

# ROMAN CATHOLIC CHURCH

## STATISTICS

**Summary for the United States, with urban-rural classification.**—A general summary of the statistics for the Roman Catholic Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

Baptism is the condition of membership in the Roman Catholic Church; membership begins with baptism, whether that sacrament is received in infancy or in adult years, and all persons baptized in the Catholic faith are so numbered unless by formal act they have renounced such membership.

**TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: ROMAN CATHOLIC CHURCH**

ITEM	Total	In urban territory <sup>1</sup>	In rural territory <sup>1</sup>	PER CENT OF TOTAL	
				Urban	Rural
<b>Churches (local organizations)</b> .....	18,940	7,870	11,070	41.6	58.4
<b>Members</b> .....	18,605,003	14,809,295	3,795,708	79.6	20.4
Average per church.....	982	1,882	343		
<b>Membership by sex:</b>					
Male.....	8,371,216	6,595,348	1,775,868	78.8	21.2
Female.....	8,977,841	7,151,155	1,826,686	79.7	20.3
Sex not reported.....	1,255,946	1,062,792	193,154	84.6	15.4
Males per 100 females.....	93.2	92.2	97.2		
<b>Membership by age:</b>					
Under 13 years.....	5,053,781	3,938,035	1,115,746	77.9	22.1
13 years and over.....	12,857,277	10,304,884	2,552,393	80.1	19.9
Age not reported.....	693,945	566,376	127,569	81.6	18.4
Per cent under 13 years <sup>2</sup> .....	28.2	27.6	30.4		
<b>Church edifices:</b>					
Number.....	16,794	6,963	9,831	41.5	58.5
Value—Churches reporting.....	16,254	6,685	9,569	41.1	58.9
Amount reported.....	\$837,271,053	\$669,746,780	\$167,524,273	80.0	20.0
Average per church.....	\$51,512	\$100,187	\$17,507		
Debt—Churches reporting.....	5,361	3,133	2,228	58.4	41.6
Amount reported.....	\$129,937,504	\$111,666,915	\$18,270,589	85.9	14.1
Churches reporting "no debt" on church edifice.....	9,495	3,115	6,380	32.8	67.2
<b>Parsonages:</b>					
Value—Churches reporting.....	11,042	6,018	5,024	54.5	45.5
Amount reported.....	\$135,815,789	\$101,929,265	\$33,886,524	75.0	25.0
Debt—Churches reporting.....	1,765	1,015	750	57.5	42.5
Amount reported.....	\$12,710,766	\$9,556,660	\$3,154,106	75.2	24.8
Churches reporting "no debt" on parsonage.....	7,848	4,182	3,666	53.3	46.7
<b>Expenditures during year:</b>					
Churches reporting.....	16,317	6,931	9,386	42.5	57.5
Amount reported.....	\$204,526,487	\$168,408,356	\$36,118,131	82.3	17.7
Current expenses and improvements.....	\$181,737,884	\$148,845,494	\$32,892,390	81.9	18.1
Benevolences, missions, etc.....	\$19,381,523	\$16,557,004	\$2,824,519	85.4	14.6
Not classified.....	\$3,407,080	\$3,005,858	\$401,222	88.2	11.8
Average expenditure per church.....	\$12,535	\$24,298	\$3,848		
<b>Sunday schools:</b>					
Churches reporting.....	8,239	3,699	4,540	44.9	55.1
Officers and teachers.....	49,498	36,506	12,992	73.8	26.2
Scholars.....	1,201,330	946,807	254,523	78.8	21.2
<b>Parochial schools:</b>					
Churches reporting.....	5,422	3,835	1,587	70.7	29.3
Officers and teachers.....	50,877	42,711	8,166	83.9	16.1
Scholars.....	1,813,604	1,601,965	211,639	88.3	11.7

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

<sup>2</sup> Based on membership with age classification reported.

The data given for 1926 represent 18,940 active Roman Catholic churches, with 18,605,003 members. The classification of membership by sex was reported by 18,075 churches and the classification by age was reported by 18,293 churches, including 17,790 which reported members under 13 years of age.

**Comparative data, 1890-1926.**—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the Roman Catholic Church for the censuses of 1926, 1916, 1906, and 1890. For 1906 and 1890, figures originally published for membership have been corrected to include the entire baptized membership without regard to age, this being the basis of the enumeration in 1916 and 1926. In 1890, also, the data given include figures for the Greek Uniat Churches, later identified with the Roman Catholic Church.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: ROMAN CATHOLIC CHURCH

ITEM	1926	1916	1906	1890 <sup>1</sup>
<b>Churches (local organizations)</b> .....	18,940	17,375	12,472	10,239
Increase over preceding census:				
Number.....	1,565	4,903	2,233	
Per cent.....	9.0	39.3	21.8	
<b>Members</b> .....	18,605,003	15,721,815	14,210,755	7,343,186
Increase over preceding census:				
Number.....	2,883,188	1,511,060	6,867,569	
Per cent.....	18.3	10.6	93.5	
Average membership per church.....	982	905	1,139	717
<b>Church edifices:</b>				
Number.....	16,794	15,120	11,881	8,784
Value—Churches reporting.....	16,254	14,489	10,293	
Amount reported.....	\$837,271,053	\$374,206,895	\$292,638,787	\$118,123,346
Average per church.....	\$51,512	\$25,827	\$28,431	
Debt—Churches reporting.....	5,361	6,024	4,104	
Amount reported.....	\$129,937,504	\$68,590,159	\$49,488,055	
<b>Parsonages:</b>				
Value—Churches reporting.....	11,042	8,976	6,360	
Amount reported.....	\$135,815,789	\$61,338,287	\$36,302,064	
Debt—Churches reporting.....	1,765			
Amount reported.....	\$12,710,766			
<b>Expenditures during year:</b>				
Churches reporting.....	16,317	13,722		
Amount reported.....	\$204,526,487	\$72,358,136		
Current expenses and improvements.....	\$181,737,884	\$54,354,228		
Benevolences, missions, etc.....	\$19,381,523	\$9,978,356		
Not classified.....	\$3,407,080	\$8,025,552		
Average expenditure per church.....	\$12,535	\$5,273		
<b>Sunday schools:</b>				
Churches reporting.....	8,239	11,748	9,406	
Officers and teachers.....	49,498	71,370	62,470	
Scholars.....	1,201,330	1,860,836	1,481,535	

<sup>1</sup> Includes figures for the Greek Church (Uniat), reported separately in 1890.

**State tables.**—Tables 3, 4, 5, and 6 present the statistics for the Roman Catholic Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for each State the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools and parochial schools.

**Ecclesiastical divisions.**—Table 7 presents, for each archdiocese and diocese in the Roman Catholic Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, Sunday schools, and parochial schools.

**TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: ROMAN CATHOLIC CHURCH**

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females
<b>United States..</b>	<b>18,940</b>	<b>7,870</b>	<b>11,070</b>	<b>18,605,003</b>	<b>14,809,295</b>	<b>3,795,708</b>	<b>8,371,216</b>	<b>8,977,841</b>	<b>1,255,946</b>	<b>93.2</b>
<b>New England:</b>										
Maine.....	179	49	130	173,893	103,637	70,256	85,183	88,391	319	96.4
New Hampshire.....	134	66	68	146,646	121,178	25,468	61,923	67,429	17,294	91.8
Vermont.....	109	24	85	89,424	50,043	39,381	43,525	44,399	1,500	98.0
Massachusetts.....	705	552	153	1,629,424	1,538,043	91,381	751,670	830,985	46,769	90.5
Rhode Island.....	135	97	38	325,375	280,941	44,434	155,810	169,565	12,008	91.9
Connecticut.....	301	153	148	557,747	440,123	117,624	265,806	279,933	12,008	95.0
<b>Middle Atlantic:</b>										
New York.....	1,783	1,044	739	3,115,424	2,861,148	254,276	1,444,393	1,610,600	60,431	89.7
New Jersey.....	569	352	217	1,055,998	940,757	115,241	497,358	550,232	8,408	90.4
Pennsylvania.....	1,730	1,051	679	2,124,382	1,826,512	297,870	986,331	1,017,273	120,778	97.0
<b>East North Central:</b>										
Ohio.....	862	527	335	972,109	849,168	122,941	470,964	489,643	11,502	96.2
Indiana.....	395	201	194	312,194	241,864	70,330	148,323	150,358	13,513	98.6
Illinois.....	1,064	586	478	1,352,719	1,197,768	154,951	632,180	656,436	64,103	96.3
Michigan.....	714	298	416	844,106	692,151	151,955	104,491	107,727	631,888	97.0
Wisconsin.....	984	268	716	657,511	397,913	259,598	310,570	321,585	25,356	96.6
<b>West North Central:</b>										
Minnesota.....	747	172	575	475,809	261,868	213,941	226,915	235,501	13,393	96.4
Iowa.....	612	168	444	287,066	139,439	147,627	139,763	146,259	1,044	95.6
Missouri.....	534	223	311	617,466	420,366	197,100	252,556	263,560	1,350	95.8
North Dakota.....	359	20	339	104,195	20,878	83,317	51,572	52,584	39	98.1
South Dakota.....	409	17	392	97,077	22,066	75,011	46,530	49,712	835	93.6
Nebraska.....	413	76	337	154,889	63,717	91,172	76,140	78,749	1,000	96.7
Kansas.....	399	102	297	171,178	83,014	88,164	85,635	85,543	1,000	100.1
<b>South Atlantic:</b>										
Delaware.....	30	21	9	36,696	34,653	2,043	18,995	17,701	1,294	107.3
Maryland.....	240	93	147	233,969	185,191	48,778	104,197	116,473	13,299	89.5
Dist. Columbia.....	42	42	—	67,348	67,348	—	30,500	36,509	339	83.5
Virginia.....	140	46	94	38,605	29,722	8,883	17,283	19,273	2,049	89.7
West Virginia.....	177	63	114	71,265	44,697	26,568	35,926	34,945	394	102.8
North Carolina.....	66	37	29	6,900	5,605	1,295	3,459	3,441	18	100.5
South Carolina.....	61	37	24	9,036	8,107	929	4,173	4,863	690	85.8
Georgia.....	73	49	24	17,871	17,177	694	8,129	9,742	1,613	83.4
Florida.....	115	43	72	39,379	29,087	10,292	16,983	22,396	1,300	75.8
<b>East South Central:</b>										
Kentucky.....	281	115	166	177,069	127,566	49,503	69,606	75,446	32,017	92.3
Tennessee.....	87	55	32	24,876	22,277	2,599	11,479	13,362	35	85.9
Alabama.....	119	46	73	36,019	25,698	10,321	17,639	18,380	841	96.0
Mississippi.....	112	44	68	32,705	22,394	10,311	13,758	14,657	4,290	93.9
<b>West South Central:</b>										
Arkansas.....	144	46	98	24,743	15,405	9,338	12,082	12,561	100	96.2
Louisiana.....	414	124	290	587,946	325,748	262,198	255,772	286,754	45,420	89.2
Oklahoma.....	182	73	109	46,723	30,406	16,317	22,464	24,259	1,525	92.6
Texas.....	742	228	514	555,899	309,160	246,739	231,656	258,090	66,153	89.8
<b>Mountain:</b>										
Montana.....	328	30	298	74,224	37,527	36,697	36,058	35,192	2,974	102.5
Idaho.....	143	21	122	23,143	10,434	12,709	11,595	11,548	647	100.4
Wyoming.....	79	9	70	18,772	10,215	8,557	9,507	9,265	242	102.6
Colorado.....	253	78	177	125,757	85,975	39,782	59,632	64,775	1,350	92.1
New Mexico.....	518	22	496	174,287	36,477	137,810	82,813	86,174	5,300	96.1
Arizona.....	171	24	147	96,471	56,104	40,367	45,663	50,493	315	90.4
Utah.....	85	13	72	14,595	12,158	2,437	7,021	6,984	363	100.5
Nevada.....	37	2	35	8,447	3,105	5,342	4,192	4,255	410	98.5
<b>Pacific:</b>										
Washington.....	287	91	196	121,249	93,128	28,121	55,719	60,710	4,820	91.8
Oregon.....	207	57	150	55,574	38,078	17,496	25,853	27,271	2,450	94.8
California.....	717	317	400	720,803	573,259	147,544	321,424	355,858	43,521	90.3

