

FRIENDS

GENERAL STATEMENT

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

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

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

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

FRIENDS (PRIMITIVE)

STATISTICS

The only meeting of Primitive Friends in 1926 was in the State of Pennsylvania, a rural church which reported a membership of 25, comprising 13 males and 12 females, all of whom were reported as over 13 years of age.

In this branch of the Religious Society of Friends, as in all the others, the membership consists of those who are enrolled by the local meeting, including both "birthright" members, who are enrolled because their parents were members, and those who have joined upon application.

There was no debt on the one church edifice reported, and there were no parsonages nor Sunday schools.

Comparative data, 1890-1926.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this body for the censuses of 1926, 1916, 1906, and 1890.

TABLE 1.—COMPARATIVE SUMMARY, 1890 TO 1926: FRIENDS (PRIMITIVE)

ITEM	1926	1916	1906	1890
Churches (local organizations).....	1	2	8	9
Members.....	25	60	171	232
Average membership per church.....	25	30	21	26
Church edifices:				
Number.....	1	2	4	5
Value—Churches reporting.....	1	2	4	5
Amount reported.....	\$10,000	\$6,000	\$6,750	\$16,700
Expenditures during year:				
Churches reporting.....	1	2		
Amount reported.....	\$400	\$406		
Current expenses and improvements.....	\$250	\$108		
Benevolences, missions, etc.....	\$150	\$298		

HISTORY, DOCTRINE, AND ORGANIZATION¹

DENOMINATIONAL HISTORY

The Primitive Friends withdrew from the Wilburite body because of the failure of that branch to bear what seemed to them practical testimony against the modified and modernized beliefs and practices introduced into the Society of Friends during the middle and latter part of the nineteenth century. Their chief interest is to "maintain the ancient testimonies of the society" intact, with the idea of bearing witness to the spirituality of the Gospel rather than of propagating it.

The general Meeting of Men and Women Friends (Primitive) of Pennsylvania, New Jersey, Delaware, etc., was organized in the year 1861, at Fallsington, Pa. This was organized by a few members of the Philadelphia Yearly Meeting who were not satisfied with what they considered the Unitarian tendency of Elias Hicks, about 1828, and the influence of the Church of England upon Joseph John Gurney, who came to America in 1845.

¹ This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Charles Henly Moon, clerk of Falls Monthly Meeting, and approved by him in its present form.

This society was composed of three monthly meetings, namely, Philadelphia, Falls Monthly Meeting of Men and Women Friends, and Nottingham and Little Britain monthly meetings, which met quarterly at Philadelphia and twice a year at Fallsington.

One by one the monthly meetings have been laid down, until, at the present time, Falls Monthly is the only survivor. This general meeting has been affiliated with a small meeting held at Fritchley, England, and also with Friends at Poplar Ridge, N. Y., and Newport, R. I.