a better understanding of the essential mysteries of the sacramental system than by a clear exposition of the liturgies and offices of Orthodoxy in toto.

While carefully preserving the essentials of primitive catholicity, this church encourages the utmost liberality of thought and action, believing and finding that through an intelligent understanding of what the Catholic faith stands for removes all possibilities of conflict between the two. Thus it seeks to bring to bear the best findings of scientific, religious, and philosophic thought on matters which have, in the past, been sources of wide controversy and contentious argument.

In its use of the ancient liturgies the Holy Orthodox Church in America permits no changes or variations. It does seek to present them in a manner more readily understandable to Americans. Like so many other national groups, the Holy Orthodox Church in America is autonomous but fully recognizes the spiritual supremacy of the Patriarch of Constantinople.

It is far from the intention of the authorities of the Holy Orthodox Church in America to add another sect, or denomination, to the already overgenerous list. It regards itself solely as a branch of the Holy Eastern Orthodox Catholic and Apostolic Church with a definite mission to present the sacraments of the Catholic Church in their true mystical nature through a progressive interpretation of the offices of Orthodoxy.

ROUMANIAN ORTHODOX CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Roumanian Orthodox Church for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this denomination is of two types, communicant members, or all persons, including infants, baptized and confirmed in the church; and parish members, or the families of the congregation, the head of the family being the voting member.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Churches (local organizations), number.....	35	33	2	-----	-----
Members, number.....	15,090	14,041	1,049	93.0	7.0
Average membership per church.....	431	425	525	-----	-----
Membership by sex:					
Male.....	7,995	7,383	612	92.3	7.7
Female.....	7,095	6,658	437	93.8	6.2
Males per 100 females.....	112.7	110.9	140.0	-----	-----
Membership by age:					
Under 13 years.....	2,729	2,508	221	91.9	8.1
13 years and over.....	12,082	11,319	763	93.7	6.3
Age not reported.....	279	214	65	76.7	23.3
Percent under 13 years ²	18.4	18.1	22.5	-----	-----
Church edifices, number.....	28	26	2	-----	-----
Value—number reporting.....	28	26	2	-----	-----
Amount reported.....	\$293,700	\$251,700	\$42,000	85.7	14.3
Constructed prior to 1936.....	\$287,700	\$245,700	\$42,000	85.4	14.6
Constructed, wholly or in part, in 1936.....	\$6,000	\$6,000	-----	100.0	-----
Average value per church.....	\$10,489	\$9,681	\$21,000	-----	-----
Debt—number reporting.....	8	7	1	-----	-----
Amount reported.....	\$22,830	\$21,450	\$1,380	94.0	6.0
Number reporting "no debt".....	18	17	1	-----	-----
Parsonages, number.....	15	15	-----	-----	-----
Value—number reporting.....	14	14	-----	-----	-----
Amount reported.....	\$57,890	\$57,890	-----	100.0	-----
Expenditures:					
Churches reporting, number.....	33	31	2	-----	-----
Amount reported.....	\$65,063	\$61,182	\$3,881	94.0	6.0
Pastors' salaries.....	\$29,545	\$27,445	\$2,100	92.9	7.1
All other salaries.....	\$4,526	\$4,220	\$306	93.2	6.8
Repairs and improvements.....	\$7,094	\$6,784	\$1,210	84.9	15.1
Payment on church debt, excluding interest.....	\$10,209	\$10,209	-----	100.0	-----
All other current expenses, including interest.....	\$6,950	\$6,867	\$83	98.8	1.2
Local relief and charity, Red Cross, etc.....	\$1,176	\$1,166	\$10	99.1	.9
Home missions.....	\$260	-----	-----	100.0	-----
Foreign missions.....	\$28	\$28	-----	-----	-----
To general headquarters for distribution.....	\$446	\$446	-----	100.0	-----
All other purposes.....	\$3,029	\$3,757	\$172	95.6	4.4
Average expenditure per church.....	\$1,972	\$1,074	\$1,941	-----	-----
Sunday schools:					
Churches reporting, number.....	8	7	1	-----	-----
Officers and teachers.....	27	26	1	-----	-----
Scholars.....	299	253	46	84.6	15.4

¹ Percent not shown where base is less than 100.

² Based on membership with age classification reported.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936—Continued

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Summer vacation Bible schools:					
Churches reporting, number.....	6	6			
Officers and teachers.....	20	20			
Scholars.....	212	212		100.0	
Weekday religious schools:					
Churches reporting, number.....	15	14	1		
Officers and teachers.....	41	32	9		
Scholars.....	560	525	35	93.8	6.2
Parochial schools:					
Churches reporting, number.....	5	5			
Officers and teachers.....	38	38			
Scholars.....	185	185		100.0	

¹ Percent not shown where base is less than 100.

Comparative data, 1916-36.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the Roumanian Orthodox Church for the census years 1936, 1926, and 1916.

TABLE 2.—COMPARATIVE SUMMARY, 1916 TO 1936

ITEM	1936	1926	1916
Churches (local organizations), number.....	35	34	2
Increase over preceding census:			
Number.....	1	32	
Percent ¹			
Members, number.....	15,090	13,853	1,994
Increase ² over preceding census:			
Number.....	-3,763	16,859	
Percent.....	-20.0	845.5	
Average membership per church.....	431	655	997
Church edifices, number.....	28	32	1
Value—number reporting.....	28	30	1
Amount reported.....	\$293,700	\$621,500	\$18,000
Average value per church.....	\$10,489	\$20,717	\$18,000
Debt—number reporting.....	8	15	1
Amount reported.....	\$22,830	\$51,105	\$15,000
Parsonages, number.....	15		
Value—number reporting.....	14	15	1
Amount reported.....	\$67,890	\$85,500	\$6,500
Expenditures:			
Churches reporting, number.....	33	32	2
Amount reported.....	\$65,063	\$92,124	\$11,520
Pastors' salaries.....	\$29,545		
All other salaries.....	\$4,526		
Repairs and improvements.....	\$7,994	\$88,303	\$6,720
Payment on church debt, excluding interest.....	\$10,209		
All other current expenses, including interest.....	\$6,950		
Local relief and charity, Red Cross, etc.....	\$1,176		
Home missions.....	\$200		
Foreign missions.....	\$28	\$3,821	\$4,800
To general headquarters for distribution.....	\$446		
All other purposes.....	\$3,920		
Average expenditure per church.....	\$1,972	\$2,870	\$5,760
Sunday schools:			
Churches reporting, number.....	8	18	3
Officers and teachers.....	27	21	2
Scholars.....	290	1,370	122

¹ Percent not shown where base is less than 100.² A minus sign (-) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Roumanian Orthodox Church by States. Table 3 gives for each State for 1936 the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex, and data for Sunday schools. Table 4 gives for selected States the number and membership of the churches for the three census years 1916 to 1936, together with the membership for 1936 classified as "under 13 years of age" and "13 years of age and over." Table 5 shows the value of churches and parsonages and the amount of debt on church edifices for 1936. Table 6 presents, for 1936, the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in tables 5 and 6 is limited to those States in which three or more churches reported value and expenditures.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX			SUNDAY SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females	Churches re- porting	Officers and teachers	Scholars
United States.....	35	33	2	15,090	14,041	1,049	7,995	7,095	112.7	8	27	299
NEW ENGLAND:												
Massachusetts.....	1	1	—	239	230	—	123	116	106.0	—	—	—
Rhode Island.....	1	1	—	363	363	—	180	183	98.4	—	—	—
Connecticut.....	1	1	—	326	326	—	167	159	105.0	—	—	—
MIDDLE ATLANTIC:												
New York.....	2	2	—	86	86	—	52	34	(1)	1	9	10
New Jersey.....	1	—	1	65	—	65	47	18	(1)	—	—	—
Pennsylvania.....	6	6	—	1,323	1,323	—	698	625	111.7	—	—	—
EAST NORTH CENTRAL:												
Ohio.....	10	10	—	5,090	5,090	—	2,664	2,426	109.8	1	5	87
Indiana.....	5	4	1	2,939	1,955	984	1,654	1,285	128.7	3	8	111
Illinois.....	1	1	—	2,500	2,500	—	1,175	1,325	88.7	—	—	—
Michigan.....	3	3	—	1,224	1,224	—	763	461	165.5	1	2	25
WEST NORTH CENTRAL:												
Minnesota.....	2	2	—	519	519	—	268	251	106.8	1	2	35
Missouri.....	1	1	—	316	316	—	152	164	92.7	—	—	—
Nebraska.....	1	1	—	100	100	—	52	48	(1)	1	1	31

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

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1916 TO 1936, AND MEMBERSHIP BY AGE IN 1936, BY STATES

[Separate presentation is limited to States having 3 or more churches in either 1936, 1926, or 1916]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1936			
	1936	1926	1916	1936	1926	1916	Under 13 years	13 years and over	Age not report- ed	Percent under 13 ¹
United States.....	35	34	2	15,090	18,853	1,994	2,729	12,082	279	18.4
Pennsylvania.....	6	5	1	1,323	922	644	322	952	49	25.3
Ohio.....	10	11	—	5,090	5,879	—	779	4,246	65	15.5
Indiana.....	5	5	—	2,939	2,271	—	727	2,212	—	24.7
Michigan.....	3	4	1	1,224	7,817	1,350	275	940	—	22.6
Other States.....	11	9	—	4,514	1,964	—	626	3,723	165	14.4

¹ Based on membership with age classification reported.

² Includes 2 churches each in the States of New York and Minnesota; and 1 in each of the following—Massachusetts, Rhode Island, Connecticut, New Jersey, Illinois, Missouri, and Nebraska.

TABLE 5.—VALUE OF CHURCHES AND PARSONAGES AND AMOUNT OF CHURCH DEBT BY STATES, 1936

[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	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States.....	35	28	28	\$293,700	8	\$22,630	14	\$57,890
Pennsylvania.....	6	4	4	41,450	—	—	1	(¹)
Ohio.....	10	9	9	88,500	2	2,100	5	26,090
Indiana.....	5	4	4	55,000	1	3,000	2	(¹)
Michigan.....	3	3	3	23,000	1	5,000	1	(¹)
Other States.....	11	8	28	85,750	4	12,730	5	31,800

¹ Amount included in figures for "Other States," to avoid disclosing the statistics of any individual church.² Includes 2 churches in Minnesota and 1 in each of the following States—Massachusetts, Rhode Island, New Jersey, Illinois, Missouri, and Nebraska.

TABLE 6.—CHURCH EXPENDITURES BY STATES, 1936

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

STATE	Total number of churches	EXPENDITURES											
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and im- provements	Payment on church debt, excluding in- terest	Other current ex- penses, including interest	Local relief and charity	Home missions	Foreign missions	To general head- quarters	All other purposes
United States.....	35	33	\$65,083	\$29,545	\$4,528	\$7,994	\$10,209	\$6,950	\$1,170	\$260	\$28	\$449	\$3,929
Pennsylvania.....	6	6	9,512	5,080	750	2,403	—	528	513	60	—	40	132
Ohio.....	10	9	21,870	8,884	1,719	2,349	1,835	3,569	171	140	28	56	3,120
Indiana.....	5	5	8,761	4,935	1,005	1,310	800	400	200	—	—	71	40
Michigan.....	3	3	8,572	1,800	262	200	5,861	30	113	—	—	215	91
Other States.....	11	10	16,348	8,846	784	1,732	1,713	2,423	170	60	—	65	546

¹ Includes 2 churches each in the States of New York and Minnesota; and 1 in each of the following—Massachusetts, Rhode Island, New Jersey, Illinois, Missouri, and Nebraska.HISTORY, DOCTRINE, AND ORGANIZATION ¹

HISTORY

The great majority of the people of Roumania belong to the Roumanian Orthodox Church, in communion with the Greek, Russian, Serbian and other Orthodox churches. Until 1900-1902 there were few Roumanian immigrants in this country, but today there are about 150,000. With very few exceptions they are from the Roumanian Provinces of Transylvania, Banat, and Bukovina, which before the World War were parts of the Austro-Hungarian Empire. They settled first in the States of New York, Pennsylvania, Ohio, Michigan, and Indiana. Most of them are railroad and factory workers or farmers, and the great majority of them belong to the Roumanian Orthodox Church.

¹ This statement, which is substantially the same as that published in vol. II of the Report on Religious Bodies, 1920, has been revised by the Very Reverend John Trutla, dean and counselor of the Roumanian Orthodox Episcopate of America, Cleveland, Ohio, and approved by him in its present form.

DOCTRINE

The source of the doctrine of this church, like that of all the other Eastern Orthodox Churches, is the divine revelation as it is contained in the Holy Scriptures and in the Holy Traditions. The unchanged foundation of this doctrine is the Nicæo-Constantinopolitan Creed, together with all the decisions given in matters of faith by the ecumenical and particular synods of the Holy Fathers of the church.

ORGANIZATION

The Roumanian Orthodox Church of the United States and Canada, since April 1929, is organized in "The Roumanian Orthodox Episcopate (Diocese) of America," presided over by a bishop, whose see is in Detroit, Mich.; 44 organized congregations and churches comprise the episcopate (diocese).

In matters of faith and doctrine the Roumanian Orthodox Episcopate of America recognizes the canonical and spiritual authority of "The Holy Synod" (House of Bishops) of the Roumanian Orthodox Church of Roumania of which body the bishop of the American diocese is a *de jure* member.

In all administrative matters the episcopate (diocese) is an autonomous organization, canonically recognized as such by the Holy Synod of the Roumanian Orthodox Church. The rules of church administration are contained and set in "The Constitution and Bylaws" of the Roumanian Orthodox Episcopate of America adopted and approved by the church-congresses (general conventions) of 1932 and 1936. The supreme administrative body is "The Church Congress" (convention) consisting of one-third clergy and two-thirds lay delegates (representatives) of the congregations (parishes) comprising the episcopate (diocese). The church-congress delegates are elected for 3-year terms, and meet in sessions every year under the presidency of the bishop.

WORK

The principal work of the church, being Christian, consists of preaching the Gospel of Christ, of propagating Christian, moral, and ethical principles, and caring for the religious and spiritual needs of its members.

For the religious education of children and young people, weekday catechetical and Sunday-school classes are maintained in every congregation (parish), the priest doing the teaching.

The episcopate publishes, at Detroit, Mich., a weekly religious-educational newspaper, "The Herald," and a yearly "Calendar" (almanac).

RUSSIAN ORTHODOX CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Russian Orthodox Church for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this denomination is of two types, communicant members, or all persons, including infants, baptized and confirmed in the church; and parish members, or the families of the congregation, the head of the family being the voting member.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Churches (local organizations), number.....	229	169	60	73.8	26.2
Members, number.....	39,510	75,684	13,826	84.6	15.4
Average membership per church.....	391	448	230		
Membership by sex:					
Male.....	37,114	30,966	9,148	83.4	16.6
Female.....	36,726	30,843	5,883	84.0	16.0
Sex not reported.....	15,670	13,875	1,795	88.5	11.5
Males per 100 females.....	101.1	100.4	104.5		
Membership by age:					
Under 13 years.....	18,572	15,518	3,054	83.6	16.4
13 years and over.....	54,745	45,868	8,877	83.8	16.2
Age not reported.....	16,193	14,298	1,895	88.3	11.7
Percent under 13 years ²	25.3	25.3	25.6		
Church edifices, number.....	218	158	60	72.5	27.5
Value—number reporting.....	216	158	58	73.1	26.9
Amount reported.....	\$4,936,350	\$4,208,050	\$638,300	87.1	12.9
Constructed prior to 1936.....	\$4,063,500	\$4,023,550	\$629,550	86.5	13.5
Constructed, wholly or in part, in 1936.....	\$282,850	\$274,100	\$8,750	96.9	3.1
Average value per church.....	\$22,853	\$27,203	\$11,005		
Debt—number reporting.....	128	107	21	83.6	16.4
Amount reported.....	\$1,032,505	\$931,305	\$101,200	90.2	9.8
Number reporting "no debt".....	47	25	22		
Parsonages, number.....	140	107	33	76.4	23.6
Value—number reporting.....	135	102	33	75.6	24.4
Amount reported.....	\$985,020	\$573,970	\$111,060	83.8	16.2
Expenditures:					
Churches reporting, number.....	226	167	59	73.9	26.1
Amount reported.....	\$591,353	\$501,999	\$89,354	84.9	15.1
Pastors' salaries.....	\$203,060	\$165,563	\$37,497	81.5	18.5
All other salaries.....	\$80,467	\$71,937	\$8,530	89.4	10.6
Repairs and improvements.....	\$72,697	\$58,520	\$14,177	80.5	19.5
Payment on church debt, excluding interest.....					
\$64,195	\$57,619	\$6,576	80.8	10.2	
All other current expenses, including interest.....	\$131,800	\$118,962	\$12,838	90.3	9.7
Local relief and charity, Red Cross, etc.....	\$9,436	\$8,396	\$1,040	89.0	11.0
Home missions.....	\$2,991	\$2,662	\$329	89.0	11.0
Foreign missions.....	\$425	\$300	\$65	84.7	15.3
To general headquarters for distribution.....	\$5,010	\$4,215	\$795	84.1	15.9
All other purposes.....	\$21,272	\$13,795	\$7,607	64.7	35.3
Average expenditure per church.....	\$2,617	\$3,008	\$1,514		
Sunday schools:					
Churches reporting, number.....	101	80	21	79.2	20.8
Officers and teachers.....	202	167	35	82.7	17.3
Scholars.....	4,293	3,420	864	79.9	20.1

¹ Percent not shown where base is less than 100.

² Based on membership with age classification reported.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936—Continued

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Summer vacation Bible schools:					
Churches reporting, number.....	39	28	11		
Officers and teachers.....	74	47	27		
Scholars.....	1,600	1,085	524	67.4	32.6
Weekday religious schools:					
Churches reporting, number.....	105	91	14	86.7	13.3
Officers and teachers.....	241	210	31	87.1	12.9
Scholars.....	5,093	4,420	673	86.8	13.2
Parochial schools:					
Churches reporting, number.....	18	13	5		
Officers and teachers.....	61	42	9		
Scholars.....	817	603	214	73.8	26.2

¹ Percent not shown where base is less than 100.

Comparative data, 1906-36.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the Russian Orthodox Church for the census years 1936, 1926, 1916, and 1906. Differences in the method of reporting as well as organic disturbances probably account, in part, for the decrease in members.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1936

ITEM	1936	1926	1916	1906
Churches (local organizations), number.....	229	199	169	59
Increase over preceding census:				
Number.....	30	30	110	
Percent.....	15.1	17.8	(¹)	
Members, number.....	89,510	95,134	99,681	19,111
Increase ² over preceding census:				
Number.....	-5,624	-4,547	80,570	
Percent.....	-5.9	-4.6	421.6	
Average membership per church.....	391	478	590	324
Church edifices, number.....	218	194	164	46
Value—number reporting.....	216	187	164	46
Amount reported.....	\$4,936,350	\$4,883,615	\$2,137,713	\$484,371
Average value per church.....	\$23,853	\$26,115	\$13,035	\$10,530
Debt—number reporting.....	128	136	132	36
Amount reported.....	\$1,032,505	\$1,184,771	\$982,048	\$131,774
Parsonages, number.....	140			
Value—number reporting.....	135	157	96	25
Amount reported.....	\$685,020	\$1,140,000	\$503,614	\$112,243
Expenditures:				
Churches reporting, number.....	226	195	165	
Amount reported.....	\$591,353	\$838,453	\$549,776	
Pastors' salaries.....	\$203,060			
All other salaries.....	\$80,467			
Repairs and improvements.....	\$72,697	\$746,196	\$305,215	
Payment on church debt, excluding interest.....	\$64,195			
All other current expenses, including interest.....	\$131,800			
Local relief and charity, Red Cross, etc.....	\$9,436			
Home missions.....	\$2,991			
Foreign missions.....	\$425	\$50,762	\$244,561	
To general headquarters for distribution.....	\$5,010			
All other purposes.....	\$21,272			
Not classified.....		\$41,495		
Average expenditure per church.....	\$2,617	\$4,300	\$3,332	
Sunday schools:				
Churches reporting, number.....	101	90	116	1
Officers and teachers.....	202	152	150	2
Scholars.....	4,293	5,770	6,739	75

¹ Percent not shown where base is less than 100.² A minus sign (—) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Russian Orthodox Church by States. Table 3 gives for each State for 1936 the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex, and data for Sunday schools. Table 4 gives for selected States the number and membership of the churches for the four census years 1906 to 1936, together with the membership for 1936 classified as "under 13 years of age" and "13 years of age and over." Table 5 shows the value of churches and parsonages and the amount of debt on church edifices for 1936. Table 6 presents, for 1936, the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in tables 5 and 6 is limited to those States in which three or more churches reported value and expenditures.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX				SUNDAY SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females	Churches reporting	Officers and teachers	Scholars
United States.....	229	169	60	89,510	75,684	13,826	37,114	36,726	15,670	101.1	101	202	4,293
NEW ENGLAND:													
New Hampshire.....	3	3	—	707	707	—	358	349	—	102.0	1	5	46
Vermont.....	1	1	—	150	150	—	—	—	150	—	1	1	10
Massachusetts.....	7	7	—	1,726	1,726	—	888	838	—	106.0	4	5	71
Rhode Island.....	1	1	—	315	315	—	160	155	—	103.2	—	—	—
Connecticut.....	12	10	2	7,227	6,602	625	3,154	3,273	800	96.4	4	7	138
MIDDLE ATLANTIC:													
New York.....	24	21	3	11,032	10,038	994	3,401	3,771	3,800	91.8	9	22	332
New Jersey.....	17	13	4	7,135	6,436	699	3,397	3,603	75	92.7	8	18	540
Pennsylvania.....	80	57	29	35,910	27,559	8,351	15,121	14,839	5,950	101.9	34	72	1,873
EAST NORTH CENTRAL:													
Ohio.....	10	13	3	7,310	6,975	335	3,327	3,208	775	103.7	10	13	404
Indiana.....	5	3	2	1,616	1,246	370	566	430	620	131.6	3	3	45
Illinois.....	10	9	1	4,482	4,391	91	2,030	1,902	550	104.7	8	6	100
Michigan.....	8	8	—	2,521	2,521	—	753	708	1,000	98.0	2	4	73
Wisconsin.....	0	2	4	1,029	674	455	283	246	500	115.0	1	2	20
WEST NORTH CENTRAL:													
Minnesota.....	6	4	2	1,987	1,847	140	1,040	947	—	109.8	2	8	185
Iowa.....	1	1	—	90	90	—	43	47	—	(¹)	1	1	24
Missouri.....	1	1	—	500	500	—	—	—	500	—	1	1	30
Kansas.....	1	1	—	337	337	—	171	166	—	103.0	1	1	44
SOUTH ATLANTIC:													
Delaware.....	1	1	—	300	300	—	—	—	300	—	1	1	20
District of Columbia.....	2	2	—	189	189	—	90	99	—	(¹)	2	4	33
West Virginia.....	3	—	3	953	—	953	304	299	350	101.7	2	3	85
North Carolina.....	1	—	1	67	—	67	35	32	—	(¹)	—	—	—
EAST SOUTH CENTRAL:													
Alabama.....	1	—	1	53	—	53	23	30	—	(¹)	—	—	—
WEST SOUTH CENTRAL:													
Texas.....	1	1	—	320	320	—	168	152	—	110.5	1	4	35
MOUNTAIN:													
Colorado.....	3	2	1	403	303	100	148	155	100	95.5	2	2	30
PACIFIC:													
Washington.....	3	2	1	990	709	280	413	386	200	107.0	3	10	48
Oregon.....	1	1	—	28	28	—	16	12	—	(¹)	—	—	—
California.....	8	6	2	2,124	2,046	78	1,165	959	—	121.6	5	10	107

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

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1936, AND MEMBERSHIP BY AGE IN 1936, BY STATES

[Separate presentation is limited to States having 3 or more churches in either 1936, 1926, 1916, or 1906]

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES				NUMBER OF MEMBERS				MEMBERSHIP BY AGE, 1936			
	1936	1926	1916	1906	1936	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Percent under 13 ¹
United States.....	229	199	169	59	89,510	95,134	89,681	19,111	18,572	54,745	16,193	25.3
NEW ENGLAND:												
New Hampshire.....	3	3	3	---	707	655	508	---	99	608	---	14.0
Massachusetts.....	7	5	8	1	1,726	1,591	3,983	470	267	1,459	---	15.5
Connecticut.....	12	11	11	4	7,227	7,075	8,507	1,552	1,231	5,196	800	19.2
MIDDLE ATLANTIC:												
New York.....	24	24	18	4	11,032	10,980	14,876	1,767	1,929	5,303	3,800	26.7
New Jersey.....	17	12	12	3	7,135	9,783	11,308	606	1,772	5,288	75	25.1
Pennsylvania.....	86	79	70	22	35,910	34,015	34,877	8,446	8,439	21,521	5,050	28.2
EAST NORTH CENTRAL:												
Ohio.....	16	16	10	3	7,310	6,775	6,168	852	1,826	4,661	823	28.1
Indiana.....	5	3	1	---	1,616	1,751	900	---	161	835	620	16.2
Illinois.....	10	6	6	4	4,482	2,782	4,090	1,226	967	2,965	550	24.6
Michigan.....	8	6	6	---	2,521	1,852	5,509	---	282	914	1,325	23.6
Wisconsin.....	6	3	3	3	1,029	936	190	196	108	321	600	25.2
WEST NORTH CENTRAL:												
Minnesota.....	6	5	3	3	1,987	2,734	3,279	964	557	1,380	50	28.8
North Dakota.....	---	3	---	2	---	306	---	---	---	---	---	---
SOUTH ATLANTIC:												
West Virginia.....	3	4	1	---	953	1,947	149	---	123	480	350	20.4
MOUNTAIN:												
Colorado.....	3	3	3	3	403	531	981	725	82	221	100	27.1
PACIFIC:												
Washington.....	3	2	3	2	990	475	565	574	137	662	200	17.1
California.....	8	2	---	---	2,124	474	---	---	217	1,907	---	10.2
Other States.....	12	12	11	5	2,349	1,972	3,701	1,556	375	1,024	950	26.8

¹ Based on membership with age classification reported.² Includes 2 churches in the District of Columbia; and 1 in each of the following States—Vermont, Rhode Island, Iowa, Missouri, Kansas, Delaware, North Carolina, Alabama, Texas, and Oregon.

