

CENSUS OF RELIGIOUS BODIES



SUMMARY AND DETAILED TABLES

INTRODUCTION

SCOPE OF THE REPORT

This report presents the results of the census of religious bodies for the year 1926. As its name implies, this is a census of the religious organizations in the United States rather than of individuals classified according to their religious affiliation.

The census of 1926 was conducted under the supervision of Leon E. Truesdell, chief statistician for population, and Timothy F. Murphy, expert special agent, in the Bureau of the Census.

The textual discussion in Volume I was prepared by C. Luther Fry, of the Institute of Social and Religious Research, New York City, who also outlined the accompanying tables and diagrams. The denominational statements, which constitute an important part of the reports for each separate denomination, in Volume II, were in general either furnished by, or revised by, an official of the particular body.

This investigation is made once every 10 years in accordance with the provisions of the permanent census act approved March 6, 1902, as amended by the act of June 7, 1906, and as further amended by the Fourteenth Census act, approved March 3, 1919. The present report represents the third complete report on this subject, the two earlier ones covering the years 1916 and 1906, respectively.

A much less comprehensive census of religious bodies, with fewer inquiries, was taken in conjunction with the decennial enumeration of population in 1890. Comparisons for that year are given for the separate denominations in this report, so far as available. No statistics are available for 1880, for while church and Sunday school statistics were collected at that census, the tabulations were never completed. A few inquiries were made regarding churches by denominations at the censuses of 1850, 1860, and 1870, but these have little comparative value at the present time, and the figures are not reproduced in this report.¹

The statistics here given for the last census relate to the year 1926, or to the church record year most nearly conforming to the end of that year. They were obtained from persons connected with the local church organizations, and include, besides the number of live churches with their membership, statistics of church edifices and parsonages, value of property and debt on same, expenditures classified under two heads—local expenses, and benevolences, missions, denominational support, etc.—and Sunday schools conducted by the local churches.

At this census, for the first time, urban and rural churches were separately tabulated from information on the schedules. Urban churches are those located in cities or other incorporated places which had 2,500 inhabitants or more on January 1, 1920, the date of the last Federal census; rural churches, according to the census definition, are those outside such incorporated places.

No attempt was made to enumerate the various organizations with inter-denominational activities which supplement the work of the churches, such as the Young Men's Christian Association, the Young Women's Christian Association, the Women's Christian Temperance Union, the American Bible Society, the American Tract Society, and many others.

The investigation for 1926 is confined to continental United States, and does not include statistics of organizations located in outlying possessions or in foreign lands. Information relative to foreign missionary work was furnished, however, by those bodies which engage in it. This information is included in the denominational statements, in Volume II.

¹ See p. 24, Part I, 1916.

SCHEDULE FOR LOCAL CHURCH ORGANIZATIONS

In preparing the form of the schedules to be used in this census, conferences were held with committees appointed by the Federal Council of the Churches of Christ in America, with representatives of the Roman Catholic Church, the Jewish Congregations, and other large denominational groups. In accordance with suggestions made in these conferences, a sheet schedule was decided upon instead of the cards formerly used and the following form of schedule was adopted:

**UNITED STATES CENSUS OF RELIGIOUS BODIES
SCHEDULE: 1926**

FILL OUT A SEPARATE SCHEDULE FOR EACH CHURCH. SEE INSTRUCTIONS ON THE BACK OF THIS SHEET

a. Denomination _____
 b. Division (Association, Conference, Diocese, Presbytery, Synod, etc.) _____
 c. Local name of church _____
 d. City, town, village, or township, etc. _____ e. County _____ f. State _____

MEMBERSHIP	CHURCH SCHOOLS
Report number of members according to definition of member in your church	Report here only schools conducted by this church
Number of members, by sex:	Sunday schools:
1. Male _____	16. Number of officers and teachers _____
2. Female _____	17. Number of scholars _____
3. Total number of members _____	Summer vacation Bible schools:
Number of members under and over 13 years old:	18. Number of officers and teachers _____
4. Under 13 years of age _____	19. Number of scholars _____
5. 13 years old and over _____	Week-day religious schools:
6. Total number of members _____	20. Number of officers and teachers _____
NOTE.—The total given under Question 6 should be the same as the total of males and females given under Question 3.	21. Number of scholars _____
CHURCH BUILDINGS	Parochial schools:
See instructions, paragraphs 10 to 12	22. Number of administrative officers _____
7. Number of church edifices _____	23. Number of teachers—
8. Value of church edifices \$ _____	a. Elementary (grades 1 to 8) _____
9. Debt on church edifices \$ _____	b. Secondary _____
10. Does church own pastor's residence _____	24. Number of scholars—
11. Value of pastor's residence (if owned by church) \$ _____	a. Elementary (grades 1 to 8) _____
12. Debt on pastor's residence (if owned by church) \$ _____	b. Secondary _____
EXPENDITURES	PASTOR
Amount expended by your church during last fiscal year	25. Name of pastor _____
13. Amount expended for salaries, repairs, and other running expenses; for improvements or new buildings; and for payments on church debt \$ _____	(If church has no pastor, write "None".)
14. Amount expended for benevolences, including home and foreign missions; for denominational support; and for all other purposes \$ _____	26. Number of ordained ministers, if any, employed as assistant pastors _____
15. Total expenditures during year \$ _____	27. Number of other churches served by the pastor or his assistants _____
	If pastor (or assistant pastor) is a graduate of a college or theological seminary, give name of institution below. (If not a graduate, write "No" in the space indicated.)
	Pastor:
	28. College _____
	29. Theological seminary _____
	Assistant pastor:
	30. College _____
	31. Theological seminary _____
	NOTE.—Where one pastor serves two or more churches, Questions 28 and 29 should be answered only on the schedule for one of the churches; on the schedules for the other churches, write "See schedule for _____ church."

Signature of person furnishing information _____

Official title _____

Date _____ 1926

P. O. Address _____

In 1916, in addition to the church schedule, a separate schedule was used for ministers. This was not done in 1926, since it was believed that the results obtained in the previous investigation were not of sufficient value in proportion to the amount of extra work entailed in mailing and checking in the schedules. A large number of ministers were found not to be engaged in pastoral work. In the place of this schedule, questions regarding pastors were inserted at the end of the regular schedule; the answers to these questions proved valuable in many cases as a check on the number of churches to be reported. It was not found practicable, however, by reason of the pressure of other work, to undertake a detailed tabulation of the data.

Aside from this, there were other changes in the form of schedule for 1926. The questions regarding the date of organization of the local church, the language used in the conduct of the church services, and the number of buildings other than churches used in the church work were omitted. No inquiry as to the sex of Sunday school scholars was made or of the number who were church members. The inquiries of 1926, moreover, were not so framed as to bring out the full number of Sunday schools in operation by the various organizations. The statistics therefore cover only the number of churches reporting that they had Sunday schools, together with the total number of officers, teachers, and scholars.

METHODS OF COLLECTING DATA

The method by which statistics were obtained was similar, in general, to that of the two preceding censuses. As the census period neared, the Bureau of the Census established a contact with persons of authority in each separate denomination, in many cases the same person who had assisted at previous censuses.

Lists of church organizations obtained from ministers, yearbooks, or other denominational publications, were checked against the lists for 1916, and supplemented by correspondence with officials of the denominations. Every effort was made to obtain the name of the pastor or the clerk of each individual church; and a schedule with instructions on the back as to the method of filling was mailed to this person with a return envelope which required no payment of postage. If after a reasonable interval no reply was received, a reminder was sent, followed in some cases by a second or third reminder, inclosing an additional schedule. When, through faulty address or for some other reason, a schedule was returned unclaimed, an effort was made to obtain a correct address and another schedule was mailed. When all these methods failed of bringing complete information, appeal was made to denominational officers, or to local postmasters, or special agents of the Bureau in the field were instructed to visit the church in person.

In the case of some loosely organized denominations, or those averse to publishing the statistics of their organizations, it was necessary to appoint special agents; these were generally persons holding official positions in these bodies, or otherwise specially fitted by reason of personal familiarity with conditions.

The statements of history, doctrine, organization, and work published in 1916 in connection with the statistics for each denomination were submitted to some one in the respective denomination who was competent to pass upon them, for correction or such additional statement as was needed to indicate the development during the decade. The statements for denominations reported for the first time at the 1926 census were furnished by prominent persons in the denomination. These were reviewed in the office and supplemented, when necessary, by further correspondence and investigation.

CONDUCT OF THE WORK

As the foundation for the collection of schedules, there was prepared a card catalogue of churches, based originally upon a similar catalogue of the 1916 census; more than 1,000,000 schedules were printed, and several million circular letters, with envelopes, outgoing and return; also several hundred thousand special notices and letters for different denominations, forms for reminders and subordinate inquiries, questionnaires for special agents, etc.

Schedules when received were checked to the card catalogue, and then examined as to the fullness or consistency of report, and, where necessary, correspondence was had with those making incomplete or inconsistent reports, due, often, in the latter case, to a misunderstanding of the inquiry. Schedules for each denomination were classed as urban or rural and by geographical area (States, counties, and cities). In the case of the smaller denominations a transcription of the various items was made by hand, but for 33 large bodies the information on each individual church schedule was transferred to a punch card, which was used for a mechanical tabulation.

The Jewish congregations were enumerated at this census under the direct supervision of a special agent, who was selected and financially assisted by the American Jewish Committee. His work involved the preparation of four forms of schedules in both Yiddish and English, designed to locate isolated congregations of which there was no available record. A new and enlarged definition of what constituted a member in these Jewish organizations resulted in a much more complete enumeration than has ever been obtained at previous censuses.

The same difficulties were present and prevented a rapid and complete collection of the data as had operated at previous censuses—difficulties inherent in any collection of statistics by correspondence. But on the other hand there was not the same unwillingness to answer the inquiries; and one body which had refused to furnish any figures whatsoever in 1916 cooperated with the bureau in 1926 to the end that a satisfactory report of its churches was obtained.

As before mentioned, certain items on the schedules which had failed of a complete and satisfactory report in 1916, due to misinterpretation of the questions, were omitted in the present census.

PLAN OF THE REPORT

The report for 1926 is presented in two volumes and is in octavo size, necessitating the adoption of a somewhat different form of tabular presentation than at previous censuses.

Volume I presents the detailed statistics of all denominations, for the United States, for States, counties, and cities, and separate statistics for those denominations composed wholly or in part of Negro organizations. These general tables are preceded by a textual discussion of the various items of inquiry, with an analysis of changes which have occurred since 1916, quite fully illustrated by diagrams.

There is considerable diversity among the various denominations as to what constitutes a church member; each denomination was, therefore, requested to furnish a definition based upon its own constitution and practice, and this statement is given in Volume II for each separate denomination as a preliminary to the statistics. In addition, since the membership 13 years of age and over usually affords a better basis for comparison between denominations, the age classification used in 1916—under 13 years of age and 13 years of age and over—was again adopted, with much more complete results.

In 1916 only 30,553,574 members, or 72.9 per cent of the total, were reported in these two age classifications, whereas in 1926, 45,269,045 members, or 82.9 per cent, were so reported, and no attempt was made to estimate the distribution of the members not reported by age on the schedules.

The statements received from the various Lutheran bodies, the Protestant Episcopal Church, and the Christian Reformed Church indicated radical differences in method of reporting members in 1926 as compared to 1916. In 1916 only communicants were reported as members in any of these bodies, whereas in 1926 all baptized members of the congregation were included in the figures. Among Lutherans this did not indicate a change in polity, but rather a misunderstanding of the 1916 schedule, while the Protestant Episcopal churches at the time of that census were divided in their practice. This constituted an important factor in connection with figures showing increase between the last two censuses, and considerable adjustment on the 1916 figures was necessary in certain tables, while in 1906 and 1916 the figures for membership were on a substantially uniform basis—practically that of communicant membership. Besides this, the enumeration of Jewish Congregations was so much more complete than at former censuses that in the tables showing numerical and percentage increase the membership figures for Jewish Congregations are deducted for each period.

Volume II of the report, as previously stated, consists of a consolidation of the separate bulletins previously issued for each denomination. As soon as preliminary figures for each body received the approval of the church officials, a bulletin was prepared in which its statistics for 1926 were presented in considerable detail, followed by a statement of the history, doctrine, organization, and work. This separate printing, which had never been attempted at previous censuses, proved an exceedingly valuable method of distribution. In the case of certain denominational families, such as the Methodist bodies and Presbyterian bodies, publication was deferred until each of the constituent denominations was completed and a bulletin covering the whole group was then prepared.

CLASSIFICATION OF RELIGIOUS BODIES

No radical departure was made from the method of classification used in the 1916 report, for various reasons. The grouping by denominational families, so far as possible, is convenient for reference and for comparative purposes; a strictly alphabetical arrangement would make such a grouping impracticable. As stated in the 1916 report, changes in these bodies are constantly taking place, and since 1916 these changes have been largely in the nature of mergers of bodies of similar doctrinal standards, frequently within a family group.

The total number of denominations listed in this report is 213, but statistics are presented for only 212 of these denominations. Of the 213 denominations, 155 are grouped in 23 families and 58 are listed as separate denominations.

There are 29 denominations shown in 1926—counting the divisions of the Lutheran Synodical Conference as separate organizations—that were not reported in 1916, and 17 have either merged with other bodies or, so far as information could be obtained, have passed out of existence. This results in a net addition to the list of 12 denominations.

An interesting development since 1916 is the increase in the federated churches. There were comparatively few of these 10 years ago, and they were included in the group of independent churches; but in 1926 they were reported as a separate group. Those churches listed in the church yearbooks or shown on the schedules

as having more than one denominational connection were made the subject of special correspondence, which resulted in the collection of some very interesting statistics, showing a great variety of denominational combinations. This development has come partly from an effort on the part of weak churches to combine for more effective work without losing their essential doctrinal standards, and in some cases, for economic reasons, the movement received an external impetus from the central denominational headquarters.

The changes in denominations that have occurred since the 1916 census are shown in the following tabular statements and, more fully, in footnotes appended to Table 23, p. 276. Most of the changes in denominations have occurred within certain family groups, but one merger of previously unrelated bodies having been reported.

CHANGES IN NAMES OF DENOMINATIONS

NAME IN 1926	NAME IN 1916
American Ethical Union.....	Society for Ethical Culture.
Assyrian Jacobite Apostolic Church.....	Jacobite Church (Assyrian).
Negro Baptists.....	National Baptist Convention.
United American Free Will Baptist Church (Colored).	Colored Free Will Baptists.
Old German Baptist Brethren.....	Old Order German Baptist Brethren.
Seventh Day Baptists (German, 1728).....	German Seventh Day Baptists.
Christian Church (General Convention of the Christian Church).	Christian Church (American Christian Convention).
Church of Armenia in America.....	Armenian Church.
Church of God.....	Churches of God, General Assembly.
Church of the Nazarene.....	Pentecostal Church of the Nazarene.
Evangelical Synod of North America.....	German Evangelical Synod of North America.
Apostolic Faith Mission.....	Apostolic Faith Movement.
Missionary Bands of the World.....	Pentecost Bands of the World.
Holiness Methodist Church.....	Lumber (Lumbree) River Mission.
Moravian Church in America.....	Moravian Church (Unitas Fratrum).
Bohemian and Moravian Brethren Churches.....	Independent Bohemian and Moravian Brethren Churches.
Pilgrim Holiness Church.....	International Apostolic Holiness Church.
Temple Society in America.....	Temple Society in the United States (Friends of the Temple).
American Theosophical Society.....	Theosophical Society, American Section.

DENOMINATIONS CONSOLIDATED SINCE 1916

NAME OF DENOMINATION	DENOMINATION WITH WHICH UNITED
Evangelical Protestant Church of North America...	Congregational Churches.

CHANGES WITHIN FAMILY GROUPS

A.—DENOMINATION FORMED BY DIVISION FROM EXISTING BODIES	DENOMINATION FROM WHICH WITHDRAWN
American Baptist Association.....	Southern Baptist Convention.

CHANGES WITHIN FAMILY GROUPS—Continued

B.—DENOMINATION FORMED BY REORGANIZATION OF EXISTING BODIES	DENOMINATION FROM WHICH ORGANIZED
Church of the Living God, "The Pillar and Ground of Truth." Evangelical Church..... Evangelical Congregational Church..... United Lutheran Church in America..... Evangelical Lutheran Augustana Synod of North America. Norwegian Lutheran Church of America..... Free Magyar Reformed Church in America..... American Catholic Church..... Old Catholic Church in America..... North American Old Roman Catholic Church.....	Church of the Living God. Church of the Living God (General Assembly). Union of Evangelical Association and United Evangelical Church (part of). United Evangelical Church (part of). General Synod of the Evangelical Lutheran Church in the United States of America. General Council of the Evangelical Lutheran Church in North America. United Synod of the Evangelical Lutheran Church in the South. Hauge's Norwegian Evangelical Lutheran Synod. Synod for the Norwegian Evangelical Lutheran Church of America. United Norwegian Lutheran Church in America. Part of Hungarian Reformed Church in America. Old Catholic Churches in America.
C.—NAME OF DENOMINATION	DENOMINATION WITH WHICH UNITED
Free Baptists..... Hungarian Reformed Church in America (part of). Welsh Calvinistic Methodist Church..... Norwegian Synod of the American Evangelical Lutheran Church.	Northern Baptist Convention. Reformed Church in the United States. Presbyterian Church in the United States of America. Evangelical Lutheran Synodical Conference of America.

DENOMINATIONS REPORTED IN 1916, OMITTED IN 1926

Japanese Temples (Buddhists). Church of the Universal Messianic Message. Apostolic Church (Evangelistic). Church Transcendent (Evangelistic). Peniel Missions (Evangelistic). Voluntary Missionary Society in America (Evang'l)	Immanuel Synod of the Evangelical Lutheran Church in North America. African American Methodist Episcopal Church. Nonsectarian Churches of Bible Faith. Theosophical Society in America.
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DENOMINATIONS EXISTING BEFORE 1916, BUT NOT REPORTED

Independent Baptist Church of America. Church of Christ (Holiness) U. S. A. Church of Christ, Scientist. Church of God (Headquarters, Anderson, Ind.). Church of God in Christ. Church of God (Apostolic). Federated Churches. Independent Lutheran Congregations.	Unaffiliated Mennonite Congregations. Reformed Methodist Church. Independent African Methodist Episcopal Church. The (Original) Church of God. National Spiritual Alliance of the U. S. A. United Christian Church. Christian Science Parent Church.
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DENOMINATIONS RETURNED AS ONE BODY IN 1916 (SYNODICAL CONFERENCE)

Evangelical Lutheran Synod of Missouri, Ohio, and Other States. Evangelical Lutheran Joint Synod of Wisconsin and Other States.	Slovak Evangelical Lutheran Synod of the United States of America. Norwegian Synod of the American Evangelical Lutheran Church.
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NEWLY ORGANIZED DENOMINATIONS

African Orthodox Church. African Orthodox Church of New York. Apostolic Overcoming Holy Church of God. Churches of God, Holiness. Congregational Holiness Church.	Divine Science Church. Free Church of God in Christ. Liberal Catholic Church. Liberal Church of America. Pentecostal Assemblies of the World.
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LIST OF DENOMINATIONS FOR 1926

The list of denominations as finally adopted for the census of 1926 is as follows:

Adventist bodies:

- Advent Christian Church.
- Seventh-day Adventist Denomination.
- Church of God (Adventist).
- Life and Advent Union.
- Churches of God in Christ Jesus.

African Orthodox Church.

African Orthodox Church of New York.

American Ethical Union.

American Rescue Workers.

Apostolic Overcoming Holy Church of God.

Assemblies of God, General Council.

Assyrian Jacobite Apostolic Church.

Bahá'is.

Baptist bodies:

Baptists—

Northern Baptist Convention.

Southern Baptist Convention.

Negro Baptists.

General Six Principle Baptists.

Seventh Day Baptists.

Free Will Baptists.

United American Free Will Baptist Church
(Colored).

Free Will Baptists (Bullockites).

General Baptists.

Separate Baptists.

Regular Baptists.

United Baptists.

Duck River and Kindred Associations of Bap-
tists (Baptist Church of Christ).

Primitive Baptists.

Colored Primitive Baptists.

Two-Seed-in-the-Spirit Predestinarian Bap-
tists.

Independent Baptist Church of America.

American Baptist Association.

Brethren, German Baptist (Dunkers):

Church of the Brethren (Conservative
Dunkers).

Old German Baptist Brethren.

The Brethren Church (Progressive Dunkers).

Seventh Day Baptists (German, 1728).

Church of God (New Dunkers).

Brethren, Plymouth:

Plymouth Brethren I.

Plymouth Brethren II.

Plymouth Brethren III.

Plymouth Brethren IV.

Plymouth Brethren V.

Plymouth Brethren VI.

Brethren, River:

Brethren in Christ.

Old Order or Yorker Brethren.

United Zion's Children.

Catholic Apostolic Church.

Christadelphians.

Christian and Missionary Alliance.

Christian Church (General Convention of the
Christian Church).

Christian Science Parent Church.

Christian Union.

Church of Armenia in America.

Church of Christ (Holiness) U, S, A.

Church of Christ, Scientist.

Church of God.

Church of God (Headquarters, Anderson, Ind.).

Church of God and Saints of Christ.

Church of God in Christ.

Church of the Nazarene.

Churches of Christ.

Churches of God, Holiness.

Churches of God in North America (General
Eldership).

Churches of the Living God:

Church of the Living God, Christian Workers
for Fellowship.

Church of the Living God, "The Pillar and
Ground of Truth."

Churches of the New Jerusalem:

General Convention of the New Jerusalem in
the United States of America.

General Church of the New Jerusalem.

Communitistic societies:

Amarna Society.

United Society of Believers (Shakers).

Congregational Churches.

Congregational Holiness Church.

Disciples of Christ.

Divine Science Church.

Eastern Orthodox Churches:

Albanian Orthodox Church.

Bulgarian Orthodox Church.

Greek Orthodox Church (Hellenic).

Roumanian Orthodox Church.

Russian Orthodox Church.

Serbian Orthodox Church.

Syrian Orthodox Church.

Evangelical Church.

Evangelical Congregational Church.

Evangelical Synod of North America.

Evangelistic associations:

Apostolic Christian Church.

Apostolic Faith Mission.

Christian Congregation.

Church of Daniel's Band.

Church of God as Organized by Christ.

Hephzibah Faith Missionary Association.

Metropolitan Church Association.

Missionary Church Association.

Missionary Bands of the World.

Pillar of Fire.

Church of God (Apostolic).

Federated Churches.

Free Christian Zion Church of Christ.

Free Church of God in Christ.

Friends:

Society of Friends (Orthodox).

Religious Society of Friends (Hicksite).

Orthodox Conservative Friends (Wilburite).

Friends (Primitive).

Holiness Church.

Independent Churches.

Jewish Congregations.

Latter-day Saints:

Church of Jesus Christ of Latter-day Saints.

Reorganized Church of Jesus Christ of Latter
Day Saints.

Liberal Catholic Church.
 Liberal Church of America.
 Lithuanian National Catholic Church of America.
 Lutherans:

United Lutheran Church in America.
 Evangelical Lutheran Augustana Synod of
 North America.
 Evangelical Lutheran Synodical Conference of
 America—

Evangelical Lutheran Synod of Missouri,
 Ohio, and Other States.

Evangelical Lutheran Joint Synod of Wis-
 consin and Other States.

Slovak Evangelical Lutheran Synod of the
 United States of America.

Norwegian Synod of the American Evan-
 gelical Lutheran Church.

Norwegian Lutheran Church of America.

Evangelical Lutheran Joint Synod of Ohio and
 Other States.

Lutheran Synod of Buffalo.

Evangelical Lutheran Church in America
 (Eielsen Synod).

Evangelical Lutheran Synod of Iowa and Other
 States.

Danish Evangelical Lutheran Church in Amer-
 ica.

Icelandic Evangelical Lutheran Synod in North
 America.

Finnish Evangelical Lutheran Church of Amer-
 ica, or Suomi Synod.

Lutheran Free Church.

United Danish Evangelical Lutheran Church
 in America.

Finnish Evangelical Lutheran National Church
 of America.

Finnish Apostolic Lutheran Church.

Church of the Lutheran Brethren of America.

Evangelical Lutheran Jehovah Conference.

Independent Lutheran Congregations.

Mennonite bodies:

Mennonite Church.

Hutterian Brethren, Mennonites.

Conservative Amish Mennonite Church.

Old Order Amish Mennonite Church.

Church of God in Christ (Mennonite).

Old Order Mennonite Church (Wisler).

Reformed Mennonite Church.

General Conference of the Mennonite Church
 of North America.

Defenseless Mennonites.

Mennonite Brethren in Christ.

Mennonite Brethren Church of North America.

Krimmer Bruder-Gemeinde.

Mennonite Kleine Gemeinde.

Central Conference of Mennonites.

Conference of the Defenseless Mennonites of
 North America.

Stauffer Mennonite Church.

Unaffiliated Mennonite Congregations.

Methodist bodies:

Methodist Episcopal Church.

Methodist Protestant Church.

Wesleyan Methodist Connection (or Church)
 of America.

Methodist bodies—Continued.

Primitive Methodist Church in the United
 States of America.

Methodist Episcopal Church, South.

Congregational Methodist Church.

Free Methodist Church of North America.

New Congregational Methodist Church.

Holiness Methodist Church.

Reformed Methodist Church.

African Methodist Episcopal Church.

African Methodist Episcopal Zion Church.

Colored Methodist Protestant Church.

Union American Methodist Episcopal Church.

African Union Methodist Protestant Church.

Colored Methodist Episcopal Church.

Reformed Zion Union Apostolic Church.

Reformed Methodist Union Episcopal Church.

Independent African Methodist Episcopal
 Church.

Moravian bodies:

Moravian Church in America.

Evangelical Unity of Bohemian and Moravian
 Brethren in North America.

Bohemian and Moravian Brethren Churches.

New Apostolic Morav.

Old Catholic Churches in America:

American Catholic Church.

Old Catholic Church in America.

North American Old Roman Catholic Church

The (Original) Church of God.

Pentecostal Assemblies of the World.

Pentecostal Holiness Church.

Pilgrim Holiness Church.

Polish National Catholic Church of America.

Presbyterian bodies:

Presbyterian Church in the United States of
 America.

Cumberland Presbyterian Church.

Colored Cumberland Presbyterian Church.

United Presbyterian Church of North
 America.

Presbyterian Church in the United States.

Associate Synod of North America (Associate
 Presbyterian Church).

Associate Reformed Presbyterian Church.

Synod of the Reformed Presbyterian Church
 of North America.

Reformed Presbyterian Church in North
 America, General Synod.

Protestant Episcopal Church.

Reformed bodies:

Reformed Church in America.

Reformed Church in the United States.

Christian Reformed Church.

Free Magyar Reformed Church in America.

Reformed Episcopal Church.

Roman Catholic Church.

Salvation Army.

Scandinavian Evangelical bodies:

Swedish Evangelical Mission Covenant of
 America.

Swedish Evangelical Free Church of the United
 States of America.

Norwegian and Danish Evangelical Free
 Church Association of North America.

Schwenkfelders.
Social Brethren.

Spiritualists:

National Spiritualist Association.
Progressive Spiritual Church.
National Spiritual Alliance of the United
States of America.

Temple Society in America.

Theosophical societies:

American Theosophical Society.
Theosophical Society of New York, Independent.
Universal Brotherhood and Theosophical Society.

Unitarians.

United Brethren bodies:

Church of the United Brethren in Christ.
Church of the United Brethren in Christ (Old
Constitution).

United Christian Church.

Universalist Church.

Vedanta Society.

Volunteers of America.

Beyond question the above list will be greatly changed before the next decennial investigation of religious bodies. Since the 1926 census was completed mergers have been under consideration in a number of Lutheran and Methodist bodies and among other unrelated denominations, as follows:

Among Lutherans, the Joint Synod of Ohio and Other States, the Synod of Buffalo, and the Synod of Iowa and Other States; and the Norwegian Lutheran Church and the United Danish Lutheran Church.

Among Methodists, the two largest Negro bodies, African Methodist Episcopal Church and African Methodist Episcopal Zion Church.

Congregational Churches and the Christian Church (General Convention).

Presbyterian Church in the United States of America and the Reformed Church in America.

Reformed Church in the United States, United Brethren Church, and Evangelical Synod of North America.

ANALYSIS OF RESULTS

SUMMARY

This report presents, for the year 1926, basic facts about the local church organizations situated within continental United States. It deals primarily with the number, distribution, denominational affiliation, membership, church property, expenditures for the year, and Sunday school enrollment of these local churches. ✓

The data secured for 1926 are, in the main, comparable with those secured by the earlier Federal religious censuses of 1890, 1906, and 1916; but it should be remembered that there have been important differences from census to census in the scope, methods, and definitions employed. One of the most fundamental of these differences is that in 1890 the returns were furnished by denominational authorities, while in 1906, 1916, and 1926 they were supplied directly by the local churches. Other differences will be noted as need arises.

The basic unit of this census was the local church organization, by which term is meant a gathering of individuals for religious services or worship. A local church may have had officers and an enrolled membership, or it may have been little more than an association or fellowship, but to be included in this enumeration it must have had a religious purpose and a distinctive membership. In this report each organization of this kind was classed as a church whether it was commonly known as a church, a congregation, a meeting, a society, a mission, a station, a chapel, or by some other term.

In 1926 there were in the United States 212 denominations reporting 232,154 local churches, while in 1916 there were 200 denominations with 226,718 churches reporting membership.

The total church membership for 1926 was 54,576,346, compared with a reported total membership of 41,926,854 in 1916. This comparison tends, however, to exaggerate the increase during the decade, because, as will be shown later, the two figures are not strictly comparable.

The value of church edifices in 1926 was found to be \$3,839,500,610, or more than double the 1916 total, which was \$1,676,600,582.

During the year 1926 total church expenditures, including not only the sums paid for salaries, maintenance of church plants, and payments on debt but also contributions for benevolences, denominational support, and all other purposes, amounted to \$817,214,528, as contrasted with \$328,809,999 in 1916.

