

CATHOLICS NUMBER 23,000,000 IN U. S.

Washington, D. C.—Following the exposure by Lewis Meriam, formerly of the United States Bureau of Census, of the inaccuracy of the figures on the religious composition of the United States as of December 31, 1916, furnished to the War Department by the Rev. Dr. Walter Laidlaw, Secretary of the Federation of (Protestant) Churches, another non-Catholic of the highest standing as an expert statistician has analysed Dr. Laidlaw's figures and demonstrated their unfairness to the Catholic body.

Mr. E. A. Goldenweiser, statistician of the Federal Reserve Board, not only substantiates the findings of Mr. Meriam (who reported that Dr. Laidlaw had attempted "to put something over" on the Catholics) but does so by somewhat different, although equally conclusive methods. He uses the figures of age and sex distribution of the total population of the country largely to establish the fact that the Catholic total is far in excess of that furnished to the War Department by the secretary of the Protestant Council. Dr. Laidlaw reported 15,721,815 Catholics in the United States. Mr. Goldenweiser declares that a "reasonable estimate of their number is twenty-three million."

The report of his analysis, made by the expert statistician of the Federal Reserve Board to the Rev. John J. Burke, Executive Secretary of the National Catholic Welfare Council, is as follows:

By E. A. Goldenweiser (Statistician Federal Reserve Board)

No exact statistics of the number of persons of each religious denomination in the United States are available. The census of religious bodies, published decennially by the Bureau of the Census, gives information about the number of church members and other items relating to church organizations but does not give data as to the number of persons who profess a given faith although not affiliated through membership to the church organization. The latest report on religious bodies by the Bureau of the Census relates to the year 1916. According to this report, out of a total of 41,926,854 members of all denominations in 1916, members of the Roman Catholic Church constituted 15,721,815, or 37.5%. This number, as stated above, includes only persons for whom there is a record of actual membership in the church and certainly does not comprise all the persons of Roman Catholic faith in the United States.

DEDUCTIONS FROM SEX MEMBERSHIP

For partial proof of this statement reference is made to the composition of the Catholic Church membership by sex. Of the total number of Catholics, 12,569,395 were reported by sex. Of this number 6,149,085 were males and 6,420,309 females, the percentages being 48.9 and 51.1 respectively. It is not reasonable to suppose that in the total population of Roman Catholic faith there were more women than men since in the total population of the United States there are more men than women and among the immigrants, of whom a large proportion are Catholics, the ratio of men to women is even larger. In 1910 the total number of males per 100 females in the United States was 96.2 and in 1920, as a consequence of the interruption of immigration by the War, the ratio declined to 104. It is probably safe to say that in 1916, the year to which the figures on religious bodies refer, the ratio was about 105. If we assume that the sex distribution among those for whom it is known, then 51.1% of the 15,721,815 Catholic members were females. This would make a total of 8,093,847 females. To this number of females there would correspond at the United States ratio of 105 males per 100 females—8,485,539 males. Adding these estimated figures of males and females together we obtain a total of 16,579,386 Catholics.

CORRECTION BY AGE

In addition to this correction by sex another correction by age may be made. The report shows the number of members 13 years of age and over and the number under 13 years. Information on this item was available for a little less than 18 million members, but an estimate is made by the Census for the remaining members, the estimated totals being 3,924,409, or 25% of total of 11,797,413, or 75% of 13 years and over. This distribution by age is not in accordance with the general distribution by age of the population of the United States. In 1920 there were 29,537,550 persons under 13 years of age, compared with 76,173,070 persons 13 years of age and over, so that those under 13 constituted 28.8% of those 13 years of age and over. It is safe to say that in Catholic families the number of children was relatively not less than in the general population. The truth is probably the other way. This means that to the 11,797,413 Catholics 13 years of age and over there would correspond not less than 38.8% of that number, or 4,577,396 children under 13, or 652,994 more than are given in the report on religious bodies. Adding this correction for age distribution to the figures that we obtained by making the correction for sex distribution, we obtain an

estimated total of 17,122,380 Catholics, which is the rock bottom minimum of what could be considered as the total Catholic population of the United States. As a matter of fact the correct figure is certainly larger and for these three reasons:

1. In allowing for the proportion of males a ratio was used that is almost certainly lower than the actual ratio among Catholics, because of the fact that among immigrants, a large proportion of whom are Catholics, the ratio of males is greater than among natives.