TABLE 5.—VALUE OF CHURCHES AND PARSONAGES AND AMOUNT OF CHURCH DEBT BY STATES, 1936

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

GEOGRAPHIC DIVISION AND STATE	Total number of churches	Num- ber of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States..	229	218	216	\$4,936,350	128	\$1,032,505	135	\$665,020
NEW ENGLAND:								
New Hampshire.....	3	3	3	30,300	2	13,147 ¹	3	10,240
Massachusetts.....	7	7	7	79,200	5	22,200	3	11,000
Connecticut.....	12	12	12	493,025	8	81,268	8	55,730
MIDDLE ATLANTIC:								
New York.....	24	19	18	733,000	13	243,478	11	77,800
New Jersey.....	17	17	17	404,125	14	64,200	12	81,000
Pennsylvania.....	86	87	87	1,947,300	53	417,431	57	250,450
EAST NORTH CEN- TRAL:								
Ohio.....	16	14	14	317,500	8	45,618	9	38,000
Indiana.....	5	5	5	62,000	2	8,757	2	(¹)
Illinois.....	10	9	9	229,500	5	36,300	7	44,200
Michigan.....	8	7	7	132,500	4	31,800	3	16,000
Wisconsin.....	6	5	5	59,350	2	4,500	3	5,600
WEST NORTH CEN- TRAL:								
Minnesota.....	6	6	6	94,000	3	6,748	5	29,500
SOUTH ATLANTIC:								
West Virginia.....	3	3	3	43,000	-----	-----	2	(¹)
MOUNTAIN:								
Colorado.....	3	3	3	30,100	1	3,000	2	(¹)
PACIFIC:								
California.....	8	8	8	83,450	5	15,608	2	(¹)
Other States.....	15	13	2 12	189,090	3	8,450	6	65,500

¹ Amount included in figures for "Other States," to avoid disclosing the statistics of any individual church.² Includes 2 churches in Washington; and 1 in each of the following States—Vermont, Rhode Island, Iowa, Missouri, Kansas, Delaware, North Carolina, Texas, and Oregon, and the District of Columbia.

TABLE 6.—CHURCH EXPENDITURES BY STATES, 1936

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

GEOGRAPHIC DIVISION AND STATE	Total number of churches	EXPENDITURES				
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improvements
United States.....	229	226	\$591,353	\$203,080	\$80,467	\$72,697
NEW ENGLAND:						
New Hampshire.....	3	3	3,151	1,070	220	413
Massachusetts.....	7	7	15,508	6,360	860	2,834
Connecticut.....	12	12	37,303	13,300	6,064	962
MIDDLE ATLANTIC:						
New York.....	24	24	74,720	23,100	12,203	4,635
New Jersey.....	17	17	58,270	18,560	12,402	5,357
Pennsylvania.....	86	84	238,162	78,115	20,538	33,667
EAST NORTH CENTRAL:						
Ohio.....	16	15	37,685	12,230	5,557	5,810
Indiana.....	5	5	8,833	3,680	780	1,062
Illinois.....	10	10	27,832	8,030	4,100	2,749
Michigan.....	8	8	17,915	6,295	1,490	1,660
Wisconsin.....	6	6	4,413	2,820	151	270
WEST NORTH CENTRAL:						
Minnesota.....	6	6	25,058	9,530	2,040	9,167
SOUTH ATLANTIC:						
West Virginia.....	3	3	6,571	3,660	1,056	614
MOUNTAIN:						
Colorado.....	3	3	3,887	2,400	205	390
PACIFIC:						
Washington.....	3	3	4,168	2,460	60	195
California.....	8	8	16,121	3,400	3,305	1,848
Other States.....	12	12	11,751	7,990	436	1,064

¹ Includes 2 churches in the District of Columbia; and 1 in each of the following States—Vermont, Rhode Island, Iowa, Missouri, Kansas, Delaware, North Carolina, Alabama, Texas, and Oregon.

TABLE 6.—CHURCH EXPENDITURES BY STATES, 1936—Continued

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

GEOGRAPHIC DIVISION AND STATE	EXPENDITURES—continued						
	Payment on church debt, excluding interest	Other current expenses, including interest	Local relief and charity	Home missions	Foreign missions	To general headquarters	All other purposes
United States.....	\$84, 195	\$131, 800	\$9, 456	\$2, 901	\$425	\$5, 010	\$21, 272
NEW ENGLAND:							
New Hampshire.....	440	838	120			50	
Massachusetts.....	759	3, 960	236	170	15	243	71
Connecticut.....	2, 779	11, 461	1, 451	25		290	962
MIDDLE ATLANTIC:							
New York.....	4, 513	25, 032	1, 494	600	215	1, 379	1, 489
New Jersey.....	5, 915	13, 863	1, 040	390	60	98	585
Pennsylvania.....	20, 253	51, 197	2, 740	1, 145	25	1, 701	10, 781
EAST NORTH CENTRAL:							
Ohio.....	8, 278	3, 554	350	201	10	305	1, 390
Indiana.....	1, 100	116	120				1, 080
Illinois.....	5, 033	6, 087	257	159		158	659
Michigan.....	1, 755	5, 108	485	25	25	182	890
Wisconsin.....	750	407	5			10	
WEST NORTH CENTRAL:							
Minnesota.....	369	2, 436	662	75	5	148	626
SOUTH ATLANTIC:							
West Virginia.....		1, 017	50	50	25	74	25
MOUNTAIN:							
Colorado.....		524		38		30	300
PACIFIC:							
Washington.....	300	980	40	28	45	60	
California.....	2, 201	3, 533	177			175	1, 482
Other States.....	750	1, 087	209	85		98	32

HISTORY, DOCTRINE, AND ORGANIZATION

HISTORY

Russia first came into definite relations with Christianity on the visit of Princess Olga to Constantinople, where she was baptized about A. D. 957. Subsequently, Vladimir the Great sent emissaries to the different churches, Eastern and Western, to learn of their doctrines and rituals, with a view to adopting those which they liked best. The emissaries returned and reported in favor of the Eastern Orthodox Catholic Church, whose ceremonial in the Cathedral of the Holy Wisdom at Constantinople seemed to them to excel all others. Thereupon, Vladimir was baptized in 988 A. D. and the Eastern Orthodox Catholic Church became the church of the state.

During the succeeding centuries the church was governed, first, by metropolitans looking to the patriarch of Constantinople as their titular head; from about 1589 to 1720 by patriarchs equal to the other Eastern Patriarchs of Antioch, Alexandria, Jerusalem, and Constantinople; and from 1721 to 1917 by the Holy Synod. This synod was a collegiate institution consisting of several metropolitans and bishops from all parts of Russia, who were invited to take a temporary or permanent part in its sessions. To see that the civil laws and interests of the country were complied with, a representative of the monarch sat in the synod as a civil officer, with the title of Chief Procurator of the Holy Synod. To his pres-

ence in the synod is due the incorrect opinion, widely extended outside of Russia, that the Emperor was really the head of the Russian Church, under the Czarist régime.

For many years previous to the World War the Russian Church had been preparing for a great council or conclave of representatives of all the Russian dioceses and missions, to determine many questions of policy, organization, and administration that had arisen and persisted since 1720. The very constitution of its organization as laid down under Peter the Great was outgrown and obsolete. Preliminary committees, councils, and conventions between 1900 and 1915 had prepared the way and the program for the work of the great Pan-Russian Church conclave, or Sobor, as it is called in Russian. The World War was not permitted to interfere with the holding of the Great Sobor. In 1917 delegates from all Russia, from Siberia, from Alaska and other parts of North America, and from China and Japan, representing every part of the Russian Church and its missions, assembled in Moscow for what has since been known as the Great Sobor of 1917.

The Great Sobor revised the constitution and administrative enactments of the Russian Church. It determined upon a return to the patriarchal form of supreme government for the church. While it was meeting, the Kerensky provisional government was overthrown by the Red Revolution of October. Under the gunfire of the Soviet revolutionists the Great Sobor elected and enthroned a Patriarch of Moscow and all Russia, in succession to that sainted Nikon whose power had made Peter the Great tremble and decree the end of the office of Patriarch.

With the reestablishment of the Patriarchate and the installation of the Patriarch Tikhon at its head, the Great Sobor closed its sessions. Unfortunately for both church and state, the Patriarchate and Patriarch Tikhon became at once and inevitably the symbol of the old vanished régime, and the church was set in opposition to the Soviet State on purely political as well as religious questions. In the ensuing conflict Patriarch Tikhon was imprisoned and his assistants exiled, imprisoned, or executed. The administration of the church was totally disrupted. In these chaotic conditions reformist groups, sometimes sponsored by those fighting against the church, arose and divided the church into rival factions.

Finally, in 1923, a coalition of these reformist groups, favored by and favorable to the Soviet Government in its fight against Patriarch Tikhon and the church, organized a new church administration, forcibly removed the bishops that would not submit to their will, appointed bishops and clergy favorable to their reform ideas, and to the Soviet régime, established a married episcopate (hitherto unknown and uncanonical in the Russian Church, as in all the Orthodox Catholic Churches since the Council of Chalcedon), and summoned a Russian Church Convention.

This convention, called the Sobor or pseudo-Sobor of 1923, without the presence or authority of the Patriarch, proceeded to depose the Patriarch Tikhon and unfrock him in his absence and without trial. It then abolished the Patriarchate of Moscow and all Russia; reversed the canon law of the Orthodox Catholic Church in matters of the clergy and marriage; abolished monasticism in the Russian Church; established a Synodist administration; and finally declared the communism of Karl Marx and Lenin essential to the salvation of all Christians, and adherence to the Soviet State obligatory upon all Russian Orthodox people.

The reaction against the extremes of the Synodist group and its 1923 convention was so great in Russia that the Soviet Government sought peace with the Patriarchal party by releasing Patriarch Tikhon and permitting him to reorganize the Patriarchal administration. While in the midst of this work Patriarch Tikhon died. It has been impossible for the Russian Patriarchate to hold a Sobor for the election of his successor. His office has been held by a number of substitutes, each in turn acting as *locum tenens*, or Guardian, of the Patriarchal Throne.

To these, and to the Patriarchate, the vast majority of Russian clergy and parishes in Russia have remained faithful, while the Synodist group has lost influence and adherents steadily. The situation is still unsettled, and it is impossible to make definite statements about the present condition or the future of the Russian Church.

The Russian Church is the only branch of the Eastern Orthodox Church that has undertaken in recent years any foreign missionary enterprise. It has developed quite extensive missions in Siberia, Japan, and China, but its great work has been the care of the churches in America.

In 1759 a Russian merchant, named Glotoff, baptized several Aleuts of Umnak Island. Fifteen years later Schelchhoff, the organizer of a company for fur trading in Alaska, baptized 40 Aleuts of Kodiak Island. In 1792, at his request, the Holy Synod sent to Alaska a special mission consisting of eight monks, who established their headquarters at Kodiak and built the first Eastern Orthodox Church in America. In the course of 2 years 12,000 natives were baptized, and almost every hamlet had its church or chapel. During succeeding years a number of additional missionaries were sent from Russia, both to care for the Russians and to do missionary work among the natives. Of these, John Veniaminoff, afterwards Bishop Innocent, accomplished the most. Coming to Unalaska Island in 1824, he spent 10 years among the Aleuts, and then went to Sitka to teach the Kolosh. Until he left for Siberia in 1855 he was an indefatigable worker for the Alaskans. He prepared an alphabet and grammar of the Aleutian language; translated the catechism, the more important divine services of the church, and some books of the Bible, and did much for general education and the improvement of civil and social life. In Sitka he built the cathedral which is still an ornament to the city and founded an ecclesiastical consistory for the government of the churches.

After the change of political rule, accompanying the sale of Alaska to the United States, many Russians returned to their own country, and with them a large number of priests or missionaries. As a result, there was a loss of interest in the country on the part of the people of Russia and an attendant loss of the means for carrying on the missionary work. Furthermore, as traders of different nationalities multiplied and missionaries of different creeds came to the country, many natives were drawn away from the church. Nevertheless, the Russian Church did not give up its work in the country, but continued to do whatever was within its means.

In 1872 the see was removed from Sitka to San Francisco, where there were already quite a number of Russians, Serbians, and Greeks. In 1888 Bishop Vladimir came from Russia, remaining until 1891, when he was succeeded by Bishop Nicholas, whose stay was noted for two important features: (1) An exceptional development of religious activity in Alaska and the Aleutian Islands, which found expression in the building of new churches, chapels, and schools; in the increase in the number of missionaries; in the founding of various societies and fraternities for charitable purposes and for the improvement of the moral condition of the natives; in the opening of asylums for children, etc.; (2) the enlarging of the eparchy to include Canada and the Eastern States of the United States, thus opening a new period in the history of the Russian Orthodox Church in the United States.

In the more recent immigration, large numbers have come from the old Austria-Hungary, especially from the former Galicia and Poland, who belonged to what are known as the Uniat churches. When those sections, once a part of Russian territory, came under the control of Poland, and later of Austria-Hungary, and thus under the general influence of the Roman Catholic Church, an arrangement was effected, called the Unia, by which members of the Eastern Orthodox Churches, while recognizing the supremacy of the Pope, were permitted to retain most of their liturgy and have their own special bishops. These provisions, however, did not hold outside of Austria-Hungary and, on coming to America, the members of these churches found themselves compelled to use the liturgy of the Roman Catholic Church and be under the jurisdiction of local bishops, who in general either knew nothing about the Unia or did not take it into account.

In seeking relief from this position, one of the Uniat parishes in Minneapolis became aware of the existence in the United States of a see of the Russian Orthodox Church and, in 1891, under the leadership of Rev. Alexis G. Toth, petitioned the Russian Bishop Vladimir to take them all under his jurisdiction within the pale of the Russian Church. Bishop Vladimir willingly complied with the request and, during the time of Bishop Nicholas, who succeeded him, the example of the parish in Minneapolis was followed by a number of Uniat parishes.

About the same time the immigration from Russia proper increased, and soon purely Russian parishes were formed in New York and Chicago, although in the former city there was an Orthodox Russian Church in existence as far back as 1876. In 1905 the episcopal see was transferred from San Francisco to New York City and the mission was elevated to the rank of an archdiocese with an archbishop and two vicar bishops, one for the diocese of Alaska and the other for the Syrian Mission having its headquarters in the Diocese of Brooklyn, headed by an Arabic-speaking bishop of the Russian jurisdiction.

With the growth of the archdiocese, two additional vicar bishoprics—Pittsburgh and Canada—were added, and the church remained under the administration of these five prelates until after the World War.

The history of the Russian Church in America since the World War and the Russian Revolution has reflected the uncertainty and persecutions characteristic of this period in the church of Russia. As already mentioned, the pseudo-Sobor of 1923 in Moscow had declared communism essential to Christianity, and the adherence to the Soviets obligatory; it then had appointed a pseudo synod, which delegated to America an unfrocked priest, formerly of the Russian-American clergy, with the title of metropolitan-archbishop, head of the Russian Church in America. That man, armed with all credentials of the pseudo synod, instituted legal proceedings and obtained possession of the Russian St. Nicholas Cathedral, New York City, which was the see of the ruling bishop. At that time in Russia, Patriarch Tikhon and his lawful administration were imprisoned and otherwise isolated by the Soviets; therefore no direct legal evidence could be obtained from them as to the authority or even the existence of the regular church administration in America, which remained faithful to the rules and canons of the Russian Orthodox Church. This is how an agent of the Soviet supporting faction of the church won possession of the Russian Cathedral in America. He has, however, virtually no followers either among the clergy or the laity.

Metropolitan Platon, the then actual ruling bishop of the Russian Church in America, was forced to move his see from the Cathedral, New York City, to the new cathedral, which was offered to him by Trinity Parish of the Protestant Episcopal Church, New York City. It was one of Trinity's chapels which was rebuilt and transformed into a Russian Cathedral, and now houses also the office of the Metropolitan Council, governing body of the church.

Seeing the impossibility of any further connections with Moscow controlled by Communism, Metropolitan Platon, in an epistle published in 1933, proclaimed the Russian Orthodox Church in North America to be temporarily autonomous. It so remains now.

In 1934, after the death of Metropolitan Platon, an all-American Sobor of the church was convoked in Cleveland, Ohio. Theophilus, Archbishop of San Francisco, was elected Metropolitan and head of the Russian Church in America and Canada. He occupies that office today.

DOCTRINE AND ORGANIZATION

The general doctrine of the Russian Orthodox Church is in accord with that of the Eastern Orthodox Churches, as given in the General Statement of this publication.

In the United States the Autonomous Russian Orthodox Church is governed by a metropolitan elected to that office for life by an all-American Conclave, or Sobor. That Sobor is convened periodically to pass upon matters of the internal organization of the church. It consists of all bishops and of delegates elected from all parishes (one clerical and one lay from each). The last Sobor was held in New York City in October 1937.

The 10 Russian bishops in America form a council of bishops, with power to rule upon matters of doctrine. That council is also being convened periodically.

The permanent governing body is the Metropolitan Council, consisting of clerical and lay members elected by the all-American Sobor, and/or appointed by the Metropolitan. That council, however, has but consultative power, its decisions becoming effective only after they are approved by the Metropolitan. It has a permanent secretary with offices in New York City.

The whole territory of the United States, Canada, and Alaska is divided into 11 bishoprics, and into 25 districts under district deans, periodically elected by the clergy of the districts. They exercise local supervision.

Previous to the fall of the old régime of Imperial Russia the Holy Synod of Russia allowed \$77,850 annually for the maintenance of the eparchy, besides which the Missionary Society of Russia gave for its purely missionary work \$1,481. The bishops, the official institutions, and the officers of the eparchy were supported by these appropriations, other expenses were met partly from the same funds and partly from parish fees. Since 1918, however, the missionary work and all the clergy have been supported, of necessity, by the contributions from the local congregations, since the present Russian régime does not permit funds to be provided from Russia.

WORK

While originally the archdiocese was a mission, at present almost the only strictly missionary work is that carried on by the clergy of Alaska among the Indians and Eskimos, and each year sees Alaskan and Indian converts brought into the Russian Church. In the United States the clergy are almost entirely occupied with caring for the religious needs of immigrants from Europe who are members of the Russian Church by birth or have returned to it from the Uniat churches.

There are also converts in increasing numbers who come unsought from Americans of other denominational allegiance or of none, but of non-Orthodox ancestry. These are increasing as the church services and literature become available in the English language.

The educational work of the archdiocese consists in the maintenance of schools of various types, taught mostly by priests or readers. The Sunday schools are few in number, more attention being paid to the parish schools, which are held in some places only on Saturday, while in others they are held three times a week, and in still others every evening, after the sessions of the public schools are over. In these schools instruction is given in the Russian language, Russian history, Bible history, the catechism, prayers, and church singing.

In 1938 a Russian Orthodox Seminary was organized in New York in cooperation with Columbia University. High school graduates are given special courses of preparation for priesthood, simultaneously with their regular studies for B. A. and B. S. degrees at Columbia. During the same year another pastoral school was opened in South Canaan, Pa.

A number of publications are devoted to the religious education of the members of the church. The archiepiscopal cathedra of New York publishes a monthly magazine entitled the Russian Orthodox American Messenger. The Bishop of Chicago publishes for his diocese a monthly Russian journal called Our Way. The Russian Orthodox Journal is published monthly in English in Binghamton, N. Y., as the organ of a nation-wide association of young people's societies known as the Federated Russian Orthodox Clubs. A weekly paper, called the Light, is published in Wilkes-Barre, Pa. The Russian Archdiocese also publishes books and pamphlets in various languages, chiefly Russian.

SERBIAN ORTHODOX CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Serbian Orthodox Church for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this denomination is of two types, communicant members, or all persons, including infants, baptized and confirmed in the church; and parish members, or the families of the congregation, the head of the family being the voting member.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Churches (local organizations), number.....	27	26	1		
Members, number.....	20,020	19,840	180	99.1	0.9
Average membership per church.....	741	763	180		
Membership by sex:					
Male.....	10,297	10,197	100	99.0	1.0
Female.....	8,803	8,723	80	99.1	.9
Sex not reported.....	920	920		100.0	
Males per 100 females.....	117.0	116.9	125.0		
Membership by age:					
Under 13 years.....	4,084	4,034	50	98.8	1.2
13 years and over.....	15,936	15,806	130	99.2	.8
Percent under 13 years.....	20.4	20.3	27.8		
Church edifices, number.....	26	25	1		
Value—number reporting.....	20	25	1		
Amount reported.....	\$498,765	\$483,765	\$15,000	97.0	3.0
Constructed prior to 1936.....	\$492,850	\$477,850	\$15,000	97.0	3.0
Constructed, wholly or in part, in 1936.....	\$5,915	\$5,915		100.0	
Average value per church.....	\$19,183	\$19,351	\$15,000		
Debt—number reporting.....	14	14			
Amount reported.....	\$93,558	\$93,558		100.0	
Number reporting "no debt".....	12	11	1		
Parsonages, number.....	15	14	1		
Value—number reporting.....	14	13	1		
Amount reported.....	\$59,800	\$59,800	\$3,000	95.0	5.0
Expenditures:					
Churches reporting, number.....	27	26	1		
Amount reported.....	\$81,389	\$80,389	\$1,000	98.8	1.2
Pastors' salaries.....	\$28,773	\$28,473	\$300	99.0	1.0
All other salaries.....	\$8,867	\$8,867		100.0	
Repairs and improvements.....	\$12,739	\$12,439	\$300	97.6	2.4
Payment on church debt, excluding interest.....	\$10,276	\$10,276		100.0	
All other current expenses, including interest.....	\$17,315	\$17,115	\$200	98.8	1.2
Local relief and charity, Red Cross, etc.....	\$1,715	\$1,715		100.0	
Home missions.....	\$45	\$45			
Foreign missions.....	\$25	\$25			
All other purposes.....	\$1,634	\$1,434	\$200	87.8	12.2
Average expenditure per church.....	\$3,014	\$3,092	\$1,000		
Sunday schools:					
Churches reporting, number.....	10	9	1		
Officers and teachers.....	33	32	1		
Scholars.....	848	808	40	95.3	4.7
Weekday religious schools:					
Churches reporting, number.....	5	5			
Officers and teachers.....	9	9			
Scholars.....	251	251		100.0	

¹ Percent not shown where base is less than 100.

Comparative data, 1906-36.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the Serbian Orthodox Church for the census years 1936, 1926, 1916, and 1906. It is probable that the decrease in membership in 1926 and 1916 is accounted for in part by differences in the method of reporting, as well as by a decrease in immigration.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1936

ITEM	1936	1926	1916	1906
Churches (local organizations), number.....	27	17	12	10
Increase over preceding census:				
Number.....	10	5	2	-----
Percent ¹	-----	-----	-----	-----
Members, number.....	20,020	13,775	14,301	15,742
Increase ² over preceding census:				
Number.....	6,245	-526	-1,441	-----
Percent.....	45.3	-3.7	-9.2	-----
Average membership per church.....	741	810	1,192	1,574
Church edifices, number.....	26	17	10	8
Value—number reporting.....	26	16	10	8
Amount reported.....	\$498,765	\$272,000	\$106,700	\$62,460
Average value per church.....	\$19,183	\$17,000	\$10,670	\$7,808
Debt—number reporting.....	14	5	5	7
Amount reported.....	\$93,558	\$72,000	\$21,112	\$19,000
Parsonages, number.....	15	-----	-----	-----
Value—number reporting.....	14	10	5	2
Amount reported.....	\$50,800	\$50,000	\$15,300	\$2,100
Expenditures:				
Churches reporting, number.....	27	15	12	-----
Amount reported.....	\$81,389	\$67,978	\$29,353	-----
Pastors' salaries.....	\$28,773	\$63,885	\$19,013	-----
All other salaries.....	\$8,807			
Repairs and improvements.....	\$12,739			
Payment on church debt, excluding interest.....	\$10,276			
All other current expenses, including interest.....	\$17,315	\$4,003	\$10,340	-----
Local relief and charity, Red Cross, etc.....	\$1,715			
Home missions.....	\$45			
Foreign missions.....	\$25			
All other purposes.....	\$1,634	\$4,532	\$2,446	-----
Average expenditure per church.....	\$3,014			
Sunday schools:				
Churches reporting, number.....	10	7	8	1
Officers and teachers.....	33	10	11	1
Scholars.....	848	407	653	13

¹ Percent not shown where base is less than 100.

² A minus sign (—) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Serbian Orthodox Church by States. Table 3 gives for each State for 1936 the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex, and data for Sunday schools. Table 4 gives for selected States the number and membership of the churches for the four census years 1906 to 1936, together with the membership for 1936 classified as "under 13 years of age" and "13 years of age and over." Table 5 shows the value of churches and parsonages and the amount of debt on church edifices for 1936. Table 6 presents, for 1936, the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in tables 5 and 6 is limited to those States in which three or more churches reported value and expenditures.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX				SUNDAY SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not re- ported	Males per 100 females	Churches reporting	Officers and teachers	Scholars
United States.....	27	26	1	20,020	19,840	180	10,297	8,803	920	117.0	10	33	848
MIDDLE ATLANTIC:													
New York.....	1	1	---	750	750	---	460	290	---	158.6	---	---	---
Pennsylvania.....	10	10	---	8,038	8,038	---	3,847	3,271	920	117.6	5	26	522
EAST NORTH CENTRAL:													
Ohio.....	4	4	---	2,970	2,970	---	1,520	1,450	---	104.8	1	2	80
Indiana.....	3	2	1	3,132	2,952	180	1,542	1,590	---	97.0	1	1	40
Illinois.....	2	2	---	1,750	1,750	---	950	800	---	118.8	1	1	75
Wisconsin.....	1	1	---	140	140	---	136	4	---	(¹)	1	1	56
WEST NORTH CENTRAL:													
Minnesota.....	2	2	---	2,338	2,338	---	1,257	1,081	---	116.3	---	---	---
Missouri.....	1	1	---	112	112	---	108	4	---	(¹)	---	---	---
Nebraska.....	1	1	---	345	345	---	180	165	---	109.1	---	---	---
PACIFIC:													
California.....	2	2	---	445	445	---	207	148	---	200.7	1	2	75

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

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1936, AND MEMBERSHIP BY AGE IN 1936, BY STATES

[Separate presentation is limited to States having 3 or more churches in either 1936, 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES				NUMBER OF MEMBERS				MEMBERSHIP BY AGE, 1936		
	1936	1926	1916	1906	1936	1926	1916	1906	Under 13 years	13 years and over	Per- cent under 13
United States.....	27	17	12	10	20,020	13,775	14,301	15,742	4,084	15,936	20.4
Pennsylvania.....	10	2	4	4	8,038	1,100	3,088	6,652	1,750	6,288	21.8
Ohio.....	4	4	---	1	2,970	4,241	---	1,190	345	2,625	11.6
Indiana.....	3	---	---	---	3,132	---	---	---	806	2,266	27.7
Other States.....	10	11	8	5	5,880	8,434	10,013	7,900	1,123	4,757	19.1

¹ Includes: New York, 1; Illinois, 2; Wisconsin, 1; Minnesota, 2; Missouri, 1; Nebraska, 1; and California, 2.