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: ROMAN CATHOLIC CHURCH

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906 <sup>1</sup>	Under 13 years	13 years and over	Age not reported	Per cent under 13 <sup>2</sup>
<b>United States..</b>	<b>18,940</b>	<b>17,375</b>	<b>12,472</b>	<b>18,605,003</b>	<b>15,721,815</b>	<b>14,210,755</b>	<b>5,053,781</b>	<b>12,857,277</b>	<b>693,945</b>	<b>28.2</b>
Maine.....	179	146	139	173,893	148,530	133,434	54,605	116,260	3,028	32.0
New Hampshire.....	134	135	103	146,646	136,020	141,015	35,071	93,338	18,237	27.3
Vermont.....	109	109	109	89,424	78,178	96,791	23,812	62,861	2,751	27.5
Massachusetts.....	705	599	473	1,629,424	1,410,208	1,271,419	415,424	1,170,249	43,751	26.2
Rhode Island.....	135	105	85	325,375	261,312	230,531	89,571	234,761	1,043	27.6
Connecticut.....	301	261	211	557,747	483,834	352,368	141,428	391,113	25,206	26.6
New York.....	1,783	1,496	1,205	3,115,424	2,745,552	2,689,139	810,308	2,245,775	59,341	26.5
New Jersey.....	569	513	316	1,055,998	790,764	519,332	304,933	745,401	5,664	29.0
Pennsylvania.....	1,730	1,411	1,029	2,124,382	1,830,532	1,429,099	609,230	1,390,422	124,730	30.5
Ohio.....	862	687	606	972,109	843,856	656,059	280,554	670,211	12,344	30.2
Indiana.....	395	369	256	312,194	272,288	205,705	84,111	216,321	11,762	28.0
Illinois.....	1,064	955	720	1,352,719	1,171,381	1,096,569	358,509	910,793	83,417	28.2
Michigan.....	714	579	527	844,106	572,117	578,982	250,450	587,044	6,612	29.9
Wisconsin.....	984	908	796	667,511	594,836	594,428	196,185	437,333	23,993	31.0
Minnesota.....	747	713	575	475,809	415,664	445,045	139,502	325,729	10,578	30.0
Iowa.....	612	588	552	287,066	262,513	244,243	78,926	205,060	3,080	27.8
Missouri.....	534	520	456	517,466	445,352	450,167	101,150	413,726	2,590	19.6
North Dakota.....	359	352	233	104,195	95,859	72,072	38,902	65,254	39	37.3
South Dakota.....	409	339	199	97,077	72,113	71,781	29,150	66,811	1,116	30.4
Nebraska.....	413	383	328	154,889	135,537	118,545	45,719	109,170	-----	29.5
Kansas.....	399	377	340	171,178	128,948	109,641	49,799	121,309	70	29.1
Delaware.....	30	34	23	36,696	30,183	28,503	9,274	27,422	-----	25.3
Maryland.....	240	221	165	233,969	219,530	196,401	60,241	160,976	12,752	27.2
Dist. of Columbia.....	42	28	21	67,348	51,421	51,503	16,454	46,362	4,532	26.2
Virginia.....	140	143	70	38,605	36,671	33,765	10,364	24,991	3,250	29.3
West Virginia.....	177	161	132	71,265	60,337	47,072	22,090	49,175	-----	31.0
North Carolina.....	66	77	31	6,900	4,989	4,684	2,049	4,851	-----	29.7
South Carolina.....	61	48	34	9,036	9,514	12,138	2,815	6,221	-----	31.2
Georgia.....	73	97	77	17,871	18,214	22,674	4,693	13,178	-----	26.3
Florida.....	115	153	59	39,379	24,650	20,596	9,764	26,739	2,876	26.7
Kentucky.....	281	255	232	177,069	160,185	195,186	41,161	101,907	34,001	28.8
Tennessee.....	87	142	25	24,876	23,015	20,296	6,301	18,540	35	25.4
Alabama.....	119	174	98	36,019	37,482	49,747	8,806	27,213	-----	24.4
Mississippi.....	112	140	90	32,705	32,160	33,619	8,130	18,067	6,508	31.0
Arkansas.....	144	204	77	24,743	21,120	38,114	7,685	16,958	100	31.2
Louisiana.....	414	350	214	587,946	509,910	562,087	174,765	376,819	36,362	31.7
Oklahoma.....	182	260	173	46,723	47,427	42,998	13,410	33,313	-----	28.7
Texas.....	742	600	255	555,899	402,874	362,772	143,310	340,466	72,123	29.6
Montana.....	328	398	90	74,224	78,113	85,128	23,868	47,997	2,359	33.2
Idaho.....	143	169	80	23,143	17,947	21,244	6,863	16,240	40	29.7
Wyoming.....	79	69	48	18,772	12,801	12,075	5,420	13,352	-----	28.9
Colorado.....	253	230	224	125,757	104,982	117,435	32,633	83,746	9,378	28.0
New Mexico.....	518	466	330	174,287	177,727	143,009	57,456	111,461	5,370	34.0
Arizona.....	171	157	58	96,471	84,742	85,071	30,106	60,014	6,351	33.4
Utah.....	38	15	5	14,595	10,000	9,831	3,620	10,975	-----	24.8
Nevada.....	37	30	10	8,447	8,742	11,729	2,381	6,066	-----	28.2
Washington.....	287	345	172	121,249	97,418	88,213	31,959	86,050	3,240	27.1
Oregon.....	207	244	75	55,574	49,728	41,549	14,083	39,452	2,089	26.2
California.....	717	620	346	720,803	494,539	416,951	157,791	509,785	53,227	23.6

<sup>1</sup> Corrected figures, covering all baptized members.  
<sup>2</sup> Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: ROMAN CATHOLIC CHURCH

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
<b>United States..</b>	<b>18, 940</b>	<b>16, 794</b>	<b>16, 254</b>	<b>\$837, 271, 053</b>	<b>5, 361</b>	<b>\$129, 937, 504</b>	<b>11, 042</b>	<b>\$135, 815, 789</b>	<b>1, 765</b>	<b>\$12 710, 766</b>
Maine.....	179	149	148	5, 347, 500	53	892, 187	104	1, 115, 850	20	120, 340
New Hampshire.....	134	113	113	4, 817, 975	45	733, 294	82	965, 750	12	46, 250
Vermont.....	109	101	97	4, 038, 312	20	133, 410	65	605, 800	3	16, 200
Massachusetts.....	705	659	631	57, 092, 867	222	7, 473, 252	518	9, 672, 211	52	506, 125
Rhode Island.....	135	127	118	10, 203, 775	48	1, 340, 366	99	1, 963, 150	14	112, 288
Connecticut.....	301	280	272	26, 053, 585	138	4, 104, 491	219	4, 054, 322	35	307, 306
New York.....	1, 783	1, 626	1, 586	177, 022, 018	699	29, 978, 643	1, 243	24, 342, 114	259	3, 068, 203
New Jersey.....	569	509	501	42, 688, 880	248	8, 829, 724	390	7, 194, 112	79	986, 756
Pennsylvania.....	1, 730	1, 444	1, 331	78, 186, 413	597	12, 818, 145	1, 058	14, 819, 360	218	1, 577, 742
Ohio.....	862	774	745	51, 944, 362	290	9, 710, 876	620	7, 525, 633	69	604, 868
Indiana.....	395	377	368	19, 188, 995	139	2, 847, 416	300	3, 209, 640	33	229, 164
Illinois.....	1, 064	1, 020	987	84, 157, 931	443	13, 698, 248	791	13, 621, 080	118	1, 121, 843
Michigan.....	714	634	626	18, 017, 500	81	1, 098, 986	438	4, 199, 950	28	231, 962
Wisconsin.....	984	922	913	32, 442, 564	280	4, 113, 697	629	5, 590, 929	89	491, 967
Minnesota.....	747	706	692	26, 873, 807	266	4, 277, 065	503	4, 351, 414	67	245, 294
Iowa.....	612	589	585	20, 516, 706	142	1, 976, 023	440	3, 596, 110	49	154, 770
Missouri.....	534	512	508	27, 973, 825	122	2, 002, 690	374	3, 582, 550	43	223, 987
North Dakota.....	359	347	340	4, 108, 939	115	678, 140	165	929, 950	38	114, 404
South Dakota.....	409	376	365	5, 100, 575	80	621, 332	195	1, 146, 650	36	111, 157
Nebraska.....	413	390	388	10, 173, 920	87	1, 448, 280	264	1, 863, 003	49	123, 190
Kansas.....	399	383	379	10, 440, 650	80	988, 591	249	1, 958, 650	25	73, 252
Delaware.....	30	26	26	1, 457, 500	6	205, 000	20	252, 600	2	12, 700
Maryland.....	240	209	209	13, 168, 010	64	1, 941, 333	138	1, 931, 134	23	250, 570
Dist. of Columbia.....	42	34	33	5, 623, 500	17	992, 150	33	879, 500	11	146, 650
Virginia.....	140	100	98	3, 659, 377	21	243, 569	49	523, 700	9	35, 200
West Virginia.....	177	141	135	3, 602, 078	46	873, 385	71	817, 100	13	59, 031
North Carolina.....	66	59	59	1, 346, 100	15	142, 828	28	251, 800	6	45, 773
South Carolina.....	61	42	41	758, 100	6	13, 350	20	121, 000	4	7, 700
Georgia.....	73	44	43	1, 710, 500	8	184, 623	21	247, 700	3	13, 500
Florida.....	115	97	92	2, 659, 980	23	528, 300	45	375, 300	8	19, 225
Kentucky.....	281	213	203	6, 824, 851	47	589, 395	145	1, 132, 350	6	25, 734
Tennessee.....	87	45	43	1, 845, 325	9	182, 016	28	359, 800	1	3, 615
Alabama.....	119	97	97	2, 476, 250	17	177, 891	55	381, 600	6	15, 254
Mississippi.....	112	100	97	1, 237, 350	13	117, 940	46	301, 550	7	9, 100
Arkansas.....	144	91	89	1, 693, 537	18	200, 354	41	183, 800	5	13, 000
Louisiana.....	414	384	362	13, 762, 054	100	1, 762, 443	215	1, 553, 789	32	140, 667
Oklahoma.....	182	163	159	2, 929, 490	37	722, 875	84	583, 325	17	94, 450
Texas.....	742	617	597	11, 041, 749	134	1, 170, 945	290	1, 799, 376	46	169, 880
Montana.....	328	221	211	3, 062, 200	51	386, 515	70	358, 550	10	22, 350
Idaho.....	143	107	100	1, 302, 050	22	273, 420	40	199, 350	12	33, 050
Wyoming.....	79	59	58	856, 033	10	82, 950	18	194, 700	3	13, 100
Colorado.....	253	220	212	4, 612, 140	62	1, 072, 463	110	700, 510	28	92, 175
New Mexico.....	518	452	423	1, 577, 789	19	78, 490	74	321, 300	3	1, 478
Arizona.....	171	116	106	1, 040, 568	17	49, 554	32	108, 164	3	5, 040
Utah.....	38	14	14	1, 084, 600	7	152, 500	13	128, 500	5	18, 000
Nevada.....	37	24	24	206, 100	4	27, 900	13	34, 500		
Washington.....	287	256	249	4, 881, 066	75	1, 233, 427	115	815, 087	28	111, 170
Oregon.....	207	181	176	2, 661, 025	54	620, 813	84	391, 255	18	65, 725
California.....	717	644	610	23, 800, 632	274	6, 146, 169	398	4, 560, 230	120	819, 556