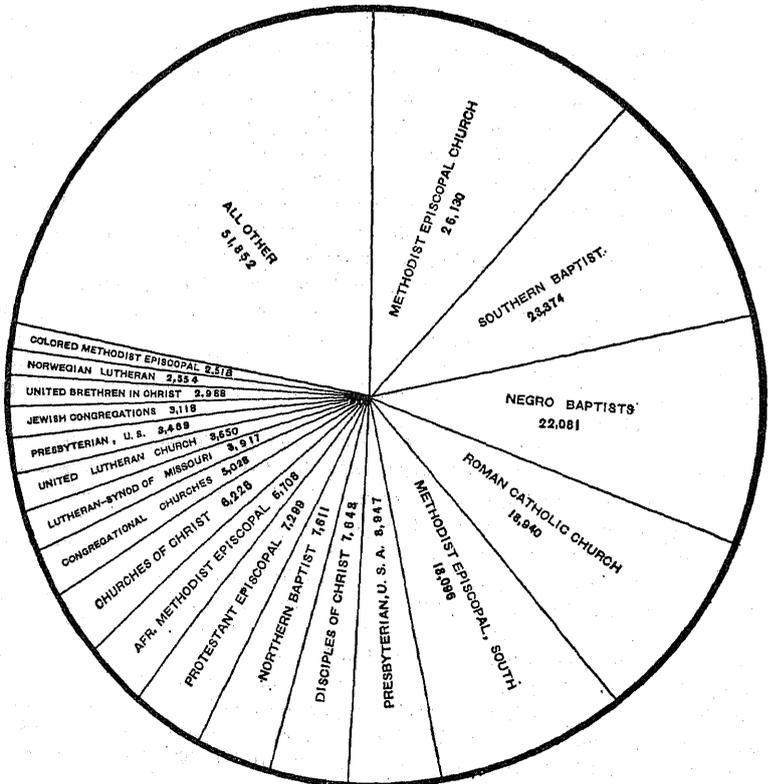
In 1926 there were 184,686 churches reporting Sunday schools, with 2,167,848 officers and teachers and 21,038,526 scholars, compared with 186,183 such churches having 1,952,631 officers and teachers and 19,935,890 scholars in 1916.

CHURCHES AND THEIR MEMBERS

Table 13 (p. 82), which is the first of the general tables presented in this report, gives, by denominations, facts about the number of churches and the number of their members. As used in this volume the term "denomination" refers to the general overhead organization into which local churches are combined. These general church organizations are called by a number of different names, such as denomination, assembly, convention, council, or church; but for purposes of uniformity in this, as in previous enumerations, all have been classified as denominations.

The first column of Table 13 shows that the number of denominations listed in 1926 was 213. The Universal Brotherhood and Theosophical Society made no statistical statement comparable to that of other bodies, and figures are therefore given in the table for only 212 separate denominations. This number is exclusive also of the Buddhist temples reported at former censuses, which were not enumerated at this census, the Chinese and Japanese having no such relation to their temples as is common among the Christian bodies, where each individual church has a regularly enrolled membership. No such list is made of the worshippers at these temples, or of Mohammedans, though it is probable that there are numerous individual adherents of these faiths in the United States. The Theosophical Society in America, which reported in 1916, did not report for 1926.

DIAGRAM I.—NINETEEN LEADING DENOMINATIONS ACCORDING TO NUMBER OF CHURCHES: 1926



The great majority of all churches were affiliated with a comparatively few denominations. The Methodist Episcopal Church had most with 26,130, or 11.3 per cent; the Southern Baptist Convention followed with 23,374, or 10.1 per cent, and the Negro Baptists with 22,081, or 9.5 per cent. Two more, the Roman Catholic Church and the Methodist Episcopal Church, South, together contributed 16 per cent. Thus nearly 50 per cent of the total were reported by five bodies. Altogether there were only 19 denominations (presented graphically in Diagram 1), with more than 2,500 churches each; these few organizations included 77.7 per cent of all the churches in the country. On the other hand, there were 92 denominations with fewer than 50 churches each.

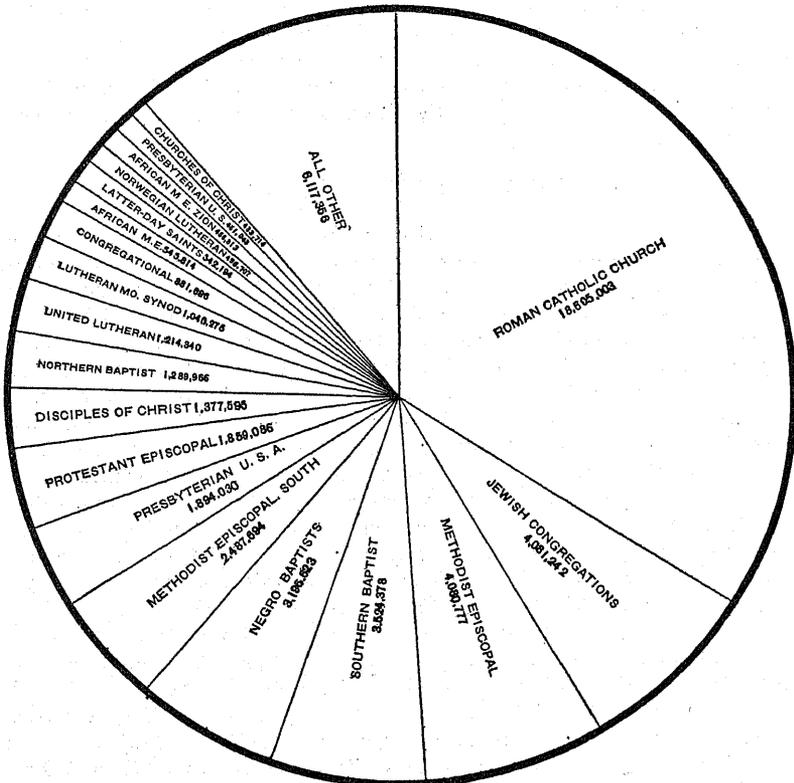
The present census distinguished, for the first time, between rural and urban churches. By a "rural church" is meant one located outside an incorporated place which in 1920 had 2,500 inhabitants or more, while an "urban church" is one situated in an incorporated center of at least that size in 1920. On this basis the total number of rural churches was found to be 167,864 and of urban churches 64,290. Since the Nation's population is about equally divided between rural and city dwellers, it is obvious that the ratio of churches to inhabitants is relatively high in rural as compared with urban areas.

Certain denominations were found to be mainly urban and others chiefly rural. The Jews had only 102 rural congregations contrasted with 3,016 in cities, while the American Theosophical Society had but 8 of its 223 churches located in rural communities. Only 1,680, or 9.3 per cent, of the churches of the Methodist Episcopal Church, South, and 1,859, or 8 per cent, of those of the Southern Baptist Convention were urban.

NUMBER OF MEMBERS

Facts about members, which are also shown in Table 13, reveal that church membership was even more highly concentrated among a comparatively small group of denominations than was the number of churches. The 19 largest in point of membership included 88.8 per cent of all the members. These are shown in the following diagram:

DIAGRAM 2.—NINETEEN LEADING DENOMINATIONS ACCORDING TO NUMBER OF CHURCH MEMBERS: 1926



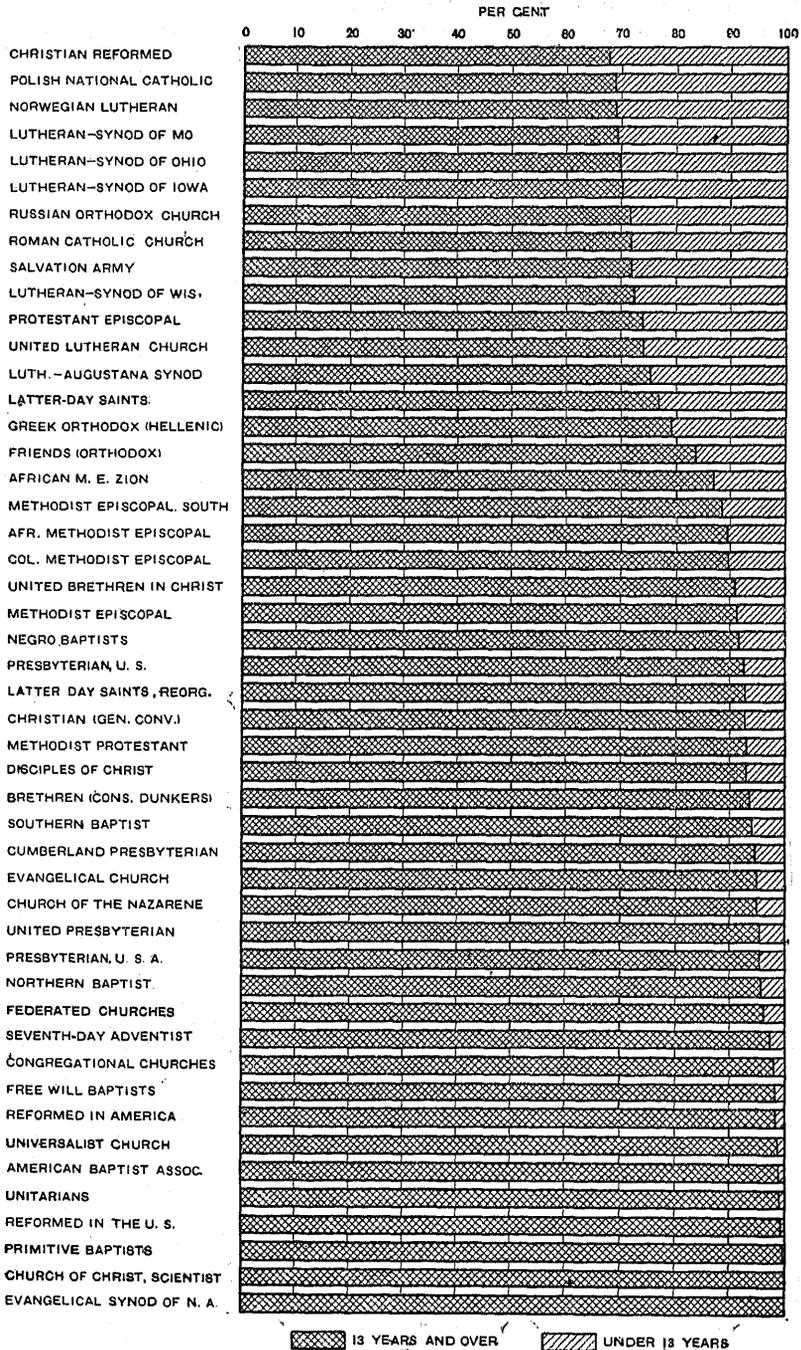
Roman Catholics had by far the largest number of church members with 18,605,003; the Jews came second with 4,081,242, closely followed by the Methodist Episcopal Church with 4,080,777. The Southern Baptists were next with 3,524,378, while the Negro Baptists and the Methodist Episcopal Church, South, held fifth and sixth places with 3,196,623 and 2,487,694 members, respectively. The six other denominations having a million members or more each were the Presbyterian Church in the United States of America, the Protestant Episcopal Church, the Disciples of Christ, the Northern Baptist Convention, the United Lutheran Church in America, and the Evangelical Lutheran Synod of Missouri, Ohio, and Other States.

Differences in membership among denominations are partly explained by differences in the meaning of the term "member." Throughout this report the members of a local church organization (and thus of the denomination to which the church belongs) have been considered to be those persons who were recognized as constituent parts of the organization. In some religious bodies the term is limited to communicants; in others it includes all baptized persons; and in still others it covers all enrolled persons. The Jews, in contrast with the definition employed at earlier census periods, now consider as members all persons of the Jewish faith living in communities in which local congregations are situated. Among the Roman Catholic and Eastern churches, all persons, even infants, are considered members, provided they have been baptized according to the rites of the church. On the other hand, certain denominations consider as members only those persons of mature years who have been baptized and enrolled as members. Between this more limited interpretation and the broad connotation of the Catholics and Jews, there is nearly every possible variety of interpretation. The Protestant Episcopal Church, and the Lutheran bodies, because they now count as members all baptized persons in the congregation, tend toward the more inclusive definition of the term; while denominations like the Congregational Churches and the Presbyterian bodies lean toward the narrower interpretation.

MEMBERS UNDER 13 YEARS OF AGE

To arrive at membership figures that are more comparable among denominations, the census again tried to ascertain for each church the total number of members 13 years of age and over. Returns were received from churches representing 45,269,045 of the country's 54,576,346 members; the Jewish Congregations and the Churches of Christ being the two large denominations which did not report at all on this point. The data show that, on the average, 18.4 per cent of the members whose ages were reported were under 13 years of age. This proportion varies decidedly from denomination to denomination. For Catholic bodies the ratio was relatively high, being 28.2 per cent for the Roman Catholic Church. For the Protestant Episcopal Church it was 26.2 per cent, and for the Church of Jesus Christ of Latter-day Saints, 23.1. Among Lutheran bodies the proportion varied from 21 to 40.5 per cent. For many churches, however, the number of members under 13 was relatively small. Sixty-nine, or roughly a third of the denominations for which data were recorded, had less than 5 per cent of their members under 13 years of age. Among this group were the Northern Baptist Convention, the Congregational Churches, and the Presbyterian Church in the United States of America. The Methodist Episcopal Church had 8.8 per cent of its members under 13, the Methodist Episcopal, South, 11.6, and the Southern Baptist Convention, 6.1. Thus it is apparent that direct comparisons of the memberships of such organizations as the Catholic, the Jewish, the Protestant Episcopal, and the Lutheran bodies with those of most Methodist, Baptist, and other bodies, overemphasizes the numerical strength of the former group.

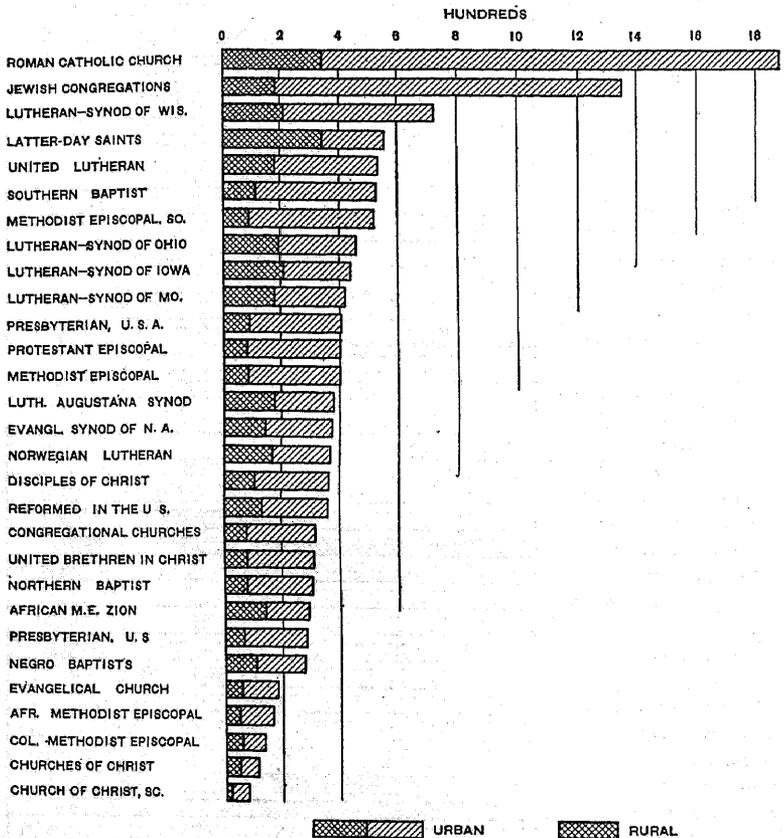
DIAGRAM 3.—PER CENT OF MEMBERS OVER AND UNDER 13 YEARS OF AGE, IN DENOMINATIONS REPORTING OVER 50,000 MEMBERS: 1926



MEMBERS PER CHURCH

For the country as a whole the average number of members to a church was 235, being 546 for urban and 115 for rural churches. These figures vary decidedly among denominations. For denominations having 200,000 or more members, the average number of members to an urban and to a rural church is shown graphically in the following diagram:

DIAGRAM 4.—AVERAGE MEMBERS PER CHURCH OF URBAN AND RURAL CHURCHES, BY PRINCIPAL DENOMINATIONS: 1926

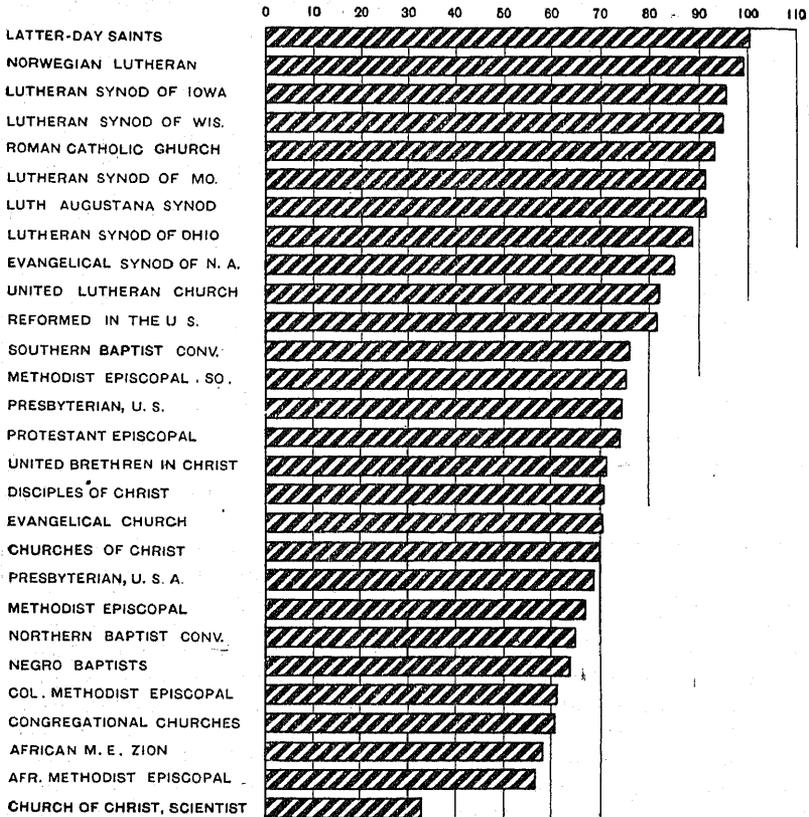


The average Jewish congregation in cities reported 1,347 members and the Roman Catholic 1,882; while the 1,079 urban churches of the Seventh-day Adventist Denomination had, on the average, only 67 members. In rural districts the denominations having relatively large average memberships to a church included the Volunteers of America, with 335, the Church of Jesus Christ of Latter-day Saints, with 341, the Roman Catholic Church, with 343, and the Greek Orthodox Church (Hellenic), with 389. Toward the other extreme were the churches of the Primitive Baptists, whose 1,969 rural churches had only 36 members to a church.

SEX RATIOS

Returns from churches having memberships aggregating nearly 47,000,000 show that, on the average, there were five women members for each four men. This ratio was almost the same for rural and for urban churches, but differed decidedly among denominations. The proportions of the sexes, in denominations having 200,000 or more members, are indicated in Diagram 5. The Jewish Congregations are not shown, as they did not report their membership by sex.

DIAGRAM 5.—NUMBER OF MALE PER 100 FEMALE MEMBERS, BY PRINCIPAL DENOMINATIONS: 1926



There are 21 denominations in which the number of male members actually exceeded the female. In this group were the Church of Jesus Christ of Latter-day Saints, 2 of the 3 Old Catholic bodies, and all of the 7 Eastern Orthodox Churches, while the Volunteers of America had nearly 3 male members to every female member. Nine small denominations reported less than half as many males as females. Included among these were the Christian Science Parent Church, the Church of God, Church of God in Christ, and the United Society of Believers (Shakers).

CHURCH FINANCE

The facts about church buildings and finances are summarized in Table 14. It shows that the total number of edifices reported was 210,924. Throughout this enumeration any building used mainly for religious services and owned wholly or in part by the organization so using it has been considered as a church edifice.

Although the majority of churches that reported the possession of any edifice had only one each, certain organizations had two or more, as is shown by the fact that the 210,924 edifices were owned by only 204,503 churches.

The Methodist Episcopal Church had the largest number of church edifices, with 25,570; the Southern Baptist Convention was second, with 21,401; and the Negro Baptists third, with 20,011. The Roman Catholic Church and the Methodist Episcopal Church, South, came next, with 16,794 and 16,582 churches, respectively. These five denominations had 47.6 per cent, or nearly half, the church edifices in the country. No other denomination reported as many as 10,000 edifices.

Since only 204,503 of the 232,154 churches discovered by the 1926 census reported church edifices, it follows that 27,651 or 11.9 per cent, either failed to report or had no such edifices, but held their meetings in rented churches, halls, schoolhouses, or in other places. Presumably the number of churches that failed to report was negligible.

Of the 3,118 Jewish congregations only 1,586, or approximately a half (50.9 per cent), reported church edifices; while all but 31, or 2.4 per cent, of the 1,287 churches of the Evangelical Synod of North America owned church edifices of their own. All other large denominations fell between these two extremes.

TOTAL VALUE OF EDIFICES

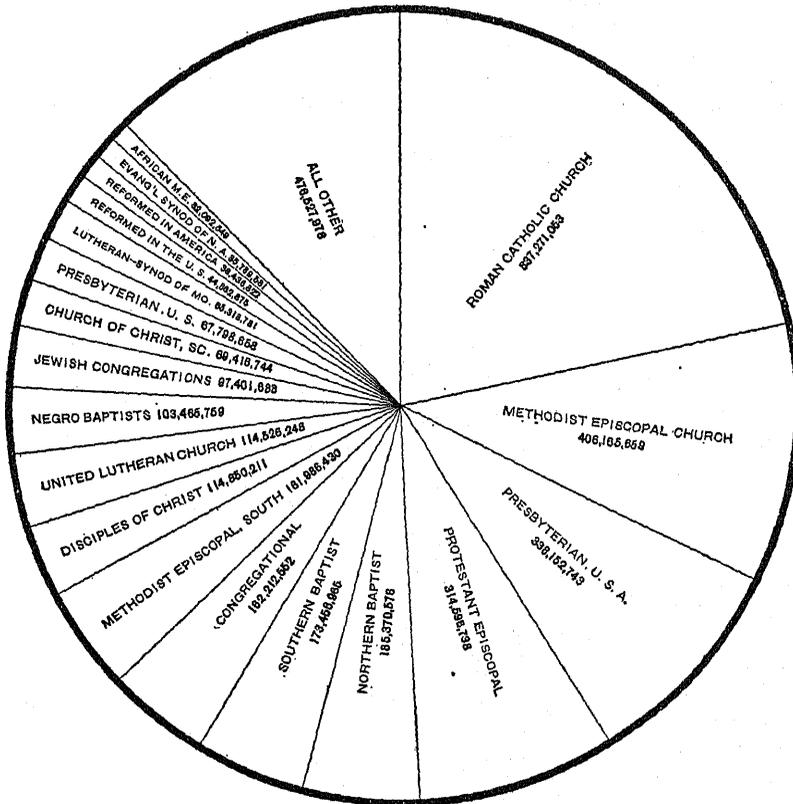
The total value of church edifices owned by 202,930 churches that reported on valuation was \$3,839,500,610. This large total is the more surprising because of the restricted meaning attached to the term. "The value of church edifices" comprised the estimated value of the church buildings owned and used for worship by the organizations reporting, together with the value of the land on which the buildings stood and the value of the furnishings and other equipment owned by the churches and actually used in connection with church services. Where parts of a church building were used for social or educational work in connection with a church, the whole value of the building and its equipment was included, as it was found practically impossible to make a proper separation in such cases. However, the term excluded (1) the value of investment property, (2) the value of parsonages or pastors' residences, and (3) the value of school buildings, parish halls, monasteries, and other property that, while owned and used in some way by the church organization, was employed for purposes not directly connected with church services. It therefore becomes apparent that the value of church edifices given in the table is considerably less than the actual value of all church property.

To avoid possible misunderstanding and confusion it should be pointed out that the "value of church edifices" as employed in this census is identical with the term "all church property" as used in the earlier reports. The new name was adopted merely because it more adequately described the limited number of items which the term is meant to cover. The figures, however, are strictly comparable, the new term covering exactly the same class of property as the old.

The highest value of church edifices was reported by the Roman Catholic Church, with a total of \$837,271,053. The Methodist Episcopal Church was second, with \$406,165,659; the Presbyterian Church in the United States of

America third, with \$338,152,743, and the Protestant Episcopal Church fourth, with \$314,596,738. The 7 other denominations each of which had edifices valued at more than \$100,000,000 were the Northern Baptist Convention, the Southern Baptist Convention, the Congregational Churches, the Methodist Episcopal Church, South, the Disciples of Christ, the United Lutheran Church in America, and the Negro Baptists. The figures are shown graphically in the accompanying diagram.

DIAGRAM 6.—NINETEEN LEADING DENOMINATIONS ACCORDING TO VALUE OF CHURCH EDIFICES: 1926



EDIFICE VALUE PER CHURCH

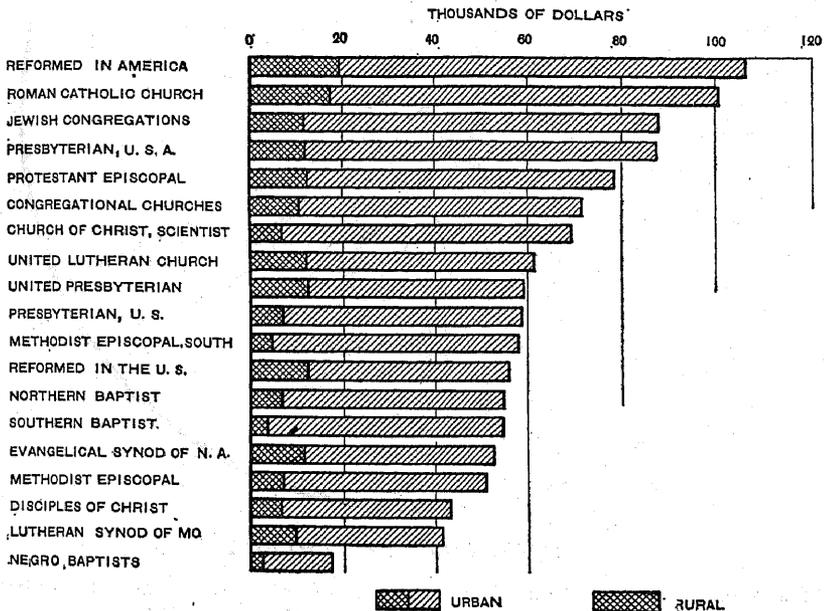
The average value per church of all the churches reporting was \$18,920; but this figure varied greatly for the different denominations. Leaving out of account small denominations like the American Ethical Union, whose five reporting churches had an average value of \$231,564, the figures show that, among the larger denominations, the Unitarians and the Jewish Congregations had the highest average value, \$82,236 and \$85,816, respectively. At the other end of the scale were a few very small denominations, like the Church of God as Organized by Christ and the Two-Seed-in-the-Spirit Predestinarian Baptists, with an average value of less than \$1,000 per church. Among the larger bodies with at least 100 edifices each, those of the 139 United Baptist Churches reporting had the lowest average value, \$1,041.

Differences in the average value of church edifices were largely explained by the urban or rural location of the churches. As a rule city churches had a much higher value than rural churches. The 54,534 urban churches reporting edifice value averaged \$53,538 per church, compared with only \$6,198 for the 148,396 rural churches that reported. Thus, the average value of the city churches was nearly nine times that of the rural churches. In value of edifices the churches in cities therefore accounted for three-fourths of the total for the entire United States, although in number of churches they represented only about three-tenths of the total.

Even within the same denomination, differences in value between the urban and the rural churches were very striking. In the case of the Presbyterian Church in the United States the average value of a city church was \$59,460, and of one in the country, \$6,706. The differences were even greater in certain other denominations. For the Methodist Episcopal Church, South, the urban average was \$58,107 and the rural \$4,556; while for the Southern Baptist Convention the figures were \$55,257 and \$3,791, respectively.

In Diagram 7 the average values of urban and rural churches are indicated for the denominations shown in Diagram 6.

DIAGRAM 7.—AVERAGE VALUE OF EDIFICES OF URBAN AND RURAL CHURCHES, BY PRINCIPAL DENOMINATIONS: 1926



DEBT ON CHURCH EDIFICES

Facts about indebtedness on church edifices, which are also given in Table 14, reveal that the number of churches showing debts was 44,173, or 20.9 per cent of all church edifices reported. While a few organizations with debts probably failed to report them, the number was presumably small, and it can therefore be assumed that virtually all the 166,751 churches that did not report debts had none.

The Roman Catholic Church had the largest number of churches reporting debt, with 5,361; the Methodist Episcopal Church was second with 5,064, and the Negro Baptists third, with 3,743. Ten other denominations each reported having more than 1,000 churches with debts.

Among the denominations having a proportionately large number of their churches in debt were the Church of Christ, Scientist, with 34.1 per cent; the Church of God (headquarters, Anderson, Ind.), 43.8 per cent; the Jewish Congregations, 44.4 per cent; the Assemblies of God, General Council, 52.3 per cent; and the Christian and Missionary Alliance, 57.1 per cent.

The total amount of reported debt on church edifices was \$432,459,158. This figure does not include the debt on all church property, but only the debt on such buildings, together with their furnishings and other equipment, as were owned and used for worship by the churches reporting. For the most part debts are secured by real-estate mortgage or other claim on the property concerned.

The largest amount of debt was shown by the 5,361 Roman Catholic churches, which accounted for \$129,937,504, or 30 per cent of the total reported debt on church edifices. The 11 other denominations reporting church debts in excess of \$10,000,000 were: The Methodist Episcopal Church, \$42,749,854; the Southern Baptist Convention, \$22,986,982; the Jewish Congregations, \$21,921,691; the Presbyterian Church in the United States of America, \$21,404,060; the Congregational Churches, \$19,966,539; the Methodist Episcopal Church, South, \$16,072,816; the Northern Baptist Convention, \$16,004,041; the United Lutheran Church in America, \$14,273,177; the Disciples of Christ, \$13,522,541; the Protestant Episcopal Church, \$12,220,363; and the Negro Baptists, \$10,533,174. These dozen denominations accounted for 79 per cent of all debt reported.

The debts of city churches were far larger than those of rural churches. Of the 54,534 urban churches that reported valuation there were 23,725 (43.5 per cent) that reported indebtedness, the total amount being \$375,939,381, or \$15,846 per church. Of the 148,396 rural churches reporting value there were only 20,448 (13.8 per cent) that showed indebtedness, the total being \$56,519,777—an average of \$2,764, or less than one-fifth the urban figure.

