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## Growth of Churches

### Roman Catholics Made Largest Net Gain in 1905.

Some figures on the relative strength and growth of the various Churches of the United States are given by Dr. Carroll in the Christian Advocate.

In the year 1905 total number of communicants was 31,148,445, a net gain for that year of 519,155. The membership was distributed as follows: Roman Catholics first, with 10,785,496, net gain 192,121; Methodists second, with 6,422,815, gain 101,892; Baptists come third, with 4,974,047, gain 22,667; Lutherans fourth, with 1,841,346, gain 51,580; Presbyterians fifth, with 1,723,871, gain 26,174; Disciples of Christ sixth, with 1,336,294, gain of 1,420; Episcopalians seventh, with 827,127, gain of 19,208; Congregationalists eighth, with 687,042, gain, 18,321; Reformed (Dutch and German) ninth, with 405,021, gain 4,021.

The percentage of gain is interesting, for the largest denominations are not, except in the case of the Methodists, enjoying the same rate of growth as some of the smaller ones. In their percentage of increase they stand in this order: Lutheran, .028; Episcopalians, .028; Congregationalists, .019; Roman Catholics, .017; Methodists, .015; Presbyterians, .015; Baptists, .014; Reformed, .008; Disciples of Christ, .001.

The large rate of increase of the Lutheran denomination may be partly accounted for by immigration.

Methodists and Baptists are doing most for the negro of the South and are very strong in that section. The Baptist growth in the North, where they number 1,075,833, was but 4,864; but the Methodist Episcopal Church North, 2,910,779 strong, had a growth of 62,847.

**The First Stove.**  
 The most important uses of fire were taught by fire itself. As the primitive man stood near the flames of the burning tree and felt their pleasant glow he learned that fire may add to bodily comfort; and when the flames swept through a forest and overtook a deer and baked it, he learned that fire might be used to improve the quality of his food. The hint was not lost. He took a burning torch to his cave or hut and kindled him a fire on his floor of earth. His dwelling filled with smoke, but he could endure the discomfort for the sake of the toasty-ness of the cooked meats. After a time a hole was made in the roof of the hut, and through this hole the smoke passed out. Here was the first stove. The primitive stove was the entire house; the floor was the fireplace and the hole in the roof was the chimney. The word "stove" originally meant "a heated room."

### ITEMS OF INTEREST.

Of British birds' eggs a complete set is worth about £200.  
 Great Britain spends on tobacco and pipes about \$14,000,000 every year.  
 About 3,500,000 people are on the sea, either as passengers or seamen, every day in the year.  
 Herat, in Afghanistan, is the city which has been most often destroyed. Fifty-six times have its walls been laid in ruins, and fifty-seven times have they been built.  
 Plate-layers are more liable to accident than any other railway workmen. On an average, one gets hurt every thirty-five hours in the United Kingdom.  
 No one has yet been able to construct a vessel which can resist the force of freezing water. Twenty-pound steel shells have been rent as if they were glass.  
**Obsolete Foods.**  
 In Great Britain we have left off eating many wild creatures that formerly were accounted delicacies. For example, the young guilts—we mean the black headed, inland nestling variety—used to be collected and sold for pies and puddings. There is still a tradition in favor of rook pie, but the number of rooks that come on the market is a decreasing quantity every year. Squirrel used to be eaten quite commonly too.—Country Life.  
**Census Taking in China.**  
 In China an odd way of taking the census prevails. The cities and towns are arranged in groups of ten houses. The oldest man in each group visits the nine houses, which, with his own, makes up the group, counts the members of every family, and sends his report to the Imperial Census Bureau.  
**Discovery of Champagne.**  
 Champagne was discovered in the seventeenth century by a monk named Perignon. The inmates of the abbey kept the secret and the enjoyment of the sparkling fluid for many years. In his old age Perignon also invented the peculiar cork which is used to the present day.  
**Puller's Earth in Industries.**  
 Puller's earth is now being put to various uses, for tanning wool, clarifying lard and cottonseed oil, and as a bleacher and cleanser it is invaluable. Nearly 40,000 tons are used yearly, of which Florida produces three-fourths.  
**Cast of Individual Fingers.**  
 The thumb and fingers have their own industrial value. Two French experts consider that the loss of the right thumb lessens the value of the hand 30 per cent, and the left thumb 20 per cent.; the index finger, 10 to 20 per cent, and middle finger, 8 to 12 per cent.

## LONDON'S UNEMPLOYED.

Countess of Warwick Suggests a Solution of This Important Problem. Unemployment is generally regarded as (a) a passing social ailment or symptom of local disorder; (b) natural phase of civilization; (c) the result of intemperance, indolence, or incapacity in individuals.

