

category, are the Catholic churches and those congregations which have a fairly recent history of persecution and wandering or for other reasons maintain strong in-group loyalties. Mennonite and Seventh-Day Adventist churches are included here. Congregations such as the Korean Presbyterian and Armenian churches, which serve only special racial or ethnic groups, are also placed in this category. These examples make up the Dinuban category of strong in-group churches, while in Arvin only the Catholic church was so classed.

The remaining three categories represent the social standing of the church in terms of dominant pecuniary standards. The upper group includes the earlier denominations of Protestantism; in Arvin the Union Congregational and in Dinuba the Presbyterian, Christian, Methodist, and Baptist. They universally have substantial buildings and are the first recognized by the elite in the population. The second group is comprised of those newer denominations of Protestantism which have firmly established themselves in the local community. In both towns the Nazarene and Assembly of God churches are so classed. These congregations have good structures, professional pastors, and are recognized by the community as good substantial congregations. The third category consists of those churches which have poor facilities—usually unpainted frame structures without any elegance. Generally they are served by lay ministers. The elite hardly recognize their existence. In Arvin this group includes the Missionary Baptist, Pentecostal Church, Church of Christ, and Jehovah's Witnesses; in Dinuba the Church of God, the Four Square Church, and the Church of Christ.

Using this classification, we find that there are four churches of high and more or less equal status in Dinuba, but only one in Arvin, and that they account for 37 percent of the membership in Dinuba and 14 percent of Arvin churchgoers (table 35). Churches of lesser social standing are predominant in Arvin but unimportant in Dinuba. A large number of Dinubans go to other communities because of their desire to participate in particular denominations, and because there are a number of other churches within a few miles of the community. Sixty percent of Arvin laborers go to churches of the newer sects with less social status in the community, against but 36 percent of the independently employed. A similar differential between the two occupation groups is found in Dinuba. While all groups go to church to very nearly the same extent, they do not go to the same churches but are segregated along occupational lines. The degree of association is shown in the table of appendix F.

Approaching the data from a different source, the pattern of membership in certain churches can be shown. Table 36 shows the occupational break-down of the three leading Protestant churches in Arvin, and five of the churches in Dinuba. Figure 15 summarizes this tabulation and shows the marked divergence between these congregations with respect to the means of livelihood of their members. Verbal testimony indicated that laborers only belonged to the remaining Arvin Protestant Congregations. The churches of high social status in Dinuba as in Arvin, have few farm workers among their members, but there are more churches which serve a mixed congregation and more persons who participate in church affairs together with persons from other walks of life.