TABLE 5.—VALUE OF CHURCHES AND PARSONAGES AND AMOUNT OF CHURCH DEBT BY STATES, 1936

[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	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States.....	27	26	26	\$498, 785	14	\$93, 558	14	\$59, 800
Pennsylvania.....	10	9	9	111, 000	4	15, 900	6	23, 800
Ohio.....	4	4	4	58, 750	4	20, 850	3	9, 000
Indiana.....	3	3	3	49, 500	1	500	1	(¹)
Other States.....	10	10	² 10	279, 515	5	56, 368	4	27, 000

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

² Includes 2 churches in each of the following States—Illinois, Minnesota, and California; and 1 in each of the following—New York, Wisconsin, Missouri, and Nebraska.

TABLE 6.—CHURCH EXPENDITURES BY STATES, 1936

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

STATE	Total number of churches	EXPENDITURES									
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improvements	Payment on church debt, excluding interest	Other current expenses, including interest	Local relief and charity	Home missions	Foreign missions
United States.....	27	27	\$81, 389	\$26, 773	\$8, 887	\$12, 739	\$10, 276	\$17, 315	\$1, 715	\$45	\$25
Pennsylvania.....	10	10	28, 879	8, 667	4, 207	4, 580	1, 211	8, 645	565	45	25
Ohio.....	4	4	12, 355	4, 930	820	900	3, 005	2, 700	-----	-----	-----
Indiana.....	3	3	6, 540	3, 480	1, 160	450	-----	1, 250	-----	-----	200
Other States.....	10	10	33, 615	11, 666	2, 680	6, 809	6, 060	4, 720	1, 150	-----	500

¹ Includes 2 churches in each of the following States—Illinois, Minnesota, and California; and 1 in each of the following—New York, Wisconsin, Missouri, and Nebraska.

HISTORY, DOCTRINE, AND ORGANIZATION¹

The Serbian Orthodox Diocese of the United States of America and Canada is a part of the Serbian Patriarchate in Yugoslavia (Europe), which in its turn is a branch of the Eastern Orthodox Church, although independent of the same in its government.

The introduction of Christianity among the Serbians began in the seventh century. It was first preached by the Greek Church of Constantinople. But Christianity finally came to rule only in the ninth century, after the Slavs' first apostles, St. Cyril and St. Methodius, translated gospel and liturgical books into the Slavonic language, which has been up to the present time the official church language of the Serbs, the Russians, and the Bulgarians.

Up until the thirteenth century, the Serbian Church was under the jurisdiction of the Greek Patriarchate of Constantinople; only in the year 1219, under the leadership of St. Sava, the first Archbishop, the Serbian Church became independent, organized into the National Serbian Church, and as such, we see her playing a very important role in the national life of the Serbian people.

In the middle of the fourteenth century, the Serbian Church was heightened to the grade of a Patriarchate, with its center at the city of Ipec (today called Pech). This was the period of the greatest height and glory of this church, the time when the Serbian-Byzantine architecture and art reached its culmination, as the following period, after the invasion of the Turks (1389 to 1815), was the time of suffering and martyrdom for the faith. Even up to the present day one can see the important and beautiful remains of the brilliant past of this church, especially the architecture and church art, which is evident, even today, in the many old monasteries built in the thirteenth and fourteenth centuries.

Today the Serbian Patriarchate consists of 26 dioceses, one of which is the Diocese of the United States of America and Canada. The church is governed by the Patriarch and the Holy Synod, whose sole members are the bishops. The residence of both the Patriarch and the Holy Synod is in Belgrade, the capital of Yugoslavia.

The Serbian people began to immigrate to the United States about the year 1890. The majority came from the territories which were under the Austro-Hungarian rule, and the main reason, evidently, for leaving their native land, was not merely economic, but more of a political nature, because conditions in pre-war Austria-Hungary were very intolerable toward Slavs in general, and toward the Serbians in particular.

Beginning their new life in the adopted country (the United States) they used to attend Russian Churches and call upon Russian priests for services, because the Russian Church here was the closest to them, not only in teaching and form, but in language as well. In the beginning of the twentieth century, we see the first organized Serbian parishes in Jackson, Calif.; Douglas, Alaska; McKeesport, Pa.; Steelton, Pa.; Pittsburgh, Pa.; and Chicago, Ill. They were also under the supervision of the Russian bishops.

In 1921 the Serbian Patriarchate founded a special diocese for the United States and Canada, which received its first own bishop in 1926. Headquarters and offices were established at St. Sava's Serbian Monastery, Libertyville, Ill. Now this diocese has 36 parishes (church congregations). The bishop's residence and church consistory for this diocese are now in Chicago, Ill.

¹ This statement was furnished by Rev. M. Stefanovich, secretary to Rt. Rev. Dr. Damaskin, Serbian Orthodox Bishop for the United States of America and Canada, Chicago, Ill.

SYRIAN ANTIOCHIAN ORTHODOX CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Syrian Antiochian Orthodox Church for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. There were four parsonages reported—one each in the States of Massachusetts, Pennsylvania, Texas, and Iowa. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this denomination is of two types, communicant members, or all persons, including infants, baptized and confirmed in the church; and parish members, or the families of the congregation, the head of the family being the voting member.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Churches (local organizations), number.....	61	60	1		
Members, number.....	18,451	18,381	70	99.6	0.4
Average membership per church.....	302	306	70		
Membership by sex:					
Male.....	9,340	9,305	35	99.6	.4
Female.....	8,385	8,350	35	99.6	.4
Sex not reported.....	726	726		100.0	
Males per 100 females.....	111.4	111.4	(2)		
Membership by age:					
Under 13 years.....	5,200	5,186	14	99.7	.3
13 years and over.....	11,651	11,595	56	99.5	.5
Age not reported.....	1,600	1,600		100.0	
Percent under 13 years ³	30.9	30.9	(1)		
Church edifices, number.....	45	45			
Value—number reporting.....	45	45			
Amount reported.....	\$555,139	\$555,139		100.0	
Constructed prior to 1936.....	\$480,639	\$480,639		100.0	
Constructed, wholly or in part, in 1936.....	\$68,500	\$68,500		100.0	
Average value per church.....	\$12,336	\$12,336			
Debt—number reporting.....	22	22			
Amount reported.....	\$91,416	\$91,416		100.0	
Number reporting "no debt".....	21	21			
Parsonages, number.....	7	7			
Value—number reporting.....	4	4			
Amount reported.....	\$21,000	\$21,000		100.0	
Expenditures:					
Churches reporting, number.....	52	51	1		
Amount reported.....	\$100,480	\$100,345	\$135	99.9	.1
Pastors' salaries.....	\$39,911	\$39,883	\$28	99.9	.1
All other salaries.....	\$4,062	\$4,047	\$15	99.6	.4
Repairs and improvements.....	\$12,549	\$12,549		100.0	
Payment on church debt, excluding interest.....	\$22,552	\$22,552		100.0	
All other current expenses, including interest.....	\$11,973	\$11,963	\$10	99.9	.1
Local relief and charity, Red Cross, etc.....	\$4,448	\$4,428	\$20	99.6	.4
Home missions.....	\$1,260	\$1,260		100.0	
Foreign missions.....	\$125	\$75	\$50	60.0	40.0
To general headquarters for distribution.....	\$2,323	\$2,323		100.0	
All other purposes.....	\$1,277	\$1,265	\$12	99.1	.9
Average expenditure per church.....	\$1,932	\$1,968	\$135		

¹ Percent not shown where base is less than 100.

² Ratio not shown where number of females is less than 100.

³ Based on membership with age classification reported.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936—Continued

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Sunday schools:					
Churches reporting, number.....	24	24			
Officers and teachers.....	155	155		100.0	
Scholars.....	1,386	1,386		100.0	
Weekday religious schools:					
Churches reporting, number.....	3	3			
Officers and teachers.....	11	11			
Scholars.....	123	123		100.0	
Parochial schools:					
Churches reporting, number.....	2	2			
Officers and teachers.....	18	18			
Scholars.....	90	90			

¹ Percent not shown where base is less than 100.

Comparative data, 1906-36.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the Syrian Antiochian Orthodox Church for the census years 1936, 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1936

ITEM	1936	1926	1916	1906
Churches (local organizations), number.....	61	30	25	8
Increase over preceding census:				
Number.....	31	5	17	
Percent.....				
Members, number.....	18,451	9,207	11,591	4,002
Increase ² over preceding census:				
Number.....	9,244	-2,384	7,589	
Percent.....	100.4	-20.6	189.6	
Average membership per church.....	302	307	464	500
Church edifices, number.....	45	20	26	2
Value—number reporting.....	45	25	25	2
Amount reported.....	\$555,139	\$902,375	\$180,507	\$32,160
Average value per church.....	\$12,336	\$36,095	\$7,220	\$16,080
Debt—number reporting.....	22	17	16	
Amount reported.....	\$91,416	\$122,550	\$70,770	
Parsonages, number.....	7			
Value—number reporting.....	4	7	6	
Amount reported.....	\$21,000	\$37,200	\$14,500	
Expenditures:				
Churches reporting, number.....	52	24	24	
Amount reported.....	\$100,480	\$66,971	\$28,498	
Pastors' salaries.....	\$30,911			
All other salaries.....	\$4,062			
Repairs and improvements.....	\$12,549	\$50,268	\$24,288	
Payment on church debt, excluding interest.....	\$22,552			
All other current expenses, including interest.....	\$11,973			
Local relief and charity, Red Cross, etc.....	\$4,448			
Home missions.....	\$1,260			
Foreign missions.....	\$125	\$7,703	\$4,210	
To general headquarters for distribution.....	\$2,323			
All other purposes.....	\$1,277			
Average expenditure per church.....	\$1,932	\$2,790	\$1,187	
Sunday schools:				
Churches reporting, number.....	24	9	8	1
Officers and teachers.....	155	31	31	1
Scholars.....	1,386	707	515	50

¹ Percent not shown where base is less than 100.² A minus sign (—) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Syrian Antiochian Orthodox Church by States. Table 3 gives for each State for 1936 the number and membership of the churches, membership classified by sex, and data for Sunday schools. Table 4 gives for selected States the number and membership of the churches for the four census years 1906 to 1936, together with the membership for 1936 classified as "under 13 years of age" and "13 years of age and over." Table 5 shows the value of church edifices and the amount of debt on such property for 1936. Table 6 presents, for 1936, the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in tables 5 and 6 is limited to those States in which three or more churches reported value and expenditures.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	Total number of churches	Number of members	MEMBERSHIP BY SEX				SUNDAY SCHOOLS		
			Male	Female	Sex not reported	Males per 100 females ¹	Churches reporting	Officers and teachers	Scholars
United States.....	61	18,451	9,340	8,365	726	111.4	24	155	1,388
NEW ENGLAND:									
New Hampshire.....	1	136	64	72	-----	-----	-----	-----	-----
Massachusetts.....	5	2,306	1,172	1,134	-----	103.4	3	13	151
Connecticut.....	3	317	199	118	-----	168.6	1	12	70
MIDDLE ATLANTIC:									
New York.....	5	1,391	687	704	-----	97.6	2	7	115
New Jersey.....	1	325	125	200	-----	62.5	1	4	40
Pennsylvania.....	14	3,429	1,749	1,554	126	112.5	4	20	232
EAST NORTH CENTRAL:									
Ohio.....	4	1,855	897	958	-----	93.6	2	18	127
Indiana.....	4	583	276	307	-----	89.9	1	6	35
Illinois.....	2	181	90	82	-----	-----	1	2	20
Michigan.....	4	3,363	1,905	1,368	-----	145.8	1	9	120
WEST NORTH CENTRAL:									
Minnesota.....	1	100	50	50	-----	-----	1	2	30
Iowa.....	1	268	133	135	-----	98.5	1	12	135
Nebraska.....	1	120	60	60	-----	-----	1	7	70
Kansas.....	2	283	144	139	-----	103.6	2	15	75
SOUTH ATLANTIC:									
West Virginia.....	1	182	93	89	-----	-----	1	20	96
Georgia.....	1	166	84	82	-----	-----	1	6	30
EAST SOUTH CENTRAL:									
Kentucky.....	1	450	235	215	-----	109.3	-----	-----	-----
WEST SOUTH CENTRAL:									
Oklahoma.....	3	766	411	355	-----	115.8	-----	-----	-----
Texas.....	2	651	32	19	600	-----	-----	-----	-----
PACIFIC:									
Oregon.....	1	82	42	40	-----	-----	1	3	40
California.....	4	1,497	793	704	-----	112.6	-----	-----	-----

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

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1936, AND MEMBERSHIP BY AGE IN 1936, BY STATES

[Separate presentation is limited to States having 3 or more churches in either 1936, 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES				NUMBER OF MEMBERS				MEMBERSHIP BY AGE, 1936			
	1936	1926	1916	1906	1936	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 ¹
United States.....	61	30	25	8	18,451	9,207	11,591	4,002	5,200	11,651	1,600	30.9
Massachusetts.....	5	3	4	3	2,306	1,218	3,930	1,200	617	1,689	-----	26.8
Connecticut.....	3	-----	-----	-----	317	-----	-----	-----	82	235	-----	25.9
New York.....	5	3	3	2	1,391	1,506	2,720	2,435	505	886	-----	36.3
Pennsylvania.....	14	9	7	1	3,429	2,603	2,406	95	1,256	2,173	-----	36.6
Ohio.....	4	-----	-----	-----	1,855	-----	-----	-----	225	630	1,000	26.3
Indiana.....	4	-----	-----	-----	583	-----	-----	-----	139	444	-----	23.8
Michigan.....	4	-----	-----	-----	3,363	-----	-----	-----	958	2,405	-----	28.5
Oklahoma.....	3	-----	-----	-----	766	-----	-----	-----	223	543	-----	29.1
California.....	4	-----	-----	-----	1,497	-----	-----	-----	376	1,121	-----	25.1
Other States.....	² 15	15	11	2	2,944	3,880	2,445	272	810	1,525	600	34.9

¹ Based on membership with age classification reported.² Includes 2 churches in each of the following States—Illinois, Kansas, and Texas; and 1 in each of the following—New Hampshire, New Jersey, Minnesota, Iowa, Nebraska, West Virginia, Georgia, Kentucky, and Oregon.

TABLE 5.—VALUE OF CHURCHES AND AMOUNT OF CHURCH DEBT BY STATES, 1936

[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	
			Churches reporting	Amount	Churches reporting	Amount
United States.....	61	45	45	\$555,139	22	\$91,416
Massachusetts.....	5	5	5	127,700	3	23,200
New York.....	5	3	3	44,500	1	2,500
Pennsylvania.....	14	12	12	99,800	6	16,000
Ohio.....	4	3	3	89,534	1	15,000
Indiana.....	4	3	3	20,000	1	300
Michigan.....	4	3	3	52,500	2	11,000
California.....	4	3	3	20,500	3	5,250
Other States.....	21	13	13	100,605	5	18,166

¹ Includes 2 churches in Kansas; and 1 in each of the following States—Connecticut, New Jersey, Illinois, Minnesota, Iowa, Nebraska, Georgia, Kentucky, Oklahoma, Texas, and Oregon.

TABLE 6.—CHURCH EXPENDITURES BY STATES, 1936

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

STATE	Total number of churches		EXPENDITURES											
	Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improvements	Payment on church debt, excluding interest	Other current expenses, including interest	Local relief and charity	Home missions	Foreign missions	To general headquarters	All other purposes		
United States.....	61	52	\$100,480	\$39,911	\$4,092	\$12,549	\$22,552	\$11,973	\$4,448	\$1,260	\$125	\$2,323	\$1,277	
Massachusetts.....	5	5	14,583	5,968	300	1,525	2,800	2,785	525	-----	-----	650	-----	
New York.....	5	5	5,570	2,628	75	420	100	1,830	45	-----	50	110	312	
Pennsylvania.....	14	13	27,517	9,976	1,460	3,477	6,200	3,229	1,755	325	25	605	465	
Ohio.....	4	3	10,360	5,341	100	1,200	1,550	1,119	200	250	-----	500	100	
Indiana.....	4	3	3,545	1,000	625	815	400	410	210	85	-----	-----	-----	
Michigan.....	4	3	8,630	2,740	650	750	2,890	850	325	100	-----	325	-----	
California.....	4	3	4,407	600	240	500	2,952	-----	150	-----	-----	55	-----	
Other States.....	21	17	25,778	11,628	612	3,862	5,660	1,750	1,238	500	50	78	400	

¹ Includes 2 churches in each of the following States—Connecticut, Kansas, and Texas; and 1 in each of the following—New Hampshire, New Jersey, Illinois, Minnesota, Iowa, Nebraska, West Virginia, Georgia, Kentucky, Oklahoma, and Oregon.

HISTORY, DOCTRINE, AND ORGANIZATION¹

The churches of this body represent the immigration into the United States of communities from Syria, Palestine, Egypt, and Iraq, connected with the Orthodox Patriarchate of Antioch. Before the World War, although they all had priests of their own, the great majority of these were under the general supervision of a Syrian coadjutor bishop under the jurisdiction of the Russian Church. Their history is included in that of the Eastern Orthodox Church, and in doctrine and polity they are in harmony with the other bodies of the Eastern Church.

Up to 1934 the Syrian Antiochian Orthodox parishes in America were divided in their spiritual allegiance into five groups, with five bishops, each at the head of a group. Between 1933 and 1934 three of the five bishops passed away, and two were excommunicated by the church. During the month of September 1934, the Patriarchate of Antioch appointed the Very Reverend Archimandrite Antony Bashir as patriarchal vicar for all the Syrian Orthodox people in North America with full authority to unite all the parishes in America in one organization, to be known as the Syrian Antiochian Orthodox Archdiocese of New York and all North America.

Under the leadership of the new patriarchal vicar, all the Syrian Orthodox Churches and people in the United States, Canada, Mexico, and Central America were united in one organization known today as the Syrian Antiochian Orthodox Archdiocese of New York and all North America, with headquarters in Brooklyn, N. Y.

In February 1936, at the request of the clergy and the people of the said Syrian Antiochian Orthodox Archdiocese of New York and all North America, the House of Bishops of the Patriarchate of Antioch, presided over by the supreme head of the Syrian Orthodox Church, the Patriarch of Antioch, Alexander III, elected Rt. Rev. Archimandrite Antony Bashir as an archbishop of New York and all North America and head of the Syrian Antiochian Orthodox Church in North America. Archbishop Bashir was consecrated in April 1936 in Brooklyn, N. Y.

¹ This statement, which differs somewhat from that published in vol. II of the Report on Religious Bodies, 1928, has been revised by the Most Reverend Archbishop Antony Bashir, Syrian Antiochian Orthodox Archdiocese of New York and all North America, Brooklyn, N. Y., and approved by him in its present form.

UKRAINIAN ORTHODOX CHURCH OF AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Ukrainian Orthodox Church of America for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this denomination is of two types, communicant members, or all persons, including infants, baptized and confirmed in the church; and parish members, or the families of the congregation, the head of the family being the voting member.

As the Ukrainian Orthodox Church of America was reported for the first time in 1936, no comparative figures are available.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Churches (local organizations), number.....	28	22	6		
Members, number.....	11,480	10,284	1,196	89.6	10.4
Average membership per church.....	410	467	199		
Membership by sex:					
Male.....	4,911	4,319	592	87.9	12.1
Female.....	5,269	4,665	604	88.5	11.5
Sex not reported.....	1,300	1,300		100.0	
Males per 100 females.....	93.2	92.0	98.0		
Membership by age:					
Under 13 years.....	2,120	1,951	169	92.0	8.0
13 years and over.....	9,304	8,333	971	89.6	10.4
Age not reported.....	56		56		
Percent under 13 years ²	18.5	18.9	14.8		
Church edifices, number.....	27	22	5		
Value—number reporting.....	27	22	5		
Amount reported.....	\$486,900	\$460,300	\$26,600	94.5	5.5
Constructed prior to 1936.....	\$369,000	\$343,000	\$26,000	92.9	7.1
Constructed, wholly or in part, in 1936.....	\$117,900	\$117,300	\$600	99.4	.6
Average value per church.....	\$13,535	\$15,490	\$5,320		
Debt—number reporting.....	21	17	4		
Amount reported.....	\$182,160	\$167,455	\$14,695	91.9	8.1
Number reporting "no debt".....	6	5	1		
Parsonages, number.....	11	10	1		
Value—number reporting.....	10	9	1		
Amount reported.....	\$61,200	\$59,700	\$1,500	97.5	2.5
Expenditures:					
Churches reporting, number.....	28	22	6		
Amount reported.....	\$83,151	\$74,776	\$8,375	89.9	10.1
Pastors' salaries.....	\$23,781	\$21,020	\$2,761	83.9	16.1
All other salaries.....	\$8,808	\$8,268	\$540	93.9	6.1
Repairs and improvements.....	\$9,088	\$8,675	\$413	95.0	5.0
Payment on church debt, excluding interest.....	\$14,077	\$13,327	\$750	94.7	5.3
All other current expenses, including interest.....	\$21,050	\$18,938	\$2,112	90.0	10.0
Local relief and charity, Red Cross, etc.....	\$1,619	\$1,470	\$140	91.3	8.7
Home missions.....	\$820	\$745	\$75	89.9	10.1
Foreign missions.....	\$60	\$60			
To general headquarters for distribution.....	\$935	\$800	\$135	85.6	14.4
All other purposes.....	\$913	\$873	\$40	95.6	4.4
Average expenditure per church.....	\$2,970	\$3,399	\$1,396		
Sunday schools:					
Churches reporting, number.....	16	14	2		
Officers and teachers.....	38	36	2		
Scholars.....	646	607	39	93.9	6.1
Weekday religious schools:					
Churches reporting, number.....	13	11	2		
Officers and teachers.....	33	31	2		
Scholars.....	724	656	68	90.6	9.4

¹ Percent not shown where base is less than 100. ² Based on membership with age classification reported.

State tables.—Tables 2, 3, and 4 present the statistics for 1936 for the Ukrainian Orthodox Church of America by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex and age, and data for Sunday schools. Table 3 shows the value of churches and parsonages and the amount of debt on church edifices. Table 4 presents the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in tables 3 and 4 is limited to those States in which three or more churches reported value and expenditures.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX AND AGE, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX				MEMBERSHIP BY AGE				SUNDAY SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females	Under 13 years	13 years and over	Age not reported	Percent under 13 ¹	Churches reporting	Officers and teachers	Scholars
United States.....	28	22	6	11,480	10,284	1,196	4,611	5,269	1,300	93.2	2,120	9,304	56	18.5	16	39	648
NEW ENGLAND:																	
Connecticut.....	2	1	1	281	225	56	134	147	-----	91.2	40	185	56	17.8	---	---	---
MIDDLE ATLANTIC:																	
New York.....	10	7	3	4,369	4,115	254	1,542	1,527	1,300	101.0	558	3,781	---	13.5	8	18	310
New Jersey.....	2	1	1	1,560	1,385	175	680	880	-----	77.3	375	1,185	---	24.0	2	5	138
Pennsylvania.....	8	7	1	8,274	2,563	711	1,672	1,702	-----	92.4	823	2,451	---	25.1	3	11	115
E N CENTRAL:																	
Ohio.....	2	2	---	320	320	---	137	183	-----	74.9	41	270	---	12.8	2	2	58
Indiana.....	1	1	---	400	400	---	200	200	-----	100.0	---	400	---	---	1	2	26
Illinois.....	1	1	---	664	564	---	279	285	-----	97.9	127	437	---	22.5	---	---	---
Wisconsin.....	1	1	---	216	216	---	108	108	-----	100.0	41	175	---	19.0	---	---	---
SOUTH ATLANTIC:																	
Delaware.....	1	1	---	496	496	---	259	237	-----	109.3	85	411	---	17.1	---	---	---

¹ Based on membership with age classification reported.

TABLE 3.—VALUE OF CHURCHES AND PARSONAGES AND AMOUNT OF CHURCH DEBT BY STATES, 1936

[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	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States.....	28	27	27	\$486,900	21	\$182,150	10	\$61,200
New York.....	10	10	10	267,900	7	107,295	3	22,700
Pennsylvania.....	8	8	8	124,000	8	50,480	5	21,000
Other States.....	10	9	9	95,000	6	24,375	2	17,500

¹ Includes 2 churches each in the States of Connecticut and New Jersey; and 1 in each of the following—Ohio, Indiana, Illinois, Wisconsin, and Delaware.

TABLE 4.—CHURCH EXPENDITURES BY STATES, 1936

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

STATE	Total number of churches	EXPENDITURES											
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improvements	Payment on church debt, excluding interest	Other current expenses, including interest	Local relief and charity	Home missions	Foreign missions	To general headquarters	All other purposes
United States	28	28	\$83,151	\$25,781	\$8,808	\$9,088	\$14,077	\$21,050	\$1,610	\$829	\$60	\$935	\$913
New York	10	10	30,157	8,281	3,316	2,685	5,181	8,881	918	302	---	259	334
Pennsylvania	8	8	23,320	8,523	2,750	3,223	3,271	4,419	252	170	---	295	417
Other States	10	10	29,674	8,977	2,742	3,180	5,625	7,750	440	357	60	381	162

¹ Includes 2 churches in each of the following States—Connecticut, New Jersey, and Ohio; and 1 in each of the following—Indiana, Illinois, Wisconsin, and Delaware.

HISTORY, DOCTRINE, AND ORGANIZATION ¹

HISTORY

Ukraine first came into definite relation with Christianity through the visit of Princess Olga to Constantinople, where she was baptized about the year 957. Subsequently the Ukrainian ruler of Kiev, Wolodimir the Great, sent emissaries to the different churches, Eastern and Western, to learn of their doctrine and rituals, with a view to adopting those which they liked best. The emissaries returned and reported in favor of the Eastern Orthodox Church, whose ceremonial in the Greek Orthodox Cathedral of Saint Sophia seemed to them to excel all others. Thereupon Wolodimir was baptized, and the Eastern Orthodox Church became the church of the state of Ukraine. In the year 988 the whole Ukraine accepted Christianity.