To those holding the belief last referred to, however, one would point out that unemployment is not an individual state, but a social condition, political and economical, a blight of Despond, into which individuals are constantly being pushed, says the Countess of Warwick, a leading member of the English aristocracy, who takes the greatest interest in matters political and economical. Personal conduct may decide which of two individuals shall be employed, but it does not decide how many shall be employed.

No members of the building trades need really be unemployed, so far as the need for their labor goes. A large proportion of our people are worse housed than the cattle of a decent farmer.

Therefore, real need for such labor is obvious. It is equally monstrous that the tailor and shoemaker should be unemployed when there are 122,000 children in London alone going to school in an underfed condition.

Obviously, then, there is urgent demand for the services of all workmen, but the spending power to make that demand effective is lacking by the very classes that could and would use it.

The wrong lies not in the number affected, but in the fact that even a single willing worker can be debarred from employment while land, machinery and tools are lying idle and others are in urgent need of the things he is able to produce.

This evil is an inevitable result of land and capital being used to en-



Countess of Warwick.

able a few individuals to live at the expense of their fellows, who are only allowed to live at all in so far as they minister to that end.

There is no solution of the unemployed problem save in the organization by the community of its own resources for the common good of its citizens.

The better educated workmen clearly see this, and see also that an unemployed class is vitally necessary to the capitalist in resisting movements toward better conditions. Even the rank and file begin to recognize that unemployment is but one phase of the whole question of poverty.

"All palliatives are undesirable when offered as a substitute for facing facts and finding remedies, but of all palliatives the most pernicious are those dependent on the forms of private philanthropy, which we mislead 'charity'."

In the carrying out of remedial measures only harm will be done by such as do not actually increase the spending power of the class employed. Setting men to wood-cutting or mat-making at a dole-wage, and then selling their products at low prices, only results in the regular workers being undersold and thrown out of work.

The real problem has not been touched.

Nor can it be touched except through increase of the numbers of persons regularly employed and through increase of the spending power of those already in work by improvements in wages and reductions in the cost of living.

But what is needed more than all is permanence of employment.

Of course the capitalist wants only temporary measures, so that he may always have abundance of cheap labor to exploit; but, generally speaking, what is good for the capitalist—or that he thinks is good for him—is bad for the nation.

To organize an army of 5,000 well-paid men in large schemes, say of reforestation and forestry reclamation, would do more real good than a few days of work here and there now and again for 50,000.

The slum districts of our towns are a crying evil. Sooner or later they must be demolished and better accommodations provided. There is absolutely nothing, except indifference and stupidity, to prevent the organization of building and slum-demolishing armies to do the work so long neglected.

Again many old people are struggling on at reduced wages, who long since have retired on honorable pensions. This is bad for them, bad for our industries, bad for the younger men kept unemployed.

## THE CONFESSIONAL.

It is the Great Bugaboo to Most Non-Catholics.

Non-Catholics make confession their great bugaboo, says a contemporary. It is not at all uncommon to hear a non-Catholic say that if it were not for the tribunal of penance they would become Catholics. They say they are afraid to confess to the priest. They protest that they do not think it right to tell their sins to a mere man, and so on. After a non-Catholic has become a Catholic and has approached the tribunal of penance his whole notion of confession changes. He wonders why he even dreaded the procedure. Such a load is lifted from his heart. Such a peace enters into his soul. Such contentment envelops him. He has told God's earthly representative all about his innermost feelings, about the temptations to which his poor weak nature had succumbed and those which had been resisted, of the doubts and the fears, none of which he would have even hinted to everyday friends. He has listened to the kindly advice of the priest who has heard the stories of so many penitents and has counseled so many. He has knelt in the dimly lighted church and looked up toward the high altar in front of which burned the red fire, signifying that the Lord of heaven and earth was in the tabernacle and thought that on the morrow the dear Lord would come to him in the sacrament of the altar and would be a help to him in every time of trouble. After one of these experiences the non-Catholic that was wondering how he could have been so blind as to steel his heart to the truth because of a foolish feeling of pride in connection with one of the most helpful, satisfying institutions of God's Church.—Catholic Home Companion.

### THE LATIN TONGUE.

Five Good Reasons For Its Use in the Liturgy of the Church.

Why does the Church use the Latin language? For these reasons:

First.—Because a universal community requires a universal language. The Church of Christ is universal.

Second.—Because it does not change. If, for example, the Church should use French in one of her formulas alone, that of baptism, she would have been obliged to change it over sixty times. In the so-called Anglo-Saxon of a thousand years ago she could not be understood except by experts.