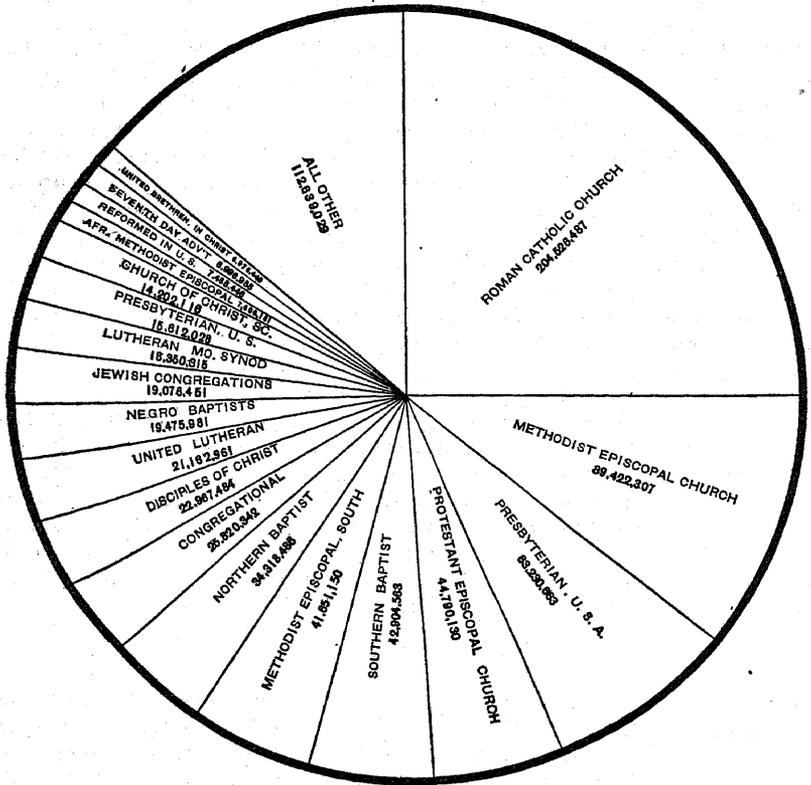
TOTAL CHURCH EXPENDITURES

The 1926 census secured returns from 216,042, or 93.1 per cent, of all the churches, showing the amount expended by each during the last fiscal year. These data, which are summarized in Table 15, show that the total expended by the churches reporting was \$817,214,528, and that, of this amount, \$204,526,487, or a quarter (25 per cent) was expended by Roman Catholic churches. The Methodist Episcopal Church reported \$89,422,307; the Presbyterian Church in the United States of America, \$63,230,663; the Protestant Episcopal Church, \$44,790,130; the Southern Baptist Convention, \$42,904,563; and the Methodist Episcopal Church, South, \$41,651,150. These half-dozen bodies account for 59.5 per cent of all the expenditures reported. There were 9 other denominations showing expenditures of more than \$10,000,000 (see Diagram 8, on the next page) and 33 with from \$1,000,000 to \$10,000,000 each.

Computed in terms of expenditure per church, the average was \$3,783; but the majority of denominations fell below this amount. There were 115 bodies that reported expenses of less than \$2,000 to a church. Among this number were 19 New Congregational Methodist churches that reported an average of \$65, and 20 Two-Seed-in-the-Spirit Predestinarian Baptist churches with expenditures averaging only \$24 each. Twenty-nine denominations, however, had expenses of more than \$5,000 per church; and of this number, 4 had an average of

over \$10,000. Two of these 4—the American Ethical Union and the Catholic Apostolic Church—had only 6 and 10 churches, respectively; but 16,317 Roman Catholic churches showed average expenditures of \$12,535, and 1,290 Jewish Congregations, of \$14,788.

DIAGRAM 8.—NINETEEN LEADING DENOMINATIONS ACCORDING TO TOTAL CHURCH EXPENDITURES: 1926

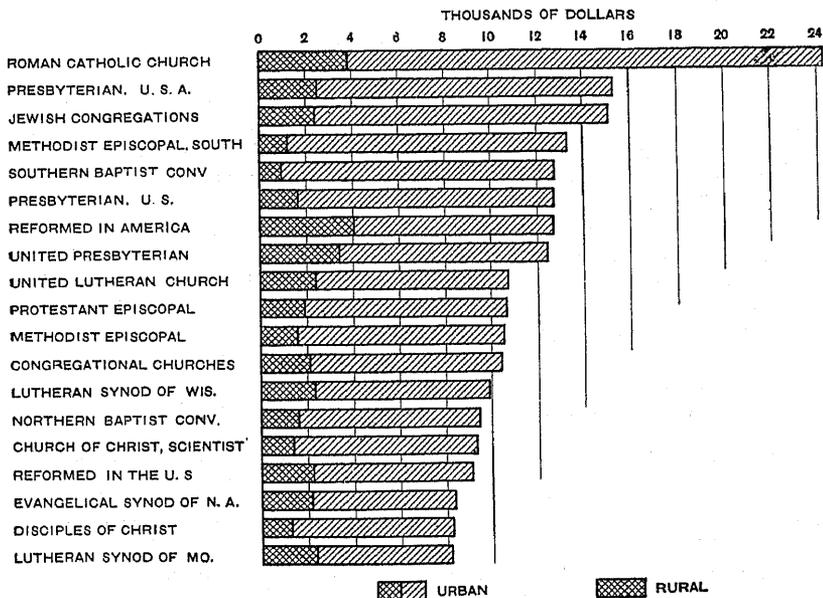


Differences in average expenditures are partly accounted for by the urban or rural location of the churches. The expenses of 59,771 urban churches averaged \$10,011, and of 156,271 rural churches only \$1,400. The urban figure was decidedly influenced by returns from 6,931 Roman Catholic churches, whose expenses were at the rate of \$24,298 each. Eliminating these, the urban average was \$8,137. Among denominations large enough to have more than 100 urban churches reporting, the Presbyterian Church in the United States of America had the second highest average expenditures for city churches, with \$15,326, and was closely followed by the Jewish Congregations, with \$15,114. The Methodist Episcopal Church, South, showed \$13,359; the Southern Baptist Convention, \$12,789; the Presbyterian Church in the United States, \$12,764; and the Reformed Church in America, \$12,763.

Among denominations having 100 or more country churches reporting expenditures the Christian Reformed Church showed the highest rural average, \$4,401. The Reformed Church in America was second with \$4,033, and the Roman Catholic Church followed with \$3,848, while the United Presbyterian Church of North America showed \$3,418 to a church. Fourteen other denominations, with over 100 reporting rural churches each, had expenditures averaging more than \$2,000; and of this number, 6 were Lutheran bodies.

The respective averages for urban and rural churches are shown graphically in Diagram 9 for the 19 principal denominations.

DIAGRAM 9.—AVERAGE EXPENDITURES OF URBAN AND RURAL CHURCHES, BY PRINCIPAL DENOMINATIONS: 1926



LOCAL EXPENSES VERSUS BENEVOLENCES

Most of the churches reporting separated the amount expended during the last fiscal year into two parts, the first comprising the cost of current expenses and improvements and the second the amounts contributed to benevolences, missions, etc. These figures, which are also summarized in Table 15, indicate in a general way the distribution of church expenditures between the requirements of local self-support and the contributions of the church to larger interests.

The returns show that, excluding \$11,897,233 which could not be classified, \$655,220,128 went to current expenses and improvements and \$150,097,167 to benevolences, missions, etc. This means that \$1 was contributed to the larger interests of the church for every \$4.37 that was expended for local self-support. Certain denominations varied widely from this average. The 1,849 Seventh-day Adventist churches reporting showed \$1,291,018 for current expenses and improvements and \$5,647,948 for benevolences, or \$0.23 for self-support to every \$1 given to missions, etc. Twenty-one other bodies, most of them small, each contributed more to benevolences than to upkeep. Among this number were 9

Mennonite organizations. On the other hand, there were 27 denominations that reported \$10 or more spent for current expenses for every \$1 given to missions, etc. Among the largest bodies in this group were the Jewish Congregations and the Unitarians. The different interpretations attached to the term "missions and benevolences" undoubtedly help to explain the wide variations from denomination to denomination in the relative amounts spent for this purpose.

The proportionate amount contributed to benevolences was virtually identical for urban and for rural churches. Omitting the expenditures that could not be classified, the returns showed that city churches spent \$478,822,387 for upkeep and \$109,622,156 for missions, etc., while the totals for rural churches were \$176,397,741 and \$40,475,011, respectively. The city churches, therefore, devoted 18.6 per cent and the rural churches 18.7 per cent of their total expenditures to missions and other benevolences.

VALUE OF PARSONAGES

Of all the churches in the United States, only 77,346, or one-third, reported the value of their parsonages; but, as is brought out by the figures in Table 16, the proportion of organizations reporting varied decidedly among denominations. There were 66 whose churches reported no parsonages at all. Except for the Church of Christ, Scientist, the Church of Jesus Christ of Latter-day Saints, and the Salvation Army, all of these denominations were comparatively small, having fewer than 1,000 local churches each. In addition to the 3 denominations just mentioned, the list included organizations that do not have regular ministers, like the Plymouth Brethren bodies, the Theosophical Societies, and 3 of the 4 Societies of Friends. The group of 66 also included other denominations, notably some of the Mennonite bodies and Evangelistic associations, whose ministers are not set apart as a special class and who receive no salaries.

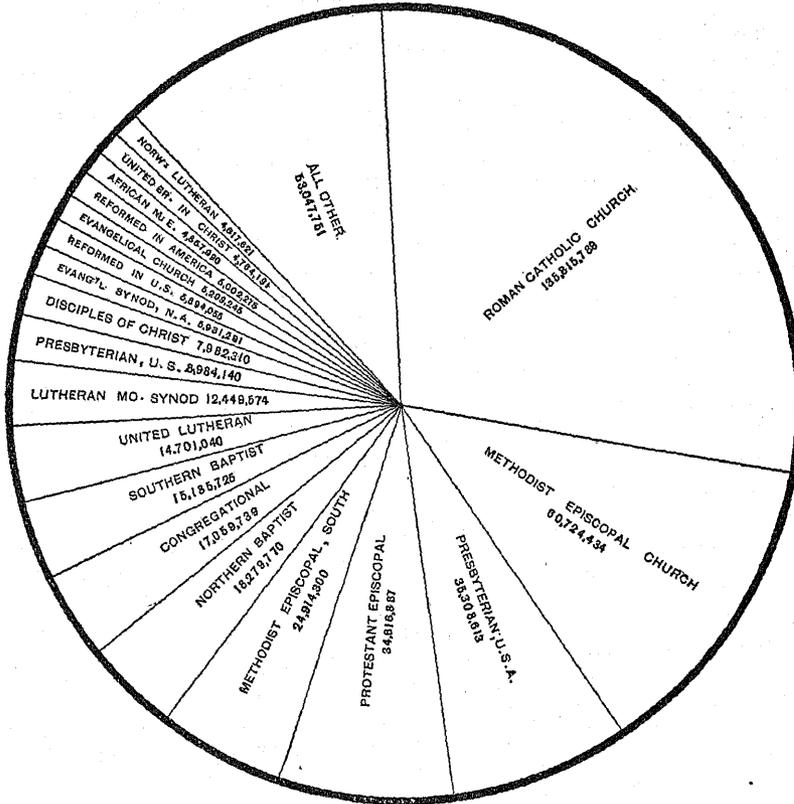
Included in the 146 denominations that reported having parsonages were a number that had very few. Less than 2 per cent of the Seventh-day Adventist churches, of the Jewish Congregations, and of the Free Will Baptist churches reported parsonages; and only 6, or 0.3 per cent, of the 2,267 Primitive Baptist churches. On the other hand, 40 denominations reported at least half their churches with parsonages. This group included the Congregational Churches, the Evangelical Church, the Evangelical Synod of North America, 10 of the 21 Lutheran bodies, the Methodist Episcopal Church, the Free Methodist Church of North America, the Presbyterian Church in the United States of America, 3 of the 4 Reformed bodies, and the Roman Catholic Church. In the case of the Christian Reformed Church, all but 21, or 8.6 per cent, of their 245 churches reported parsonages.

The total value of the parsonages reported was \$475,436,746, or one-eighth (12.4 per cent) as much as the total value of church edifices. The Roman Catholic churches claimed \$135,815,789, or 28.6 per cent, of the total value of all parsonages. The Methodist Episcopal Church reported parsonages valued at \$60,724,434; the Presbyterian Church in the United States of America, \$35,308,613; the Protestant Episcopal Church, \$34,616,887; and the Methodist Episcopal Church, South, \$24,914,300. Each of 30 other denominations had parsonages worth \$1,000,000 or more.

The 19 denominations which lead in respect to the aggregate value of their parsonages are indicated in Diagram 10.

The average value of all parsonages was \$6,147; but for 93 of the 146 denominations reporting any value the average was lower; for a few large denominations it was comparatively high, the Roman Catholic average being \$12,300, and the Protestant Episcopal, \$9,489.

DIAGRAM 10.—NINETEEN LEADING DENOMINATIONS ACCORDING TO VALUE OF PARSONAGES: 1926



Debts were shown by 14,903 of all the parsonages reported. The Methodist Episcopal Church, which reported by far the largest number of parsonages—13,665—naturally had the greatest number reporting debts—2,041. But the proportion of their parsonages in debt was somewhat below the general average, being only 14.9 per cent compared with 19.3 per cent for all the parsonages. On the whole, the relative number of parsonages in debt was fairly constant among denominations.

The amount of indebtedness on the parsonages that were reported was \$44,405,871, or 9.3 per cent of their total valuation. The Roman Catholic Church accounted for \$12,710,766, or 28.6 per cent of the total indebtedness on parsonages. The average debt per church of this body was \$7,202, compared with \$2,412 for all other churches.

DENOMINATIONAL CHURCH SCHOOLS

Denominational Sunday schools were reported by 79.6 per cent, or 184,686, of the churches. This figure necessarily excluded undenominational or union Sunday schools, because they were not separately enumerated by this census as they were in 1906 and 1916. Most of the undenominational and union schools are in communities removed from the reach of organized church work, and in 1916 constituted only 6 per cent of the Sunday schools and had but 3 per cent of the scholars reported.

Only 17 small denominations indicated that they had no Sunday schools. In this group were the Theosophical societies, 3 Mennonite bodies, the Old German Baptist Brethren, the Bahá'is, the Two-Seed-in-the-Spirit Predestinarian Baptists, and the Assyrian Jacobite Apostolic Church.

Among the larger denominations the proportion of churches reporting schools differed considerably. At the top was the African Methodist Episcopal Zion Church, with 98.5 per cent. The Evangelical Church came next with 97.4, followed by the United Presbyterian Church with 96.7, the Salvation Army with 96.5, and the Reformed Church in America with 96.1. The Methodist Episcopal Church showed 94.6 per cent; the United Lutheran Church in America, 93.6; the Colored Methodist Episcopal Church, 93.4; the Presbyterian Church in the United States of America, 92.1; the Northern Baptist Convention, 92; the Church of the United Brethren in Christ, 91.7; and the Congregational Churches 91.5 per cent. On the other hand, the Roman Catholic Church had Sunday schools reported by only 43.5 per cent of its churches; the Jewish Congregations by only 17; and the Primitive Baptists by 0.2 per cent.

In considering for the different denominations the proportion of churches reporting Sunday schools it should be remembered that the figures do not include parochial or other institutions that at least supplement, if they do not actually take the place of, Sunday schools. Thus, the comparatively low percentage of Roman Catholic churches reporting Sunday schools is compensated for by the large number of their parochial schools, which, while conducted during the week, give religious as well as secular education. Returns for the Roman Catholic Church alone show that 5,422 churches reported parochial schools with 1,813,604 scholars. To a less extent the same situation prevails also among certain Lutheran bodies, while Jewish Congregations operate what are known as Talmud Torah schools. Thus the ratio of churches reporting Sunday schools should not be used as a direct measure of the extent of religious instruction.

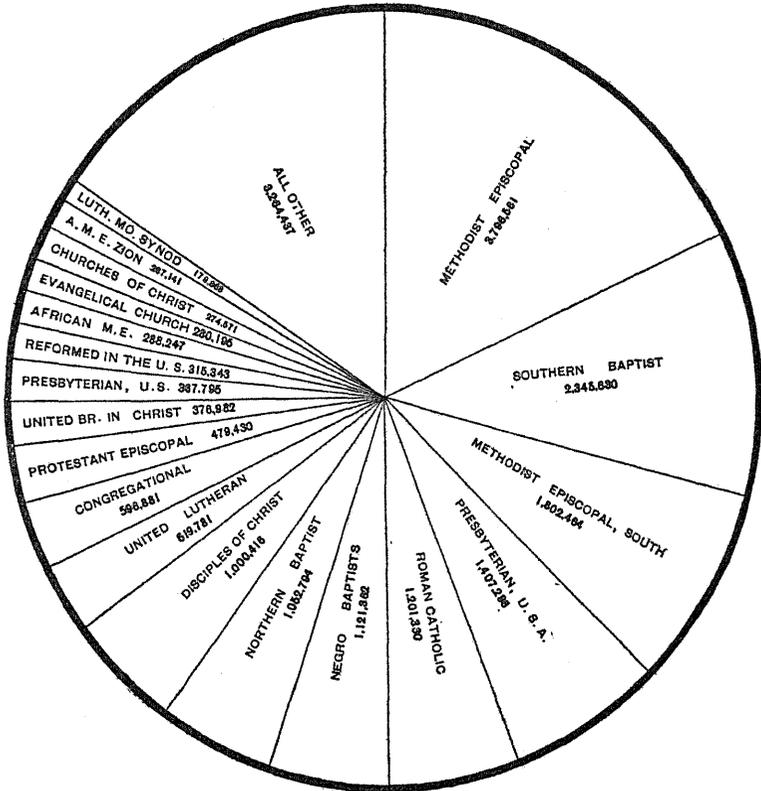
Of 184,686 churches reporting Sunday schools, 52,260, or 28.3 per cent, were urban and 132,426, or 71.7 per cent, were rural. In cities, 5,404 Methodist Episcopal churches reported having 1 or more schools. The Negro Baptists showed 3,918; the Roman Catholic Church, 3,699; the Protestant Episcopal Church, 3,422; and the Presbyterian Church in the United States of America, 3,212. These 5 denominations accounted for three-eighths, or 37.6 per cent, of all urban churches with schools. In rural areas, also, the greatest number of churches having schools—19,326—were those of the Methodist Episcopal Church. The Southern Baptist Convention had 18,041; the Negro Baptists, 14,837; and the Methodist Episcopal Church, South, 13,887. These 4 organizations included virtually half (49.9 per cent) of all rural churches with schools.

The 184,686 churches with schools reported 2,167,848 officers and teachers, or about 12 to a church. For urban schools this average was 19 and for rural schools 9. These ratios were fairly constant for the bigger denominations, few organizations showing pronounced variations from the averages.

The returns received show the number of scholars in denominational Sunday schools to have been 21,038,526. The Methodist Episcopal Church had 3,796,561 pupils in its schools; the Southern Baptist Convention, 2,345,630; the Meth-

odist Episcopal Church, South, 1,802,464; and the Presbyterian Church in the United States of America, 1,407,298. In addition, the Roman Catholic Church, the Negro Baptists, the Northern Baptist Convention, and the Disciples of Christ each had over 1,000,000 scholars in their schools. These 8 denominations embraced 65.3 per cent of the total. Figures for the 19 leading denominations are indicated in Diagram 11.

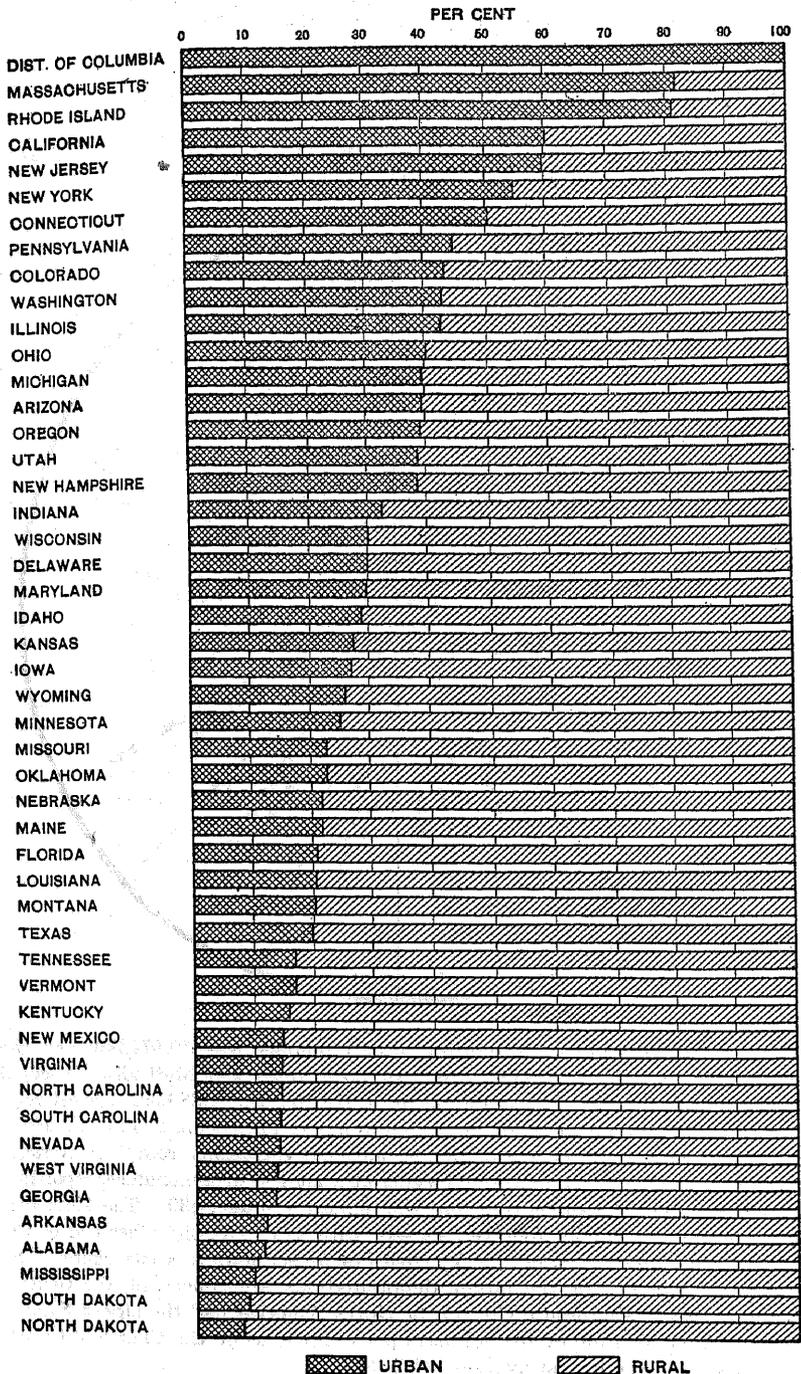
DIAGRAM 11.—NINETEEN LEADING DENOMINATIONS ACCORDING TO NUMBER OF SUNDAY SCHOOL SCHOLARS: 1926



The number of scholars attending urban schools was 10,974,740; and the number in rural schools, 10,063,786. In both areas the Methodist Episcopal Church showed the largest memberships, 1,910,259 and 1,886,302, respectively.

The average number of scholars per church was 114, being 210 for the urban and 76 for the rural churches; but denominational variations from these averages were wide. Among denominations having at least 100 urban churches reporting, the Southern Baptist Convention had the highest average, 439. The Methodist Episcopal Church, South, followed closely with 411. At the other end of the scale was the Plymouth Brethren V, with but 32 scholars to a city church. So far as rural churches of the larger denominations are concerned, the General Conference of the Mennonite Church of North America had the biggest Sunday schools, with an average of 181 scholars per church, while the Church of Christ, Scientist, showed the lowest average with 24.

DIAGRAM 12.—URBAN AND RURAL CHURCHES, BY STATES: 1926



DISTRIBUTION OF CHURCHES

The distribution of churches on a geographic basis is shown in Table 17, which presents figures by divisions and States, giving summary facts about the number of urban and of rural churches and their members. There are 5 separate States with 10,000 churches or more, and 15 with from 5,000 to 10,000 each. Only 8 Commonwealths had fewer than 1,000 churches each.

The ranking of the individual States according to the number of their churches did not follow closely their ranking according to population: Texas, which was shown by the 1926 population estimates to be the fifth most populous State in the Union, had in 1926 the greatest number of churches—15,062. Pennsylvania was second on both counts, having 13,843 churches, while Georgia, which ranked eleventh in population, was third in the number of its churches, with 10,898. New York, which has by far the largest number of inhabitants, was fourth in the number of its churches, with 10,638; and North Carolina, ranking fourteenth in population, was fifth in the number of churches, with 10,297. No other State had as many as 10,000 churches, but 15 had between 5,000 and 10,000 each, and 13 between 2,000 and 5,000. There were 7 States, most of them in the Mountain division, that had from 1,000 to 2,000 churches each, while 9 had fewer than 1,000, Nevada claiming but 158.

The States ranked quite differently in the number of their urban and the number of their rural churches. City churches were naturally concentrated in the industrialized East. Pennsylvania had the most, with 6,191; New York was second, with 5,812; Illinois came third, with 4,078; and Ohio fourth, with 3,941. Rural churches were found in greatest numbers in Southern States. Texas had 12,063, Georgia, 9,468, North Carolina, 8,824, and Alabama, 8,782.

Diagram 12 on the opposite page presents graphically the proportionate number of urban and of rural churches by States and shows that in each State, with the exception of the District of Columbia, Massachusetts, Rhode Island, California, New Jersey, New York, and Connecticut, a majority of the churches are rural. Indeed, there are 16 States in which more than 4 out of every 5 churches are rural. The record is held by North Dakota, where only 8 per cent are urban.

The different States ranked much the same in total number of church members and in total population. The 4 States that had the largest number of inhabitants had exactly the same ranking when classified by church membership. New York led with 6,799,146 members; Pennsylvania was second, with 5,213,023; Illinois had 3,363,385; and Ohio, 2,866,386. At the other extreme are Delaware, Wyoming, and Nevada, which not only rank lowest in the number of church members but also in the number of inhabitants. The ranking of the States by church membership, by the number of churches, and by population is presented in the accompanying table.

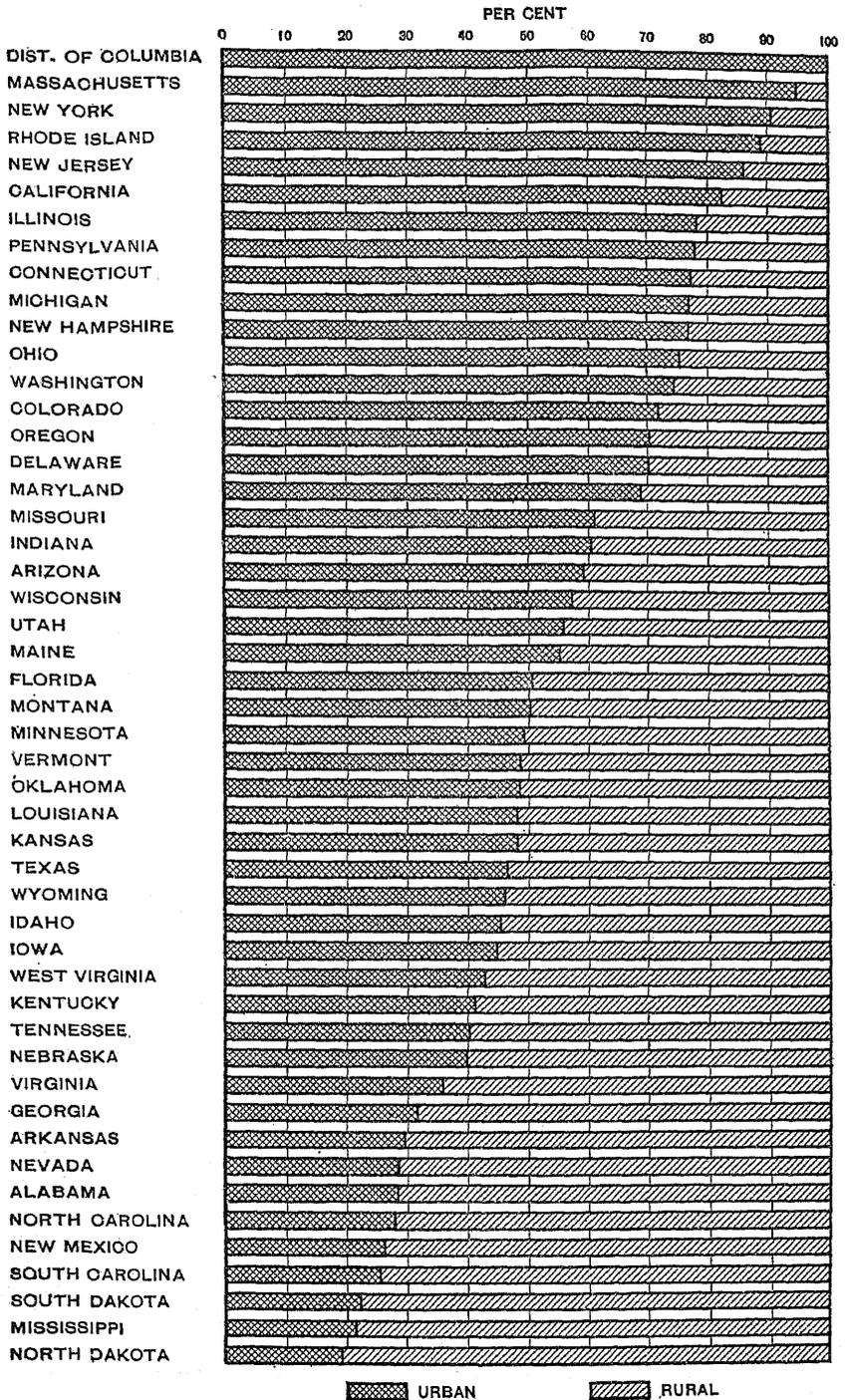
TABLE 1.—RANK OF STATES ACCORDING TO NUMBER OF CHURCHES AND CHURCH MEMBERS: 1926

STATE	Number of churches	Number of members	Estimated population, July 1, 1926
New York.....	4	1	1
Pennsylvania.....	2	2	2
Illinois.....	8	3	3
Ohio.....	7	4	4
Massachusetts.....	28	5	8
Texas.....	1	6	5
New Jersey.....	27	7	9
Michigan.....	17	8	6
Missouri.....	10	9	10
California.....	23	10	7
Wisconsin.....	22	11	13
North Carolina.....	5	12	14
Indiana.....	15	13	12
Georgia.....	3	14	11
Minnesota.....	20	15	15
Alabama.....	6	16	16
Virginia.....	12	17	18
Iowa.....	19	18	20
Kentucky.....	13	19	17
Louisiana.....	26	20	22
Tennessee.....	9	21	19
Connecticut.....	36	22	28
South Carolina.....	16	23	24
Mississippi.....	11	24	26
Maryland.....	30	25	29
Kansas.....	25	26	25
Arkansas.....	14	27	23
Oklahoma.....	18	28	21
Nebraska.....	29	29	31
West Virginia.....	21	30	27
Florida.....	24	31	32
Rhode Island.....	45	32	36
Washington.....	32	33	30
Utah.....	43	34	42
Colorado.....	34	35	33
North Dakota.....	31	36	38
South Dakota.....	33	37	37
Maine.....	37	38	35
District of Columbia.....	48	39	40
Oregon.....	35	40	34
New Hampshire.....	41	41	43
New Mexico.....	39	42	45
Idaho.....	40	43	41
Vermont.....	42	44	46
Arizona.....	44	45	44
Montana.....	38	46	39
Delaware.....	46	47	47
Wyoming.....	47	48	48
Nevada.....	40	49	49

The 3 States—New York, Pennsylvania, and Illinois—that had the highest ranking based on total membership had also the highest ranking based on urban membership; while the States with the largest rural membership were Texas, with 1,220,291; Pennsylvania, with 1,154,017; North Carolina, with 1,014,684; and Georgia, with 922,611.

The proportionate membership in the urban and rural churches of the various States is indicated by Diagram 13.