ROMAN CATHOLIC CHURCH

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TABLE 6.—CHURCH EXPENDITURES, SUNDAY SCHOOLS, AND PAROCHIAL SCHOOLS, BY STATES, 1926: ROMAN CATHOLIC CHURCH

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS			PAROCHIAL SCHOOLS		
		Churche reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churche reporting	Officers and teachers	Scholars	Churche reporting	Officers and teachers	Scholars
United States.....	18, 940	16, 317	\$204, 526, 487	\$181, 737, 884	\$19, 381, 523	\$3, 407, 080	8, 239	49, 498	1, 201, 330	5, 422	50, 877	1, 818, 604
Maine.....	179	160	1, 935, 835	1, 800, 456	128, 689	6, 690	102	607	14, 080	36	445	15, 420
New Hampshire.....	134	111	1, 079, 378	937, 940	80, 928	40, 610	87	576	15, 187	30	384	13, 760
Vermont.....	109	100	661, 628	586, 859	47, 765	27, 004	47	189	5, 586	15	166	5, 247
Massachusetts.....	705	689	14, 444, 436	12, 847, 131	1, 389, 884	207, 451	460	10, 083	143, 683	241	3, 745	142, 868
Rhode Island.....	135	135	3, 216, 568	2, 828, 937	280, 185	127, 446	89	1, 411	37, 276	45	621	23, 225
Connecticut.....	301	270	6, 137, 879	5, 640, 930	387, 128	109, 821	204	2, 738	49, 897	70	877	37, 456
New York.....	1, 783	1, 594	40, 362, 298	36, 188, 770	3, 872, 343	331, 165	981	7, 978	195, 031	568	6, 918	267, 533
New Jersey.....	1, 569	1, 519	13, 014, 525	11, 716, 639	1, 223, 220	74, 666	346	2, 435	70, 723	190	2, 314	96, 731
Pennsylvania.....	1, 730	1, 436	21, 842, 131	18, 096, 421	2, 649, 566	596, 144	700	4, 407	129, 816	585	5, 504	230, 637
Ohio.....	862	739	14, 087, 574	12, 626, 374	1, 214, 534	246, 066	260	1, 262	51, 386	370	3, 170	120, 350
Indiana.....	306	363	4, 532, 956	3, 908, 522	529, 383	95, 051	129	1, 450	18, 634	162	1, 113	38, 692
Illinois.....	1, 064	1, 026	21, 088, 277	18, 434, 979	2, 083, 036	565, 262	378	1, 455	46, 650	478	4, 633	179, 755
Michigan.....	1, 714	658	4, 911, 756	4, 590, 172	314, 051	37, 533	261	2, 166	104, 728	246	2, 778	122, 798
Wisconsin.....	984	916	7, 166, 113	6, 491, 156	492, 427	182, 530	318	999	31, 305	327	2, 338	77, 398
Minnesota.....	747	718	6, 454, 532	5, 722, 876	386, 092	344, 564	379	1, 168	31, 841	194	1, 095	49, 378
Iowa.....	612	580	3, 810, 689	3, 506, 796	247, 459	86, 434	263	809	17, 507	210	1, 590	35, 863
Missouri.....	534	530	5, 442, 193	4, 856, 230	538, 522	47, 141	142	349	7, 163	276	2, 228	62, 630
North Dakota.....	359	349	907, 507	846, 901	59, 360	1, 246	165	324	8, 978	32	230	5, 241
South Dakota.....	408	332	1, 075, 640	939, 937	94, 337	41, 148	157	454	8, 252	37	273	6, 548
Nebraska.....	413	383	2, 060, 022	1, 838, 966	172, 314	48, 782	190	453	9, 668	109	701	16, 812
Kansas.....	399	393	2, 307, 336	2, 160, 341	146, 995	.....	186	341	9, 255	131	737	19, 613
Delaware.....	30	25	383, 424	341, 184	42, 240	.....	13	84	1, 629	10	98	4, 712
Maryland.....	240	199	3, 290, 793	3, 290, 793	398, 154	68, 209	137	702	16, 976	82	753	29, 288
District of Columbia.....	42	35	1, 395, 033	1, 181, 165	213, 868	.....	28	405	4, 633	25	239	7, 762
Virginia.....	140	98	579, 198	489, 684	89, 204	300	74	322	5, 031	19	190	5, 433
West Virginia.....	177	140	781, 764	747, 225	34, 539	.....	97	310	7, 780	36	240	6, 068
North Carolina.....	66	58	144, 962	127, 066	17, 906	.....	50	157	1, 893	6	26	4, 467
South Carolina.....	61	41	109, 738	122, 507	12, 619	150	29	215	1, 566	6	66	1, 355
Georgia.....	73	40	203, 813	175, 027	28, 786	.....	27	167	2, 239	13	113	3, 043
Florida.....	115	87	761, 826	667, 739	92, 087	2, 000	51	216	3, 787	28	217	5, 899

TABLE 6.—CHURCH EXPENDITURES, SUNDAY SCHOOLS, AND PAROCHIAL SCHOOLS, BY STATES, 1926: ROMAN CATHOLIC CHURCH—CON.

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS			PAROCHIAL SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars	Churches reporting	Officers and teachers	Scholars
Kentucky.....	281	191	\$1,412,079	\$1,254,616	\$186,049	\$21,414	55	205	7,356	93	569	19,037
Tennessee.....	87	40	619,986	570,115	49,880	.....	21	71	1,758	18	123	8,694
Alabama.....	119	92	410,203	281,636	27,990	577	66	237	3,782	27	188	4,262
Mississippi.....	112	104	281,761	244,743	37,018	.....	42	103	2,411	28	206	5,397
Arkansas.....	144	96	280,272	258,112	22,160	.....	50	109	1,972	32	146	3,389
Louisiana.....	414	328	2,589,022	2,338,253	230,769	.....	92	406	14,506	109	939	30,770
Oklahoma.....	182	169	790,202	731,598	68,609	.....	66	159	2,610	33	232	4,899
Texas.....	742	572	2,068,037	1,800,521	279,785	17,731	306	797	23,651	160	986	24,800
Montana.....	328	231	513,389	455,714	39,075	18,600	126	305	5,096	28	246	6,430
Idaho.....	143	104	276,835	242,280	34,506	220	53	104	1,869	16	103	2,121
Wyoming.....	79	76	229,804	214,720	15,084	.....	41	100	1,436	2	12	291
Colorado.....	263	216	1,097,504	996,697	100,807	.....	93	315	6,942	38	315	9,070
New Mexico.....	618	294	317,774	286,068	26,339	4,167	132	337	7,604	24	154	4,827
Arizona.....	171	101	196,919	183,477	13,442	.....	45	121	3,578	18	102	2,493
Utah.....	38	16	92,420	79,540	9,994	.....	15	63	1,019	5	55	870
Nevada.....	37	27	42,339	40,055	2,304	.....	16	39	1,802	.....	.....	.....
Washington.....	287	263	1,467,392	1,365,189	97,756	18,447	125	333	6,890	48	457	11,984
Oregon.....	207	176	572,175	507,336	47,640	17,199	88	234	5,010	31	217	4,821
California.....	717	582	7,099,229	6,127,895	888,406	52,928	457	2,264	52,017	137	1,326	42,618

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, SUNDAY SCHOOLS, AND PAROCHIAL SCHOOLS, BY ARCHDIOCESES AND DIOCESES, 1926: ROMAN CATHOLIC CHURCH

