Pohen, Dorothy

Vol

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INTRODUCTION

to a

SOCIO-RELIGIOUS STATISTICAL STUDY OF PUERTO RICO

in

44 MAPS
28 CHARTS
8 GRAPHS

UNDER THE SPONSORSHIP OF

The Most Reverend JAMES P. DAVIS, BISHOP OF SAN JUAN
The Most Reverend JAMES E. MCMANUS, BISHOP OF PONCE

CATHOLIC UNIVERSITY OF PUERTO RICO
INSTITUTE OF INTER-CULTURAL COMMUNICATIONS
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All members of the Committee are deeply indebted to Rev. Victor Nazario, Chancellor of the Diocese of Ponce, for his advice and assistance.

PURPOSE OF THIS STUDY

Puerto Rico is that area within the United States where socio-economic conditions have developed most rapidly within the last ten years. In fact, few areas in the entire world are on the way toward a more intense transformation. The most significant and critical years of this transformation were the years between the end of World War II and the present. Hardly any form of social behavior in a given community of this island has not undergone profound change in this period and a considerable amount of descriptive materials have been collected to document this process.

Data on the practice of religion in Puerto Rico though have been scant. What facts concerning religious practice have existed had not hetherto been collected and made available for convenient study. While the Bishops of the island had available to them the annual reports of the pastors of the parishes concerning religious practice in their particular diocese, data from these reports had not been collected to determine either how one parish compared with another or how the condition of the same parish changed over the years. Furthermore, these data on religious practice had not been subjected to an internal evaluation of their validity, and to comparison with other existing data on population and socio-economic conditions of the particular areas of Puerto Rico.

In spring 1958 we set out at the Institute of Inter-Cultural Communications of the Catholic University of Puerto Rico to overcome this deficiency. We did so because it is our belief that statistical knowledge, if made conveniently available, could be of practical value in the administration of the Church in Puerto Rico, to interested social scientists who want to further the understanding of the inter-relation of social change and religious practice and to those who in Puerto Rico prepare themselves for work in other areas of Latin America.

The maps and charts we prepared aim to provide for the need which we have just outlined. Their purpose is a modest one: to make available for private circulation only among those who are seriously concerned with the conditions of the Church in Puerto Rico the existing background statistics, a knowledge of which can facilitate Church planning.

It is not our intention to make recommendations as the result of a study of these materials nor is it within our scope at the present time to theorize concerning why certain religious conditions exist on the island. Rather were these data collected simply to present the available facts in such a way that they can be readily used for purpose of analysis. The collection of these materials is, therefore, justified only if it is considered as a necessary pre-requisite for further investigation.

PROGRESS OF THE STUDY TO DATE

1. We first collected all available data on those aspects of religious behavior in Puerto Rico which can be studied quantitatively as specific forms of social behavior at a certain moment during the last fifteen years.

2. We then collected some general socio-demographic data for the same areas, which we assumed might have significant correlations with religious practice. (We collected both primary data such as size of population and calculation such as changes in population).

3. We then calculated some correlations between data of class I and class II.

4. We finally calculated some correlations between data for different years within those in the first class.

5. For more ready use and to stimulate study we represented selected data on maps and graphs.

6. We finally prepared the present introductory study to this collection of information.

LIMITATIONS OF THE STUDY

Both the nature of the study and its present state impose certain limitations of purpose and of usefulness to our study.

1. It must be clearly understood that the present Introductory Study is a working document through which we want to share the information available to us, as well as our discussions on some of the possible significance this information might have with others, while summarizing for ourselves the present state of our religious-statistical knowledge.

Since this is a working document, it reflects our own attempt to seek for meaningful correlations by trying to establish working hypotheses and seeking for answers. It is for this reason that we have tried just as often to prove that either no information or no significant relationship does exist where we expected one (e. g. between the presence of a Catholic school and/or a substantial increase in priests and a more than average rate of increase in Mass attendance) as to point out that such a relationship does exist where at first sight we would not have expected one (e. g. between the number of Catholic and Protestant marriages year by year).

2. Concerned as we are with statistical data on the practice of religion, we are necessarily limited to manifestations of religion that can be expressed in quantitative terms. We cannot consider the quality of religious manifestations, and consequently this cannot be considered as an attempt to evaluate the quality of faith in Puerto Rico.

3. Neither do we relate quantity to quality. When we say, for example, that Mass attendance has increased on the island, we intend to make no judgement concerning either the quality of the Christian life of the people attending Mass or the quality of the devotion exhibited at Mass. There may be more "Christian spirit" on the island today than formerly or there may be less, devotion of those at Mass might have increased or decreased; it is definitely not within the province of this study to say.

4. As we already indicated, the use of quantitative data only is an important limitation of our study. A second limitation concerns the quantitative data themselves. They are at present concerned with only a few of the elements of Catholic practice. We have at this moment, for instance, not used the data on reception of the last rites, religious vocation and Catholic societies, usually because the data were not reliable or because in this basic study we could not see that they would be of significance. Also extreme limitations of funds made it necessary to use exclusively data which had been already collected and we know of no way that data can be obtained now for parishes which in past years did not send reports to the Bishops.

5. Here might be a good place to make parenthetically a point which--while it cannot be called exactly a limitation of the study itself--concerns its practical value to the reader. It is only fair to warn him that our data yielded themselves to no simple conclusions. In other words, they add up to neither a black nor a white picture of conditions on the island. We are unable to give definite conclusions nor condense our data into a few simple statements. Consequently, the reader should not go on unless he be prepared to examine the facts we present and to study the relationships which we have discovered to exist between some of the sets of data, that he may become aware himself of the problematic nature and the difficulties of interpretation of the information we present.

6. It is also not the purpose of this Introduction to make comparisons of one individual parish with another but simply to lay the groundwork that through furher use of the charts and maps such comparison may become possible to the reader while guarding him against generalization of the results of his comparisons.

7. It should be kept in mind that ours is probably the first attempt to study the religious statistics of two whole dioceses, in fact, of a whole country in Latin America. It is indeed a first effort in which we are engaged and must be evaluated as such.

SOURCES OF OUR INFORMATION

While later on when we list the maps and charts on which we present our data, we give the sources from which they are obtained, we can summarize these sources briefly here.

The United States Census Reports on Puerto Rico, information provided by the Puerto Rican Planning Board, and by the Department of Health, constitute the main sources for demographic material and for data of a socio-economic nature.

The annual reports which the pastors of the two dioceses made to their respective Bishops, (whenever they made them and the Bishops preserved them) all the Ecclesiastical Bulletins based on these reports which were published for a number of years in the Ponce diocese, provided the data on religious practice.

Other sources for data will be duly noted in the listing of maps and charts.

METHODOLOGICAL DIFFICULTIES

For several reasons our study does not fulfill the requirements of scientific sociological research. While we can accept the data of the United States Census Reports and the Department of Health as being scientifically reliable we cannot guarantee the reliability of the data provided in the reports of the pastors. While we could check and convince ourselves that the data on the number and type of marriages is accurate (since these are statistics provided the pastor every year by the municipal registry), we are inclined to think that the data on Mass attendance and catechism attendance represent often only a rough estimate on the pastor's part. We have no way of judging whether he over or under estimates. A comparison of data we tabulated year by year for a particular parish does make it possible to detect gross inaccuracies, although even here there is a difficulty in judging since it is possible that for various reasons there may have been radical changes within a year, but the detection of minor errors is impossible. It may be claimed that the errors are random and tend to cancel one another. However, it also can be argued that the universe of 77 municipalities is too small for this to be assumed safely. However, since we are not concerned so much with obtaining exact figures as much as with establishing and studying trends, such inaccuracies while they hamper our study do not render it valueless. However, their presence makes a word of warning imperative: When later in our summaries we indicate, for example, per cent of change in Mass attendance, the given figure has to be regarded as indication of an order of magnitude rather than a number and cannot be interpreted as being literally true. Thus when we say that Mass attendance has increased 67% in the San Juan Diocese in the years from 1950 to 1956, we can interpret this figure safely as an indication of a sizeable increase in Mass attendance of more than ½ and less than double; we do not, however, pretend that the 67% is the precise increase.

The difficulties of this study involved also the problem of missing data. Such missing information made the use of interpolations necessary. For example, Mass attendance in a particular parish might be available from the pastor's report for 1948 but missing for 1949, and available again for 1951.

Missing data hindered also the proper and complete comparison of parallel sets of information. For example, statistics for the year 1936 which were available for the Diocese of Ponce were not available for San Juan.

While the difficulties mentioned above would seriously hamper a scientific study, we do not think they render our study valueless, provided the data we present are evaluated according to our stated purpose and looked upon as primarily suggestive.

HOW WE SHALL PROCEED TO PRESENT THIS INTRODUCTORY STUDY

We shall first list the maps with explanations when they are required. It is suggested that the maps be examined while these notes are being read. For easy examination and comparison with other maps, the maps of the original copy are transparent and removable from their case.

Next we shall list the charts and the information they contain which is not, in every case, reproduced on the maps. (The maps do, however, in our opinion, reproduce the most important data relevant to religious practice on the island. However, for more detail or for consideration of other data refer to the charts).

We shall then summarize the data on various aspects of religious practice and note the presence or absence of relationships we have discovered with other sets of data. The three important aspects of religious practice we shall discuss are Mass attendance, marriages and catechism attendance.

Next we shall summarize the data concerning two important resources of the Church in Puerto Rico, namely, priests who work in the parishes, and Catholic schools. We shall see how these resources are related to religious practice in a particular parish.

It should be stressed that this entire report is intended to be read with the maps at hand and is not understandable without them, and of no use to the reader unless it leads him to their further study.

CHARTS

The following charts contain information on the whole island of Puerto Rico. The charts are deposited at the Library of Catholic University of Puerto Rico. In every case the relevant information is listed separately for each municipality.

1. This chart gives figures on catechism attendance for 1917, and for 1936 through 1958. Information obtained from Pastor's Reports. Protestant marriages for the year 1917 and for the years 1936 thru 1958.

2. Figures on the population of each municipality. Change in population for each ten-year period. Urban population. Rural population. All these data are listed for 1899 - 1910 - 1920 - 1930 - 1940 - 1950, with the total population of each municipality listed for 1956 as well. The size of each municipality is given in square miles. All these data are from U. S. Census Reports except for the 1956 population estimates which are from the Puerto Rican Planning Board.

3. Per cent of Catholic marriages per ten thousand population, 1920 - 1940 - 1950 - 1956. Civil marriages, 1920. Calculations made from U. S. Census Reports, Pastor's Reports and P. R. Planning Board figures.

4. Number of Catholic marriages and civil marriages, for the year 1917 and from 1936 through 1957.

5. Total population of each municipality, 1930, 1940, 1950, 1956. Change in population 1950 - 1956. On this chart the municipalities are separated according to whether they belong to the Ponce or San Juan Diocese. Total population figures for the Ponce and San Juan dioceses for each of the years mentioned above are given. Data taken from U. S. Census Reports and from P. R. Planning Board estimates for 1956.

6. Weekly Mass attendance and monthly communions for 1917, and for the years 1936 through 1957. Data taken from Pastor's Reports.

7. Number of priests for each municipality 1950, 1956, 1958, in relationship to population and Mass attendance. It is specified whether the clergy are religious or diocesan. Number and congregation of religious sisters working in the parish are listed. Information on parish priests and sisters obtained from the Catholic Directory for the years listed.

8. Municipalities with Catholic schools existing in 1947 and in 1958. Number of students 7th grade and up, 1958. Students in grades 10 to 12, 1958. Total student enrollment 1957. Children per thousand of the population in Catholic school 1957, and children at catechism per thousand of the population, 1956. Change in the number at catechism 1949-1956.

9a. Mated females in consensual unions by municipality, 1930 and 1950. The number married and the number living consensually. Rate of consensual union for each municipality. U. S. Census Data.

9b. Percentage of the residents of a municipality native to that place, for the year 1950. Median age of the population, 1950. (Taken from the U. S. Census Report for 1950) Percentage of births which were legitimate for the year 1937, and percentage legitimate for 1956. (Information supplied by the Department of Health) Change in population legitimacy 1937 to 1956.

The following charts contain information on the municipalities of the Diocese Ponce:

10. Monthly communions, for the year 1917, and for 1936 through 1958. Data derived from Pastor's Reports.

11. Catholic marriages, 1917, and 1936 through 1958. Pastor's Reports and Ecclesiastical Bulletin 1940 - 1946.

12. Protestant marriages 1917, and 1936 through 1958. Pastor's Reports and Ecclesiastical Bulletin 1940 - 1946.

13. Parishes in the city of Ponce. Catholic marriages 1917, and 1936 through 1956. Weekly Mass attendance, monthly communions and catechism, 1936 - 1956. (Pastor's Reports and Ecclesiastical Bulletin)

14. Sunday Mass attendance, 1936 - 1958. (Pastor's Reports and Ecclesiastical Bulletin 1940 - 1946).

15. Civil marriages, 1917, and 1936 through 1953. (Pastor's Reports and Ecc. Bulletins 1940 - 1946).

16. Catechism, 1917, and 1936 through 1958. (Pastor's Reports and Ecc. Bulletins 1940 - 1946).

17. Percentage of population attending Sunday Mass, 1940, 1950, 1956. (Calculated from U. S. Census Data and information supplied by Pastor's Reports and Ecclesiastical Bulletins 1940 - 1946).

18. Rate of Catholic marriages, civil marriages, Protestant marriages for the years 1940, 1949, 1950 and 1957 and change in rate. Consensual union rates for 1930, 1940 and 1950. (Calculated from U. S. Census data on consensual unions, and data on marriages in Pastor's Reports and Ecc. Bulletin 1941).

The following charts contain information on the municipalities of the Diocese of San Juan:

19. Protestant marriages, 1917, and 1949 through 1957. (Pastor's Reports)

20. Catholic marriages, 1917, and 1949 through 1957. (Pastor's Reports)

21. Civil marriages, 1917, and 1949 through 1957. (Pastor's Reports)

22. Sunday Mass attendance, 1949 through 1957. (Pastor's Reports)

23. Monthly communions, 1917, and 1949 through 1957. (Pastor's Reports)

24. Percentage of population assisting at Sunday Mass, 1950, 1956. Change in percentage. (Calculated from Pastor's Reports, U. S. Census Data for 1950, and P. R. Planning Board estimates for 1956).

25. Rate of Catholic marriages, civil marriages, and Protestant marriages for 1949, 1950 and 1957, and change in rate (calculated from Pastor's Reports). Consensual union rates for 1930, 1940 and 1950. (Calculated from U. S. Census Data).

26. Parishes in the city of San Juan and Río Piedras. Catholic marriages for the year 1917, and 1949 through 1957, and catechism attendance for the same years. (Pastor's Reports)

27. Parishes in the city of San Juan and Río Piedras. Mass attendance 1949 through 1957, and reception of Holy Communion, 1917, and 1949 through 1957. (Pastor's Reports)

The following chart contains information on parishes in the cities of San Juan and Ponce:

28. Number of priests and Mass attendance per priest for each parish in the two cities for 1950 and 1956, and the number of priests per parish for 1958. Specified whether the clergy are religious or diocesan. (Information from the Catholic Directory for the given years. Mass attendance information taken from Pastor's Reports).

MAPS

Following are listed the Maps. For each map we indicate the source of our information as well as the chart which corresponds to it. When explanatory remarks are necessary for an understanding of the map, such remarks are supplied. In certain cases where the map is readily understandable, we simply list it without any further explanation.

0. NAMES OF THE MUNICIPIOS OF PUERTO RICO

Note that with the exception of Ponce, Mayaguez, San Juan and Río Piedras all municipios listed on this map coincide with the parishes of the same name. The four above named are subdivided into several parishes.

1. PER CENT CHANGE IN POPULATION 1930-1940

Copied from Table 4, Vol. II, Parts 51-54, U. S. Census Report 1950. Data given in Chart 2.

2. PER CENT CHANGE IN POPULATION FOR 1940-1950

Data derived from Table 4, Vol. II, Parts 51-54, U. S. Census Report 1950. Information also listed in Chart 2.

It should be carefully noted that the lowest bracket on this map--for municipalities having an increase of 7% or less in their population--includes not only those municipalities where the population has increased from 1940 to 1950, but those where the municipalities have shown a percentage decrease. These municipalities are Adjuntas (-0.6), Ciales (-15.0), Comerío (-3.1), Maricao (-4.2), and the island of Vieques (-11.0). These are, however, exceptions since the great majority of municipalities show a sizeable increase in population for this ten-year period.

3. PER CENT CHANGE IN POPULATION FOR 1950-1956

Calculated using U. S. Census Report data for 1950 and data supplied by the Puerto Rican Planning Board on population of the municipalities for 1956. Information given in Chart 5. It is important to note that the Planning Board figures are only careful estimates. Consequently, while it is probable that municipalities showing a sizeable increase or decrease did experience a considerable change in population in the direction indicated over this six-year period, the actual change may be greater or less than is shown on this map. However, this map is valuable for indicating the great differences in population shifts on the island since 1950. Comparison with Map 2 will show that while in the period from

1940 to 1950 the great majority of municipalities showed a sizeable increase, in the period from 1950 to 1956 approximately half of the municipalities show a decrease, eight showing a decrease of over 15%.

4. PER CENT CHANGE IN RURAL POPULATION BETWEEN 1940 AND 1950

Data copied from Table 4, Vol. II, Parts 51-54, U. S. Census Report 1950. (Information given also in Chart 2.)

This map should be compared with Map 5, to get an interesting picture of the urbanization of Puerto Rico since it shows that approximately half of the municipalities experienced during this ten year period either a decline in their rural population or only a very slight increase.

5. PER CENT INCREASE IN URBAN POPULATION 1940-1950

Copied from Table 4, Vol. II, Parts 51-54, U. S. Census Report 1950. Data given in Chart 2.

It should be noted that the large number of municipalities left blank on this map contained no urban population in 1940 and consequently were listed by the Census as being 100% rural, since according to definition only "pueblos" of more than 2,500 are listed as urban. They, therefore, don't appear on this map even though, by 1950, some of them did have an "urban" population. This map indicates clearly the urbanization of the island since in no case did the urban area of a municipality experience a decrease.

6. SIZE OF MUNICIPALITY

Data taken from Table 4, Vol. II, Parts 51-54, U. S. Census Report 1950. Information tabled in Chart 2.

This map is of obvious value in indicating the size of the geographical area encompassed by the parish. Mention might be made again of the fact that (outside of metropolitan municipalities where there are more than one parish) parish lines and municipal lines are identical, the parish and the municipality being co-extensive. It should be remembered that only a study of size and viability will indicate the relative physical accessibility of the "pueblo."

7. RESIDENT POPULATION BORN IN MUNICIPALITY FOR 1950

Data taken from Table 41, Vol. II, Parts 51-54, U. S. Census Report for 1950. This information is given also in Chart 9B.

This map should be studied to determine areas of high stability or great mobility, since such a condition may have an influence on the religious practice of the people. As would be expected the metropolitan area around San Juan shows a great proportion of residents who were born outside this area. However, even in non-urban municipalities there are varying degrees of stability.

8. PER CENT HAVING INCOME LESS THAN $500 FOR 1950

Copied from Table 10, Vol. II, Parts 51-54, of the U. S. Census Report for 1950. In interpreting the data on this map one should bear in mind that it indicates cash income only and cannot be taken as an indicator of total wealth. Thus, municipalities with subsistence farming and fewer cash crops may have a higher percentage of persons with incomes under $500 annually, but may not necessarily be less prosperous than municipalities whose population relies more heavily on each income to satisfy its needs.

9. MEDIAN INCOME (DOLLARS) FOR 1950

Copied from Table 10, Vol. II, Parts 51-54, of the U. S. Census Report for 1950. See remarks concerning Map 8 above.

10. PER CENT WITHOUT OWN HOUSEHOLD FOR 1950

Copied from Table 10, Vol. II, Parts 51-54, of the U. S. Census Report for 1950.

11. FARMS OVER 500 ACRES, BY MUNICIPALITY FOR 1939

Data derived from Rafael Pico, The Geographic Regions of Puerto Rico, University of P. R. Press, 1950.

This map is valuable for indicating where there are a large percentage of corporate holdings and consequently, usually, of landless agricultural labor. While the information on this map is definitely dated it is nonetheless valuable for an understanding of the socio-economic conditions of the people.

12. AGRICULTURAL AREAS

This map indicates where the three principal types of crops are intensively grown on the island. Data taken from Pico, op. cit., p. 84.

13. PERSONS AT MASS FOR 1950

The data for this map are taken from the Pastor's Reports. They correspond to the data given in Chart 6.

This map shows the number (not the percentage) of persons attending Sunday Mass. It does not take into consideration the size of the population in the particular municipality. Its value consists in the fact that it indicates where there are large, medium, or small congregations.

14. PERSONS AT MASS FOR 1956

The data for this map are taken from the Pastor's Reports and are also given in Chart 6.

This map shows the number attending Mass, not the percentage of the total population of the parish, and should be interpreted accordingly. (See remarks re Map 13).

15a. PER CENT CHANGE OF SUNDAY MASS ATTENDANCE FROM 1940 TO 1950 FOR DIOCESE OF PONCE

Calculated from data on Maps 16 and 17.

This map gives the change in percentage points of the percentage of the total population attending Sunday Mass between 1940 and 1950. For example, according to the Pastor's Reports Barranquitas had a Mass attendance of 850 in 1940 and of 1200 in 1950. Taking the population figures of the census for these two years as a basis this gives a Mass attendance respectively of 5% and 7%. The increase in percentage points between 1940 and 1950 is, therefore, of two percentage points.

15b. PER CENT CHANGE OF SUNDAY MASS ATTENDANCE FROM 1950 TO 1956 (FOR DIOCESE OF PONCE)

Calculated from data on Maps 17 and 18.

Note that on this map the change in Mass attendance is given in percentage points. While this map reflects the over-all increase in Mass attendance for the island as a whole, 14 municipalities show no increase or a decrease in Mass attendance.

16. PER CENT OF TOTAL POPULATION WHO ATTENDED SUNDAY MASS IN 1940. DIOCESE OF PONCE ONLY.

Information taken from the Ecclesiastical Bulletin for Ponce, 1941, Vol. 12, P. 55, with population figures for 1940 taken from the U. S. Census Report (Table 4, 1950). (Data are given also on Chart 14). Municipality of Ponce missing. (For data on the cities see the report).

This map is valuable since it gives Mass attenders as a percentage of the total population of a parish in the same year. Needless to say it does not indicate the actual size of a congregation as do Maps 13 and 14.

17. PER CENT WHO ATTENDED SUNDAY MASS FOR 1950

Data taken from Pastor's Reports and U. S. Census Reports. Calculations made from data listed on Charts 14 and 22.

This map, which includes both dioceses, unfortunately lacks data on three municipalities. Compare this map with Map 13 to see how the number attending Mass compares with the percentage of the population attending Mass. The city of San Juan and Río Piedras are treated as a unit on this map.

18. PER CENT OF POPULATION WHO ATTENDED SUNDAY MASS FOR 1956

Data taken from Pastor's Reports and Puerto Rican Planning Board population estimates for 1956. Calculated from Charts 14 and 22.

This map lacks information on one municipality. Río Piedras and San Juan (city) are treated as a unit on this map. Compare this map with Map 14.

19. CATHOLIC MARRIAGES FOR 1940 FOR THE PONCE DIOCESE (AS PERCENT OF TOTAL OF LEGAL MARRIAGES)

The data are derived from the Ecclesiastical Bulletin, (Boletín Revista Diocesana de Ponce, 1941) Vol. 12, pp. 56-57.

The information on this map is given in Chart 11, not yet available for San Juan Diocese.

20. CATHOLIC MARRIAGES FOR 1949 (AS PERCENTAGE OF ALL LEGAL MARRIAGES)

The data are taken from the Pastor's Reports, and are listed in Chart 4.

21. CATHOLIC MARRIAGES FOR 1957 (AS PERCENTAGE OF ALL LEGAL MARRIAGES)

The data are taken from the Pastor's Reports, and are listed in Chart 4.

22. PROTESTANT MARRIAGES FOR 1940 FOR THE PONCE DIOCESE

The data are taken from the Ecclesiastical Bulletin of Ponce, 1941, Vol. 12, pp.56-57.

The information on this map is given in Chart 11. Unfortunately, comparable information is not yet available for the San Juan Diocese.

23. PROTESTANT MARRIAGES FOR 1949 (AS PERCENTAGE OF ALL LEGAL MARRIAGES)

The data are taken from the Pastor's Reports, and are given also in Chart 1.

24. PROTESTANT MARRIAGES FOR 1957 (AS PERCENTAGE OF ALL LEGAL MARRIAGES)

The data are taken from the Pastor's Reports and are given also in Chart 1.

24a. NUMBER OF PROTESTANT MARRIAGES 1957

This map gives the actual number of marriages at which a non-catholic minister of religion officiated, rather than the percentage such marriages constitute among the total of marriages performed in the municipality. It might be useful to gauge absolute rather than relative strength of non-catholics in a parish.

25. CIVIL MARRIAGES FOR 1940, FOR THE PONCE DIOCESE (AS PER CENT OF TOTAL OF LEGAL MARRIAGES)

The data are taken from the Ecclesiastical Bulletin of Ponce, 1941, Vol. 12, pp. 56-57. The same information is given in Chart 12.

26. CIVIL MARRIAGES FOR 1949 (AS PERCENTAGE OF ALL LEGAL MARRIAGES)

The data are taken from the Pastor's Reports and are listed in Chart 4.

27. CIVIL MARRIAGES FOR 1957 (EXPRESSED AS PERCENTAGE OF ALL LEGAL MARRIAGES FOR THAT YEAR)

The data are taken from the Pastor's Reports, and are likewise listed in Chart 4.

28. PER CENT OF MATED FEMALES IN CONSENSUAL UNION 1950

Calculated from data derived from Table 39, Vol. II, Parts 51-54, U. S. Census Report 1950. Tables in Chart 9.

31. LEGITIMATE BIRTHS FOR 1937

The data for this map were supplied by the Department of Health, San Juan, and are tabulated in Chart 9B.

32. LEGITIMATE BIRTHS FOR 1956

The data for this map were supplied by the Department of Health, San Juan, and are tabulated in Chart 9B.

33. CHANGE IN POPULATION LEGITIMACY, 1937 TO 1956

Calculated from information supplied by the Department of Health of the Commonwealth of Puerto Rico. Change indicated in percentile points of increase or decrease of legitimacy.

34. CHILDREN IN CATHOLIC SCHOOLS PER THOUSAND OF POPULATION FOR 1957

Information obtained from Father Mueller's list of Catholic Schools in Puerto Rico. See Chart 8.

35. CHILDREN AT CATECHISM PER THOUSAND OF THE POPULATION FOR 1956

Calculated from Pastor's Reports. Information given on Charts 1 and 13. This map lists those children who attend catechism classes, but does not include those who receive their religious instruction as students in Catholic schools.

36. CHILDREN RECEIVING RELIGIOUS INSTRUCTION PER THOUSAND OF POPULATION (INCLUDES THOSE IN CATECHISM CLASSES AS WELL AS THOSE IN CATHOLIC SCHOOLS)

This map is a compilation of data from Maps 35 and 34. Charts 1, 8 and 13.

In studying this map, compare it with Map 35. When the children receiving religious instruction as students in the Catholic schools were added to those at catechism, it is evident that in the case of municipalities with Catholic schools, 19 went up one bracket (in other words, showed a larger attendance of children than was indicated on Map 35); 11 remained in the same bracket; none went up more than one bracket.

Compare also with Map 39 (i. e. median age of population).

37. MUNICIPALITIES HAVING CATHOLIC SCHOOLS 1947 AND 1958

For the year 1947, information was obtained from the Catholic Directory that year. For the year 1958, information was obtained from Father John Mueller's listing of Catholic schools for Puerto Rico. This information is tabled in Chart 8.

It should be noted that the municipalities indicated on the map had schools existing in 1958, or in both 1947 and in 1958. The school was not necessarily founded in either given year, simply existing when either one of the two lists was made.

38. PERCENT CHANGE IN NUMBER OF CHILDREN ATTENDING CATECHISM BETWEEN 1949 AND 1956

Data derived from Pastor's Reports (tabled on Charts 1 and 13). Information missing on seven (7) municipalities.

39. MEDIAN AGE FOR 1950

Data taken from Table 10, Vol. II, Parts 51-54, U. S. Census Report 1950.

This map indicates the youth of the Puerto Rican population. In almost half the municipalities the median age was 16.9 or under in 1950. As is to be expected, the median age of the large cities was somewhat higher. Nevertheless, the fact that (roughly) 50% of the population of the island was under 17 in 1950--and that an almost similarly low median age can still be assumed to prevail on the island--should be kept in mind in assessing the number of children per thousand attending catechism in a given municipality, which is illustrated in Maps 35 and 38.

40. MASS ATTENDANCE PER PRIEST FOR 1950

Calculated from data supplied by the Pastor's Reports and given on Charts 14 and 22, on Mass attendance, and information obtained from the Catholic Directory for 1950 concerning the number of priests in a parish. (See Chart 7) Mass attendance per priest is obtained by dividing the total Sunday Mass attendance by the number of priests in the parish. Data missing on three parishes.

41. MASS ATTENDANCE PER PRIEST FOR 1956

Calculated from data supplied by the Pastor's Reports and given on Charts 14 and 22, on Mass attendance, and information obtained from the Catholic Directory for 1956 concerning the number of priests in a parish. (See Chart 7) Mass attendance per priest is obtained by dividing the total Sunday Mass attendance by the number of priests in the parish. Data missing on one parish.

42. CHANGE IN NUMBER OF PERSONS ATTENDING MASS PER PRIEST BETWEEN 1950 AND 1956

Calculated from comparison of the data used on Maps 40 and 41. The change is given in whole numbers. Data missing on five municipalities.

Note: This map does not take into consideration change in population in the municipalities.

43. CHANGE IN NUMBER OF PRIESTS AND CHANGE IN MASS ATTENDANCE FROM 1950 TO 1956, IN PROPORTION TO CHANGE IN POPULATION.

This map was derived from the following data: (given in Chart 7) population figures, 1950, U. S. Census Report; population figures (estimates) 1956, Puerto Rican Planning Board; Mass attendance data, 1950 and 1956, Pastor's Reports; number of priests per parish, Catholic Directory 1950 and 1956.

On this map, Mass attendance is calculated as a percentage of the population. To give an example, if in 1950 a municipality has a population of 18,000 and a Mass attendance of 1800 with one priest, it had a Mass attendance rate of 10%. If in 1956 the population was 20,000 and the Mass attendance was 200 with two priests assigned to the parish, while the Mass attendance rate remains the same (10%), the number of priests has increased. The parish would be shown as having the same rate of Mass attendance with more priests.