2. In making the correction by age the ratio of children was also almost certainly too small, as all the existing statistics indicate that among the races which are overwhelmingly Catholic like the French Canadians and the Italians, the number of children per family is larger than among other elements of the population.

3. Because of the assumption made that outside of what may be called building up the families of the reported members through sex and age corrections the membership of the church coincides with the total number of persons of the faith. This assumption is hardly correct, but there are no direct statistics for the United States to disprove it and we are compelled to turn to Canadian sources to obtain additional light on the subject.

LIGHT FROM CANADA CENSUS

The census of 1901 in Canada shows that there were 1,856,019 members of the Roman Catholic Church in that country and 2,299,600 persons of Catholic faith, or at a ratio of 1.64 persons of the faith per one person actually belonging to the church. For non-Catholics the ratio was much higher. There were 852,464 persons belonging to a church other than the Roman Catholic and there were 3,141,715 persons in the population who were not Roman Catholic—a ratio of 3.69 per church member. If these ratios held true in the United States there would be the following number of persons:

Table with 3 columns: Category, Number, Per Cent. Total: 122,481,000 100

This total is, of course, exaggerated since there were only 109,248,398 persons in the United States in July, 1922. Thus, according to official reports, the ratio of inhabitants to church members is smaller in the United States than in Canada. This may be due to the fact that the United States census was more elaborate and painstaking, or to the fact that the population of the United States is more permanently settled and that for this reason church affiliations are more thoroughly established. Unfortunately information for Canada by provinces, which might afford a helpful check on this conclusion, is not available.

CATHOLICS HAVE 21 PER CENT.

While the number of persons per church member in the United States is thus reported smaller than in Canada, there is no reason that occurs to one why this discrepancy should be different to any extent for Catholics and for non-Catholics. If the enumeration of non-Catholics was more thorough in the United States, it may be assumed that the enumeration of Catholics was more thorough to the same degree. In other words, while the Canadian ratios are too high for both groups of people in the United States, there is no reason to assume that the relation between the Catholic and non-Catholic ratios is different in the United States than in Canada, and hence it may be concluded that the percentage distribution of the population by religion is fairly accurately represented by these figures, even though the ratios of population to church membership are not the same. On this basis, the Catholics would constitute 21 per cent. of the population, or on the basis of the latest estimate of population, about 22,000,000. This is at the rate of 1.33 Catholics per one member of the church and appears to be a conservative estimate as it assumes that three-fourths of all the Catholics are church members.

GENERAL CONCLUSIONS

The general conclusions may be summarized as follows: The number of Roman Catholics in the United States is certainly larger than the number of Catholic Church members enumerated by the Census of religious bodies. This number, 15,721,815, would be increased about 1,400,000 merely through the process of building up the families of church members on the basis of age and sex distribution of the total population of the United States. But even the adjusted figure is clearly incomplete, as there is no reason to believe that even substantially all the persons belonging to the faith are included among church members. By comparing the United States figures with those available for Canada, where both the number of church members and of persons professing each faith are available, the conclusion is reached that Catholics constitute not less than 21 per cent. of the population of the United States and that 23,000,000 is a reasonable estimate of their number.

Do what is in thy power and God will be with thy good will.—The Imitation.

MAY A MAN KILL HIMSELF?