DIAGRAM 13.—URBAN AND RURAL MEMBERSHIP, BY STATES: 1926



The average number of members of urban and of rural churches varied from State to State. In the East, where Roman Catholic and Jewish organizations were relatively numerous, churches generally had larger memberships than those in the South and the West. The average urban church had in New York State 1,055 members; in Connecticut, 953; in Rhode Island, 895; and in Massachusetts, 863. On the other hand, 16 Southern and Western States had less than 300 members to a city church.

In general, rural churches showed, from State to State, much the same kind of differences as city churches.

STATE MEMBERSHIP BY SEX AND AGE

Table 17 also gives for divisions and for States the membership figures reported by sex and by the age groups "13 years and over" and "under 13 years." Leaving out of account the members for whom sex was not reported, the Eastern, Middle Western, and Mountain divisions showed proportionately more men church members than the Southern and Far Western divisions. In the 6 States of Minnesota, Wisconsin, North Dakota, Idaho, New Mexico, and Utah there were 9 or more males to every 10 females; while in the District of Columbia, Florida, Tennessee, Alabama, Arkansas, and Oklahoma there were, on the average, no more than 7 males to every 10 females. Fourteen States had from three-fourths to four-fifths as many men as women in their memberships, and 16 States from four-fifths to nine-tenths.

So far as the proportion of members under 13 years of age was concerned, the Eastern, Middle Western, and Mountain divisions again ranked above the national average, while the Southern and the Far Western divisions had comparatively few young members. In New Mexico, 30.3 per cent of the members reported were below 13 years of age; in North Dakota, 29.6; in Arizona, 27.6; in Nevada, 26.4; in Montana, 25.7; and in Wisconsin and Minnesota, 25.2 per cent. The States with but few young members were South Carolina, Mississippi, Kentucky, Virginia, and North Carolina, with slightly less than 11 per cent each; while Georgia reported 9.2, Arkansas 9.1, and Tennessee 8.1. In these States the Methodist and the Baptist bodies were strong.

SUNDAY SCHOOLS BY STATES

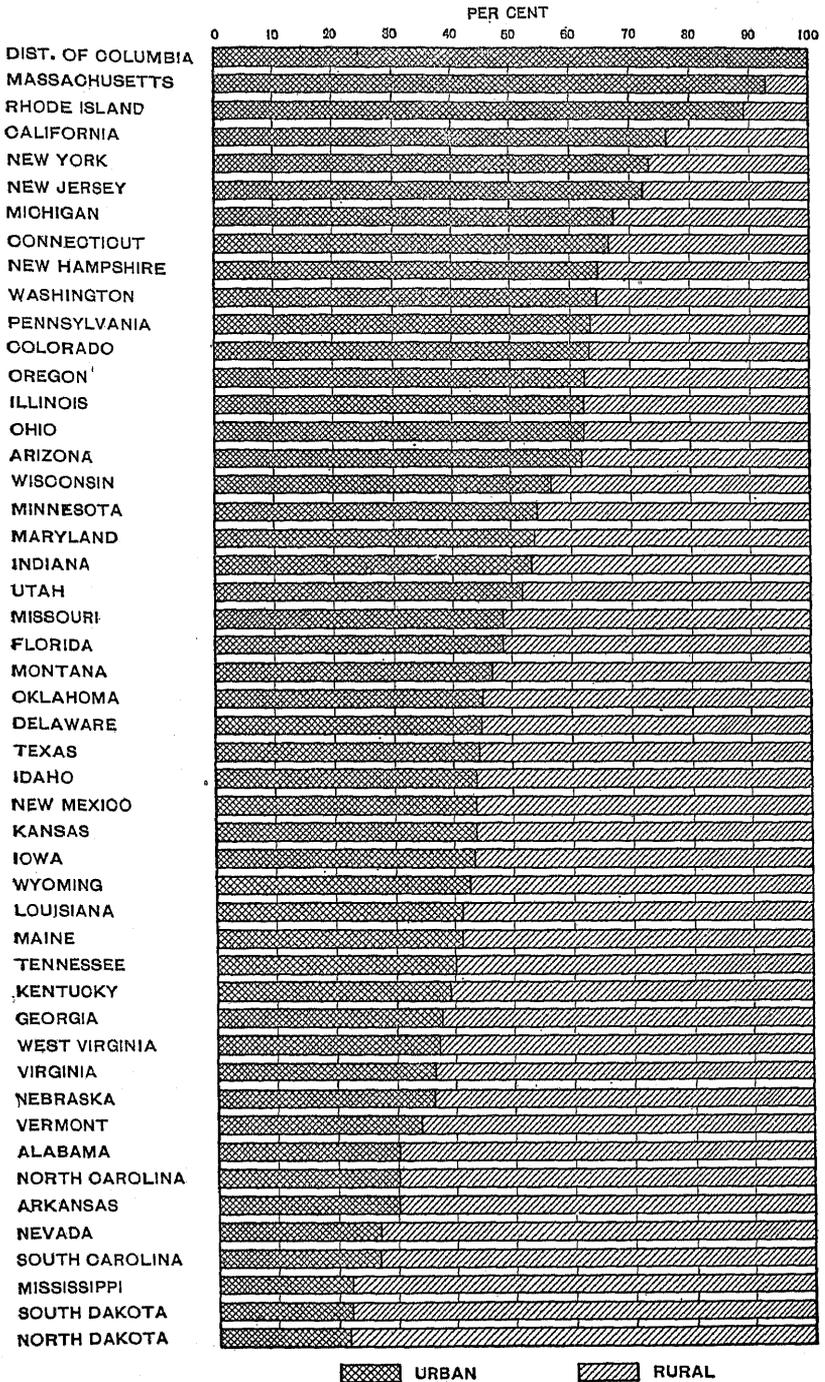
Data concerning the distribution of churches having Sunday schools are also presented in Table 17, and naturally show a close correspondence between the number of these churches and the total number of all churches. Fifteen States had exactly the same ranking according to the number of churches with Sunday schools as when classified by the total number of churches, and 20 other States varied in their rankings by only one place.

Texas and Pennsylvania, which were shown to have the greatest number of churches, had also the most churches having Sunday schools, with 11,668 and 11,509, respectively. North Carolina, which was fifth in the number of its churches, ranked third in churches having Sunday schools, with 8,829, followed by Ohio (8,226) and Alabama (8,033). However, there were a dozen States, including the District of Columbia, that had fewer than 1,000 churches with schools, Nevada being last with 113.

In respect to the number of teachers and scholars, Pennsylvania had the highest ranking, with 196,685 officers and teachers, and 2,092,351 scholars. Ohio was next, with 125,415 teachers and 1,330,818 pupils; while New York, with 115,273 teachers and 1,151,156 scholars, and Texas, with 117,657 teachers and 1,102,294 pupils, were virtually tied on each of the two counts.

The urban-rural distribution of Sunday school scholars in each State is indicated in Diagram 14,

DIAGRAM 14.—URBAN AND RURAL SUNDAY SCHOOL SCHOLARS, BY STATES: 1926



The following table ranks the States by the number of their Sunday school scholars and includes, for purposes of comparison, rankings based upon the number of churches with Sunday schools, the total number of churches, and the total population.

TABLE 2.—RANK OF STATES ACCORDING TO SUNDAY SCHOOLS AND SUNDAY SCHOOL SCHOLARS: 1926

STATE	Number of churches	Number of churches with Sunday schools	Number of Sunday school scholars	Estimated population July 1, 1926
Pennsylvania.....	2	2	1	2
Ohio.....	7	4	2	4
New York.....	4	6	3	1
Texas.....	1	1	4	5
Illinois.....	8	7	5	3
North Carolina.....	5	3	6	14
Indiana.....	15	13	7	12
Virginia.....	12	11	8	18
Michigan.....	17	17	9	6
Missouri.....	10	12	10	10
California.....	23	21	11	7
Alabama.....	6	5	12	16
Tennessee.....	9	9	13	19
Georgia.....	3	8	14	11
Iowa.....	19	18	15	20
South Carolina.....	16	16	16	24
Massachusetts.....	28	28	17	8
Kentucky.....	13	15	18	17
New Jersey.....	27	27	19	9
Kansas.....	25	22	20	25
Oklahoma.....	18	19	21	21
West Virginia.....	21	20	22	27
Mississippi.....	11	10	23	26
Arkansas.....	14	14	24	23
Minnesota.....	20	23	25	15
Maryland.....	30	29	26	29
Florida.....	24	24	27	32
Wisconsin.....	22	26	28	13
Nebraska.....	29	30	29	31
Louisiana.....	26	25	30	22
Washington.....	32	31	31	30
Connecticut.....	36	35	32	28
Colorado.....	34	34	33	33
Oregon.....	35	36	34	34
South Dakota.....	33	33	35	37
Utah.....	43	41	36	42
Maine.....	37	37	37	35
North Dakota.....	31	32	38	38
Rhode Island.....	45	44	39	36
Idaho.....	40	39	40	41
District of Columbia.....	48	47	41	40
Montana.....	38	38	42	39
New Hampshire.....	41	40	43	43
Delaware.....	46	45	44	47
Vermont.....	42	42	45	46
Arizona.....	44	46	46	44
New Mexico.....	39	43	47	45
Wyoming.....	47	48	48	48
Nevada.....	49	49	49	49

CHURCH EDIFICES BY STATES

Table 18 gives by divisions and States the number of church edifices and parsonages and the value of church property, the debt, and the expenditures. The proportion of churches reporting the ownership of edifices was lower in the newly settled Pacific, West South Central, and Mountain divisions than in older sections of the country. In Iowa 94.2 per cent and in Nevada only 64.6 per cent of the churches reported the ownership of 1 or more church buildings. The other States fell between these extremes.

Pennsylvania reported the largest number of church edifices, with 13,327; and Texas had 12,773. New York, North Carolina, Ohio, Georgia, and Illinois each reported from 9,000 to 10,000, while 11 other States had from 5,000 to 9,000, and 12 had from 2,000 to 5,000. Only a dozen States had fewer than 1,000 church edifices each.

The total value of church edifices was highest in New York, \$599,055,640, and next highest in Pennsylvania, \$439,937,704. These 2 States alone accounted for more than a quarter (27.1 per cent) of the reported valuation of all church edifices in the United States. In Illinois and in Ohio the valuation exceeded \$250,000,000, and in each of 7 other States—Massachusetts, New Jersey, California, Michigan, Missouri, Texas, and Indiana—more than \$100,000,000.

Computed in terms of the average value per church the New England and the Middle Atlantic divisions, with their large numbers of urban churches, naturally showed much higher average valuations per church than the other divisions; while in the East South Central division, where the population is dominantly rural and the proportion of Negroes is high, the churches showed average valuations of only \$6,400. Excluding the District of Columbia, the average value per church ranged from \$67,782 in New York to \$3,860 in Mississippi.

As was to be expected, the actual number of churches in debt was greatest in the States having the largest numbers of church edifices—Pennsylvania, New York, and Texas. In relation to the total number of churches reporting the value of their edifices, the Pacific division had the highest proportion in debt, 35.9 per cent, while the Middle Atlantic States followed with 31.0, and the Mountain States with 28.5. At the other end of the scale was the South Atlantic division with 17.9 per cent, and the East South Central with 12.5.

Of the total value of all indebtedness on church edifices more than a quarter (28.3 per cent) was reported by churches located in New York and Pennsylvania, which showed debts of \$77,509,424 and \$44,709,685, respectively.

The average debt per church was \$18,828 in the Middle Atlantic division, \$14,957 in New England, \$12,198 in the East North Central division, and \$10,202 in the Pacific States. In the other divisions these averages were decidedly lower, being \$6,679 in the West North Central, \$6,206 in the South Atlantic, \$4,839 in the West South Central, \$4,752 in the East South Central, and \$4,442 in the Mountain area.

Data regarding parsonages, which are also presented in Table 18, show that in the New England, Middle Atlantic, and East North Central divisions together, more than half the churches claimed parsonages, while not quite 1 in 6 (15.5 per cent) did so in the East South Central division.

Of the 77,346 churches reporting parsonages, 6,531 were in Pennsylvania, 5,667 in New York, 4,576 in Illinois, 4,139 in Ohio, 3,657 in Texas, and 3,088 in Iowa. These half dozen States accounted for more than a third, 35.8 per cent, of all parsonages.

The average value of parsonages was comparatively high in the Eastern divisions, somewhat lower in the Middle West and Far West, and lowest in the South Central and Mountain States. In Massachusetts, New Jersey, Rhode

Island, and the District of Columbia parsonages averaged more than \$11,000 each, while in Oklahoma, Idaho, and Arkansas this figure was less than \$3,000.

The relative number of parsonages mortgaged did not vary widely from one section of the country to another. New England showed the lowest ratio, with 15.8 per cent, and the Pacific division the highest, with 24.0 per cent.

CHURCH EXPENDITURES BY STATES

Table 18 also presents, by States, church expenditures for the year, and shows that New York reported by far the largest amount, \$103,744,414, or slightly more than an eighth (12.7 per cent) of the national total. Pennsylvania reported \$85,939,734, followed by Illinois with \$59,804,934, and Ohio with \$51,909,879. Seven States—Massachusetts, New Jersey, California, Texas, Michigan, Missouri, and Indiana—each reported expenditures for the year of from \$20,000,000 to \$35,000,000; and 15 States showed from \$10,000,000 to \$20,000,000. Wyoming and Nevada were the only States whose church expenditures were less than \$1,000,000 each.

Worked out on the basis of the average expenditures per church, the Eastern divisions showed higher averages than the Middle Western and the Pacific divisions; and these in turn higher averages than the Mountain and Southern areas. Excluding the District of Columbia, whose expenditures amounted to \$15,932 per church, New York had the largest average—\$11,007. Massachusetts showed \$10,880, Rhode Island, \$10,825, New Jersey, \$9,827, Connecticut, \$9,363, and California, \$7,322; while in both Pennsylvania and Illinois the figure was approximately \$6,560, and in Ohio, \$5,570. In Maryland, Michigan, Wisconsin, and Minnesota expenditures ranged from \$4,000 to \$5,000 to a church, and in 22 States from \$2,000 to \$4,000. Thirteen States showed less than \$2,000 each; among these were New Mexico, \$1,386; Georgia, \$1,357; Alabama, \$1,325; Arkansas, \$1,191; and Mississippi, \$1,063.

The proportionate amount of expenditures given to benevolences varied somewhat from region to region. In New England only 14.4 per cent and in the East North Central division 17.1 per cent of the expenditures that were reported in sufficient detail to be classified were devoted to benevolences, missions, etc.; while in the East South Central division this percentage was 21.3, and in the South Atlantic, 22.4.

URBAN VERSUS RURAL FIGURES

Tables 19, 20, and 21 present detailed figures by States for urban and rural churches separately, and, among other things, bring out the tremendous difference between the financial status of the city and the country churches. In West Virginia, Georgia, Missouri, Tennessee, Alabama, and Louisiana the average value of an urban church was more than ten times the rural figure. In Georgia the total expenditures averaged \$6,243 for a city church and only \$566 for a church in the country. Of course these differences were owing in part to the relatively large numbers of Negroes living in the rural areas of Southern States; but even in the North the differences were very striking. In New York State the average value of edifices was \$124,055 for a city church, and only \$14,845 for a country church; the average total expenditure was \$18,738 for a city church, and \$3,052 for a rural church. These figures, therefore, make it clear that in church finances averages for a State are greatly influenced by the relative size of the city population of the State.

These differences within the States are graphically brought out by means of Diagrams 15 and 16.

DIAGRAM 15.—AVERAGE VALUE OF URBAN AND RURAL CHURCHES, BY STATES: 1926

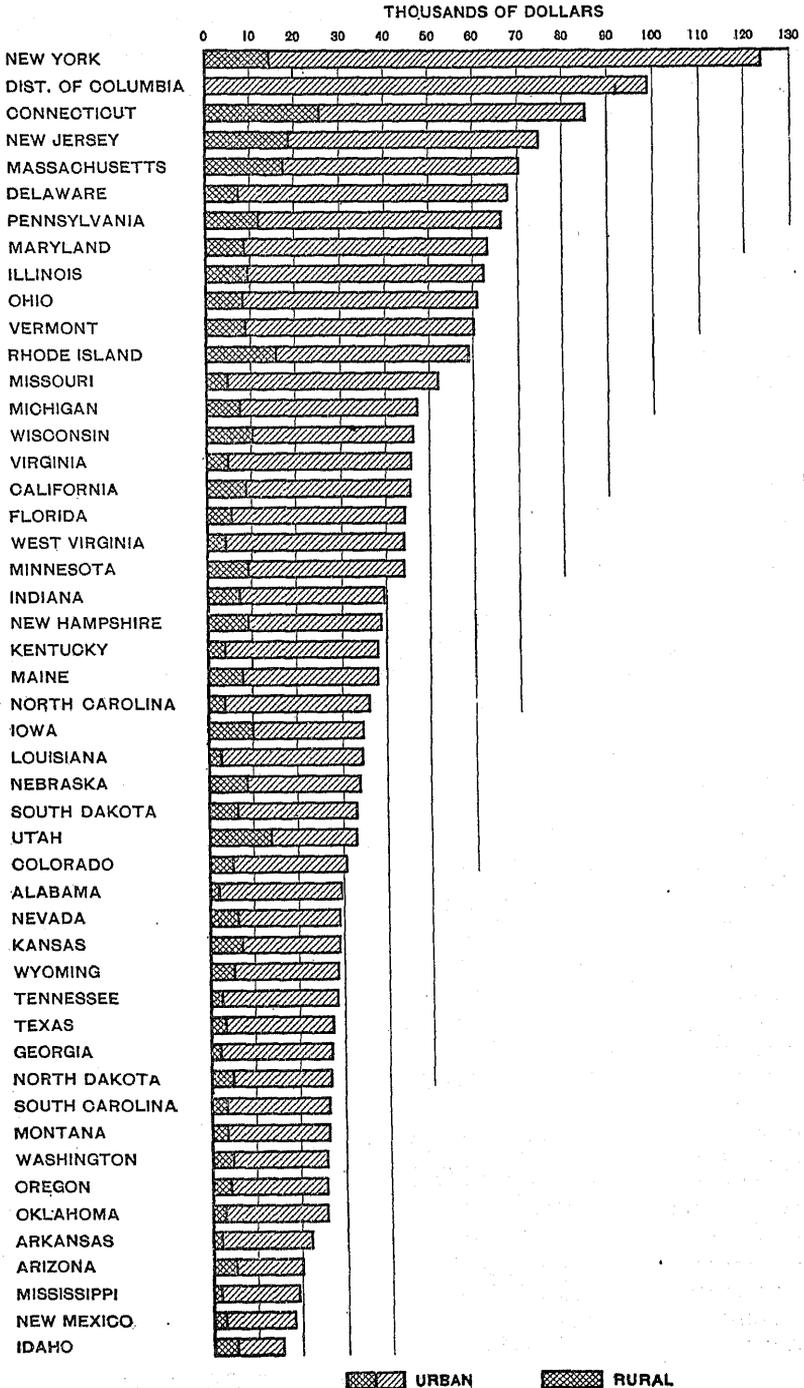
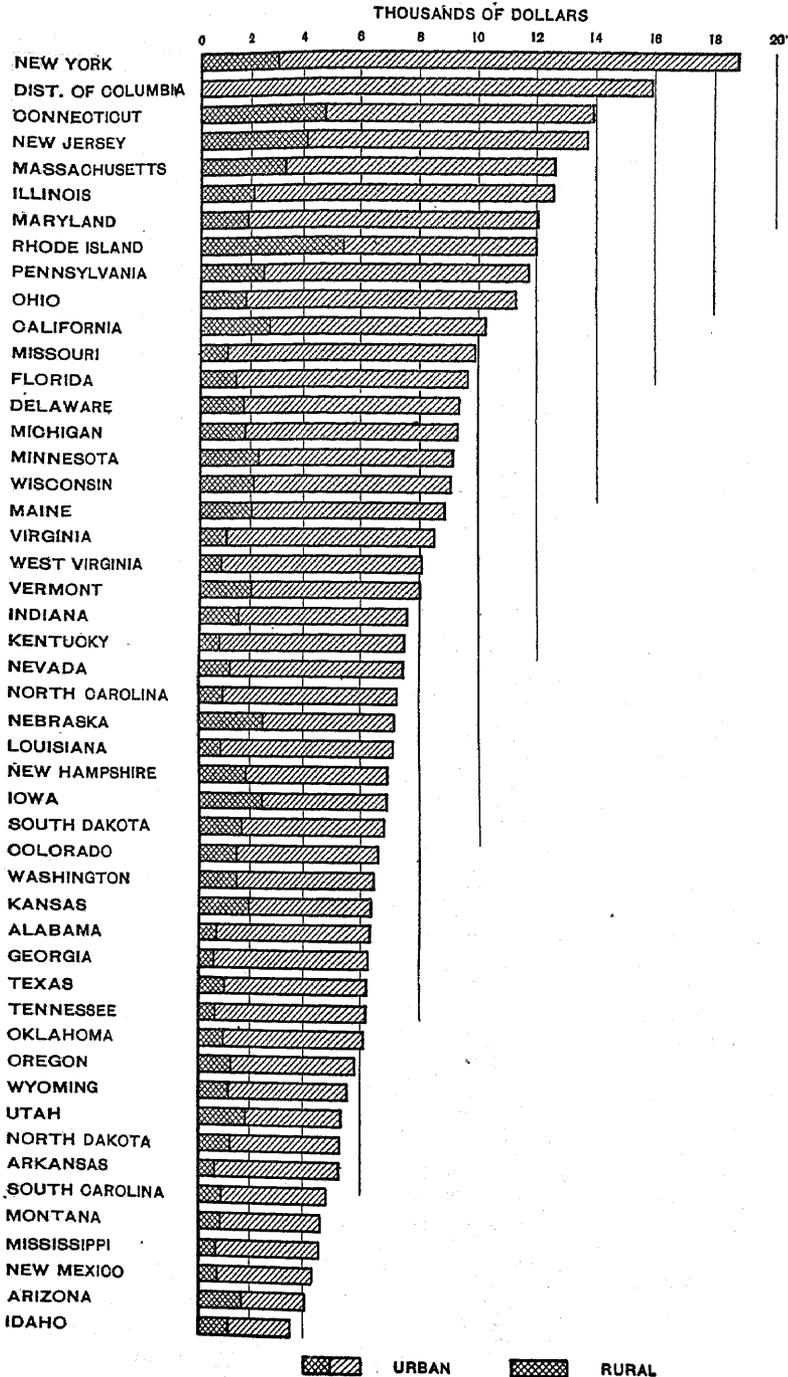


DIAGRAM 16.—AVERAGE EXPENDITURES PER CHURCH OF URBAN AND RURAL CHURCHES, BY STATES: 1926



INDIVIDUAL DENOMINATIONS BY STATES

In Table 22 church statistics by individual denominations are presented for the different States; these show that the Methodist Episcopal Church has more organizations than any other in each of 15 States, including all those in the Middle Atlantic division, all those in the East North Central division with the exception of Wisconsin, and also including Iowa, Nebraska, and Kansas in the West North Central region, Delaware, Maryland, and West Virginia in the South Atlantic division, and Washington and Oregon in the Pacific area. The Roman Catholic Church ranked first in the 10 States of Massachusetts, Rhode Island, Wisconsin, South Dakota, Montana, Wyoming, Colorado, New Mexico, Arizona, and California; while the Negro Baptists held first place in the District of Columbia and the eight Southern States of Virginia, South Carolina, Georgia, Florida, Alabama, Mississippi, Arkansas, and Louisiana. The Southern Baptist Convention had the most numerous group of churches in Missouri, North Carolina, Kentucky, Tennessee, Oklahoma, and Texas; the Congregational Churches, in New Hampshire, Vermont, and Connecticut; the Church of Jesus Christ of Latter-day Saints, in Utah and Idaho; the Norwegian Lutheran Church of America, in Minnesota and North Dakota; and the Protestant Episcopal Church, in Nevada; and the Northern Baptist Convention, in Maine. Table 3 on page 42 shows for each State the three denominations having the largest number of churches.

It is interesting to note the extent to which the churches of a State are concentrated in a few denominations. There are 19 Commonwealths in each of which the churches of less than 4 denominations actually constitute a majority of all the churches. The record is held by Utah, where 544 of the 714 churches belong to the Church of Jesus Christ of Latter-day Saints.

In considering these figures it should be borne in mind that the number of churches does not necessarily constitute an accurate gauge of the strength of a denomination. It has already been shown that Roman Catholic churches had on the average much larger memberships than those of Protestant bodies. Thus it happens that the denomination having the most churches in a State is often different from the denomination having the largest number of members.

The Roman Catholic Church was first in the number of members in the District of Columbia and in 33 States, including all the States of the New England, the Middle Atlantic, the East North Central, and the Pacific divisions, all the States except Kansas in the West North Central division, and all but Idaho and Utah in the Mountain division. In addition, this body led in Delaware, Maryland, Louisiana, and Texas. The figures for the Roman Catholic Church were, of course, influenced by the more inclusive definition of membership employed by that denomination; but, as Table 4 (p. 44) clearly indicates, its preponderance in membership in most of the 33 States was too great for this factor alone to account for its first-place ranking.

The Southern Baptist Convention had the most members in 6 States, North Carolina, Georgia, Florida, Kentucky, Tennessee, and Oklahoma; and the Negro Baptists in 5 States, Virginia, South Carolina, Alabama, Mississippi, and Arkansas. The Methodist Episcopal Church ranked first in West Virginia and Kansas, and the Church of Jesus Christ of Latter-day Saints in Idaho and Utah.

TABLE 3.—DENOMINATIONS RANKING FIRST, SECOND, AND THIRD, RESPECTIVELY, ACCORDING TO NUMBER OF CHURCHES, IN EACH STATE: 1926

STATE	FIRST		SECOND		THIRD	
	Denomination	Number of churches	Denomination	Number of churches	Denomination	Number of churches
Maine.....	Northern Baptist Convention.....	347	Methodist Episcopal Church.....	289	Congregational Churches.....	241
New Hampshire.....	Congregational Churches.....	169	Roman Catholic Church.....	134	Methodist Episcopal Church.....	132
Vermont.....	Congregational Churches.....	169	Methodist Episcopal Church.....	158	Roman Catholic Church.....	109
Massachusetts.....	Roman Catholic Church.....	705	Congregational Churches.....	570	Methodist Episcopal Church.....	363
Rhode Island.....	Roman Catholic Church.....	135	Northern Baptist Convention.....	100	Methodist Episcopal Church.....	70
Connecticut.....	Congregational Churches.....	305	Roman Catholic Church.....	301	Protestant Episcopal Church.....	202
New York.....	Methodist Episcopal Church.....	1,930	Roman Catholic Church.....	1,783	Jewish Congregations.....	1,228
New Jersey.....	Methodist Episcopal Church.....	671	Roman Catholic Church.....	569	Presbyterian, U. S. A.....	403
Pennsylvania.....	Methodist Episcopal Church.....	2,167	Roman Catholic Church.....	1,730	United Lutheran Church.....	1,443
Ohio.....	Methodist Episcopal Church.....	2,108	Roman Catholic Church.....	862	Presbyterian, U. S. A.....	635
Indiana.....	Methodist Episcopal Church.....	1,446	Disciples of Christ.....	655	Northern Baptist Convention.....	468
Illinois.....	Methodist Episcopal Church.....	1,723	Roman Catholic Church.....	1,064	Disciples of Christ.....	635
Michigan.....	Methodist Episcopal Church.....	1,093	Roman Catholic Church.....	714	Northern Baptist Convention.....	355
Wisconsin.....	Roman Catholic Church.....	934	Methodist Episcopal Church.....	618	Lutheran—Synod of Wisconsin.....	371
Minnesota.....	Norwegian Lutheran Church.....	754	Roman Catholic Church.....	747	Methodist Episcopal Church.....	503
Iowa.....	Methodist Episcopal Church.....	1,102	Roman Catholic Church.....	612	Presbyterian, U. S. A.....	372
Missouri.....	Northern Baptist Convention.....	1,764	Methodist Episcopal, South.....	953	Disciples of Christ.....	857
North Dakota.....	Norwegian Lutheran Church.....	566	Roman Catholic Church.....	359	Methodist Episcopal Church.....	211
South Dakota.....	Roman Catholic Church.....	409	Norwegian Lutheran Church.....	205	Methodist Episcopal Church.....	239
Nebraska.....	Methodist Episcopal Church.....	569	Roman Catholic Church.....	413	Lutheran—Synod of Missouri.....	246
Kansas.....	Methodist Episcopal Church.....	1,023	Roman Catholic Church.....	399	Disciples of Christ.....	369
Delaware.....	Methodist Episcopal Church.....	192	African Methodist Episcopal Church.....	63	Methodist Protestant Church.....	44
Maryland.....	Methodist Episcopal Church.....	936	Protestant Episcopal Church.....	253	Roman Catholic Church.....	240
District of Columbia.....	Negro Baptists.....	83	Protestant Episcopal Church.....	43	Roman Catholic Church.....	42
Virginia.....	Negro Baptists.....	1,610	Methodist Episcopal, South.....	1,588	Southern Baptist Convention.....	1,139
West Virginia.....	Methodist Episcopal Church.....	1,039	Northern Baptist Convention.....	696	Methodist Episcopal, South.....	673
North Carolina.....	Southern Baptist Convention.....	2,321	Methodist Episcopal, South.....	1,664	Negro Baptists.....	1,317
South Carolina.....	Negro Baptists.....	1,364	Southern Baptist Convention.....	1,170	Methodist Episcopal, South.....	826
Georgia.....	Negro Baptists.....	2,900	Southern Baptist Convention.....	2,468	Methodist Episcopal, South.....	1,620
Florida.....	Negro Baptists.....	2,884	Southern Baptist Convention.....	2,719	African Methodist Episcopal Church.....	694