During the succeeding centuries the Ukrainian Church was governed by metropolitans under the supreme jurisdiction of the Oecumenical Patriarchate of Constantinople. From 1686 the Ukrainian Orthodox Church was under the jurisdiction of the Russian Patriarch of Moscow.

After the World War the Ukrainians in the United States of America started to form their own church, and in 1928 the first Ukrainian Orthodox Church was organized. In July 1931 the first church convention was called. In September 1932 Dr. Joseph Zuk was consecrated as the first bishop. On February 23, 1934, Dr. Zuk died. On February 28, 1937, Archimandrite Theodore Shpylka was consecrated as the second bishop of the Ukrainian Orthodox Church of America, accepting the name Bohdan, by the Greek Archbishop, Most Reverend Athenagoras, of New York City.

DOCTRINE AND ORGANIZATION

The Ukrainian Orthodox Church of America, while recognizing the supreme spiritual authority of the Oecumenical Patriarchate of Constantinople, is practically an autonomous and independent organization in all matters of administration. It is canonically recognized as such by the Orthodox Churches everywhere.

In general, the Ukrainian churches are in accord with other Eastern Orthodox Churches in doctrine; their polity and worship, while in principle the same as in those churches, vary somewhat in form to meet the peculiar needs.

¹ This statement was furnished by Rev. N. Pidhorecky, vicar-general of the Ukrainian Orthodox Church of America, New York City, N. Y.



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CENSUS OF RELIGIOUS BODIES
1936

BULLETIN No. 72

JEWISH CONGREGATIONS

STATISTICS, HISTORY, DOCTRINE
AND ORGANIZATION

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CONTENTS

	Page
GENERAL INTRODUCTION.....	III
Number of congregations.....	III
Membership.....	III
Urban and rural congregations.....	III
Synagogue buildings.....	III
Value of synagogue property.....	IV
Debt.....	IV
Expenditures.....	IV
Averages.....	IV
Sabbath schools.....	IV
STATISTICS.....	1
Table 1.—Summary of statistics for congregations in urban and rural territory, 1936.....	1
Table 2.—Comparative summary, 1906 to 1936.....	2
Table 3.—Number and membership of congregations in urban and rural territory, and Sabbath schools, by States, 1936.....	3
Table 4.—Number and membership of congregations, 1906 to 1936, by States.....	4
Table 5.—Value of synagogues and parsonages and amount of synagogue debt by States, 1936.....	5
Table 6.—Synagogue expenditures by States, 1936.....	6
HISTORY, DOCTRINE, AND ORGANIZATION.....	8
History.....	8
Doctrine.....	8
Organization.....	11
Work.....	13

GENERAL INTRODUCTION

The Census of Religious Bodies, as its name indicates, is a census of religious organizations rather than a census of population classified according to denominational affiliation. This census is taken once in 10 years in accordance with the provisions of the Permanent Census Act approved March 6, 1902, and is confined to churches located in continental United States.

A report is obtained by the Bureau of the Census from each church, congregation, or other local organization of each religious body. The census data are thus obtained directly from the local churches and are not in any sense a compilation of the statistics collected by the different denominations and published in their year books. Lists of the local organizations for 1936 were secured in most cases, however, from the denominational headquarters, and much additional assistance has been rendered by the officials of the various denominational organizations.

The statistics relate either to the calendar year 1936 or to the church record year which corresponds closely to that period.

Number of congregations.—In the reports of the Census of Religious Bodies for 1916 and 1906 the total number of churches, or organizations, shown for some denominations was slightly in excess of the number of churches reporting membership. Since membership figures have been obtained for all of the organizations included in the reports for the years 1936 and 1926 and for other reasons, it has seemed advisable to use, for purposes of comparison with 1936 and 1926, the number of congregations reporting membership in 1916 and 1906. These figures are used, therefore, in the tables presenting comparative figures for these earlier years.

Membership.—The members of a local organization, and thus of the denomination to which the organization belongs, are those persons who are recognized as constituent parts of the organization. The exact definition of membership depends upon the constitution and practice of the organization, or denomination, under consideration. Each organization was instructed to report the number of its members according to the definition of membership as used in that particular church or organization. In some religious bodies the term "member" is applied only to communicants, while in others it includes all baptized persons, and in still other bodies it covers all enrolled persons.

Urban and rural congregations.—Urban congregations are those located in urban areas; these areas as defined by the Census Bureau in censuses prior to 1930, included all cities and other incorporated places having 2,500 inhabitants or more. For use in connection with the 1930 census the definition has been slightly modified and extended so as to include townships and other political subdivisions (not incorporated as municipalities, nor containing any areas so incorporated) which had a total population of 10,000 or more, and a population density of 1,000 or more per square mile. Rural congregations would be those located outside of the above areas. Thus to a very limited extent the urban and rural areas, as reported for 1936, differ somewhat from these areas as reported in the preceding censuses.

Synagogue buildings.—A synagogue building is a building used mainly or wholly for religious services.

Value of synagogue property.—The term "value of church property" was used in the reports of the Census of Religious Bodies for 1916 and 1906 and the term "value of synagogue buildings" has been substituted in 1936 and 1926. The figures are strictly comparable, however, as exactly the same class of property is covered by both terms.

The "value of synagogue buildings" comprises the estimated value of the buildings owned and used for worship by the organizations reporting, together with the value of the land on which these buildings stand and the furniture, organs, bells, and other equipment owned by the congregations and actually used in connection with religious services. Where parts of a building are used for social or educational work in connection with the synagogue, the whole value of the building and its equipment is included, as it has been found practically impossible to make a proper separation in such cases. The number and value of the parsonages, or rabbis' residences, are shown where the ownership of such buildings was reported by the congregations.

Debt.—The summary tables show the amount of debt reported and the number of congregations reporting a specific debt, also the number of congregations reporting that they had "no debt." The total of these is, in most cases, nearly equal to the number reporting the value of synagogue buildings.

Expenditures.—The total expenditures by the congregations during their last fiscal year are separated as follows:

For rabbi's salary.....	\$.....
For all other salaries.....	.....
For repairs and improvements.....	.....
For payments on the congregation's debt, excluding interest.....	.....
For relief, charity, and all other benevolences.....	.....
For all other current expenses, including interest.....	.....
For support of national philanthropic work.....	.....
For relief abroad.....	.....
For all other purposes.....	.....

Total expenditures during year.....

Averages.—The average number of members per congregation is obtained by dividing the total membership by the total number of congregations shown. The average value of synagogue buildings and the average expenditure per congregation are obtained by dividing the total value and the total expenditures, respectively, by the number of congregations reporting in each case.

Sabbath schools.—The Sabbath schools for which statistics are presented in this bulletin are those maintained by the congregations of the denomination reporting, including, in some cases, Sabbath schools conducted by the congregation elsewhere than in the main congregation edifice. The statistics shown relate to Sabbath schools only and do not include the weekday schools that are maintained by a number of denominations.

JEWISH CONGREGATIONS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Jewish Congregations for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory.

All Jews in communities where there is a congregation are included in this enumeration.

The classification of members by age and by sex was not reported.

TABLE 1.—SUMMARY OF STATISTICS FOR CONGREGATIONS IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Congregations (local organizations), number.....	3,728	3,586	142	96.2	3.8
Members, number.....	4,641,184	4,599,587	41,597	99.1	.9
Average membership per congregation.....	1,246	1,283	293		
Synagogue buildings, number.....	2,851	2,754	97	96.6	3.4
Value—congregations reporting.....	2,024	1,088	50	97.2	2.8
Amount reported.....	\$123,284,677	\$122,400,198	\$815,484	99.3	.7
Constructed prior to 1936.....	\$118,832,300	\$118,311,463	\$520,837	99.6	.4
Constructed, wholly or in part, in 1936.....	\$4,452,377	\$1,167,730	\$294,647	93.4	6.6
Average value per congregation.....	\$60,911	\$62,230	\$14,562		
Debt—congregations reporting.....	1,171	1,151	20	98.3	1.7
Amount reported.....	\$30,040,721	\$30,570,021	\$70,700	99.7	.3
Parsonages, ² number.....	122	120	2	98.4	1.6
Value—congregations reporting.....	82	81	1		
Amount reported.....	\$410,360	\$408,360	\$2,000	99.5	.5
Expenditures:					
Congregations reporting, number.....	2,159	2,091	68	96.9	3.1
Amount reported.....	\$14,404,427	\$14,200,056	\$144,371	99.0	1.0
Rabbis' salaries.....	\$2,550,549	\$2,527,561	\$31,988	98.8	1.2
All other salaries.....	\$3,083,672	\$3,069,796	\$13,876	99.5	.5
Repairs and improvements.....	\$787,050	\$778,324	\$8,726	98.9	1.1
Payment on congregation's debt, excluding interest.....	\$830,428	\$822,474	\$7,954	99.0	1.0
All other current expenses, including interest.....	\$4,174,227	\$4,128,250	\$45,968	98.9	1.1
Relief, charity, and all other benevolences.....	\$374,986	\$368,772	\$6,214	98.3	1.7
Support of national philanthropic work.....	\$135,428	\$131,316	\$4,112	97.0	3.0
Relief abroad.....	\$140,973	\$144,908	\$1,975	98.7	1.3
All other purposes.....	\$712,179	\$699,076	\$13,103	98.2	1.8
Not classified.....	\$1,699,635	\$1,692,430	\$7,455	99.5	.5
Average expenditure per congregation.....	\$6,072	\$6,820	\$2,123		
Sabbath schools:					
Congregations reporting, number.....	1,028	1,000	28	97.3	2.7
Officers and teachers.....	6,145	6,018	127	97.9	2.1
Scholars.....	104,392	103,221	1,171	98.9	1.1
Summer vacation Bible schools:					
Congregations reporting, number.....	61	60	1		
Officers and teachers.....	243	235	8	96.7	3.3
Scholars.....	3,213	3,088	125	96.1	3.9
Weekday religious schools:					
Congregations reporting, number.....	1,192	1,165	27	97.7	2.3
Officers and teachers.....	2,973	2,911	62	97.9	2.1
Scholars.....	85,420	84,738	682	99.2	.8
Parochial schools:					
Congregations reporting, number.....	17	17			
Scholars.....	4,963	4,963		100.0	

¹ Percent not shown where base is less than 100.

² By parsonage is here meant a rabbi's dwelling owned by the congregation.

Comparative data, 1906-36.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the Jewish congregations for the census years 1936, 1926, 1916, and 1906. In 1906 the membership included heads of families and a small number of persons known as "seat holders"; in both of these classes the person counted was frequently representative of a whole household. The figures given for 1916 included other contributors besides the seat holders, but the figures were admittedly incomplete, since there were known to be 282 organizations that made no report of members. The figures given for 1926 and 1936 included all persons of the Jewish faith residing in communities where there was a congregation. The number and percentage of increase between 1916 and 1926 are not given in table 2, therefore, as the figures are not comparable.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1936

ITEM	1936	1926	1916	1906
Congregations (local organizations), number.....	3,728	3,118	1,619	1,162
Increase over preceding census:				
Number.....	610	1,499	467	-----
Percent.....	19.6	92.6	40.5	-----
Members, number.....	4,641,184	14,081,242	1357,135	101,457
Increase over preceding census:				
Number.....	559,942	(¹)	255,678	-----
Percent.....	13.7	(¹)	252.0	-----
Average membership per congregation.....	1,245	1,309	221	88
Synagogue buildings, number.....	2,851	1,782	874	821
Value—congregations reporting.....	2,024	1,135	814	747
Amount reported.....	\$123,284,677	\$97,401,688	\$31,012,576	\$23,198,025
Average value per congregation.....	\$60,911	\$85,816	\$38,099	\$31,066
Debt—congregations reporting.....	1,171	792	566	440
Amount reported.....	\$30,649,721	\$21,021,601	\$6,502,372	\$4,556,571
Parsonages, ² number.....	122			
Value—congregations reporting.....	82	53	93	81
Amount reported.....	\$410,360	\$441,600	\$164,150	\$270,550
Expenditures:				
Congregations reporting, number.....	2,159	1,290	1,516	-----
Amount reported.....	\$14,404,427	\$19,076,451	\$4,352,935	-----
Rabbis' salaries.....	\$2,559,549			
All other salaries.....	\$3,083,672			
Repairs and improvements.....	\$787,050			
Payment on congregation's debt, excluding interest.....	\$830,428	\$13,390,597	\$3,087,161	-----
All other current expenses, including interest.....	\$4,174,227			
Relief, charity, and all other benevolences.....	\$374,086			
Support of national philanthropic work.....	\$135,428			
Relief abroad.....	\$146,973	\$1,074,680	\$426,916	-----
All other purposes.....	\$712,179			
Not classified.....	\$1,599,935	\$4,611,174	\$888,858	-----
Average expenditure per congregation.....	\$6,672	\$14,788	\$2,871	-----
Sabbath schools:				
Congregations reporting, number.....	1,028	531	615	561
Officers and teachers.....	6,145	4,123	3,528	2,230
Scholars.....	104,392	70,380	66,522	40,514

¹ All Jews in communities having congregations.

² Heads of families, seat holders, and other contributors, but admittedly incomplete.

³ Heads of families, principally male heads.

⁴ Increase not shown, as data are not comparable.

⁵ See footnote 2 to table 1.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Jewish congregations by States. Table 3 gives for each State for 1936 the number of congregations and their membership (Jews), classified according to their location in urban or rural territory, and data for Sabbath schools. Table 4 gives for selected States the number and membership of the congregations for the 4 census years 1906 to 1936. Table 5 shows the value of synagogues and parsonages and the amount of debt on synagogues for 1936. Table 6 presents, for 1936, the synagogue expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual congregation, separate presentation in tables 5 and 6 is limited to those States in which three or more congregations reported value and expenditures.

TABLE 3.—NUMBER AND MEMBERSHIP OF CONGREGATIONS IN URBAN AND RURAL TERRITORY, AND SABBATH SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CON- GREGATIONS			NUMBER OF MEMBERS			SABBATH SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Congre- gations report- ing	Officers and teachers	Schol- ars
United States.....	3,728	3,586	142	4,041,184	4,599,587	41,597	1,028	6,145	104,392
NEW ENGLAND:									
Maine.....	23	21	2	8,386	8,328	58	5	17	211
New Hampshire.....	13	11	2	2,996	2,780	207	4	4	145
Vermont.....	10	8	2	1,727	1,661	66	2	4	45
Massachusetts.....	186	162	24	257,994	244,142	13,852	44	284	4,171
Rhode Island.....	27	24	3	27,311	27,030	281	7	89	1,150
Connecticut.....	92	75	17	90,614	87,201	3,413	23	124	1,954
MIDDLE ATLANTIC:									
New York.....	1,560	1,524	36	2,197,418	2,180,900	10,518	231	1,352	26,439
New Jersey.....	236	208	28	257,761	247,489	10,272	62	278	4,621
Pennsylvania.....	350	343	7	423,943	423,174	769	130	594	14,680
EAST NORTH CEN- TRAL:									
Ohio.....	125	124	1	175,942	175,892	50	48	450	7,805
Indiana.....	44	43	1	25,494	25,438	56	22	101	1,109
Illinois.....	189	189	—	377,809	377,809	—	60	396	8,311
Michigan.....	83	83	—	99,366	99,366	—	21	117	2,198
Wisconsin.....	45	44	1	37,375	37,360	15	13	62	1,207
WEST NORTH CEN- TRAL:									
Minnesota.....	35	35	—	39,160	39,160	—	11	80	1,231
Iowa.....	26	26	—	11,888	11,885	—	12	47	629
Missouri.....	61	60	1	33,358	33,292	66	21	255	4,175
North Dakota.....	8	7	1	1,533	1,503	30	3	3	80
South Dakota.....	3	3	—	606	605	—	2	6	29
Nebraska.....	12	12	—	12,922	12,922	—	5	24	436
Kansas.....	8	8	—	5,260	5,260	—	5	21	203
SOUTH ATLANTIC:									
Delaware.....	6	6	—	6,292	6,292	—	3	20	295
Maryland.....	67	66	1	75,225	75,125	100	13	65	1,651
Dist. of Columbia.....	15	15	—	18,350	18,350	—	10	78	1,427
Virginia.....	34	33	1	23,564	22,964	600	21	138	1,266
West Virginia.....	22	20	2	5,391	4,990	425	15	78	537
North Carolina.....	24	22	2	4,711	4,637	74	12	59	418
South Carolina.....	19	17	2	4,408	4,318	90	9	48	381
Georgia.....	27	26	1	19,545	19,504	41	15	75	1,072
Florida.....	30	30	—	18,769	18,769	—	17	105	1,465
EAST SOUTH CEN- TRAL:									
Kentucky.....	17	17	—	16,339	16,339	—	12	82	912
Tennessee.....	18	18	—	23,275	23,275	—	11	110	1,576
Alabama.....	20	20	—	10,135	10,135	—	14	70	772
Mississippi.....	18	16	2	2,897	2,843	54	12	82	394
WEST SOUTH CEN- TRAL:									
Arkansas.....	12	11	1	4,224	4,188	36	7	31	271
Louisiana.....	21	21	—	13,464	13,464	—	11	81	1,134
Oklahoma.....	10	10	—	5,396	5,396	—	5	32	327
Texas.....	60	57	3	43,970	43,796	174	36	285	3,098
MOUNTAIN:									
Montana.....	4	4	—	696	696	—	1	6	45
Idaho.....	2	2	—	300	300	—	1	1	10
Wyoming.....	2	2	—	690	690	—	1	1	20
Colorado.....	23	22	1	20,116	19,766	350	7	50	1,015
New Mexico.....	4	4	—	553	553	—	1	3	15
Arizona.....	4	4	—	1,480	1,480	—	2	16	107
Utah.....	4	4	—	2,710	2,710	—	3	10	139
Nevada.....	1	1	—	245	245	—	1	1	20
PACIFIC:									
Washington.....	16	16	—	17,119	17,119	—	8	29	721
Oregon.....	11	11	—	10,862	10,862	—	4	28	586
California.....	101	101	—	151,596	151,596	—	45	253	4,721

TABLE 4.—NUMBER AND MEMBERSHIP OF CONGREGATIONS, 1906 TO 1936,
BY STATES

[Separate presentation is limited to States having 3 or more congregations in either 1936, 1926, 1916, or 1906]

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CONGREGATIONS				NUMBER OF MEMBERS ¹			
	1936	1926	1916	1906	1936	1926	1916	1906
United States.....	3, 728	3, 118	1, 619	1, 152	4, 641, 184	4, 081, 242	357, 185	101, 467
NEW ENGLAND:								
Maine.....	23	20	6	4	8, 386	7, 582	565	205
New Hampshire.....	13	8	3	2	2, 996	2, 129	358	80
Vermont.....	10	6	4	3	1, 727	1, 433	590	166
Massachusetts.....	186	161	99	48	267, 994	213, 085	38, 867	4, 388
Rhode Island.....	27	22	3	14	27, 311	24, 034	762	1, 025
Connecticut.....	92	69	37	18	90, 614	90, 165	8, 688	1, 733
MIDDLE ATLANTIC:								
New York.....	1, 560	1, 228	798	378	2, 197, 418	1, 899, 597	113, 924	35, 342
New Jersey.....	236	188	57	56	267, 761	219, 455	15, 720	4, 603
Pennsylvania.....	350	293	105	120	423, 943	393, 517	32, 276	15, 479
EAST NORTH CENTRAL:								
Ohio.....	125	116	46	53	175, 942	166, 154	20, 151	5, 678
Indiana.....	44	46	27	29	25, 494	23, 622	5, 461	1, 383
Illinois.....	189	168	87	56	377, 809	330, 730	33, 377	5, 286
Michigan.....	83	69	17	21	99, 366	83, 161	5, 383	1, 630
Wisconsin.....	46	38	12	26	37, 375	31, 839	2, 612	1, 199
WEST NORTH CENTRAL:								
Minnesota.....	35	33	7	22	39, 160	39, 925	2, 740	1, 725
Iowa.....	26	28	18	12	11, 888	12, 714	2, 595	412
Missouri.....	61	60	16	18	83, 368	76, 604	8, 347	2, 392
North Dakota.....	8	9	1	1	1, 533	1, 628	45	12
South Dakota.....	3	4	2	-----	605	380	270	-----
Nebraska.....	12	11	7	8	12, 922	12, 271	1, 695	435
Kansas.....	8	8	3	5	5, 260	4, 973	170	175
SOUTH ATLANTIC:								
Delaware.....	6	4	1	2	6, 292	5, 000	250	207
Maryland.....	67	68	29	81	75, 225	69, 974	12, 056	2, 153
District of Columbia.....	15	11	10	3	18, 350	16, 000	3, 225	698
Virginia.....	34	29	15	18	23, 564	22, 414	2, 690	915
West Virginia.....	22	23	5	3	6, 391	4, 930	280	220
North Carolina.....	24	22	8	9	4, 711	3, 724	572	234
South Carolina.....	19	19	8	7	4, 408	3, 959	570	312
Georgia.....	27	22	15	13	19, 545	18, 366	2, 880	897
Florida.....	30	27	6	5	18, 769	11, 975	746	323
EAST SOUTH CENTRAL:								
Kentucky.....	17	16	7	10	16, 339	15, 548	2, 695	1, 147
Tennessee.....	18	17	10	12	23, 275	18, 993	2, 022	919
Alabama.....	20	21	15	13	10, 135	9, 218	2, 947	1, 141
Mississippi.....	18	19	10	17	2, 897	2, 871	1, 028	746
WEST SOUTH CENTRAL:								
Arkansas.....	12	14	12	11	4, 224	4, 940	1, 451	673
Louisiana.....	21	19	15	20	13, 464	13, 845	4, 284	1, 618
Oklahoma.....	10	9	11	2	5, 396	4, 098	1, 166	72
Texas.....	60	61	29	25	43, 970	39, 089	6, 258	1, 676
MOUNTAIN:								
Montana.....	4	3	4	3	696	671	740	152
Colorado.....	23	22	7	13	20, 116	18, 950	2, 356	853
New Mexico.....	4	4	1	3	553	397	90	120
Arizona.....	4	4	3	1	1, 480	933	170	20
Utah.....	4	4	3	3	2, 710	2, 290	670	183
PACIFIC:								
Washington.....	16	11	8	6	17, 119	13, 050	2, 950	488
Oregon.....	11	9	7	4	10, 802	12, 000	1, 315	414
California.....	101	81	23	24	151, 596	122, 724	8, 178	2, 028
Other States.....	25	5	2	-----	1, 235	1, 314	50	-----

¹ See footnotes to table 2.² Includes: Idaho, 2; Wyoming, 2; and Nevada, 1.

TABLE 5.—VALUE OF SYNAGOGUES AND PARSONAGES AND AMOUNT OF SYNAGOGUE DEBT BY STATES, 1936

[Separate presentation is limited to States having 3 or more congregations reporting value of synagogue buildings]

GEOGRAPHIC DIVISION AND STATE	Total num- ber of con- grega- tions	Num- ber of syna- gogue build- ings	VALUE OF SYNA- GOGUE BUILDINGS		DEBT ON SYNA- GOGUE BUILDINGS		VALUE OF PAR- SONAGES ¹	
			Con- grega- tions report- ing	Amount	Con- grega- tions report- ing	Amount	Con- grega- tions report- ing	Amount
United States.....	3, 728	2, 851	2, 024	\$123, 284, 677	1, 171	\$30, 849, 721	82	\$410, 360
NEW ENGLAND:								
Maine.....	23	18	12	154, 500	6	19, 200	1	(²)
New Hampshire.....	13	9	6	72, 500	4	14, 300	1	(²)
Vermont.....	10	7	4	39, 000	3	10, 200	2	(²)
Massachusetts.....	186	172	107	6, 493, 319	79	2, 837, 200	-----	-----
Rhode Island.....	27	23	14	596, 000	7	151, 100	-----	-----
Connecticut.....	92	71	49	2, 107, 761	36	629, 730	2	(²)
MIDDLE ATLANTIC:								
New York.....	1, 560	1, 007	850	50, 025, 734	456	14, 018, 603	32	129, 560
New Jersey.....	236	209	115	6, 187, 525	71	1, 738, 475	3	21, 500
Pennsylvania.....	350	292	176	8, 565, 000	107	2, 208, 823	8	78, 000
EAST NORTH CENTRAL:								
Ohio.....	125	102	61	6, 260, 926	40	1, 018, 678	1	(²)
Indiana.....	44	37	27	880, 250	12	121, 925	1	(²)
Illinois.....	189	162	88	7, 407, 156	57	2, 283, 700	-----	-----
Michigan.....	83	64	36	1, 434, 260	23	620, 934	5	29, 000
Wisconsin.....	45	38	27	1, 127, 500	20	216, 847	2	(²)
WEST NORTH CENTRAL:								
Minnesota.....	35	34	24	1, 049, 000	16	253, 595	-----	-----
Iowa.....	26	24	20	479, 250	9	97, 225	3	9, 300
Missouri.....	61	49	35	3, 731, 000	26	1, 252, 097	-----	-----
North Dakota.....	8	6	4	48, 000	2	3, 450	-----	-----
Nebraska.....	12	9	6	288, 000	4	32, 000	-----	-----
Kansas.....	8	8	6	168, 100	4	30, 750	-----	-----
SOUTH ATLANTIC:								
Delaware.....	6	5	3	140, 000	3	49, 000	-----	-----
Maryland.....	67	56	29	2, 175, 600	19	289, 950	2	(²)
District of Columbia.....	15	13	12	607, 950	9	118, 000	1	(²)
Virginia.....	34	33	21	492, 000	14	105, 150	-----	-----
West Virginia.....	22	13	12	382, 000	7	56, 700	-----	-----
North Carolina.....	24	20	13	269, 150	4	6, 900	2	(²)
South Carolina.....	19	12	9	132, 000	2	4, 550	1	(²)
Georgia.....	27	22	10	810, 000	5	236, 000	-----	-----
Florida.....	30	26	21	665, 700	13	153, 100	-----	-----
EAST SOUTH CENTRAL:								
Kentucky.....	17	17	12	829, 746	8	225, 613	-----	-----
Tennessee.....	18	18	12	788, 500	5	91, 300	1	(²)
Alabama.....	20	18	15	480, 000	4	53, 325	1	(²)
Mississippi.....	18	15	13	227, 500	5	20, 500	2	(²)
WEST SOUTH CENTRAL:								
Arkansas.....	12	9	8	230, 000	5	8, 900	1	(²)
Louisiana.....	21	23	15	1, 307, 677	9	380, 300	3	16, 150
Oklahoma.....	10	9	6	100, 250	3	19, 850	-----	-----
Texas.....	60	54	43	1, 870, 793	25	282, 875	5	33, 250
MOUNTAIN:								
Colorado.....	23	21	17	474, 544	4	41, 347	1	(²)
Utah.....	4	4	4	95, 000	1	1, 500	-----	-----
PACIFIC:								
Washington.....	16	14	12	675, 656	8	89, 150	-----	-----
Oregon.....	11	11	7	468, 000	5	122, 650	-----	-----
California.....	101	83	47	3, 823, 330	29	728, 729	1	(²)
Other States.....	20	14	* 10	136, 500	2	6, 500	-----	93, 600

¹ See footnote 2 to table 1.² Amount included in figures for "Other States," to avoid disclosing the statistics of any individual congregation.³ Includes: South Dakota, 1; Montana, 2; Idaho, 1; Wyoming, 1; New Mexico, 2; Arizona, 2; and Nevada, 1.