Anthony M. Benedik, D. D., in Ameri

No matter what petty circumstantial differences we may find in this brief span of space we call life, the conclusion of it is the same for all of us—peasant or poet, sage or dullard, Croesus or beggar—we shall finally be taken by the grim reaper, death. Life is dear, and the general opinion would seem to be that it is natural to want to live and to dread death. And it is a curious anomaly that when man reaches either extreme of his relations with his Creator, when he attains either to the zenith of hope or drops to the nadir of despair, he longs for death.

St. Paul represents the one extreme in his frequently expressed desire to be dissolved and to be with Christ. A recent tragic occurrence, which but slightly differs from many other such instances, will offer an example of the other class. Some weeks ago a divorcee actress, after a gay party in her apartments, took poison and died. Then one of several college students who were present at the party disappeared, and two days later he was found, also dead by his own hand.

Several letters written by him were found, which state that the actress, who was "the world's finest woman," was not a "society belle of the pleasure-seeking type," but had plunged herself into the gay whirl of revelry and dissipation in order to "kill the moroseness which her life had precipitated in her." "Defiant of society, too strong to ask for help or sympathy, she had long ago decided how the end should be when her many devoted friends no longer could divorce her from the misery of her own thoughts." And he adds a very significant sentence: "I wondered how she resisted so long the temptation that death really is."

In view of the fact that life and the way in which we live it are extremely important considerations for us, and that they are so important precisely because they are a preparation for death and what follows, it seems that frequent meditation about death should be most necessary. It is an experience that all of us must of necessity undergo. As the Emir Maba found inscribed on the seven tablets of white marble in the City of Brass: "O son of Adam, how heedless art thou of the case of him who hath been before thee! Thy years and age have diverted thee from considering him. Knowest thou not that the cup of death will be filled for thee, and that in a short time thou wilt drink it? Look then to thyself before entering thy grave. Where are those who possessed the countries and abused the servants of God and led armies? Death hath come upon them; and God is the terminator of delights and the separator of companions and the devastator of flourishing dwellings; so He hath transported them from the amplitude of palaces to the straitness of the graves."

"Where are the Kings and the peoplers of the earth? They have quitted that which they have built, and peopled; and in the grave they are pledged for their past actions; there, after destruction, they have become putrid corpses. Where are the troops? They repelled not, nor profited. And where is that which they collected and hoarded? The decree of the Lord of the Throne surprised them. Neither riches nor refuge saved them from it."

The same God who is the Master of life, who brought all things into being, is also the supreme Lord of death. And yet we find so many of His rational creatures, carried away by the "temptation that death really is," crying out, "I will not obey!" and flinging away, wilfully and knowingly, the precious chance for salvation which the possession of life constitutes. Recent statistics, compiled from the records of one hundred American cities, seem to indicate a decrease, during 1920, of some 80% from the period 1910-1914, and a drop of 15% from the year 1919 in the number of suicides, but even now the rate of self-destruction, 12.3 per 100,000, among an aggregate population of 27,605,966, is an indication that something, somewhere, is seriously wrong.

And that something is not hard to find. It is the lack of religious belief which is so widespread in our day. The true Christian concept of life is that it is a period of trial given to us by a wise and kind God, in order that, by serving Him faithfully in the tasks which He places upon us, be the trials which accompany those tasks whatever they may, we may deserve the reward of eternal happiness with Him. And, when He is satisfied with our efforts, He will end that period of trial. And the very fact that life is a time of trial indicates that we must have crosses to bear, just as our Lord bore His cross and set the example that we must follow, for only by adversity can we prove of what mettle we are made.

He who gave us life must also determine death. Christian theology clearly teaches that man has not absolute dominion, but only the dominion of use, over his own life. Suicide, therefore, is a disease of the soul, resulting from a morbid and distorted religious sense, or from a total lack of religion. "Suicide," says the Priest in Doctor Aveling's interesting book, "Philosophers of the Smoking Room," "is condemned by every law, human

and Divine. It is an affront to the Divine nature of man, and contradicts his reason. It is an injury to the social order from which we have no escape. It dares to dispute the ruling of God." Frequently, in fact, it implies a total negation of belief in God. It is a result of that materialistic concept of life which is so well expressed in the "Rubaiyat."