ARCHDIOCESE AND DIOCESE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS		PAROCHIAL SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars	Churches reporting	Number of scholars
<b>Total</b> .....	18,940	18,605,043	16,254	\$837,271,053	5,361	\$129,937,504	16,917	\$204,526,487	8,239	1,201,330	5,423	1,812,604
<b>ARCHDIOCESE</b>												
Baltimore.....	254	297,116	220	18,492,510	78	2,926,853	210	5,104,209	153	21,134	106	37,018
Boston.....	345	683,681	309	27,765,227	92	1,645,837	345	7,966,574	247	92,573	136	90,537
Chicago.....	407	997,454	366	59,111,211	223	11,004,045	385	16,260,750	103	23,329	263	140,669
Cincinnati.....	248	212,032	207	17,932,875	79	2,793,157	208	4,068,267	107	8,237	107	32,686
Dubuque.....	247	119,920	233	8,549,150	45	640,292	234	1,470,744	125	8,389	83	15,454
Milwaukee.....	337	311,236	305	15,873,221	124	2,917,197	303	3,933,040	120	15,172	138	40,963
New Orleans.....	239	359,557	197	11,109,529	70	1,444,379	192	2,014,515	45	9,943	72	21,397
New York.....	480	1,089,436	415	71,823,902	184	11,736,272	404	14,166,546	302	60,938	174	90,992
Oregon City.....	139	47,441	124	2,319,525	43	691,500	137	497,827	64	4,261	27	4,082
Philadelphia.....	445	754,293	268	22,064,234	145	4,803,459	268	5,625,474	202	57,157	195	90,981
St. Louis.....	313	423,186	298	21,140,325	57	1,037,420	313	3,609,196	76	2,932	201	51,372
St. Paul.....	260	247,268	245	15,110,817	98	2,650,865	251	3,826,327	123	14,093	101	28,773
San Antonio.....	223	180,337	185	3,981,512	44	433,113	173	649,792	146	7,683	63	7,576
San Francisco.....	232	336,387	194	11,001,882	100	2,436,088	186	2,728,317	150	25,697	53	20,768
Santa Fe.....	460	142,855	375	1,291,660	12	66,454	263	266,661	123	6,961	21	4,577
<b>DIOCESE</b>												
Albany.....	239	221,115	215	15,991,950	104	2,107,920	204	3,450,598	113	12,843	52	19,463
Alexandria.....	76	42,884	71	846,600	6	80,600	53	249,187	22	1,631	12	3,445
Altoona.....	133	112,845	124	5,947,600	62	1,226,617	125	1,324,168	52	6,595	39	11,529
Baker City.....	63	8,133	52	8,341,500	11	29,313	39	74,348	24	749	4	7,783
Belleville.....	134	77,293	128	4,406,192	41	385,261	131	1,024,131	52	4,349	58	9,044
Bismarck.....	167	46,629	157	1,541,965	39	168,729	160	378,328	52	2,604	17	2,598
Boise.....	143	23,143	100	1,302,650	22	273,420	104	276,955	63	1,969	16	2,121
Brooklyn.....	292	959,845	265	42,656,625	111	7,298,482	285	13,279,879	186	57,131	128	78,262
Buffalo.....	264	362,772	229	20,469,072	141	5,573,066	235	4,182,991	108	22,299	115	40,537
Burlington.....	109	80,424	97	4,038,312	20	133,410	100	661,688	47	5,595	15	5,267



TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, SUNDAY SCHOOLS, AND PAROCHIAL SCHOOLS, BY ARCHDIOCESES AND DIOCESES, 1926: ROMAN CATHOLIC CHURCH—Continued

ARCHDIOCESE AND DIOCESE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS		PAROCHIAL SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars	Churches reporting	Number of scholars
DIOCESE—continued												
Charleston.....	61	9,096	41	\$758,100	6	\$13,350	41	\$122,807	29	1,566	11	1,355
Cheyenne.....	77	18,737	56	851,033	9	82,150	76	229,804	41	1,436	2	1,291
Cleveland.....	262	446,356	227	20,041,823	102	4,874,611	235	6,382,964	114	32,764	117	62,626
Columbus.....	158	136,482	133	6,334,046	32	426,738	124	1,080,144	77	7,937	62	13,608
Concordia.....	101	40,173	100	2,278,075	16	133,034	100	478,603	43	2,310	24	3,955
Corpus Christi.....	141	133,033	112	810,715	23	67,445	103	299,967	30	3,525	23	3,101
Covington.....	102	62,005	76	3,460,751	16	266,460	76	660,909	19	2,256	36	7,238
Crocketon.....	89	25,191	84	1,019,358	25	85,430	85	230,330	35	1,956	7	1,506
Dallas.....	140	55,648	128	2,119,350	31	115,690	130	444,652	75	5,112	32	5,153
Davenport.....	131	56,002	124	4,263,500	39	312,525	119	675,316	50	4,128	35	5,330
Denver.....	264	125,906	213	4,612,340	52	1,072,463	217	1,097,514	98	5,942	38	9,079
Des Moines.....	89	41,408	88	2,808,206	19	398,940	89	597,107	36	1,796	25	4,245
Detroit.....	330	625,866	275	7,899,600	(1)	(1)	315	2,947,344	163	94,174	152	96,999
Duluth.....	130	62,466	107	2,404,550	50	646,759	117	615,197	114	8,096	14	3,993
El Paso.....	139	111,673	89	639,833	16	117,416	62	189,323	20	3,176	15	3,667
Erie.....	173	122,340	162	6,121,830	40	681,927	162	1,421,450	131	11,578	45	16,000
Fall River.....	114	184,826	103	8,650,750	51	2,271,210	100	1,834,211	59	14,572	36	15,574
Fargo.....	189	56,449	180	2,547,974	76	509,411	186	626,243	113	6,374	15	2,633
Fort Wayne.....	184	165,453	169	10,296,545	72	1,474,537	187	2,519,540	59	12,033	79	21,233
Galveston.....	151	106,491	130	3,476,248	37	449,417	134	605,406	44	4,813	31	5,524
Grand Island.....	165	24,676	92	1,018,916	17	114,700	98	348,804	47	2,178	12	2,007
Grand Rapids.....	269	129,643	217	7,024,600	30	841,442	217	1,260,611	54	5,722	73	19,279
Great Falls.....	219	36,121	133	1,072,850	20	96,275	149	1,198,845	77	2,731	10	1,964
Green Bay.....	240	170,305	223	8,332,968	69	462,055	233	1,636,842	69	7,512	96	21,175
Harrisburg.....	104	82,868	90	6,121,900	37	570,785	93	1,261,422	64	8,877	45	11,469

1 Not reported.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, SUNDAY SCHOOLS, AND PAROCHIAL SCHOOLS, BY ARCHDIOCESES AND DIOCESES, 1926: ROMAN CATHOLIC CHURCH—Continued

ARCHDIOCESE AND DIOCESE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS		PAROCHIAL SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars	Churches reporting	Number of scholars
DIOCESE—continued												
Hartford.....	288	548,583	260	\$25,714,170	129	\$3,984,291	257	\$5,937,935	197	48,956	68	37,400
Helena.....	109	38,153	78	1,989,350	31	290,240	82	314,544	49	2,365	18	4,466
Indianapolis.....	206	142,879	194	8,576,950	62	1,260,259	191	1,950,337	70	6,591	83	17,439
Kansas City.....	118	62,573	108	4,408,400	40	803,675	116	1,299,731	39	2,774	44	7,331
La Crosse.....	241	120,123	231	5,690,625	54	260,648	227	1,139,839	70	5,192	75	11,924
Lafayette.....	99	185,505	94	1,802,925	24	237,464	83	325,320	25	2,932	25	6,028
Lead.....	222	35,366	184	1,068,100	25	45,482	158	211,564	70	3,205	8	914
Leavenworth.....	131	78,308	127	5,263,540	45	742,335	128	1,148,031	35	2,688	58	10,204
Lincoln.....	142	41,799	136	3,059,354	24	198,843	137	523,221	64	2,172	32	3,261
Little Rock.....	144	24,743	89	1,695,537	18	206,354	96	280,272	50	1,972	32	3,389
Los Angeles and San Diego.....	269	262,989	224	9,382,470	125	3,217,600	211	3,364,929	151	17,472	59	15,923
Louisville.....	179	115,064	128	3,364,100	31	332,935	115	751,170	36	5,100	57	11,799
Manchester.....	133	146,390	112	4,792,975	44	728,294	110	1,076,498	87	15,187	80	13,760
Marquette.....	149	84,557	128	2,903,400	25	145,544	120	638,482	42	4,455	20	6,310
Mobile.....	134	40,931	111	2,650,950	20	183,191	107	440,391	76	4,447	33	5,157
Monterey-Fresno.....	90	69,109	73	1,305,030	27	285,264	64	625,580	51	4,403	16	3,395
Nashville.....	87	24,876	43	1,845,325	9	182,016	40	619,995	21	1,758	18	3,694
Natchez.....	112	32,705	97	1,237,350	13	117,940	104	281,761	42	2,411	28	5,397
Newark.....	295	749,815	259	31,149,566	134	5,402,610	269	9,680,103	162	36,755	121	67,870
Ogdenburg.....	168	101,292	162	6,465,566	48	545,618	163	988,008	82	6,947	22	6,227
Oklahoma.....	182	46,723	159	2,929,490	37	722,875	159	790,202	66	2,610	33	4,839
Omaha.....	165	88,238	159	6,088,650	46	1,134,737	157	1,187,252	79	5,253	65	11,254
Peoria.....	241	118,590	231	9,527,138	79	1,007,043	237	1,426,581	95	5,506	78	14,218
Pittsburgh.....	459	574,995	290	15,615,982	131	2,708,530	400	7,722,815	58	11,585	188	76,008
Portland.....	179	173,893	148	5,347,500	53	892,187	160	1,935,835	102	14,090	36	15,420
Providence.....	134	324,543	117	10,149,775	47	1,394,366	134	3,213,068	89	37,276	45	23,225
Raleigh.....	62	6,486	55	1,196,900	13	140,228	54	137,524	48	1,855	5	4,449
Richmond.....	133	39,231	103	3,746,727	22	244,019	103	586,525	78	5,295	19	5,433
Rochester.....	155	180,740	149	9,753,403	53	1,545,355	149	2,608,159	69	11,962	46	19,698
Rockford.....	102	62,997	90	4,240,000	33	448,307	97	1,016,125	53	4,883	34	6,374

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, SUNDAY SCHOOLS, AND PAROCHIAL SCHOOLS, BY ARCHDIOCESES AND DIOCESES, 1926: ROMAN CATHOLIC CHURCH—Continued