44. THE ADMINISTRATION OF THE SACRAMENT OF EXTREME UNCTION IN 1956

The number of times the sacrament of extreme unction was administered within a parish in that year was placed below the line (Aguas Buenas /73). To make comparisons easier the number of deaths which occurredwithin the parish were placed above the line (84/).

Information on the sacraments was taken from the Pastor's Reports, information on deaths by occurrence was taken from information supplied by the Health Department of the Commonwealth.

Note that there are often very great differences between the numbers of deaths occurring in a parish and the number of residents dying due to the unequal distribution of hospitals and other reasons.

SUMMARY OF DATA ON MASS ATTENDANCE (Crude numbers and rates)

A fact that is immediately evident on examination of Maps 17 and 18 (see also for Ponce Map 16) on the percentage of the population of the municipalities attending Mass is, that there has been a large increase in the rate of Mass attendance in Puerto Rico. While in 1950, there were only eight municipalities which had 10% or more of their total population attending Sunday Mass, in 1956 there were at least twenty-two municipalities in the high bracket for Mass attendance. (We say "at least" advisedly, since information is not available on every municipality).

The increase in Mass attendance rate, with a rising population on the island, indicates, of course, an increase in sheer numbers attending Mass as well.

In the Ponce diocese, while in 1950, 6.8% of the population attended Mass by 1956, 8.6% of the population attended Mass. In the San Juan diocese while in 1950 6% of the population were attending Mass by 1956 the rate rose to 9.7% of the population.(1)

It should be pointed out that we are giving Mass attendance as a percentage based on the entire population for the years 1950 and 1956. Actually the entire population have not the obligation to attend Sunday Mass, so that in reality the percentage of those fulfilling their obligation is considerably higher than the rates quoted above would indicate. If, for example, 10% of the population attend Mass, approximately 28% of those with the obligation to attend Mass are attending. We have figures this out rather arbitrarily since we do not know of any fool-proof formula that can be used; however, we show below how we arrived at the percentage.

If, for example, 10 out of every 100 persons are attending Mass and we exclude those who do not have the obligation:

22	Out of the 100 who are under 7(2)
20	At least out of the 100 who are excused in the opinion of many pastors because of distance from Church and unavailability of a priest
10	Who are excused because of old age; ill health, necessity to care for infants, etc.
12	Out of the 100 who are assumed to be adult Protestants.
64	

We have 36 persons with the obligation to attend Mass and 10 or approximately 28% who do attend. (See Graph 1)

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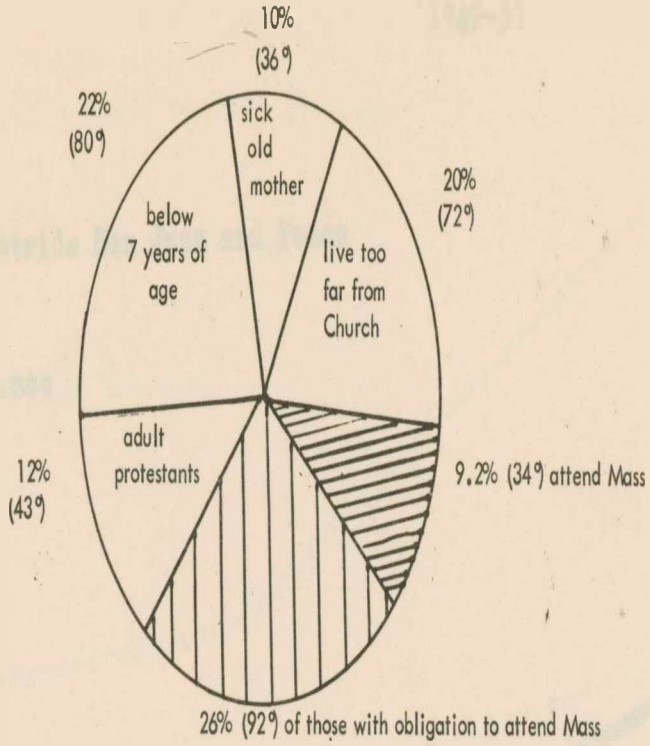
(1) For the island as a whole, the Mass attendance was 6.3% in 1950; 9.3% in 1956

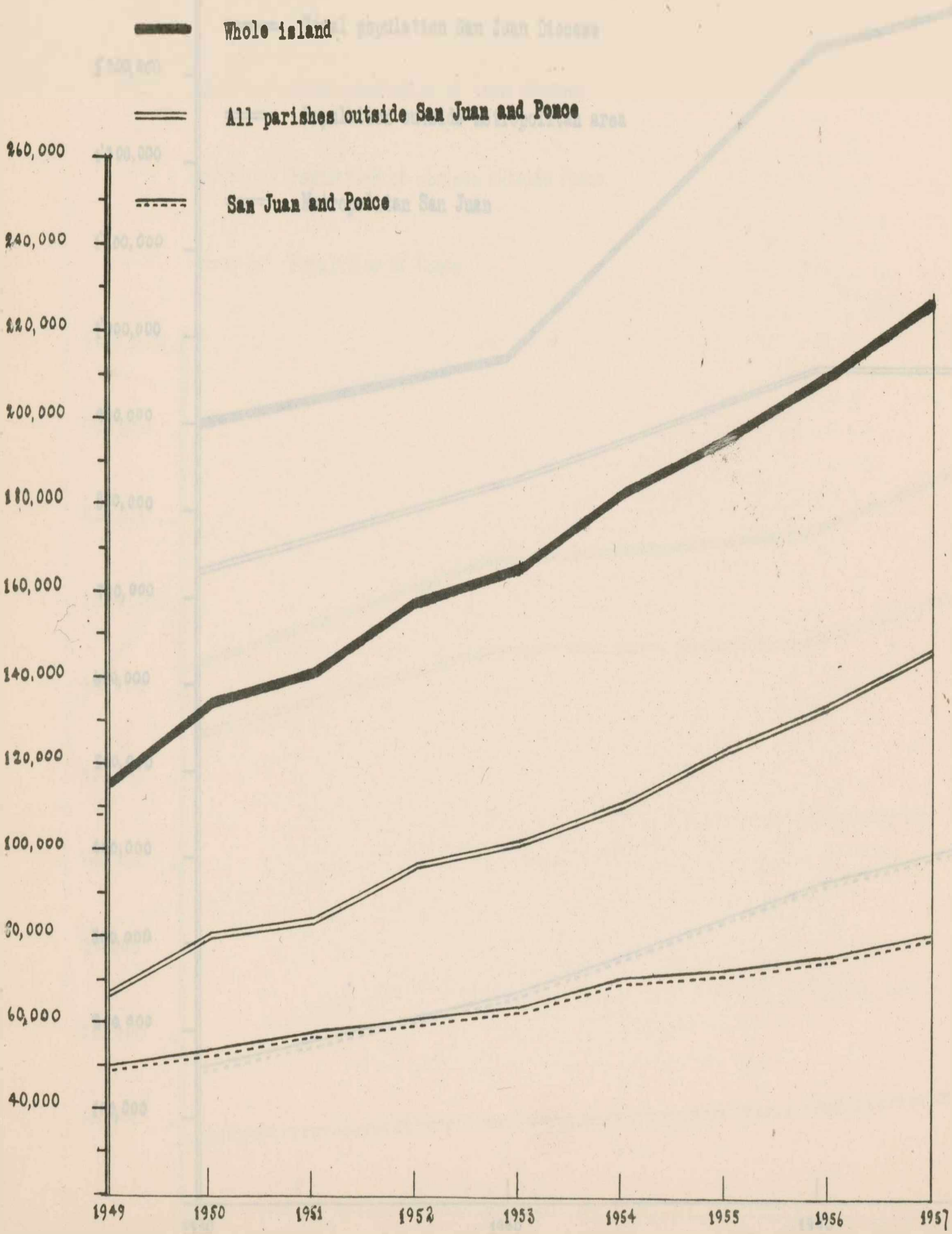
(2) About 22½ of the population of Puerto Rico in 1959 is under 7, according to the projection from the U. S. Census Report of 1950.



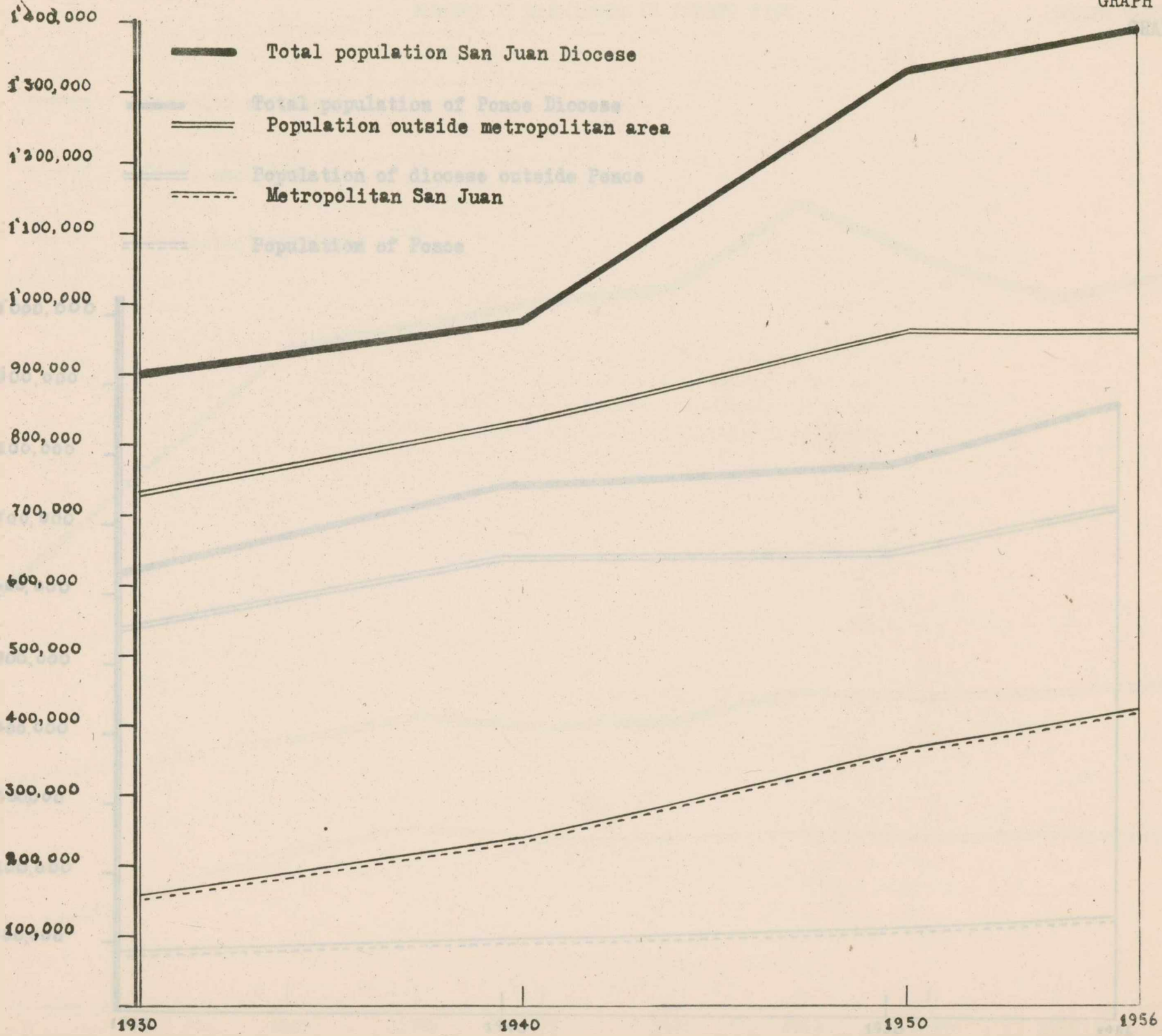
GRAPH I

In 1957 9.2% of the total population or about 26% of those with the obligation to attend Mass did attend Mass.

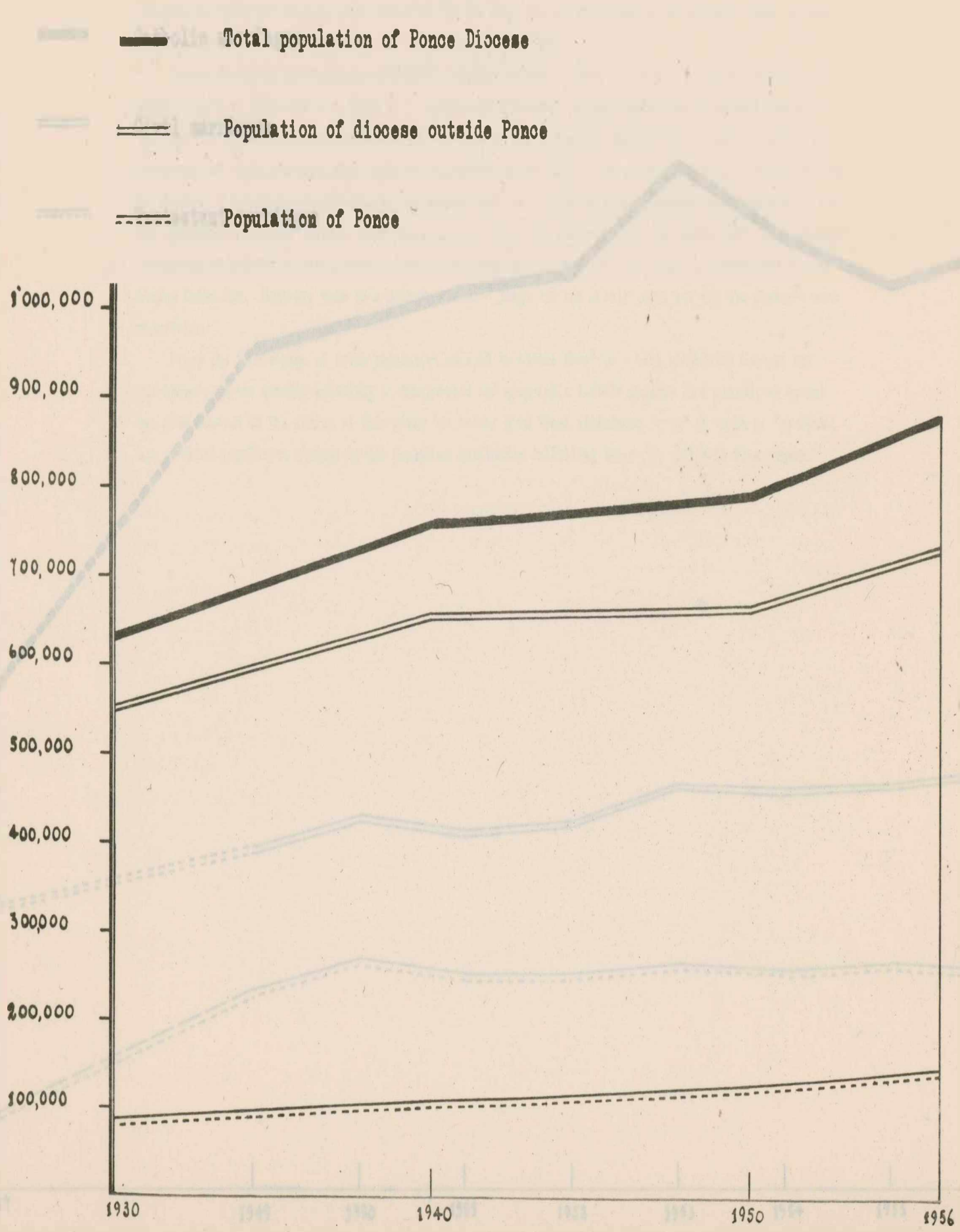
NUMBER OF PEOPLE AT MASS
1949-57



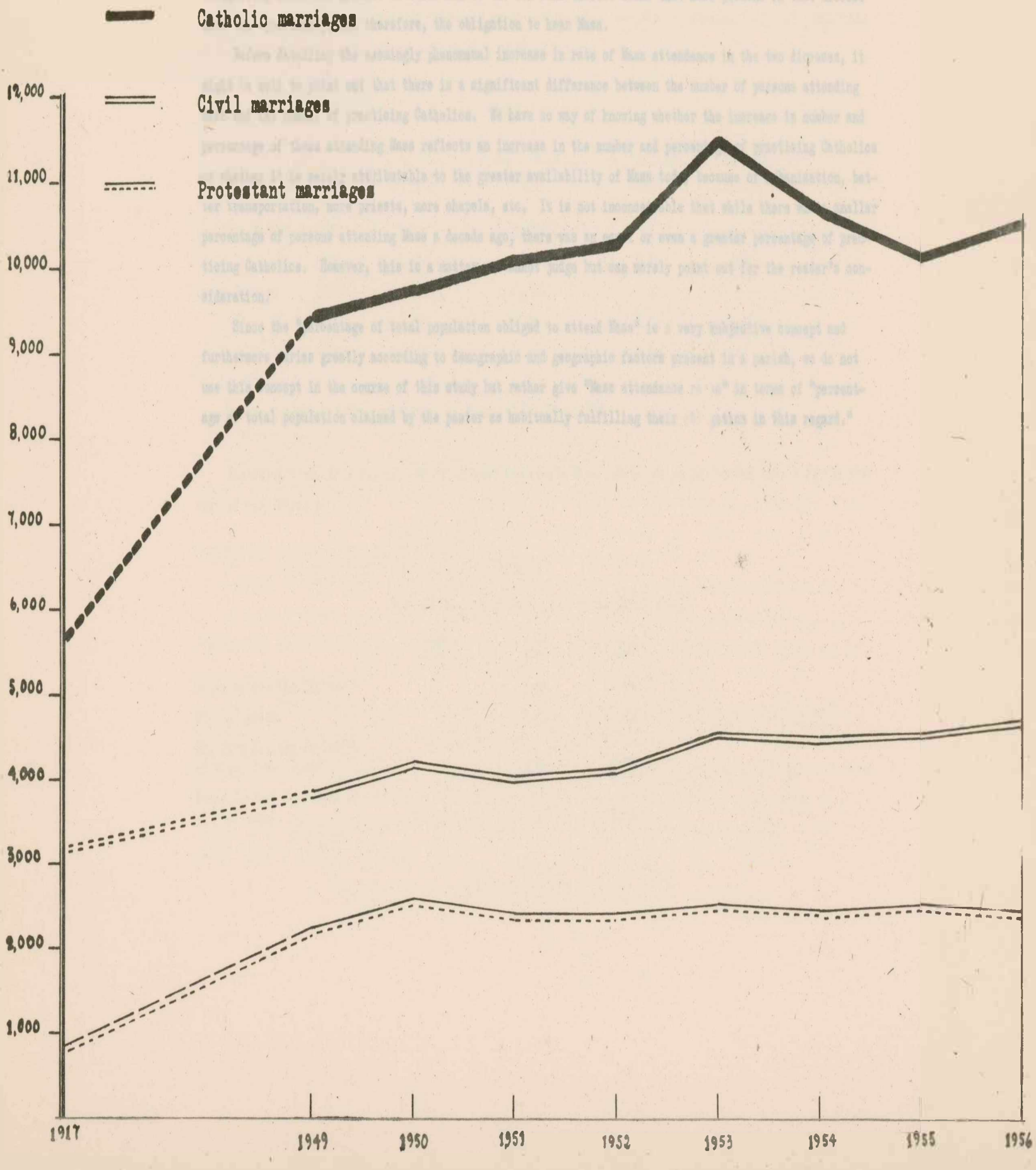
GRAPH III


1'400,000
1'300,000
1'200,000
1'100,000
1'000,000
900,000
800,000
700,000
600,000
500,000
400,000
300,000
200,000
100,000
Total population San Juan Diocese
Population outside metropolitan area
Metropolitan San Juan
1930
1940
1950
1956

GRAPH IV


Total population of Ponce Diocese
Population of diocese outside Ponce
Population of Ponce
1'000,000
900,000
800,000
700,000
600,000
500,000
400,000
300,000
200,000
100,000
1930
1940
1950
1956

NUMBER OF MARRIAGES IN PUERTO RICO GRAPH V-VII



On this basis we can calculate that the 8.6% of the population attending Mass in the Ponce diocese and 9.7% of the population attending Mass in the San Juan diocese each represent about 25% of those with the obligation, since the greater urbanization of the San Juan diocese means that more persons in that diocese have the opportunity, and therefore, the obligation to hear Mass.

Before detailing the seemingly phenomenal increase in rate of Mass attendance in the two dioceses, it might be well to point out that there is a significant difference between the number of persons attending Mass and the number of practicing Catholics. We have no way of knowing whether the increase in number and percentage of those attending Mass reflects an increase in the number and percentage of practicing Catholics or whether it is merely attributable to the greater availability of Mass today because of urbanization, better transportation, more priests, more chapels, etc. It is not inconceivable that while there was a smaller percentage of persons attending Mass a decade ago, there was an equal or even a greater percentage of practicing Catholics. However, this is a matter we cannot judge but can merely point out for the reader's consideration.

Since the "percentage of total population obliged to attend Mass" is a very subjective concept and furthermore varies greatly according to demographic and geographic factors present in a parish, we do not use this concept in the course of this study but rather give "Mass attendance rates" in terms of "percentage of total population claimed by the pastor as habitually fulfilling their obligation in this regard."

MASS ATTENDANCE IN RURAL AND URBAN AREAS

On the basis of the data available for most parishes, it is almost impossible to determine whether those attending Mass come from a rural or an urban district of the parish. Only for the cities of San Juan and Ponce we may safely assume a prevalence of urban parishoners. We have, therefore, found the comparison of those cities to the rest of the Diocese of some significance.

TABLE I

		Population (in 1,000)	Number Attending Mass	% Attending Mass	% Increase Over 1950
San Juan Diocese	1950	1,305	80,850	6%	
	1956	1,393	135,066	9.6%	67%
Ponce Diocese	1946	763	43,191	5.3%	
	1950	794	53,845	6.8%	
	1956	878	76,339	8.6%	41%

Note: Increase of Mass attendance in Ponce 1946-1956 is 76%.

Analyzing these data further, we calculated separately Mass attendance rates for the main city for the rest of each Diocese.

TABLE II

Rate of Mass attendance (% of total population)

	1940	1950	1956
San Juan and Río Piedras		9.4%	11.8%
City of Ponce	7	8.9%	10.7%
San Juan Diocese exclusive of city of San Juan		5.8%	8.2%
Ponce Diocese exclusive of city of Ponce	4.1%	6.3%	8.5%

The higher rate of Mass attendance in the cities becomes quite evident from this Table (See also Graph II). The fact that both in urban and in rural areas the increase in Mass attendance far outstrips the increase in population is obvious and needs no comment.

GROWTH OF THE DIOCESES

To facilitate the study of the Church in Puerto Rico, we have prepared a special table (Table No. 5) listing separately the population of the Dioceses of Ponce and San Juan. We then have plotted these data on Graph III and IV.

From these graphs the following conclusions can be derived:

From 1930 to 1940

The population of both dioceses grew at about the same rate while the city of San Juan grew more rapidly than the city of Ponce.

From 1940 to 1950

The rate of growth of the diocese of San Juan increased. The population of the whole diocese of Ponce did not increase much for 10 years while the city of Ponce grew slowly.

From 1950 to 1956

The population of the Ponce Diocese started to increase again while now the population of San Juan Diocese had reached a level. The city of San Juan continued to grow, mainly at the cost of the rural areas.

CORRELATIONS OF MASS ATTENDANCE RATES

A general tendency exists to ascribe high or low rate of Mass attendance to certain conditions which in some parishes seem to be its cause. We established various working hypotheses and found that with the exception of intensive urbanization no single statistically manageable socio-economic factor is closely correlated to Mass attendance.

Against the background of the seemingly huge increase in Mass attendance have any places on the island shown a percentage decrease in the rate of their population attending Mass? Study of Map 15 will indicate that while a majority of municipalities showed an increase in the rate of Mass attendance, six municipalities showed a decrease. In order that we may study these municipalities in greater detail, we list them below with pertinent information about them. (To get more exact data than what are given on Maps 13, 14, 15, 17 and 18, refer to Charts 17 and 24).

MUNICIPALITIES SHOWING A DECREASE IN THE PERCENTAGE OF THE POPULATION ATTENDING SUNDAY MASS 1950-1956

	Mass Attendance % 1950	% 1956	% Points Change	% Change Population 1950 - 1956	No. attending Mass 1950
Caguas	12	8	-4	-1	3250 and over
Yabucoa+	21	11	-10	-8	3250 and over
Guayama	9	8	-1	+11	3250 and over
Guánica	5	2	-3	-9	500 - 1,000
Maricao	9	5	-4	-20	500 - 1,000
Barceloneta	3	2	-1	-4	500 - 1,000

Does the above table reveal anything about the municipalities experiencing a decrease in the percentage of their populations attending Mass? It is true that 5 out of the 6 showed a decrease in population from 1950 to 1956, but comparisons of Maps 3 and 15 will indicate that a number of municipalities showing an increase in their Mass attendance rate had a decrease in population.

The hypothesis had been advanced, since 3 of the municipalities showing a decrease in Mass attendance rate had large congregations in 1950, that when the congregations gets too large a decline in the rate of Mass attendance ensues. Since this hypothesis would have significant implications for the Church in Puerto Rico, we decided to investigate it further. Consequently, we checked all those municipalities (except large parishes in the cities of San Juan, Ponce and Río Piedras--since while we had their Mass attendance data we did not know their individual populations) which had a large congregation in 1950 to see whether they all had experienced a decline in Mass attendance.

	Mass Attendance % 1950	% 1956	% Points Change	% Change Population 1950 - 1956	No. attending Mass 1950
Arecibo	5	5	0	-8	3250 and over
Caguas	12	8	-4	-1	3250 and over
Yabucoa	21	11	-10	+8	3250 and over
Guayama	9	8	-1	+11	3250 and over
San Germán	9	14	+5	-6	2750 - 3,250
Cayey	12	25	+13	-0.15	3250 and over
Bayamón	8	10	+2	+17	3250 and over
Mayaguez	7	7	0	-0.25	3250 and over

+ We would like to investigate the possibility of an error in reporting for Yabucoa 1950.

Since of the eight parishes with large numbers attending Mass in 1950 three showed a decrease in Mass attendance rate from 1950 to 1956, three showed an increase and two remained the same, there does not seem to be any evidence that size alone has any bearing on a decrease in the percentage of people attending Mass.

On the basis of our study we are unable to account for the reason that six municipalities showed a decrease in Mass attendance rate. It is good, however, to note them as exceptions to the general pattern of increase in Mass attendance rate for the island as a whole.

We posed another question to ourselves: Where the population is stable will a greater percentage of the population attend Mass? In other words, in a municipality where a large proportion of the people are native to the place, will the Mass attendance rate be higher? If this is so, and with greater stability of population comes greater Mass attendance, we could infer the results of great population mobility (moving from one municipality to another) on religious practice. However, comparison of Map 7 on population stability and Map 17 on the percentage of the population attending Mass yields the information that there is no apparent statistical relationship between the rate of Mass attendance and the percentage of residents of the municipality who were born there. Municipalities with a large percentage of residents who were born there are not necessarily municipalities with a high rate of Mass attendance.+

Another relationship we studied was that between the percentage of the population of a municipality attending Mass (1950) and the median income (1950) of the municipality. (Maps [illegible] and 17) Here again we discovered no significant relationship. The percentage of the population attending Mass apparently is not related to the median income of the area. We realize, of course, that the data on median income, providing as it does an inexact reflection of the prosperity of the people of a particular municipality, gives us at best a very poor means of making the comparison with Mass attendance; but we explored this relationship in case it should be the basis for a fruitful insight into a possible relationship between economic condition and religious practice.

Finally, we considered the possible relationship between the number (not percentage) of people attending Mass (Map 13) and the number in the population (Chart 2). As might be expected there is a low correlation between the two sets of data; where there is a larger population there tends to be a greater number of people attending Mass. The relationship is not so exact, however, to rule out many other factors than mere size of the population in explaining why there are large numbers attending Mass.

+ It is interesting to note that there is a rather low correlation between stability and size of farm. Where there are small farms, population stability tends to be higher. However, since apparently stability is not related to Mass attendance, size of farm does not appear to be significant in relation to Mass attendance.

Note: The relationship of the number of priests to Mass attendance will be discussed in a later section, as also that between Mass attendance and Catholic schools within the parish.

COMMUNIONS

As would be expected with the increase in Mass attendance in the San Juan and Ponce dioceses, there has been a substantial increase in the reception of Holy Communion.

In the Ponce Diocese:

Monthly Communions	1946	62,102		
	1950	68,595		
	1956	98,150		
Increase in monthly communions	1946 - 1956	58%	Compare with Mass attendance increase	76%
	1950 - 1956	43%		41%

San Juan Diocese:

Monthly Communions	1950	69,315		
	1956	117,260		
Increase in monthly communions	1950 - 1956	69%		67%

Puerto Rico as a whole

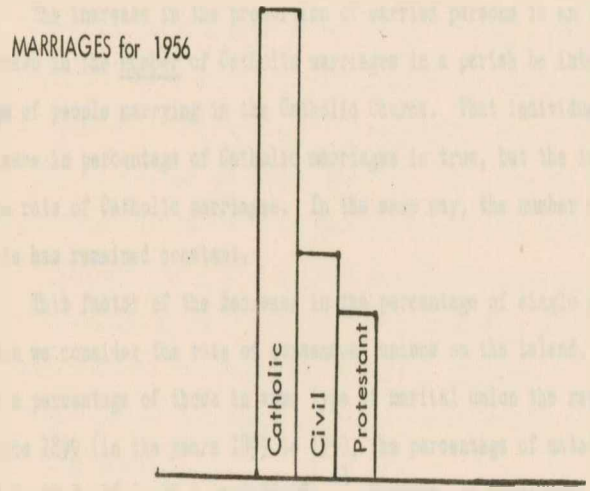
Monthly Communions	1950	137,910		
	1956	215,410		
Increase in monthly communions	1950 - 1956	56%		57%

It is evident that the increase in the number of Holy Communions parallels the increase in the number and the percentage of people attending Mass. It can be inferred that an increase in the number of Confessions parallels the increase in the number of Communions since 1950.

SUMMARY OF THE DATA ON MARRIAGES

One striking fact evidenced by the consideration of the data on marriages for the whole of Puerto Rico since 1917 is the remarkable consistency in the rates respectively of Catholic, Protestant and civil marriages. We illustrate below the type of marriage as a percentage of all marriages.