DISTRIBUTION OF CHURCHES

Kentucky.....	7, 192	Southern Baptist Convention.....	1, 919	Methodist Episcopal, South.....	1, 043	Disciples of Christ.....	783
Tennessee.....	8, 556	Southern Baptist Convention.....	1, 845	Methodist Episcopal, South.....	1, 455	Churches of Christ.....	978
Alabama.....	9, 896	Negro Baptists.....	2, 415	Southern Baptist Convention.....	2, 083	Methodist Episcopal, South.....	1, 422
Mississippi.....	7, 865	Negro Baptists.....	2, 314	Southern Baptist Convention.....	1, 515	Methodist Episcopal, South.....	1, 150
Arkansas.....	6, 807	Negro Baptists.....	1, 375	Methodist Episcopal, South.....	1, 004	Southern Baptist Convention.....	860
Louisiana.....	4, 215	Negro Baptists.....	1, 311	Southern Baptist Convention.....	7, 766	Roman Catholic Church.....	414
Oklahoma.....	5, 281	Southern Baptist Convention.....	1, 961	Methodist Episcopal, South.....	578	Negro Baptists; Churches of Christ.....	569
Texas.....	15, 062	Southern Baptist Convention.....	3, 038	Methodist Episcopal, South.....	2, 569	Negro Baptists.....	2, 071
Montana.....	1, 237	Roman Catholic Church.....	328	Methodist Episcopal Church.....	168	Norwegian Lutheran Church.....	126
Idaho.....	1, 002	Church of Jesus Christ of Latter- day Saints.....	270	Roman Catholic Church.....	143	Methodist Episcopal Church.....	96
Wyoming.....	438	Roman Catholic Church.....	79	Protestant Episcopal Church.....	64	Methodist Episcopal Church.....	53
Colorado.....	1, 633	Roman Catholic Church.....	253	Methodist Episcopal Church.....	217	Presbyterian, U. S. A.....	132
New Mexico.....	1, 099	Roman Catholic Church.....	518	Southern Baptist Convention.....	127	Methodist Episcopal, South.....	101
Arizona.....	1, 387	Roman Catholic Church.....	171	Church of Jesus Christ of Latter- day Saints.....	58	Presbyterian, U. S. A.....	49
Utah.....	714	Church of Jesus Christ of Latter- day Saints.....	544	Roman Catholic Church.....	38	Protestant Episcopal Church.....	34
Nevada.....	158	Protestant Episcopal Church.....	41	Roman Catholic Church.....	37	Church of Jesus Christ of Latter- day Saints.....	22
Washington.....	2, 280	Methodist Episcopal Church.....	332	Roman Catholic Church.....	237	Presbyterian, U. S. A.....	171
Oregon.....	1, 560	Methodist Episcopal Church.....	220	Roman Catholic Church.....	207	Presbyterian, U. S. A.....	133
California.....	4, 659	Roman Catholic Church.....	717	Methodist Episcopal Church.....	593	Presbyterian, U. S. A.....	330

TABLE 4.—DENOMINATIONS RANKING FIRST, SECOND, AND THIRD, RESPECTIVELY, ACCORDING TO NUMBER OF CHURCH MEMBERS, IN EACH STATE: 1926

STATE	FIRST		SECOND		THIRD	
	Denomination	Number of members	Denomination	Number of members	Denomination	Number of members
Maine.....	Roman Catholic Church.....	178,893	Northern Baptist Convention.....	32,081	Methodist Episcopal Church.....	22,938
New Hampshire.....	Roman Catholic Church.....	18,130	Congregational Churches.....	20,846	Methodist Episcopal Church.....	14,018
Vermont.....	Roman Catholic Church.....	86,424	Jewish Congregations.....	20,915	Methodist Episcopal Church.....	16,960
Massachusetts.....	Roman Catholic Church.....	1,629,424	Protestant Episcopal Church.....	213,085	Congregational Churches.....	159,262
Rhode Island.....	Roman Catholic Church.....	325,375	Jewish Congregations.....	36,197	Jewish Congregations.....	24,034
Connecticut.....	Roman Catholic Church.....	557,747	Jewish Congregations.....	90,165	Protestant Episcopal Church.....	83,434
New York.....	Roman Catholic Church.....	3,115,424	Jewish Congregations.....	1,899,597	Protestant Episcopal Church.....	354,700
New Jersey.....	Roman Catholic Church.....	1,055,998	Jewish Congregations.....	219,455	Methodist Episcopal Church.....	171,244
Pennsylvania.....	Roman Catholic Church.....	2,124,332	United Lutheran Church.....	551,202	Methodist Episcopal Church.....	459,146
Ohio.....	Roman Catholic Church.....	972,109	Methodist Episcopal Church.....	434,905	Jewish Congregations.....	169,154
Indiana.....	Roman Catholic Church.....	312,194	Methodist Episcopal Church.....	288,181	Disciples of Christ.....	154,867
Illinois.....	Roman Catholic Church.....	1,352,719	Jewish Congregations.....	339,730	Methodist Episcopal Church.....	333,280
Michigan.....	Roman Catholic Church.....	1,844,106	Methodist Episcopal Church.....	165,064	Lutheran—Synod of Missouri.....	90,851
Wisconsin.....	Roman Catholic Church.....	657,511	Lutheran—Synod of Wisconsin.....	146,373	Lutheran—Synod of Missouri.....	123,346
Minnesota.....	Roman Catholic Church.....	475,809	Norwegian Lutheran Church.....	168,622	Lutheran—Synod of Missouri.....	92,538
Iowa.....	Roman Catholic Church.....	287,066	Methodist Episcopal Church.....	206,689	Presbyterian, U. S. A.....	62,445
Missouri.....	Roman Catholic Church.....	517,466	Southern Baptist Convention.....	221,690	Disciples of Christ.....	144,791
North Dakota.....	Roman Catholic Church.....	104,195	Norwegian Lutheran Church.....	74,301	Lutheran—Synod of Missouri.....	16,265
South Dakota.....	Roman Catholic Church.....	97,077	Norwegian Lutheran Church.....	41,778	Methodist Episcopal Church.....	20,514
Nebraska.....	Roman Catholic Church.....	154,889	Methodist Episcopal Church.....	92,820	Lutheran—Synod of Missouri.....	53,397
Kansas.....	Methodist Episcopal Church.....	177,165	Roman Catholic Church.....	171,178	Disciples of Christ.....	77,409
Delaware.....	Roman Catholic Church.....	36,696	Methodist Episcopal Church.....	29,351	Protestant Episcopal Church.....	7,402
Maryland.....	Roman Catholic Church.....	233,969	Methodist Episcopal Church.....	118,426	Jewish Congregations.....	69,974
District of Columbia.....	Roman Catholic Church.....	67,348	Negro Baptists.....	41,262	Protestant Episcopal Church.....	283,270
Virginia.....	Negro Baptists.....	316,095	Methodist Episcopal, South.....	237,903	Southern Baptist Convention.....	228,347
West Virginia.....	Methodist Episcopal Church.....	94,161	Methodist Episcopal, South.....	76,934	Roman Catholic Church.....	71,265
North Carolina.....	Southern Baptist Convention.....	385,540	Methodist Episcopal, South.....	249,916	Negro Baptists.....	205,807
South Carolina.....	Negro Baptists.....	235,224	Southern Baptist Convention.....	217,104	Methodist Episcopal, South.....	193,129
Georgia.....	Southern Baptist Convention.....	400,560	Negro Baptists.....	381,312	Methodist Episcopal, South.....	249,732
Florida.....	Southern Baptist Convention.....	103,135	Negro Baptists.....	98,194	Methodist Episcopal, South.....	74,242
Kentucky.....	Southern Baptist Convention.....	305,582	Roman Catholic Church.....	177,069	Disciples of Christ.....	121,372
Tennessee.....	Southern Baptist Convention.....	171,921	Methodist Episcopal, South.....	189,830	Negro Baptists.....	138,605
Alabama.....	Negro Baptists.....	364,565	Southern Baptist Convention.....	271,992	Methodist Episcopal, South.....	197,219
Mississippi.....	Negro Baptists.....	226,989	Southern Baptist Convention.....	211,370	Methodist Episcopal, South.....	134,573

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Arkansas.....	621, 107	Negro Baptists.....	134, 720	Methodist Episcopal, South.....	123, 876	Southern Baptist Convention.....	103, 346
Louisiana.....	1, 037, 008	Roman Catholic Church.....	587, 946	Negro Baptists.....	132, 748	Southern Baptist Convention.....	117, 220
Oklahoma.....	531, 083	Southern Baptist Convention.....	131, 139	Methodist Episcopal, South.....	75, 771	Disciples of Christ.....	59, 349
Texas.....	2, 280, 366	Roman Catholic Church.....	555, 899	Southern Baptist Convention.....	465, 274	Methodist Episcopal, South.....	380, 463
Montana.....	152, 387	Roman Catholic Church.....	74, 224	Methodist Episcopal Church.....	14, 972	Norwegian Lutheran Church.....	8, 782
Idaho.....	162, 879	Church of Jesus Christ of Letter- day Saints.....	85, 495	Roman Catholic Church.....	23, 143	Methodist Episcopal Church.....	12, 768
Wyoming.....	62, 975	Roman Catholic Church.....	13, 772	Church of Jesus Christ of Letter- day Saints.....	11, 610	Methodist Episcopal Church.....	6, 923
Colorado.....	352, 863	Roman Catholic Church.....	125, 757	Methodist Episcopal Church.....	46, 974	Presbyterian, U. S. A.....	27, 090
New Mexico.....	215, 563	Roman Catholic Church.....	174, 287	Southern Baptist Convention.....	9, 570	Methodist Episcopal, South.....	8, 848
Arizona.....	153, 086	Roman Catholic Church.....	96, 471	Church of Jesus Christ of Letter- day Saints.....	16, 891	Presbyterian, U. S. A.....	6, 163
Utah.....	369, 591	Church of Jesus Christ of Letter- day Saints.....	337, 200	Roman Catholic Church.....	14, 595	Protestant Episcopal Church.....	3, 687
Nevada.....	19, 769	Roman Catholic Church.....	8, 447	Church of Jesus Christ of Letter- day Saints.....	4, 899	Protestant Episcopal Church.....	2, 933
Washington.....	384, 182	Roman Catholic Church.....	121, 249	Methodist Episcopal Church.....	43, 140	Presbyterian, U. S. A.....	34, 425
Oregon.....	232, 731	Roman Catholic Church.....	55, 574	Methodist Episcopal Church.....	32, 135	Presbyterian, U. S. A.....	21, 545
California.....	1, 522, 211	Roman Catholic Church.....	720, 803	Jewish Congregations.....	122, 724	Methodist Episcopal Church.....	116, 974

GROWTH OR DECLINE OF CHURCHES SINCE 1906

Table 23 presents for 1906 and 1916, as well as for 1926, the denominational returns received relating to the number of churches, the memberships, and the Sunday schools, and indicates the status of the different denominations at the three census dates.

The total number of churches reporting memberships, which was 210,418 in 1906, increased by 1916 to 226,718 and by 1926 to 232,154. Thus the net gain during the earlier decades was 16,300 and during the last 10-year period 5,436. For each of the years 1906 and 1916 the number of churches given in Table 23 is slightly lower than the total published in earlier reports, for the reason that only churches reporting membership figures were included in the 1926 census, and it was considered advisable throughout this report to limit the comparisons to churches that actually reported memberships in 1906 and 1916.

While Table 23 indicates the net increase or decrease in the number of churches, the figures can not be used in all cases to show the increase in number resulting from actual growth, because certain denominations have been influenced by organic changes. For example, figures for the Presbyterian Church in the United States of America have been affected by the amalgamation with this denomination in 1920 of the Welsh Calvinistic Methodist Church. The number of churches of the Northern Baptist Convention has been influenced both by the fact that the Negro churches formerly reported with this denomination were included in 1926 with the Negro Baptists, and also by the fact that since 1916 the Free Baptist Churches have united with the Northern Baptist Convention. The slight decrease of 206 during the last decade in the churches of the Southern Baptist Convention is more than compensated by the fact that the American Baptist Association, with 1,431 reporting churches in 1926, were included in the Southern Baptist Convention in 1916. These and similar changes must, of course, be taken into account before one attempts to compute the growth or decline of individual denominations.

In addition, there is another factor. For certain bodies the figures for 1906 and 1916 are not sufficiently comparable with those for 1926 to be used as they stand for ascertaining the increase or decrease in the number of churches, not only because of the transfer of certain churches from one denomination to another, but also because the number of organizations was incompletely reported at one or more census periods. Data for the Jewish Congregations show an increase from 1,152 in 1906 to 1,619 in 1916, and then to 3,118 in 1926; but these returns probably exaggerate greatly the extent of growth, because this denomination was incompletely enumerated in 1906 and in 1916. So far as the Greek Orthodox Church (Hellenic) is concerned, the figures, which showed 334 churches in 1906, 87 in 1916, and 153 in 1926, are not comparable, because in 1906 whole communities were reported sometimes, instead of organized churches, as in 1916 and 1926.

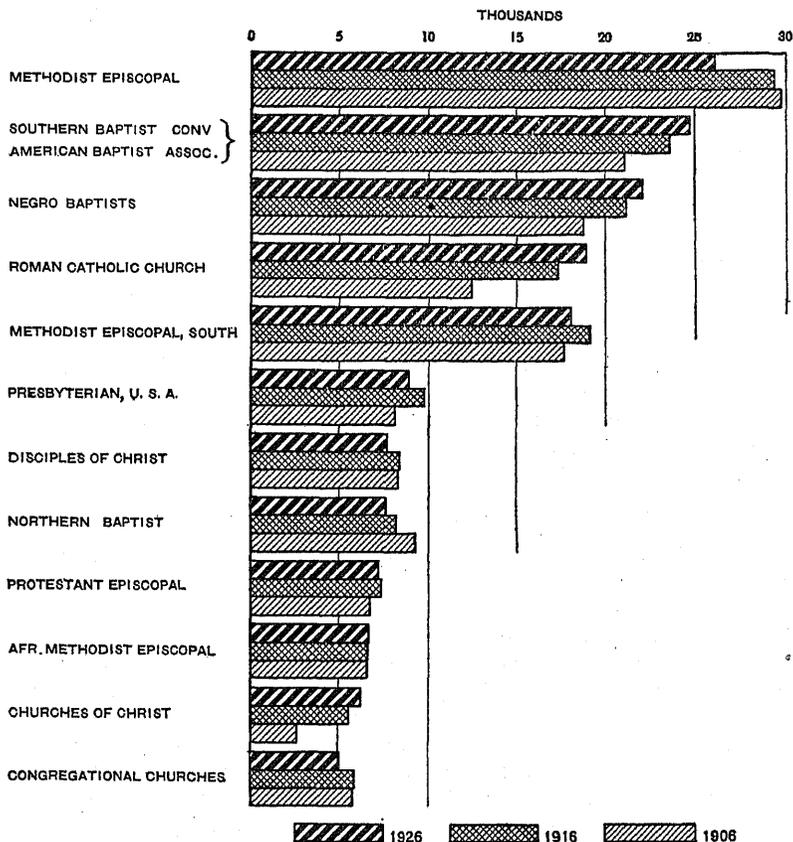
To correct for these factors, Table 24 gives the figures on an adjusted basis for the denominations reporting 10,000 or more members in 1926. The table shows that after omitting the figures for the Jewish Congregations because they are noncomparable, the total number of churches between 1916 and 1926 grew only from 225,099 to 229,036, or 1.7 per cent, compared with a growth of 7.6 per cent during the earlier decade.

The Roman Catholic Church is one of the few very large denominations that showed a rapid growth in the number of churches, from 12,472 in 1906 to 18,940 in 1926, or a gain of 6,468 churches. Most of this gain, however, occurred during the earlier decade, the net increase having been 4,903, or 39.3 per cent, from 1906 to 1916, contrasted with 1,565, or 9 per cent, during the last 10 years. Another large denomination whose churches have been growing in number is the Negro Baptist, which had 18,795 churches in 1906 and 22,081 in 1926.

For the 12 denominations which have the largest numbers of church organizations in 1926, Diagram 17 shows graphically the changes from census to census. Organic changes have been taken into consideration in the preparation of this diagram, which is based on figures in Table 24.

Although the total number of churches has been growing, certain leading denominations showed a net decline in the number of their churches, especially during the last decade. The number of Methodist Episcopal churches, which was 29,315 in 1916, dropped by 1926 to 26,130—a net loss of 3,185, or 10.9 per cent, in the 10 years. Between 1906 and 1916 the decline was only 1.4 per cent.

DIAGRAM 17.—NUMBER OF CHURCHES IN THE PRINCIPAL DENOMINATIONS, WITH ADJUSTMENT FOR ORGANIC CHANGES: 1926, 1916, AND 1906



The Protestant Episcopal churches, which numbered 7,345 in 1916, totaled 7,299 in 1926; while the number of African Methodist Episcopal Zion churches dropped from 2,716 in 1916 to 2,466 in 1926. A few other bodies experienced even greater losses.

Little significance should be attached to fluctuations in the number of independent churches, because they do not represent any organized body but are merely units not identified with any regular denomination. The decline in the number of these churches between 1916 and 1926 is partly explained by the fact that the churches classified as federated in 1926 were formerly considered among the independent churches,

MEMBERSHIP GROWTH

The fact that between 1916 and 1926 the number of churches, exclusive of Jewish Congregations, grew only 1.7 per cent, or much less rapidly than the population, should not be understood to demonstrate a decline in the strength of the church as measured by church membership. Rather it reflects a tendency toward consolidation arising in part from considered policy and in part from population trends. The last decade saw a rapid development of cooperation among churches and with it a tendency toward the voluntary elimination of overlapping churches. It also witnessed a vast exodus of people from farms to cities. The data have already shown that the average city church has more than four times the membership of a country church. Thus, the mere movement of religious populations from the country to cities means their redistribution into fewer churches with larger memberships.

Table 23 presents the membership figures actually reported by the churches for 1906, 1916, and 1926. But those figures do not furnish an adequate basis for computing membership growth, not only because of organic denominational changes, but also because of basic changes in the definition of a "member" adopted within those dates by certain denominations. In 1906 the Jewish membership figures included only heads of families, principally male heads, while in 1916 the effort was made to enumerate heads of families, seat holders, and other contributors. But, unfortunately, confusion arose; some congregations reported only seat holders and others only heads of families; some included women and others only men. Thus, the Jewish figures for 1906 and 1916 have little value. In the 1926 census the whole procedure was changed. Working directly through Jewish authorities, the present enumeration was made on the assumption that all Jews in communities having synagogues were members. On this basis the number of Jewish members in 1926 was found to be 4,081,242, or more than eleven times the 1916 figure. Obviously, it would be fallacious to assume that this increase of 3,724,107 represents the growth in Jewish membership during the decade. Because of this fact it was decided to entirely omit the Jewish figure when computing the membership growth during the last two decades.

Other denominations, notably the Protestant Episcopal Church, the Christian Reformed Church, and the Lutheran bodies, also changed their definition of membership between 1916 and 1926. Prior to 1919, most Episcopal churches limited the term "members" to persons who were communicants, while after that date the definition was expanded to include all baptized persons in the congregation. The effect of this change can be seen by glancing at the figures showing the proportion of members under 13 years of age. In 1916 only 1 per cent of the Protestant Episcopal members reported were shown to be under 13, while in 1926 this percentage was 26.2. The same situation prevailed in the Christian Reformed Church; and in 1916 no Lutheran denomination showed any of its members to be under 13, but in 1926, owing to the new and broader definition of membership employed, these proportions ranged from 20 to 40 per cent. To correct for the noncomparability of data, it was decided, when computing membership growth, not only to eliminate Jewish figures entirely, but to increase the 1916 figures for the Protestant Episcopal Church, the Christian Reformed Church, and the Lutheran bodies by the proportions found to be under 13 in 1926. This procedure was adopted because it was believed that it largely eliminates effects arising merely from changes in the definition of a member. On this adjusted basis, church membership figures, which are presented in detail in Table 25, show an increase of 17.6 per cent during the last 10-year period. If the Jewish figures are eliminated, the increase from 1906 to 1916 was 18.9 per cent. The last Federal census found that between 1910 and 1920 popula-

tion increased 14.9 per cent, as contrasted with 21 per cent for the preceding decade. Thus, it is evident that church membership during the last decade has been increasing about as rapidly as the population.

Table 5 summarizes the increase in church membership between 1916 and 1926 for those denominations, except Jewish Congregations, which had 200,000 or more members. In this table, as in all others showing rates of increase in church membership, the figures have been adjusted not only to allow for organic denominational changes but also to correct for the different basis for the reporting of members in 1916 employed by the Protestant Episcopal Church, the Christian Reformed Church, and the Lutheran bodies. On this basis, also, Diagram 18 has been prepared, from detailed figures in Table 25.

TABLE 5.—INCREASE IN NUMBER OF CHURCH MEMBERS, IN THE PRINCIPAL DENOMINATIONS: 1916-1926

[The denominations, except Jewish Congregations, which had 200,000 or more members are presented in this table. Figures for the Lutheran bodies and the Protestant Episcopal Church have been adjusted on account of differences in method of reporting members in 1916. Necessary combinations have been made in denominations experiencing organic changes.]

DENOMINATION	MEMBERS		INCREASE ¹ 1916-1926	
	1926	1916 (partly estimated)	Number	Per cent
Northern Baptist Convention.....	1,289,966	² 1,190,863	99,103	8.3
Southern Baptist Convention.....	³ 3,524,378	} ³ 2,708,870	933,366	34.5
American Baptist Association.....	117,858			
Negro Baptists.....	⁴ 3,196,623	⁴ 2,992,421	204,202	6.8
Church of Christ, Scientist.....	202,098	(⁵)		
Churches of Christ.....	433,714	317,937	115,777	36.4
Congregational Churches.....	881,696	⁶ 809,236	72,460	9.0
Disciples of Christ.....	⁶ 1,377,595	1,226,028	151,567	12.4
Evangelical Church.....	206,080	} ⁷ 210,530	15,999	7.6
Evangelical Congregational Church.....	20,449			
Evangelical Synod of North America.....	314,518	339,853	-25,335	-7.5
Church of Jesus Christ of Latter-day Saints.....	✓ 542,194	403,388	138,806	34.4
United Lutheran Church in America.....	1,214,340	⁸ 1,030,178	184,162	17.9
Evangelical Lutheran Augustana Synod of North America.....	311,425	271,927	39,498	14.5
Evangelical Lutheran Synodical Conference of America.....	✓ 1,292,020	1,112,065	180,555	16.2
Norwegian Lutheran Church of America.....	496,707	⁹ 459,944	36,763	8.0
Evangelical Lutheran Joint Synod of Ohio and Other States.....	247,783	236,010	11,773	5.0
Evangelical Lutheran Synod of Iowa and Other States.....	217,873	196,027	31,846	17.1
Methodist Episcopal Church.....	¹⁰ 4,080,777	3,717,785	362,992	9.8
Methodist Episcopal Church, South.....	¹⁰ 2,487,694	2,114,479	373,215	17.7
African Methodist Episcopal Church.....	545,814	548,355	-2,541	-0.5
African Methodist Episcopal Zion Church.....	456,813	257,169	199,644	77.6
Colored Methodist Episcopal Church.....	✓ 202,713	245,749	-43,036	-17.5
Presbyterian Church in the United States of America.....	1,894,030	¹⁰ 1,625,817	268,213	16.5
Presbyterian Church in the United States.....	451,043	357,769	93,274	26.1
Protestant Episcopal Church.....	✓ 1,859,086	1,480,898	378,188	25.5
Reformed Church in the United States.....	361,295	} ¹¹ 354,225	11,053	3.1
Free Magyar Reformed Church in America.....	3,992			
Roman Catholic Church.....	¹² 18,605,003	15,721,815	2,883,188	18.3
Church of the United Brethren in Christ.....	377,436	348,828	28,608	8.2

¹ A minus sign (-) denotes decrease.

² Includes Free Baptists, but excludes Negro churches.

³ Includes American Baptist Association.

⁴ Includes Negro churches formerly reported with the Northern Baptist Convention.

⁵ Not reported.

⁶ Includes Evangelical Protestant Church of North America.

⁷ Includes Evangelical Association and United Evangelical Church.

⁸ Includes the General Synod, the United Synod in the South, and the General Council (except the Augustana Synod).

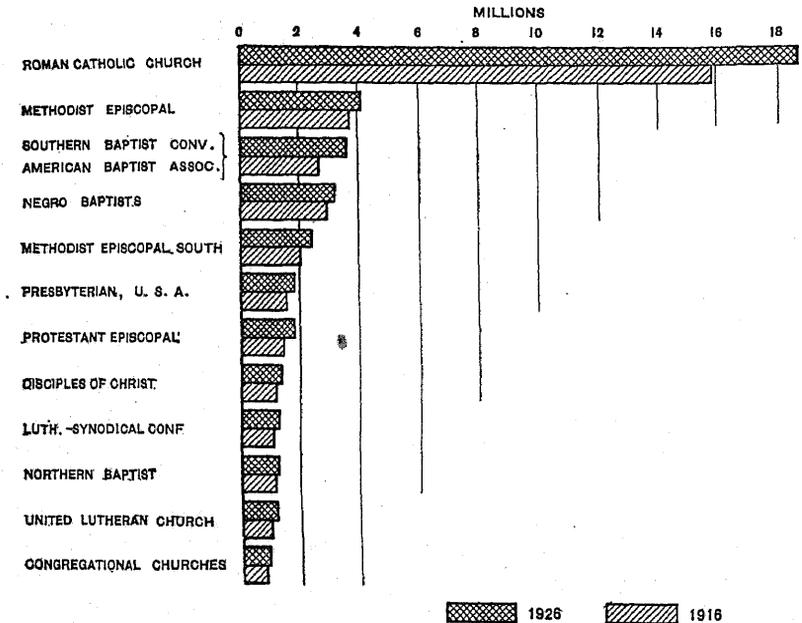
⁹ Includes Hauge's Synod, Norwegian Lutheran Church, and the United Norwegian Church.

¹⁰ Includes Welsh Calvinistic Methodist Church.

¹¹ Includes Hungarian Reformed Church.

The data show that among the larger bodies the African Methodist Episcopal Zion Church reported the most rapid increase—77.6 per cent—followed by the Churches of Christ with 36.4 and the Southern Baptist Convention with 34.5. A few denominations actually revealed a net loss during the period. The African Methodist Episcopal Church, which returned 548,355 members in 1916, reported only 545,814 in 1926; and the Colored Methodist Episcopal Church, with 245,749 in 1916, had only 202,713 in 1926. The great northward migration of Negroes during the past decade probably is a factor helping to explain these losses.

DIAGRAM 18.—NUMBER OF CHURCH MEMBERS OF PRINCIPAL DENOMINATIONS, WITH ADJUSTMENT FOR ORGANIC CHANGES: 1926 AND 1916



Returns from a number of big denominations show that their rate of growth (see Table 25) was less during the last decade than during the preceding one. From 1916 to 1926 the Methodist Episcopal Church increased only 9.8 per cent, as compared with 24.5 per cent for the earlier period. The Negro Baptists showed only 6.8 per cent increase in the last decade, as contrasted with 29.8 per cent for the preceding 10 years. The Church of the United Brethren in Christ increased 8.2 per cent in the last and 27 per cent in the earlier decade. Returns from the Presbyterian Church in the United States and certain other denominations show similar but less extreme differences.

Since the number of church members has been growing more rapidly than the number of churches, it follows that the number of members per church has been increasing. If Jewish congregations are omitted and adjustments made in conformity with the changed basis of membership in the Protestant Episcopal Church, the Christian Reformed Church, and the Lutheran bodies, the average membership per church in 1916, was 191, compared with 220 in 1926.

The Methodist Episcopal Church grew in average membership from 127 in 1916 to 156 in 1926; the Methodist Episcopal Church, South, from 110 to 137; the Northern Baptist Convention from 146 to 169; the Southern Baptist Convention from 115 to 151; and the Presbyterian Church in the United States of America from 166 to 212.

The increase in the average membership of churches did not apply to Catholic bodies. All but one of the seven Eastern Orthodox Churches had lower average memberships in 1926 than in 1916, while the Roman Catholic Church, which had an average of 1,139 in 1906, reported only 905 in 1916 and 982 in 1926.

DEVELOPMENT OF SUNDAY SCHOOLS

As shown in Table 23, the 184,686 churches reporting Sunday schools in 1926 were 17,112, or 10.2 per cent, more than the number reporting in 1906, but 1,497, or 0.8 per cent, below the 1916 total. This decrease was mainly owing to a decline in Roman Catholic churches reporting Sunday schools—from 11,748 in 1916 to 8,239 in 1926—and in Methodist Episcopal churches from 27,549 to 24,730. A number of other denominations, including the 4 largest Negro organizations, also showed net declines for the decade.

Denominations like the Presbyterian Church in the United States, the Protestant Episcopal Church, and all of the larger Lutheran bodies showed steadily increasing numbers of churches reporting schools, while those of the Church of Christ, Scientist, trebled, rising from 550 in 1906 to 1,655 in 1926. Concerning the very rapid growth of the Churches of Christ in the number of churches with schools—from 1,225 in 1906 to 4,403 in 1926—it should be pointed out that this denomination has probably been more accurately enumerated at each succeeding census; local organizations of the Christian Church, the Disciples of Christ, and the Churches of Christ frequently call themselves by the same name, such as "Christian Church" or "Church of Christ." It was often difficult, therefore, especially at earlier census periods, to classify these denominations accurately.

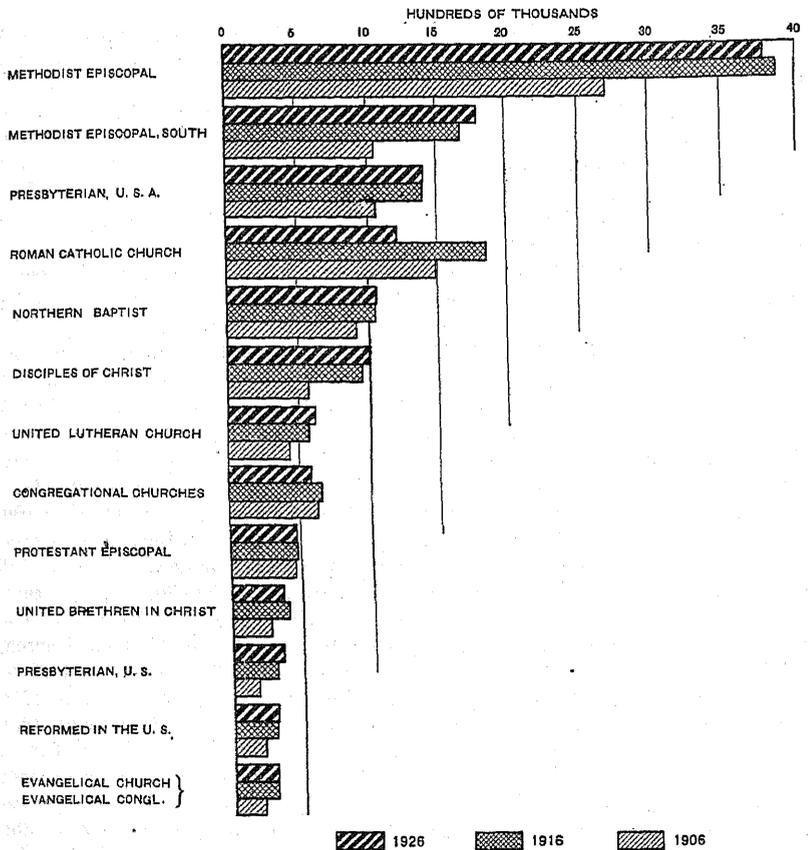
In spite of the fact that the number of churches reporting schools decreased between 1916 and 1926, the number of scholars increased; but the rate of increase was decidedly less during the last than during the preceding decade. From 1916 to 1926 the number of Sunday school pupils increased 1,102,636, or 5.5 per cent, compared with 5,249,893, or 35.7 per cent, during the earlier 10 years. The number of Sunday school scholars reported by the Roman Catholic Church, which rose from 1,481,535 in 1906 to 1,860,836 in 1916, dropped in 1926 to 1,201,330, a loss of 659,506 in 10 years. Since no inquiry was made in 1916 regarding the number and enrollment of parochial schools, it is probable that Roman Catholic churches in that year included some parochial school figures under the heading of Sunday school figures, thus swelling the 1916 Sunday school returns in comparison with those of the 1926 census, which secured separate reports for each type of school. This factor alone, however, can not account for a decline in Roman Catholic Sunday school scholars of more than a third in the last 10 years. Rather, there has been a real decrease in Sunday schools, along with a definite increase in parochial schools, which of course give religious instruction.