Into this Universe, and Why not knowing, Nor Whence, like Water willy-nilly flowing; And out of it, as Wind along the Waste, I know not Whither, willy-nilly blowing.

Where do we come from? Why are we here? What are we going? Unless the heart of man, illumined with the light of faith, learns the answer to those all-important questions, it is useless to expect that he will have the moral courage to bear without complaining, without struggling fretfully, the trials and hardships which take so large a part in every life. And when the difficulties become so great as to overbalance the materialistic pleasures of existence for those destitute of the great gift of faith, what is more natural than that they should destroy that existence, lacking belief, as they do, in any responsibility to a Power above themselves?

For "the suicide is only a coward at best." Here, as in every other vital problem of life, a return to religion is the remedy. Only belief in an all-wise God who does everything for the best, however harsh His judgments may seem at times to our short-sighted vision, can give the soul that moral bravery it needs to face the trials of life in such a manner that death will not seem terrible, but a pleasant release from the bonds which keep us from our true home.

THE SACRAMENT OF UNITY

The Blessed Sacrament is the most touching token of the abiding love of Our Blessed Saviour. It is heaven let down upon our earth. It makes each and every one of our churches the rallying point of all who are in Christ. During His earthly life it was His mission to draw men to Himself by His teaching and miracles. In the Blessed Sacrament He draws all His children to the altar, where in a real democracy of faith He shares His good things with them with a divinely generous hand. At the present time, when the hearts of men are sorely divided by hatred and prejudice, the action of the Blessed Sacrament in accomplishing a Christian solidarity cannot be left out of account. The doctrine of Our Blessed Saviour's presence in the Eucharist and the participation of the faithful in the Lord's body must weld humanity together more solidly than all the preaching and action of social reformers and social uplifters.

St. Augustine tells us in a pregnant sentence that just as the Sacred Host is made up of many grains of wheat ground into flour, so the Blessed Sacrament gathers individual Christians into the solid unit of one supernatural family. It is for this reason that Holy Communion at a common table is not only effective of the union of men, but also symbolic of it.

Who that has felt of the Lord's Body with his fellow at the Communion table can with easy conscience nurture hatred or cherish bitterness? What tongue that has been moistened with the Blood of the Lamb can gather under it the poison of envy, jealousy, detraction?

Just now, when men are still suffering from the bitterness engendered by the War, and chafing under the galling inequalities of modern society, it would be well for them to approach more frequently the Lord's table. Holy Communion will easily accomplish what all our international conferences and our national reform measures have so far failed to register. Men cannot be reformed en masse. Just as Christ cured the individual cripple and the individual invalid, so, too, through the Blessed Sacrament will He cure the individual souls who make it an upstanding factor in the great work of social regeneration. If we are to have unity amongst men, it can only be through Christ, who acts most potently upon the individual heart through His Sacrament of Unity.—Rosary Magazine.

THE WESTERN FAIR, LONDON

Several thousand Prize Lists, and a lot of advertising material of various kinds have just been mailed from the Western Fair Offices to exhibitors and others throughout Ontario and other points. The dates for the Big Exhibition this year are Sept. 9th to 16th, and preparations have been in progress for months so that everything may be in readiness for the opening day. Several new features may be noticed on the Prize List in the Live Stock Department, one especially being a yearling feeding competition. Any boy or girl who is a resident of Canada, between ten and eighteen years of age, may compete with their yearlings. The calf feeding competition will also be of special interest. Send for Prize List, Entry Forms, &c., to the Secretary, A. M. Hunt, General Offices, London Ont.