	1917	1949	1956+
Catholic	58.3%	61.4%	59.5%
Civil	32.1%	24.3%	26.5%
Protestant	9.5%	14.3%	14.0%



While Catholic marriages have remained approximately three-fifths of all marriages, and civil marriages have decreased their rate as Protestant marriages have increased percentagewise (though remaining remarkably consistent if we compare the two years 1949 and 1956), the total number of the different types of marriages has increased since 1917. This is illustrated by the attached graphs, (Graphs 5, 6 and 7). Note that the peak of Catholic marriages was reached in 1950, which was a mission year on the island when a considerable number of consensual unions were regularized in the Church.

That the total number of marriages should have increased is to be expected with the rise of population. However, not only are there more people to get married, but a greater percentage of the population is getting

+ Summarized from Chart 4.

married. In other words, a smaller percentage of the population is single today. This is clear from the following table.

White Females 15 Years and Over According to Marital Status[+1]

	1899	1910	1920	1930	1940
Single	40.5%	35.7%	32.1%	32.6%	30.5%
Married and consensually united	46.0%	52.4%	55.0%	65.2%	66.4%

While among those over 14 years of age the single population of Puerto Rico increased 1.1% in the years 1940 to 1950 the married population increased 26.2% and the consensually married by 7.5%.[+2]

The increase in the proportion of married persons is an important factor to keep in mind lest the increase in the number of Catholic marriages in a parish be interpreted as meaning an increase in the percentage of people marrying in the Catholic Church. That individual parishes may have experienced such an increase in percentage of Catholic marriages is true, but the island as a whole has not experienced a rise in the rate of Catholic marriages. In the same way, the number of Protestant marriages has increased while the rate has remained constant.

This factor of the decrease in the percentage of single people on the island must also be kept in mind when we consider the rate of consensual unions on the island. If we consider the consensually united merely as a percentage of those in some type of marital union the rate of consensual union appears to have decreased since 1899 (in the years 1899 to 1950, the percentage of mated females in consensual union was respectively 34.7, 30.7, 26.3, 27.4, and 24.9%).[+3] However, if consensual unions are considered as a percentage of all marital status, single and married, their rate actually shows a slight rise (in the years 1899 to 1940, for example, white females in consensual union as a percentage of all females, married and single, were 11.9, 12.5, 11.9, 12.4, 12.1 and 13.3%).

A fact that we do not attempt to explain but that is interesting to note is that while the rate of civil marriages for Puerto Rico as a whole seems to be remaining the same, the number of municipalities with a high rate of civil marriages seems to be increasing. Thus, while in 1949 only 10 municipalities (Lajas, Salinas, Hatillo, Barceloneta, Trujillo Alto, Juncos, Las Piedras, Luquillo, Fajardo and Ceiba) had a rate of civil marriages over 46%, in 1957 at least 17[4] had a rate of civil marriages over 46%. (Lajas, Salinas,

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+1 Calculated from Table 6, Bulletin 2 on Puerto Rico, U. S. Census 1940.
2 Anuario Estadístico de Puerto Rico, 1956, P. 26.
3 Calculated from U. S. Census Reports.
4 Data on some municipalities missing.

Barceloneta, Trujillo Alto, Juncos, Las Piedras, Luquillo, Fajardo, Ceiba, Gurabo, Naguabo, Arecibo, Maricao, Las Marías, Peñuelas, Vega Alta and Guaynabo).

Two municipalities had over 46% of their marriages Protestant in 1940: Aguadilla and San Sebastián. Aguadilla had over 61% of the marriages Protestant in 1949, San Sebastián staying at over 46%.

Study of the maps on marriage will reveal the surprising fact that particular municipalities do not necessarily have a constant rate of a type of marriage. Thus, Santa Isabel, which had a rate of civil marriage of over 46% in 1940 had a civil marriage rate between 10-20% in 1949; Arroyo, which had a rate of civil marriage over 61% in 1940, had a drop in rate to less than 10% in 1949; Hatillo, whose rate of civil marriage was over 61% in 1949, dropped into the bracket of 21-30% in 1957. We cannot explain why this is so; however. we might hazard a guess that particular events or circumstances in the municipality, which only a special study of the parish would reveal, account for these rather odd variations.

A question that interested us was whether there is a relationship between civil marriage and consensual union; in other words, whether a municipality with a high rate of consensual union is also a municipality with a high rate of civil marriage. To determine if this is so, we compared the data on civil marriages, 1949, (Map 26) with the consensual union data, 1950, (Map 28) and found out that there is no significant correlation between the rate of civil marriage and the rate of consensual union. Municipalities may have a high rate of consensual union and a low rate of civil marriage, and vice versa. Evidently the factors that influence consensual unions are different from those which determine whether people enter into civil marriage. One could speculate that among those who attach importance to a regularized form of marriage persons enter into a civil union rather than a consensual one if for some reason they do not want to, or are not able to marry in the Church.[+1]

Another relationship we studied was that between Mass attendance (Map 17) and consensual union rate (Map 28). We posed the question: are Mass attendance and consensual union rate negatively related; where Mass attendance is high, is the rate of consensual union low?

We found that there is no significant negative correlation between Mass attendance and consensual union rates. A municipality can be in a low bracket as far as the percentage of its population attending Mass and still have a low percentage of consensual union. It could be argued that different segments of the population of the parish attend Mass from those who enter into consensual union and thus there is no connection

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+1 A more intensive study on consensual union by Dorothy Dohen seemed to indicate that where there has been a drop off in Catholic marriages, there has been a corresponding increase in Protestant or civil unions rather than an increase in consensual unions. Today the popularity of forms of legal marriage other than Catholic would argue that among persons who are habituated to legal marriage, consensual union is not a favored alternative to civil marriage if Catholic marriage is impossible or for some reason undesirable.

between the two groups. However, an alternative explanation might be that consensual unions result from a whole complex of causes--including many in the socio-economic area--and that religious practice is only one of the elements entering into them. But it is not our purpose here to account for the lack of relationship--which might have been expected--between high Mass attendance and low consensual union rate, but merely to point it out.

There is a relationship, however, between the percentage of persons attending Mass (Map 18) and the percentage of Catholic marriages (Map 21). Where there is a large percentage of persons in a municipality attending Mass there tends to be a large percentage of Catholic marriages. This would incline us to the theory that, even though high Mass attendance does not guarantee a low percentage of consensual unions, in municipalities where high Mass attendance is combined with a social climate favoring the importance of regularized marriages, persons enter into Catholic marriage rather than one of the other legal forms of marriage.

We do not pretend that we have exhausted all the possible relationships between data on marriages in Puerto Rico and other data which we have collated, but we think we have indicated enough relationships to suggest how our data can be used to study the relationship of the marriage patterns in a particular parish to other factors of religious practice, as well as to study the relationships existing on the island as a whole.

We conclude our summary of the data on marriage by phrasing an important question: why, with the increase of the percentage of the population attending Sunday Mass, has there not been a comparable increase in the percentage of those entering into Catholic marriage?

SUMMARY OF CHILDREN RECEIVING RELIGIOUS INSTRUCTION

Study of Map 38 will reveal that in the period from 1949 to 1956, 45 municipalities showed a rise in the number of children per thousand population attending catechism. Twenty-three municipalities showed a decline in catechism attendance, with information unavailable on nine (including Vieques and Culebra).

Study of Map 35 shows that nine municipalities (Aguada, Juana Díaz, Villalba, Orocovis, Toa Alta, Comerío, Cidra, San Lorenzo and Luquillo) had more than 81 children at catechism per thousand population in 1956. The remainder had less than 80 children per thousand at catechism, with 26 municipalities having fewer than 30 children in attendance per thousand population.

What exactly does this mean? Unfortunately we cannot answer this question directly since we do not know how many children who should be attending catechism there are in each municipality. However, if we calculate, on the basis of the 1950 Census Report, that 18% of the population are between 7 and 13 years of age, we think we are in safe concluding that approximately 18% of the population are children who should be attending catechism classes, if every child were taught catechism every year while in Grade 1 to 7. In other words, the

rate of catechism attendance should be about 180 per thousand population. Of course, we realize this is an ideal figure and does not make allowance for children in places that are for practical purposes inaccessible, nor for children of Protestant parents. However, if we accept this figure of 180 per thousand as being ideal, we can conclude that the rate of catechism attendance, even though there has been improvement over the past decade, is still not approaching what it should be.

Since it is obvious that the children receiving their doctrina in Catholic schools should be included if we are to get an adequate estimation of the number of children receiving religious instruction in Puerto Rico, we obtained the number of children in Catholic schools in the various municipalities and calculated a rate per thousand who were also receiving religious instruction in the particular municipality in addition to the children in the catechism classes. (See Maps 34 and 36). When all the children receiving religious instruction either in Catholic school or in catechism classes are included, we find that: (As of 1956)

In 14	municipalities	there	were	fewer than	20	children	per	1000
" 8	"	"	"	from 21 to	30	"	"	"
" 14	"	"	"	" 31 to	50	"	"	"
" 24	"	"	"	" 51 to	80	"	"	"
" 12	"	"	"	over 81		"	"	"
" 5	"	(No information)						

The following graph gives the number of children per thousand attending catechism for selected years in the diocese of Ponce. We regret that similar information is not available for the San Juan Diocese. (Graph VIII)

PRIESTS IN RELATIONSHIP TO POPULATION AND MASS ATTENDANCE

Two of the extremely important resources of the Church in Puerto Rico are its priests and its Catholic schools. We shall first consider the increase in the number of priests on the island in both dioceses and then consider the increase in priests in proportion to the population.

Total Number of Priests in Puerto Rico

	1930	1950	1958
Diocese of San Juan	90	185	238
Diocese of Ponce	70	105	142
Puerto Rico	160	290	380

The number of priests has more than doubled in each diocese and for the island as a whole, for the period from 1930 to 1958. From 1950 to 1958 the number of priests for the island as a whole has increased 31%.

The priests assigned to parishes are distributed over the island in relation to the population of the locality in a way that varies a great deal. In 1950 the median number of people per priest on the island was 10,371. This means that half of the priests were ministering to more people than that figure, while the other half were ministering to less. (Here we count as coming under a priest's care not only the persons who come to Church but all the people in the geographical area of the parish. We determine the number of people per priest for any parish or municipality by dividing the total population of the area by the number of priests in the parish). To consider the extremes, in Maricao there was one priest for every 1,851 people, while in San Sebastián there was one priest for 35,376 people. The median number of people, we repeat, was 10,371.

By 1956, the median number of people per priest had dropped to 9,792. The range in the number of people per priest in different municipalities continued to be great. Thus, in Vieques there was one priest for every 2,733 people; while in Carolina there was one priest for 30,700 people.

The increase in the number of priests on the island is illustrated vividly by the drop in the median number of people to whom the priest ministers. This is proof that the increase in the number of priests far outstrips the increase in population. (It is well to keep in mind what we have pointed out above that while the number of priests increased 31% in the years 1950-1958, the population of the island increased only by 4.8%,+ in those years and Mass attendance by at least 76%).

How does the number of people a priest ministers relate to the percentage who attend Mass? Before we consider that question, we shall discuss the Mass attendance rate per priest by dividing the number of people who attend Mass by the number of priests in the parish.

It is significant that while the median number of people per priest has decreased, if we compare the years 1950 and 1956, the median Mass attendance rate per priest has increased. Thus, in 1950 the median number of people attending Mass per priest was 568. That means, of course, that in half the municipalities more people attended Mass per priest and in the other half less. There was a considerable range in Mass attendance rate: in Juncos 133 people attended Mass per priest, and in Yabucoa, 3,000 attended Mass per priest.

By 1956 the median Mass attendance rate per priest had risen to 724 people. The extremes in the range were Las Marías with 190 people attending Mass per priest, and Aibonito with 5,090 people.

If we compare the Mass attendance rate per priest for 1950 and 1956, in absolute figures without regard for change in population (see Map 43 and Chart 7), we see that:

+ Calculated from estimates of the Div. of Labor, Commonwealth of Puerto Rico

13 municipalities have more priests and a higher Mass attendance per priest
31 " " same number " " " " " " "
10 " " fewer priests " " " " " " "

1 has more priests and the same Mass attendance per priest
1 " same number " " " " " " "

8 " have more priests and a lower rate of Mass attendance per priest
5 " " same number of priests and lower " " " "

Posing the question as to whether increasing the number of priests in the parish increases the Mass attendance rate per priest, we point out that where Mass attendance rate has increased per priest (in absolute numbers:

In 13 municipalities where more priests were added, 8 (or 61%) doubled or more their rate of Mass attendance in proportion to their population.

In 31 parishes where there are the same number of priests, 11 (or 36%) doubled or more their rate of Mass attendance in proportion to their population.

Looked at another way--when the change in the percentage of the population attending Mass is calculated with allowance made for increase or decrease in the population of the municipality. (See Chart 7 and Map 44)

We find that:

18 parishes have more priests and higher rate of Mass attendance
30 " " same number and " " of " "
9 " " fewer " " " " of " "

1 municipality has more priests and the same rate of Mass attendance
5 municipalities have same number and the same rate of Mass attendance
2 " " more priests and a lower rate of Mass attendance
3 " " same number " " " " " " "
1 municipality has fewer number and a lower rate of Mass attendance

In terms of the above, we find that where Mass attendance rate has increased, in proportion to change in population (in other words, where the percentage of the population attending Mass has increased):

In 18 municipalities where more priests were added, 8 (or 44%) doubled or more their rate of Mass attendance.

In 30 parishes where there are the same number of priests, 12 (or 40%) doubled or more their rate of Mass attendance.

What are we able to conclude from the above data? Certainly we can draw no definite conclusions. However, a cautious evaluation would permit us to say that we have found no statistical evidence that increasing the number of priests in the parish necessarily increases the Mass attendance rates.

Examining our data for other possible relationships, we find that (Chart 7) there is no significant correlation between the number of priests in a parish and the Mass attendance per priest. There is no evidence that where there are more priests there are more people attending Mass per priest.

Neither is there any significant relationship between the percentage of the population at Sunday Mass and the population per priest. (Data from Chart 7 and Map 18) This means that there is no correspondence between the size of the population to which the priest ministers and the percentage who come to Mass on Sunday. This is a question we were interested in exploring to determine whether if a priest has fewer people to which to minister (or, put in another way, there is a higher ration of priests to people) a greater percentage will attend Mass. This is the question with which we began this section, and correlating the percentage of the population at Sunday Mass and the population per priest enables us to answer that there is no evidence that if the priest has a smaller number of people he will get a greater percentage of them to come to Church.

Neither is there a significant relationship between the percentage of the population at Sunday Mass and the number of priests in the parish. (Data compared from Map 18 and Chart 7). A greater number of priests in a parish doesn't necessarily insure (at least not within a few years) a greater percentage of the population at Sunday Mass.

We shall next consider the question of population per priest and Mass attendance per priest according to whether the priests in the parish are diocesan priests or members of a religious congregation. In giving the median number of people per priest for the different types of priests and the Mass attendance per priest in the same way, we exclude the parishes in the cities of Ponce and San Juan and Río Piedras, as data on the population of each parish are lacking. Also we exclude from consideration all religious congregations except those which have at least three parishes outside the cities we mention above.

Median Population, Average Percentage of Population Attending Mass and Median Mass Attendance per Priest for Diocesan and Religious Order Priests

	Population per Priest		Average % of Pop. at Mass	
	1950	1956	1950	1956
Median for P. R. as a whole	10,371	9,792	6.3%	9.3%
Median for Capuchins	6,803	5,850	6.0%	9.3%
Median for Redemptorists	5,498	5,214	8.0%	9.6%
Median for Holy Ghost Fathers	8,325	9,792	3.4%	6.3%
Median for Dominicans	6,002	6,120	6.0%	8.8%
Median for Augustinians	9,845	6,933	8.7%	12.0%
Median for Diocesan Priests	16,274	14,200	5.4%	8.4%

MASS ATTENDANCE RATE PER PRIEST

	1950	1956
Median for Puerto Rico as a whole	568	724
Median for Capuchins	387	500+
Median for Redemptorists	466	500
Median for Holy Ghost Fathers	150	500
Median for Dominicans	433	440
Median for Augustinians	333	800
Median for Diocesan Priests	722	900

Summary:

We have seen that the number of priests in both dioceses has increased substantially since 1950. This increase has outstripped the population increase, and consequently the median number of people to whom any one priest has to minister has dropped. At the same time the number of people attending Mass per priest has increased. There is no evidence that increasing the number of priests in a parish increases the Mass attendance rate per priest; neither is there any evidence that a greater number of priests in a parish results in a greater or smaller Mass attendance rate per priest. There appears to be no relationship between the percentage of the people in an area who attend Mass and the number of priests in the parish. Neither does the percentage of the population attending Mass apparently bear any relationship to the size of the population per priest. We might infer from a study of these relationships that the question of how well the priest

actualizes his potential (meaning, how large a percentage of the population entrusted to him he succeeds in getting to Sunday Mass) has little to do with either the size of the population itself, the number of priests in the parish, or whether or not the number of priests in the parish has been increased. What makes for a high Mass attendance rate per priest and a greater percentage of the population attending Mass are matters that are evidently outside the scope of our study and to which we cannot provide an answer.

CATHOLIC SCHOOLS IN PUERTO RICO

Besides its priests, another important resource of the Church in Puerto Rico is the Catholic school. Following are statistical summaries on Catholic schools in the dioceses of San Juan and Ponce and for the island as a whole. (Data taken from the Catholic Directory 1947 and 1958, and yearly Reports of the Superintendent of Catholic Schools).

DIOCESE OF SAN JUAN

Years	1947	1949	1951	1953	1955	1957	1958
No. of schools	26					53	54
No. of students (Kindergarten to Grade 12)	8,502	10,776	15,780	19,673	22,999	26,723	28,987

DIOCESE OF PONCE

Years	1947	1953	1955	1957	1958
No. of schools	18			27	27
No. of students (Kindergarten to Grade 12)		6,087	6,785	9,241	9,690

PUERTO RICO

Years	1947	1953	1955	1957	1958
No. of schools	44			80	81
No. of students (Kindergarten to Grade 12)		25,760	29,784	35,964	38,677

Increase in schools	1947 - 1958	-	84%
Increase in No. of students	1953 - 1958	-	50%

In less than a decade Catholic schools on the island increased 84%, and in five years they increased their enrollment by 50%. If we assume that the number of children in Puerto Rico of school age is about 600,000, it is evident that since approximately 40,000 children are enrolled in Catholic schools, one out of every 15 children (or 6.6%) is receiving a Catholic education.

It is evident that the nature of our study prohibits us from studying directly the influence of Catholic schools on the parishes or municipalities where they exist, or from appraising their influence at all adequately. We, therefore, are forced to study the relationship of Catholic schools to religious practice by a very indirect method, of whose limitations we are well aware. While this method does not enable us to realize any specific conclusions, we give it in the hope that it may provide ground for fruitful reflection.

To study the relationship of Catholic schools to Sunday Mass attendance and the catechism attendance, we compared those municipalities with Catholic schools with all the municipalities in Puerto Rico.

First let us note that 32 or 41% of the municipalities in Puerto Rico have Catholic schools. Of these 32 municipalities (Map 15 reveals):

1. 3 showed a decrease in the percentage of population at Sunday Mass 1950-56
   6 showed no significant change
   23 showed an increase
2. Of these 32 municipalities with Catholic schools (Map 43 reveals):
   11 showed an increase in Sunday Mass attendance per priest
   17 showed no significant change
   3 showed a decrease
   1 (No information)
3. Sixty-nine per cent of the municipalities in Puerto Rico show an increase in Sunday Mass attendance 1950-56.
   Seventy-two percent of the municipalities with Catholic schools show an increase in Sunday Mass attendance 1950-56.
4. Or, put another way:
   Of the 50 municipalities showing an increase in Sunday Mass attendance, 27 or 54% have no Catholic schools; 23 or 46% have a Catholic school.
5. Thirty percent of the municipalities in Puerto Rico show a great increase in Catechism attendance 1949-1956.
   Twenty-eight percent (28%) of municipalities with Catholic schools show a great increase in catechism attendance 1949-1956.
6. Of the 24 municipalities having high catechism attendance for 1956, 16 or 66 2/3% have no Catholic school; 8 or 33 1/3% do.

7. Of the 17 municipalities showing both high catechism attendance and a great increase in attendance from 1949 to 1956, 13 or 76% have no Catholic school (4 or 24% do).
8. Of the 23 municipalities showing a great increase in catechism attendance, 14 or 60% have no Catholic school.

The above figures would imply that municipalities with Catholic schools are not appreciably different from municipalities without Catholic schools in Mass attendance and in Catechism attendance. There seems to be no evidence that we can take from these comparisons that the presence of a Catholic school in a municipality puts it in a high grouping for Mass or catechism attendance, or makes it noticeably different from municipalities without Catholic schools.

When we examine the municipalities where Catholic schools were existing in 1947, the same picture apparently shows itself.

a. Of 18 municipalities with Catholic schools, 3 or 16% have high catechism attendance for 1956.
b. Six (6) or 33.3% show great increase in catechism attendance 1950-56.
c. Eleven (11) or 61% show an increase in Mass attendance 1950-56 (Compare with 69% of the parishes on the island).

We repeat that we realize our results are inconclusive; the number of parishes with Catholic schools existing in 1947 is so small as to make statistics practically meaningless. However, our data here yield up no noticeable effect of the existence of a Catholic school in a municipality since 1947.

Note: We should mention the point that whereas the municipalities with Catholic schools appear to be no better in catechism attendance than the municipalities of the island on the whole, when the children in Catholic schools are added to the number of children in catechism classes, the municipalities with Catholic schools compare with those without Catholic schools, in number of children per 1000 under religious instruction, in this way: (See Map 36)

Children per 1000	With Catholic schools	Without Catholic schools
Less than 20	1	13
From 21 to 30	1	7
From 31 to 50	9	5
From 51 to 80	14	10
Over 81	5	7

Obviously the Catholic schools have increased the number of children receiving religious instruction in the municipalities where they exist. However, it is probably not without significance that while 7 municipalities without Catholic schools have over 81 children per 1000 receiving religious instruction, of the five municipalities with Catholic schools in the high catechism attendance bracket, only 2, Juana Díaz and San Lorenzo, (See Map 35) belong in that bracket when only the children in Catechism classes are counted.

It is also probably not without significance that when the children receiving catechetical instruction in the Catholic school were added to those at catechism, 19 municipalities with Catholic schools went up one bracket; 11 remained in the same bracket, and none went up more than one bracket, for number of children per 1000 under religious instruction. (See Map 36).

INTRODUCTION TO A COMPARISON OF MUNICIPALITIES

The maps to which the study of this report is an introduction are transparent to allow for easy comparison of various sets of data. The following charts have as their only purpose that of stimulating the student of the maps to compare for himself the elements of religious practice in the different municipalities of the island. Note that 33 municipalities fit into neither the low nor high category, while Luquillo is listed on both charts since it scored low in percentage of Catholic marriages while it scores high in the other data.

N. B. The cities of San Juan, including Río Piedras, and Ponce are excluded from this comparative study.

MUNICIPALITIES SCORING HIGH IN AT LEAST THREE CLASSIFICATIONS

	(a) High % at Mass 1956	(b) Increase of Mass att. 1950-1956	(c) High Catechism	(d) High Catholic Marriages 1949	(d) High Catholic Marriages 1957	Catholic Schools	Pop. Change 1950-1956
Aguada	x	x	x	x	n.i.	No	Same
Moca	x	x	x		x	No	Dec.
Quebradillas	x	x	x	x	x	No	Slight Dec.
Carolina			x	x	x	No	" Inc.
Luquillo	x	x	x			No	Dec.
Fajardo	x	x	x			1	Dec. (Inc. in urban, dec. in rural)
Yabucoa	x			x	x		Dec.
Patillas	x	x	x	x		1	Slight Dec.
San Lorenzo	x	x		x	x	1	Dec.
Guayama	x		x	x		1	Inc.
Cidra	x	x	x	x		No	Inc.
Aguas Buenas	x	x	x	x		1	Dec.
Bayamón	x	x	x			9	Inc.
Toa Alta	x	x	x		x	No	Dec.
Naranjito	x	x		x	x	1	Inc.
Comerío	x	x	x	x		No	Inc. (Inc. in urban, dec. in rural)
Barranquitas	x	x		x	x	1	Great inc.
Orocovis	x		x		x	No	Inc. (Dec. in rural, inc. in urban)
Ciales	x	x	x		x	No	Inc.
Jayuya	x	x	x		x	No	Inc.
Villalba	x	x	x	x	x	No	Inc.
Juana Díaz	x	x	x			1	Inc.
Utuado	x	x		x	x	1	Same
Lares		x		x	x	No	Dec.

Note: (a) 8% and over (b) Any increase (c) 51 per 1000 and over (d) Over 61%

	High % at Mass 1956	Increase of Mass att. 1950-1956	High Catechism	High Catholic Marriages 1949	1957	Catholic Schools	Pop. Change 1950 - 1956
Yauco	x	x	x		x	2	Dec.
Hormigueros	x	x		x	x	No	Dec.
Morovis	x	x	x	x	x	No	Inc.
Corozal	x	x	x	x	x	1	Inc.

44% have Catholic Schools.

MUNICIPALITIES SCORING LOW IN AT LEAST TWO CLASSIFICATIONS

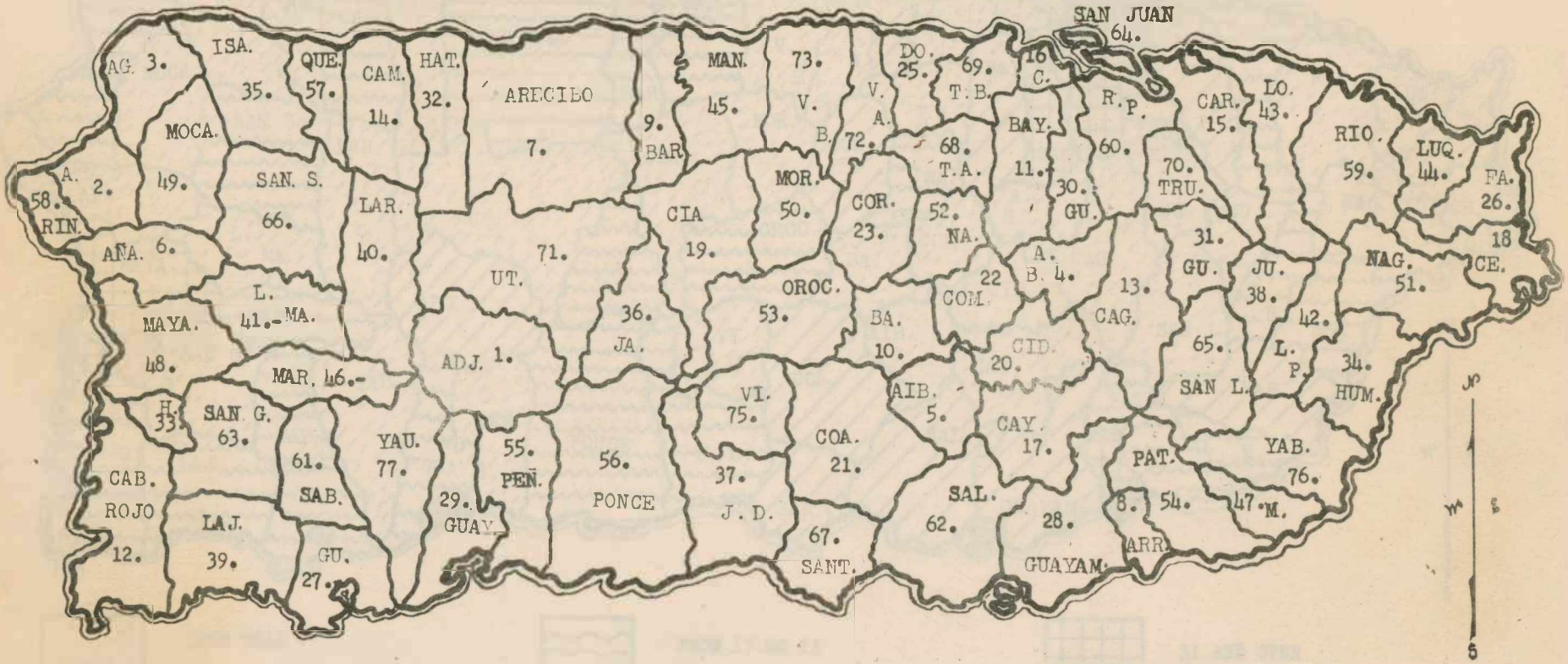
	Low % at Mass 1956	Decrease of Mass att. 1950-56	Low Catechism	High Catholic Marriages 1949	High Catholic Marriages 1957	Catholic Schools	Pop. Change 1950-56
Aguadilla			x	x		x	Same
Hatillo			x	x			Dec. (100% rural)
Barceloneta	x	x	x	x			Dec. (100% rural)
Vega Alta	x		x				
Toa Alta	x		x	x			Inc. (100% rural)
Gurabo			x	x	x		Dec.
Juncos	x		x	x	x		Dec.
Las Piedras	x			x	x		Dec.
Luquillo				x	x		Dec. (100% rural)
Ceiba		x		x	x		Dec. (100% rural)
Naguabo			x	x			Dec.
Salinas	x		x	x			
San Sebastián	x		x				Dec.
Guánica	x	x	x			x	Dec.
Lajas	x			x		x	Dec.
Las Marías	x		x				Dec. (100% rural)

(a) 4% and under
(b) Any decrease
(c) Below 30 per 1000
(d) Below 30%

ISLAND OF PUERTO RICO

YEAR	Bishops	Secular Priests	Religious Priests	TOTAL PRIESTS	Seminarians	Female Religious	Churches	Chapels	Catholic Schools	TOTAL POPULATION
1899	1									953,243
1906	1	90	19	109		207	88	21		
1910	1	74	47	121	16	13	89	21		1,118,012
1912	1	74	47	121						
1915	1	75	50	125	19					
1920	1	66	62	128	20					1,299,809
1925	2	71	62	133	32					
1930	2	45	115	160	47	357				1,543,913
1935	2	55	147	202	40					1,723,534
1940	2	59	163	222	38					1,869,255
1945	2	58	180	238	58					
1949	2	55	193	248	20	532				
1950	2	57	233	290	79					2,210,703
1955	2	73	245	328	133					2,263,000
1956	2	75	295	370	30	741				2,276,000
1958	2	89	291	380	87	316	113		72	2,250,000