ARCHDIOCESE AND DIOCESE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS		PAROCHIAL SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars	Churches reporting	Number of scholars
DIOCESE—continued												
Sacramento.....	142	88,982	131	\$2,270,690	25	\$235,717	105	\$381,715	115	5,051	9	2,537
St. Augustine.....	100	24,467	78	2,485,280	20	622,000	72	731,638	41	3,122	20	5,004
St. Cloud.....	140	77,300	135	4,360,932	66	675,537	137	1,121,257	52	4,738	38	7,748
St. Joseph.....	100	30,521	95	2,380,100	24	152,995	99	523,006	27	1,452	31	3,917
Salt Lake.....	59	17,428	26	1,131,600	8	152,900	27	105,467	21	1,225	5	3,870
Savannah.....	73	17,871	48	1,710,500	8	184,623	40	203,813	27	2,239	13	3,043
Scranton.....	254	330,663	244	15,543,617	85	1,539,892	233	2,783,221	124	25,935	56	22,462
Seattle.....	160	92,868	145	3,744,192	50	1,024,732	148	1,263,571	84	4,996	32	9,645
St. Louis.....	145	69,736	140	4,895,850	39	624,366	138	1,067,422	52	3,194	67	10,774
St. Paul.....	190	61,922	184	4,044,475	56	576,700	175	864,961	87	5,047	29	5,684
Spokane.....	127	28,381	101	1,136,874	26	208,675	85	203,821	41	1,855	16	2,289
Springfield, Ill.....	171	89,458	163	6,236,390	60	627,572	169	1,298,078	69	6,045	47	9,489
Springfield, Mass.....	242	454,392	215	20,588,890	76	3,320,255	220	4,684,425	132	36,551	69	36,692
Superior.....	166	55,847	149	2,545,750	37	472,797	183	455,792	69	3,428	16	3,214
Syracuse.....	153	200,862	120	8,648,400	33	906,350	124	1,516,611	101	15,645	26	12,444
Toledo.....	161	151,785	146	6,431,450	54	1,355,135	145	2,324,424	5	888	93	21,579
Trenton.....	240	283,032	209	10,262,574	90	3,014,524	217	3,631,756	168	32,003	65	27,951
Tucson.....	171	96,471	106	1,040,568	17	49,554	101	196,919	45	3,578	13	2,466
Wheeling.....	180	66,579	125	3,450,063	42	855,408	131	738,247	91	7,426	36	6,534
Wichita.....	167	52,697	152	2,899,035	19	113,222	165	680,682	108	4,307	49	5,459
Wilmington.....	63	39,277	45	1,704,500	7	203,530	45	428,397	25	2,059	10	4,712
Winona.....	126	62,633	119	3,939,650	27	206,474	121	654,198	65	2,835	34	7,399
Ukrainian Greek.....	142	105,716	135	4,748,030	85	1,186,468	135	739,864	56	6,649	19	2,105
Pittsburgh Greek Rite.....	175	164,149	167	7,685,869	119	1,802,369	167	1,029,670	78	9,369	9	1,147
Vicariate-Apostolic: Belmont Abbey.....	4	414	4	149,200	2	2,600	4	7,498	2	38	1	1,118

HISTORY, DOCTRINE, AND ORGANIZATION <sup>1</sup>

## HISTORY

The Holy Catholic Apostolic Roman Church, commonly known as the "Catholic Church," recognizes the Bishop of Rome as Pope, the Vicar of Christ on earth, and the Visible Head of the Church. It dates its origin from the selection by Jesus Christ of the Apostle Peter as "chief of the Apostles," and it traces its history through his successors in the bishopric of Rome.

Until the tenth century practically the entire Christian Church was recognized as one. Divergent views on various matters culminated in the eleventh century in the separation of a considerable portion of the Near East countries. It was then that the use of the word "Roman" became more frequent, though even in the earliest centuries it had been one of the tests of truly Catholic doctrine. The discoveries of the fifteenth and sixteenth centuries contributed new life to the church and resulted in wider extension. Africa, India, China, and Japan were visited by the missionary fathers, numerous Catholic converts were made, and many Catholic communities were established. The discovery of America opened still another field. Missionaries accompanied the various Spanish expeditions of discovery and settlement in the first half century after Columbus made the first voyage to America, and they always raised the cross and conducted divine worship.

The first Catholic congregation in the territory now constituting the United States was founded at St. Augustine, Fla., in 1565, although Catholic services had been held on the soil of Florida long before that date, and from that point many companies of missionaries went along the coast, particularly toward the north, and labored among the Indians. That date also marks the evangelization of practically all of the present Latin America.

Missionaries connected with Coronado's exploring expedition in 1540 preached among the Indians of New Mexico, but they soon perished. After the founding of Santa Fe, the second oldest town in the United States, missionary work was more successful, and many tribes of Indians accepted the Catholic faith. On the Pacific coast Franciscans accompanied the expeditions to California about 1600, and on the Atlantic coast French priests held worship on Neutral Island, on the coast of Maine, in 1609, and three years later on Mount Desert Island. Jesuit missions, begun on the upper Kennebec in 1646, were more successful and permanent, many Indian converts being among their fruits. In 1665 Catholics sought to convert the Onondagas and other tribes in New York, while similar attempts among the Indians on the Great Lakes had been made as early as 1641.

The history of the Catholic Church among the English colonists began with the immigration of English and Irish Catholics to Maryland in 1634 and the founding of the town of St. Marys in that year. Religious toleration was from the beginning the law of the colony; but in later years the Catholics were restricted and even disfranchised, and the restrictions were not entirely removed until after the War of the Revolution. In Virginia, the Carolinas, Georgia, and New England, severe laws against Catholics were enforced for many years. In New York there were, it is said, no more than seven Catholic families in 1696, and the few Catholics living on Manhattan Island 80 years later had to go to Philadelphia to receive the sacraments. In a report to the Propaganda in 1763, Bishop Challoner gave the number of missionaries in Maryland as 12, of Catholics, including children, 16,000; in Pennsylvania, missionaries 5, Catholics 6,000 or 7,000. The

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<sup>1</sup> This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. John J. Burke, C. S. P., General Secretary, National Catholic Welfare Conference, and approved by him in its present form.

Roman Catholic missionaries in Maryland and the other English colonies were under the jurisdiction of ecclesiastical superiors in England, although this was based on common law rather than on any formal document. The first authoritative act dates from 1757, when Bishop Petre, vicar apostolic of London, was given jurisdiction for six years over all the colonies and islands in America subject to the British Empire. The same grant was renewed in 1758 for six years more to Bishop Challoner, who, on account of his necessary absence from the field, recommended the nomination of a vicar apostolic for America, and suggested that, as long as Canada and Florida were under British rule, the Bishop of Quebec might have his jurisdiction extended, although he preferred separate vicariates for the colonies that now make up the United States.

Catholics, almost to a man, took sides with the colonists in the War of the Revolution. Among the signers either of the Articles of Confederation, the Declaration of Independence, or the Constitution, were three Catholics—Thomas Fitzsimmons, Daniel Carroll, and Charles Carroll of Carrollton, who saw in the Declaration "the basis for a future charity and liberty for his church"; while Thomas Sim Lee was war governor of Maryland. Volunteers joined the Army and Navy, and a regiment of Catholic Indians from Maine was enlisted for the colonial forces, while the accession of the French Government to the American cause brought to the service of the Republic many Catholics, both officers and men, from Europe.

Following the war religious liberty was not established by all the colonies at once, but the recommendation of the Continental Congress in 1774, "that all former differences about religion or politics \* \* \* from henceforth cease and be forever buried in oblivion," had its effect, and some of the colonies promptly removed the existing restrictions on the Catholics, admitting members of that church to all rights of citizenship. Religious equality, however, became universal and complete only after the Philadelphia Convention of 1787, in which the present Constitution of the United States was adopted. During the discussion of the Constitution a memorial was presented by the Rev. John Carroll, recently appointed (1784) superior of the missions in the United States, which undoubtedly contributed to the adoption of the provision of the sixth article which abolishes religious tests as a qualification for any office or public trust, and of that portion of the first amendment which says: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

The Revolutionary War left the Catholic Church in America without any immediate hierarchical superior. The vicar apostolic of London held no intercourse with the church in America and refused to exercise jurisdiction in the United States. The Maryland clergy took steps to secure their property and maintain some kind of discipline, and application was made to Rome for the appointment of a superior with power to administer confirmation and with other privileges not strictly of the episcopal order. At that time Franklin represented the United States in Paris, and French influence was brought to bear to secure a Frenchman as ecclesiastical superior in the colonies, with a view to making the church a dependency of the Church of France. The matter was referred to the Continental Congress, which announced that it had no power or jurisdiction in the case, those "being reserved to the several States individually." After considerable investigation and delay the Propaganda proposed the name of John Carroll as the superior or prefect apostolic of the church in the thirteen original States, with the power to administer confirmation. This nomination was confirmed and was followed by a decree making the church in the United States a distinct body from that in England.

Already the question of foreign jurisdiction had arisen, and the new superior in 1785 urged that as Catholics were not admitted to any office in the State unless they renounced all foreign jurisdiction, civil or ecclesiastical, some plan should be adopted by which an ecclesiastical superior might be appointed "in such a way as to retain absolutely the spiritual jurisdiction of the Holy See and at the same time remove all ground of objecting to us [Catholics] as though we [they] held anything hostile to the national independence." Accompanying this letter was a statement of the number of Catholics in the United States, according to which there were 15,800 in Maryland; in Pennsylvania, 700; in Virginia, 200; and in New York, 1,500. In the territory bordering on the Mississippi there were said to be many Catholics, for whom there were no priests.

In the early history of the church various perplexing situations appeared. One of the first was occasioned by what was known as "trusteeism." In 1785 the board of "Trustees of the Roman Catholic Church in the city of New York" was incorporated and purchased a site for a church. These trustees were not content with holding the property, but held that the congregation represented by them had the right not only to choose its pastor but to dismiss him at pleasure, and that no ecclesiastical superior, bishop, or prefect, had any right to interfere. Such a situation, as Doctor Carroll wrote to the New York trustees, "would result in the formation of distinct and independent societies in nearly the same manner as the Congregational Presbyterians," and several churches for a time firmly resisted the authority of the bishops. Subsequently the present system was adopted.

Another problem was that of providing a body of native clergy in place of the older missionaries, who were mostly members of the Society of Jesus, and were fast passing away. The immediate difficulty was solved in a measure by the coming of a number of priests of the Congregation of St. Sulpice in Paris, during the French Revolution (1791). They founded an ecclesiastical seminary in Baltimore, and made their special work the preparation for the priesthood of those who were native to America and thoroughly identified with the new national life.