TABLE 6.—SYNAGOGUE EXPENDITURES BY STATES, 1936

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

GEOGRAPHIC DIVISION AND STATE	Total number of congregations	EXPENDITURES				
		Congregations reporting	Total amount	Rabbis' salaries	All other salaries	Repairs and improvements
United States.....	3,728	2,159	\$14,404,427	\$2,559,549	\$3,083,672	\$787,050
NEW ENGLAND:						
Maine.....	23	15	38,670	9,810	7,200	3,800
New Hampshire.....	13	8	20,906	4,800	300	414
Vermont.....	10	4	8,977	125	2,180	2,983
Massachusetts.....	189	120	833,851	113,818	152,988	43,979
Rhode Island.....	27	18	97,318	20,855	21,604	3,079
Connecticut.....	92	59	310,644	51,948	53,743	17,618
MIDDLE ATLANTIC:						
New York.....	1,560	789	5,397,345	767,565	1,364,341	282,427
New Jersey.....	236	127	756,106	118,801	139,766	45,401
Pennsylvania.....	350	200	1,379,087	213,107	208,947	80,266
EAST NORTH CENTRAL:						
Ohio.....	125	84	750,724	152,002	189,359	30,366
Indiana.....	44	35	175,951	48,261	21,246	17,908
Illinois.....	189	108	943,263	163,365	187,490	50,662
Michigan.....	83	50	260,386	37,264	40,113	13,197
Wisconsin.....	45	28	142,498	22,237	18,764	4,727
WEST NORTH CENTRAL:						
Minnesota.....	35	26	200,719	26,980	24,871	4,588
Iowa.....	26	22	70,598	21,582	7,592	2,158
Missouri.....	61	38	392,735	97,705	93,410	13,237
North Dakota.....	8	7	10,441	3,625	384	50
Nebraska.....	12	8	56,727	15,300	15,755	9,960
Kansas.....	8	6	22,304	6,638	1,420	765
SOUTH ATLANTIC:						
Delaware.....	6	4	29,265	8,450	9,155	1,000
Maryland.....	67	34	296,413	52,340	80,758	45,527
District of Columbia.....	15	12	130,698	28,330	34,320	17,155
Virginia.....	34	26	81,614	33,520	9,450	2,542
West Virginia.....	22	17	53,637	16,150	6,391	1,422
North Carolina.....	24	17	63,995	22,125	6,800	3,453
South Carolina.....	19	10	26,596	6,150	1,383	709
Georgia.....	27	17	85,884	30,310	14,311	3,498
Florida.....	30	22	110,558	29,810	9,672	3,685
EAST SOUTH CENTRAL:						
Kentucky.....	17	11	107,138	31,920	24,257	12,693
Tennessee.....	18	14	121,054	33,080	27,491	7,371
Alabama.....	20	17	63,468	15,900	6,200	3,725
Mississippi.....	18	15	53,471	18,857	4,214	2,850
WEST SOUTH CENTRAL:						
Arkansas.....	12	7	36,560	18,400	4,320	850
Louisiana.....	21	17	138,962	43,433	29,850	10,045
Oklahoma.....	10	6	30,813	8,475	4,615	1,097
Texas.....	60	45	315,131	85,901	50,204	9,651
MOUNTAIN:						
Montana.....	4	3	4,385	2,400	590	650
Colorado.....	23	16	101,008	26,088	21,039	10,183
New Mexico.....	4	3	7,161	4,800	380	119
Utah.....	4	4	13,480	3,000	2,405	100
PACIFIC:						
Washington.....	16	12	104,308	10,000	7,301	1,710
Oregon.....	11	10	66,444	12,751	19,959	1,845
California.....	101	62	467,359	107,471	95,624	10,995
Other States.....	12	16	19,715	7,100	850	600

1 Includes: South Dakota, 1; Idaho, 2; Wyoming, 1; and Arizona, 2.

TABLE 6.—SYNAGOGUE EXPENDITURES BY STATES, 1936—Continued

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

GEOGRAPHIC DIVISION AND STATE	EXPENDITURES—continued						
	Payment on congre- gation's debt, excluding interest	Other current expenses, including interest	Local relief and charity	Support of na- tional philan- thropic work	Relief abroad	All other purposes	Not classified
United States.....	\$830,428	\$4,174,227	\$374,986	\$135,428	\$148,973	\$712,179	\$1,599,955
NEW ENGLAND:							
Maine.....	4,300	5,810	550		250	750	6,700
New Hampshire.....		9,984	1,025	308		4,075	
Vermont.....	700	512	553	1,510	308	106	
Massachusetts.....	42,394	302,593	14,532	5,473	4,701	38,806	114,597
Rhode Island.....	11,930	35,743	1,193	540	120	1,829	425
Connecticut.....	21,289	90,532	5,486	3,190	2,648	10,263	53,927
MIDDLE ATLANTIC:							
New York.....	211,950	1,697,558	177,029	42,526	65,602	347,098	441,249
New Jersey.....	36,078	237,632	21,155	9,929	16,126	29,727	103,653
Pennsylvania.....	105,017	419,120	32,655	3,425	6,841	40,634	143,075
EAST NORTH CENTRAL:							
Ohio.....	45,613	229,056	11,447	7,101	1,488	24,710	50,582
Indiana.....	5,930	33,885	701	10,250	250	14,019	23,501
Illinois.....	71,511	264,064	21,915	12,196	9,392	53,818	108,800
Michigan.....	22,483	70,252	8,735	2,462	1,568	9,936	54,976
Wisconsin.....	5,953	43,436	4,350	200	250	10,425	32,156
WEST NORTH CENTRAL:							
Minnesota.....	8,065	32,740	2,577	1,250	4,450	3,683	86,515
Iowa.....	1,100	9,898	2,815	1,335	3,193	2,480	18,445
Missouri.....	12,882	93,030	9,511	410	175	10,581	55,794
North Dakota.....	200	1,332	500	300	100	500	3,450
Nebraska.....	1,300	7,287	550	400		500	5,675
Kansas.....	2,000	2,095	200		35	100	9,051
SOUTH ATLANTIC:							
Delaware.....	4,899	5,061	500	50	50	100	
Maryland.....	32,069	50,977	5,631	1,132	1,593	8,212	18,174
District of Columbia.....	3,600	38,118	2,700	1,150	625	4,700	
Virginia.....	2,752	19,079	1,795	700	2,185	6,143	3,448
West Virginia.....	4,250	16,486	108	950	1,000	6,230	650
North Carolina.....	2,045	8,787	4,300	2,000	1,700	9,785	1,800
South Carolina.....	737	2,185	1,350	882	850	1,850	10,500
Georgia.....	1,724	23,025	1,200	550	2,100	1,366	1,800
Florida.....	18,300	31,735	1,787	637	750	5,182	9,600
EAST SOUTH CENTRAL:							
Kentucky.....	10,559	20,959	1,325	1,500	1,025	2,900	
Tennessee.....	8,550	27,425	68	815	388	2,966	12,000
Alabama.....	3,666	4,533	3,885	650	1,500	4,200	19,209
Mississippi.....	2,760	9,395	1,759	1,340	2,625	2,140	7,532
WEST SOUTH CENTRAL:							
Arkansas.....	300	8,165	1,550	1,275	1,300	400	
Louisiana.....	7,895	31,397	4,224	1,850	3,700	618	5,950
Oklahoma.....	3,650	6,500	3,335			3,141	
Texas.....	10,200	45,841	9,155	11,710	5,365	10,182	67,622
MOUNTAIN:							
Montana.....		550					195
Colorado.....	9,851	23,051	1,780	100	100	5,866	850
New Mexico.....		1,685	100			77	
Utah.....		857	258	300	100	400	6,000
PACIFIC:							
Washington.....	3,300	27,493	1,200			3,100	50,204
Oregon.....	1,850	18,970	806	675	350	335	8,993
California.....	16,318	163,044	8,626	3,757	2,170	14,837	44,517
Other States.....		1,450	65				9,650

HISTORY, DOCTRINE, AND ORGANIZATION¹

HISTORY

There were Jews in the original colonies before 1650. In New York, then New Amsterdam, there were Jews in 1654, and in the fall of that year a company of Jewish refugees arrived from Brazil, who settled in the colony. Although the Dutch authorities of New Amsterdam favored the Calvinist church and did not permit persons of other faiths to hold public assemblies, the Jews established their worship upon their arrival in the town, the population of which then numbered only about 800 persons. Like other residents of dissident faiths, the Jews gathered among themselves according to their opportunities, in their own homes or in a hired room, beginning to do so as soon as there were enough persons to hold public worship. In July 1655 they applied to the authorities for a plot for a cemetery. With the granting of this application, in 1656, the Congregation Sheerith Israel (Remnant of Israel), the first Jewish congregation in North America, entered upon its career as an institution. Its first minister was one named Saul Brown (originally Moreno, Spanish for Brown), who came to the congregation from Newport, R. I., and he officiated in the synagogue regularly. He died in the year 1682, at which time the congregation was occupying a rented building on Mill Street, now South William Street.

Other Jewish communities were formed in Newport, R. I. (1658); in Savannah, Ga., Jews having been in the company which came with Oglethorpe; in Charleston, S. C.; in Philadelphia, Pa.; and in Richmond, Va.; all in colonial times. In 1850 there were 77 Jewish congregations, located in 21 of the then 31 States of the Union. In 1877 there were at least 277 congregations in the country and 230,000 Jews; in 1890, 533 congregations and probably 475,000 Jews; in 1906, 1,700 congregations and about 1,775,000 Jews; in 1916, 1,900 congregations and about 3,300,000 Jews; in 1926, 3,118 permanent congregations and 4,081,000 Jews; and in 1936, 3,728 congregations and 4,706,184 Jews residing in the cities, towns, and villages in which the congregations were located.

641 DOCTRINE

The Jewish religion is a way of life and has no formulated creed, or articles of faith, the acceptance of which brings redemption or salvation to the believer, or divergence from which involves separation from the Jewish congregation. On the other hand, it has certain teachings, sometimes called doctrines or dogmas, which have been at all times considered obligatory on the adherents of the Jewish religion.

The unity of God.—The fundamental doctrine of the Jewish religion is that God is One. At all times the religion of the Jew vigorously protested against any infringement of this dogma of pure monotheism, whether by the dualism of the East or by the Trinitarianism of the West. It never permitted the attributes of justice and of love to divide the Godhead into different powers or personalities. God is a Spirit without limitations of form, eternal, noncorporeal, unique, omniscient, omnipotent, and one. "Hear, O Israel: The Lord our God, the Lord is One" is the declaration of faith which the Jew pronounces daily and breathes it even in his hour of death. God is the Creator of the world. He is also the preserver of the world, its ruler, and the arbiter of its destiny. He was God from the very beginning, and the worship of other gods is a rebellion against the universal God beside whom there is no other. "Look unto Me, and be ye saved, all the ends of the earth; for I am God and there is none else" (Isaiah, xlv, 22). He is the God of righteousness, mercy, love, and holiness; the ideal of moral perfection. God is "our Father, our Redeemer for everlasting" (Isaiah, lxiii, 16); He is not remote from mortal man in his need, but He is rather, as Jewish sages have put it, "near, nearer than any other help or sympathy can be," who "appears to each according to his capacity or temporary need." A Jew cannot compromise with idolatry or polytheism; indeed he is enjoined to give his life rather than to renounce the purity of his religion.

The world and man.—The world is a cosmic unit and it is good. The Holy One created and sustains the earth and the heaven, light and darkness, life and death; and the world is ruled by everlasting wisdom and kindness. There is no cosmic force for evil, no principle of evil in creation. There is no inherent impurity in the flesh or in matter, and man is not subject to Satan. There is

¹ This statement, which is substantially the same as that published in vol. II of the Report on Religious Bodies, 1926, was furnished by Dr. H. S. Linfield, director of the Jewish Statistical Bureau, New York City.

no original sin; sin is the erring from the right path. The crown and the acme of God's creation is man. He is capable of perfection without the aid of an extraneous being, and, being born free, is able to choose between good and evil, and is endowed with intelligence; "God created man in His own image" and made him "but little lower than the angels." From one man did all the races of the earth descend, and thus they constitute one family. This doctrine of the unity of the human family is a corollary of the doctrine of the unity of God. The One God is in direct relation with man, all men, there being no mediator between God and man, and all men may attain to immortality through following the good life; for immortality, the Jewish religion teaches, is the reward of human righteousness. There is in this respect no distinction between its own adherents and those of other faiths. As one ancient teacher exclaims: "I call heaven and earth to witness that whether it be Jew or gentile, man or woman, manservant or maidservant, according to their acts does the divine spirit rest upon them."

The future of mankind and Israel.—The perfection of humanity through the unfolding of the divine powers in man is the aim of history. There is to be a divine kingdom of truth and righteousness on this earth. Daily the Jew concludes his prayers by declaring his hope to behold speedily the time when God, in the glory of His might, will be manifested, and the abominations will be removed from the earth and idolatry utterly cut off, and He will perfect the world as the kingdom of the Almighty, and all flesh will call upon His name. This kingdom is the hope of mankind and the goal toward which it is striving. Whether or not this universal kingdom of God will be preceded by the day of God or by a universal judgment when "all that work wickedness shall be stubble," Jewish religion teaches the coming on this earth of a social order of human perfection and bliss, of peace without end, when none shall hurt or destroy, and when the earth shall be full of the knowledge of the Lord (Isaiah chapters ix, xi); this is the Messianic era.

Israel is a unique people that shall never cease (Jeremiah xxxi, 36). It is not claimed that this people is better than others or that it possesses a special share of the divine love; but it is affirmed, and the Jew daily declares this faith in his prayers, that God has brought them near to His great name, to give thanks unto Him, and to proclaim His unity. In this sense Israel is called a "kingdom of priests and a holy nation" (Exodus xix, 6), selected or assigned by God for His special purpose. Because of this duty they are taken to task more severely than others: "You only have I known of all the families of the earth, therefore I will visit upon you all your iniquities" (Amos iii, 2). It is a widespread Jewish interpretation that the Servant of the Lord described in Isaiah refers not to an individual but to the Jewish people as a group. Israel is God's witness (Isaiah xlii, xliii), testifying to His existence and His unity. The duty of Israel, its imperishability and restoration (Deuteronomy xxx, 1-4) and the blessed future that awaits mankind, are doctrines of the Jewish religion.

The Law.—The belief in the unity of God, in the future hope of the world, and in the other doctrines is of no value unless one lives in accordance with the requirements of the beliefs. The emphasis is not on belief, but on righteous conduct. What is required is service of the Lord, a just system of human conduct in accordance with statutes and ordinances, "which if a man do, he shall live by them." The duty of man, created in the image of God, is to order his life entirely in accordance with the will of God, and only by so doing can he attain perfection and fulfill his destiny. And what does God desire of man? That was definitely conveyed to him. Already the first man, Adam, had received divine revelation for his conduct and for that of his descendants; others followed, until Moses received the full revelation, all the commandments and the statutes and the ordinances, which should govern the life of man and lead him to moral and religious perfection. This revelation, as contained in the Five Books of Moses, constitutes the Law of Moses, the Law, the Torah, the Written Law, and it must be understood in the light of Jewish tradition, the Oral Law. This Torah of divine origin, which will not be changed, is the foundation of the Jewish faith; and that the Jew must order his life in accordance with the Torah has always been a basic principle of the Jewish religion. To fear God and to keep His commandments is the whole duty of man.

The Torah, written and oral, preeminently emphasizes the principle of justice; other principles stressed are purity and truth, optimism and hope, joy and thanksgiving, holiness and the love of God. Righteousness and compassionate love are demanded for the fatherless, the widow, the oppressed, the stranger, and even the criminal; charity is *zedakah*, justice to the needy; and compassion is required even for the dumb animal. Further, a man's life must be permeated by purity of heart and built on truth. For, "the seal of the Holy One is truth" and "upon truth rests the world." Hope and optimism are other requirements, and hope is but

rarely deferred to the world to come, but a man must rather wait for the moral and spiritual advancement of mankind in this world. At times this world is declared to be "like a vestibule in which one prepares for the palace," nevertheless, "one hour devoted to repentance and good deeds in this world is more valuable than the entire life of the world to come." A man should "rejoice before the Lord" and gratefully enjoy his gifts and fill other hearts with joy and thanksgiving; asceticism is discouraged. The whole life of man is holy, for the "Lord our God is holy," and man's life should be motivated by the love of God. Twice daily a Jew recites the *Shema*, a declaration which contains the words "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might." It implies the purest motives for action, specifically serving the Lord, not from fear but rather out of love and for the sake of God and the glorification of His name; the doing of good, not in view of any reward, but for its own sake; and the love of man and the most unselfish devotion and the willing surrender of one's life itself whenever the cause of God demands.

Other fundamental teachings of the law, written and oral, are freedom of will and human responsibility, divine providence, retribution, resurrection of the dead, the power of repentance and of prayer. Man is free, the choice between good and evil having been left to him as a participant of God's spirit; man is responsible for his own actions. In close relation with the doctrine of divine providence stands that of retribution—that God rewards the righteous and punishes transgressors. The doctrine of the soul's immortality and of a future life in which retribution shall take place is plainly set forth in the Talmud, and the belief in the resurrection of the dead is closely connected with the doctrines of immortality and of retribution in the hereafter. Emphasis is laid on the power of repentance to avert from man the evil which threatens and to procure for him God's grace, and on the efficacy of the prayer "of all that call upon Him in truth." There is no need for any mediator when one prays to God, "for the Lord is nigh unto all them that call upon Him." He hears great and small alike.

The Torah emphasizes the need of study and education. It imposes a duty upon every father to instruct his children and upon the community to provide for the general instruction of old and young. The law sanctifies labor and makes the teaching of a trade whereby one may earn his living a duty upon the father and upon the communal authorities. Each man is enjoined to build a home and to contribute to the welfare of human society; celibacy, except under rare circumstances, is unlawful. Systematic care of the poor is a duty of a community. Love of one's country and loyalty to his government is enjoined upon every Jew, and he is solemnly adjured to seek the peace of his country and to pray for the welfare of its government.

Side by side with these universal principles of conduct the Torah surrounds the Jewish people with numerous laws and rites. Some laws, also called testimonies, have been given to make Israel testify to God's miraculous guidance, such as the festive seasons of the year; others, called signs, are tokens of the covenant between God and Israel, such as circumcision and the Sabbath; and still others, also called statutes, are divine marks of distinction—special means to preserve Israel and its group life. The covenant at Sinai made Israel a society "of priests and a holy nation" and laws were given to them designed to preserve the priestly character of the nation. Some of these appeal to the human reason while others do not, but even those which human intelligence is unable to grasp, are, through belief in their divine origin, vouchsafed the same high religious importance. Judaism is bound up with the Jewish people. "Ye shall be holy unto Me; for I the Lord am holy, and have set you apart from the peoples, that ye should be Mine" (Leviticus xx, 26). These particularistic religious obligations of the Torah, written and oral, enabled the small Jewish people to resist the disintegrating forces of the idolatry and error which surrounded them, and encouraged the Jews to live by the principle, ascribed by the early rabbis to Abraham, "let all the world stand on the one side, I side with God and shall win in the end." The laws gave the Jews the strength to withstand the persecutions of the nations and the vicissitudes of time, and to fight for the truth amidst a hostile world. The Jewish religion knows of no sacraments, in the sense of rites by which a person is brought in bodily relationship to God; but the whole life of the Jew, even his commonest acts, are invested with religious obligations and meanings, and they are regarded as a sign of merit; as the rabbis have put it, "The Holy One, blessed be He, was pleased to bestow merit upon Israel and therefore heaped upon them laws and commandments." A pious man is "eager in the pursuit of religious obligations" and they fill the life of the Jew with a higher joy.

The Jewish religion in its relation to other faiths.—The Jewish religion enjoins upon its adherents the application of one law for Jew and members of other faiths;

home-born or stranger; "Ye shall have one manner of law, as well for the stranger as for the home-born," (Numbers xxiv, 22). The harsh expressions found sometimes in ancient Jewish lore, concerning the heathen and the laws against him, are directed against the moral depravity ascribed to the heathen because of his unchastity and violence; he is always under grave suspicion of immoral conduct. The Jewish religion recognizes two classes of proselytes—"a proselyte of the gate" is one who abandons idolatry and accepts instead the seven Noachian laws of humanity, while "a proselyte of righteousness" is one who submits to the Abrahamic rite and becomes a full member of the House of Israel. No distinction whatever is drawn between a born Jew and a proselyte of righteousness. In former centuries, the Jews carried on an extensive proselytizing propaganda; later the world conditions prevented it. But whether as a result of that interference or not, proselytizing activities have since been neglected. In the fullness of time, however, the prophetic promises of the universal recognition of God will be fulfilled, and as the Jew expresses it in his prayers on New Year's Day, "God will reign in His glory over the whole universe and all the living shall say, the Lord, God of Israel, is King, and His kingdom ruleth over all."²

ORGANIZATION

The polity of the Jewish congregations is characterized by the independence which the individual congregations enjoy. There is no synod, conference, assembly, hierarchy, or other organization which directly controls the ritual and synagogal customs of the congregation or its organization; nor do the Jewish congregations feel the need of any; all congregations teach the doctrines of the faith, accept the inspiration of the Law, and hold to the unity of Israel.

Due to the fact that the Jews in the United States came from many countries, some congregations differ slightly from others in the version of their prayer book and synagogal customs—(*nussah*=version, or *minhag*=custom)—and also in matters of polity. One important group of congregations uses a prayer book designated as of "German version" and follows the synagogal customs that go with it (Congregation So and So *nussah Ashkenaz*), and another important group uses a prayer book known as of "Spanish version" (Congregation So and So *nussah Sefarad*). The great majority of the latter group are known also as hasidic congregations. There are also others, like Spanish-Portuguese congregations (Congregation So and So Portuguese *minhag*). These are sometimes designated as orthodox congregations, to distinguish them from others known as conservative congregations or as reform (or liberal, or progressive) congregations. The conservative congregations, which as a rule use the "German version," are at other times classed with the orthodox congregations as distinguished from the reform congregations, whose version of the book of common prayer was once known as "American custom" ("*minhag America*"), but which is now known as the Union Prayer Book. These divisions are old. In the first American Jewish directory of congregations, published in 1854, 41 congregations reported the rite in use. Of these 19 described themselves as of German *nussah*, 12 Polish (Sephardic) *minhag*, 7 Portuguese *minhag*, 1 Bohemian *minhag*, and 2 were designated as Netherlands or Dutch congregations. Congregations further differ in the use of Hebrew and of the vernacular in the prayers and in the sermon. All congregations use Hebrew in their prayers; but numerous congregations make extensive use of English, while still others use little or none at all. As for the sermon, in some congregations the rabbis preach in English only; in other congregations, in English on some occasions and in other vernaculars, specifically Yiddish—a dialect of German with a large admixture of Hebrew words—on other occasions; while in still others, whose congregants are mostly immigrants, the rabbis preach solely in Yiddish or other vernaculars best understood by the congregants. The congregations differ also in the use of music in the services. Some congregations abstain from the use of instrumental music, regarding the latter as unlawful in synagogal services. Such congregations often have choirs of men, but not of women; others admit women to their choirs. To pray in the synagogues with covered heads is regarded as a synagogal custom by the great majority of the congregations, but some congregations pray with uncovered heads. Another point of difference is that of the seating of women side by side with men in the

² The reader is referred to the Jewish Encyclopedia, articles "Judaism" and "Theology," by K. Kohler and J. Z. Lauterbach, respectively; also to M. Friedlander, "The Jewish Religion," London, 1927. and Morris Joseph, "Judaism As Creed and Life," London, 1925.

auditoriums; most congregations seat their women worshipers in a separate part of the halls of the synagogues. These differences, however, do not divide Israel. All congregations are as one in the chief doctrines of the faith and its observances; and thus, although the reform congregations deny the validity of the Holy Scriptures or any book whatever as a final authority in religion, there has been nothing in the nature of a schism in Israel; there is no established synagogue, and all are animated with a strong loyalty to the common cause of Judaism. In 1936 the 3,728 congregations represented Portuguese *minhag*, German *nussah*, Spanish *nussah*, orthodox, conservative, reform, and others, all established to serve the religious needs of the 4,706,184 Jews living in places in which the congregations were located.

A congregation consists of a number of corporate members. New congregations are formed when some public-spirited and zealous Jews of a neighborhood realize that the need for a congregation exists and, being able to bear its financial and other responsibilities, organize one for the neighborhood or the town. To join a congregation is not a matter of salvation; but it gives a Jew an opportunity to serve his community, imposes upon him fiscal and other responsibilities, and confers upon him certain privileges and advantages which the institution offers to members. There are no examinations for membership. But those congregations every one of whose members is a strict observer of the Sabbath will not admit Jews who are not such; and no congregation will admit to membership one who is not a Jew of unimpeachable character. Married women and unmarried children are not, as a rule, members of a congregation in their own name, but they enjoy the privileges of the institution by reason of the membership of the husbands or fathers. A woman or unmarried son, who is prominent because of her or his public spirit or zeal or financial standing and who is able to serve the community, is often a corporate member in her or his own name. Some Jews, while they are not corporate members of their neighborhood congregation, are pew holders; through purchase or inheritance they acquire a seat in the synagogue and this entitles them to certain privileges, imposes upon them responsibilities, and offers them opportunities to serve their community. Others are neither corporate members nor pew holders, but regular or occasional worshipers with the congregation. Such worshipers and others, and in many congregations also corporate members, pay for the use of a seat in the synagogue during the High Holidays. With the exception of the High Holidays and certain special occasions, admission to the services of the congregations is free, though the use of its educational and other institutions may not be free. Corporate members, pew holders, worshipers, and High Holiday seat holders, as a rule, make freewill offerings for the support of the activities of the congregation in accordance with their means. The corporate members are usually few in number, and theoretically they are the only ones who control the property of the congregation and its activities. In some congregations, however, seat holders and others participate in the management of the congregation and its institutions; their actual management, however, is vested as a rule in the officers or trustees and in committees.