Don't Throw Your Old Carpets Away. The Famous VELVETEX Rugs. Reversible—Will wear a lifetime—Prices reasonable. We have hundreds of recommendations from satisfied customers. SEND FOR FOLDER 46. We pay express both ways on large orders. One way on small orders. Canada Rug Company, 98 DUNDAS STREET, LONDON, ONT. Phone 2422

Callaghan's De Luxe Tours

Personally Conducted. All Expenses Included. Under the personal direction of J. J. Callaghan, who has already conducted 12 successful Pilgrimages and Tours to the World-Famous Shrine at

Ste. Anne de Beaupre

Boats Leave Toronto — Aug. 14th and 28th. 8 Day Tour, \$68.00 10 Day Tour, \$92.00. WRITE FOR BOOKLET TO J. J. CALLAGHAN, 613 Wellington St., London, Ont. Phone 708

THE HOME BANK OF CANADA

Remittance by Mail. The safest way to send money by mail is to buy a Home Bank Money Order. It affords perfect security and provides a receipt for the amount.

Fourteen Branches in Middlesex and Elgin Counties. "HONESTY IS THE BEST POLICY". This famous saying of Benjamin Franklin's has so often proven true that it is now generally realized that honesty is the only basis on which a really successful business may be built. Honesty has been the guiding policy of The Salada Tea Company since 1892, when the business was founded. Honest Quality, Honest Value, and Honest Representation through advertisements, have combined to make more people use "SALADA" tea daily than any other tea sold in North America. If you do not use it now, a trial package from your Grocer will convince you that it is the most delicious tea on the market. Ask for it today.

TEACHER wanted holding second class professional certificate for Kenosha Separate school. Duties to commence Sept. 1. State salary and salary expected. Apply to J. E. Murphy, Sec. Treas., Kenosha, Wis. 22843

WANTED Normal trained teacher holding 2nd class certificate for S. S. No. 6 Huntley, Ontario. Duties to commence Sept. 1. State salary and salary expected. Apply to Pat Carter, Sec. Treas., R. R. No. 1, Corke, Ont. or phone Altona 141 R. 2. 22843

TEACHER wanted for C. S. S. No. 7 St. Joseph's Separate School, London, Ont. Duties to commence Sept. 1. State salary and salary expected. Apply to J. E. Murphy, Sec. Treas., Kenosha, Wis. 22843

WANTED Primary teacher for St. Augustine's Separate School, London, Ont. Duties to commence Sept. 1. State salary and salary expected. Apply to George Corbett, Sec. R. R. 1, Clinton P. O. 22843

TEACHER wanted for C. S. S. No. 1 Cornwall, holding a second class professional certificate, one with an agricultural certificate preferred. Apply stating qualifications and salary to Angus H. Chisholm, Sec. Treas., R. R. No. 2, Northfield Sta., Ont. 22843

TEACHERS wanted, holding second class Ontario certificates for Catholic Separate schools, Port Hope, Ontario. Duties to commence Sept. 1. State salary and salary expected. Apply to G. P. Smith, Secretary, Room 11, Murray Block, Port Hope, Ont. 22843

TEACHERS wanted for Separate Schools at St. Joseph's, London, Ont. Salaries \$90 to \$100 according to qualifications and experience. Apply to V. McNamara, Secretary, St. Joseph's, London, Ont. 22843

TEACHER wanted for C. S. S. No. 1 Cornwall, holding a second class professional certificate, one with an agricultural certificate preferred. Apply stating qualifications and salary to Angus H. Chisholm, Sec. Treas., R. R. No. 2, Northfield Sta., Ont. 22843

TEACHER wanted for Bamberg Separate School, holding second class certificate, with Agriculture preferred. Duties to commence September 1. Apply to George Corbett, Sec. R. R. 1, Clinton P. O. 22843

TEACHER wanted for Separate school section No. 16 Kenosha, Apple Hill, Wis. Duties to commence after holidays. Apply stating qualifications and salary expected to A. L. McNeil, Sec. Treas., Apple Hill, Wis. 22843

WANTED Catholic teacher holding 1st or 2nd class certificate for C. S. S. No. 1 Cornwall, Ontario. Duties to commence after holidays. Apply stating salary and experience to John R. Kites, Sec. Treas., Cornwall, Ont. 22843