In Diagram 19 the changes which have occurred with respect to Sunday school scholars since 1906 are graphically presented, based on detailed figures in Table 23, making necessary adjustment for organic changes in certain denominations.

Omitting the Roman Catholic Church, the remaining bodies show an average increase in Sunday school enrollment during the last decade of 9.7 per cent, compared with 36.9 per cent for the earlier period.

The average number of scholars to a church, like the average membership of churches, has been steadily rising. In 1906 the returns showed only 88 scholars to a church, but there were 107 by 1916 and 114 by 1926. The average Methodist Episcopal church, with 101 scholars in 1906, had 141 in 1916 and 154 in 1926.

DIAGRAM 19.—NUMBER OF SUNDAY SCHOOL SCHOLARS, BY PRINCIPAL DENOMINATIONS, WITH ADJUSTMENT FOR ORGANIC CHANGES: 1926, 1916, AND 1906



Corresponding figures for the Presbyterian Church in the United States of America, which had 141 scholars in 1906, were 156 and 171. Northern Baptist churches rose from an average of 116 scholars in 1906 to 150 in 1926; and those of the Southern Baptist Convention from 71 to 118. Denominations like the Evangelical Synod of North America, the Jewish Congregations, the United Lutheran Church in America, and the Mennonite Church showed similar trends.

Certain denominations showed a decrease in the average number of scholars to a church. The Roman Catholic figure, which was 158 in both 1906 and 1916, dropped in 1926 to 146; while the Protestant Episcopal averages also decreased slightly from 89 in 1906 to 86 in 1926.

CHANGES IN CHURCH EXPENDITURES

Information as to the cost of conducting local churches was not secured at earlier censuses, so that it was possible to compare expenditures only for 1916 and 1926. The figures, which are presented in Table 26, show that 89.9 per cent of all churches reported expenditures in 1916 and 93.1 per cent in 1926. This slight increase of 3.2 points in the relative number of churches reporting can not account for any great part of the enormous increase in expenditures, which rose 148.5 per cent, or from \$328,809,999 in 1916 to \$817,214,528 in 1926. For certain individual denominations, however, the proportions reporting at the two dates were significantly different. Of the United Baptist churches, 66.5 per cent reported in 1926 and only 27.2 per cent in 1916; while of the Jewish congregations only 41.4 per cent reported in 1926, contrasted with 93.6 per cent in 1916. Such extreme variations are quite exceptional.

The table also makes it possible for the different denominations to contrast the church expenditures of to-day with those of a decade ago. The figures show that the Roman Catholic Church, which expended \$72,358,136 in 1916, reported expenditures of \$204,526,487 in 1926; and the Methodist Episcopal Church had an increase during the decade of \$45,428,626—the reported expenditures rising from \$43,993,681 to \$89,422,307.

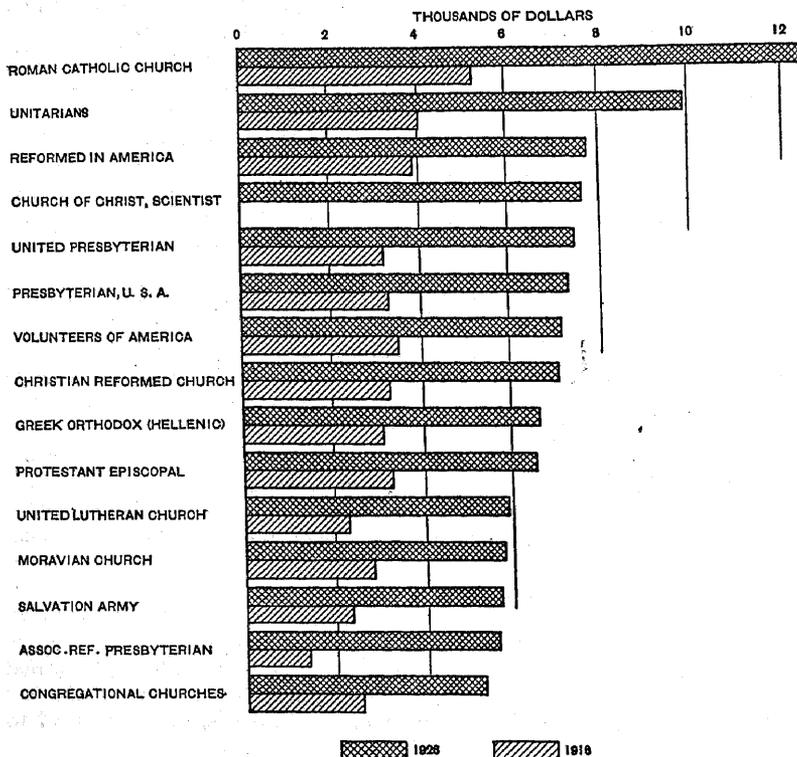
Certain organic changes, however, which have occurred in some of the denominations during the decade, constitute a factor which must be constantly borne in mind when direct comparison of figures for 1916 is made with those for 1926.

The most satisfactory basis for ascertaining the extent of increase in denominational expenditures is by means of the average per church, because this figure eliminates differences arising from variations in the relative number of churches reporting. Such averages, which are also shown in Table 26, reveal that in 1916 expenditures for all churches were \$1,613, to be compared with the 1926 average of \$3,783, or an increase in 10 years of 134.5 per cent. During this same period the general level of prices, as indicated by the combined index of retail food prices compiled by the United States Bureau of Labor Statistics, rose from 113.7 to 160.6, or 41.2 per cent.

The average rate of increase per church held almost exactly for each of such important bodies as the Reformed Church in the United States, the Roman Catholic Church, and the Negro Baptists; but for 27 denominations average expenditures per church increased 200 per cent or more. Most of these bodies were small, but among the number were the following organizations each with at least 100 reporting churches in 1926: The Seventh-day Adventist Denomination, the Church of God and Saints of Christ, the Independent Churches, and the Reorganized Church of Jesus Christ of Latter Day Saints. The Associate Reformed Presbyterian Church showed a more than threefold increase for the decade—325.9 per cent—and the Jewish Congregations more than fourfold—415.1 per cent. On the other hand, the number of denominations reporting smaller expenditures per church in 1926 than in 1916 was only 12, and the largest of this group was the Separate Baptists with but 41 reporting churches in 1926.

Separate bodies having average expenditures of more than \$5,000 per church in 1926 are shown in Diagram 20, with a comparison for 1916.

DIAGRAM 20.—AVERAGE EXPENDITURES PER CHURCH, IN PRINCIPAL DENOMINATIONS, WITH ADJUSTMENT FOR ORGANIC CHANGES: 1926 AND 1916



INCREASE IN EDIFICE VALUE

Facts about the value of church edifices in 1926, compared with similar figures for 1916 and 1906, are also presented in Table 26 and show that for all denominations the relative number of churches reporting edifice value was almost identical at all three dates, being 88.1 in 1906 and 87.1 in 1916 compared with 87.4 in 1926.

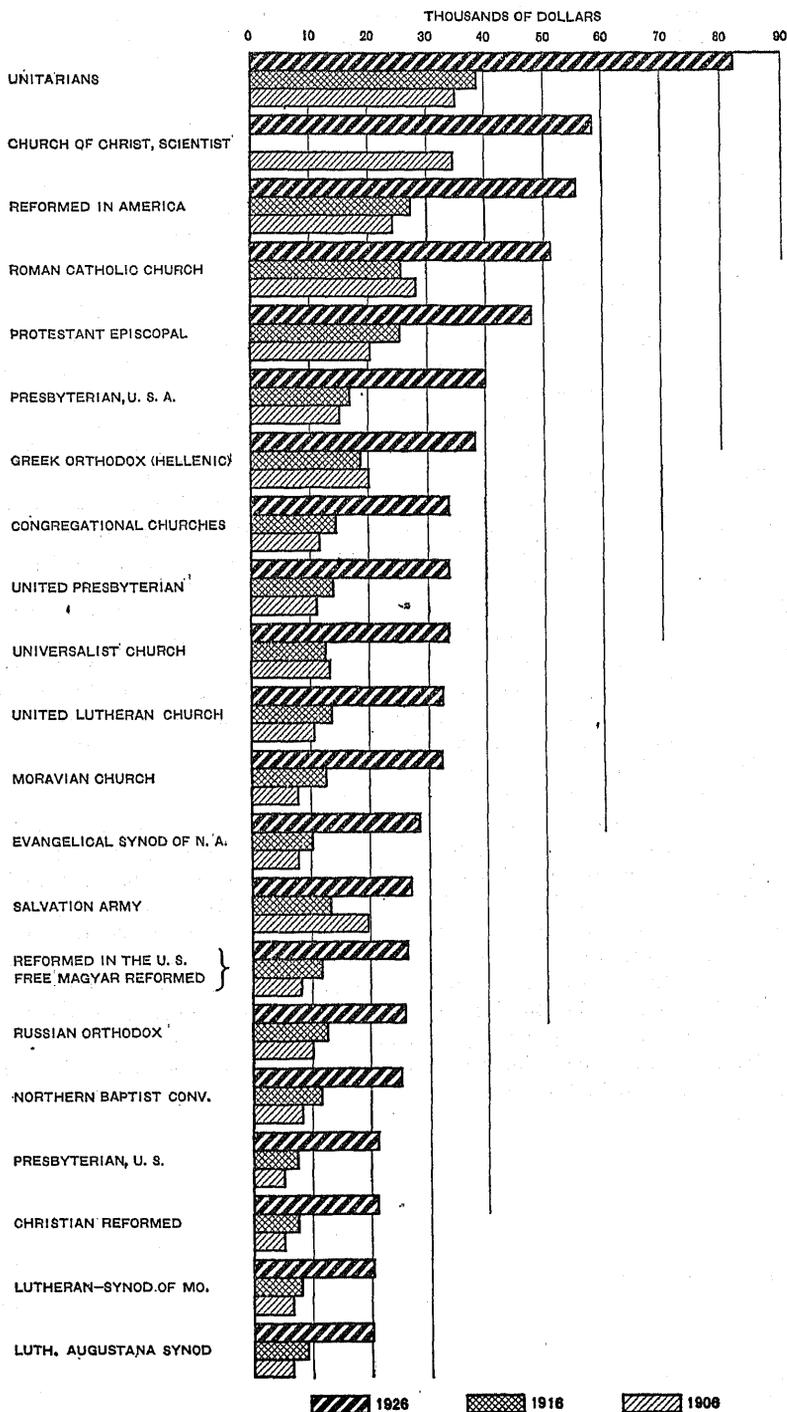
In 1906 the total value of the churches reporting amounted to \$1,257,575,867, but by 1916 this sum had increased to \$1,676,600,582 and by 1926 to \$3,839,500,610. This means that the percentage increase was over twofold (205.3 per cent) for the 20-year period.

In considering these figures it should be kept in mind that during the latter decade building costs increased very rapidly, as did also land values, especially in cities. As a rule, therefore, the same church edifice would report a decidedly higher valuation in 1926 than in 1916 or 1906. Thus it should not be assumed that the entire increase of \$2,162,900,028 in the edifice value of churches between 1916 and 1926 represents newly invested funds.

Worked out on the basis of the average value per church, the figures in 1906 and 1916 were \$6,788 and \$8,488, respectively, compared with \$18,920 in 1926.

For 21 of the bodies which had 100 or more reporting churches the average edifice values are compared for the three censuses in Diagram 21.

DIAGRAM 21.—AVERAGE EDIFICE VALUE OF CHURCHES, BY PRINCIPAL DENOMINATIONS, WITH ADJUSTMENT FOR ORGANIC CHANGES: 1926, 1916, AND 1906



The increase in the average value of edifices was much the same for a number of big denominations. Only 17 bodies showed an increase during the last 10 years of as much as 200 per cent, and among this number only 5 had more than 100 reporting churches. These were the Assemblies of God, the Regular Baptists, the Church of God, the Reorganized Church of Jesus Christ of Latter Day Saints, and the Associate Reformed Presbyterian Church.

INCREASE AND DECREASE BY STATES

An analysis of the returns for geographic divisions reveals interesting differences not disclosed in the national totals. Table 27 gives, by States, the returns received in 1906, 1916, and 1926 relating to the number of churches, of members, and of Sunday school scholars; but it should be constantly kept in mind that the figures in this table are not in all cases comparable.

Because the number of Jewish congregations were not similarly reported at all three census periods, they were entirely eliminated in computing the increase in the number of churches by divisions and States as presented in Table 6. This table reveals that between 1916 and 1926 both the West North Central and the New England States registered a decrease, while the East South Central, the East North Central, the West South Central, the South Atlantic, and the Middle Atlantic divisions each reported increases ranging from 1 per cent to less than 5 per cent. During this same decade the Mountain and Pacific divisions showed the greatest increases, with 7.9 and 9.2 per cent, respectively. This rapid rise in the number of churches in the Pacific States is accounted for solely by the decided increase in the number of churches in California, which rose from 3,721 in 1916 to 4,578 in 1926—a growth of 23 per cent. In Washington and Oregon; on the other hand, the number of churches declined 4.0 and 3.2 per cent, respectively.

The rate of increase in the number of churches was less in the last decade than in the earlier one. There were nine States with a net decrease for the period between 1906 and 1916, while 19—Maine, New Hampshire, Vermont, Indiana, Wisconsin, Iowa, Missouri, North Dakota, Nebraska, Kansas, Maryland, Kentucky, Mississippi, Arkansas, Oklahoma, Montana, Idaho, Washington, and Oregon—reported a decline for the last decade.

Table 27 also presents returns on church membership by States, but these figures must be decidedly modified before they can be used in computing membership increase or decrease. Not only must Jewish Congregations be entirely eliminated, but returns from the Protestant Episcopal Church, the Christian Reformed Church, and the Lutheran bodies must be adjusted to take into account the change in the definition of a "member" adopted by these denominations between 1916 and 1926. Such revised figures are presented in Table 7 and make it clear that during the last decade the Pacific division showed the most rapid increase, with 44.3 per cent, followed by the West South Central division, with 21.2, and the Mountain, with 20.6. Increases in the other six divisions ranged from 18.8 to 12.3 per cent.

TABLE 6.—INCREASE IN NUMBER OF CHURCHES, BY DIVISIONS AND STATES: 1906-1926

[Figures for Jewish Congregations, since the data are not comparable, have been deducted from the total number of churches at each of the three periods]

DIVISION AND STATE	Total number of churches: 1926	NUMBER OF CHURCHES (EXCLUSIVE OF JEWISH CONGREGATIONS)			INCREASE ¹			
		1926	1916	1906	1916-1926		1906-1916	
					Number	Per cent	Number	Per cent
United States	232, 154	229, 036	225, 099	209, 266	3, 937	1. 7	15, 833	7. 6
GEOGRAPHIC DIVISIONS:								
New England.....	8, 477	8, 192	8, 299	8, 079	-107	-1. 3	220	2. 7
Middle Atlantic.....	23, 151	26, 442	25, 360	24, 171	1, 082	4. 3	1, 189	4. 9
East North Central.....	30, 447	36, 301	35, 870	36, 244	431	1. 2	-374	-1. 0
West North Central.....	36, 738	30, 294	31, 841	32, 120	-1, 547	-4. 9	-	-0. 9
South Atlantic.....	47, 887	47, 762	45, 928	41, 343	1, 834	4. 0	4, 585	11. 1
East South Central.....	33, 507	33, 434	33, 080	30, 642	364	1. 1	2, 436	8. 0
West South Central.....	31, 865	31, 272	30, 604	28, 650	668	2. 2	3, 954	14. 8
Mountain.....	6, 983	6, 941	6, 430	4, 162	511	7. 9	2, 208	54. 5
Pacific.....	8, 499	8, 398	7, 687	5, 855	711	9. 2	1, 832	31. 3
NEW ENGLAND:								
Maine.....	1, 447	1, 427	1, 601	1, 528	-174	-10. 9	73	4. 8
New Hampshire.....	821	813	884	830	-71	-8. 0	54	6. 5
Vermont.....	758	753	853	839	-100	-11. 7	-46	-5. 1
Massachusetts.....	3, 359	3, 198	3, 058	2, 983	140	4. 0	75	2. 5
Rhode Island.....	551	529	503	498	26	5. 2	10	2. 0
Connecticut.....	1, 541	1, 472	1, 400	1, 346	72	5. 1	54	4. 0
MIDDLE ATLANTIC:								
New York.....	10, 638	9, 410	9, 031	8, 849	379	4. 2	182	2. 1
New Jersey.....	3, 670	3, 482	3, 118	2, 694	354	11. 7	424	15. 7
Pennsylvania.....	13, 843	13, 550	13, 211	12, 628	339	2. 6	583	4. 6
EAST NORTH CENTRAL:								
Ohio.....	9, 809	9, 693	9, 497	9, 754	106	2. 1	-257	-2. 6
Indiana.....	6, 781	6, 735	6, 767	6, 500	-32	-0. 5	-33	-0. 5
Illinois.....	9, 556	9, 388	9, 207	9, 252	181	2. 0	-45	-0. 5
Michigan.....	5, 709	5, 640	5, 501	5, 584	139	2. 5	-83	-1. 5
Wisconsin.....	4, 883	4, 845	4, 898	4, 854	-53	-1. 1	44	0. 9
WEST NORTH CENTRAL:								
Minnesota.....	5, 132	5, 099	5, 007	4, 699	92	1. 8	308	6. 6
Iowa.....	5, 175	5, 147	5, 714	6, 247	-567	-9. 9	-533	-8. 5
Missouri.....	7, 951	7, 891	8, 457	9, 154	-566	-6. 7	-697	-7. 6
North Dakota.....	2, 435	2, 426	2, 518	1, 960	-92	-3. 7	558	28. 5
South Dakota.....	2, 217	2, 213	2, 177	1, 798	36	1. 7	379	21. 1
Nebraska.....	3, 007	2, 996	3, 279	3, 292	-283	-8. 6	-13	-0. 4
Kansas.....	4, 530	4, 522	4, 689	4, 970	-167	-3. 6	-281	-5. 7
SOUTH ATLANTIC:								
Delaware.....	508	504	484	465	20	4. 1	19	4. 1
Maryland.....	2, 959	2, 891	2, 907	2, 725	-16	-0. 6	182	6. 7
District of Columbia.....	399	388	338	285	50	14. 8	53	18. 6
Virginia.....	7, 566	7, 537	7, 120	6, 587	417	5. 9	533	8. 1
West Virginia.....	4, 968	4, 945	4, 630	4, 016	315	6. 3	614	15. 3
North Carolina.....	10, 297	10, 275	9, 705	8, 545	570	5. 9	1, 160	13. 6
South Carolina.....	5, 752	5, 733	5, 663	5, 366	70	1. 2	267	5. 5
Georgia.....	10, 898	10, 876	10, 697	10, 013	179	1. 7	684	6. 8
Florida.....	4, 640	4, 613	4, 384	3, 341	229	5. 2	1, 043	31. 2
EAST SOUTH CENTRAL:								
Kentucky.....	7, 192	7, 176	7, 312	6, 502	-136	-1. 9	810	12. 5
Tennessee.....	8, 556	8, 539	8, 514	7, 951	25	0. 3	563	7. 1
Alabama.....	9, 896	9, 875	9, 381	8, 845	404	5. 3	536	6. 1
Mississippi.....	7, 863	7, 844	7, 873	7, 344	-29	-0. 4	529	7. 2
WEST SOUTH CENTRAL:								
Arkansas.....	6, 807	6, 793	6, 961	6, 133	-168	-2. 4	828	13. 5
Louisiana.....	4, 215	4, 196	4, 005	3, 793	191	4. 8	212	5. 6
Oklahoma.....	5, 281	5, 272	5, 372	4, 464	-100	-1. 9	908	20. 3
Texas.....	15, 062	15, 011	14, 266	12, 260	745	5. 2	2, 006	16. 4
MOUNTAIN:								
Montana.....	1, 297	1, 294	1, 325	539	-31	-2. 3	786	145. 8
Idaho.....	1, 002	1, 000	1, 045	673	-45	-4. 3	372	55. 3
Wyoming.....	438	436	354	226	62	23. 2	128	56. 6
Colorado.....	1, 688	1, 666	1, 448	1, 248	218	15. 1	200	16. 0
New Mexico.....	1, 099	1, 095	1, 075	621	20	1. 9	454	73. 1
Arizona.....	587	583	443	235	140	31. 6	208	88. 5
Utah.....	714	710	611	534	99	16. 2	77	14. 4
Nevada.....	158	157	129	86	28	21. 7	43
PACIFIC:								
Washington.....	2, 280	2, 269	2, 364	1, 783	-95	-4. 0	611	34. 9
Oregon.....	1, 560	1, 551	1, 602	1, 286	-51	-3. 2	316	24. 6
California.....	4, 659	4, 578	3, 721	2, 816	857	23. 0	905	32. 1

¹A minus sign (-) denotes decrease; per cent not shown where base is less than 100.

TABLE 7.—INCREASE IN NUMBER OF CHURCH MEMBERS, BY DIVISIONS AND STATES: 1906-1926

[In this table the 1916 figures, where used in comparison with the number of members reported for 1926, have been adjusted on account of differences in method of reporting in 1916 members in the Lutheran bodies, the Protestant Episcopal Church, and the Christian Reformed Church; figures for Jewish Congregations have been deducted in both years. In the 1906-1916 comparison, figures for Jewish Congregations were deducted, but other membership figures were substantially comparable.]

DIVISION AND STATE	Total number of members, 1926	NUMBER OF MEMBERS (EXCLUSIVE OF JEWS)		INCREASE, 1916-1926		Per cent of increase ¹ (exclusive of Jews): 1906-1916
		1926	1916 (partly estimated)	Number	Per cent	
United States.....	54,376,346	50,495,104	42,954,512	7,540,592	17.6	18.9
GEOGRAPHIC DIVISIONS:						
New England.....	4,587,805	4,249,437	3,681,487	567,950	15.4	12.5
Middle Atlantic.....	13,905,950	11,433,381	8,674,048	1,808,733	15.1	19.1
East North Central.....	19,872,210	19,227,924	8,677,639	1,550,245	17.9	14.9
West North Central.....	5,831,813	5,703,329	5,023,338	679,987	13.4	12.7
South Atlantic.....	4,979,906	4,814,861	4,737,481	1,077,380	15.8	23.3
East South Central.....	4,087,216	4,049,586	3,883,402	457,184	12.8	16.0
West South Central.....	4,819,564	4,487,892	3,677,515	760,077	21.2	28.4
Mountain.....	1,488,913	1,464,388	1,214,457	249,951	20.6	42.2
Pacific.....	2,139,124	1,991,360	1,379,640	611,710	44.3	34.0
NEW ENGLAND:						
Maine.....	294,092	286,510	256,914	29,596	11.5	9.4
New Hampshire.....	223,674	221,545	212,894	8,651	4.1	-0.5
Vermont.....	161,133	159,689	146,968	12,722	8.7	-10.2
Massachusetts.....	2,900,294	2,287,119	1,672,766	314,353	15.9	10.8
Rhode Island.....	452,044	428,010	351,360	76,650	21.8	15.1
Connecticut.....	956,725	856,563	740,585	126,978	17.0	29.3
MIDDLE ATLANTIC:						
New York.....	6,799,146	4,809,549	4,340,423	559,123	12.9	6.1
New Jersey.....	1,953,781	1,764,323	1,366,245	398,081	23.1	42.0
Pennsylvania.....	5,213,923	4,813,566	4,267,950	551,626	12.9	28.5
EAST NORTH CENTRAL:						
Ohio.....	2,866,386	2,700,232	2,347,173	353,059	15.0	23.8
Indiana.....	1,292,818	1,339,196	1,199,664	159,532	13.3	21.1
Illinois.....	3,263,255	3,023,635	2,892,620	431,035	16.7	11.3
Michigan.....	1,798,831	1,708,679	1,320,375	458,295	36.3	10.1
Wisconsin.....	1,472,890	1,441,061	1,288,327	152,634	11.8	6.5
WEST NORTH CENTRAL:						
Minnesota.....	1,282,138	1,242,269	1,028,308	183,965	17.4	3.2
Iowa.....	1,026,135	1,007,444	888,036	79,408	8.0	13.3
Missouri.....	1,581,278	1,564,674	1,358,134	116,480	8.4	7.7
North Dakota.....	394,536	393,510	268,829	39,481	15.0	33.0
South Dakota.....	294,622	294,242	228,250	64,982	28.3	15.1
Nebraska.....	561,663	545,282	478,730	76,552	15.9	20.9
Kansas.....	747,078	742,195	626,936	115,259	18.4	29.6
SOUTH ATLANTIC:						
Delaware.....	119,142	105,142	88,534	16,608	18.8	14.5
Maryland.....	738,366	688,362	623,328	65,034	10.7	18.0
District of Columbia.....	238,871	222,871	167,245	55,626	33.3	12.1
Virginia.....	1,172,447	1,159,033	961,767	188,266	19.6	18.6
West Virginia.....	331,953	327,047	432,538	94,689	27.9	36.6
North Carolina.....	1,497,062	1,469,281	1,068,642	304,839	21.9	31.0
South Carolina.....	873,628	869,572	801,960	67,612	8.4	18.0
Georgia.....	1,350,184	1,331,818	1,294,473	95,345	7.7	19.4
Florida.....	628,360	516,463	328,632	187,773	57.1	44.6
EAST SOUTH CENTRAL:						
Kentucky.....	1,051,594	1,035,930	968,308	67,648	7.0	8.9
Tennessee.....	1,918,033	1,929,040	841,734	157,336	18.7	19.8
Alabama.....	1,217,170	1,267,953	1,010,544	197,408	19.5	21.2
Mississippi.....	800,509	797,638	762,346	34,792	4.6	15.0
WEST SOUTH CENTRAL:						
Arkansas.....	621,107	616,167	584,166	32,001	5.5	34.9
Louisiana.....	1,067,669	1,023,163	866,184	156,979	18.1	-0.3
Oklahoma.....	581,663	576,285	426,687	156,298	35.2	60.7
Texas.....	2,286,394	2,241,377	1,806,478	444,799	24.5	39.0

¹ A minus sign (-) denotes decrease.

² Includes 62,617 persons, members of the Mother Church, Church of Christ, Scientist, and 668 national members, American Theosophical Society, not affiliated with any local organization and therefore not distributed geographically.

TABLE 7.—INCREASE IN NUMBER OF CHURCH MEMBERS, BY DIVISIONS AND STATES: 1906-1926—Continued

DIVISION AND STATE	Total number of members, 1926	NUMBER OF MEMBERS (EXCLUSIVE OF JEWS)		INCREASE, 1916-1926		Per cent of increase ¹ (exclusive of Jews): 1906-1916
		1926	1916 (partly estimated)	Number	Per cent	
MOUNTAIN:						
Montana.....	152,387	151,716	145,603	6,053	4.2	22.6
Idaho.....	162,979	162,363	137,447	24,916	18.1	74.0
Wyoming.....	62,975	62,141	41,687	20,454	49.1	53.4
Colorado.....	352,863	333,913	262,855	71,058	27.0	14.9
New Mexico.....	215,563	215,196	210,629	4,567	2.2	32.4
Arizona.....	153,086	152,153	118,042	34,111	28.9	132.3
Utah.....	369,591	367,301	281,128	86,173	30.7	60.9
Nevada.....	19,769	19,605	16,976	2,629	15.5	-3.3
PACIFIC:						
Washington.....	384,182	371,132	292,736	78,396	26.8	37.1
Oregon.....	232,731	220,731	183,137	37,594	20.5	41.3
California.....	1,522,211	1,399,487	903,767	495,720	54.9	31.7

¹ A minus sign (-) denotes decrease.

Membership increases varied regionally in the two decades. In the New England, the Pacific, and the two North Central divisions the rate of increase was greater between 1916 and 1926 than during the earlier 10 years, while in the other five divisions the increase was greater in the earlier decade.

During the last 10-year period not a single State reported a net decline in church membership, while there were four such States during the earlier decade.

The average number of members per church was also affected by the changed definition of a "member" adopted by certain bodies. In Table 8 corrected figures for 1916 are presented by geographic divisions, in comparison with 1926 figures.

TABLE 8.—AVERAGE NUMBER OF MEMBERS PER CHURCH, EXCLUSIVE OF JEWISH CONGREGATIONS, BY GEOGRAPHIC DIVISIONS: 1926 AND 1916

[Figures for 1916 were partly estimated; see headnote to Table 7]

GEOGRAPHIC DIVISION	AVERAGE MEMBERS PER CHURCH	
	1926	1916
United States.....	220	191
New England.....	519	444
Middle Atlantic.....	434	393
East North Central.....	282	242
West North Central.....	188	158
South Atlantic.....	143	125
East South Central.....	121	108
West South Central.....	143	120
Mountain.....	211	189
Pacific.....	237	179

CHANGES IN SUNDAY SCHOOL ENROLLMENT BY STATES

Sunday school enrollment showed, from division to division, rates of change quite different from those of church membership. In New England the number of scholars reported in 1926 was actually smaller by over 10,000 than the number returned in 1906, Massachusetts and Rhode Island being the only two States in this division that showed net increases for the period. New York enrollment during these 20 years declined 95,895, or 7.7 per cent. The Pacific division, however, showed a rapid increase, the number of pupils reported in 1926 being 970,001, or appreciably more than double the 1906 total.

There was a decrease in the New England and Middle Atlantic divisions during the last decade and for the remaining divisions the rate of increase was less during the latter than during the earlier decade. Between 1906 and 1916 Vermont was the only State that showed a net decline in the number of Sunday school scholars; while during the next decade there were 16 such States—Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Wisconsin, Iowa, Missouri, Delaware, Georgia, Mississippi, and New Mexico.

As has already been indicated, the small increase in Sunday school scholars is explained in part by the sharp decrease in the number of Roman Catholic churches reporting schools, which totaled 9,406 in 1906 and 11,748 in 1916, but only 8,239 in 1926.

It is interesting to note in this connection that between 1906 and 1916 the average number of scholars per church increased for every State in the Union except Montana; but that between 1916 and 1926 it declined for each State in the New England and the Middle Atlantic divisions, and also for Delaware, Mississippi, Utah, Nevada, and the District of Columbia.

INCREASE IN CHURCH FINANCES BY STATES

Table 28 shows the rise in expenditures and in value of church edifices by divisions and States, and makes it clear that the increase in these items varied geographically. In Florida, for example, average church expenses grew from \$644 in 1916 to \$3,200 in 1926, or 396.9 per cent. The great Florida land boom which reached its peak in 1926 undoubtedly helped to account for this exceptional expansion. At the other extreme was Montana, whose average expenditure per church rose only from \$1,325 in 1916 to \$1,729 in 1926, or 30.5 per cent; while New Hampshire, Iowa, North Dakota, South Dakota, Nebraska, Kansas, Idaho, Wyoming, and Colorado each showed less than a 100 per cent increase, and all other States from 100 to 200 per cent.