The general policy of the earlier episcopate was to avoid the antagonisms often occasioned by different nationalities, languages, and training. To accomplish this an effort was made to incorporate the non-English speaking Catholics in the same churches with those whose habitual language was English, and whose spirit was thoroughly American. As immigration increased, however, great pressure was brought to bear for the appointment of clergy native to the various countries and familiar with the languages and customs—as Irish, German, French, and Slavic. The Church of the Holy Trinity, opened for Germans in Philadelphia in 1789, was the first effort to meet this demand, and since then the immediate needs of these foreign communities have been met, in the main, by the appointment of priests of their own nationality, although the general policy of the church has been to extend the use of the English language as much as possible.

In this connection mention should be made of what are known as the "Uniat Churches," some of which were formerly connected with the Eastern or Oriental Churches, particularly in southeastern Europe and the Levant. They recognize the authority of the Pope but have divergencies from the Latin Church in some matters of discipline, and they use their own languages, as Greek, Syriac, Slavonic, Armenian, etc., in the liturgy. Among them are the Maronite, the Greek Catholic or United Greek, and the Slavonic.

A difficulty which the church faced during the second quarter of the nineteenth century was the "Know-nothing" movement. Some raised the cry that Catholics were not merely un-American, but anti-American and absolutely disloyal.

As a result, riots occurred in various cities and considerable property of Catholics was destroyed, but the storm soon spent its force.

During the same period the school question arose. As the elementary school system developed it was under the control of Protestants, who introduced Protestant forms of religious observance. The Catholics objected to conditions which constrained their children to attend, or take part in, non-Catholic services or instruction. The result was the absolute separation of public education from the control of any religious body. The Catholics initiated and developed the parochial school system in order to meet the demands of conscience and the right of the parent to secure the religious education which he wished for his child.

Of a somewhat similar nature to this was a question which arose in regard to Government assistance in missionary education, especially in the West. The church had organized extensive schools among the Indians and Protestant bodies had done the same. The question arose as to the relation of the Government to such religious teaching, and the result was that Government aid was withdrawn from all alike.

In these questions two men stand out preeminently as leaders: Archbishop Carroll, of Baltimore, and Archbishop Hughes, of New York. Their influence, however, was not confined to distinctively church matters; the former was one of a committee sent to Canada in 1776 by the Continental Congress, in order to induce the Canadian Catholics to join the Revolutionary forces; while the latter was sent by President Lincoln as an envoy to France and Spain during the Civil War and succeeded in materially checking the movement in Europe in favor of the Confederacy.

The growth of the church is indicated by the increase in its membership, the development of its dioceses, and its councils.

In 1807 about 80 churches and a Catholic population of 150,000 were reported. Since that date a number of estimates have been made by different historians, some of them differing very widely. Thus, Prof. A. J. Schemm gives the total Roman Catholic population in 1860 as 4,500,000, while John Gilmary Shea estimates it at 3,000,000. According to the census report of 1890 the number of communicants or members, not including those under 9 years of age, was 6,231,417.

The first diocese was that of Baltimore, erected in 1789, followed by New Orleans in 1793. In 1808 Baltimore was made an archdiocese, and the dioceses of Boston, New York, and Philadelphia were erected. Others followed: Charleston, S. C., 1820; Cincinnati and Richmond, 1821; St. Louis, 1826; Mobile, 1829; Detroit, 1833; Indianapolis, 1834; Dubuque, Nashville, and Natchez, 1837; Chicago, Hartford, Little Rock, Milwaukee, and Pittsburgh, 1843; Oregon City, 1846. In 1847 St. Louis in turn became an archdiocese, and three years later Cincinnati, New York, New Orleans, and Oregon City were elevated into provinces, while other dioceses were formed—Albany, Buffalo, Cleveland, and Galveston in 1847; and St. Paul, Santa Fe, Monterey, and Los Angeles, Nesqually (Seattle), Savannah, and Wheeling in 1850. In 1853 San Francisco was established as an archdiocese, and in 1875 the dioceses of Philadelphia, Santa Fe, Boston, and Milwaukee became archdioceses. Among other archdioceses formed have been those of Chicago in 1880, St. Paul in 1888, and Dubuque in 1893.

Three plenary or national councils have been held in Baltimore, in 1852, in 1866, and in 1884. Other items of interest are the promotion to the cardinalate of Archbishop McCloskey of New York, in 1875, and of Archbishop Gibbons of Baltimore, in 1886. The Catholic University of America was founded at Washington, D. C., by the decree of the Third Plenary Council of Baltimore (1884). The apostolic delegation was established at Washington, in 1893.

## DOCTRINE

The doctrines of the Roman Catholic Church are found in that deposit of faith given to it by Christ and through His apostles. That deposit of faith is sustained by Holy Scripture and by tradition. These doctrines are both safeguarded and defined by the Pope when he speaks "ex cathedra," or as Head of the Church, and specifically declares he speaks as such and on a matter of Christian faith and morals. Such definitions by the Holy Father neither constitute nor establish new doctrines, but are official statements that the particular doctrine was revealed by God and is contained in the "Depositum Fidei," or Sacred Depository of Faith.

The Apostles' Creed, the Nicene Creed, and the Athanasian Creed are regarded as containing essential truths accepted by the church. A general formula of doctrine is presented in the "profession of faith," to which assent must be given by those who join the church. It includes the rejection of all such doctrines as have been declared by the church to be wrong, a promise of obedience to the authority of the church in matters of faith, and acceptance of the following statement of belief:

One only God, in three divine Persons, distinct from, and equal to, each other—that is to say, the Father, the Son, and the Holy Ghost.

The Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of our Lord Jesus Christ; and the personal union of the two Natures, the divine and the human; the divine maternity of the most holy Mary, together with her most spotless virginity.

The true, real, and substantial presence of the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist.

The seven sacraments instituted by Jesus Christ for the salvation of mankind; that is to say: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, Matrimony.

Purgatory, the resurrection of the dead, everlasting life.

The primacy, not only of honor, but also of jurisdiction, of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ; the veneration of the saints and of their images; the authority of the apostolic and ecclesiastical traditions, and of the Holy Scriptures, which we must interpret, and understand, only in the sense which our holy mother the Catholic Church has held, and does hold; and everything else that has been defined, and declared by the sacred Canons, and by the general councils, and particularly by the Holy Council of Trent, and delivered, defined, and declared by the General Council of the Vatican, especially concerning the primacy of the Roman Pontiff, and his infallible teaching authority.

The sacrament of baptism is administered to infants or adults by the pouring of water and the pronouncement of the proper words and "cleanses from original sin." Baptism is the condition for membership in the Roman Catholic Church, whether that sacrament is received in infancy or in adult years. At the time of baptism the name of the person is officially registered as a Catholic and is so retained unless by formal act he renounces such membership. Confirmation is the sacrament through which "the Holy Spirit is received" by the laying on of hands of the bishop, and the anointing with the holy chrism in the form of a cross. The Eucharist is "the sacrament which contains the Body and Blood, Soul and Divinity, of the Lord Jesus Christ, under the appearance of bread and wine." It is usually to be received fasting and is given to the laity only in the form of bread. Penance is a sacrament in which the sins committed after baptism are forgiven. Extreme Unction is a sacrament in which the sick who are in danger of death receive spiritual succor by the anointing with holy oil and the prayers of the priest. The sacrament of Orders, or Holy Orders, is that by which bishops, priests, and other ministers of the church are ordained and receive power and grace to perform their sacred duties. The sacrament of Matrimony is the sacrament which unites a Christian man and woman in lawful marriage, and such marriage "can not be dissolved by any human power."



The chief commandments of the church are: To hear mass on Sundays and holy days of obligation; to fast and abstain on the days appointed; to confess at least once a year; to receive the Holy Eucharist during Easter time; to contribute toward the support of pastors; and to observe the regulations in regard to marriage.

#### ORGANIZATION

The organization of the Roman Catholic Church centers in the Bishop of Rome as Pope, and his authority is supreme in matters of faith and in the conduct of the affairs of the church. Next to the Pope is the College of Cardinals, who act as his advisers and as heads or members of various commissions called congregations, which are charged with the general administration of the church. These never exceed 70 in number, and are of three orders—cardinal deacons, cardinal priests, and cardinal bishops. These terms do not indicate their jurisdictional standing, but only their position in the cardinalate. With few exceptions the cardinal priests are archbishops or bishops, and the cardinal deacons are generally priests. In case of the death of the Pope the cardinals elect his successor, authority meanwhile being vested in the body of cardinals. Most of the cardinals reside in Rome, and their active duties are chiefly in connection with the various congregations which have the care of the different departments of church activity.

The Roman Curia is constituted of these congregations and other departments, together with the tribunals and offices.

The congregations are the following, as described in the code of the Canon Law.

*Congregation of the Holy Office.*—Its object is to guard the teaching of faith and morals; (a) to judge on heresy; the dogmatic doctrine of the sacraments; and certain matrimonial questions; (b) to examine the books submitted, to prohibit them, and to concede dispensations, also officially to investigate whether writings of any kind that should be condemned are being circulated; and to remind the ordinaries how solemnly they are bound to condemn pernicious writings and to denounce them to the Holy See.

*Consistorial Congregation.*—Its office is: (a) To prepare all matters for consistories, and in places not subject to the Propaganda and to the Congregation for Oriental churches to found new dioceses and chapters, both cathedral and collegiate; to elect bishops, apostolic administrators, etc.; (b) to regulate all matters concerning the government of the dioceses not subject to the Propaganda; (c) to provide for the spiritual care of emigrants.

*Congregation of the Sacraments.*—To this congregation is assigned the entire legislation concerning the discipline of the seven sacraments, except their dogmatic doctrine, which is committed to the Holy Office, and their ceremonies, which belong to the Congregation of Sacred Rites.

*Congregation of the Council.*—To this congregation is committed the universal discipline of the secular clergy and the Christian people. Its province, therefore, is to oversee the observance of the precepts of the church, such as fasts, abstinences, tithes, the observation of feasts, the government of parish priests and canons, of sodalities, pious works, honorariums for masses, benefices or offices, ecclesiastical property, etc. To it also appertain all that regards the examination of provincial and national councils.

*Congregation of the Affairs of Religious.*—This congregation decides those matters, throughout the world, which relate to the affairs of religious, whether bound by simple or solemn vows, and also of the secular third orders, and whether the matters to be treated are between bishops and religious, or between religious themselves; it is also competent in causes in which a religious is either defendant or complainant; finally, to this congregation is reserved the concession of dispensations from the laws for religious.

*Congregation of Sacred Rites.*—It has the office to watch over the diligent observance of the sacred rites and ceremonies in the Latin Church; to grant opportune dispensations; to decide concerning sacred relics; to bestow, relating to the sacred rites and ceremonies, insignia and privileges of honor, both personal and local. This congregation is constituted a tribunal to deal with causes of beatification and canonization.