Third.—Because nothing can equal the dignity of the Latin language, its clearness or its beauty. It is the language of science and civilization and deserves to be the language of an unchangeable religion.

Fourth.—Because it lifts the liturgy of the Church above the everyday usage of words, which alters their sense and debases it by licentiousness. This misfortune has actually befallen the English liturgy of the Anglo-American Episcopalians.

Fifth.—Finally a universal language speaks of a universal brotherhood and makes a Catholic at home in all Catholic churches of the world. Besides, he understands the language, though unlearned, by the ceremonies of the Church or from his prayer book, which contains its entire meaning in his own tongue.

**The Lord's Prayer.**  
 Catholics repeat it as the Saviour taught it, without any human additions. The words "for Thine is the kingdom and the power and the glory forever" in the King James version of Matthew vi, 13, are not found in the most ancient manuscripts of the New Testament and were rejected by St. Jerome in the fourth century in his edition of the Vulgate, as they are rejected today by Protestant scholars—v. g., the Greek text of Weymouth's Hort, etc. The words in question are a marginal gloss interpolated by some scribe while writing had in mind those words of the Greek liturgy which are probably borrowed from a passage in the Old Testament.

**Be Grateful.**  
 Our Lord cleansed ten lepers, and but one returned to give thanks for the benefit received. The other nine took their cure as a matter of course. We are all apt to belong to the same class of people as these ungrateful ones, what is nearer the truth, these thoughtless men. We may not be really ungrateful when we take time to think, but we easily forget what we owe to the infinite goodness and mercy of God.

**Two Bad Ways.**  
 "I know two sure methods," the blessed Curs d'Ar used to say, "of getting poor. One is to work on Sundays and the other to defraud one's neighbor. To work on Sunday is to steal from God, and even in this world the wages earned on the Lord's day wear a hole through the purse in which they are placed."

## SHORT SERMONS.

All are not called to a state of perfection, but all are called to the perfection of their state.

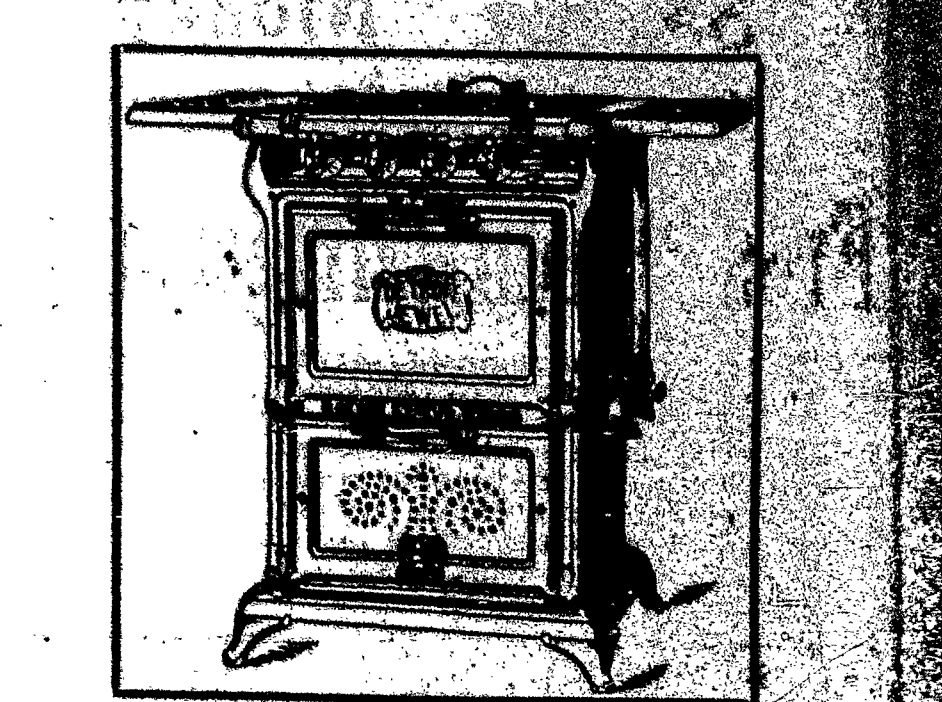
On earth we obtain nothing without effort. How, without virtue, shall we attain glory in heaven?

Goodness of heart is man's brightest honor and noblest acquisition. It is that ray of divinity which dignifies humanity.

One secret act of self denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge.

Next to the union of the human nature to the divine which we adore in Jesus Christ and to the union of maternity to virginity which we venerate in Mary there is no union more admirable than the union of our will to the will of God.

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