Changes in the average value of church edifices varied from State to State over a period of 20 years, in much the same way as average church expenditures. Again Florida reported the largest expansion with a rise from \$1,922 in 1906 to \$14,206 in 1926, or 639.1 per cent. Oklahoma came next with an increase for the 20 years of nearly fourfold (398.4 per cent). Montana again showed the smallest increase, from \$7,355 in 1906 to \$9,487 in 1926, or 29 per cent. Twenty States and the District of Columbia each reported increases of 100 to 200 per cent. In every case the greater part of this rise occurred during the later rather than during the earlier decade.

DENOMINATIONAL EXPANSION BY STATES

In Table 29 the 1926 memberships of more than 100 individual denominations are compared by States with similar returns for 1916 and 1906. In considering these figures it should be recalled that some of the listed organizations like the Southern Baptist Convention and the Congregational Churches have undergone organic changes through division or consolidation, and that others like the Jewish

Congregations have experienced changes in the method of enumeration, so that in a number of cases the figures presented do not furnish an adequate basis for computing by States the rate of growth or decline. But for the denominations for which the figures are comparable the membership changes from division to division show different trends.

The Roman Catholic churches in the East South Central division reported 270,669 members in 1926, which was higher than the 1916 total, but lower than the 1906 return of 298,848. Most of this decrease occurred in Kentucky, whose Roman Catholic members totaled 195,186 in 1906 as compared with 160,185 in 1916 and 177,069 in 1926. In the Pacific division, however, the figures showed a rapid increase from 546,713 in 1906 to 897,626 in 1926, or 64.2 per cent. In California this increase was 72.9 per cent.

The Methodist Episcopal Church also showed a decline in the East South Central division, the 1926 total of 157,191 members being almost 2,000 less than the 1916 figure, although nearly 10,000 above the 1906 returns. In Mississippi, memberships of the Methodist Episcopal Church declined from 50,695 in 1906 to 45,482 in 1916 and then to 41,254 in 1926; but in the Mountain division they more than doubled, rising from 44,976 in 1906 to 93,790 in 1926, or 108.5 per cent.

The figures in the table make possible similar comparisons for other denominations.

Table 29 also brings out the tendency on the part of certain denominations toward geographic expansion. In 1926 the Colored Methodist Episcopal Church reported members in 10 States in which none were reported in 1906. These were Massachusetts, New York, New Jersey, Michigan, Wisconsin, Iowa, Nebraska, Delaware, Colorado, and California. In 1916 members of the Assemblies of God, General Council, were living in only 22 States; but by 1926 they were found in 20 other States and in the District of Columbia.

In addition, Table 29 makes it possible to see how the membership of any denomination is distributed among the different States and demonstrates that most denominations are concentrated geographically. Nearly half (47.4 per cent) of the membership of the Congregational Churches was located in the New England and Middle Atlantic divisions; while three-tenths (30.4 per cent) of the Negro Baptists lived in Alabama, Mississippi, and Georgia. Six Jews out of every 10 (61.6 per cent) were found in the States of New York, New Jersey, and Pennsylvania; seven-eighths (87.1 per cent) of the membership of the Norwegian Lutheran Church of America was in the 5 States of Minnesota, Wisconsin, North Dakota, Iowa, and South Dakota; while nearly 5 out of every 8 members (62.2 per cent) of the Church of Jesus Christ of Latter-day Saints were found in Utah.

CHURCH TOTALS FOR LARGE CITIES

Table 30 presents 1926 church statistics for the 287 cities having 25,000 inhabitants or more in 1920. New York City, which claimed 2,809 churches and 4,079,501 members, Chicago with 1,499 churches and 1,629,425 members, and Philadelphia with 1,138 churches and 1,163,131 members, held first, second, and third places, respectively, not only in population but in number of churches and in membership as well.

Most of the other cities, however, did not rank the same on all three counts. Detroit, which was the fourth largest in population in 1920, had in 1926 the fourth largest membership with 755,572, but 35 fewer churches than Baltimore, which reported 631 churches and only 436,498 members. Ranked by number of members, St. Louis, Boston, Cleveland, Baltimore, Pittsburgh, and Buffalo held fifth to tenth places, respectively, with memberships ranging from 527,132 to 351,907.

Considered in terms of the average number of members, West New York, N. J., showed the highest figure, with 2,214 persons to a church. Woonsocket, R. I., was second with 1,871; Revere, Mass., third with 1,856; and Brooklyn Borough, New York City, even without the Jewish congregations, ranks fourth with 1,509. In all, 48 cities had average memberships per church of more than 1,000. It is noteworthy that most of these cities were located along the northern half of the Atlantic seaboard, where Jewish congregations and Roman Catholic churches were relatively numerous. At the other extreme were cities like Everett and Spokane, Wash., both of which showed but 287 members to a church. In Muskogee, Okla., the number was 268; in Danville, Ill., 252; in Hamtramck, Mich., 240; and in Bellingham, Wash., 208.

The ratio of men to women in the membership also varied from city to city. In 29 of the 287 places there were 90 males or more to every 100 females, including three cities in which the men members reported actually outnumbered the women—Lorain, Ohio, Gary, Ind., and Somerville, Mass. However, in Jackson, Mich., and in Joplin, Mo., there were not, on the average, as many as 60 male for every 100 female members, the ratios being 59.7 and 58.3, respectively.

In New York City, Sunday school scholars numbered 343,772; in Philadelphia, 257,731; and in Chicago, 245,976. Detroit came next with 175,789; Baltimore had 123,005; Los Angeles, 112,294; and Cleveland, 103,302. No other city had as many as 100,000, although Pittsburgh had 96,096.

The value of church edifices, also given in Table 30, shows that the 1,701 reporting churches in the five boroughs of New York City alone claimed to be worth \$318,786,150. In Chicago this figure for 1,185 churches totaled \$117,626,033; and in Philadelphia, for 878 churches, \$98,479,243. Pittsburgh, St. Louis, Cleveland, Detroit, Baltimore, and Boston reported values ranging from \$40,388,915 to \$38,050,749.

On the basis of the average value per church, Manhattan Borough in New York City, where land values are so high, naturally showed the largest figure—\$419,726, while the city as a whole, including values for the Jewish congregations, had an average of \$187,411 and ranked second among the 287 cities; Holyoke, Mass., was first, with \$205,172. Oak Park, Ill., was third, with \$173,227; Brookline, Mass., had \$171,739; Evanston, Ill., \$151,415; Albany, N. Y., \$148,616; and Montclair, N. J., \$145,601.

In New York City the reported debts on church edifices amounted to \$36,225,568; in Chicago to \$19,630,178; and in Philadelphia to \$9,382,460. Five other cities—Buffalo, Cleveland, Baltimore, Los Angeles, and Detroit—each reported debts of from \$7,000,000 to \$5,000,000.

Church expenditures reported for the year aggregated \$51,272,998 in New York City, \$27,043,609 in Chicago, \$14,959,353 in Philadelphia, and \$9,890,564 in Pittsburgh. Detroit, Baltimore, Cleveland, Los Angeles, St. Louis, Boston, Washington, and Buffalo, held fifth to twelfth places, respectively, with totals ranging from \$8,631,182 to \$5,465,253.

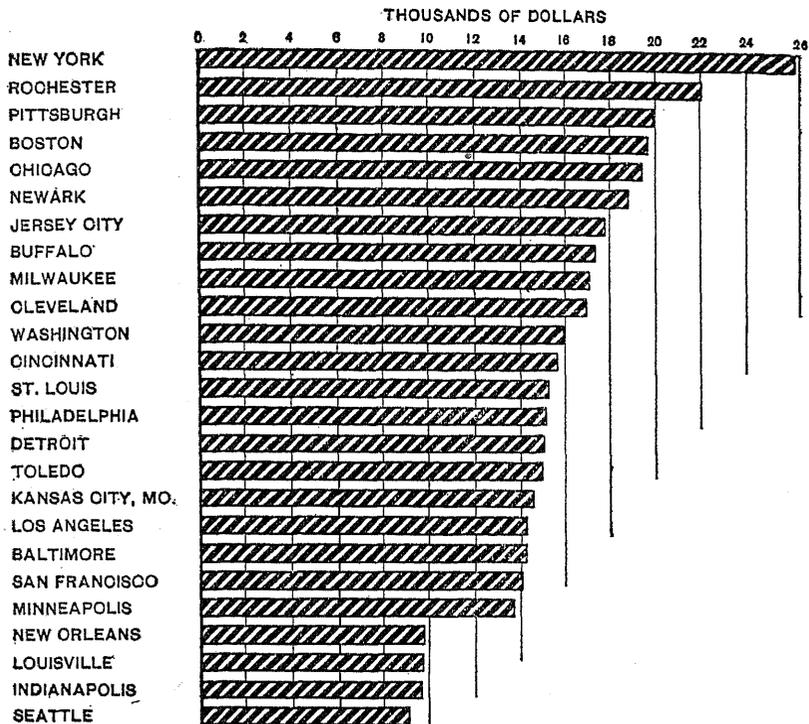
The average expenditures per church showed wide fluctuations from city to city. New Rochelle, N. Y., had the highest average, with \$39,333; Brookline, Mass., was second, with \$37,057; Montclair, N. J., came third, with \$36,680; while Oak Park, Ill., and the Borough of Manhattan had fourth and fifth places, with \$33,722 and \$33,468. Quite naturally these same places showed high average valuations per church.

There were six cities of 25,000 inhabitants whose church expenditures did not average \$5,000 a year—Beaumont, Tex.; Muskogee, Okla.; Pensacola, Fla.; Ogden, Utah; and Hamtramck and Port Huron, Mich. In this connection it

should be recalled that Muskogee and Hamtramck were also included among the half dozen cities having the smallest average memberships per church.

A comparison of the average expenditures per church, for the 25 largest cities, is shown in Diagram 22.

DIAGRAM 22.—AVERAGE EXPENDITURES PER CHURCH, FOR 25 CITIES OF 200,000 OR MORE INHABITANTS: 1926



DENOMINATIONAL DATA FOR CITIES

In Table 31 church data by individual denominations are presented for each city having 25,000 inhabitants or more in 1920. In a majority of the places the largest group of churches was Roman Catholic. This denomination ranked first in 35 of the 50 largest cities. In Baltimore, Seattle, Indianapolis, Columbus, and Akron the Methodist Episcopal churches led; while in southern centers, like Washington, New Orleans, Birmingham, Memphis, Dallas, Houston, and Richmond, those of the Negro Baptists were the most numerous. In New York City the largest group was that of the Jewish Congregations; while in Atlanta the churches of the Southern Baptist Convention were first, and in Grand Rapids those of the Christian Reformed Church. Table 9 ranks the 50 largest cities according to their 1920 population and shows for each the three denominations having the largest groups of churches.

Ranked according to membership, the preponderance of Roman Catholics in large cities is still more pronounced. This denomination held first place in this respect in all but six of the 50 largest cities. The Jews again led in New York City; while in five of the larger southern cities the Southern Baptist Convention or the Negro Baptists were most numerous. Table 10 shows which three denominations have the most members in each of the 50 largest cities.

TABLE 9.—DENOMINATIONS RANKING FIRST, SECOND, AND THIRD, RESPECTIVELY, ACCORDING TO NUMBER OF CHURCHES, IN THE 50 LARGEST CITIES: 1926

CITY	FIRST		SECOND		THIRD	
	Total number of churches	Denomination	Number of churches	Denomination	Number of churches	Denomination
New York, N. Y.	2,869	Jewish Congregations.....	1,044	Roman Catholic Church.....	430	Methodist Episcopal Church.....
Chicago, Ill.	1,469	Roman Catholic Church.....	256	Methodist Episcopal Church.....	131	Jewish Congregations.....
Philadelphia, Pa.	1,138	Roman Catholic Church.....	152	Methodist Episcopal Church.....	124	Protestant Episcopal Church.....
Detroit, Mich.	1,596	Roman Catholic Church.....	110	Methodist Episcopal Church.....	45	Negro Baptists.....
Cleveland, Ohio.	499	Roman Catholic Church.....	98	Methodist Episcopal Church.....	37	Jewish Congregations.....
St. Louis, Mo.	517	Roman Catholic Church.....	102	Negro Baptists.....	57	Jewish Congregations.....
Boston, Mass.	379	Roman Catholic Church.....	78	Jewish Congregations.....	43	Protestant Episcopal Church.....
Baltimore, Md.	631	Methodist Episcopal Church.....	83	Roman Catholic Church.....	74	Negro Baptists.....
Pittsburgh, Pa.	540	Roman Catholic Church.....	102	Methodist Episcopal Church.....	50	Methodist Episcopal Church.....
Los Angeles, Calif.	588	Roman Catholic Church.....	72	Methodist Episcopal Church.....	52	Northern Baptist Convention.....
Buffalo, N. Y.	341	Roman Catholic Church.....	84	Methodist Episcopal Church.....	27	Northern Baptist Convention.....
San Francisco, Calif.	236	Roman Catholic Church.....	54	(Methodist Episcopal Church.....)	20	Protestant Episcopal Church.....
Milwaukee, Wis.	262	Roman Catholic Church.....	59	Presbyterian, U. S. A.....	26	Lutheran—Synod of Missouri.....
Washington, D. C.	399	Negro Baptists.....	83	Lutheran—Synod of Wisconsin.....	43	Roman Catholic Church.....
Newark, N. J.	234	Roman Catholic Church.....	40	Protestant Episcopal Church.....	32	Jewish Congregations.....
Cincinnati, Ohio.	338	Roman Catholic Church.....	78	Methodist Episcopal Church.....	46	Presbyterian, U. S. A.....
New Orleans, La.	301	Negro Baptists.....	78	Roman Catholic Church.....	70	Methodist Episcopal Church.....
Minneapolis, Minn.	304	Roman Catholic Church.....	29	Methodist Episcopal Church.....	24	Congregational Churches.....
Kansas City, Mo.	285	Roman Catholic Church.....	38	Southern Baptist Convention.....	30	Methodist Episcopal Church.....
Seattle, Wash.	249	Methodist Episcopal Church.....	26	Roman Catholic Church.....	24	Congregational Churches.....
Indianapolis, Ind.	153	Methodist Episcopal Church.....	44	Negro Baptists.....	43	Disciples of Christ.....
Jersey City, N. J.	333	Roman Catholic Church.....	30	Methodist Episcopal Church.....	18	Protestant Episcopal Church.....
Rochester, N. Y.	188	Roman Catholic Church.....	37	Presbyterian, U. S. A.....	19	Jewish Congregations.....
Portland, Ore.	269	Roman Catholic Church.....	33	Methodist Episcopal Church.....	30	Presbyterian, U. S. A.....
Denver, Colo.	240	Roman Catholic Church.....	32	Methodist Episcopal Church.....	29	Congregational Churches.....
Toledo, Ohio.	199	Roman Catholic Church.....	35	Methodist Episcopal Church.....	21	United Lutheran Church.....
Providence, R. I.	153	Roman Catholic Church.....	36	Northern Baptist Convention.....	20	Protestant Episcopal Church.....
Columbus, Ohio.	250	Methodist Episcopal Church.....	39	Negro Baptists.....	29	Roman Catholic Church.....
Louisville, Ky.	322	Roman Catholic Church.....	50	Negro Baptists.....	48	Southern Baptist Convention.....

St. Paul, Minn.-----	31	Roman Catholic Church.-----	31	Methodist Episcopal Church.-----	21	Presbyterian, U. S. A.-----	15
Oakland, Calif.-----	163	Roman Catholic Church.-----	24	Methodist Episcopal Church.-----	17	Presbyterian, U. S. A.-----	12
Akron, Ohio.-----	151	Methodist Episcopal Church.-----	15	Roman Catholic Church.-----	14	{Negro Baptists.----- Reformed Church in the U. S.-----}	9
Atlanta, Ga.-----	254	Southern Baptist Convention.-----	38	Methodist Episcopal, South.-----	35	Negro Baptists.-----	29
Omaha, Neb.-----	196	Roman Catholic Church.-----	36	{Methodist Episcopal Church.----- Presbyterian, U. S. A.-----}	21	Protestant Episcopal Church.-----	11
Worcester, Mass.-----	129	Roman Catholic Church.-----	27	Congregational Churches.-----	18	Northern Baptist Convention.-----	14
Birmingham, Ala.-----	282	Negro Baptists.-----	77	Methodist Episcopal, South.-----	31	Southern Baptist Convention.-----	28
Syracuse, N. Y.-----	126	Roman Catholic Church.-----	27	Methodist Episcopal Church.-----	16	{Jewish Congregations.----- Protestant Episcopal Church.-----}	10
Richmond, Va.-----	193	Negro Baptists.-----	45	Southern Baptist Convention.-----	26	Methodist Episcopal, South.-----	24
New Haven, Conn.-----	110	Roman Catholic Church.-----	24	{Jewish Congregations.----- Protestant Episcopal Church.-----}	13	Congregational Churches.-----	12
Memphis, Tenn.-----	270	Negro Baptists.-----	88	{Methodist Episcopal, South.----- Colored Methodist Episcopal.-----}	23	Southern Baptist Convention.-----	19
San Antonio, Tex.-----	192	Roman Catholic Church.-----	37	Negro Baptists.-----	22	Methodist Episcopal, South.-----	18
Dallas, Tex.-----	212	Negro Baptists.-----	31	Methodist Episcopal, South.-----	22	Southern Baptist Convention.-----	19
Dayton, Ohio.-----	164	Roman Catholic Church.-----	22	United Brethren in Christ.-----	14	Negro Baptists.-----	13
Bridgeport, Conn.-----	100	Roman Catholic Church.-----	21	Protestant Episcopal Church.-----	11	{Methodist Episcopal Church.----- Jewish Congregations.----- Congregational Churches.----- Northern Baptist Convention.-----}	8
Houston, Tex.-----	224	Negro Baptists.-----	55	Roman Catholic Church.-----	18	Southern Baptist Convention.-----	17
Hartford, Conn.-----	98	Roman Catholic Church.-----	18	Congregational Churches.-----	11	{Jewish Congregations.----- Protestant Episcopal Church.-----}	10
Scranton, Pa.-----	123	Roman Catholic Church.-----	29	{Northern Baptist Convention.----- Methodist Episcopal Church.----- Reformed Church in America.-----}	13	Presbyterian, U. S. A.-----	11
Grand Rapids, Mich.-----	133	Christian Reformed Church.-----	19	Roman Catholic Church.-----	17	Methodist Episcopal Church.-----	11
Faterson, N. J.-----	116	Roman Catholic Church.-----	20	{Methodist Episcopal Church.----- Presbyterian, U. S. A.-----}	14	Jewish Congregations.-----	9
Youngstown, Ohio.-----	134	Roman Catholic Church.-----	25	Methodist Episcopal Church.-----	9	Presbyterian, U. S. A.-----	8

TABLE 10.—DENOMINATIONS RANKING FIRST, SECOND, AND THIRD, RESPECTIVELY, ACCORDING TO NUMBER OF CHURCH MEMBERS, IN THE 50 LARGEST CITIES: 1926

CITY	Total number of members	FIRST		SECOND		THIRD	
		Denomination	Number of members	Denomination	Number of members	Denomination	Number of members
New York, N. Y.	4, 079, 501	Jewish Congregations.....	1, 765, 000	Roman Catholic Church.....	1, 733, 964	Protestant Episcopal Church.....	141, 205
Chicago, Ill.	1, 629, 425	Roman Catholic Church.....	837, 623	Jewish Congregations.....	327, 000	Negro Baptist Episcopal Church.....	65, 050
Philadelphia, Pa.	1, 163, 131	Roman Catholic Church.....	488, 838	Jewish Congregations.....	270, 000	Protestant Episcopal Church.....	75, 159
Detroit, Mich.	755, 572	Roman Catholic Church.....	451, 579	Jewish Congregations.....	73, 000	Protestant Synod of Missouri.....	28, 661
Cleveland, Ohio.	510, 125	Roman Catholic Church.....	293, 922	Jewish Congregations.....	83, 000	Negro Baptists.....	27, 284
St. Louis, Mo.	527, 132	Roman Catholic Church.....	324, 325	Jewish Congregations.....	50, 000	Lutheran—Synod of Missouri.....	27, 402
Boston, Mass.	513, 649	Roman Catholic Church.....	319, 190	Jewish Congregations.....	40, 000	Protestant Episcopal Church.....	28, 156
Baltimore, Md.	436, 498	Roman Catholic Church.....	166, 224	Jewish Congregations.....	80, 000	Methodist Episcopal Church.....	35, 384
Pittsburgh, Pa.	430, 337	Roman Catholic Church.....	213, 740	Jewish Congregations.....	83, 000	Presbyterian, U. S. A.....	30, 693
Los Angeles, Calif.	326, 446	Roman Catholic Church.....	114, 211	Jewish Congregations.....	69, 000	Methodist Episcopal Church.....	18, 200
Buffalo, N. Y.	351, 907	Roman Catholic Church.....	223, 739	Jewish Congregations.....	20, 000	Protestant Episcopal Church.....	16, 155
San Francisco, Calif.	229, 073	Roman Catholic Church.....	154, 385	Jewish Congregations.....	35, 000	Protestant Episcopal Church.....	6, 808
Milwaukee, Wis.	274, 620	Roman Catholic Church.....	145, 378	Lutheran—Synod of Missouri.....	26, 660	Jewish Congregations.....	25, 000
Washington, D. C.	233, 871	Roman Catholic Church.....	67, 848	Negro Baptists.....	41, 262	Protestant Episcopal Church.....	28, 347
Newark, N. J.	266, 146	Roman Catholic Church.....	141, 233	Jewish Congregations.....	65, 000	Presbyterian, U. S. A.....	12, 685
Cincinnati, Ohio.	199, 881	Roman Catholic Church.....	69, 235	Jewish Congregations.....	23, 500	Methodist Episcopal Church.....	13, 830
New Orleans, La.	276, 490	Roman Catholic Church.....	200, 003	Negro Baptists.....	10, 955	Jewish Congregations.....	9, 000
Minneapolis, Minn.	188, 638	Roman Catholic Church.....	93, 369	Jewish Congregations.....	22, 000	Methodist Episcopal Church.....	13, 645
Kansas City, Mo.	157, 957	Roman Catholic Church.....	47, 649	Jewish Congregations.....	22, 000	Disciples of Christ.....	17, 679
Seattle, Wash.	110, 238	Roman Catholic Church.....	36, 600	Presbyterian, U. S. A.....	12, 638	Jewish Congregations.....	10, 000
Indianapolis, Ind.	153, 152	Roman Catholic Church.....	88, 856	Methodist Episcopal Church.....	23, 621	Disciples of Christ.....	16, 378
Jersey City, N. J.	190, 112	Roman Catholic Church.....	120, 860	Jewish Congregations.....	18, 000	United Lutheran Church.....	8, 190
Rochester, N. Y.	178, 370	Roman Catholic Church.....	92, 079	Jewish Congregations.....	22, 500	Presbyterian, U. S. A.....	12, 334
Portland, Oreg.	93, 743	Roman Catholic Church.....	27, 165	Jewish Congregations.....	12, 000	Methodist Episcopal Church.....	9, 779
Denver, Colo.	119, 346	Roman Catholic Church.....	37, 748	Jewish Congregations.....	17, 000	Methodist Episcopal Church.....	12, 323
Toledo, Ohio.	140, 543	Roman Catholic Church.....	66, 419	Jewish Congregations.....	21, 000	Methodist Episcopal Church.....	9, 924
Providence, R. I.	182, 205	Roman Catholic Church.....	119, 105	Jewish Congregations.....	10, 000	Protestant Episcopal Church.....	12, 209
Columbus, Ohio.	133, 113	Roman Catholic Church.....	43, 065	Methodist Episcopal Church.....	29, 800	Presbyterian, U. S. A.....	9, 450
Louisville, Ky.	169, 434	Roman Catholic Church.....	64, 825	Southern Baptist Convention.....	19, 383	Negro Baptists.....	18, 067
St. Paul, Minn.	154, 258	Roman Catholic Church.....	77, 819	Jewish Congregations.....	13, 500	Protestant Episcopal Church.....	6, 938

Oakland, Calif	82,461	Roman Catholic Church	44,113	Jewish Congregations	6,000	Presbyterian, U. S. A.	4,509
Akron, Ohio	86,815	Roman Catholic Church	30,219	Methodist Episcopal Church	8,306	Jewish Congregations	7,500
Atlanta, Ga.	122,655	Southern Baptist Convention	26,815	Methodist Episcopal, South	24,815	Negro Baptists	19,381
Omaha, Neb.	101,680	Roman Catholic Church	42,165	Jewish Congregations	11,004	United Lutheran Church	7,992
Worcester, Mass.	130,763	Roman Catholic Church	75,200	Jewish Congregations	15,000	Congregational Churches	7,748
Birmingham, Ala.	125,253	Negro Baptists	34,046	Methodist Episcopal, South	14,814	Southern Baptist Convention	21,450
Syracuse, N. Y.	125,891	Roman Catholic Church	71,227	Jewish Congregations	14,000	Methodist Episcopal Church	8,710
Richmond, Va.	106,095	Southern Baptist Convention	23,507	Negro Baptists	23,503	Methodist Episcopal, South	15,897
New Haven, Conn.	174,052	Roman Catholic Church	72,920	Jewish Congregations	22,500	Protestant Episcopal Church	8,659
Memphis, Tenn.	107,064	Negro Baptists	28,088	Methodist Episcopal, South	15,165	Southern Baptist Convention	11,327
San Antonio, Tex.	103,511	Roman Catholic Church	52,081	Southern Baptist Convention	8,723	Jewish Congregations	8,000
Dallas, Tex.	102,831	Southern Baptist Convention	18,160	Methodist Episcopal, South	17,186	Roman Catholic Church	13,425
Detroit, Mich.	86,377	Roman Catholic Church	30,181	United Brethren in Christ	7,704	Methodist Episcopal Church	7,269
Bridgeport, Conn.	98,562	Roman Catholic Church	60,241	Jewish Congregations	13,000	Protestant Episcopal Church	5,869
Houston, Tex.	103,372	Roman Catholic Church	34,152	Southern Baptist Convention	11,185	Methodist Episcopal, South	11,063
Hartford, Conn.	116,620	Roman Catholic Church	55,522	Jewish Congregations	27,000	Protestant Episcopal Church	10,605
Saratoga, Pa.	112,323	Roman Catholic Church	64,588	Jewish Congregations	9,000	Methodist Episcopal Church	7,590
Grand Rapids, Mich.	78,271	Roman Catholic Church	26,177	Christian Reformed Church	16,849	Reformed Church in America	6,408
Paterson, N. J.	99,548	Roman Catholic Church	48,505	Jewish Congregations	22,300	Protestant Episcopal Church	5,814
Youngstown, Ohio	89,663	Roman Catholic Church	38,875	Jewish Congregations	8,000	Methodist Episcopal Church	7,335

POPULATION AND CHURCH MEMBERSHIP INCREASE

In Table 11, following, the growth in the number of church members is compared with the estimated growth in population for each of the 50 largest cities ranked according to size.

TABLE 11.—INCREASE IN NUMBER OF CHURCH MEMBERS IN THE 50 LARGEST CITIES: 1916-1926

[In this table the 1916 figures have been adjusted to correct the incomplete reporting of members of the Lutheran bodies, the Protestant Episcopal Church, and the Christian Reformed Church; figures for Jewish Congregations have been deducted for both years]

CITY	Total number of members, 1926	NUMBER OF MEMBERS (EXCLUSIVE OF JEWS)		INCREASE: 1916-1926		Per cent of increase in estimated population: 1916-1926
		1926	1916 (partly estimated)	Number	Per cent	
New York, N. Y.	4,079,501	2,314,501	2,077,756	236,745	11.4	11.5
Chicago, Ill.	1,629,425	1,304,425	1,066,759	237,666	22.3	21.1
Philadelphia, Pa.	1,163,131	893,131	724,470	98,661	12.4	16.4
Detroit, Mich.	755,572	680,572	341,951	338,621	99.0	63.6
Cleveland, Ohio.	510,125	425,125	356,804	68,321	19.1	34.9
St. Louis, Mo.	527,132	477,132	397,301	79,831	20.1	11.9
Boston, Mass.	513,649	423,649	390,182	33,467	8.6	8.5
Baltimore, Md.	436,498	368,498	299,454	69,044	23.1	32.9
Pittsburgh, Pa.	430,337	377,337	333,093	-5,756	-1.5	12.1
Los Angeles, Calif.	326,446	261,446	124,750	136,696	109.6	-----
Buffalo, N. Y.	351,907	331,907	284,045	47,862	16.9	14.1
San Francisco, Calif.	229,073	194,073	172,719	21,354	12.4	19.5
Milwaukee, Wis.	274,620	249,620	215,671	33,949	15.7	20.0
Washington, D. C.	238,871	222,871	167,250	55,621	33.3	32.3
Newark, N. J.	266,146	201,146	167,562	33,584	20.0	17.7
Cincinnati, Ohio.	199,581	176,081	167,328	8,753	5.2	3.7
New Orleans, La.	276,490	267,490	197,943	69,547	35.1	13.4
Minneapolis, Minn.	188,538	166,538	129,820	36,718	28.3	23.2
Kansas City, Mo.	157,937	135,937	103,230	32,727	31.7	26.4
Seattle, Wash.	110,238	100,238	72,766	27,472	37.8	-----
Indianapolis, Ind.	153,152	143,152	96,990	46,162	47.6	28.3
Jersey City, N. J.	190,112	172,112	145,253	26,859	15.5	10.9
Rochester, N. Y.	178,340	155,840	141,693	14,147	10.0	21.8
Portland, Oreg.	95,743	83,743	60,484	23,259	38.5	-----
Denver, Colo.	115,346	98,346	71,971	26,375	36.6	18.4
Toledo, Ohio.	140,543	130,543	104,803	25,740	24.6	35.0
Providence, R. I.	182,205	161,205	153,410	7,795	5.1	18.0
Columbus, Ohio.	133,113	124,613	93,057	31,556	33.9	31.3
Louisville, Ky.	169,434	156,934	129,321	27,613	21.4	33.9
St. Paul, Minn.	154,258	140,758	110,606	30,152	27.3	9.1
Oakland, Calif.	82,461	76,461	63,327	13,134	20.7	35.4
Akron, Ohio.	86,815	79,815	53,553	25,762	48.1	-----
Atlanta, Ga.	122,855	111,855	78,186	33,669	43.1	-----
Omaha, Nebr.	101,680	90,680	69,197	21,483	31.0	23.9
Worcester, Mass.	130,763	117,763	101,587	16,176	15.9	15.4
Birmingham, Ala.	125,253	121,253	76,739	44,514	58.0	29.4
Syracuse, N. Y.	125,391	111,391	93,094	18,297	19.7	16.7
Richmond, Va.	109,055	101,055	84,676	16,379	19.3	16.5
New Haven, Conn.	124,162	101,662	105,420	-3,758	-3.6	19.6
Memphis, Tenn.	107,084	97,084	59,926	37,158	62.0	23.0
San Antonio, Tex.	103,511	95,511	61,355	34,156	55.7	48.3
Dallas, Tex.	102,631	95,131	52,347	42,784	81.7	66.8
Dayton, Ohio.	86,377	81,477	65,012	16,465	25.3	26.5
Bridgeport, Conn.	96,562	83,562	83,297	265	0.3	-----
Houston, Tex.	103,372	92,372	50,032	42,330	84.6	-----
Hartford, Conn.	116,620	89,620	72,073	17,547	24.3	32.5
Scranton, Pa.	112,323	103,323	94,561	8,762	9.3	6.1
Grand Rapids, Mich.	78,271	76,491	61,492	14,999	24.4	22.8
Paterson, N. J.	99,548	77,248	71,465	5,783	8.1	8.0
Youngstown, Ohio.	89,663	81,663	67,475	14,188	21.0	42.8

The facts show that whereas there was a rather decided tendency for church membership to grow at much the same rate as the population, nevertheless many individual cities showed rates that were significantly different. In New Orleans and Memphis church memberships grew more than twice as rapidly as the estimated populations, while in St. Paul the reported increase was 27.3 per cent in church members and only 9.1 per cent in population. On the other hand, there were places like Pittsburgh, New Haven, Providence, Rochester, and Youngstown where the increase in members did not begin to keep pace with population.