*Congregation of Ceremonies.*—This congregation arranges all the pontifical ceremonies to be observed in the pontifical chapel and court and in the sacred functions, which the cardinals perform outside the pontifical chapel; it decides questions affecting the precedence of the cardinals and of the legates, whom many nations send to the Holy See.

*Congregation of Seminaries and Universities.*—To this congregation is committed the regulation of all things pertaining to the seminaries and the studies in the Catholic universities, including those administered by the members of religious societies. It examines and approves new institutions, grants the power to confer academic degrees, and may confer degrees itself on men distinguished for special learning.

*Congregation for the Propagation of the Faith.*—This congregation has charge of the Catholic missions and all connected with the management thereof. Plenary councils held in missionary countries are subject to this congregation. Under its jurisdiction are societies and seminaries founded exclusively for the training of missionaries, and also organizations engaged in collecting money for missions (Society for the Propagation of the Faith).

*Congregation for Extraordinary Ecclesiastical Affairs.*—This congregation has jurisdiction in all matters relative to the relations between the Holy See and civil governments.

*Congregation for the Oriental Church.*—This congregation has charge of all matters referring to persons, disciplines, and rites of the Oriental churches. The Oriental churches, as here used, are, of course, Catholic churches, and even though such churches may be established, for example, in the United States, their affairs are still subject to this congregation.

The Tribunals are the following:

*The Sacred Penitentiary.*—This sacred tribunal is entirely limited in its jurisdiction to those matters which regard the internal forum, nonsacramental as well as sacramental, and decides questions of conscience.

For the same internal forum it concedes favors, absolutions, dispensations, commutations, donations, and condonations. It deals also with the granting and the interpretation of indulgences.

*The Sacred Roman Rota.*—To this tribunal devolve all cases, requiring judicial procedure with trial proofs, civil as well as criminal, which are treated in the Roman Curia.

*The Apostolic Segnatura.*—This is the supreme tribunal of the Roman Curia. Its main function is to decide whether or not the law and the proper legal procedure have been observed. It may be called upon by the Holy Father to act as the trial court in a special case.

Any important question arising in any part of the Church, in whatever country, which is not settled within that particular territory, is referred, or can be referred, to one of these congregations, which then passes upon the question and makes its recommendation to the Pope, who has full authority to accept or change a decision, although, as a matter of fact, it is very rarely the case that the decision of the congregation is not indorsed.

The offices of the Roman Curia are the following: Cancellaria, Dataria, Secretariate of State, and others.

The organization of the church in the United States includes an Apostolic Delegate, 15 archbishops, of whom 4 are cardinals, 99 bishops, and 25,000 priests. The special province of the apostolic delegate is the settling of difficulties that may arise in the conduct of the dioceses. An archbishop has the care of his archdiocese, and has precedence and a certain limited competence in his province. There are 15 provinces. Within each diocese authority is vested in the bishop, although appeal may be made to the apostolic delegate, and in the last resort to one of the congregations in Rome. In addition to the bishop the organization of a diocese includes a vicar-general, who, under certain conditions, acts as the bishop's representative; a chancellor or secretary; a council of consultants, usually 6 in number, 3 of whom are nominated by the bishop and 3 by the clergy of the diocese; and different boards of examination and superintendence. Special appointments are also made of persons to conduct specific departments of the diocesan work.

In the parish the pastor is in charge, subject to the bishop; he alone has authority to administer the sacraments, though he has the assistance of other priests as may be needed. Appointment to a parish rests with the bishop or archbishop.

Appointment to a bishopric rests with the Holy See at Rome, but names are recommended by the hierarchy in this country. The bishops of each province send every two years to the Holy See the names of priests suitable for the office. When a vacancy occurs they may individually make suggestions as to the best one for the see. The appointment is made by the consistorial congregation and approved by the Pope. Within three months of his appointment the bishop-elect is consecrated by an archbishop or bishop assisted by two other bishops.

The clergy are all who are tonsured. The orders of the clergy consist of those in minor orders, and of subdeacons, deacons, and priests. Candidates for orders, living and studying in divinity schools, are termed "seminarians." There are two recognized divinity schools—the preparatory seminary and the grand seminary. On taking the vow of chastity a seminarian is ordained by the bishop as subdeacon, and after a time of service, if approved, as deacon, and then as priest. The priest has the privilege of conducting the church services, administering the sacraments, and alone is authorized to celebrate the Mass. A deacon may, under peculiar circumstances, preach and administer sacraments, but only by special authorization. All men in orders exercise some functions of the ministry. The bishops and archbishops and higher orders of the clergy are chosen from the ranks of the priesthood.

An important element in the polity of the Roman Catholic Church is furnished by the religious orders. These are of two kinds—the monastic orders, the members of which take solemn vows of obedience, poverty, and chastity, and the religious congregations of priests and the various brotherhoods and sisterhoods. Most of the members of these religious congregations take simple, not perpetual, vows. They are governed ultimately by a general or president, or superior, who is represented in the different countries by subordinates and by councils of various forms, though some form independent communities. The clerical members are ordained, and constitute what is known as the "regular" clergy, in distinction from the parish priests, known as the diocesan or "secular" clergy. The term "regular" is from the Latin *regula*, a rule, and is applied to these priests because they live under a special rule in a community.

The orders are generally divided into provinces or communities, and the different members, wherever they may happen to be located, are under the general supervision of the head of the particular province or community.

The regular clergy pass through the same form of induction into the priesthood as the diocesan clergy. Ordination is absolutely in the hands of the bishop, and the superiors of the orders have to do simply with the control of the move-

ment and the duties of the clergy in those orders. The orders also have lay members who take the vows but are not inducted into the priesthood. The lay brothers assist in the conduct of the ordinary business of the order.

Members of the brotherhoods and sisterhoods take the vows but are not ordained. They are subject to the general rules of each order and to the discipline of their superior and have duties of various kinds. Most of them are engaged in educational work. Others have philanthropic and charitable work as their special province and serve in hospitals, asylums, or, in general, care for the poor. All are spiritually under the jurisdiction of the bishop, but their appointments are made by their own superiors.

A prominent feature in the organization of the Roman Catholic Church, and an important factor in its history, is the system of ecclesiastical councils. These are general or ecumenical, plenary or national, and provincial. A general council is convoked by the Pope, or with his consent, is presided over by him or his legates, and includes all the Catholic bishops of the world. A plenary or national council is an assembly of all the bishops of a country, as the United States. A provincial council includes the bishops within the territory of a metropolitan or archbishop. There is, in addition, the diocesan synod, which is a gathering of the priests of a diocese.

The acts of a general council, to be binding, must be confirmed by the Pope; those of a plenary or provincial council must be submitted to the Holy See before promulgation, for confirmation, and for any needed correction. The scope of the general council includes doctrine and matters of discipline concerning the church in the whole world. Plenary and provincial councils do not define, but repeat the doctrine defined by the general councils, and apply universal discipline, determined by those councils and the Holy See, by explicit statutes to each country or province, or they initiate such discipline as the peculiar circumstances may demand.

The procedure and working of these councils are similar to those of an ordinary legislative body. A plenary council is summoned either in response to a petition by the hierarchy to the Holy See or by a direct order from Rome. The president is appointed by the Pope and commissioned with the title and powers of an apostolic delegate, and, for the United States, he has been in each case the Archbishop of Baltimore. The topics are presented in the form of bills or *schemata*, prepared under the general superintendence of the hierarchy, often after special consultation with authorities at Rome. The conduct of the business is in private committees, committee of the whole, and public sessions. At the close the minutes of the debates, called "*acta*," and the bills passed, called "*decreta*," are sent to Rome, where they are examined by commissions who may make amendments, usually in the wording rather than in the matter. Their report is submitted to the Pope, whose approval is not, however, meant to be such an act as entails papal infallibility. As confirmed by the Holy See, these decrees are sent back to the president of the council, are promulgated and communicated to the bishops by him, and then become laws.

Diocesan synods make further promulgation and application of these decrees, applying thus the legislation to the priests and laymen of each diocese.

The laity have no voice in the conduct of the church, nor in the choice of the local priest, but they are consulted in the management of parish affairs. In a few cases the church property is in the hands of a board of trustees appointed by the bishop, including certain ecclesiastics and some laymen. The prevailing manner of tenure is that of the "corporation sole," under which the entire property is held under the title of "The Roman Catholic (Arch) Bishop of——." Thus property is held officially, not personally, and passes automatically to successors in the see.

The income of the church is from pew rents, plate collections, and offerings for baptisms, marriage ceremonies, Masses, etc. In general, all moneys pass through the hands of the priest, who retains only so much as is allowed for his personal salary and the running expenses of the church, and the balance is credited to and used for that church. Collections for charities are either disbursed by the priest or are handed over by him to societies for distribution. The salaries of priests are settled for each diocese and are uniform throughout the diocese, the rector of a city church receiving no higher salary than the priest in a country village. The reception by the priest of the full amount of the salary depends, however, upon the amount collected. In cities and the larger towns, the house and at least a portion of his living expenses are generally provided for the priest.

It is seldom that there are as many Catholic churches in a community in proportion to the number of communicants as is the case in other religious bodies, and, as a result, comparatively few edifices are large enough to accommodate all the members of the parish at the same time. In view of this fact it is the custom to hold the Sunday morning services, or Masses, at different hours. The more important service, or high Mass, in which some parts of the liturgy are sung by the officiating clergyman and other parts by the choir, and at which a regular sermon is delivered by one of the priests, is celebrated between 10 a. m. and noon. At the other services, called low Masses, from 5 a. m. to noon, the Mass is read and a short instruction is given. At these services, varying from two to seven in number, the congregations attending are always quite different. Vespers are also sung on Sunday afternoon or evening, Mass is said daily by each priest, and special services are held on all holy days. The churches are kept open through the day for individual worship and confession. The liturgy is the same for all Roman Catholic churches and is in Latin, except in such Uniat churches as have the privilege of using their own language. The sermons and instructions, however, are always in the language spoken by the congregation, and the Scriptures are read in the same language.

#### PRINCIPAL EVENTS

The outstanding event of this decade has been the World War. When this country became involved in the war, the rapid expansion of armed forces which followed the proclamation of April 6, 1917, gave rise to the problem of caring for the spiritual and moral well-being of great numbers of men both in the training camps at home and on the field of battle overseas.

Within 12 days of the proclamation the archbishops of the Roman Catholic Church in the United States assembled in annual convention at the Catholic University of America, in Washington, addressed to President Wilson a communication expressing the loyalty of the Catholic clergy and laity and offering their services to the Government. Under the patronage of Cardinal Farley, the Chaplains' Aid Association was formed in New York in April, 1917.