Congregations sometimes combine to form city-wide federations for the purpose of meeting certain particular needs, such as the maintenance of religious schools. Again, many congregations are members of one of the three national federations of synagogues—the Union of American Hebrew Congregations, the United Synagogue of America, and the Union of Orthodox Jewish Congregations of America. The first aims to meet certain needs of the congregations that commonly go under the name of reform; the second serves the conservative congregations, and the last, the orthodox congregations. In 1936 the combined membership of the 3 unions was nearly 900 congregations out of a total of 3,728 congregations.

The Jewish ministry consists of rabbis, trained men who have received ordination from one or more known rabbis, and they are graduates of theological seminaries, or former fellows of theological academies. Sometimes a congregation will accept one as its rabbi who lacks ordination or who is not a graduate of a seminary, but the practice is becoming rare. American trained rabbis are graduates of theological seminaries, college graduates, and are fully ordained. In addition to the rabbis, many congregations, realizing the importance of the prayer service in synagogal worship, engage a reader or a cantor (*Hazan*). The sexton, too, occupies a more or less important position in the Jewish congregation. But it is the rabbi who is the teacher, preacher, and leader of his congregation; he performs the office of the Jewish religious functionary, decides matters of Jewish law and ritual, and guides his congregation or community.

WORK

The work of the Jewish congregations is inseparable from the work of the Jewish community as a whole. It is the aim of the latter to care for the religious, educational, charitable, and social needs of the Jews; and numerous organizations exist for the purpose of serving as tools in meeting those needs. All these organizations are voluntary and are supported by Jews as individuals and not by central ecclesiastical organizations. It is not possible to speak of Jewish congregational work in a way similar to that of the churches among other religious bodies. The congregations perform some tasks and other Jewish organizations perform other tasks, the totality of the results of which constitutes the life and work of the Jewish community.

Worship and ritual.—The congregation is the chief organization of religion. It supplies or seeks to supply adequate facilities for worship. During the past decade, unlike former years, the facilities for Jewish worship kept pace with the increase of the Jews of the country. Yet during the High Holidays the inadequacy of permanent buildings forces congregations to hire halls for overflow meetings, and numerous benevolent organizations, and also private persons, form High Holiday congregations and provisional synagogues. The promotion of Sabbath and holiday observance is a field of activity which engages the congregations and their functionaries, and there is also a national organization, the Jewish Sabbath Alliance of America, devoted to this work. The solemnization of marriage is the work of functionaries of the congregations, especially the rabbis. The latter also grant decrees of divorce in accordance with the requirements of Jewish law, but only after a civil divorce has previously been granted by the State courts. All ritual matters are the specific tasks of the rabbis and their congregations; they reveal their interest in the important rituals of circumcision and of ritual purity. The rabbis exercise supervision over the slaughtering of animals for food, and care for the distribution of *kosher* meat and meat products in accordance with the religious requirements of the Jews. A few States have laws making it a misdemeanor to sell non-*kosher* meat or meat products, while falsely representing them as *kosher*; and this law, in the State of New York, has been declared constitutionally valid by the Supreme Court of the United States. Chaplaincy is another field of activity of the congregations and their functionaries, though there are also special societies for service among Jews in State institutions. Religious work among men of the Jewish faith in the United States Army and Navy is under the control of the Jewish Welfare Board, a national organization which seeks to provide adequate opportunity for religious worship and to assure the hospitality of Jewish communities adjacent to military and naval posts, for Jews in the armed forces of the country. An important field of activity of the congregations is the matter of the burial of Jews in accordance with the requirements of the Jewish faith. As a rule, congregations own their cemeteries or have cemetery societies, which offer facilities for the burial of members, and also of nonmembers and of the poor. There are, however, numerous cemetery associations not connected with congregations, cemeteries owned by benevolent organizations, free burial societies, and also Jewish private burial associations, all of which bury the dead in accordance with Jewish religious custom. Finally, the rabbis of the congregations render decisions in religious matters and also in Jewish communal matters in accordance with Jewish law, and a decision of a known rabbi, or a group or a conference of rabbis, is accepted by Jews as binding, in spite of the fact that the person or group which renders the decision completely lacks the means of enforcing compliance.

The promotion of religious life in the Jewish community is the work not only of the individual congregations and their functionaries, but also of other organizations. These are especially the city-wide federations of congregations, the national federations of congregations, the city-wide associations of rabbis wherever they exist, the national federations of rabbis, and finally the Synagogue Council of America which aims to further the religious interests which its constituent organizations have in common. Its constituents are the Union of American Hebrew Congregations, the Union of Orthodox Jewish Congregations of America, and the United Synagogue of America; the Central Conference of American Rabbis, the Rabbinical Assembly of the Jewish Theological Seminary of America, and the Rabbinical Council of the Union of Orthodox Jewish Congregations of America. One of the functions of the Central Conference of American Rabbis, it may be added here, is to provide for relief of members, their widows, and orphans. Broadly speaking, all Jewish organizations, whether engaged primarily in the field of worship and ritual, of education and culture, or of charity and social work, seek to further the religious life of the Jewish communities.

Education.—The religious education of the young is largely, but not wholly, in the hands of the congregations. Numerically negligible are the Jewish parochial schools (institutions where the children receive both their secular and religious education). Jewish children attend the public schools and receive their religious education in congregational schools, in communal schools belonging to noncongregational societies, in private schools, or through private instruction. A Jewish private school, generally known as *heder* or *beth-sefer*, consists usually of a group of children whose religious education is in the hands of a master; and a small congregation, unable to maintain a congregational school, sometimes arranges for the establishment of a *heder* on its premises. The congregational and communal schools, generally known as (*Bate*) *Talmud Torah*, are comparatively large institutions, offering instruction to many groups of children at one time. The private and the communal schools are generally weekday schools, which as a rule require attendance four times a week in after public school hours; but even among the congregational schools the system of weekday instruction is well developed. In 1936, 1,028 congregations reported 104,392 pupils in their Sabbath schools, which offered religious instruction on Sundays only; 1,192 congregations reported 85,420 pupils in their weekday schools. The teachers in the weekday schools are always professional persons who receive remuneration for their work, and this is also the case in the Sabbath schools, as a rule. There are a number of schools in the country for the preparation of teachers, the most noteworthy of which are connected with the institutions for the training of rabbis.

In the city of New York and in other large cities the work of the schools is promoted by organizations generally known as bureaus, or departments, or associations of Jewish education, which render assistance to the individual schools in pedagogic and administrative matters; engage in increasing the enrollment of pupils; and, often extend financial assistance and control the individual schools. The Jews aim to provide a Jewish education for every child and to create the means to render the education offered adequate.

The congregations also extend educational and recreational facilities to adolescents and adults through their young folks' societies; through congregational study circles, generally known as *hebrah's*, which consist of groups of adults engaged in the study of the Holy Scriptures, the Talmud, Jewish history, etc.; and through their "centers." The latter are similar to the noncongregational institutions commonly known as young men's or young women's Hebrew associations, Jewish centers, Jewish educational alliances, Jewish or Hebrew institutes, which care for the education and recreation of adults and serve the community in other ways. These institutions enjoy the services of a national organization, the Jewish Welfare Board, which stimulates the establishment of such organizations, assists in their activities, and cooperates with them in the furtherance of Judaism and good citizenship. In 1936, 305 young men's and young women's associations and kindred societies were constituent members of the national organization. Many of the institutions for the recreation and the education of adults offer commercial courses to young men and women. There is also a farm school, located in Bucks County, Pa., for the preparation of Jewish boys for agricultural pursuits.

A number of Jewish societies, among them the B'nai B'rith Hillel Foundations, seek through extra-curricular means to meet the religious and cultural needs of the Jewish students that attend the colleges and universities. During the past decade American Jews established, for the first time, in the city of New York, a college offering a liberal education leading to the degree of bachelor of arts or of science. A postgraduate institution with the right to confer the degree of Ph. D., the Dropsie College for Hebrew and Cognate Learning is located in Philadelphia, Pa. The institution is maintained for the promotion of Hebrew and cognate languages and their respective literatures, the chief aim being the attainment of ripe scholarship in Hebrew, the Bible, and rabbinic literature, connected with original research. The college is free and open to students without distinction of creed, color, or sex. There are several institutions for training of rabbis, and a postgraduate school in New York for the preparation of young men and women for Jewish social work. The Dropsie College, the theological seminaries, and other organizations seek to promote Jewish learning in America in all its branches, and these institutions have published important works. The former issues *The Jewish Quarterly Review*, devoted to research in all the fields of Jewish learning. The American Jewish Historical Society, organized in 1892, has issued 34 volumes of its "publication" devoted to research in the history of the Jews of the United States and of other countries of the Western Hemisphere. There are in the country valuable libraries of Jewish books. Notable among these are the libraries of the Jewish Theological Seminary of America, New York City, and the Hebrew

Union College, Cincinnati, Ohio; and the Jewish collections in the Semitic Department of the Library of Congress, in the New York and Philadelphia public libraries, and in the library of Columbia University. The library of the Jewish Theological Seminary of America is famous for its large collections of Jewish manuscripts, incunabula, and rare books.

The Jewish Publication Society, a membership organization formed in 1888, is engaged in the publication and the distribution of Jewish books in the English language. It has issued a new English translation of the Holy Scriptures, which has been declared to be one of the best translations of the Holy Scriptures into the English tongue. Graetz's "History of the Jews," translated from the German into English, in 6 volumes, is another great work issued by the society, and recently it has published a 1-volume "History of the Jewish People" by Margolis and Marx. It is issuing a series of Jewish classics in Hebrew and in English, of which 9 volumes have appeared. Another important publication, namely "The American Jewish Year Book," the thirty-eighth volume of which appeared in 1936, is prepared by the American Jewish Committee and published by the Publication Society. "The Jewish Encyclopedia," a monumental work, in 12 volumes, was published more than 25 years ago, by a private concern, and a new work under the name of "The Universal Jewish Encyclopedia," in 10 volumes, is in the process of preparation. In fact, as in other fields of Jewish activity, private concerns engage extensively in the dissemination of the Jewish word, including prayer books, Bibles, and other religious works. The majority of the Jewish periodicals are private undertakings. In 1936 the Jews had 7 dailies, 78 weeklies, and 58 monthlies and other periodicals, all of which showed great zeal for the welfare of the Jews.

Charitable and social work.—The congregations engage in charitable, quasi charitable, and social work. A congregation may have its ladies' aid society, men's aid society, free loan society, sick benefit society, funds for the shelter of transients, burial society, etc. But the Jewish communities have generally found it more efficient to have separate organizations to meet the needs of the family in distress, the orphan, the delinquent, the widow, the sick, the immigrant and the transient, the poor, the aged and indigent, and even the "poor dead." These organizations are numerous; some maintain orphan asylums, hospitals, and homes for the aged; others lend money without interest; and still others extend relief to the needy, rehabilitate families, etc. There are also quasi charitable institutions, such as homes for Jewish working girls and recreation camps. It is the aim of Jewish philanthropy to care for its own needy; yet Jewish charitable institutions, especially the hospitals, care for Jews and non-Jews alike.

One of the chief features of Jewish philanthropy is the charity federation. In the large cities and in many smaller ones, the important charitable societies are federated with a view to coordinating their work in the community and to effecting economy in the collection and distribution of funds. In 1936 there were federations in New York, Chicago, Philadelphia, Boston, Cleveland, and 98 other cities. In many communities city-wide societies, commonly known as Jewish welfare funds, operate for the purpose of collecting and allocating funds for Jewish national institutions in America, as well as for relief work abroad. In other communities the charity federations fulfill both functions.

The care of the immigrant Jew and the transient is carried on specially by the Hebrew Sheltering and Immigrant Aid Society of America, located in New York City, with branches in other cities. Jewish women immigrants are provided for by the National Council of Jewish Women. These are large national organizations, that seek to aid the Jewish immigrant and to foster American ideals and the knowledge of American history and institutions.

The Jewish Agricultural Society exists primarily for the encouragement of farming among Jews, through information and advice, agricultural instruction, farm labor placement, and loans to farmers and prospective farmers; and the society helps to form associations of farmers for economic, educational, social, and religious advancement. Since 1900, when the society was organized, it has lent over \$8,000,000 to 13,000 Jewish farmers in 40 States. Another important economic and quasi charitable activity of the Jewish community is the lending of money without interest. Societies performing this function on a small scale exist in connection with many congregations usually under the name of *hebrath gemilluth hasadim* (society for the performance of good deeds); but there are communal organizations for this work in New York, Chicago, Philadelphia, and other cities. In the city of New York the Hebrew Free Loan Society (*Hebrew Gemilluth Hasadim*) has, since its organization in 1892, lent without interest, \$28,388,000 to 601,625 persons, Jews and non-Jews. In 1936 it lent \$948,000 to 18,000 persons, Jews and non-Jews, at the small loss of \$5,000 for that year.

Charitable work is also carried on by a class of societies the chief purpose of which is mutual benefit. They pay to members or their beneficiaries sick benefits and death insurance, pay burial expenses of members, and extend other benefits; and all such societies contribute, as a rule, to the maintenance of charitable institutions and do other relief work. These local societies are quite numerous, but great numbers of such societies exist as "lodges" or as "chapters," of "orders" or "brotherhoods." In 1936 there were 8 such orders or brotherhoods, national organizations which had an aggregate membership of 218,000. There are also numerous societies that do not pay insurance, nor extend other benefits, but engage in social-philanthropic work. Like the mutual benefit societies, great numbers of these social-philanthropic societies exist as branches of national societies. In 1936 there were 7 such brotherhoods, with a total of 163,000 members. These include the society, B'nai B'rith, organized in 1843, which in the course of its existence has organized and continues to maintain, in whole or in part, numerous charitable institutions, such as: The Touro Infirmary, New Orleans, La.; the Jewish Orphans Home, Cleveland, Ohio; the National Jewish Hospital for Consumptives, Denver, Colo.; the Leo N. Levi Hospital, Hot Springs, Ark.; and the B'nai B'rith Hillel Foundations. To another class of societies belongs the Jewish War Veterans of the United States, which in 1936 had 140 posts with 60,000 members.

Notable is the share of the Jewish women in the common cause of Judaism. They work through a large number of women's local organizations and through several influential national organizations. Each of the federations of congregations has an auxiliary federation of women's societies. These are the National Federation of Temple Sisterhoods, the Women's League of the United Synagogue of America, and the Women's Branch of the Union of Orthodox Congregations of America. In 1936 the number of these societies was nearly 1,000. Two other national organizations of women are the United Order of True Sisters, organized about 1840, and the National Council of Jewish Women. In 1936 the former had 36 lodges, and the latter 200 sections. The work of the "Hadassah" Women's Zionist Organization of America will be mentioned below; noteworthy is the work of the National Council of Jewish Women and its sections, which maintain Sabbath schools, assist the Jewish immigrant woman, and care for the religious and educational needs of Jews in rural areas and on the farms, and engage in other religious, educational, civic, and welfare work.

There is nothing among Jews corresponding to what is known among other religious bodies as foreign mission work. Yet the Jews of America are deeply interested in the welfare of Jews in foreign countries. Jewish work in foreign fields may be classed as follows: (1) Work for the restoration of Palestine, and (2) work for the protection from injustice, the relief of refugees, and the reconstruction of Jewish communities that were destroyed or impoverished as a result of political events and persecution abroad.

The Jew's interest in Palestine is universal and age-old. This interest has been deepened since the declaration, made on behalf of the British Government on November 2, 1917, by Lord Balfour, then British Secretary for Foreign Affairs, that the "British Government views with favor the establishment in Palestine of a national home for the Jewish people." In July 1922 the Council of the League of Nations awarded the mandate for Palestine to Great Britain, imposing upon her the "responsibility for placing the country under such political, administrative, and economic conditions as will secure the establishment of a Jewish national home." Previously, in 1922, the Senate and, later, the House of Representatives of the United States, unanimously passed a joint resolution, signed by President Harding, which provided "that the United States of America favors the establishment in Palestine of a national home for the Jewish people, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of Christian and all other non-Jewish communities in Palestine, and that the holy places and religious buildings and sites in Palestine shall be adequately protected." Since then, the policy of the mandatory, namely, Great Britain, has fluctuated, and the work has not proceeded as expected. The Jewish agency for Palestine, recognized by both the League of Nations and the mandatory, as the supreme Jewish authority for the rebuilding of Palestine, has severely criticized the policy of the mandatory in recent years. In spite of that, the interest of the Jews in Palestine has not abated.

The principal organization in the United States for the restoration of the Holy Land is the Zionist Organization of America, which in 1936 had 72,000 members, of whom 51,000 were enrolled in the "Hadassah" Women's Zionist Organization; another Zionist body, the Mizrahi Organization of America, had in 1936, 27,000 members. The chief work of the women's branch is to maintain in Palestine hospitals, clinics, and other health institutions where service is given

AMERICAN ETHICAL UNION

(SOCIETIES FOR ETHICAL CULTURE)

STATISTICS

The data given for 1936 represent seven active societies of the American Ethical Union, all reported as being in urban territory. The classification of membership by age was reported by all of the seven societies, none of which reported any members under 13 years of age. These statistics were compiled from schedules sent directly to the Bureau by the leader or clerk of the individual societies and the data relate to these societies only.

Membership in the Ethical Societies is conferred upon those who express a sympathy with the purpose of the societies and a desire to affiliate with others in advancing the aims and purposes of the Ethical Movement.

Comparative data, 1906-36.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this organization for the census years 1936, 1926, 1916, and 1906.

TABLE 1.—COMPARATIVE SUMMARY, 1906 TO 1936

ITEM	1936	1926	1916	1906
Societies (local organizations), number.....	7	6	5	5
Increase over preceding census:				
Number.....	1	1		
Percent.....				
Members, number.....	2,659	3,801	2,850	2,040
Increase ² over preceding census:				
Number.....	-1,142	651	810	
Percent.....	-30.0	33.4	39.7	
Average membership per society.....	390	634	570	408
Society buildings, number.....	3	5		
Value—number reporting.....	3	5		
Amount reported.....	\$925,750	\$1,157,821		
Average value per society.....	\$308,583	\$231,564		
Debt—number reporting.....	2	2		
Amount reported.....	\$288,000	\$212,000		
Expenditures:				
Societies reporting, number.....	6	6	5	
Amount reported.....	\$227,789	\$250,141	\$80,661	
Leaders' salaries.....	\$38,722			
All other salaries.....	\$33,894			
Repairs and improvements.....	\$3,589	\$162,902	\$65,000	
Payment on society building debt, excluding interest.....	\$27,000			
All other current expenses, including interest.....	\$72,928			
Local relief and charity, Red Cross, etc.....	\$47,728			
To general headquarters for distribution.....	\$2,213	\$103,239	\$6,193	
All other purposes.....	\$1,715			
Not classified.....			\$8,568	
Average expenditure per society.....	\$37,665	\$42,600	\$16,132	
Sunday schools:				
Societies reporting, number.....	5	5	4	5
Officers and teachers.....	44	47	45	64
Scholars.....	424	416	430	466

¹ Percent not shown where base is less than 100.

² A minus sign (—) denotes decrease.



U. S. DEPARTMENT OF COMMERCE

HARRY L. HOPKINS, Secretary

BUREAU OF THE CENSUS

WILLIAM LANE AUSTIN, Director

CENSUS OF RELIGIOUS BODIES
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Prepared under the supervision of

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CONTENTS

	Page
GENERAL INTRODUCTION.....	III
Number of churches.....	III
Membership.....	III
Urban and rural churches.....	III
Church edifices.....	IV
Value of church property.....	IV
Debt.....	IV
Expenditures.....	IV
Averages.....	IV
Sunday schools.....	IV
STATISTICS.....	1
Table 1.—Comparative summary, 1906 to 1936.....	1
Table 2.—Number and membership of societies, membership by sex, and Sunday schools, by States, 1936.....	2
Table 3.—Number and membership of societies, by States, 1906 to 1936.....	2
HISTORY, DOCTRINE, AND ORGANIZATION.....	2
History.....	2
Doctrine and organization.....	2
Work.....	3

GENERAL INTRODUCTION

The Census of Religious Bodies, as its name indicates, is a census of religious organizations rather than a census of population classified according to denominational affiliation. This census is taken once in 10 years in accordance with the provisions of the Permanent Census Act approved March 6, 1902, and is confined to churches located in continental United States.

A report is obtained by the Bureau of the Census from each church, congregation, or other local organization of each religious body. The census data are thus obtained directly from the local churches and are not in any sense a compilation of the statistics collected by the different denominations and published in their year books. Lists of the local organizations for 1936 were secured in most cases, however, from the denominational headquarters, and much additional assistance has been rendered by the officials of the various denominational organizations.

The statistics relate either to the calendar year 1936 or to the church record year which corresponds closely to that period.

Number of churches.—In the reports of the Census of Religious Bodies for 1916 and 1906 the total number of churches, or organizations, shown for some denominations was slightly in excess of the number of churches reporting membership. Since membership figures have been obtained for all of the churches included in the reports for the years 1936 and 1926 and for other reasons, it has seemed advisable to use, for purposes of comparison with 1936 and 1926, the number of churches reporting membership in 1916 and 1906. These figures are used, therefore, in the tables presenting comparative figures for these earlier years.

Membership.—The members of a local church organization, and thus of the denomination to which the church belongs, are those persons who are recognized as constituent parts of the organization. The exact definition of membership depends upon the constitution and practice of the church, or denomination, under consideration. Each church was instructed to report the number of its members according to the definition of membership as used in that particular church or organization. In some religious bodies the term "member" is applied only to communicants, while in others it includes all baptized persons, and in still other bodies it covers all enrolled persons.

Separate figures are shown for members "under 13 years of age" and those "13 years of age and over," so far as reported by the individual churches. The membership "13 years of age and over" usually affords a better basis for comparison between denominations reporting membership on a different basis.

Urban and rural churches.—Urban churches are those located in urban areas; these areas as defined by the Census Bureau in censuses prior to 1930, included all cities and other incorporated places having 2,500 inhabitants or more. For use in connection with the 1930 census the definition has been slightly modified and extended so as to include townships and other political subdivisions (not incorporated as municipalities, nor containing any areas so incorporated) which had a total population of 10,000 or more, and a population density of 1,000 or more per square mile. Rural churches would be those located outside of the above areas. Thus to a very limited extent the urban and rural areas, as reported for 1936, differ somewhat from these areas as reported in the preceding censuses.

Church edifices.—A church edifice is a building used mainly or wholly for religious services.

Value of church property.—The term "value of church property" was used in the reports of the Census of Religious Bodies for 1916 and 1906 and the term "value of church edifices" has been substituted in 1936 and 1926. The figures are strictly comparable, however, as exactly the same class of property is covered by both terms.

The "value of church edifices" comprises the estimated value of the church buildings owned and used for worship by the organizations reporting, together with the value of the land on which these buildings stand and the furniture, organs, bells, and other equipment owned by the churches and actually used in connection with religious services. Where parts of a church building are used for social or educational work in connection with the church, the whole value of the building and its equipment is included, as it has been found practically impossible to make a proper separation in such cases. The number and value of the parsonages, or pastors' residences, are shown where the ownership of such buildings was reported by the churches.

Debt.—The summary tables show the amount of debt reported and the number of churches reporting a specific debt, also the number of churches reporting that they had "no debt." The total of these is, in most cases, nearly equal to the number reporting the value of church edifices.

Expenditures.—The total expenditures by the churches during their last fiscal year are separated in the reports received from most of the churches into the items called for, as they appeared on the schedule, which were as follows:

For pastor's salary.....	\$.....
For all other salaries.....	.....
For repairs and improvements.....	.....
For payments on church debt, excluding interest.....	.....
For all local relief and charity, Red Cross, etc.....	.....
For all other current expenses, including interest.....	.....
For home missions.....	.....
For foreign missions.....	.....
Amount sent to general headquarters for distribution by them.....	.....
For all other purposes.....	.....
Total expenditures during year.....	.....

Averages.—The average number of members per church is obtained by dividing the total membership by the total number of churches shown. The average value of church edifice and the average expenditure per church are obtained by dividing the total value of churches and the total expenditures, respectively, by the number of churches reporting in each case.

Sunday schools.—The Sunday schools for which statistics are presented in this bulletin are those maintained by the churches of the denomination reporting, including, in some cases, mission schools or other Sunday schools conducted by the church elsewhere than in the main church edifice. The statistics shown relate to Sunday schools only and do not include the weekday schools that are maintained by a number of denominations.

AMERICAN ETHICAL UNION

(SOCIETIES FOR ETHICAL CULTURE)

STATISTICS

The data given for 1936 represent seven active societies of the American Ethical Union, all reported as being in urban territory. The classification of membership by age was reported by all of the seven societies, none of which reported any members under 13 years of age. These statistics were compiled from schedules sent directly to the Bureau by the leader or clerk of the individual societies and the data relate to these societies only.

Membership in the Ethical Societies is conferred upon those who express a sympathy with the purpose of the societies and a desire to affiliate with others in advancing the aims and purposes of the Ethical Movement.

Comparative data, 1906-36.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this organization for the census years 1936, 1926, 1916, and 1906.

TABLE 1.—COMPARATIVE SUMMARY, 1906 TO 1936

ITEM	1936	1926	1916	1906
Societies (local organizations), number.....	7	6	5	5
Increase over preceding census:				
Number.....	1	1		
Percent.....				
Members, number.....	2,650	3,801	2,850	2,040
Increase ² over preceding census:				
Number.....	-1,142	651	810	
Percent.....	-30.0	33.4	39.7	
Average membership per society.....	390	634	570	408
Society buildings, number.....	3	5		
Value—number reporting.....	3	5		
Amount reported.....	\$925,750	\$1,157,821		
Average value per society.....	\$308,583	\$231,564		
Debt—number reporting.....	2	2		
Amount reported.....	\$288,000	\$212,000		
Expenditures:				
Societies reporting, number.....	6	6	5	
Amount reported.....	\$227,789	\$250,141	\$80,661	
Leaders' salaries.....	\$38,722			
All other salaries.....	\$33,894			
Repairs and improvements.....	\$3,589	\$162,902	\$65,000	
Payment on society building debt, excluding interest.....	\$27,000			
All other current expenses, including interest.....	\$72,928			
Local relief and charity, Red Cross, etc.....	\$47,728			
To general headquarters for distribution.....	\$2,213	\$103,239	\$6,193	
All other purposes.....	\$1,715			
Not classified.....			\$8,568	
Average expenditure per society.....	\$37,665	\$42,600	\$16,132	
Sunday schools:				
Societies reporting, number.....	5	5	4	5
Officers and teachers.....	44	47	45	64
Scholars.....	424	416	430	466

¹ Percent not shown where base is less than 100.