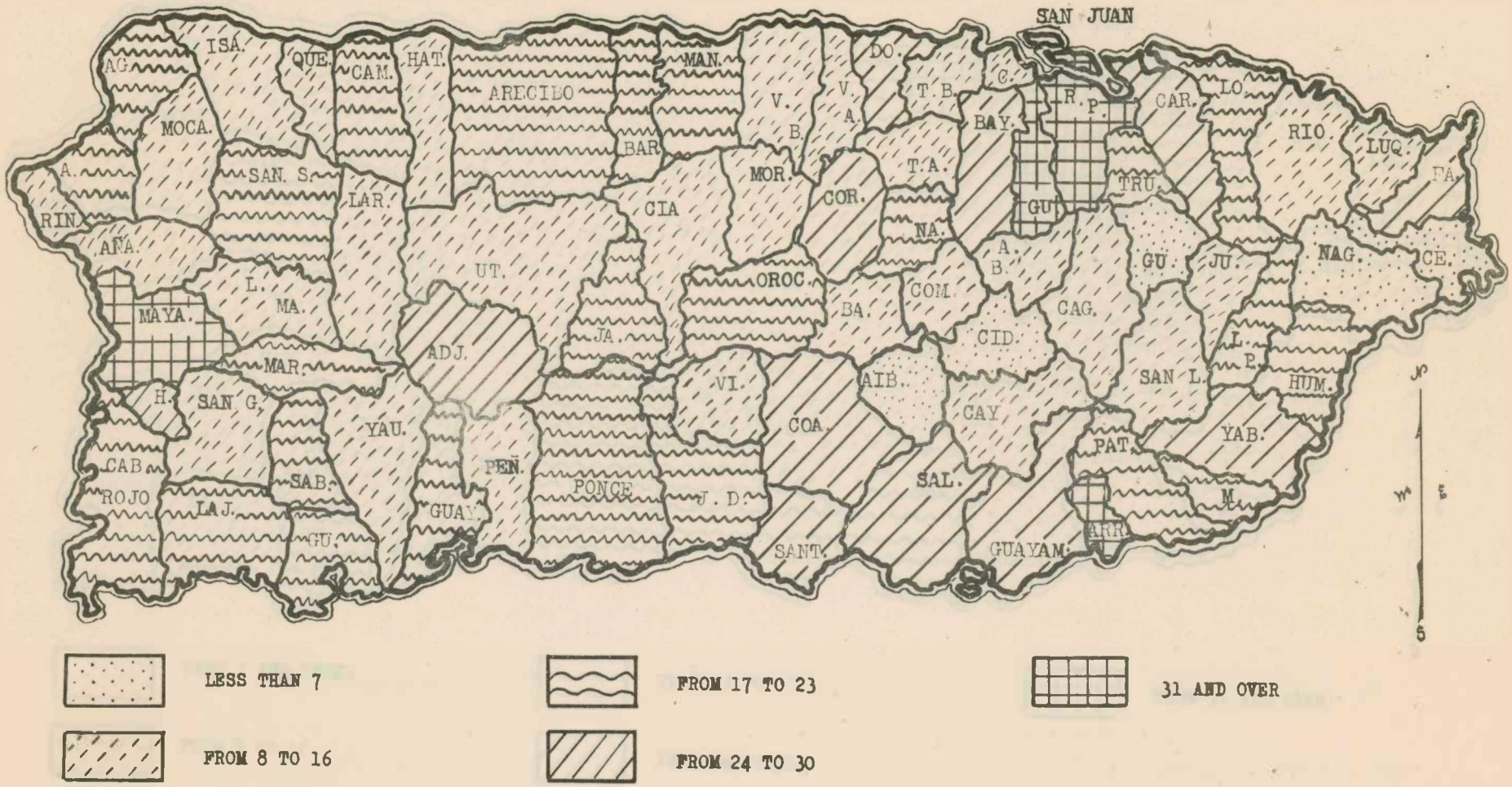
O. NAMES OF THE MUNICIPIOS OF PUERTO RICO



1. Adjuntas
2. Aguada
3. Aguadilla
4. Aguas Buenas
5. Aibonito
6. Añasco
7. Arecibo
8. Arroyo
9. Barceloneta
10. Barranquitas
11. Bayamón
12. Cabo Rojo
13. Caguas
14. Camuy
15. Carolina
16. Cataño
17. Cayey
18. Ceiba
19. Ciales
20. Cidra
21. Coamo
22. Comerío
23. Corozal
24. Culebra
25. Dorado
26. Fajardo
27. Guánica
28. Guayama
29. Guayanilla
30. Guaynabo
31. Gurabo
32. Hatillo
33. Hormigueros
34. Humacao
35. Isabela
36. Jayuya
37. Juana Díaz
38. Juncos
39. Lajas
40. Lares
41. Las Marías
42. Las Piedras
43. Loíza
44. Luquillo
45. Manatí
46. Maricao
47. Maunabo
48. Mayaguez
49. Moca
50. Morovis
51. Naguabo
52. Naranjito
53. Orocovis
54. Patillas
55. Peñuelas
56. Ponce
57. Quebradillas
58. Rincón
59. Río Grande
60. Río Piedras
61. Sabana Grande
62. Salinas
63. San Germán
64. San Juan
65. San Lorenzo
66. San Sebastián
67. Santa Isabel
68. Toa Alta
69. Toa Baja
70. Trujillo Alto
71. Utuado
72. Vega Alta
73. Vega Baja
74. Vieques
75. Villalba
76. Yabucoa
77. Yauco

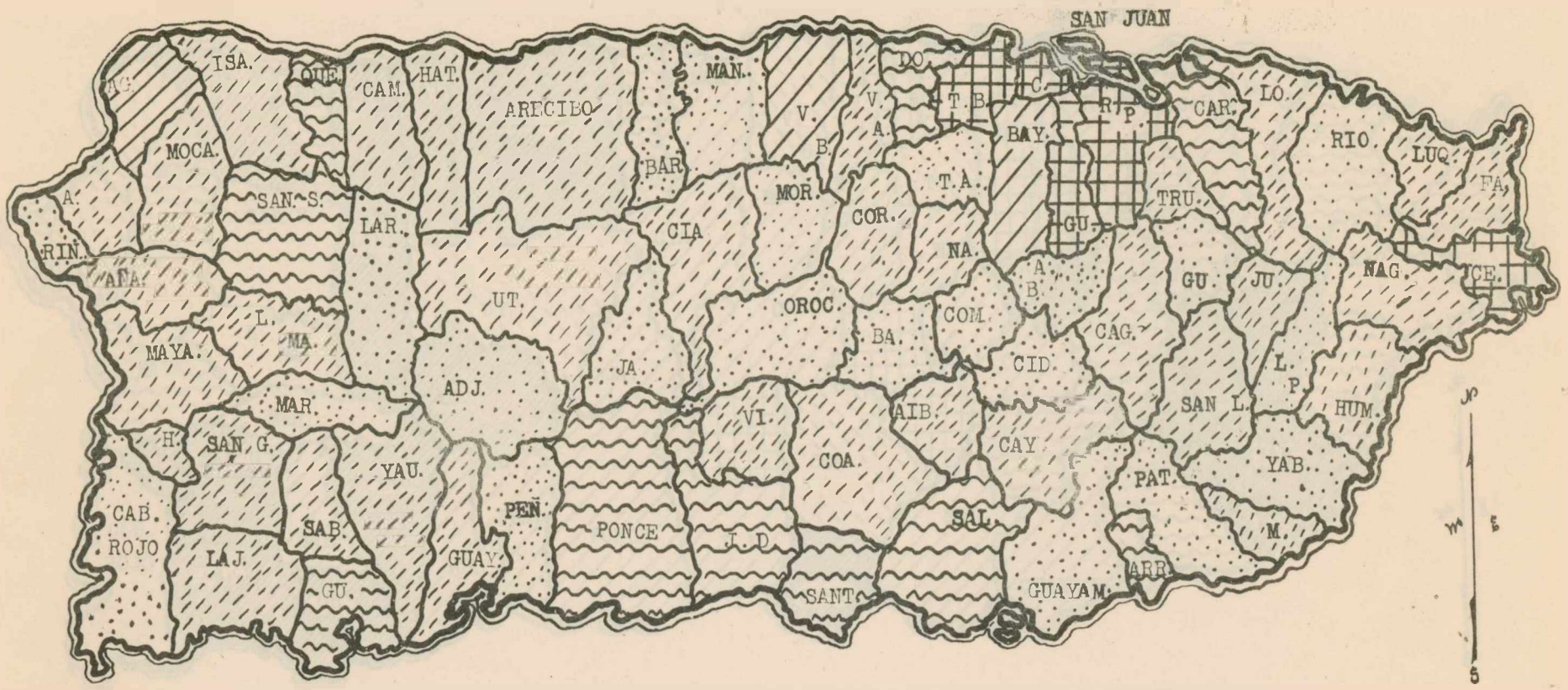
1. PER CENT CHANGE IN POPULATION 1930-1940+

14732



+ Copied from Table 4, Vol. II, Parts 51-54, U. S. Census Report 1950. Data given in Chart 2.

2. PER CENT CHANGE IN POPULATION FOR 1940-1950+



FROM 7 AND UNDER

FROM 8 TO 16

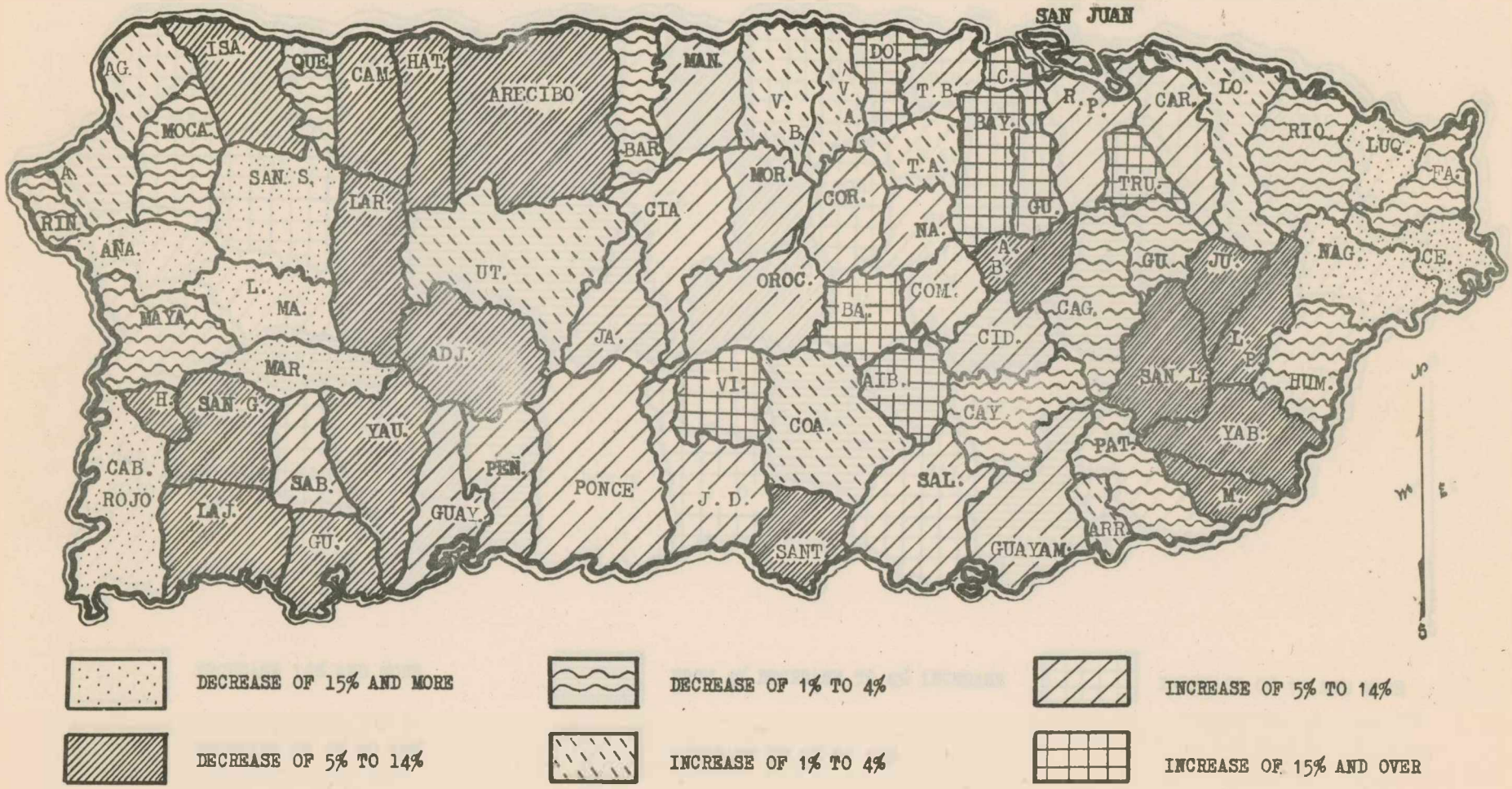
FROM 17 TO 23

FROM 24 TO 30

FROM 31 AND OVER

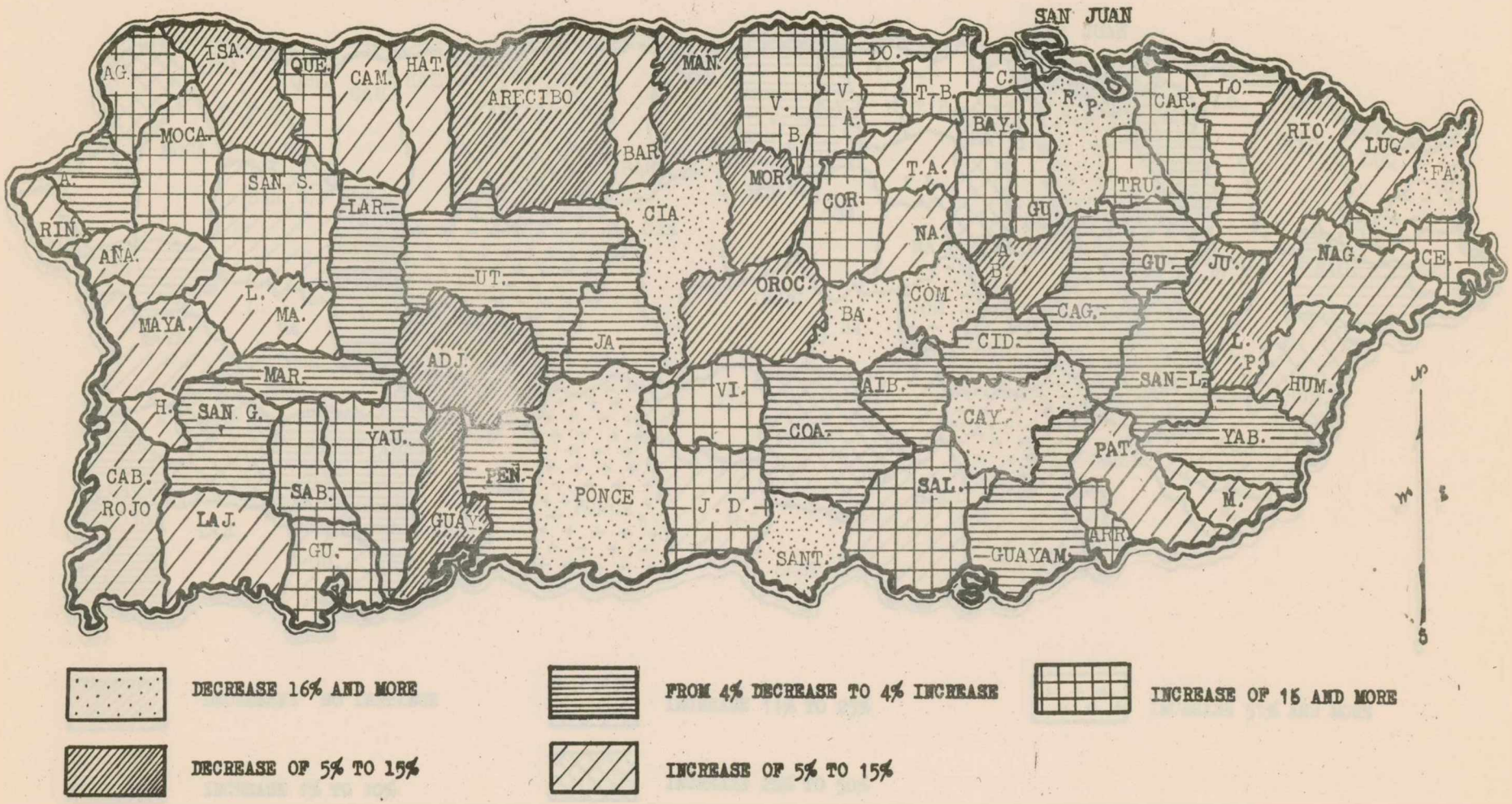
+ Data derived from Table 4, Vol. II, Parts 51-54, U. S. Census Report 1950. Information also listed in Chart 2.

3. PER CENT CHANGE IN POPULATION FOR 1950-1956+



+ Calculated using U. S. Census Report Data for 1950 and data supplied by the P. R. Planning Board on population of the municipalities for 1956.

4. PER CENT CHANGE IN RURAL POPULATION BETWEEN 1940 AND 1950+



DECREASE 16% AND MORE

FROM 4% DECREASE TO 4% INCREASE

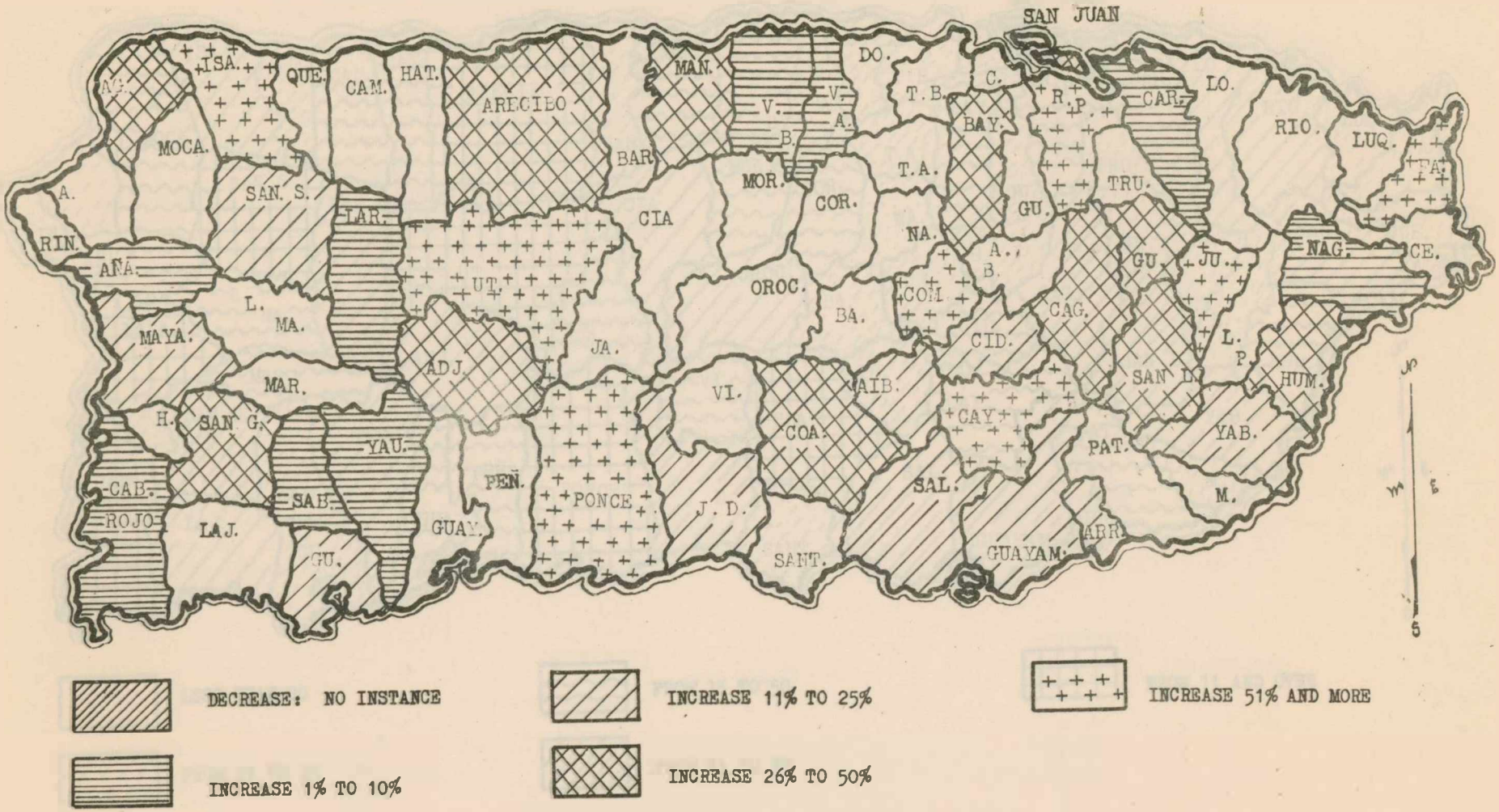
INCREASE OF 15 AND MORE

DECREASE OF 5% TO 15%

INCREASE OF 5% TO 15%

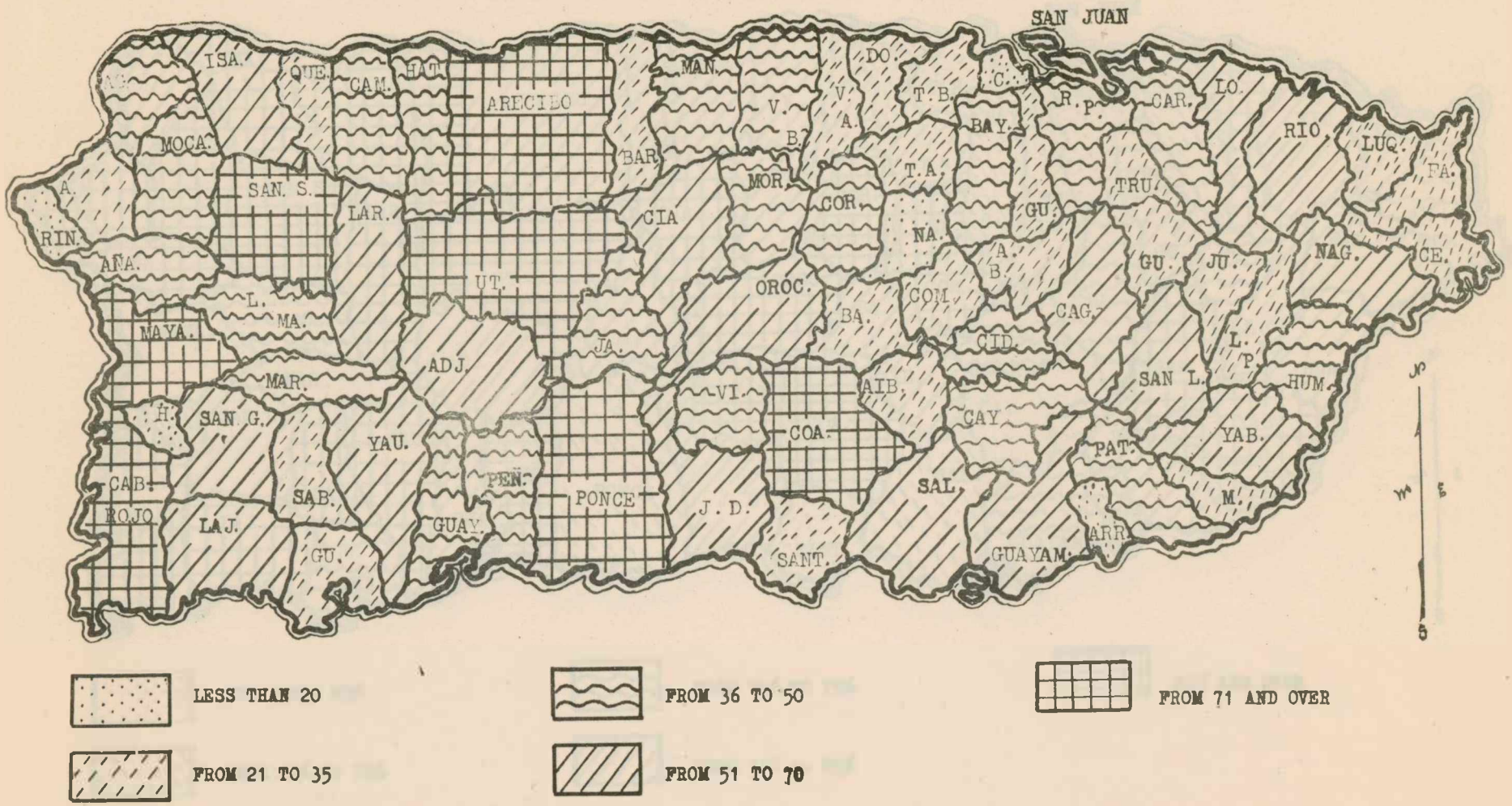
+ Data copied from Table 4, Vol. II, Parts 51-54, U. S. Census Report 1950. (Information given also in Chart 2)

5. PER CENT INCREASE IN URBAN POPULATION 1940-1950+



+ Copied from Table 4, Vol. II, Parts 51-54, U. S. Census Report 1950. Data given in Chart 2.

6. SIZE OF MUNICIPALITY+



LESS THAN 20

FROM 21 TO 35

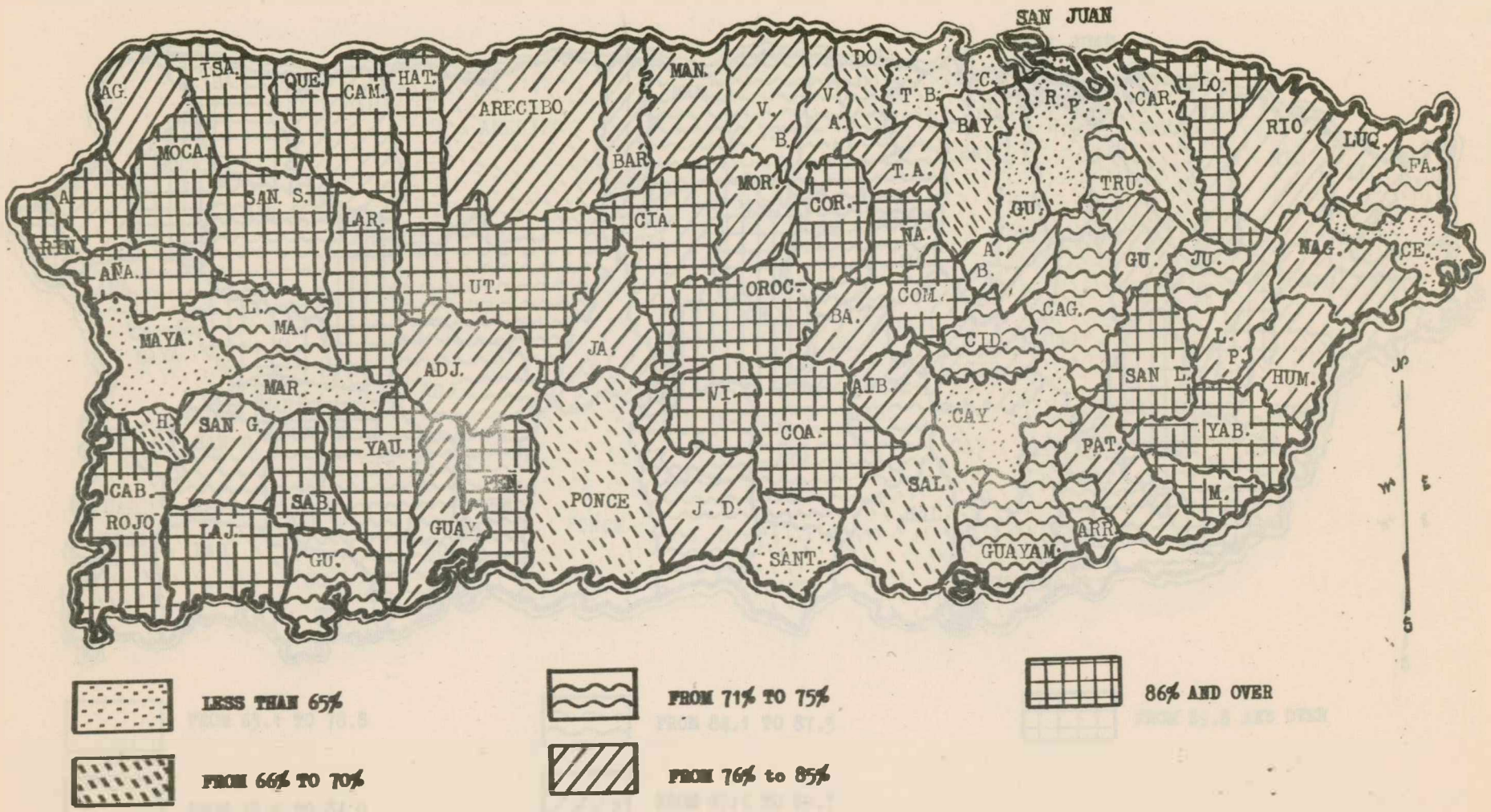
FROM 36 TO 50

FROM 51 TO 70

FROM 71 AND OVER

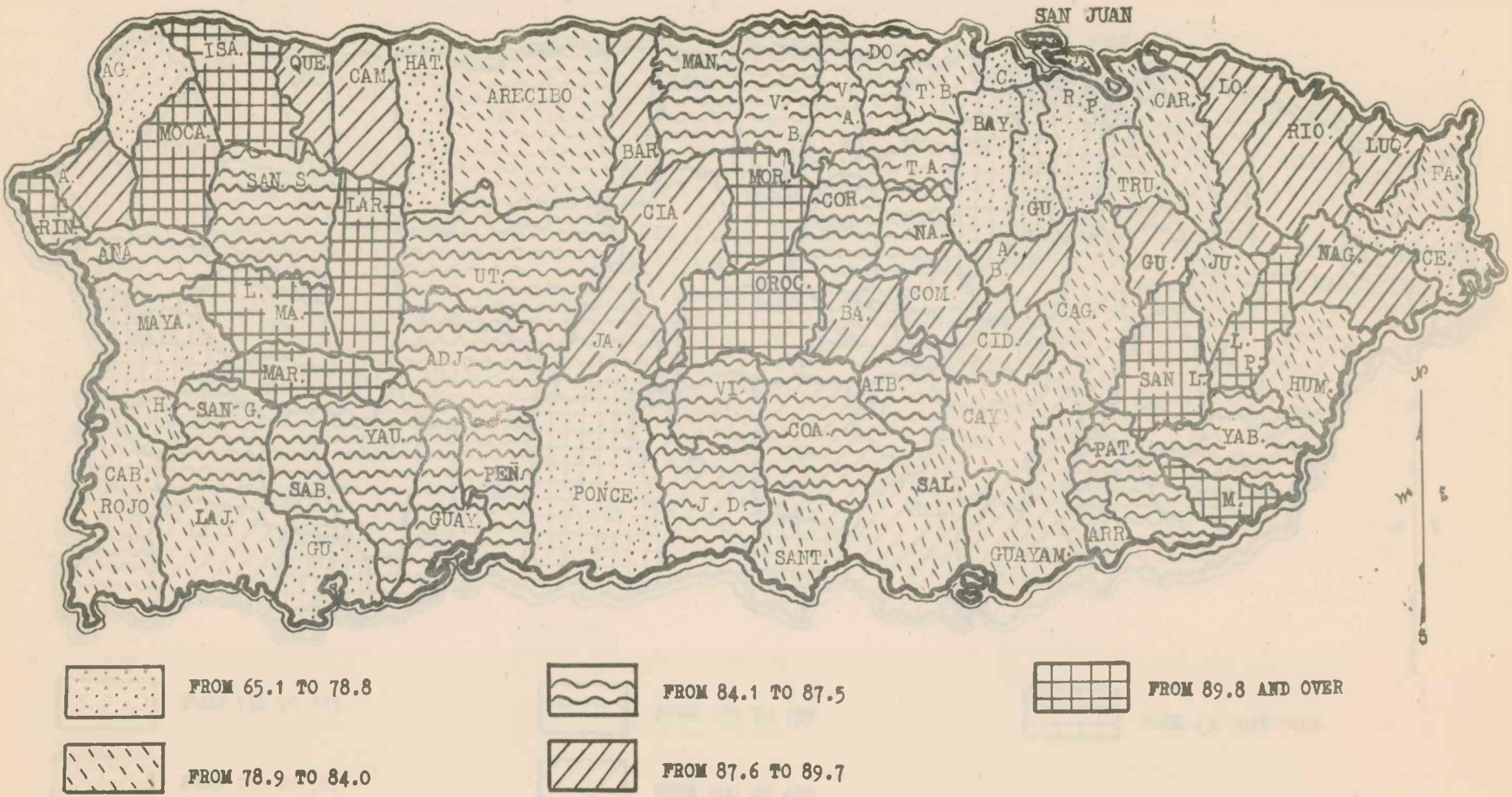
+ Data taken from Table 4, Vol. II, Parts 51-54, U. S. Census Report 1950. Information tabled in Chart 2.