Membership figures for each State, by counties, are presented in Table 32 and include not only the total reported church membership for each county, but also figures for leading denominations, selected, however, on the basis of their importance in the whole State, rather than in the individual county.

THE NEGRO CHURCH

In the 1926 census summary statistics for Negro churches were again compiled separately. Following the plan employed in 1906 and 1916, no effort was made to enumerate the individual Negro members belonging to local white churches.

Table 33 shows that of the 213 religious bodies represented in the 1926 census, 24 were exclusively Negro, while 30 which were primarily white denominations had one or more Negro churches among their number.

The total of Negro churches reporting was found to be 42,585, of which the Negro Baptists had 22,081; the African Methodist Episcopal Church, 6,708; the Colored Methodist Episcopal Church, 2,518; and the African Methodist Episcopal Zion Church, 2,466. Among white denominations having a certain number of Negro congregations, the Methodist Episcopal Church had by far the most, with 3,743. These five bodies account for seven-eighths (88.1 per cent) of all the Negro churches in the United States.

Of all the Negro churches reporting, 10,158 were urban and 32,427 were rural. This means that not quite 1 Negro church in 4 (23.9 per cent) was located in a city, while the 1920 population census showed that approximately one-third (34 per cent) of all Negroes lived in urban places.

The churches of certain denominations, however, were located chiefly in cities. Of the 287 Negro Protestant Episcopal churches, 205 were urban; of the Negro Roman Catholic churches, this ratio was 117 out of 147; while of the 93 Negro Seventh-day Adventist churches, 88 were in cities.

The Negro membership reported totaled 5,203,487, or almost one-tenth (9.5 per cent) of all the church members in the United States; but in this connection it should be pointed out that the churches of the large Negro denominations do not include many of their young people in the membership. As shown in Table 13, the percentage of members under 13 years of age was for the Negro Baptists, 8.5; for the African Methodist Episcopal Church, 10.5; for the Colored Methodist Episcopal Church, 10.3; and for the African Methodist Episcopal Zion Church, 12.9. Since the average for all denominations was 18.4 per cent, it is obvious that the total reported membership of the Negro denominations tends somewhat to underestimate their numerical strength.

The Negro Baptists accounted for 3,196,623 members, or more than three-fifths (61.4 per cent) of all colored church members. The African Methodist Episcopal Church had 545,814; while the African Methodist Episcopal Zion Church had 456,813; the Negro congregations of the Methodist Episcopal Church, 332,347; and the Colored Methodist Episcopal Church had 202,713. Negro

members of the Roman Catholic Church came next with 124,324, followed by those of the Protestant Episcopal Church with 51,502. No other denomination had as many as 44,000 Negro members.

The average number of members to a Negro church was decidedly below the average for all churches. In cities Negro churches had 220 members to a church, contrasted with 546 for all churches. For rural districts the Negro figure was 91, compared with a national average of 115. The Negro Baptists, the African Methodist Episcopal Zion Church, and especially the Negro congregations of the Roman Catholic Church ran decidedly ahead of these averages in both urban and rural areas.

The excess of females among the memberships of Negro churches was very pronounced. Returns for 4,516,096 Negro members showed that there were only 61.9 men for every 100 women, compared with 79.7 to 100 for all churches.

The distribution of Negro churches according to the principal denominations represented may be seen in Diagrams 23 and 24.

DIAGRAM 23.—NEGRO CHURCHES—DISTRIBUTION BY PRINCIPAL DENOMINATIONS: 1926

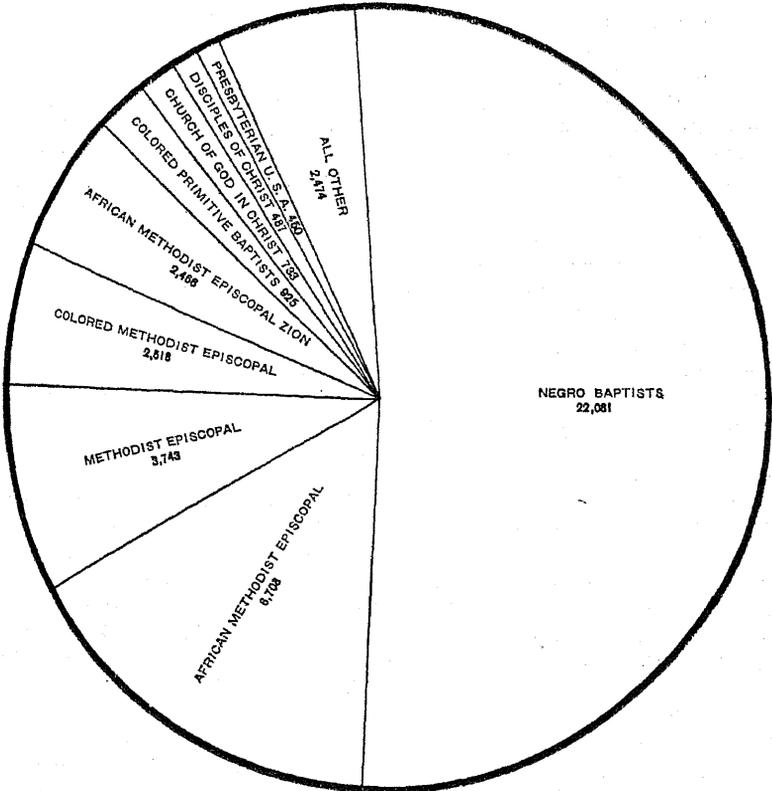
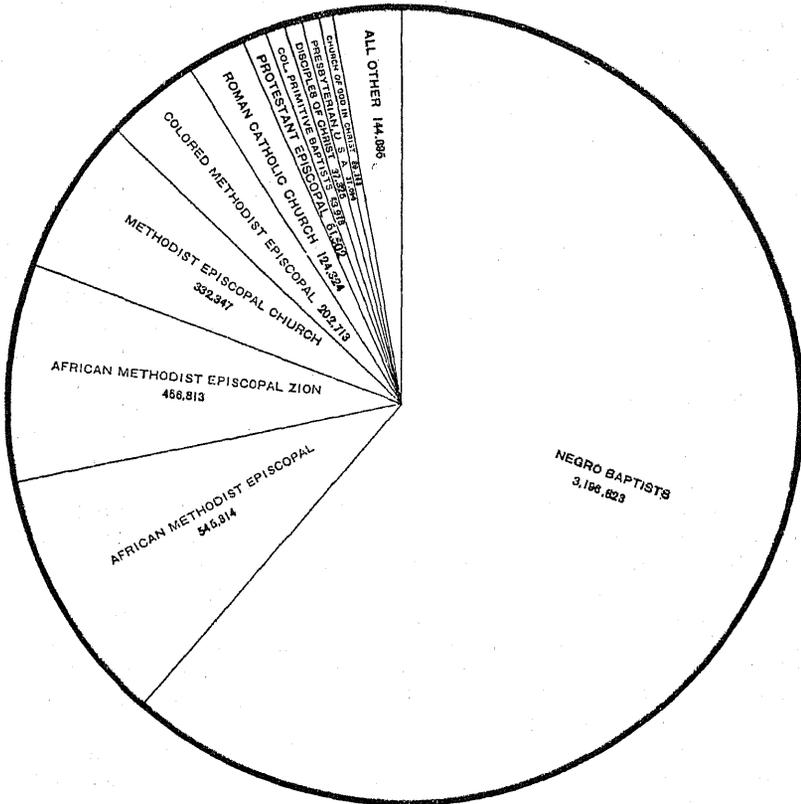


DIAGRAM 24.—NEGRO CHURCHES—DISTRIBUTION OF MEMBERSHIP BY PRINCIPAL DENOMINATIONS: 1926



VALUE OF NEGRO CHURCH EDIFICES

The value of the 37,347 edifices reported is shown in Table 34. The total was \$205,782,628, or 5.4 per cent of the value of all church edifices in the United States. Of the colored total, the Negro Baptists accounted for \$103,465,759, or one-half (50.3 per cent). The African Methodist Episcopal Church had the second highest total, with \$32,092,549; while the Negro churches of the Methodist Episcopal Church and of the African Methodist Episcopal Zion Church were virtually tied for third place, with \$18,938,246 and \$18,515,723, respectively.

The total value of the 8,952 urban Negro churches reporting was \$145,730,958, and of the 28,395 rural churches only \$60,051,670. Computed in terms of the average value per church, the figures were \$16,279 for urban and \$2,115 for rural churches, which compare with \$53,538 for all city churches and \$6,198 for all rural churches.

Certain Negro churches of white denominations had higher values than the churches of exclusively Negro denominations. The average Negro Congregational church in cities was worth \$20,396 and the Roman Catholic, \$44,397. In rural areas these figures were \$3,013 and \$7,330, respectively.

Debts on church edifices were reported by 8,884, or 23.5 per cent of all the Negro churches reporting edifices. This proportion is slightly higher than the ratio for all churches, which was 20.9.

In cities 43.4 per cent of the Negro churches reported debts, while in country districts this proportion was 17.2.

The debts of the 3,961 Negro city churches reporting them aggregated \$19,642,007, or \$4,959 per church; while those of the 4,923 rural churches totaled \$2,536,574, or \$515 to a church. Comparable figures for all churches were \$15,846 for city and \$2,764 for rural churches.

NEGRO CHURCH EXPENDITURES

Table 35 presents the expenditures for the year of the 39,245 Negro churches that reported. The amount was found to be \$43,024,259, or 5.3 per cent of the total for the United States. Negro Baptists accounted for \$19,475,981, or 45.3 per cent of the colored total. The African Methodist Episcopal Church was second with \$7,600,161, the African Methodist Episcopal Zion Church third with \$4,757,066, followed by the Negro congregations of the Methodist Episcopal Church and the Colored Methodist Episcopal Church, with \$3,694,508 and \$2,428,234, respectively. Only one other denomination—the Roman Catholic—showed Negro church expenditures of \$1,000,000 or more.

Of the total expenditures reported by Negro churches, \$26,402,536 was accounted for by those in cities, although they comprised only 23.9 per cent of the entire number of Negro churches; and the rural churches accounted for \$16,621,723.

Average Negro expenditures were \$2,738 for urban and \$561 for rural churches, compared with national averages, for all denominations, of \$10,011 and \$1,400.

Fluctuations from these averages were marked. Among the denominations having at least 100 urban churches reporting, the 105 Negro congregations of the Roman Catholic Church showed the highest average with \$9,014, and the 359 city organizations of the Church of God in Christ the lowest with only \$1,164. In rural areas the highest average was that of the African Methodist Episcopal Zion Church with \$1,201, while the 132 congregations of the Churches of Christ returned only \$111 to a church.

Omitting the Negro expenditures of \$1,121,403 that could not be classified, the reports showed that \$35,749,951 went for current expenses and improvements and \$6,152,905 to missions and benevolences. This means that \$1 was contributed to the larger interests of the churches for each \$5.81 devoted to the maintenance of the individual church itself. This ratio is different from that for all churches, which showed \$4.37 for local self-support to every \$1 for benevolences. For Negro churches in cities, the amount given to missions, etc., was \$3,455,369, or 13.4 per cent of the reported total, while for those in rural areas it was \$2,697,536, or 16.7 per cent. In both cases these ratios were below the percentages for all churches, which were 18.6 and 18.7, respectively.

NEGRO PARSONAGES

Data about colored parsonages are given in Table 36 and show that 6,543 churches, or 15.4 per cent, reported their value, while for all churches this proportion was 33.3. The low colored ratio was owing largely to the Negro Baptist churches, which showed only a 6 per cent return. The African Methodist Episcopal Zion Church claimed 19.4 per cent of its churches had parsonages; the Colored Methodist Episcopal Church, 21; and the African Methodist Episcopal Church, 31.8. Among Negro churches of certain white denominations these proportions were higher. The Methodist Episcopal average was 37.9; the Congregational, 38.1; the Protestant Episcopal, 40.4; and the Roman Catholic, 65.3.

The total value of the Negro parsonages reported was \$18,122,240, of which the African Methodist Episcopal Church claimed \$4,857,996; the Negro Bap-

lists, \$4,451,057; the Methodist Episcopal Church, \$2,922,791; and the African Methodist Episcopal Zion Church, \$1,916,950. No other denominations showed parsonage valuations of as much as \$1,000,000, but the Colored Methodist Episcopal Church claimed \$984,660. These five denominations account for 83.5 per cent of the total.

The average parsonage value per Negro church was \$2,770, contrasted with \$6,147 for all churches; but the 96 Negro parsonages of the Roman Catholic Church averaged \$9,166 and the 530 of the Colored Methodist Episcopal Church, \$1,858. Each of the other Negro denominations that claimed 100 or more parsonages fell between these extremes.

Of the 6,543 Negro churches that reported parsonages, 1,399, or 21.4 per cent, showed debts—much the same as the national average of 19.3 per cent.

The reported debts on Negro parsonages amounted to \$1,824,255, or approximately a tenth (10.1 per cent) of their total value, which proportion was somewhat higher than the 9.3 per cent for all churches. The Negro Baptists had by far the largest parsonage debts, with \$634,369; the African Methodist Episcopal Church followed with \$357,137 and the Methodist Episcopal Church with \$282,053.

NEGRO SUNDAY SCHOOLS

Data about denominational Sunday schools (see Table 36) were reported by 36,378 Negro churches, or 85.4 per cent of the total. For all churches—Negro as well as white—this percentage was only 79.6; but it should be remembered that certain white denominations have parochial schools that take the place of Sunday schools.

Of the 54 denominations having one or more Negro churches, only three very small bodies reported having no Negro Sunday schools.

The Negro Baptists reported by far the largest number of churches with schools, with 18,755, or more than half (51.6 per cent) of the total. The African Methodist Episcopal Church showed 5,884, the Negro congregations of the Methodist Episcopal Church 3,527, and the African Methodist Episcopal Zion Church and the Colored Methodist Episcopal Church 2,429 and 2,351, respectively. These five bodies included 90.6 per cent of the Negro churches having Sunday schools.

Even the large denominations showed pronounced variations in the relative number of churches reporting schools. The Negro churches of the Methodist Episcopal Church indicated that 94.2 per cent of their congregations had schools; the Colored Methodist Episcopal Church showed 93.4; the African Methodist Episcopal Church, 87.7; and the Negro Baptists, 84.9; while only 76, or slightly more than half, of the 147 Negro Roman Catholic churches reported Sunday schools.

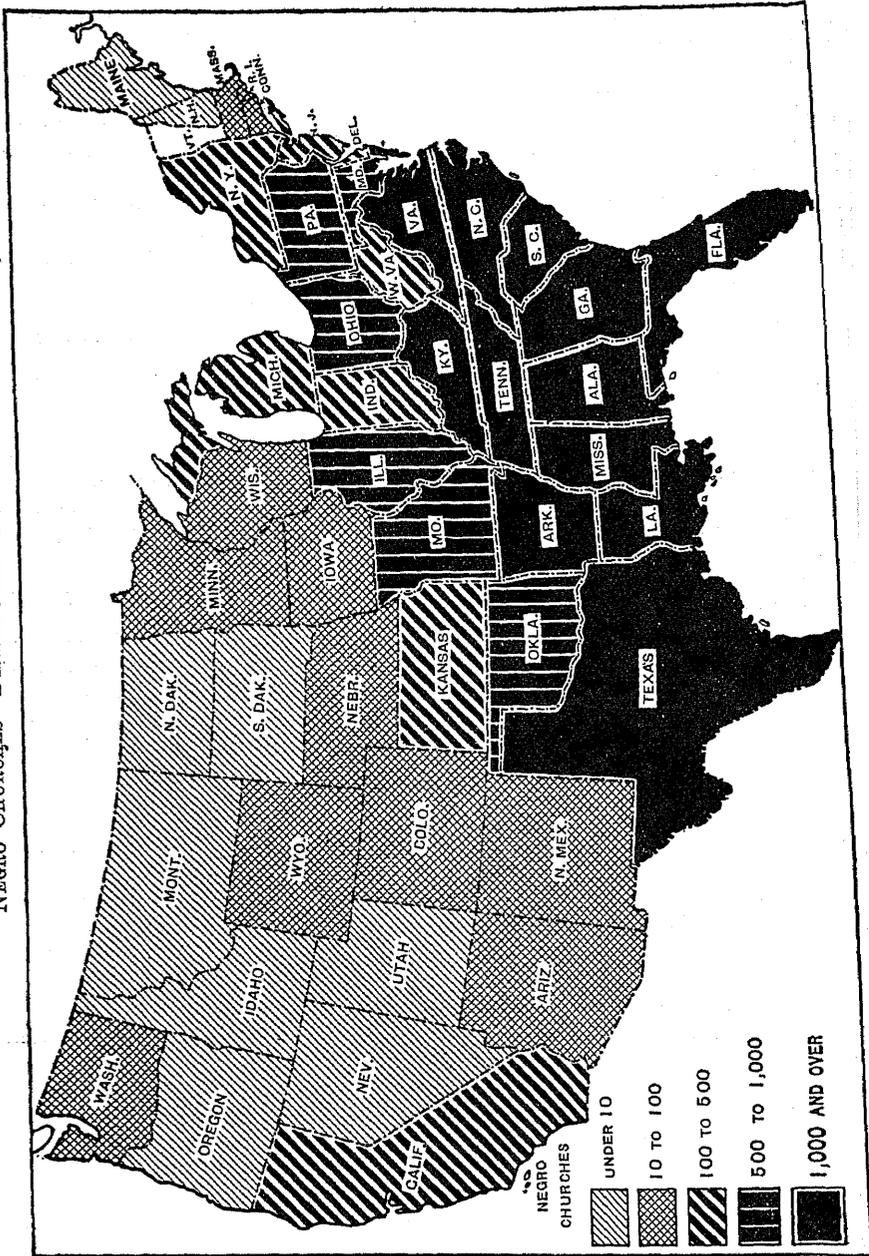
More than three-fourths of all Negro churches with Sunday schools were in rural areas, the exact numbers reported being 9,028 in cities and 27,350 in country districts.

Colored Sunday school officers and teachers numbered 298,283 and scholars 2,144,553, an average of approximately 7 scholars to a teacher, as compared with 10 for all schools. In urban centers the Negro average was nearly 9 and in rural places 6, while comparable national averages, for all denominations, show 11 and 9, respectively.

The Negro Baptists had approximately half of all colored Sunday school teachers and pupils, while the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church were virtually tied for second place.

In cities the average number of scholars per Negro church was 96 and in rural districts 47, while the averages for all schools were 210 and 76.

NEGRO CHURCHES—DISTRIBUTION BY STATES: 1926



DISTRIBUTION OF NEGRO CHURCHES

Since the 1920 population census found that 85.2 per cent of all Negroes lived in the South Atlantic and the two South Central divisions, it is not strange that the 1926 census of religious bodies showed that 37,790 churches, or 88.7 per cent of the total, were located in these three divisions. (See Table 37.) Georgia had the largest number with 5,201, Alabama followed with 4,284, Mississippi with 4,034, and Texas with 3,910. North Carolina had 3,203; South Carolina, 2,838; Arkansas, 2,411; Virginia, 2,255; while Florida and Louisiana had 2,093 and 2,077, respectively. No other State reported as many as 2,000, although Tennessee claimed 1,958.

Classified by church membership, the States showed somewhat different rankings. Alabama was first with 557,231 members and Georgia second with 538,093. North Carolina had 431,333; South Carolina, 405,614; Virginia, 378,742; Texas, 351,305; Mississippi, 348,425; Louisiana, 248,797; Tennessee, 226,823; and Arkansas, 201,240. Florida, Pennsylvania, Illinois, Kentucky, Ohio, and New York each had from 100,000 to 200,000.

Following the distribution of population, Negro churches and members in the South were concentrated in rural areas, while in the North they were mainly in cities. In the South Atlantic and the East South Central divisions about 84 per cent of the Negro churches and 70 per cent of their members were rural, while in the East North Central States 81.6 per cent of the churches and 95.5 per cent of the members were urban.

The average membership of a Negro church in a city was largest (297) in the Middle Atlantic division and smallest (86) in the Mountain division. Rural churches had the highest average membership (104) in the South Atlantic division, those in the East South Central had 92, while the 27 Negro rural churches in the Mountain division and the 26 in the Pacific averaged, respectively, 41 and 35 members.

The ratio of males to females showed little change from division to division but was highest in the Middle Atlantic division with 67 males to every 100 females, and the lowest in the Mountain division with only 57 to 100.

Negro Sunday schools, like the churches, were naturally concentrated in the South; 32,332, or 88.9 per cent, of the churches with schools and 1,789,095, or 83.4 per cent, of the scholars being located in the three southern divisions.

Because Negro churches in the North are primarily urban while those in the South are mainly rural, the Negro schools with the largest memberships were found in the Middle Atlantic division, where the average was 107.9 scholars to a church. In the New England division this average was 99.7 and in the East North Central 92.6; but in the West South Central area the number was only 47.1 and in the Mountain division only 40.5.

NEGRO CHURCH FINANCES BY STATES

Facts about Negro church edifices are given in Table 38 and show that in the East South Central division 91.5 per cent of the churches reported having one or more edifices, while in the Mountain States this percentage was only 62.4. For all other divisions the proportion was between 80 and 90 per cent.

Very few Negro churches reported having more than one edifice each. The number of edifices claimed by 37,590 Negro churches was 37,749, or only 159 more than the number of churches reporting. In the Mountain division there was not a single Negro church with two or more edifices.

The State with the highest total value of Negro church edifices was Pennsylvania with \$15,362,354. Virginia followed with \$14,134,101 and North Carolina with \$13,670,308. Alabama reported \$12,737,558; Georgia, \$12,380,886; New York,

\$11,615,049; and Texas, \$10,587,143. Two States—Ohio and South Carolina—returned valuations slightly in excess of \$9,000,000, while 19 other States showed over \$1,000,000 each.

Worked out on the basis of average valuation per church, the Northeastern and the Pacific areas revealed decidedly higher totals than the Mountain and the Southern States. In the Middle Atlantic division, where Negro churches were dominantly urban, average values were \$28,498, being \$42,391 in New York State alone. At the other end of the scale was the West South Central region, where the average was \$2,955. Curiously enough, the individual States with the lowest valuations were not in this division, the average for New Mexico being \$2,327 and for Mississippi \$1,876.

In the Middle Atlantic division a relatively large number—56.3 per cent—of the Negro churches that reported the value of their church edifices showed indebtedness. In the Mountain division 54.2 per cent of them were in debt, but in the East South Central area only 14.7.

In the Middle Atlantic division the amount of debt of the Negro churches reporting any was high, averaging \$8,029 to a church, and in the East North Central and the New England divisions approximately \$6,300, while the two South Central divisions showed averages of less than \$1,300 each.

Of Negro parsonages, the largest group, 2,253, were situated in the South Atlantic division, which accounted for 34.4 per cent of the total; while the Mountain division reported only 38, or 0.6 per cent of the total.

The 55 colored parsonages in New England led in average value with \$7,689; the Middle Atlantic States showed an average of \$6,834; and the East North Central and the Pacific areas \$4,308 and \$3,844, respectively. The two South Central divisions fell below \$1,900 each, while averages for the other divisions ranged from \$2,200 to \$2,800.

In New England the parsonage debts reported averaged \$3,389 to a church, and in the Middle Atlantic States \$2,855. On the other hand, the East and West South Central divisions returned only \$588 and \$811, respectively, while the Mountain area showed \$782. The four other divisions averaged between \$1,000 and \$1,900.

In Negro church expenditures Alabama led with a total for the year of \$3,480,988, and North Carolina followed with \$3,060,556. Six States—Pennsylvania, Texas, Georgia, Virginia, Florida, and New York—each showed from \$3,000,000 to \$2,000,000, while 10 others showed more than \$1,000,000.

As might have been expected, average Negro expenditures per church were much higher in the Northeastern States and on the Pacific coast than in the Southern and the Mountain divisions. For New York the average was \$6,097, and for Pennsylvania, New Jersey, and Wisconsin slightly above \$4,000. But in the seven States of Louisiana, Texas, Wyoming, South Carolina, Oklahoma, Arkansas, and Georgia they ranged from \$800 to \$600, while in Mississippi the average was only \$476.

STATISTICS OF NEGRO DENOMINATIONS BY STATES

Table 39 presents statistics for individual denominations by States and shows that the Negro Baptists had the largest number of colored churches and of members in the District of Columbia and in all but 2 of the 27 States having 100 Negro churches or more. In Maryland the Negro churches and members of the Methodist Episcopal Church were most numerous, while in Delaware the African Methodist Episcopal Church had the largest number of churches but the Methodist Episcopal the most members. The actual figures for each of these States are given in the following table.

GROWTH OF NEGRO CHURCHES

Table 40 compares, by denominations, the 1926 figures on Negro churches, membership, and Sunday schools, with similar figures for 1916 and 1906.

The Negro churches reporting numbered 36,563 in 1906, 39,592 in 1916, and 42,585 in 1926, showing an 8.3 per cent increase during the earlier decade and a 7.6 per cent rise during the last period. These figures compare with 7.7 and 2.4 per cent for all churches, thus showing that the Negro increase was relatively rapid.

Two large Negro denominations—the Colored Methodist Episcopal Church and the African Methodist Episcopal Zion Church—both showed decreases between 1916 and 1926 in the number of their churches. For the former denomination the decline was from 2,621 to 2,518, or 3.9 per cent, and for the latter body from 2,716 to 2,466, or 9.2 per cent.

Although the number of Negro church members increased more rapidly during both periods than did the number of churches, the increase was less rapid during the latter than during the earlier decade. Between 1906 and 1916 it was from 3,691,844 to 4,602,805, or 24.7 per cent, while between 1916 and 1926 it was from 4,602,805 to 5,203,487, or but 13.1 per cent.

The African Methodist Episcopal Zion Church between 1906 and 1916 showed a rapid increase from 184,542 to 257,169, or 39.4 per cent, and then to 456,813 in 1926, or a 77.6 per cent increase for the latter decade. Adjusted figures for the Negro Baptists show a membership growth from 1906 to 1916 of 29.8 per cent, contrasted with 6.8 per cent during the last 10-year period¹ while the Negro congregations of the Methodist Episcopal Church showed comparable rates of increase of 3.7 and 3.9 per cent. For the period between 1916 and 1926 the Colored Methodist Episcopal Church showed a membership decrease of 17.5 per cent.

The average number of members per Negro church increased from 101 in 1906 to 116 in 1916, and then to 122 in 1926. Of the larger denominations the African Methodist Episcopal Zion Church claimed the most rapid increase, from 84 members per church in 1906 and 95 in 1916 to 185 in 1926. On the other hand, the average membership of the African Methodist Episcopal Church was only 81 in 1926, or 2 less than the 1916 average.

The number of Negro churches reporting Sunday schools, which was 36,378 in 1926, was slightly less than the 1916 total of 36,797, but above the 1906 figure of 33,538. During the same decade the total number of Negro scholars also decreased slightly from 2,153,843 to 2,144,553, or 0.4 per cent, as compared with a 23.8 per cent increase during the earlier decade. However, the average number of scholars per Negro church remained nearly stationary, being 59 for both 1926 and 1916, as compared with 52 for 1906.

GROWTH IN NEGRO CHURCH FINANCES

Table 41 compares the 1926 expenditures of colored churches with similar figures for 1916 and shows that 39,245, or 92.2 per cent of all Negro churches, reported expenses in the year 1926, and 37,660, or 95.1 per cent, in 1916. Certain individual denominations showed radical differences between 1916 and 1926, notably the Colored Primitive Baptists, with only one-eighth (12 per cent) of its churches reporting in 1926 as compared with half (50.6 per cent) in 1916.

Total reported expenditures, which in 1916 were only \$18,529,827, reached \$43,024,259 in 1926, an increase in 10 years of 132.2 per cent, which was somewhat lower than the average of 148.5 for all churches—Negro and white—combined.

¹ See Table 25.

In terms of the average expenditures per church, the increase for all Negro denominations was 122.8 per cent, or from \$492 in 1916 to \$1,096, while comparable national averages were \$1,613 and \$3,783, respectively. Of the larger denominations, the African Methodist Episcopal Zion Church reported the greatest increase in expenditures per church, from \$644 in 1916 to \$1,931.

The figures for value of church edifices for 1926, compared with figures for 1916 and 1906, are also given in Table 41, which reveals a decrease in the proportion of Negro churches reporting from 94.8 per cent in 1906 and 93.7 in 1916 to 87.7 in 1926; but despite this decline the value of the church edifices rose from \$56,636,159 in 1906 to \$86,809,970 in 1916 and then to \$205,782,628 in 1926. This means that the increase reported in the period from 1906 to 1916 was 53.3 per cent and in the last 10 years 137 per cent.

Edifice values per church increased from \$1,635 in 1906 to \$5,510 in 1926, compared with national averages for all denominations of \$6,788 and \$18,920.

CONCLUSION

Church membership during the past two decades has been growing at approximately the same rate as the population; but Sunday school enrollments, which increased quite rapidly between 1906 and 1916, showed a much smaller increase during the last decade.

In 1926 the material prosperity of the churches was unprecedented. Between 1916 and 1926 the value of church edifices alone rose approximately \$2,163,000,000, or 129 per cent. During the same period total church expenditures increased 149 per cent, or even more rapidly.

The unique feature adopted by the 1926 census of tabulating data for rural and for urban churches separately brings out the striking contrast between these two types of churches. The usual country church has 115 members who worship in a church building worth \$6,198 and expend annually \$1,400 per church; while the average city church has 546 members, the church edifice is worth \$53,538, and the yearly expenditures reach \$10,011 per church.