WANTED professional teacher for S. S. No. 2 Pusich, 3 miles south of Guelph on Hamilton Guelph highway. Duties to begin after summer holidays. Address Jno. Walsh, Sec. Treas., R. R. 2 Guelph, Ont. Phone 1222-2 22843

TEACHER wanted for S. S. No. 6 Merlin, holding first or second class professional certificate. Duties to commence Sept. 1. New School. Salary \$1,000. One quarter mile to boarding place. Address W. Gordon, Sec. Sec., Fletcher, Ont., R. R. No. 1. 22843

COOK general wanted. Four in family. No laundry work. Good wages. Apply to Box 284, CATHOLIC RECORD, London, Ont. 22843

For All Kinds of Church Supplies and Religious Articles. Canada Church Goods Co. Limited. 149 Church St. Toronto

Special Value in Note Paper. 100 Sheets Cheylon Linen Finish Note Paper and 100 Envelopes 60c. POST-PAID

The Catholic Record LONDON CANADA. NEW SHIPMENT OF Sacramental Wine JUST RECEIVED. Send for Price List. Muscatel, sweet, Tarragona, half dry, St. Paul, half dry, Gethesemi, half dry, Angelica, half dry, Altar Wine, half dry, Altar Wine, dry. Freight paid to destination. J. J. M. LANDY 406 YONGE ST. TORONTO Phone Main 6555

Make Your Own Summer Drinks. Send twenty-five cents for formulas for six delicious non-alcoholic summer beverages. Economical and easy to make in your own kitchen. Products Co., 82 Richmond St. East, Toronto.

De La Salle College, Aurora, Ont. CONDUCTED BY THE CHRISTIAN BROTHERS OF ONTARIO. (TRAINING COLLEGE AND NOVITIATE). Students are prepared to become qualified teachers and members of the Institute for Brothers of the Christian Schools. The course of studies is that of the High Schools of Ontario leading to the Normal Schools and the College of Education. It includes Music, Art and Manual Training. For particulars apply to Rev. Brother Director.

TRAINING SCHOOL FOR NURSES. MERCY Hospital Training School for Nurses offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age, and have one year of High school or its equivalent. Pupils may enter at the present time. Applications may be sent to the Director of Nurses, Mercy Hospital, Toledo Ohio. 22843

POSITION WANTED. STENOGRAPHER and typist desires position; with good knowledge of shorthand and typewriting. Can furnish best references. Ready to start work at once. Apply to Miss Kathleen Tierney, Sheenboro, Que. 22843

WANTED Graduate nurse with Surgical experience for Men's Surgical ward, Salary \$38 per week, including board. Apply to Good Samaritan Hospital, Suffern, N. Y. 22843

WANTED man to work a farm of 130 acres in shade, beginning 1st September or thereabouts or to work by the year. Please state wages, house and garden free; two miles from Catholic Church and Separate school. Experienced man wanted. Address Box 342, CATHOLIC RECORD, London, Ont. 22843

Missions. We carry all the requisites necessary for supplying Missions given by the Carmelites, Franciscans, Jesuits, Paulists, Passionists, Redemptorists, Vincentians, etc. Our terms are generous; our goods specially selected. W. E. Blake & Son, Ltd. 123 Church St. Toronto, Canada

MEMORIAL WINDOWS ENGLISH ART-GUITE STAINED GLASS LYON GLASS CO. 141-3 CHURCH ST. TORONTO ONT.

Indifference Is Your Only Excuse. No matter where you live, anywhere in Canada — you may enjoy credible toilet and bath facilities in your home. First cost and necessary upkeep of a Kaustine Toilet System is extremely low. May be set up by any handy person in a few hours. The convenience and self respect of your family is not a matter of indifference on your part. Write us for descriptive literature. Kaustine Company, Limited. Head Office and Factory — Dundas, Ontario. REPRESENTATIVES AT MONTREAL HALIFAX WINNIPEG CALGARY

Kaustine WATERLESS TOILET