7. RESIDENT POPULATION BORN IN MUNICIPALITY FOR 1950+



+ Data taken from Table 41, Vol. II, Parts 51-54, U. S. Census Report for 1950. This information is also given in Chart 9B.

8. PER CENT HAVING INCOME LESS THAN $500 FOR 1950+



FROM 65.1 TO 78.8

FROM 78.9 TO 84.0

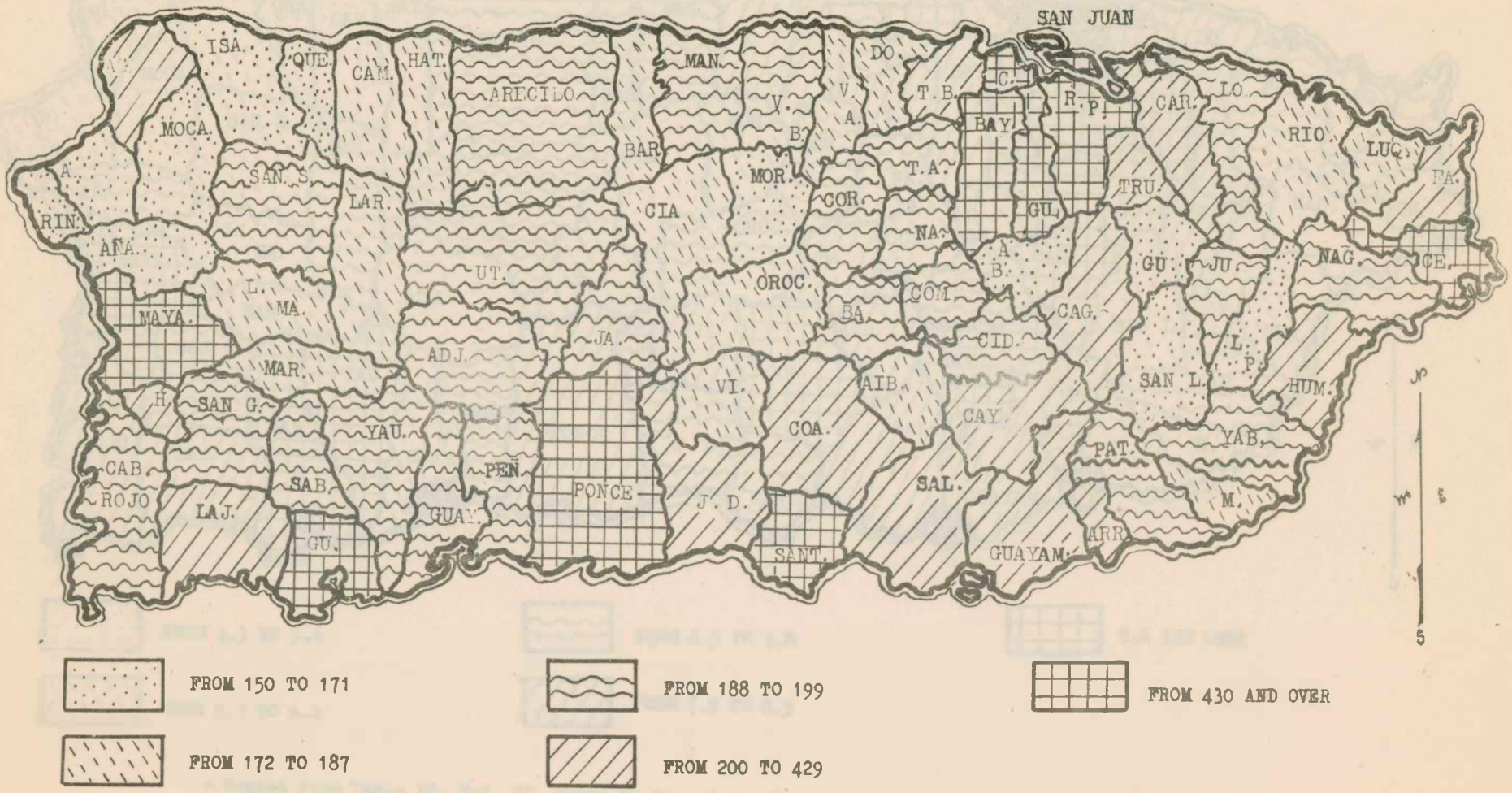
FROM 84.1 TO 87.5

FROM 87.6 TO 89.7

FROM 89.8 AND OVER

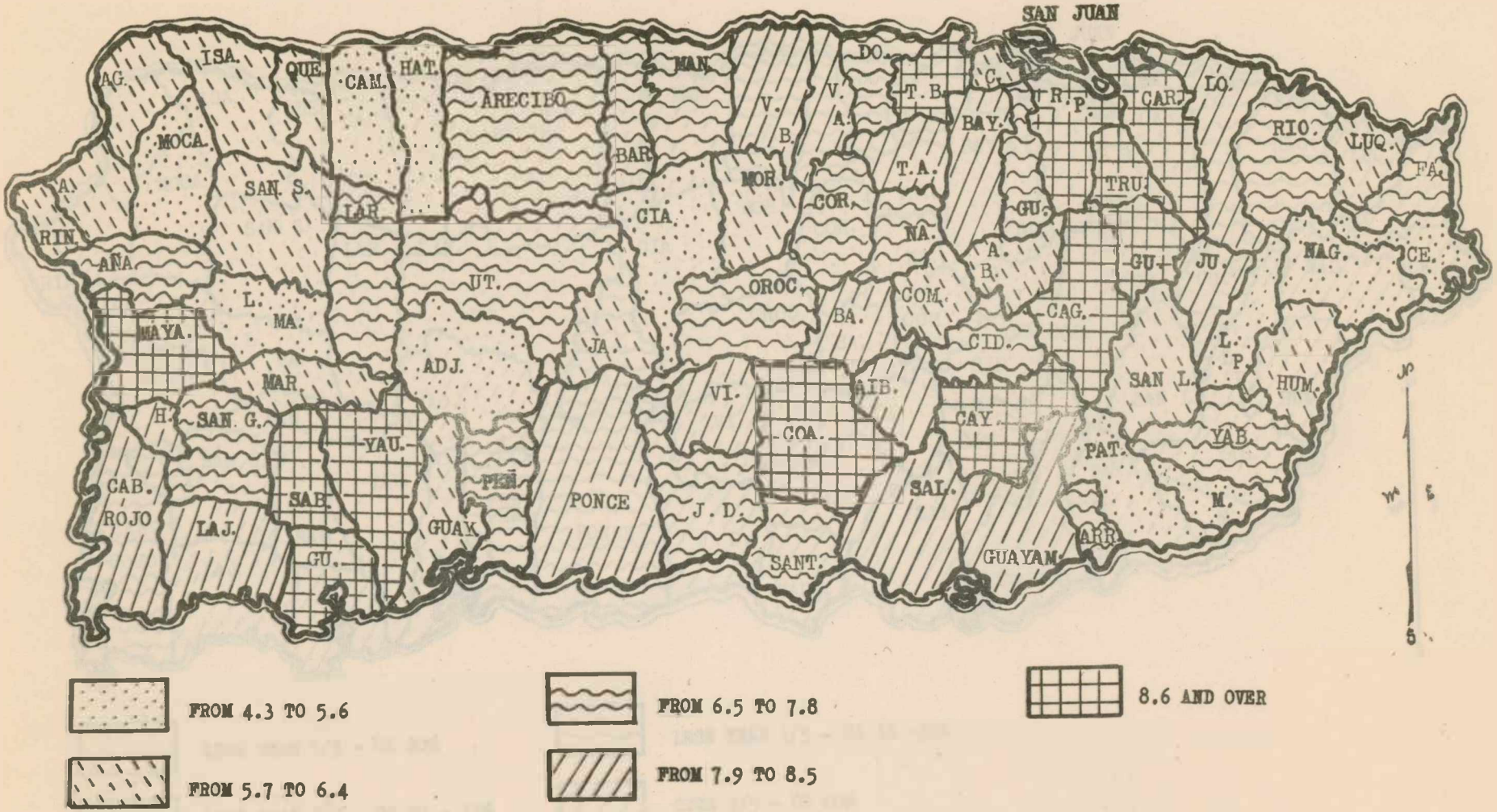
+ Copied from Table 10, Vol. II, Parts 51-54, of the U. S. Census Report for 1950.

9. MEDIAN INCOME (DOLLARS) FOR 1950+



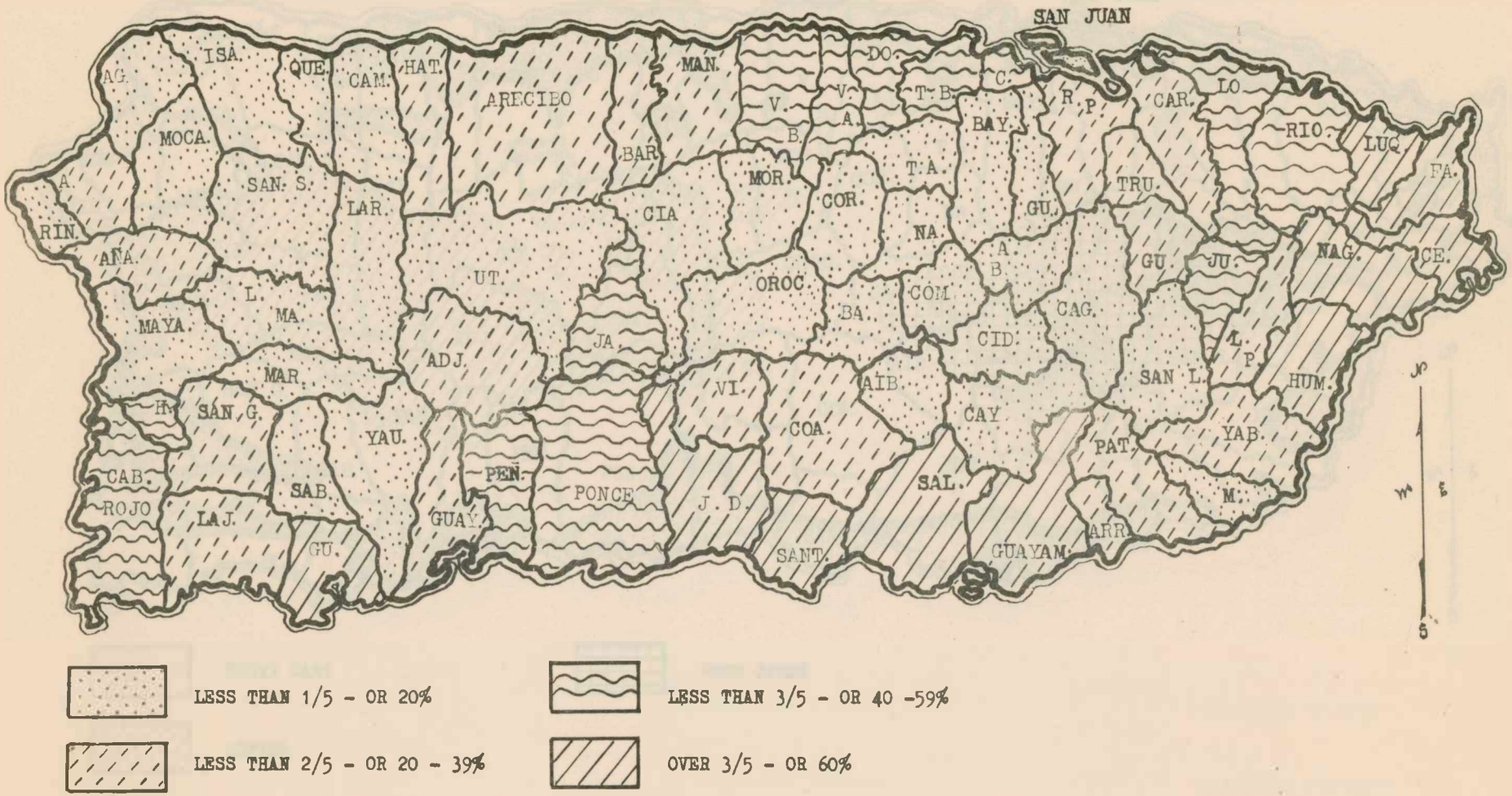
+ Copied from Table 10, Vol. II, Parts 51-54, of the U. S. Census Report for 1950. See remarks concerning Map 8.

10. PER CENT WITHOUT OWN HOUSEHOLD FOR 1950+



+ Copied from Table 10, Vol. II, Parts 51-54, of the U. S. Census Report for 1950.

11. FARMS OVER 500 ACRES, BY MUNICIPALITY FOR 1939+



LESS THAN 1/5 - OR 20%

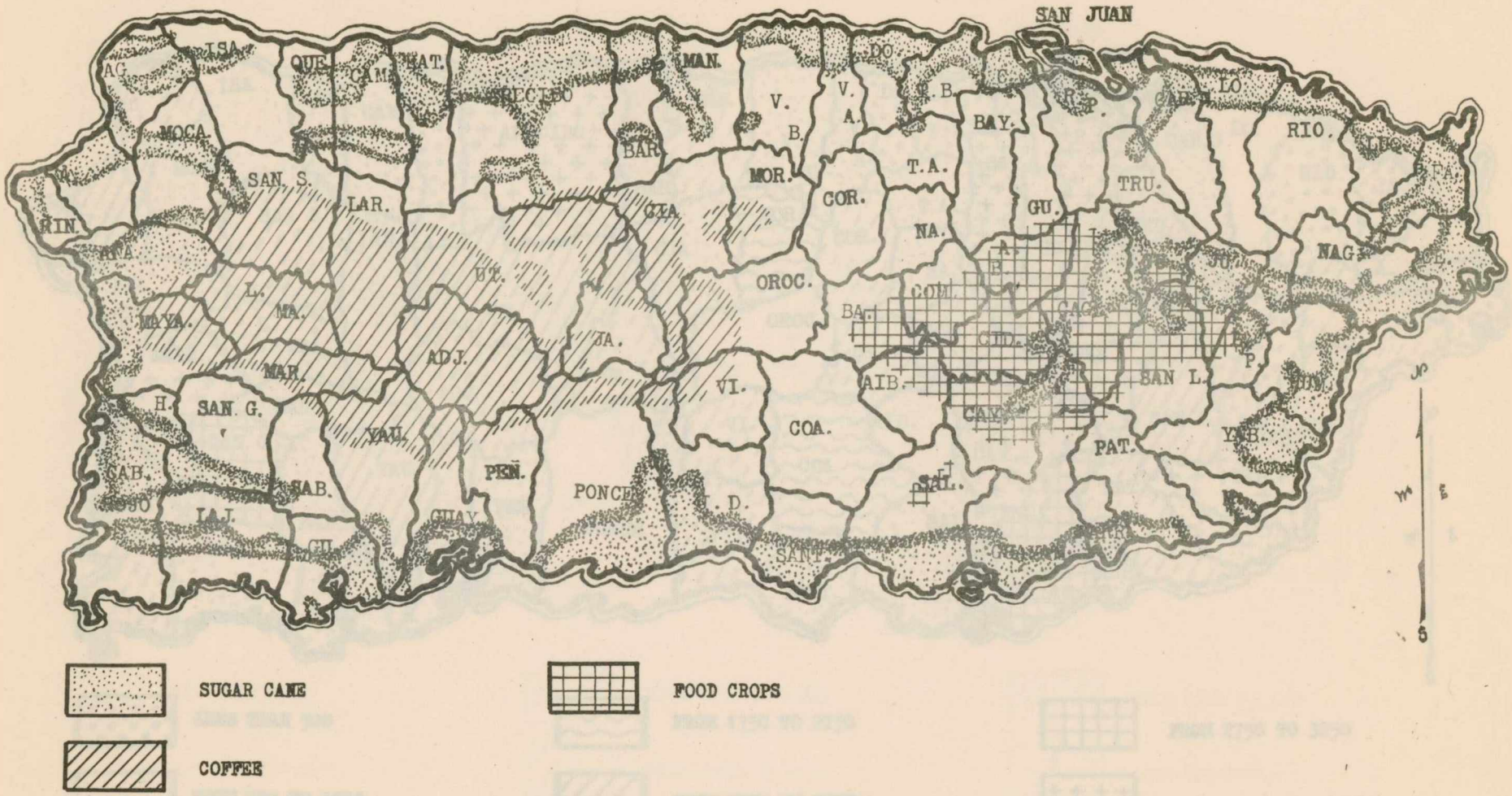
LESS THAN 2/5 - OR 20 - 39%

LESS THAN 3/5 - OR 40 -59%

OVER 3/5 - OR 60%

+ Data derived from Rafael Picó, The Geographic Regions of Puerto Rico, University of Puerto Rico Press, 1950.

12. AGRICULTURAL AREAS

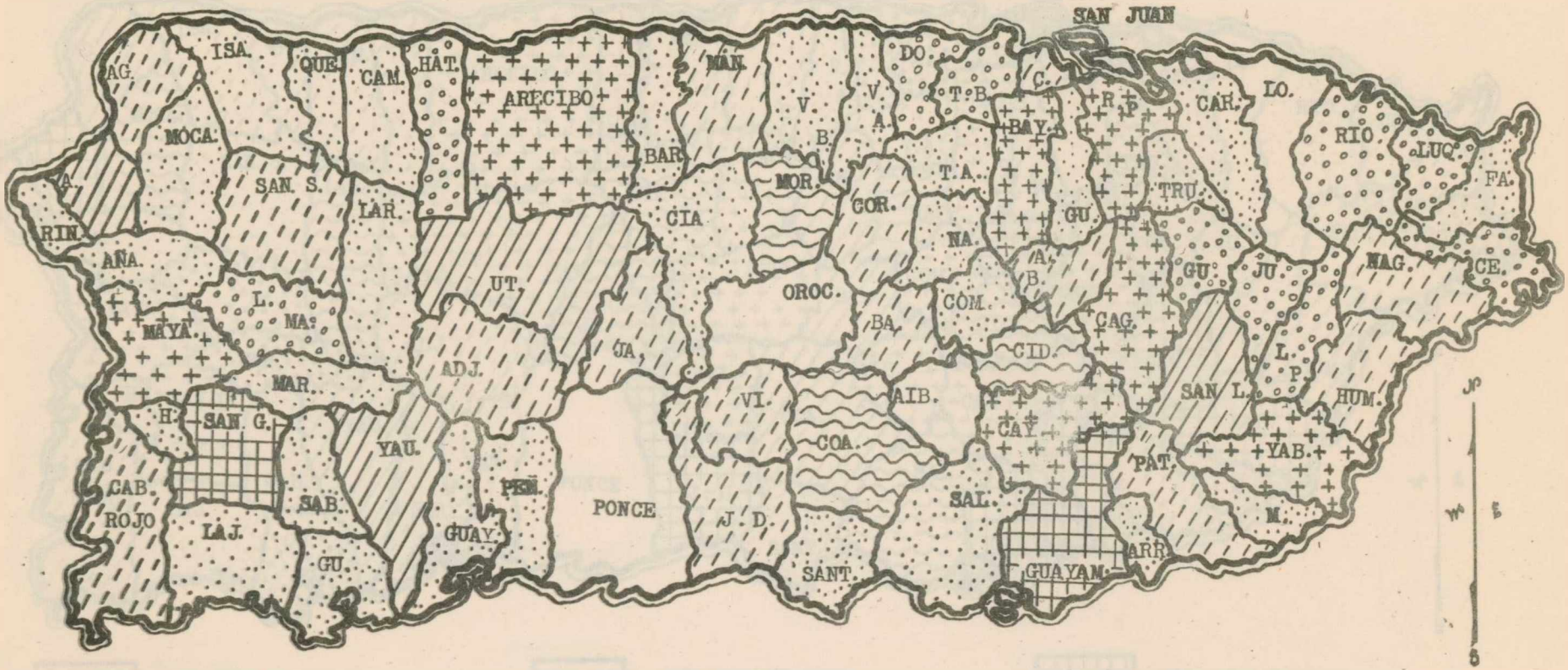


SUGAR CANE

COFFEE

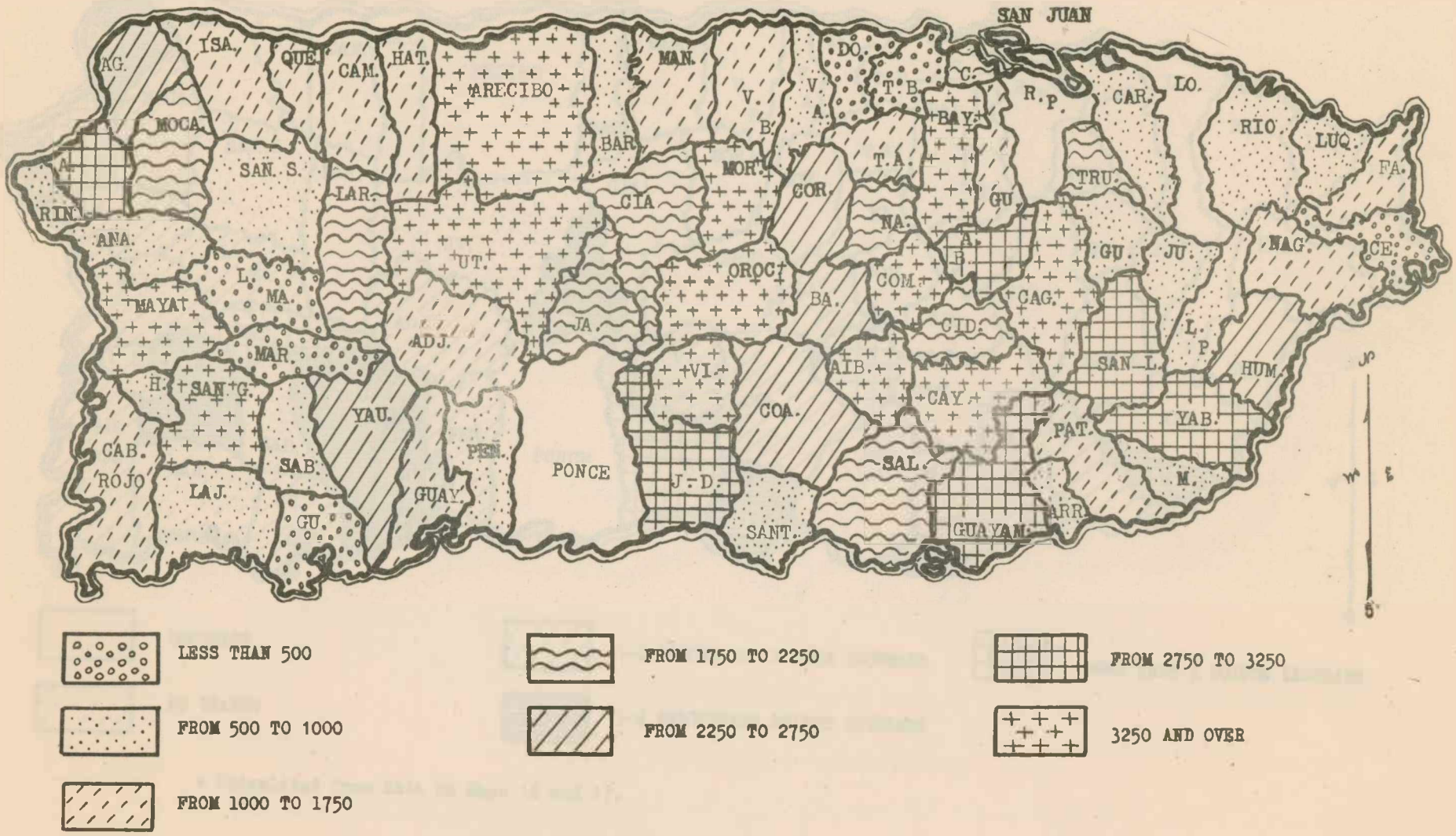
FOOD CROPS

13. PERSONS AT MASS FOR 1950+



+ Data taken from the Pastors' Reports. Data given in Chart 6.

14. PERSONS AT MASS FOR 1956+



LESS THAN 500

FROM 500 TO 1000

FROM 1000 TO 1750

FROM 1750 TO 2250

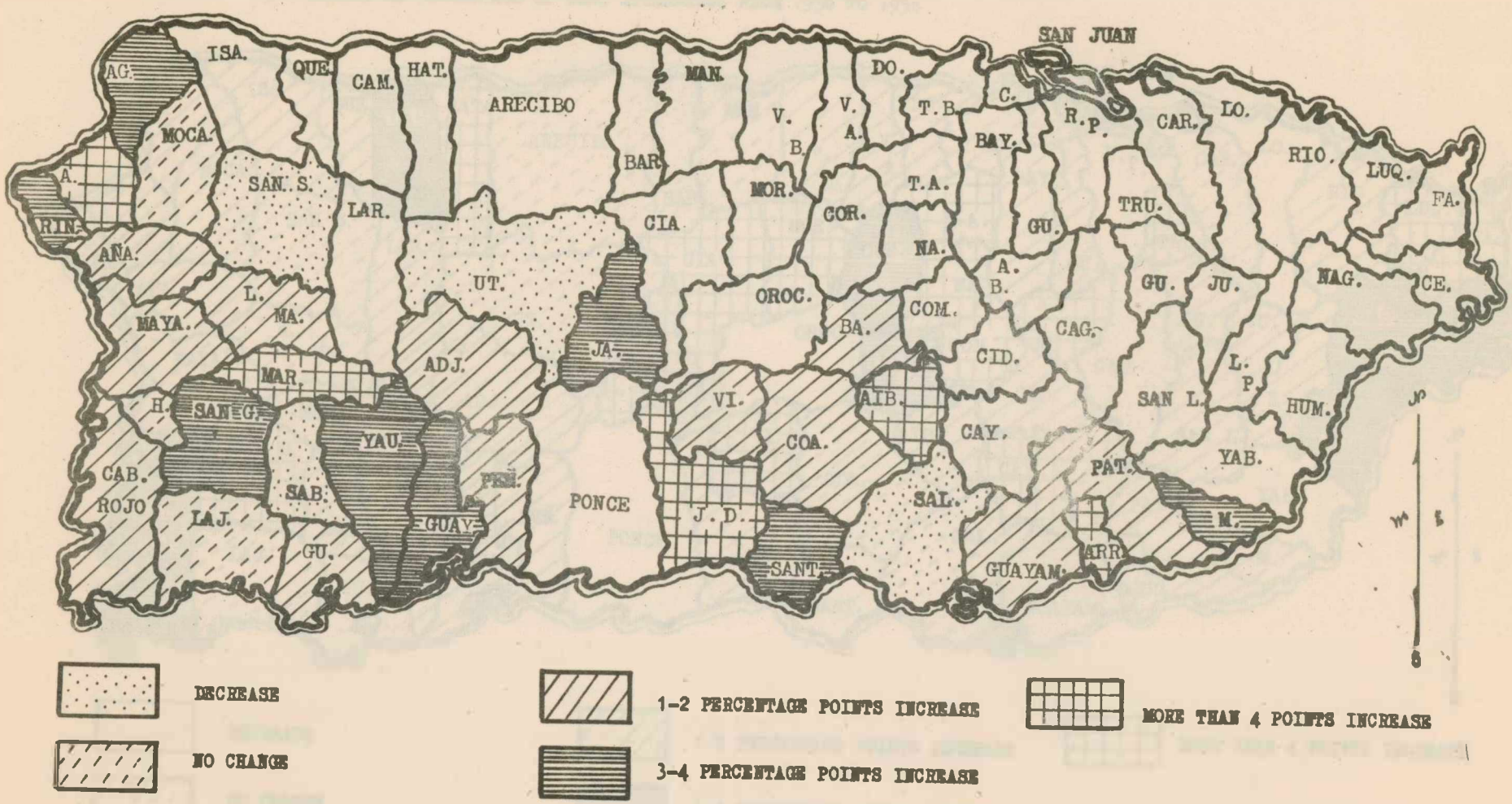
FROM 2250 TO 2750

FROM 2750 TO 3250

3250 AND OVER

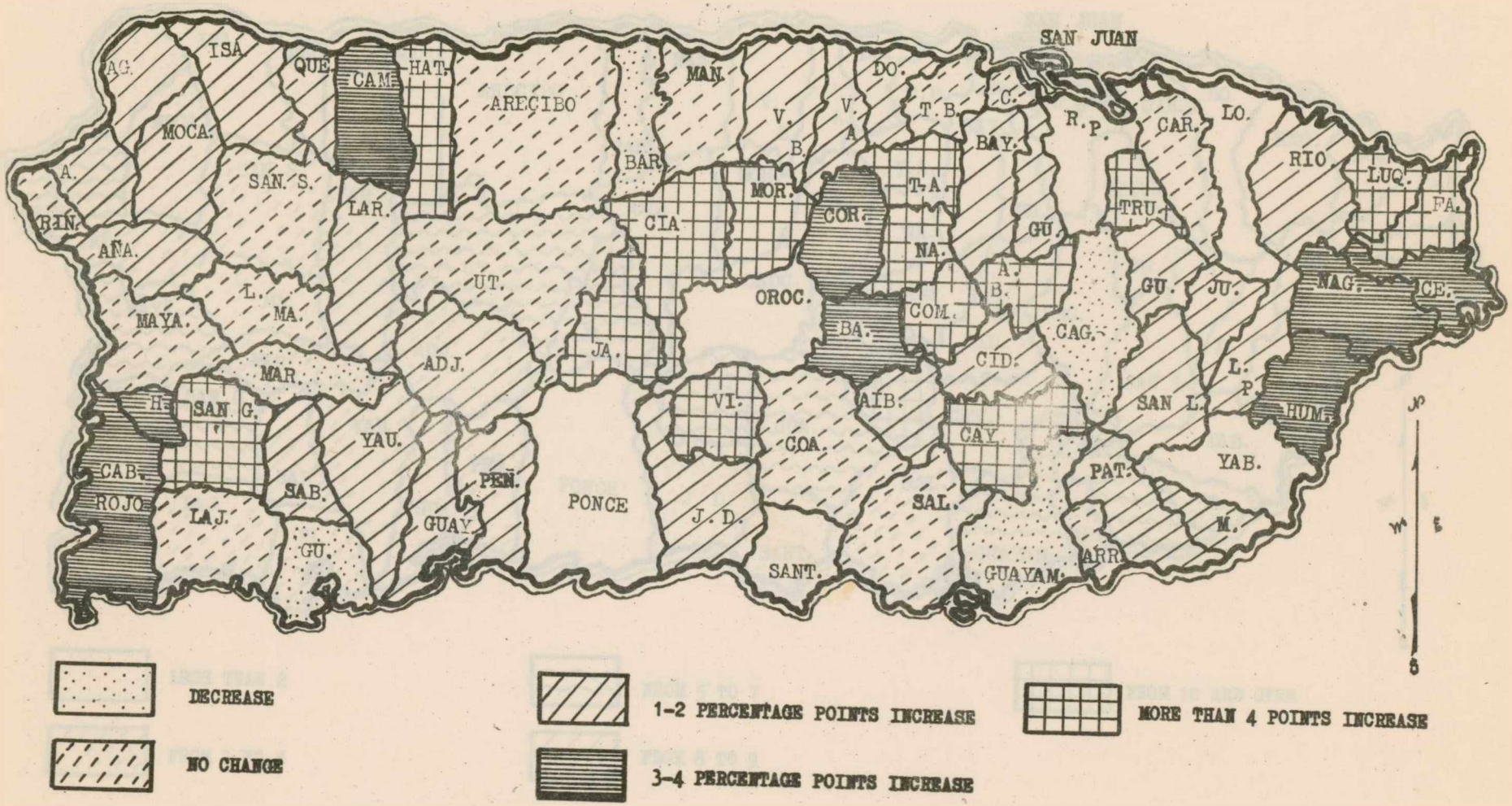
+ The data for this map are taken from the Pastors' Reports and are also given in Chart 6.