² A minus sign (—) denotes decrease.

State tables.—Tables 2 and 3 present the statistics for the American Ethical Union by States. Table 2 gives for each State for 1936 the number and membership of the societies, membership classified by sex, and data for Sunday schools. Table 3 gives the number and membership of the societies for the four census years 1906 to 1936.

TABLE 2.—NUMBER AND MEMBERSHIP OF SOCIETIES, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	Total number of societies	Total number of members	MEMBERSHIP BY SEX			SUNDAY SCHOOLS		
			Male	Female	Males per 100 females	Societies reporting	Officers and teachers	Scholars
United States.....	7	2,659	1,198	1,463	81.7	5	44	424
NEW ENGLAND: Massachusetts.....	1	159	65	94	(1)	—	—	—
MIDDLE ATLANTIC: New York.....	3	1,531	762	769	99.1	3	25	287
Pennsylvania.....	1	347	129	218	59.2	1	5	42
EAST NORTH CENTRAL: Illinois.....	1	255	100	155	64.5	—	—	—
WEST NORTH CENTRAL: Missouri.....	1	367	140	227	61.7	1	14	125

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

TABLE 3.—NUMBER AND MEMBERSHIP OF SOCIETIES BY STATES, 1906 TO 1936

STATE	NUMBER OF SOCIETIES				NUMBER OF MEMBERS			
	1936	1926	1916	1906	1936	1926	1916	1906
United States.....	7	6	5	5	2,659	3,801	2,850	2,040
Massachusetts.....	1	1	—	—	159	209	—	—
New York.....	3	2	2	2	1,531	1,893	1,450	1,265
Pennsylvania.....	1	1	1	1	347	721	504	198
Illinois.....	1	1	1	1	255	550	329	217
Missouri.....	1	1	1	1	367	428	567	360

HISTORY, DOCTRINE, AND ORGANIZATION¹

HISTORY

The Ethical Movement was inaugurated by the founding of the New York Society for Ethical Culture by Dr. Felix Adler in 1876. Ethical societies have since been formed in Chicago, Philadelphia, St. Louis, Brooklyn, Boston, and Westchester, and the movement has extended also to other countries, including England, Germany, France, Austria, Switzerland, and Japan. Two federations have been formed—the American Ethical Union, organized in 1886, and the International Ethical Union, organized in 1896.

DOCTRINE AND ORGANIZATION

The Ethical Movement is linked with man's religious tradition and with the insights and wisdom of philosophy. With reverence for the best in traditional faiths it attempts to reinterpret ethical teachings so as to deepen man's spiritual

¹ This statement, which differs somewhat from that published in vol. II of the Report on Religious Bodies, 1926, has been revised by Algernon D. Black, American Ethical Union, New York City, and approved by him in its present form.

life today. "Ethical" is to be interpreted as that aspect of self which is sensitive to and creative in human relationships. In its broadest and deepest sense it is an emphasis on the fulfillment of man's possibilities. It calls for the development of man's aesthetic and scientific powers, but above all it stresses the values to be fulfilled through better human relationships. It is the purpose of the Ethical Movement to make men more aware of the intrinsic worth of human personality, of the uniqueness of every human being, of the interpenetration of one life with another, and of the possibilities of creative relationships among men. Through developing conscience and the sense of responsibility for better relations in friendship, in family, in industry, and among different nations and cultures, the Ethical Movement fulfills man's need for a sense of purpose, direction, and meaning. This is the purpose of the plan of ethical education which begins with the Sunday school and continues through youth and adulthood to old age.

The societies have no formal expression of doctrine. Their purpose, as expressed by the constitution of the American Ethical Union, is "to assert the supreme importance of the ethical factor in all the relations of life." The furtherance of personal and social relationships which will promote man's ethical possibilities takes the place of formal creeds; this very striving for moral life becomes itself a "consecrating influence."

While there are no fixed rites or ceremonies, the Sunday meetings of the Society are regarded by most of the members as religious meetings. Music, readings, and addresses by leaders of the Society constitute an inspirational service. The leaders, who take the place of ministers, officiate at the funerals of members of the societies, offer counsel in moral difficulty, name children, and perform marriage ceremonies under the laws of the States, and in the case of New York City and Brooklyn by special act of the legislature.

The American Ethical Union, composed of the seven American societies listed, holds an annual assembly to which the several societies send delegates in proportion to their numbers. In the interval between assemblies the business of the Union is conducted by an executive committee. However, each society is autonomous in government.

WORK

In each of the Ethical societies there are Sunday schools for the moral instruction of children, and study and fellowship groups for young people and adults. Effort is made to develop a sense of the fellowship and community of the members in one another.

Each of the societies has undertaken and carries on a variety of activities—educational, philanthropic, and social—emphasizing the ethical needs and possibilities of man. These include neighborhood houses for work in neglected areas. The New York Society is to be credited with the inception of settlement house work in this country. Neighborhood houses initiated by the societies are in operation in New York, Chicago, Philadelphia, and St. Louis. Free kindergartens in the New York schools, the visiting nurse movement (also started by the Henry Street Settlement), the Child Study Movement, and the movement for the abolition of child labor were also introduced by the Society. Some of the first model tenements, the impulse to the first tenement house law in New York City, and much of recent activity on behalf of housing has been stimulated by members of the New York Society. The Chicago Society started the first public legal aid bureau and led to the spread of this kind of institution.

The Society has also established the Ethical Culture schools for advanced experimental work in elementary and high school education. The most recent development of the Ethical Culture school system is the Fieldston School at Riverdale, New York City. This undertaking is an attempt to help growing youth through a new approach to preprofessional and high school education. The Ethical Culture schools rank among the foremost as laboratories in education. Systematic ethical instruction is a special feature of the schools. No attempt is made, however, in the schools or other institutions connected with the societies to proselytize for the Ethical Movement. The cultural and educational activities are open to all who wish to take part, irrespective of religious views or affiliations.



U. S. DEPARTMENT OF COMMERCE

HARRY L. HOPKINS, Secretary

BUREAU OF THE CENSUS

WILLIAM LANE AUSTIN, Director

CENSUS OF RELIGIOUS BODIES
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BULLETIN No. 74

INDEPENDENT CHURCHES

STATISTICS, HISTORY, DOCTRINE
AND ORGANIZATION

Prepared under the supervision of

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CONTENTS

	Page
GENERAL INTRODUCTION.....	III
Number of churches.....	III
Membership.....	III
Urban and rural churches.....	III
Church edifices.....	IV
Value of church property.....	IV
Debt.....	IV
Expenditures.....	IV
Averages.....	IV
Sunday schools.....	IV
STATISTICS.....	1
Table 1.—Summary of statistics for churches in urban and rural territory, 1936.....	1
Table 2.—Comparative summary, 1906 to 1936.....	2
Table 3.—Number and membership of churches in urban and rural territory, membership by sex, and Sunday schools, by States, 1936.....	3
Table 4.—Number and membership of churches, 1906 to 1936, and membership by age in 1936, by States.....	4
Table 5.—Value of churches and parsonages and amount of church debt by States, 1936.....	5
Table 6.—Church expenditures by States, 1936.....	6
HISTORY, DOCTRINE, AND ORGANIZATION.....	7
History.....	7
Doctrine and organization.....	8

GENERAL INTRODUCTION

The Census of Religious Bodies, as its name indicates, is a census of religious organizations rather than a census of population classified according to denominational affiliation. This census is taken once in 10 years in accordance with the provisions of the Permanent Census Act approved March 6, 1902, and is confined to churches located in continental United States.

A report is obtained by the Bureau of the Census from each church, congregation, or other local organization of each religious body. The census data are thus obtained directly from the local churches and are not in any sense a compilation of the statistics collected by the different denominations and published in their year books. Lists of the local organizations for 1936 were secured in most cases, however, from the denominational headquarters, and much additional assistance has been rendered by the officials of the various denominational organizations.

The statistics relate either to the calendar year 1936 or to the church record year which corresponds closely to that period.

Number of churches.—In the reports of the Census of Religious Bodies for 1916 and 1906 the total number of churches, or organizations, shown for some denominations was slightly in excess of the number of churches reporting membership. Since membership figures have been obtained for all of the churches included in the reports for the years 1936 and 1926 and for other reasons, it has seemed advisable to use, for purposes of comparison with 1936 and 1926, the number of churches reporting membership in 1916 and 1906. These figures are used, therefore, in the tables presenting comparative figures for these earlier years.

Membership.—The members of a local church organization, and thus of the denomination to which the church belongs, are those persons who are recognized as constituent parts of the organization. The exact definition of membership depends upon the constitution and practice of the church, or denomination, under consideration. Each church was instructed to report the number of its members according to the definition of membership as used in that particular church or organization. In some religious bodies the term "member" is applied only to communicants, while in others it includes all baptized persons, and in still other bodies it covers all enrolled persons.

Separate figures are shown for members "under 13 years of age" and those "13 years of age and over," so far as reported by the individual churches. The membership "13 years of age and over" usually affords a better basis for comparison between denominations reporting membership on a different basis.

Urban and rural churches.—Urban churches are those located in urban areas; these areas as defined by the Census Bureau in censuses prior to 1930, included all cities and other incorporated places having 2,500 inhabitants or more. For use in connection with the 1930 census the definition has been slightly modified and extended so as to include townships and other political subdivisions (not incorporated as municipalities, nor containing any areas so incorporated) which had a total population of 10,000 or more, and a population density of 1,000 or more per square mile. Rural churches would be those located outside of the above areas. Thus to a very limited extent the urban and rural areas, as reported for 1936, differ somewhat from these areas as reported in the preceding censuses.

Church edifices.—A church edifice is a building used mainly or wholly for religious services.

Value of church property.—The term "value of church property" was used in the reports of the Census of Religious Bodies for 1916 and 1906 and the term "value of church edifices" has been substituted in 1936 and 1926. The figures are strictly comparable, however, as exactly the same class of property is covered by both terms.

The "value of church edifices" comprises the estimated value of the church buildings owned and used for worship by the organizations reporting, together with the value of the land on which these buildings stand and the furniture, organs, bells, and other equipment owned by the churches and actually used in connection with religious services. Where parts of a church building are used for social or educational work in connection with the church, the whole value of the building and its equipment is included, as it has been found practically impossible to make a proper separation in such cases. The number and value of the parsonages, or pastors' residences, are shown where the ownership of such buildings was reported by the churches.

Debt.—The summary tables show the amount of debt reported and the number of churches reporting a specific debt, also the number of churches reporting that they had "no debt." The total of these is, in most cases, nearly equal to the number reporting the value of church edifices.

Expenditures.—The total expenditures by the churches during their last fiscal year are separated in the reports received from most of the churches into the items called for, as they appeared on the schedule, which were as follows:

For pastor's salary.....	\$.....
For all other salaries.....	.....
For repairs and improvements.....	.....
For payments on church debt, excluding interest.....	.....
For all local relief and charity, Red Cross, etc.....	.....
For all other current expenses, including interest.....	.....
For home missions.....	.....
For foreign missions.....	.....
Amount sent to general headquarters for distribution by them.....	.....
For all other purposes.....	.....
Total expenditures during year.....	.....

Averages.—The average number of members per church is obtained by dividing the total membership by the total number of churches shown. The average value of church edifice and the average expenditure per church are obtained by dividing the total value of churches and the total expenditures, respectively, by the number of churches reporting in each case.

Sunday schools.—The Sunday schools for which statistics are presented in this bulletin are those maintained by the churches of the denomination reporting, including, in some cases, mission schools or other Sunday schools conducted by the church elsewhere than in the main church edifice. The statistics shown relate to Sunday schools only and do not include the weekday schools that are maintained by a number of denominations.

INDEPENDENT CHURCHES

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Independent Churches for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The qualifications for membership are those of the individual organizations and cannot be defined for the whole group.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Churches (local organizations), number.....	384	115	269	29.9	70.1
Members, number.....	40,276	21,650	18,626	53.8	46.2
Average membership per church.....	105	188	69		
Membership by sex:					
Male.....	15,085	8,226	7,459	52.4	47.6
Female.....	22,718	12,024	10,694	52.9	47.1
Sex not reported.....	1,873	1,400	473	74.7	25.3
Males per 100 females.....	69.0	68.4	69.7		
Membership by age:					
Under 13 years.....	2,528	1,447	1,081	57.2	42.8
13 years and over.....	35,506	19,378	16,128	54.6	45.4
Age not reported.....	2,242	825	1,417	36.8	63.2
Percent under 13 years ²	6.6	6.9	6.3		
Church edifices, number.....	325	89	236	27.4	72.6
Value—number reporting.....	313	85	228	27.2	72.8
Amount reported.....	\$3,725,053	\$2,679,055	\$1,046,598	71.9	28.1
Constructed prior to 1936.....	\$3,556,197	\$2,565,449	\$990,748	72.1	27.9
Constructed, wholly or in part, in 1936.....	\$169,456	\$113,606	\$55,850	67.0	33.0
Average value per church.....	\$11,903	\$31,618	\$4,590		
Debt—number reporting.....	60	34	26		
Amount reported.....	\$534,221	\$493,361	\$40,860	92.4	7.6
Number reporting "no debt".....	166	32	134	10.3	89.7
Parsonages, number.....	126	36	90	28.6	71.4
Value—number reporting.....	116	33	83	28.4	71.6
Amount reported.....	\$342,080	\$174,500	\$167,500	51.0	49.0
Expenditures:					
Churches reporting, number.....	372	110	262	29.6	70.4
Amount reported.....	\$692,046	\$482,173	\$209,873	69.7	30.3
Pastors' salaries.....	\$252,871	\$138,620	\$114,251	54.8	45.2
All other salaries.....	\$69,929	\$57,981	\$11,948	82.9	17.1
Repairs and improvements.....	\$60,361	\$30,090	\$24,271	59.8	40.2
Payment on church debt, excluding interest.....	\$46,611	\$38,810	\$7,801	83.3	16.7
All other current expenses, including interest.....	\$149,138	\$119,142	\$29,996	79.9	20.1
Local relief and charity, Red Cross, etc.....	\$16,341	\$11,422	\$4,919	69.9	30.1
Home missions.....	\$29,657	\$25,281	\$4,376	85.2	14.8
Foreign missions.....	\$64,263	\$47,600	\$6,663	87.7	12.3
To general headquarters for distribution.....	\$2,018	\$1,059	\$959	52.5	47.5
All other purposes.....	\$10,857	\$6,168	\$4,689	56.8	43.2
Average expenditure per church.....	\$1,860	\$4,383	\$801		
Sunday schools:					
Churches reporting, number.....	346	107	239	30.9	69.1
Officers and teachers.....	4,680	2,033	2,647	43.4	56.6
Scholars.....	32,864	16,037	16,827	48.8	51.2
Summer vacation Bible schools:					
Churches reporting, number.....	79	22	57		
Officers and teachers.....	518	167	351	32.2	67.8
Scholars.....	4,380	1,722	2,658	39.5	60.5

¹ Percent not shown where base is less than 100.

² Based on membership with age classification reported.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936—Continued

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Weekday religious schools:					
Churches reporting, number.....	17	9	8		
Officers and teachers.....	66	33	33		
Scholars.....	801	519	282	64.8	35.2
Parochial schools:					
Churches reporting, number.....	4	2	2		
Officers and teachers.....	46	21	25		
Scholars.....	285	148	137	51.9	48.1

¹ Percent not shown where base is less than 100.

Comparative data, 1906-36.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of Independent Churches for the census years 1936, 1926, 1916, and 1906.

This group represents a constantly shifting number of organizations. A most important change, as affecting the comparability of the figures, is the fact that the denominational federated churches, which were formerly included in Independent Churches, are in 1926 and 1936 shown as a separate group, comprising 361 churches and 508 churches respectively.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1936

ITEM	1936	1926	1916 ¹	1906 ¹
Churches (local organizations), number.....	384	259	613	1,293
Increase ² over preceding census:				
Number.....	125	-354	-690	
Percent.....	48.3	-57.7	-52.6	
Members, number.....	40,276	40,381	56,757	86,130
Increase ² over preceding census:				
Number.....	-105	-16,376	-29,373	
Percent.....	-0.3	-28.9	-34.1	
Average membership per church.....	105	156	93	67
Church edifices, number.....	325	203	488	853
Value—number reporting.....	313	189	464	839
Amount reported.....	\$3,725,653	\$4,400,278	\$4,459,148	\$3,960,177
Average value per church.....	\$11,993	\$23,282	\$9,610	\$4,720
Debt—number reporting.....	60	55	66	232
Amount reported.....	\$534,221	\$332,332	\$296,504	\$481,725
Parsonages, number.....	126			
Value—number reporting.....	116	60	86	93
Amount reported.....	\$342,090	\$240,100	\$362,300	\$185,450
Expenditures:				
Churches reporting, number.....	372	229	534	
Amount reported.....	\$692,046	\$1,059,330	\$767,778	
Pastors' salaries.....	\$252,871			
All other salaries.....	\$69,929			
Repairs and improvements.....	\$60,361	\$811,008	\$521,881	
Payment on church debt, excluding interest.....	\$46,611			
All other current expenses, including interest.....	\$149,138			
Local relief and charity, Red Cross, etc.....	\$16,341			
Home missions.....	\$29,657			
Foreign missions.....	\$54,263	\$112,648	\$155,923	
To general headquarters for distribution.....	\$2,018			
All other purposes.....	\$10,857			
Not classified.....		\$135,674	\$89,974	
Average expenditure per church.....	\$1,890	\$4,626	\$1,438	
Sunday schools:				
Churches reporting, number.....	346	215	478	859
Officers and teachers.....	4,680	2,866	4,457	6,890
Scholars.....	32,864	27,435	39,691	59,656

¹ The figures for 1916 include the Church Transcendent and Nonsectarian Churches of Bible Faith and those for 1906 include the Gospel Mission, the Christian Catholic Church in Zion, and Nonsectarian Churches of Bible Faith, which were shown separately for those years. In both years the figures include also the churches reported as federated churches, which are shown as a separate group in 1926 and 1936.

² A minus sign (-) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Independent Churches by States. Table 3 gives for each State for 1936 the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex, and data for Sunday schools. Table 4 gives for selected States the number and membership of the churches for the four census years 1906 to 1936, together with the membership for 1936 classified as "under 13 years of age" and "13 years of age and over." Table 5 shows the value of churches and parsonages and the amount of debt on church edifices for 1936. Table 6 presents, for 1936, the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in tables 5 and 6 is limited to those States in which three or more churches reported value and expenditures.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX				SUNDAY SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not re- ported	Males per 100 fe- males ¹	Churches reporting	Officers and teachers	Scholars
United States	384	115	269	40,276	21,050	19,026	15,385	22,712	1,873	69.0	846	4,680	32,804
NEW ENGLAND:													
Maine	17	1	16	650	88	562	231	389	30	59.4	16	142	925
New Hampshire	7	2	5	934	430	504	332	602	—	55.1	7	100	584
Vermont	4	—	4	378	—	378	142	236	—	60.2	4	49	250
Massachusetts	10	2	8	795	306	399	311	484	—	61.3	8	93	476
Rhode Island	1	—	1	69	—	69	25	44	—	—	1	14	125
Connecticut	6	3	3	1,157	869	288	540	617	—	87.5	5	129	733
MIDDLE ATLANTIC:													
New York	45	10	35	7,137	4,054	3,083	2,450	3,351	1,330	73.3	42	609	4,253
New Jersey	11	8	3	2,717	2,510	207	1,108	1,630	20	69.7	11	238	1,000
Pennsylvania	43	7	36	3,325	597	2,728	1,404	1,854	67	75.7	41	477	3,203
EAST NORTH CENTRAL:													
Ohio	28	13	15	3,450	2,370	1,080	1,361	2,080	—	65.2	26	392	2,855
Indiana	11	5	6	699	341	358	305	394	—	77.4	8	66	431
Illinois	32	17	15	4,959	3,637	1,322	2,009	2,950	—	68.1	31	622	3,877
Michigan	18	5	13	1,963	1,401	562	737	1,206	—	62.8	15	213	1,818
Wisconsin	10	3	7	517	138	379	210	307	—	68.4	7	57	320
WEST NORTH CENTRAL:													
Minnesota	8	1	7	572	50	522	245	327	—	74.9	8	89	448
Iowa	12	2	10	776	127	649	226	367	183	61.6	11	110	640
Missouri	12	1	11	848	72	776	362	471	15	76.9	10	94	634
North Dakota	2	—	2	78	—	78	39	39	—	—	2	10	29
South Dakota	1	—	1	51	—	51	24	27	—	—	1	4	50
Nebraska	6	1	5	991	513	478	449	542	—	82.8	6	120	1,032
Kansas	9	2	7	492	164	328	163	305	24	53.4	9	106	834
SOUTH ATLANTIC:													
Delaware	1	1	—	281	—	—	95	186	—	51.1	1	27	195
Maryland	2	1	1	80	45	35	40	40	—	—	2	9	34
Virginia	1	—	1	16	—	16	6	10	—	—	1	9	60
West Virginia	4	—	4	457	—	457	103	294	—	55.4	4	54	460
North Carolina	2	1	1	155	63	92	61	94	—	—	2	11	110
Florida	5	4	1	433	373	60	172	261	—	65.9	5	44	392
EAST SOUTH CENTRAL:													
Kentucky	13	—	13	773	—	773	305	443	25	68.8	8	59	443
Tennessee	2	—	2	254	—	254	105	149	—	70.5	1	11	150
Alabama	1	—	1	40	—	40	15	25	—	—	1	6	50
Mississippi	1	—	1	45	—	45	20	25	—	—	1	8	98
WEST SOUTH CENTRAL:													
Arkansas	1	—	1	60	—	60	30	30	—	—	1	10	125
Louisiana	1	—	1	400	—	400	150	250	—	60.0	1	9	85
Oklahoma	6	1	5	508	424	174	223	375	—	59.5	5	63	464
Texas	3	2	1	316	124	192	142	173	—	81.6	3	35	255
MOUNTAIN:													
Idaho	3	—	3	76	—	76	20	33	23	—	3	20	141
Wyoming	1	—	1	7	—	7	3	4	—	—	1	10	75
Colorado	3	1	2	225	20	205	92	113	20	—	3	50	295
New Mexico	1	—	1	22	—	22	8	14	—	—	—	—	—
Arizona	2	1	1	70	14	56	5	9	56	—	2	23	170
PACIFIC:													
Washington	7	2	5	631	391	240	282	349	—	80.8	7	110	850
Oregon	9	2	7	597	244	353	244	353	—	69.1	8	102	685
California	22	15	7	2,182	1,645	537	805	1,297	80	62.1	17	276	2,250

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

CENSUS OF RELIGIOUS BODIES, 1936

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1936, AND MEMBERSHIP BY AGE IN 1936, BY STATES

[Separate presentation is limited to States having 3 or more churches in either 1936, 1926, 1916, or 1906]

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES				NUMBER OF MEMBERS				MEMBERSHIP BY AGE, 1936			
	1936	1926	1916 ¹	1906 ¹	1936	1926	1916 ¹	1906 ¹	Under 13 years	13 years and over	Age not re- ported	Per- cent under 13 ²
United States.....	384	259	613	1,293	40,276	40,381	58,757	86,130	2,528	35,508	2,242	6.6
NEW ENGLAND:												
Maine.....	17	4	17	12	650	92	651	346	22	595	33	3.6
New Hampshire.....	7	2	-----	-----	934	21	-----	-----	20	906	8	2.2
Vermont.....	4	5	16	5	378	343	824	280	-----	348	30	-----
Massachusetts.....	10	8	38	38	795	716	3,190	2,093	6	789	-----	.8
Rhode Island.....	1	1	5	5	69	48	1,068	364	-----	69	-----	-----
Connecticut.....	6	2	7	10	1,167	471	225	664	120	1,037	-----	10.4
MIDDLE ATLANTIC:												
New York.....	45	20	50	85	7,137	2,703	6,482	10,066	545	6,460	132	7.8
New Jersey.....	11	2	14	24	2,717	1,190	2,057	1,600	31	2,331	355	1.3
Pennsylvania.....	43	16	44	136	3,325	2,044	4,645	8,351	200	3,058	67	6.1
EAST NORTH CENTRAL:												
Ohio.....	28	13	35	50	3,450	1,326	2,012	2,994	148	3,302	-----	4.3
Indiana.....	11	4	13	42	699	167	924	3,221	75	624	-----	10.7
Illinois.....	32	24	36	57	4,959	8,984	5,883	14,363	180	4,779	-----	3.6
Michigan.....	18	14	27	37	1,963	2,021	3,069	2,149	70	1,733	160	3.9
Wisconsin.....	10	7	19	20	517	294	1,589	1,477	130	298	89	30.4
WEST NORTH CENTRAL:												
Minnesota.....	8	8	22	28	572	634	1,618	1,340	61	511	-----	10.7
Iowa.....	12	11	13	32	776	1,185	1,789	2,782	43	495	238	8.0
Missouri.....	12	13	27	73	948	1,422	2,288	2,949	62	771	15	7.4
North Dakota.....	2	3	7	8	78	150	452	275	11	37	30	-----
South Dakota.....	1	7	7	8	61	461	236	334	15	36	-----	-----
Nebraska.....	6	6	9	18	991	882	601	885	67	884	40	7.6
Kansas.....	9	11	12	42	492	844	391	1,016	27	334	131	7.5
SOUTH ATLANTIC:												
Delaware.....	1	4	-----	3	281	60	-----	60	-----	-----	281	-----
Maryland.....	2	2	7	18	80	307	1,678	1,738	2	78	-----	-----
Virginia.....	1	2	9	17	16	907	369	949	-----	-----	16	-----
West Virginia.....	4	4	19	33	457	432	1,212	2,541	12	445	-----	2.6
North Carolina.....	2	1	11	60	155	503	632	2,252	24	131	-----	15.5
South Carolina.....	-----	-----	3	8	-----	-----	355	485	-----	-----	-----	-----
Georgia.....	-----	3	2	14	-----	907	181	1,538	-----	-----	-----	-----
Florida.....	5	3	8	19	433	191	479	553	107	266	-----	38.6
EAST SOUTH CENTRAL:												
Kentucky.....	13	4	6	28	773	1,200	467	908	38	645	90	5.6
Tennessee.....	2	-----	8	37	254	-----	428	2,587	-----	254	-----	-----
Alabama.....	1	-----	13	36	40	-----	1,367	1,400	-----	40	-----	-----
Mississippi.....	1	-----	5	23	45	-----	509	2,404	-----	45	-----	-----
WEST SOUTH CENTRAL:												
Arkansas.....	1	1	9	58	60	16	519	2,269	20	40	-----	-----
Louisiana.....	1	-----	7	16	400	-----	289	637	50	350	-----	12.5
Oklahoma.....	6	6	13	58	598	372	354	1,563	38	487	73	7.2
Texas.....	3	4	9	55	316	390	961	1,566	8	308	-----	2.5
MOUNTAIN:												
Montana.....	-----	5	-----	-----	-----	334	-----	-----	-----	-----	-----	-----
Idaho.....	3	2	-----	-----	76	56	-----	-----	12	41	23	-----
Colorado.....	3	6	5	8	225	231	124	361	20	185	20	9.8
New Mexico.....	1	-----	6	1	22	-----	210	30	2	20	-----	-----
Arizona.....	2	2	-----	4	70	586	-----	25	6	8	56	-----
PACIFIC:												
Washington.....	7	7	11	21	631	1,306	552	1,172	31	437	163	6.6
Oregon.....	9	6	13	9	597	681	780	323	81	516	-----	13.6
California.....	22	13	25	43	2,182	5,778	4,000	2,969	184	1,806	192	9.2
Other States.....	3 ¹	3	6	4	7	118	307	236	-----	7	-----	-----

¹ The figures for 1916 include the Church Transcendent and Nonsectarian Churches of Bible Faith and those for 1906 include the Gospel Mission, the Christian Catholic Church in Zion, and Nonsectarian Churches of Bible Faith, which were shown separately for those years. In both years the figures include also the churches reported as federated churches.