It was at once apparent that organization was required for the direction of welfare work. Representatives of the Catholic clergy and laity and of all Catholic organizations assembled, on August 11 and 12, 1917, at the Catholic University of America, under a call issued jointly by the three American cardinals, their Eminences, James Cardinal Gibbons, John Cardinal Farley, and William Cardinal O'Connell. The action of this meeting resulted in the organization of the National Catholic War Council. The 14 Catholic archbishops of the United States constituted the National Catholic War Council, and an administrative committee of four bishops was appointed with authority to act. Under this administrative committee served two subordinate bodies, the Knights of Columbus Committee and the Committee on Special War Activities.

In 1917, Bishop, now Cardinal, Hayes was appointed by the Holy See as Chaplain Bishop to the United States military and naval forces. Under his jurisdiction and through his devoted zeal over 1,000 Catholic chaplains served our forces during the war.

During February, 1919, the bishops met at the Catholic University, in Washington, D. C., to celebrate the jubilee of Cardinal Gibbons. A committee of bishops was appointed to survey the post-war situation and to report in the following September on the question of a permanent organization to succeed the National Catholic War Council.

The following September 24 and 25, the bishops met at the Catholic University at Washington. The results of the discussion at this meeting were made public in a Joint Pastoral Letter on the Religious Situation in the United States.

The National Catholic War Council was succeeded by the National Catholic Welfare Council, changed in 1923 to National Catholic Welfare Conference, with subcommittees as follows: Department of Education, Department of Social Action, Department of Laws and Legislation, Department of Lay Organizations, and Department of Press and Publicity.

On September 16, 1923, the first Catholic seminary in the United States for the education of Negro priests was dedicated at Bay St. Louis, Miss.

During March, 1922, the National Catholic Welfare Conference sent the Rev. Edmund A. Walsh, S. J., as its representative to Russia on the American Russian Relief Commission.

On January 22, 1922, His Holiness Pope Benedict XV died. Cardinal Ratti was, on February 6, 1922, elected to succeed him, as Pope Pius XI. The new Pontiff at once manifested a paternal interest in the church in the United States. One of his first official acts was to address, on April 25, 1922, a letter to the American Hierarchy commending in an especial manner the work of the Catholic University of America. December 14, 1922, His Excellency the Most Reverend P. Fumasoni-Biondi was appointed apostolic delegate to the United States.

In 1924 the Holy Name Society celebrated the six hundred and fiftieth anniversary of its foundation. The Holy Name men of America held a convention at Washington, D. C., September 18 to 21, at the close of which 100,000 members marched through the streets of the National Capitol as a demonstration of their patriotism and as a protest against profanity. President Coolidge addressed the men at their final rally.

The year 1925 was set aside by the Holy Father as a season of special prayer and devotion, known as The Holy Year. Large numbers of pilgrims from all over the United States visited Rome and the Holy Land. Addressing some Holy Year pilgrims from Boston, Pope Pius said: "I welcome you with special warmth and affection because you are Americans, children, citizens of that youthful, noble, and generous Republic across the seas. The United States is an object of my special blessing and affection, because of the noble example you set the world of reverence and respect, of generosity, and of service. America is sublime in her ideals, but it is her practical application of her idealism in terms of world service that makes her stand forth, conspicuous and unique, as the friend of all humanity. The world is her debtor, and we, too, have countless proofs of her help and affection."

In 1925 the names of eight Catholic missionaries, who, during the seventeenth century, devoted their lives to the conversion of the savage tribes inhabiting North America, were specially honored by the Holy Father.

The Eucharistic Congress held in the city of Chicago in June, 1926, was attended by seven cardinals, hundreds of prelates, and thousands of Catholics from distant countries. Every American nation was represented by delegates. It was estimated that more than a million people visited Chicago during the congress. President Coolidge designated the Hon. James J. Davis, Secretary of

Labor, to attend the congress and deliver his greetings to the delegates. In the history of Catholicism in America there has probably been no more striking manifestation of faith than this Eucharistic Congress. It was an eloquent expression of the spirit of religion of our generation.

#### WORK

The missionary work of the Roman Catholic Church in the United States is in charge of the American Board of Catholic Missions. This board has care of the funds contributed by parish and diocesan organizations toward home missions. The Bureau of Catholic Indian Missions, with headquarters at Washington, D. C., has special charge of missionary help to needy Indian and Negro missions.

For the foreign missions work, the representative organization in the United States is the Society for the Propagation of the Faith. This is the official organization of the Holy See, with headquarters in New York City. This organization has 82 diocesan branches, each headed by its diocesan director.

Both the home and foreign missions are aided by many organizations. Not only are these organizations collecting and giving funds for these purposes, but there are religious communities, both men and women, training and sending forth their members.

The estimated amount of money contributed annually for the last 10 years by the Catholics of the United States to home missions is \$2,000,000, and that contributed for the same period to foreign missions, \$3,500,000.

The development and extension of the missionary activities of the Catholic Church in the United States, both at home and abroad, have been most notable.

The educational system of the Roman Catholic Church in the United States is well developed and thoroughly organized. It includes five classes of institutions: Parochial, secondary, normal, seminary, and university. The parochial school division is unquestionably the most important of the five enumerated. Parochial schools are to be found in each of the 105 dioceses in this country. Catholic elementary education is cared for almost exclusively by religious orders of women. In 1926 there were 117 distinct communities, with a combined membership of over 70,000, engaged in this work. Parochial schools, like the parish churches, are organized in diocesan systems and consequently come under the jurisdiction of the bishop of each diocese.

The religious orders have until recent years cared largely for the secondary education of Catholic youth. Their efforts are now being supplemented by central Catholic high schools, institutions located at central points in the large cities, and maintained by diocesan funds, or assessments levied on the parishes located in the districts they serve. The 1926 returns showed that there were 2,242 Catholic high schools, employing 13,242 teachers and caring for 204,851 pupils, in operation during that year.

The rules of the numerous teaching orders and the regulations of the different dioceses require that teachers must receive adequate training before entering the class room. The academic work in the Catholic normal school practically parallels that of the public school teacher training institutions. The church controls 80 normal training schools, which require the services of 1,385 teachers to care for the 15,959 students enrolled.

Most of the colleges and universities are conducted by the religious orders. Some, however, are maintained by diocesan authorities. The Catholic University of America is controlled and supported by the hierarchy. Every institution offers the usual course in arts and sciences. In the 22 universities conducted by the dioceses or by religious communities, there are 6 schools of dentistry, 10 schools of engineering, 21 schools of law, 5 schools of medicine, and 6 schools of pharmacy. A number of the colleges offer courses in education, commerce and

finance, and other subjects of a professional character. At the present time there are 154 Catholic colleges and universities for men and women, in which 5,734 teachers are employed and 74,849 students are enrolled.

A number of seminaries are maintained by the dioceses and religious orders for training candidates for the priesthood. Institutions in this division fall into two classes—major and preparatory seminaries. The difference between them lies in the fact that one class offers courses in theology while the other offers training in collegiate subjects and in some cases in those of high school grade. Preparatory seminaries are primarily intended to act as “feeders” for the major seminaries. The 162 seminaries now in operation in this country employ 1,828 priests as teachers and care for 15,836 students.

A summary of the data on record shows that there are in the United States 10,087 Catholic schools, which employ 77,344 teachers and enroll 2,423,055 students.

The charitable and welfare work of the Roman Catholic Church is very widely extended and is carried on by many different organizations, religious and otherwise. There are many religious orders of men and women devoting practically all of their time to the care of the aged, the orphans, the infirm, the blind, the deaf, and the incurable cancer patients. They maintain hospitals and also nurse the indigent sick in their homes. In fact, there is no phase of human need or human betterment to which they do not extend their charitable care and service.

It would be impossible to give even a brief summary of the far-reaching work for the poor and the unfortunate carried on by the Catholic Church throughout the United States. The communities engaged in different fields of Christian charitable work number into the hundreds. For example, the Little Sisters of the Poor, to take one religious community, conduct homes for the aged in 42 important cities in the United States. The Daughters of Charity of St. Vincent de Paul conduct 22 great hospitals, with 19 other large institutions for the care of orphans and the insane. The Sisters of Charity of St. Vincent de Paul conduct 8 hospitals and many other institutions; the Sisters of the Third Order of St. Francis conduct 32 hospitals; the Sisters of Mercy, independently established in many dioceses of the United States, conduct 64 hospitals.

The latest statistics available indicating the magnitude of the work throughout the United States show that the religious orders are maintaining a total of 128 homes for the aged with 14,634 inmates. Fifty of these homes are operated by the Little Sisters of the Poor, who are caring for 9,140 old people without regard to color or creed. The records show that religious orders are also maintaining 500 orphanages caring for 80,000 children. The total number of hospitals is given as 606 with patients numbering 334,814.

Nor does this cover all of the charitable activities, as the work has been extended to the establishment of settlements, visitations to penal and corrective institutions, work in rural communities and isolated districts, and work for immigrants. Many lay organizations have also been most active. Perhaps the best known among the lay groups is the Society of St. Vincent de Paul, an association of Catholic laymen engaged systematically in the service of the poor. The number of active members is 15,700; honorary, 3,200; subscribing, 4,794. Their total expenditures amounted in 1926 to \$1,136,504.

Worthy of mention is the establishment, within the last few years, by aid of the Knights of Columbus, of the Boy Life Bureau, with special training for leaders in boy work, at the University of Notre Dame; the establishment of homes for girls, particularly in recreational centers, by local Catholic organizations throughout the United States; and the development, under the St. Vincent de Paul Society, of the Big Brother and Big Sister movements.



Modern Catholic charity is organized and endeavors to coordinate the activities of all the individual, religious, and lay groups, not only in the interest of economy and efficiency, but with the purpose of having them extend their influence and by united effort promote sound principles in social work. Steps have been taken toward the standardization of all of the important lines of charitable service. This is being accomplished through the establishment of Bureaus of Catholic Charities, of which there are already 58 in operation in as many dioceses. They have been organized for two great tasks—the relief and the prevention of human distress. These bureaus see to it that all organizations engaged in any form of charitable work have a definite program and assist them in carrying it out. Wherever possible, priests are in charge who are trained for this particular work and are acquainted with the best social work methods and technique. In many cases they have a staff of trained lay workers which makes possible the rendering of effective service to the community.

The various surveys undertaken by the Department of Social Action, National Catholic Welfare Conference, have greatly aided in the standardization and coordination of the various diocesan agencies of social work.