15a. CHANGE IN PERCENTAGE OF SUNDAY MASS ATTENDANCE 1940-1950 FOR DIOCESE OF PONCE+



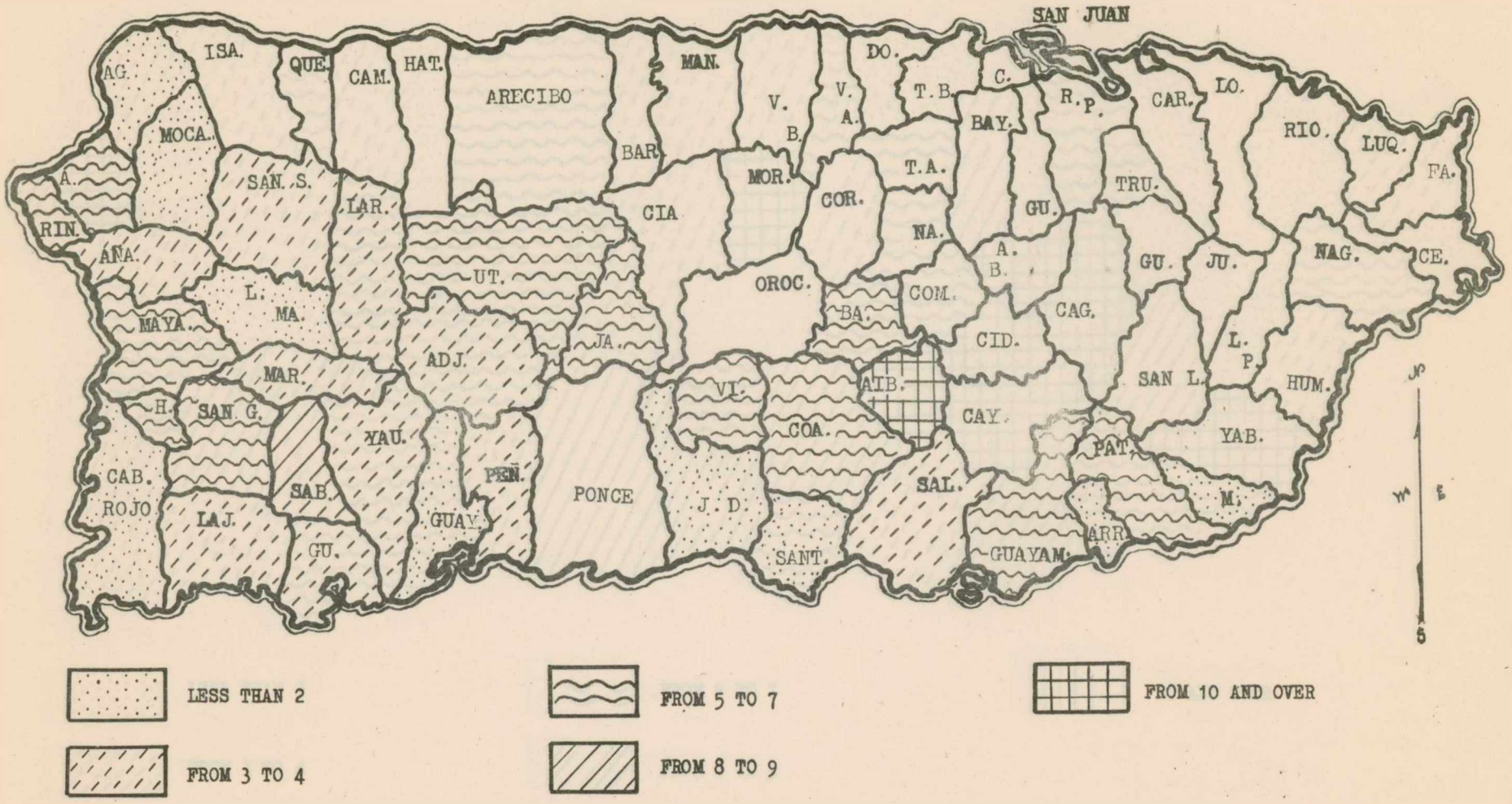
+ Calculated from data on Maps 16 and 17.

15b. CHANGE IN PERCENTAGE OF MASS ATTENDANCE FROM 1950 TO 1956+



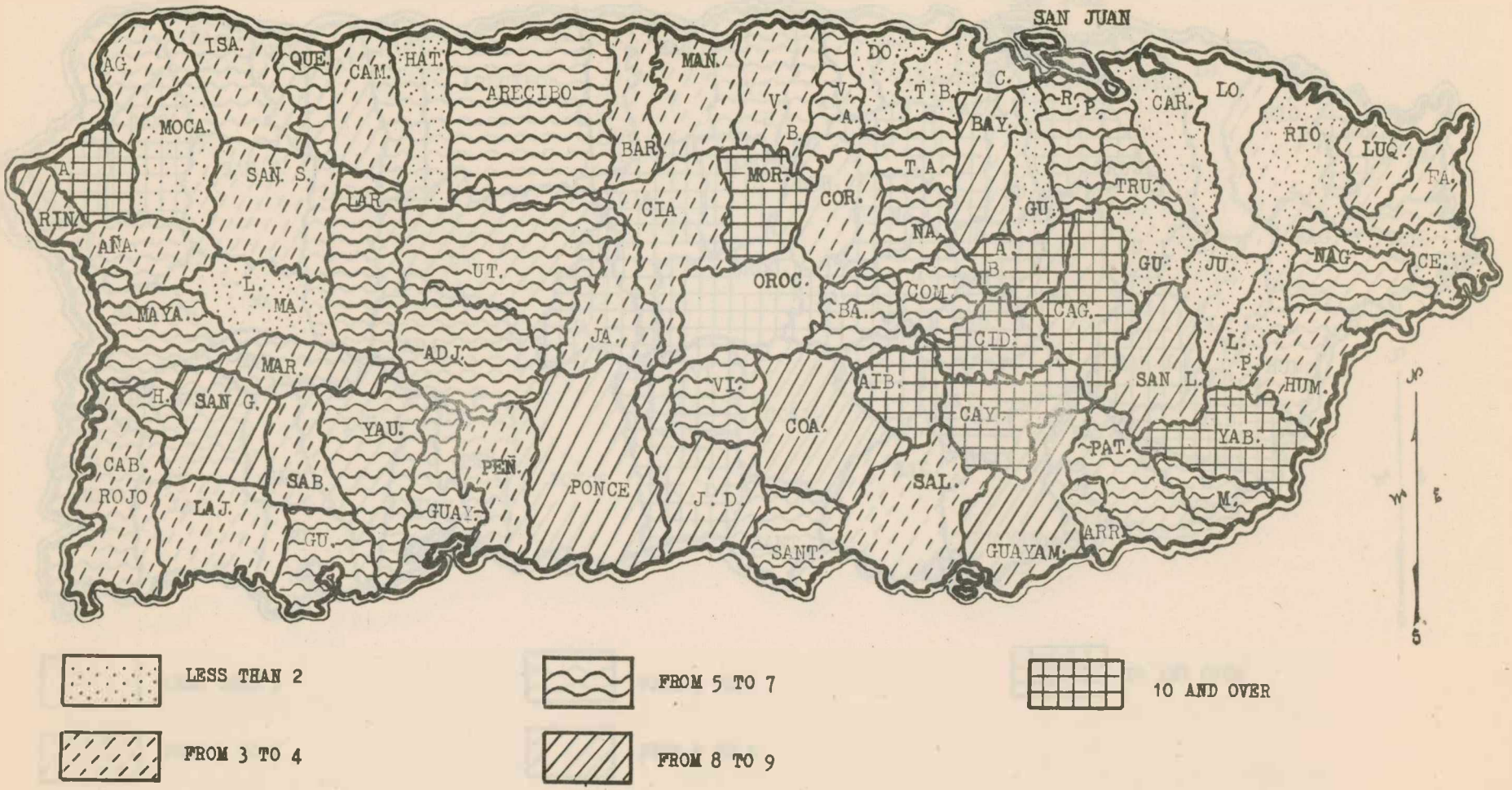
+ Calculated from data on Maps 17 and 18.

16. PER CENT OF TOTAL POPULATION WHO ATTENDED SUNDAY MASS IN 1940. DIOCESE OF PONCE ONLY.+



+ Information taken from the Ecclesiastical Bulletin for Ponce, 1941, Vol. 12, P. 55, with population figures for 1940 taken from the U. S. Census Report (Table 4, 1950)

17. PER CENT WHO ATTENDED SUNDAY MASS FOR 1950+



LESS THAN 2

FROM 3 TO 4

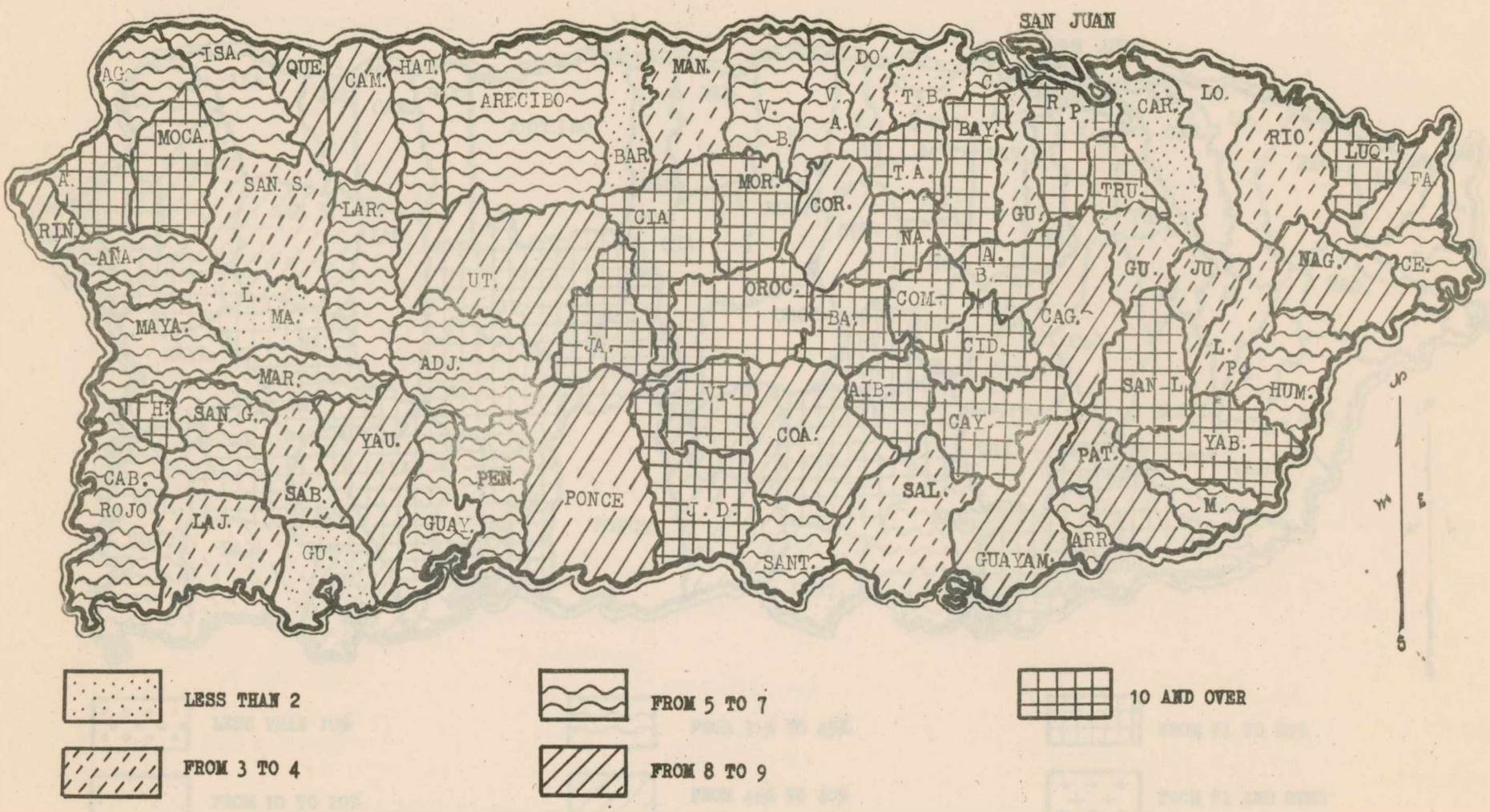
FROM 5 TO 7

FROM 8 TO 9

10 AND OVER

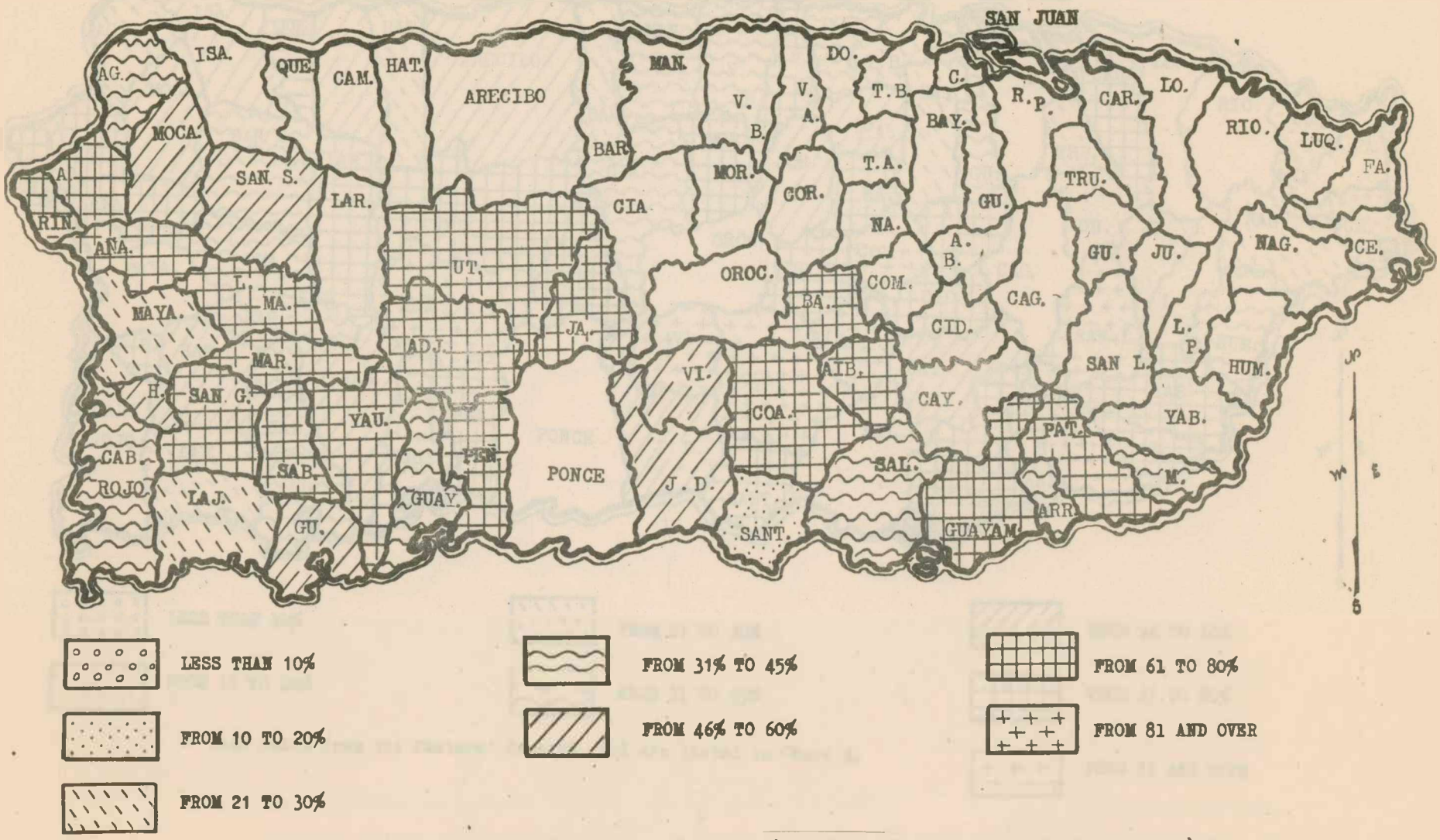
+ Data taken from Pastors' Reports and U. S. Census Report.

18. PER CENT OF POPULATION WHO ATTENDED SUNDAY MASS FOR 1956+



+ Data taken from Pastors' Reports and Puerto Rican Planning Board population estimates for 1956. Calculated from Charts 14 and 22.

19. CATHOLIC MARRIAGES FOR 1940 FOR THE PONCE DIOCESE (AS PERCENT OF TOTAL OF LEGAL MARRIAGES)+



LESS THAN 10%

FROM 10 TO 20%

FROM 21 TO 30%

FROM 31% TO 45%

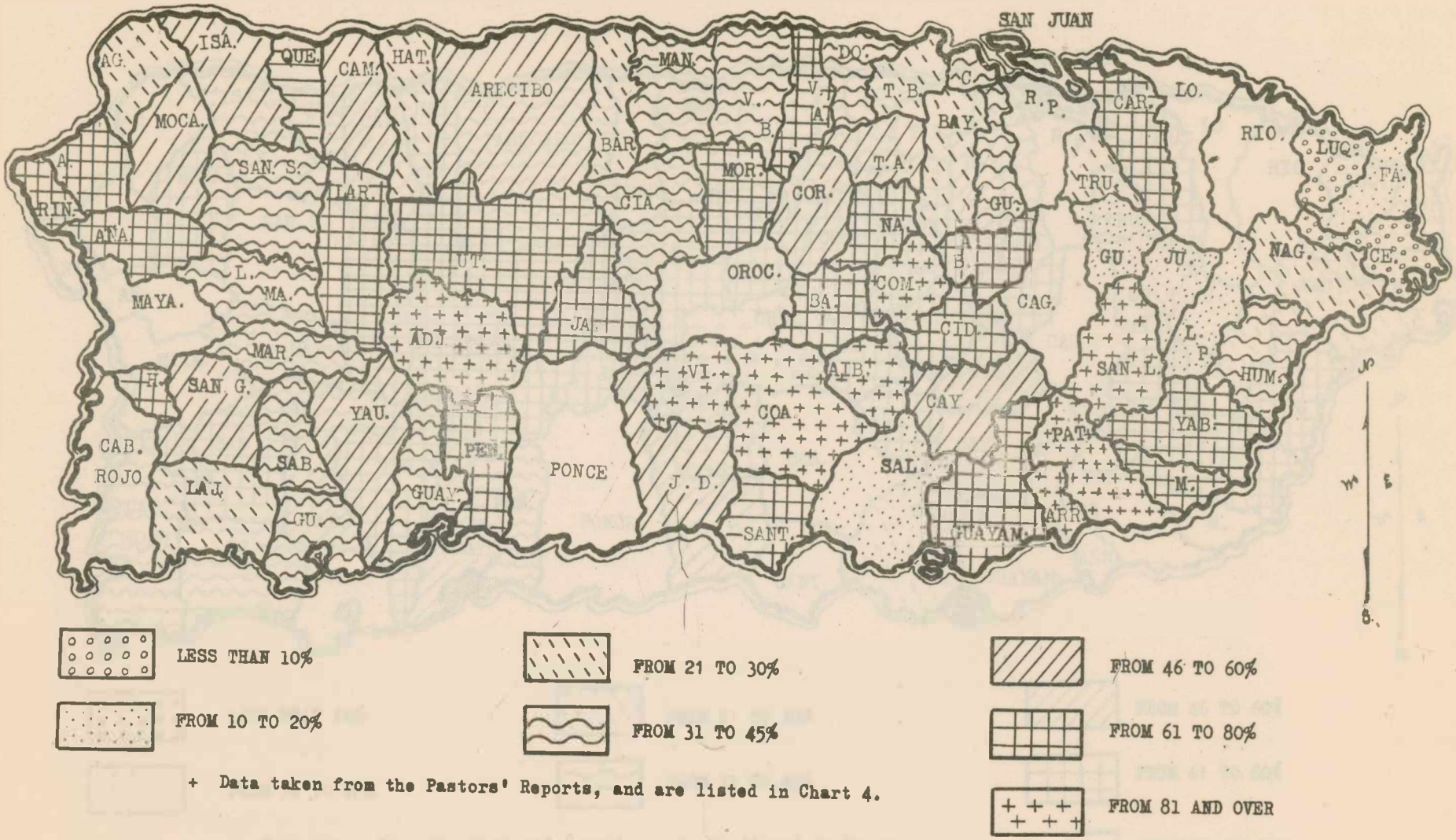
FROM 46% TO 60%

FROM 61 TO 80%

FROM 81 AND OVER

+ Data derived from the Ecclesiastical Bulletin, (Boletín Revista Diocesana de Ponce, 1941) Vol. 12, pp. 5

20. CATHOLIC MARRIAGES FOR 1949 (AS PERCENTAGE OF ALL LEGAL MARRIAGES)+



LESS THAN 10%

FROM 10 TO 20%

FROM 21 TO 30%

FROM 31 TO 45%

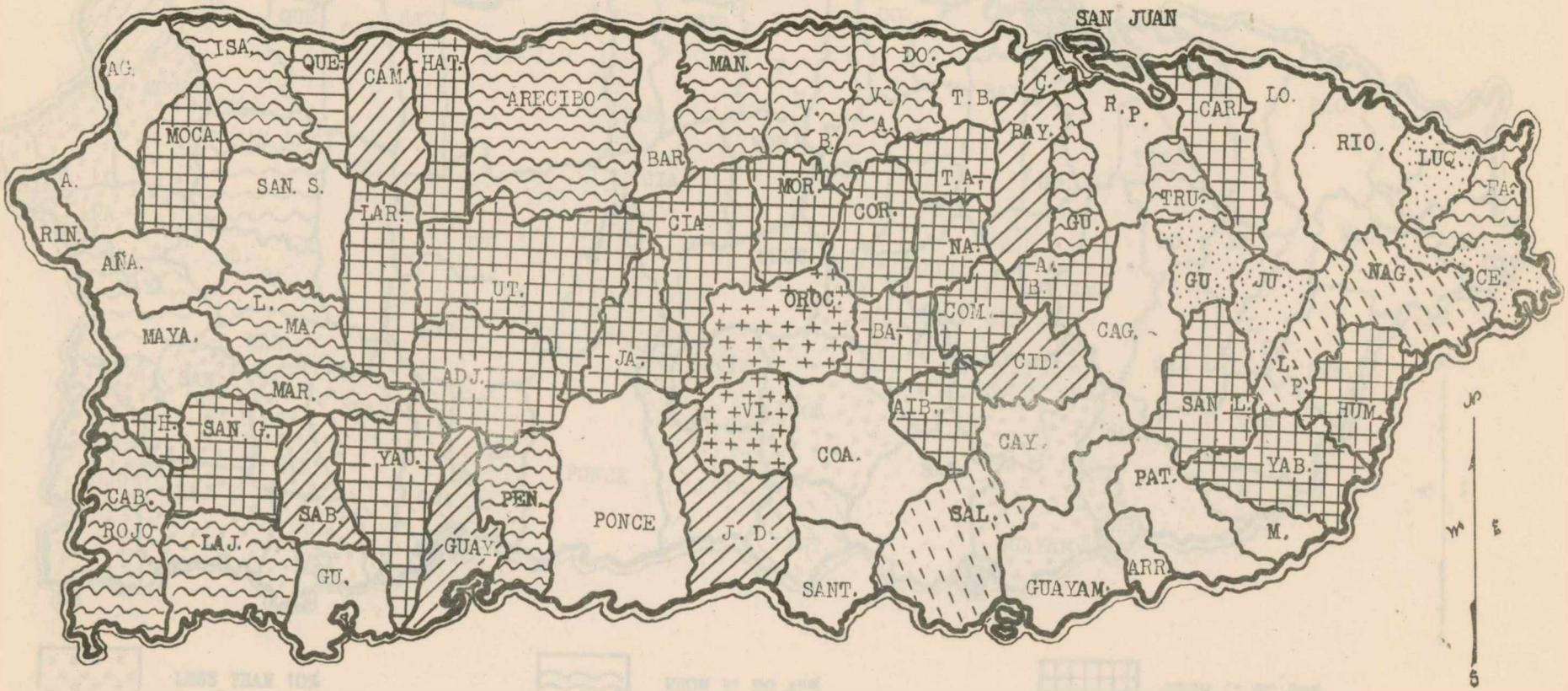
FROM 46 TO 60%

FROM 61 TO 80%

FROM 81 AND OVER

+ Data taken from the Pastors' Reports, and are listed in Chart 4.