² Based on membership with age classification reported; not shown where base is less than 100.

³ 1 church in Wyoming.

TABLE 5.—VALUE OF CHURCHES AND PARSONAGES AND AMOUNT OF CHURCH DEBT BY STATES, 1936

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

GEOGRAPHIC DIVISION AND STATE	Total number of churches	Num- ber of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States.....	384	325	313	\$3,725,653	60	\$534,221	116	\$342,090
NEW ENGLAND:								
Maine.....	17	16	16	39,040	-----	-----	4	7,000
New Hampshire.....	7	7	7	78,500	-----	-----	5	18,000
Vermont.....	4	3	3	39,500	2	1,750	2	(¹)
Massachusetts.....	10	10	10	73,200	-----	-----	3	10,500
Connecticut.....	6	6	5	278,000	2	46,000	2	(¹)
MIDDLE ATLANTIC:								
New York.....	45	42	40	715,806	8	79,800	23	65,800
New Jersey.....	11	10	9	359,000	1	30,000	4	20,500
Pennsylvania.....	43	36	36	265,468	9	33,875	13	28,600
EAST NORTH CENTRAL:								
Ohio.....	28	25	23	307,150	4	39,010	5	29,690
Indiana.....	11	9	9	29,100	2	8,300	2	(¹)
Illinois.....	32	28	27	721,880	8	249,851	9	43,500
Michigan.....	18	15	15	122,700	1	600	8	20,700
Wisconsin.....	10	7	7	19,500	3	4,050	2	(¹)
WEST NORTH CENTRAL:								
Minnesota.....	8	8	7	64,700	-----	-----	3	4,500
Iowa.....	12	11	11	51,000	2	1,800	4	5,500
Missouri.....	12	11	11	33,300	1	200	-----	-----
Nebraska.....	6	6	4	58,000	1	6,000	3	10,000
Kansas.....	9	8	8	19,000	1	1,915	3	1,800
SOUTH ATLANTIC:								
West Virginia.....	4	4	3	30,500	-----	-----	1	(¹)
Florida.....	5	5	5	17,500	2	2,670	2	(¹)
EAST SOUTH CENTRAL:								
Kentucky.....	13	7	6	7,500	2	300	-----	-----
MOUNTAIN:								
Idaho.....	3	3	3	1,375	-----	-----	1	(¹)
PACIFIC:								
Washington.....	7	6	6	50,335	2	12,037	4	6,750
Oregon.....	9	8	8	50,600	1	4,450	4	5,550
California.....	22	15	13	150,340	5	7,300	4	9,000
Other States.....	32	19	21 ²	141,750	3	3,710	5	54,700

¹ Amount included in figures for "Other States," to avoid disclosing the statistics of any individual church.² Includes 2 churches in each of the following States—Maryland, North Carolina, Oklahoma, Texas, and Colorado; and 1 in each of the following—North Dakota, South Dakota, Delaware, Virginia, Tennessee, Mississippi, Arkansas, Louisiana, and Wyoming.

TABLE 6.—CHURCH EXPENDITURES BY STATES, 1936

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

GEOGRAPHIC DIVISION AND STATE	Total number of churches	EXPENDITURES				
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improvements
United States.....	384	372	\$892, 046	\$252, 871	\$69, 029	\$60, 361
NEW ENGLAND:						
Maine.....	17	17	8, 537	5, 916	298	1, 008
New Hampshire.....	7	7	10, 975	6, 727	1, 310	1, 013
Vermont.....	4	4	5, 685	3, 130	220	1, 433
Massachusetts.....	10	10	14, 980	6, 640	2, 928	897
Connecticut.....	6	6	19, 023	6, 935	525	1, 652
MIDDLE ATLANTIC:						
New York.....	45	44	97, 535	40, 220	9, 975	4, 561
New Jersey.....	11	11	67, 586	13, 315	8, 609	2, 391
Pennsylvania.....	43	42	36, 594	16, 234	3, 311	3, 103
EAST NORTH CENTRAL:						
Ohio.....	28	26	65, 183	17, 007	2, 508	4, 539
Indiana.....	11	9	4, 857	2, 642	212	1, 045
Illinois.....	32	32	140, 111	36, 321	20, 812	8, 367
Michigan.....	18	16	41, 654	11, 930	2, 843	18, 743
Wisconsin.....	10	9	7, 661	4, 620	275	322
WEST NORTH CENTRAL:						
Minnesota.....	8	8	5, 860	3, 747	228	359
Iowa.....	12	12	10, 356	4, 772	240	1, 081
Missouri.....	12	12	3, 018	2, 020	93	112
Nebraska.....	6	6	12, 690	4, 571	696	2, 592
Kansas.....	9	9	5, 134	3, 180	238	686
SOUTH ATLANTIC:						
West Virginia.....	4	3	2, 010	1, 530	360	-----
Florida.....	5	4	3, 656	1, 600	48	332
EAST SOUTH CENTRAL:						
Kentucky.....	13	13	3, 815	1, 345	233	1, 705
WEST SOUTH CENTRAL:						
Oklahoma.....	6	6	10, 511	3, 365	1, 411	220
Texas.....	3	3	2, 560	1, 955	90	-----
MOUNTAIN:						
Idaho.....	3	3	918	600	22	50
Colorado.....	3	3	2, 010	1, 465	170	50
PACIFIC:						
Washington.....	7	7	20, 614	8, 176	910	890
Oregon.....	9	9	13, 273	6, 100	680	1, 085
California.....	22	22	57, 420	22, 331	9, 240	1, 133
Other States.....	20	19	17, 830	9, 477	1, 435	962

¹ Includes 2 churches in each of the following States—North Dakota, Maryland, North Carolina, Tennessee, and Arizona; and 1 in each of the following—Rhode Island, South Dakota, Delaware, Virginia, Alabama, Mississippi, Arkansas, Louisiana, and Wyoming.

TABLE 6.—CHURCH EXPENDITURES BY STATES, 1936—Continued

[Separate presentation is limited to States having three or more churches reporting.]

GEOGRAPHIC DIVISION AND STATE	EXPENDITURES—continued						
	Pay- ment on church debt, exclud- ing interest	Other current expenses, includ- ing interest	Local relief and charity	Home missions	Foreign missions	To general head- quarters	All other purposes
United States.....	\$46,611	\$149,138	\$18,341	\$29,657	\$54,263	\$2,018	\$10,857
NEW ENGLAND:							
Maine.....	65	948	100	46	131	15	10
New Hampshire.....		1,291	150	94	160		230
Vermont.....	239	433	65	26	13	45	81
Massachusetts.....	925	2,610	267	37	156	20	500
Connecticut.....	1,590	7,544	252	293	192	100	
MIDDLE ATLANTIC:							
New York.....	7,846	20,022	2,640	2,565	7,840	182	1,084
New Jersey.....	4,250	17,708	2,140	7,408	6,124		648
Pennsylvania.....	1,312	5,830	1,067	952	2,297	294	2,194
EAST NORTH CENTRAL:							
Ohio.....	3,515	15,583	2,970	5,508	12,686	83	784
Indiana.....	360	465	25	60	10		48
Illinois.....	14,375	37,168	1,749	6,933	14,076	67	243
Michigan.....	250	3,368	387	1,556	1,776	592	289
Wisconsin.....	450	1,115	85	99	460	25	200
WEST NORTH CENTRAL:							
Minnesota.....	300	620	118	201	148	30	109
Iowa.....	2,600	1,015	285	110	130		123
Missouri.....		426	42	61	45	10	209
Nebraska.....	720	1,808	389	66	235	422	1,141
Kansas.....	211	225	151	66	345		32
SOUTH ATLANTIC:							
West Virginia.....		75		10	20	15	
Florida.....	330	341	50	260	195	25	475
EAST SOUTH CENTRAL:							
Kentucky.....	50	192	35	64	50	13	158
WEST SOUTH CENTRAL:							
Oklahoma.....		3,189	28	448	1,837		13
Texas.....		335	125	20	25		10
MOUNTAIN:							
Idaho.....		72	25	10	79	35	25
Colorado.....		265	15			45	
PACIFIC:							
Washington.....	3,536	3,327	87	320	1,523		1,845
Oregon.....	2,604	1,570	194	180	840		20
California.....	1,025	18,183	2,060	1,165	1,908		366
Other States.....	158	2,840	840	1,101	912	90	15

HISTORY, DOCTRINE, AND ORGANIZATION

HISTORY

Under this head are presented those single churches which are not identified with any ecclesiastical body and have not even such affiliation as would entitle them to inclusion under a special name. Although any general classification is impracticable, through the several censuses certain distinct types have persisted.

The first class embraces those churches variously called union, community, nondenominational, and interdenominational. These represent the growing movement toward nonsectarian unity and the consolidation of church work to eliminate weak churches and the waste of duplicated effort in overchurched localities, and they also show a trend toward churches which serve the religious and social needs of the entire community, regardless of its specific creedal beliefs, and emphasize social righteousness rather than individual salvation. In the current census all churches of this class which have any ecclesiastical affiliation

are shown with their respective denominations, while the federated churches, formerly included with the independent churches, are presented as a separate group. Community churches and nondenominational churches together comprise nearly one-half of the number of so-called independent churches, while about one-fifth of the whole report themselves as union or interdenominational churches. Of these latter, "Union" may be simply a part of the name and have no other significance, or the term may be historic and suggest a former denominational connection. Interdenominational churches, as included in this group, are those having organic unity in which the several denominations represented have fully merged their individuality.

The second class includes churches which use a denominational name, but for one reason or another are not included in denominational lists and are not reported by the denominational officers. In the past a number of Lutheran churches were so listed because not included in the synodical returns, but the Lutheran bodies, as a part of the larger movement toward union, now report both synodical and nonsynodical churches. Among other bodies it occasionally happens that a Baptist, Presbyterian, Congregational, Methodist, Reformed, or other church, for some reason—doctrinal, ecclesiastical, or geographical—is not included in the lists of any association, presbytery, classis, or other body. In some cases these have simply grown up dissociated from the ecclesiastical bodies, and have preserved their independent status from habit rather than from difference of opinion. Not being included in the denominational returns, however, they are classed as independent.

The third class includes churches which were organized by individuals independent of any denominational status, some that originally had denominational connection, and some which are the result of holiness or evangelistic movements.

With regard to all these classes it is to be noted that they represent a constantly shifting number. In each class, occasionally, a church which is one year reported as independent will in another year be reported as identified with some ecclesiastical body. Others, lacking the support of some general body, drop out of existence entirely or become consolidated with other churches. Classified with the Independent Churches are several Christian Churches which did not join the Congregational and Christian merger and now have no denominational affiliation.

DOCTRINE AND ORGANIZATION

The withdrawal from the list of Independent Churches of the denominational federated churches has left a group for which no special features either of doctrine or polity can be definitely stated. Each of the organizations included in this report draws up its own creed, adopts its own form of organization, chooses its own officers, makes its own conditions of membership, and conducts its own worship as it chooses, and no general statement is practicable, except that the union and interdenominational churches accord more or less closely to the customs of the denominations represented in their organizations.

While it is probable that most of the individual churches carry on the usual programs of religious and social activities, no reports on these were received.





U. S. DEPARTMENT OF COMMERCE

HARRY L. HOPKINS, Secretary

BUREAU OF THE CENSUS

WILLIAM LANE AUSTIN, Director

CENSUS OF RELIGIOUS BODIES 1936

BULLETIN No. 75

INDEPENDENT NEGRO CHURCHES

STATISTICS, DENOMINATIONAL HISTORY
DOCTRINE, AND ORGANIZATION

Prepared under the supervision of

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II

GENERAL INTRODUCTION

The Census of Religious Bodies, as its name indicates, is a census of religious organizations rather than a census of population classified according to denominational affiliation. This census is taken once in 10 years in accordance with the provisions of the Permanent Census Act approved March 6, 1902, and is confined to churches located in continental United States.

A report is obtained by the Bureau of the Census from each church, congregation, or other local organization of each religious body. The census data are thus obtained directly from the local churches and are not in any sense a compilation of the statistics collected by the different denominations and published in their year books. Lists of the local organizations for 1936 were secured in most cases, however, from the denominational headquarters, and much additional assistance has been rendered by the officials of the various denominational organizations.

The statistics relate either to the calendar year 1936 or to the church record year which corresponds closely to that period.

Number of churches.—In the reports of the Census of Religious Bodies for 1916 and 1906 the total number of churches, or organizations, shown for some denominations was slightly in excess of the number of churches reporting membership. Since membership figures have been obtained for all of the churches included in the reports for the years 1936 and 1926 and for other reasons, it has seemed advisable to use, for purposes of comparison with 1936 and 1926, the number of churches reporting membership in 1916 and 1906. These figures are used, therefore, in the tables presenting comparative figures for these earlier years.

Membership.—The members of a local church organization, and thus of the denomination to which the church belongs, are those persons who are recognized as constituent parts of the organization. The exact definition of membership depends upon the constitution and practice of the church, or denomination, under consideration. Each church was instructed to report the number of its members according to the definition of membership as used in that particular church or organization. In some religious bodies the term "member" is applied only to communicants, while in others it includes all baptized persons, and in still other bodies it covers all enrolled persons.

Separate figures are shown for members "under 13 years of age" and those "13 years of age and over," so far as reported by the individual churches. The membership "13 years of age and over" usually affords a better basis for comparison between denominations reporting membership on a different basis.

Urban and rural churches.—Urban churches are those located in urban areas; these areas as defined by the Census Bureau in censuses prior to 1930, included all cities and other incorporated places having 2,500 inhabitants or more. For use in connection with the 1930 census the definition has been slightly modified and extended so as to include townships and other political subdivisions (not incorporated as municipalities, nor containing any areas so incorporated) which had a total population of 10,000 or more, and a population density of 1,000 or more per square mile. Rural churches would be those located outside of the above areas. Thus to a very limited extent the urban and rural areas, as reported for 1936, differ somewhat from these areas as reported in the preceding censuses.

Church edifices.—A church edifice is a building used mainly or wholly for religious services.

Value of church property.—The term "value of church property" was used in the reports of the Census of Religious Bodies for 1916 and 1906 and the term "value of church edifices" has been substituted in 1936 and 1926. The figures are strictly comparable, however, as exactly the same class of property is covered by both terms.

The "value of church edifices" comprises the estimated value of the church buildings owned and used for worship by the organizations reporting, together with the value of the land on which these buildings stand and the furniture, organs, bells, and other equipment owned by the churches and actually used in connection with religious services. Where parts of a church building are used for social or educational work in connection with the church, the whole value of the building and its equipment is included, as it has been found practically impossible to make a proper separation in such cases. The number and value of the parsonages, or pastors' residences, are shown where the ownership of such buildings was reported by the churches.

Debt.—The summary tables show the amount of debt reported and the number of churches reporting a specific debt, also the number of churches reporting that they had "no debt." The total of these is, in most cases, nearly equal to the number reporting the value of church edifices.

Expenditures.—The total expenditures by the churches during their last fiscal year are separated in the reports received from most of the churches into the items called for, as they appeared on the schedule, which were as follows:

For pastor's salary.....	\$-----
For all other salaries.....	-----
For repairs and improvements.....	-----
For payments on church debt, excluding interest.....	-----
For all local relief and charity, Red Cross, etc.....	-----
For all other current expenses, including interest.....	-----
For home missions.....	-----
For foreign missions.....	-----
Amount sent to general headquarters for distribution by them.....	-----
For all other purposes.....	-----

Total expenditures during year.....

Averages.—The average number of members per church is obtained by dividing the total membership by the total number of churches shown. The average value of church edifice and the average expenditure per church are obtained by dividing the total value of churches and the total expenditures, respectively, by the number of churches reporting in each case.

Sunday schools.—The Sunday schools for which statistics are presented in this bulletin are those maintained by the churches of the denomination reporting, including, in some cases, mission schools or other Sunday schools conducted by the church elsewhere than in the main church edifice. The statistics shown relate to Sunday schools only and do not include the weekday schools that are maintained by a number of denominations.

INDEPENDENT NEGRO CHURCHES

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Independent Negro Churches for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The qualifications for membership are those of the individual organizations and cannot be defined for the whole group.

The Independent Negro Churches were not shown separately prior to 1936, hence no comparative data are available.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Churches (local organizations), number.....	50	45	5	-----	-----
Members, number.....	12,337	12,226	111	99.1	0.9
Average membership per church.....	247	272	22	-----	-----
Membership by sex:					
Male.....	4,478	4,435	43	99.0	1.0
Female.....	7,859	7,791	68	99.1	.9
Males per 100 females.....	57.0	56.9	(?)	-----	-----
Membership by age:					
Under 13 years.....	325	319	6	98.2	1.8
13 years and over.....	11,517	11,412	105	99.1	.9
Age not reported.....	495	495	-----	100.0	-----
Percent under 13 years ²	2.7	2.7	5.4	-----	-----
Church edifices, number.....	22	19	3	-----	-----
Value—number reporting.....	19	16	3	-----	-----
Amount reported.....	\$180,300	\$178,200	\$2,100	98.8	1.2
Constructed prior to 1936.....	\$135,800	\$134,200	\$1,600	98.8	1.2
Constructed, wholly or in part, in 1936.....	\$44,500	\$44,000	\$500	98.9	1.1
Average value per church.....	\$9,489	\$11,188	\$700	-----	-----
Debt—number reporting.....	11	10	1	-----	-----
Amount reported.....	\$56,768	\$56,665	\$103	99.8	.2
Number reporting "no debt".....	5	5	-----	-----	-----
Parsonages, number.....	6	6	-----	-----	-----
Value—number reporting.....	4	4	-----	-----	-----
Amount reported.....	\$14,300	\$14,300	-----	100.0	-----
Expenditures:					
Churches reporting, number.....	39	35	4	-----	-----
Amount reported.....	\$44,232	\$43,396	\$836	98.1	1.9
Pastors' salaries.....	\$9,199	\$9,001	\$198	97.8	2.2
All other salaries.....	\$2,429	\$2,404	\$25	99.0	1.0
Repairs and improvements.....	\$2,604	\$2,391	\$213	89.8	10.2
Payment on church debt, excluding interest.....	\$2,863	\$2,812	\$51	98.2	1.8
All other current expenses, including interest.....	\$21,251	\$21,232	\$19	99.9	.1
Local relief and charity, Red Cross, etc.....	\$2,202	\$2,146	\$56	97.5	2.5
Home missions.....	\$1,685	\$1,506	\$179	89.4	10.6
Foreign missions.....	\$47	\$47	-----	-----	-----
To general headquarters for distribution.....	\$838	\$813	\$25	97.0	3.0
All other purposes.....	\$1,054	\$1,044	\$10	99.1	.9
Average expenditure per church.....	\$1,134	\$1,240	\$209	-----	-----

¹ Percent not shown where base is less than 100.

² Ratio not shown where number of females is less than 100.

³ Based on membership with age classification reported.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936—Continued

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Sunday schools:					
Churches reporting, number.....	30	35	4		
Officers and teachers.....	361	339	22	93.9	6.1
Scholars.....	2,006	1,885	121	94.0	6.0
Summer vacation Bible schools:					
Churches reporting, number.....	4	3	1		
Officers and teachers.....	23	20	3		
Scholars.....	251	235	16	93.6	6.4
Weekday religious schools:					
Churches reporting, number.....	5	4	1		
Officers and teachers.....	19	15	4		
Scholars.....	156	147	9	94.2	5.8

¹ Percent not shown where base is less than 100.

State tables.—Tables 2, 3, and 4 present the statistics for 1936 for the Independent Negro Churches by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex and age, and data for Sunday schools. Table 3 shows the value of churches and parsonages and the amount of debt on church edifices. Table 4 presents the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in tables 3 and 4 is limited to those States in which three or more churches reported value and expenditures.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX AND AGE, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX			MEMBERSHIP BY AGE				SUNDAY SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females ¹	Under 13 years	13 years and over	Age not reported	Percent under 13 ²	Churches reporting	Officers and teachers	Scholars
United States.....	50	46	5	12,327	12,228	111	4,478	7,859	57.0	325	11,517	495	2.7	39	361	2,006
MIDDLE ATLANTIC:																
New York.....	2	2		159	159		89	70			159			1	8	65
Pennsylvania.....	4	4		417	417		142	275	51.6	30	387		7.2	4	31	263
E. N. CENTRAL:																
Illinois.....	1	1		6	6			6			6					
Michigan.....	1		1	52		52	23	29		2	50			1	7	30
W. N. CENTRAL:																
Missouri.....	5	5		7,888	7,888		3,105	4,783	64.9	60	7,828		.8	4	67	212
Kansas.....	2	1	1	48	35	13	11	37		10	38					
SOUTH ATLANTIC:																
Maryland.....	3	3		85	85		36	49		15	70			1	6	30
Dis. of Columbia.....	24	24		3,126	3,126		944	2,182	43.3	187	2,444	495	7.1	21	197	1,058
Virginia.....	1		1	14		14	5	9		4	10			1	2	30
E. S. CENTRAL:																
Kentucky.....	1	1		40	40		10	30		4	36			1	4	30
Alabama.....	1		1	14		14	4	10			14					
Mississippi.....	1	1		12	12		6	6			12			1	5	16
W. S. CENTRAL:																
Louisiana.....	1	1		206	206		22	184	12.0	6	200		2.9	1	7	89
Oklahoma.....	1		1	18		18	7	11			18			1	8	45
Texas.....	1	1		233	233		62	171	36.3	3	230		1.3	1	10	130
PACIFIC:																
Washington.....	1	1		19	19		12	7		4	15			1	3	8

¹ Ratio not shown where number of females is less than 100.² Based on membership with age classification reported; not shown where base is less than 100.

TABLE 3.—VALUE OF CHURCHES AND PARSONAGES AND AMOUNT OF CHURCH DEBT BY STATES, 1936

[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 PAR-SONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States.....	50	22	19	\$180,300	11	\$56,768	4	\$14,300
District of Columbia.....	24	8	8	101,600	8	53,190	1	(¹)
Other States.....	26	14	11	78,800	3	3,678	3	14,300

¹ Amount included in figures shown for "Other States," to avoid disclosing the statistics of any individual church.² Includes 2 churches in Pennsylvania; and 1 in each of the following States—Michigan, Missouri, Maryland, Kentucky, Alabama, Mississippi, Louisiana, Oklahoma, and Texas.

TABLE 4.—CHURCH EXPENDITURES BY STATES, 1936

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

STATE	Total number of churches	EXPENDITURES											
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improve- ments	Payment on church debt, excluding in- terest	Other current ex- penses, including interest	Local relief and char- ity	Home missions	Foreign missions	To general head- quar- ters	All other purposes
United States.....	50	39	\$44,232	\$9,199	\$2,429	\$2,664	\$2,863	\$21,251	\$2,202	\$1,686	\$47	\$838	\$1,054
Pennsylvania.....	4	4	4,668	1,751	214	150	619	1,318	460	10	22	32	92
Missouri.....	5	4	12,628	501	302	144	380	8,498	1,270	1,233	---	300	---
District of Columbia.....	24	19	17,681	3,630	777	1,610	1,813	8,543	135	170	25	481	497
Other States.....	17	12	0,255	3,317	1,136	760	51	2,892	337	272	---	25	465

Includes 2 churches in New York; and 1 in each of the following States—Illinois, Michigan, Maryland, Virginia, Kentucky, Alabama, Mississippi, Oklahoma, Texas, and Washington.

HISTORY, DOCTRINE, AND ORGANIZATION

HISTORY

Churches which were reported without any denominational designation and which were not included in any of the denominational lists received by the Census Bureau are called independent churches. One group of these churches which use denominational names, were either organized without any thought as to ecclesiastical connection, or had severed denominational ties which they formerly had. The second group includes organizations which do not use denominational names and which probably never have had any denominational affiliation. Some of these churches are the result of movements, especially the spiritual movement among Negroes. Both groups of independent churches are perhaps indicative of the initiative of persons who have desired to become leaders of religious bodies, and the inability or disinclination to conform to the practices of well-established churches.

DOCTRINE AND ORGANIZATION

Since each of the organizations included in this report draws up its own creed, adopts its own form of organization, makes its own conditions of membership, and conducts its own worship as it chooses, no general statement concerning doctrine and organization is practicable.

Not any of the Negro independent churches supplied a statement relative to "work"; however, it is known that some of the churches carry on well-planned religious and social activities.