21. CATHOLIC MARRIAGES FOR 1957 (AS PERCENTAGE OF ALL LEGAL MARRIAGES)+



LESS THAN 10%

FROM 10 TO 20%

FROM 21 TO 30%

FROM 31 TO 45%

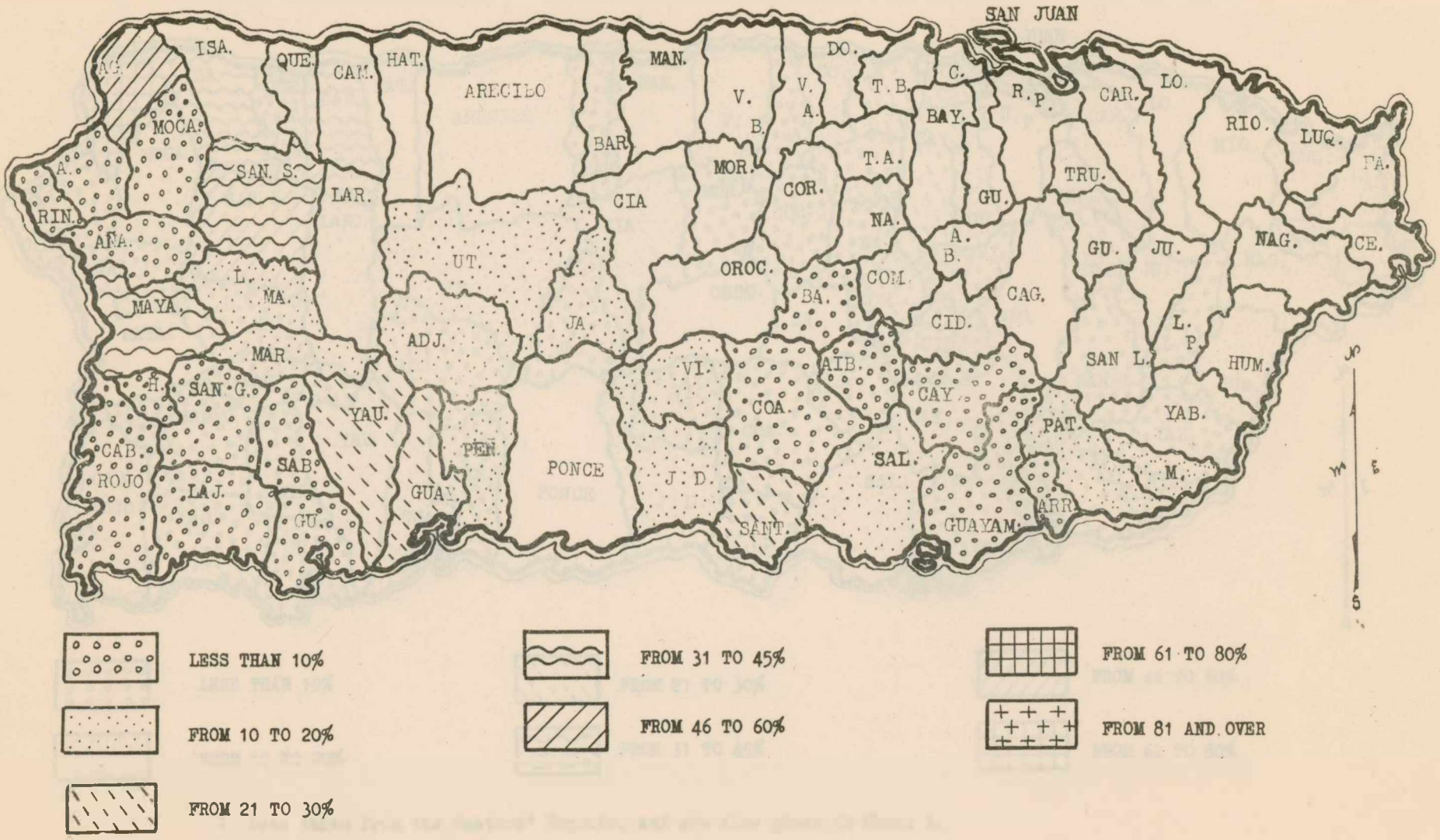
FROM 46 TO 60%

FROM 61 TO 80%

FROM 81 AND OVER

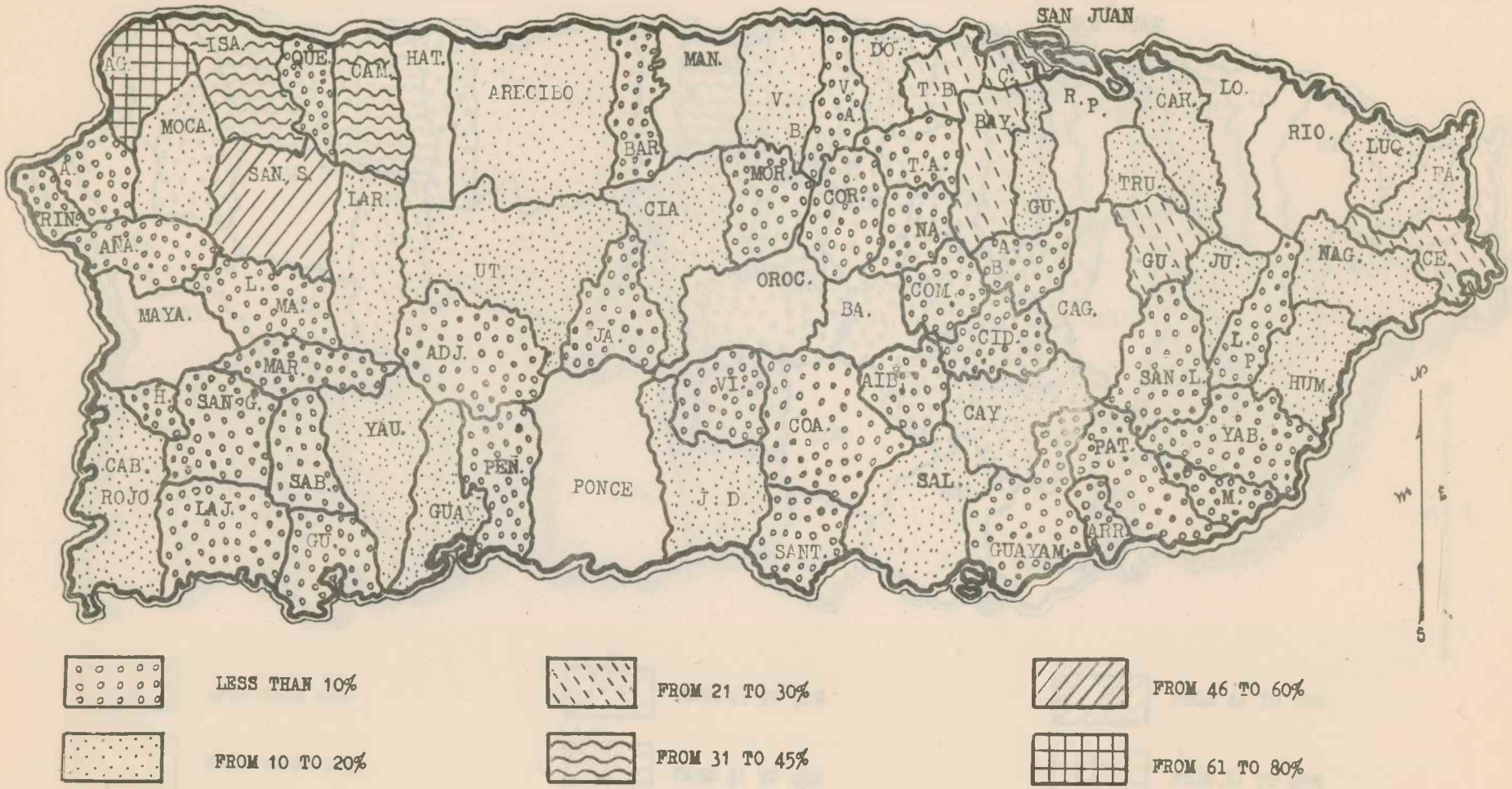
+ Data taken from the Pastors' Reports, and are listed in Chart 4.

22. PROTESTANT MARRIAGES FOR 1940 FOR THE PONCE DIOCESE+



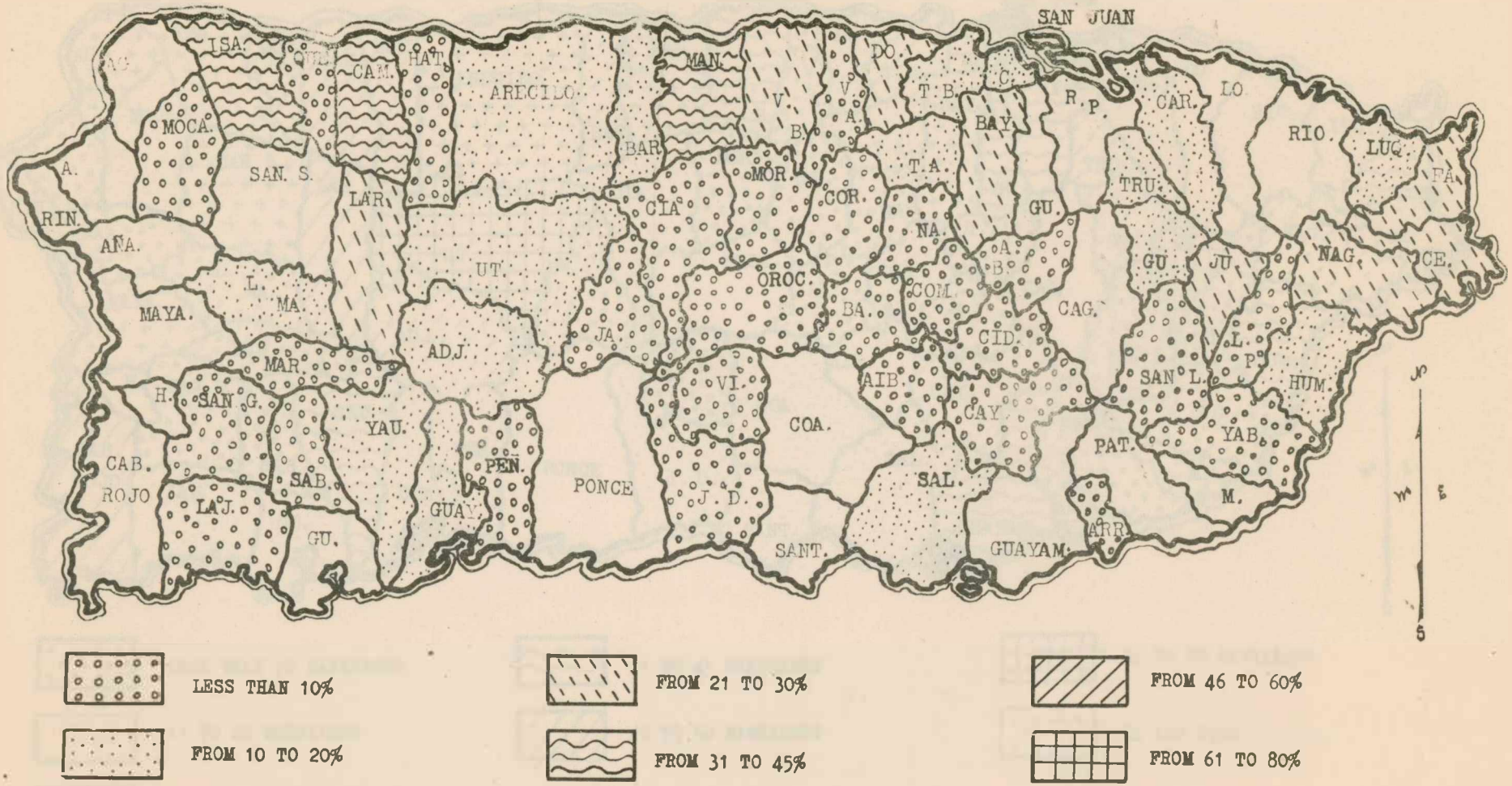
+ Data taken from the Ecclesiastical Bulletin of Ponce, 1941, Vol. 12, pp. 56-57.

23. PROTESTANT MARRIAGES FOR 1949 (AS PERCENTAGE OF ALL LEGAL MARRIAGES)+



+ Data taken from the Pastors' Reports, and are also given in Chart 1.

24. PROTESTANT MARRIAGES FOR 1957 (AS PERCENTAGE OF ALL LEGAL MARRIAGES)+



LESS THAN 10%

FROM 10 TO 20%

FROM 21 TO 30%

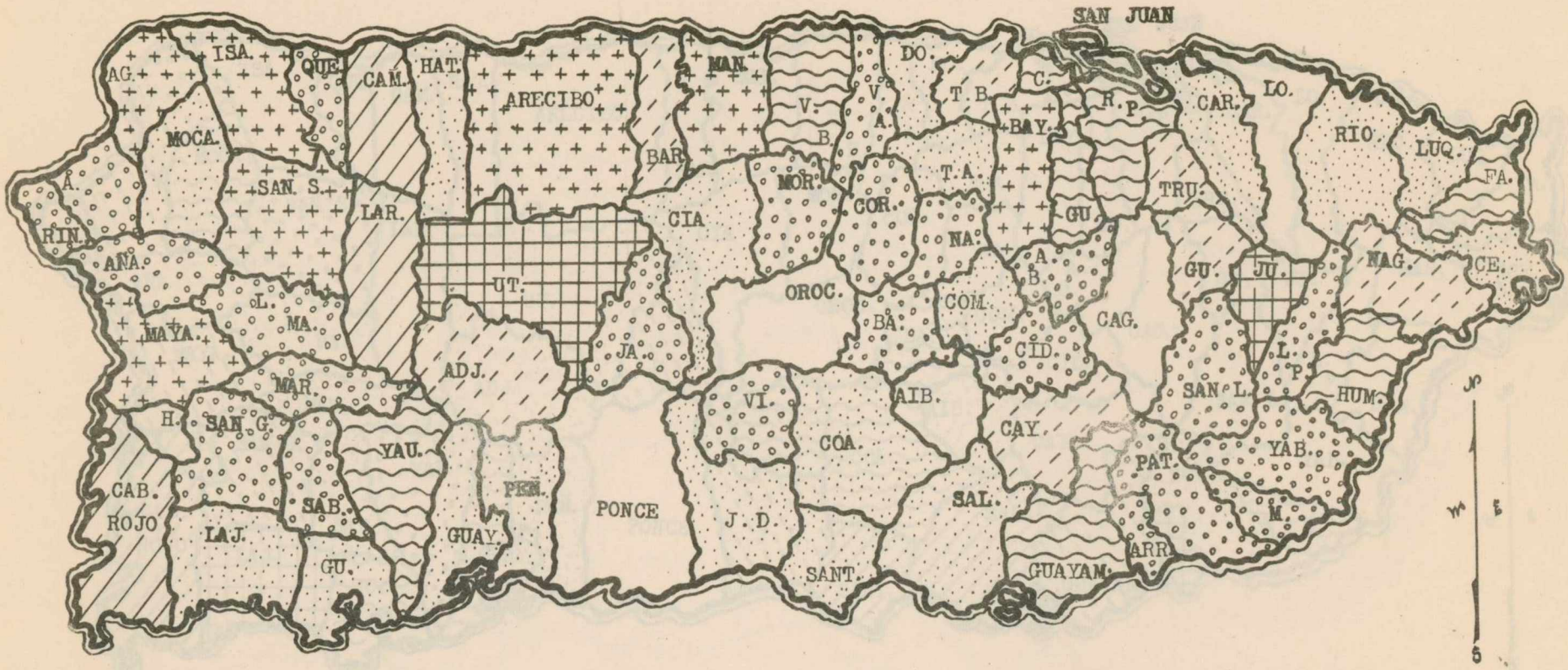
FROM 31 TO 45%

FROM 46 TO 60%

FROM 61 TO 80%

+ Data taken from the Pastors' Reports, and are given also in Chart 1.

24a. NUMBER OF PROTESTANT MARRIAGES FOR 1957



LESS THAN 10 MARRIAGES

11 TO 20 MARRIAGES

21 TO 30 MARRIAGES

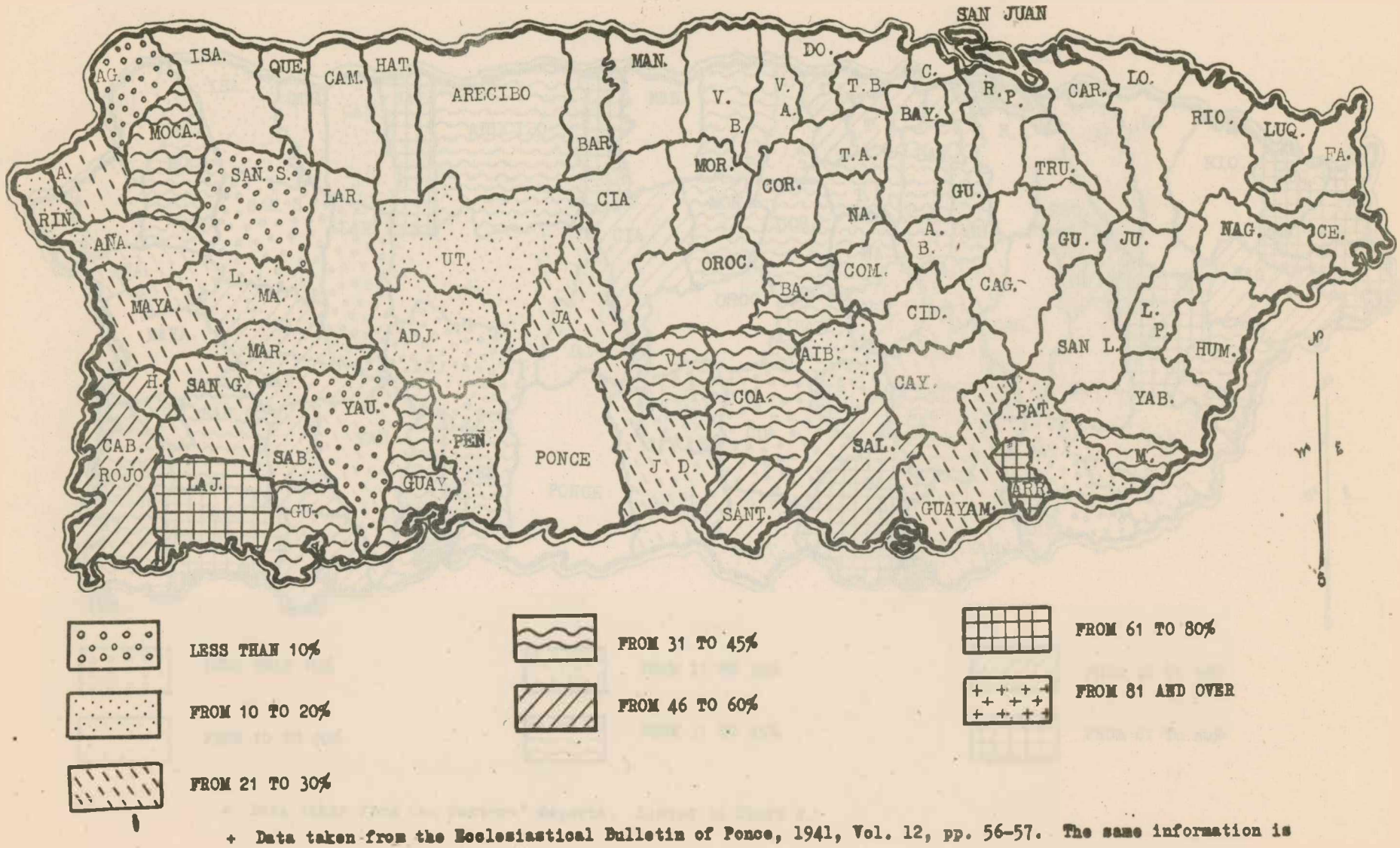
31 TO 45 MARRIAGES

46 TO 60 MARRIAGES

61 TO 80 MARRIAGES

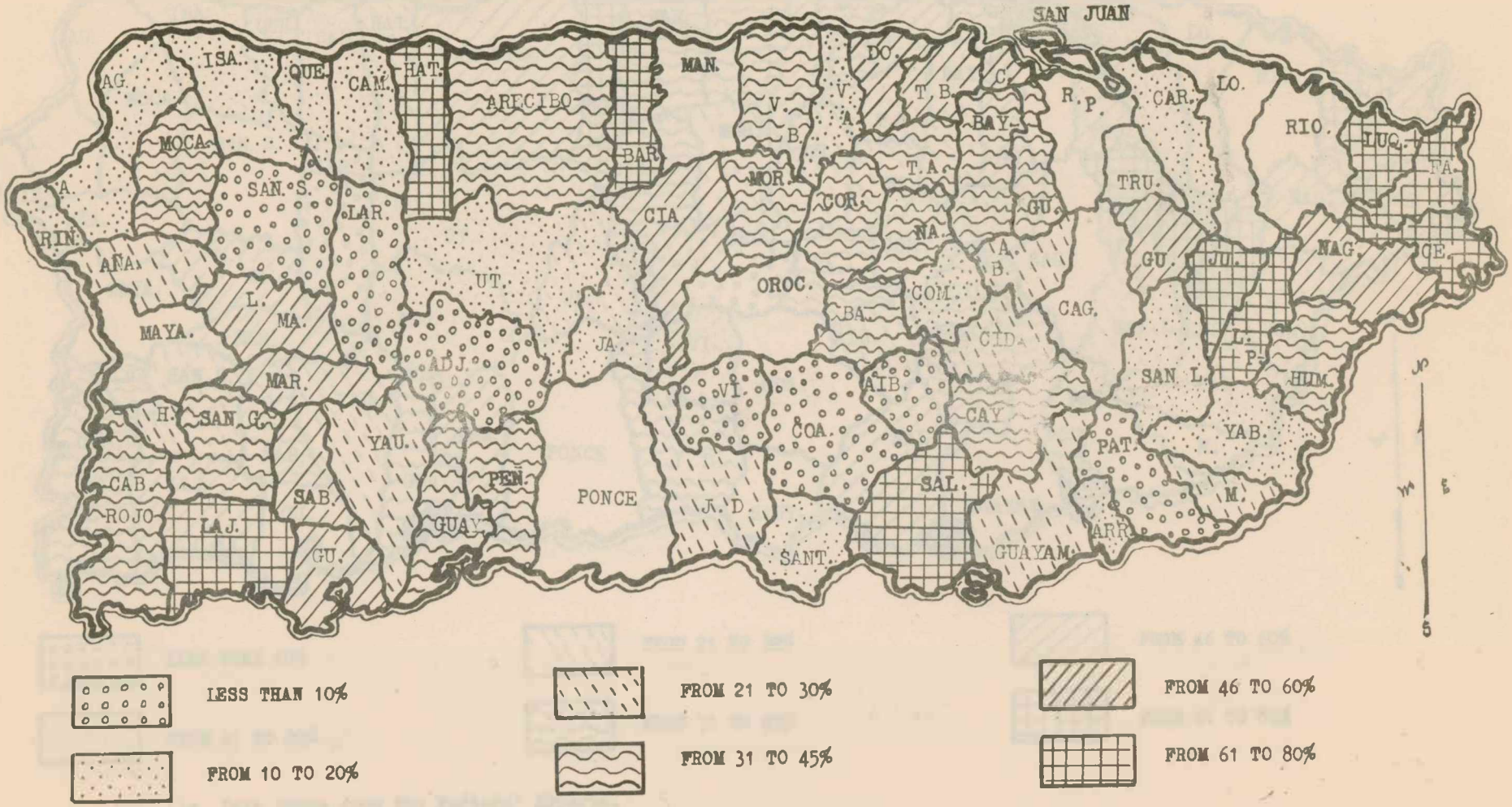
81 AND OVER

25. CIVIL MARRIAGES FOR 1940, FOR THE PONCE DIOCESE (AS PERCENTAGE OF TOTAL LEGAL MARRIAGES)+



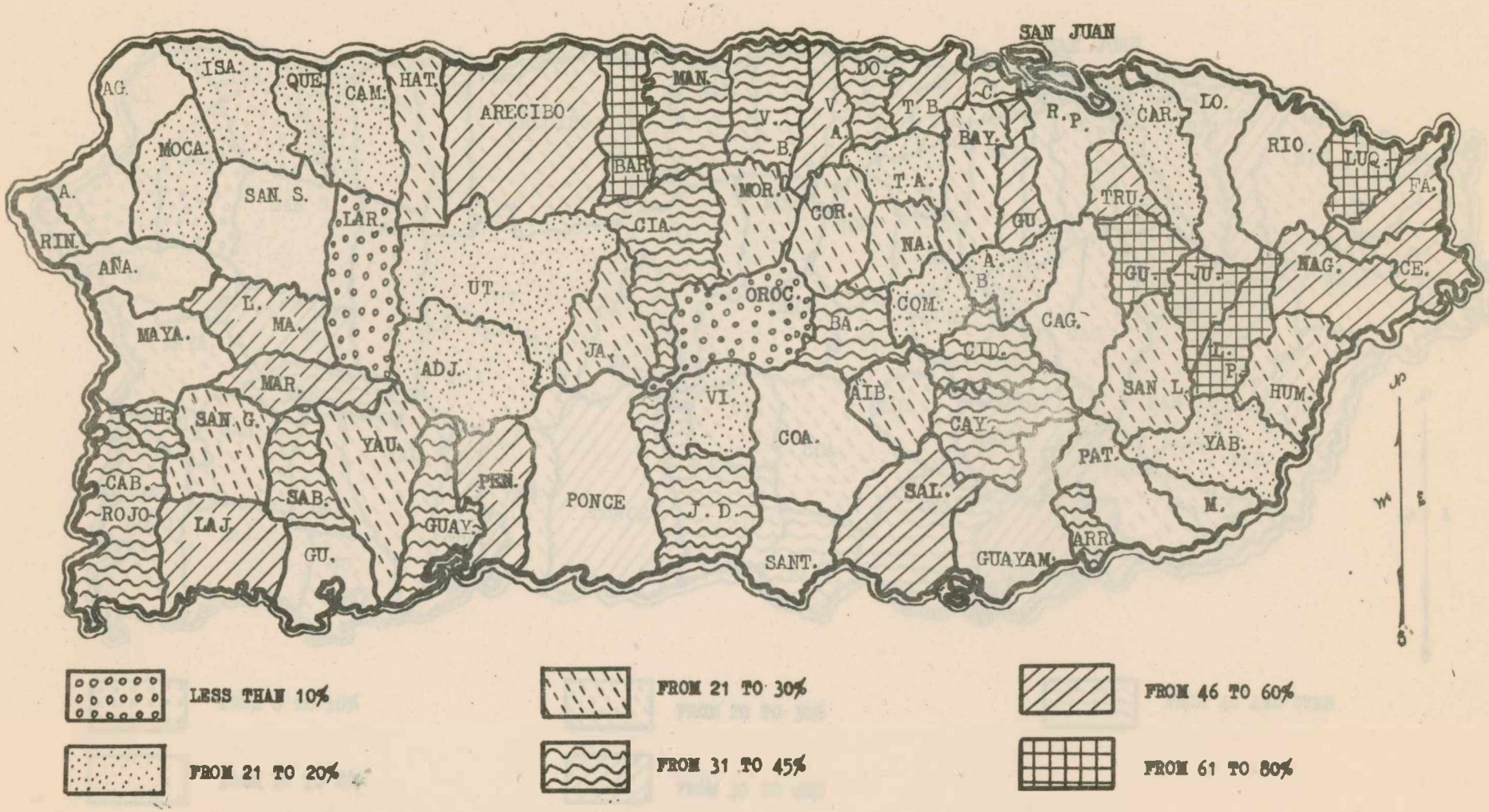
+ Data taken from the Ecclesiastical Bulletin of Ponce, 1941, Vol. 12, pp. 56-57. The same information is given in Chart 12.

26. CIVIL MARRIAGES FOR 1949 (AS PERCENTAGE OF ALL LEGAL MARRIAGES)+



+ Data taken from the Pastors' Reports. Listed in Chart 4.

27. CIVIL MARRIAGES FOR 1957 (EXPRESSED AS PERCENTAGE OF ALL LEGAL MARRIAGES FOR THAT YEAR)+



LESS THAN 10%

FROM 21 TO 30%

FROM 46 TO 60%

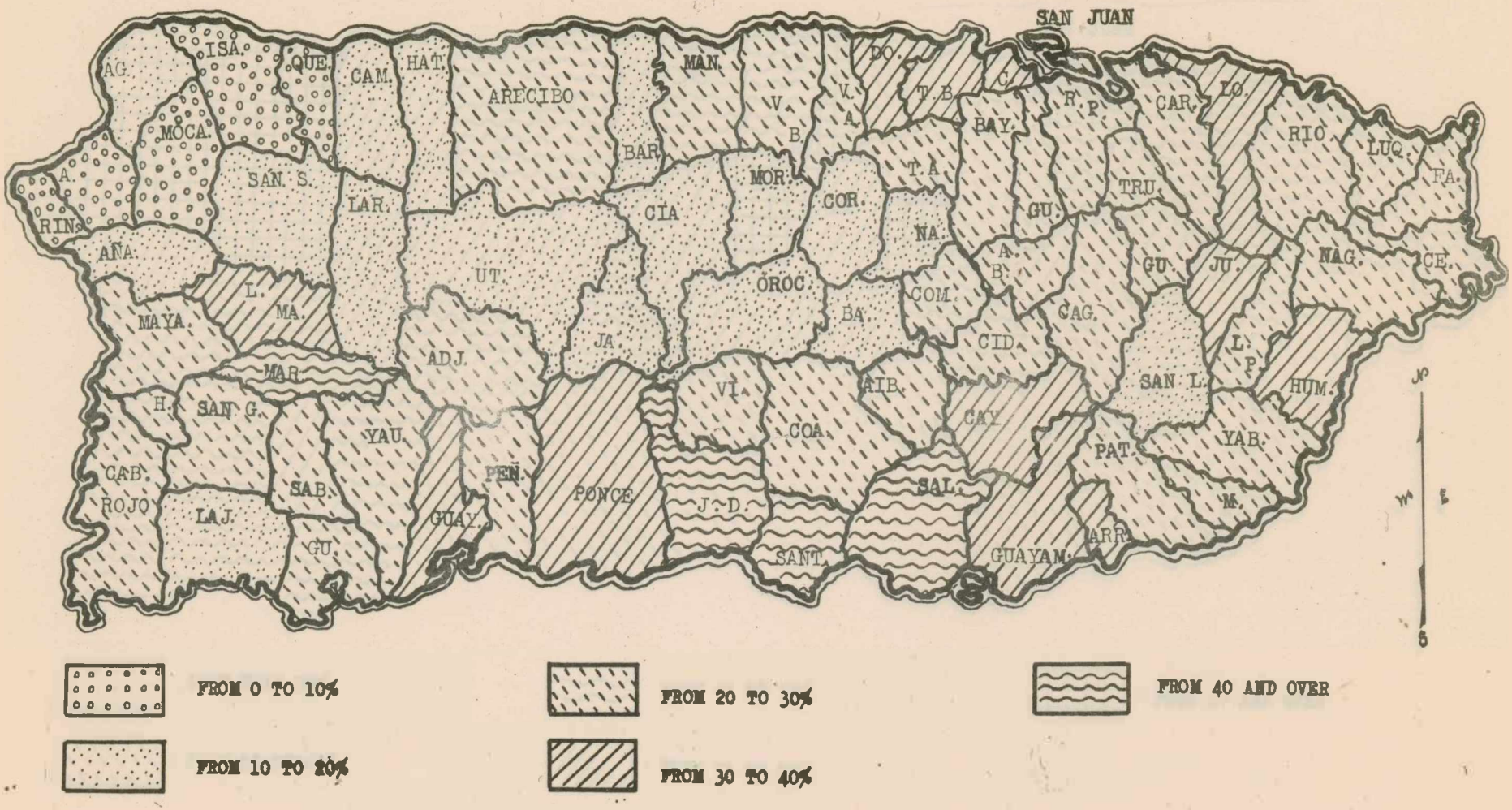
FROM 21 TO 20%

FROM 31 TO 45%

FROM 61 TO 80%

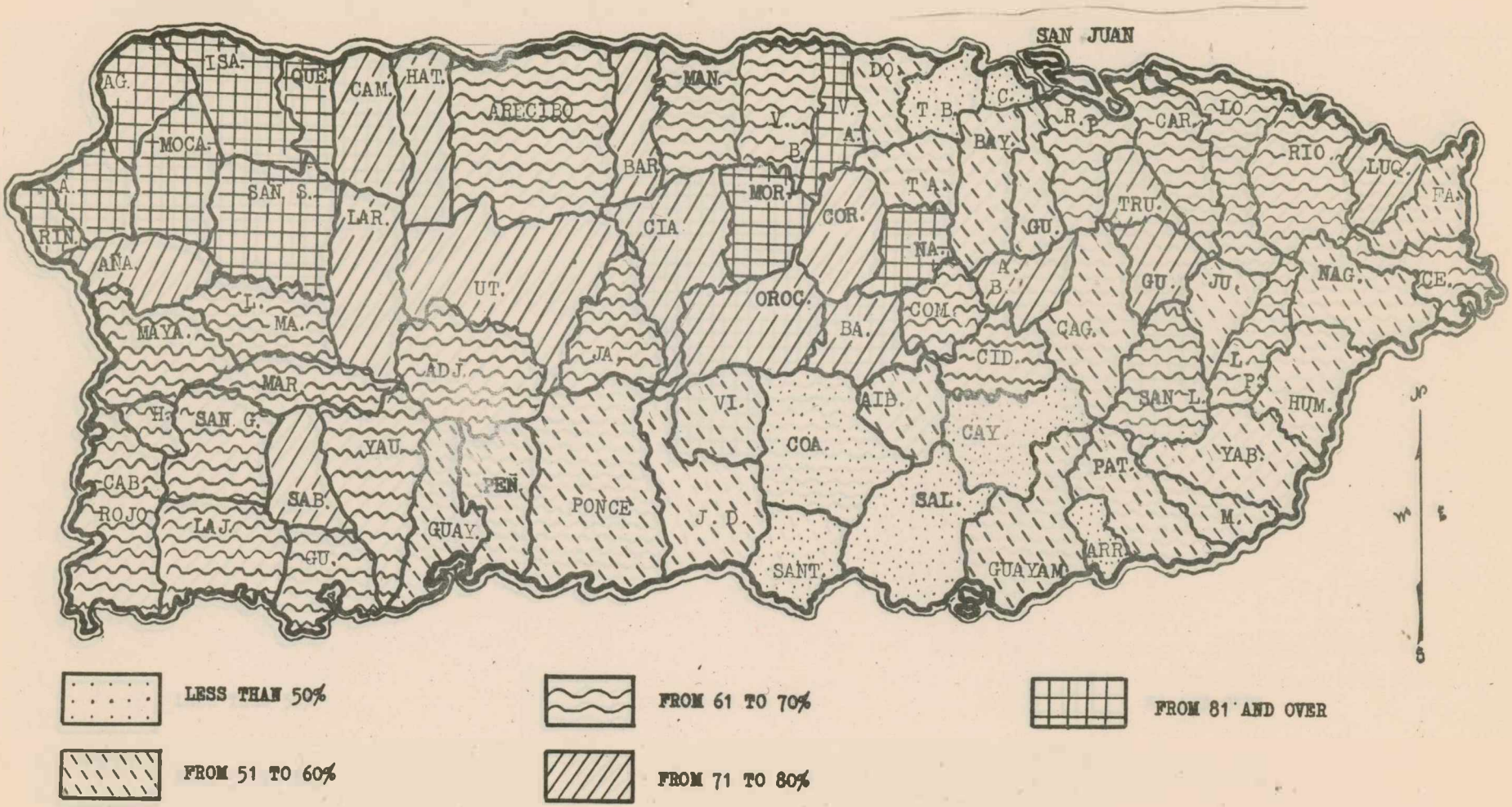
+ Data taken from the Pastors' Reports.

28. PER CENT OF MATED FEMALES IN CONSENSUAL UNION 1950 +



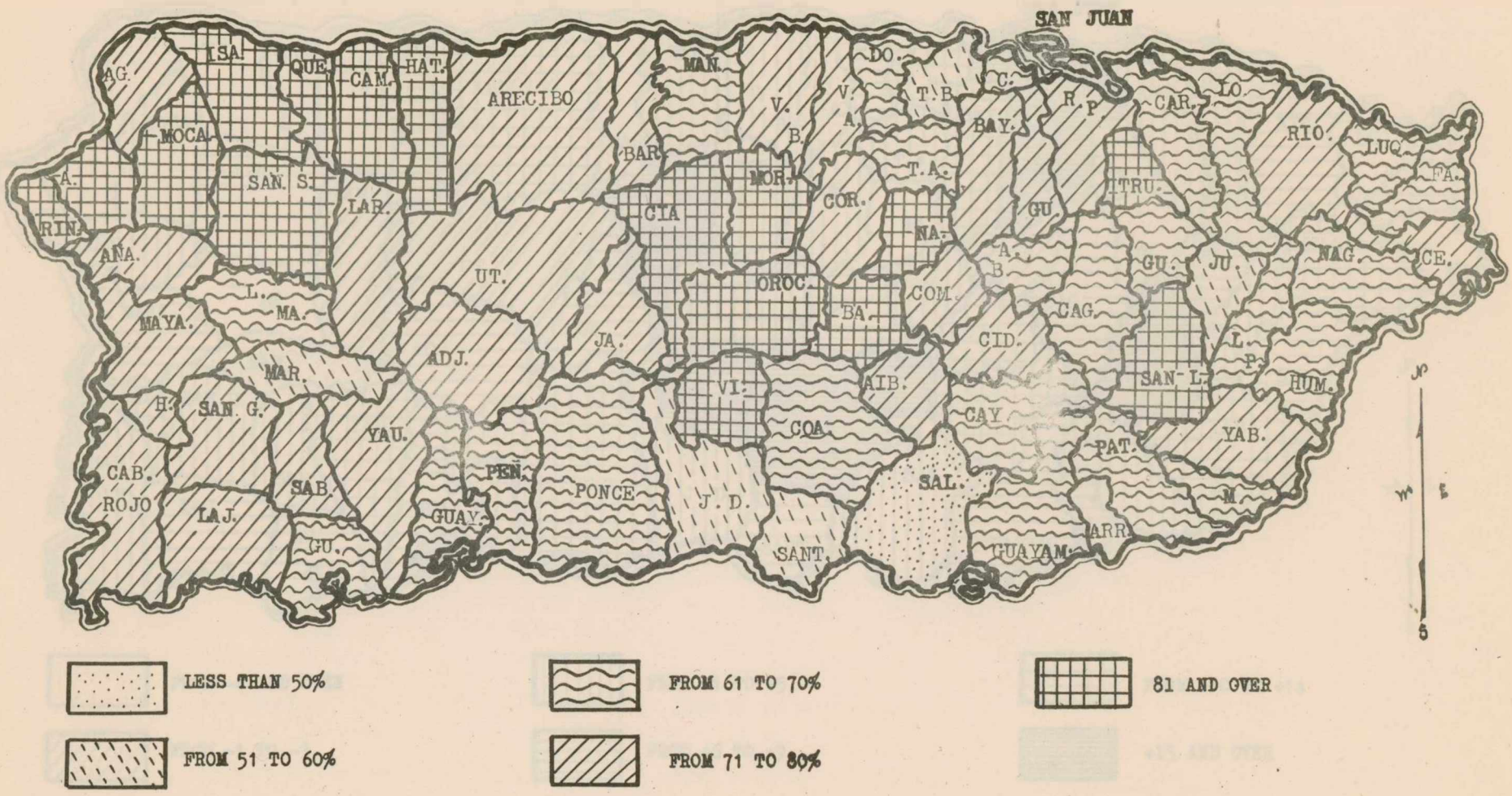
+ Calculated from data derived from Table 39, Vol. II, Parts 51-54, U. S. Census Report 1950. Tables in Chart 9.

31. LEGITIMATE BIRTHS FOR 1937+



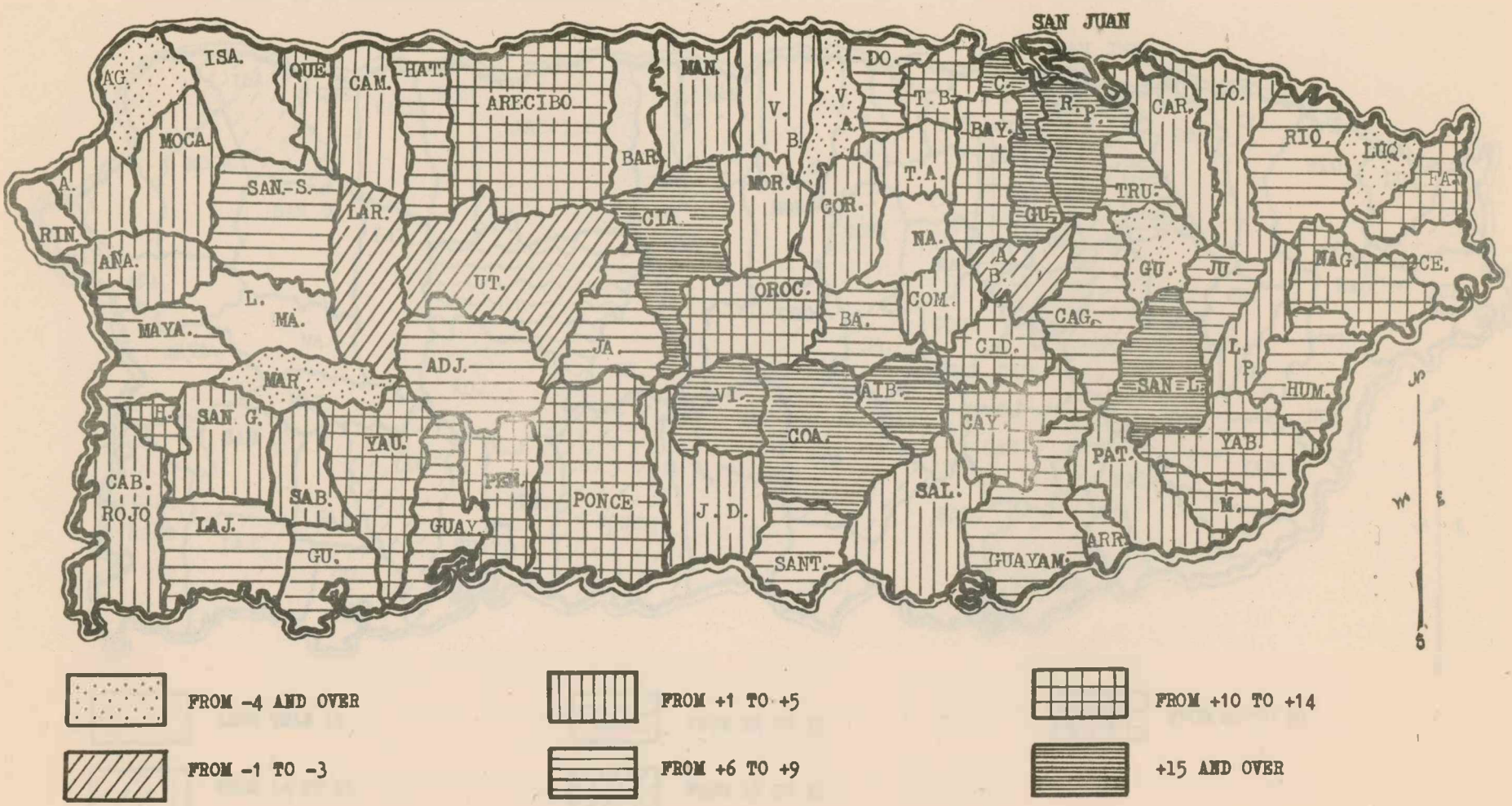
+ Data were supplied by the Department of Health, San Juan, and are tabulated in Chart 9B.

32. LEGITIMATE BIRTHS FOR 1956+



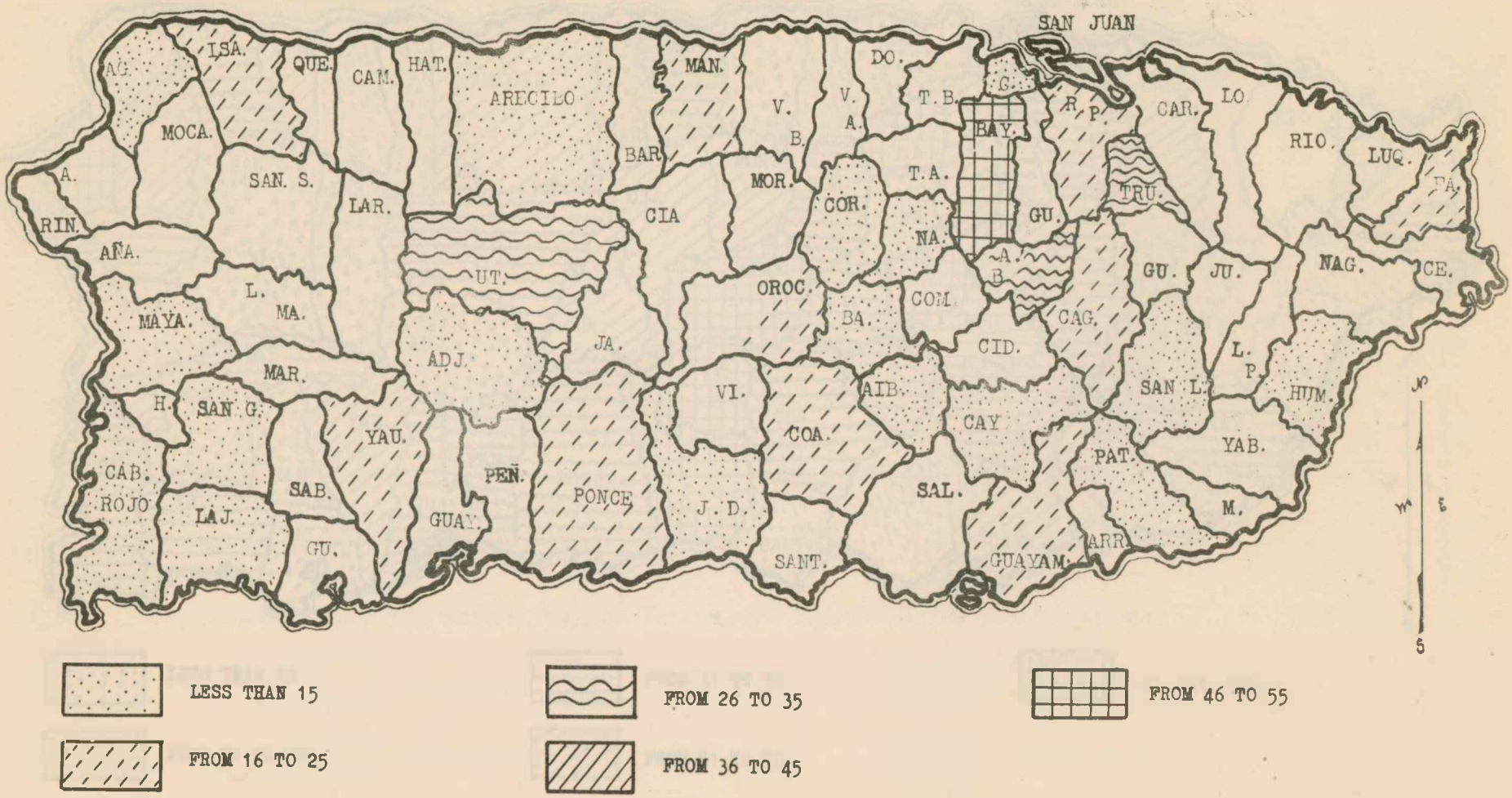
+ Data were supplied by the Department of Health, San Juan and are tabulated in Chart 9B.

33. CHANGE IN POPULATION LEGITIMACY, 1937 TO 1956+



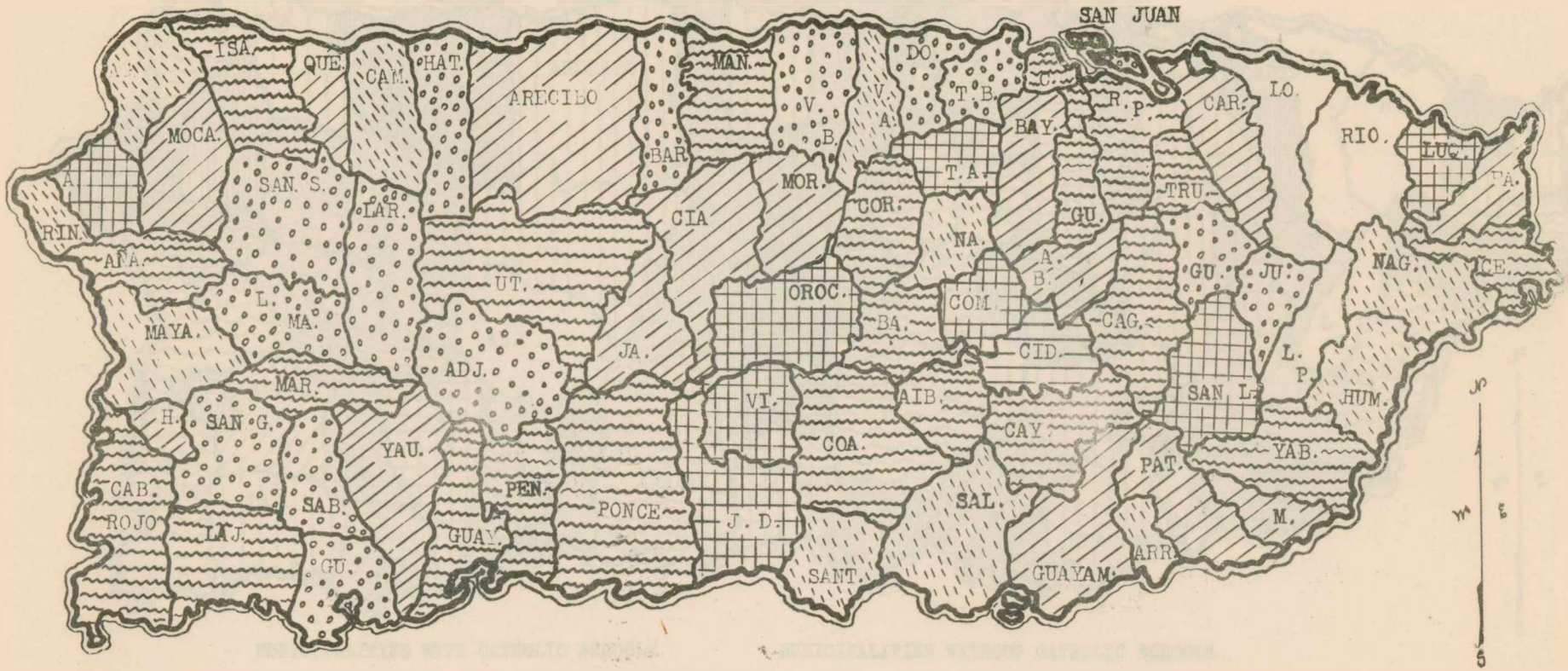
+ Calculated from information supplied by the Department of Health of the Commonwealth of Puerto Rico.

34. CHILDREN IN CATHOLIC SCHOOLS PER THOUSAND OF POPULATION FOR 1957+



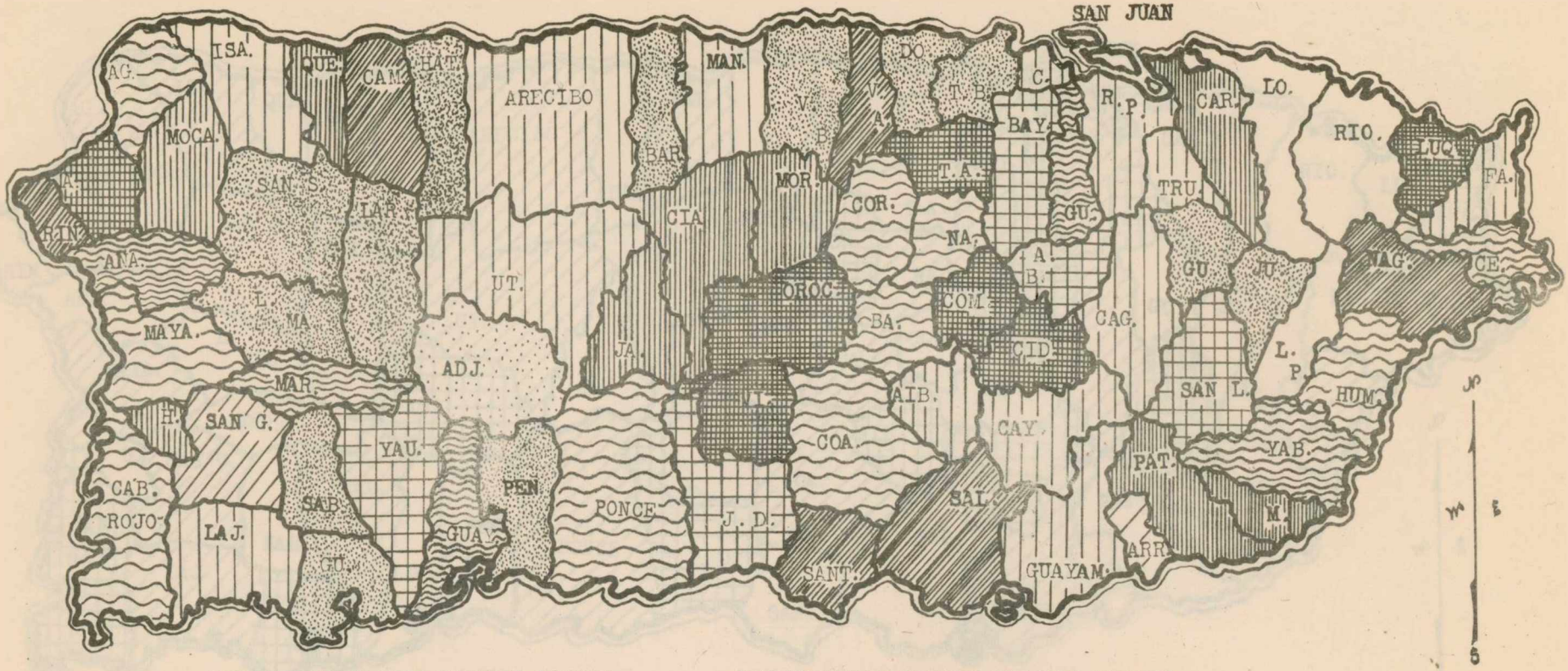
+ Information obtained from Father Mueller's list of Catholic Schools in Puerto Rico. See Chart 8.

35. CHILDREN AT CATECHISM PER THOUSAND OF THE POPULATION FOR 1956+



+ Calculated from Pastors' Reports. Information given on Charts 1 and 13.

36. CHILDREN RECEIVING RELIGIOUS INSTRUCTION PER THOUSAND OF POPULATION (INCLUDES THOSE IN CATECHISM CLASSES AS WELL AS THOSE IN CATHOLIC SCHOOLS)



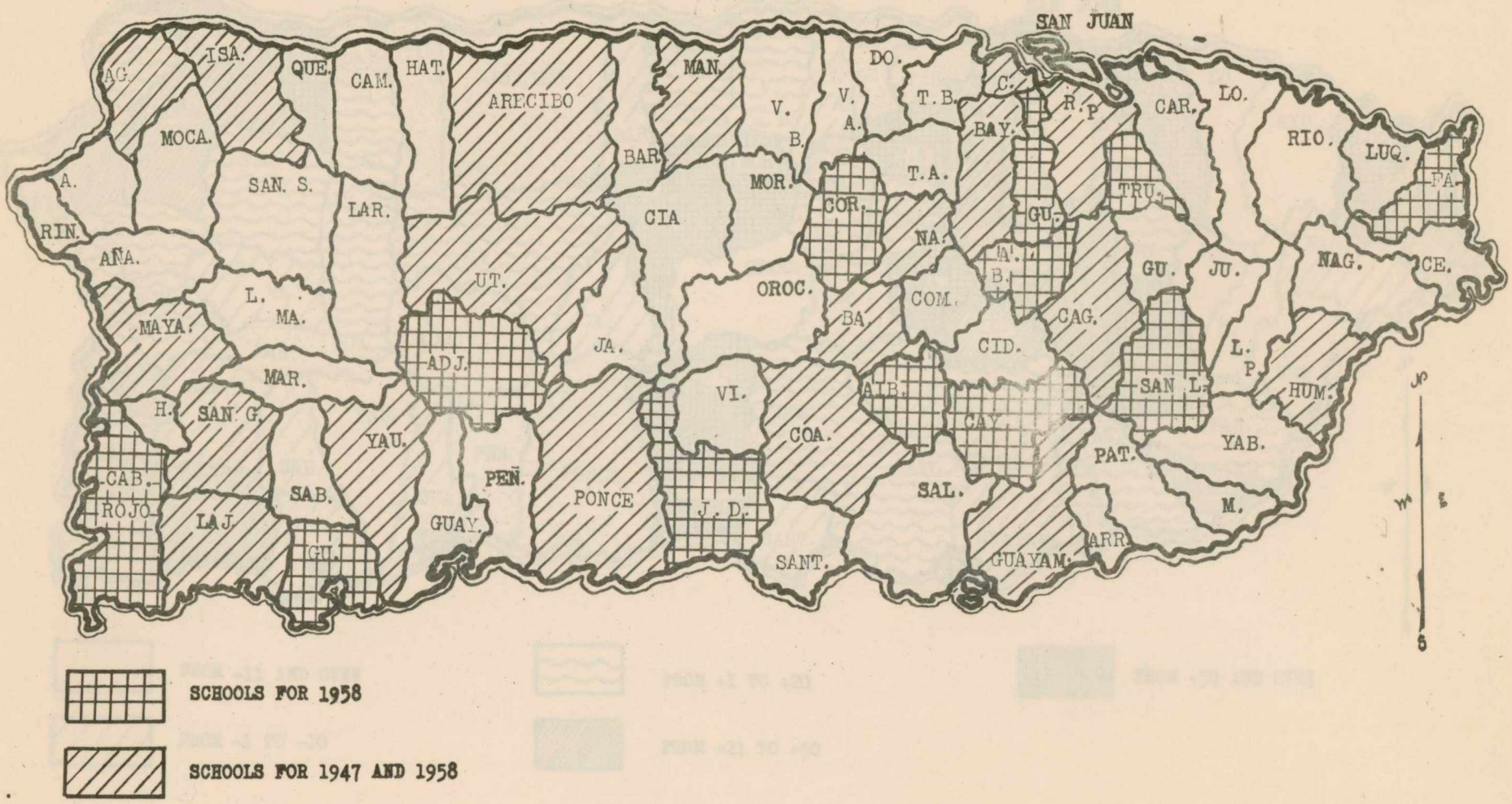
MUNICIPALITIES WITH CATHOLIC SCHOOLS

- LESS THAN 20
- FROM 21 TO 30
- FROM 31 TO 50
- FROM 51 TO 80
- 81 AND OVER

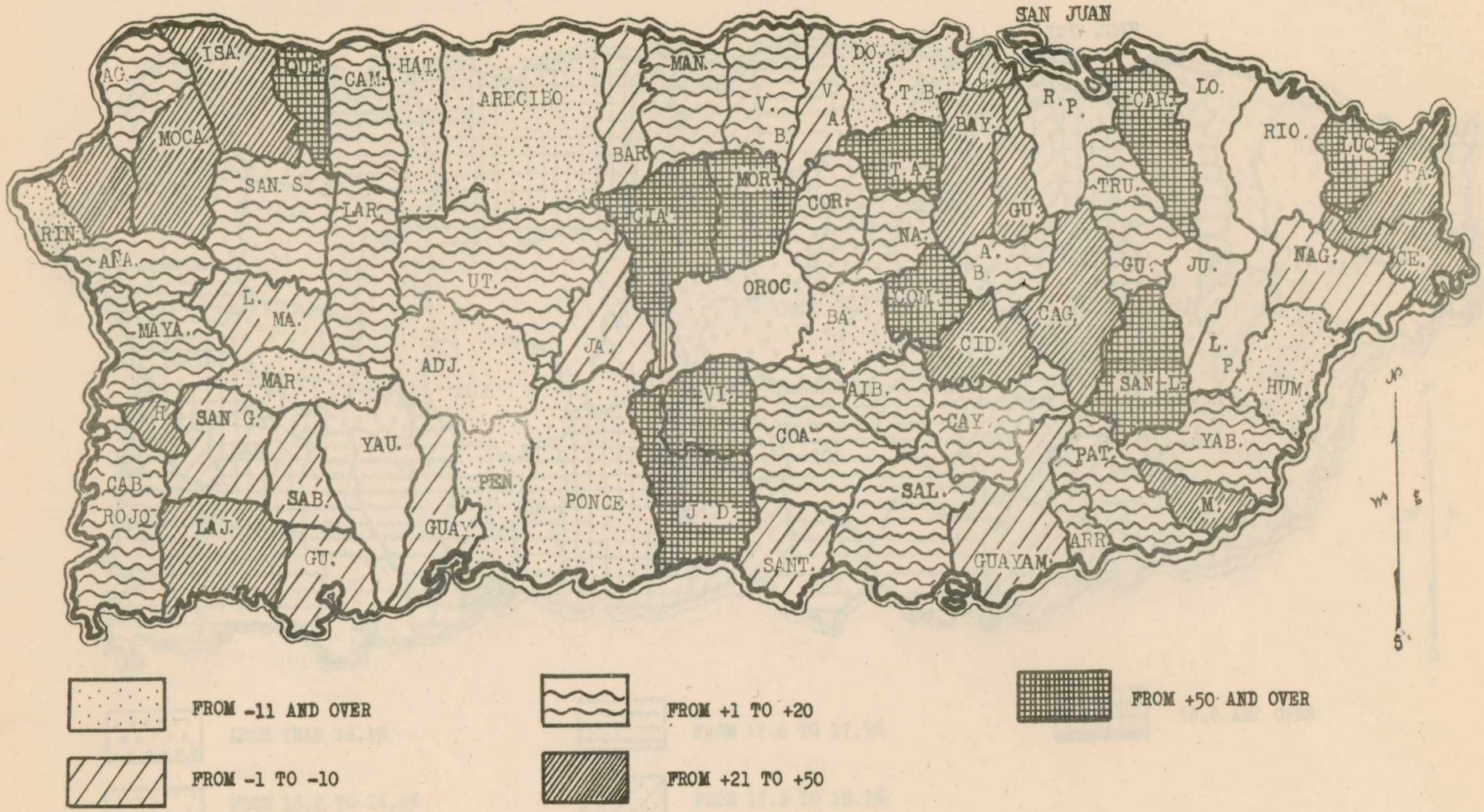
MUNICIPALITIES WITHOUT CATHOLIC SCHOOLS

- LESS THAN 20
- FROM 21 TO 30
- FROM 31 TO 50
- FROM 51 TO 80
- 81 AND OVER

37. MUNICIPALITIES HAVING CATHOLIC SCHOOLS 1947 AND 1958

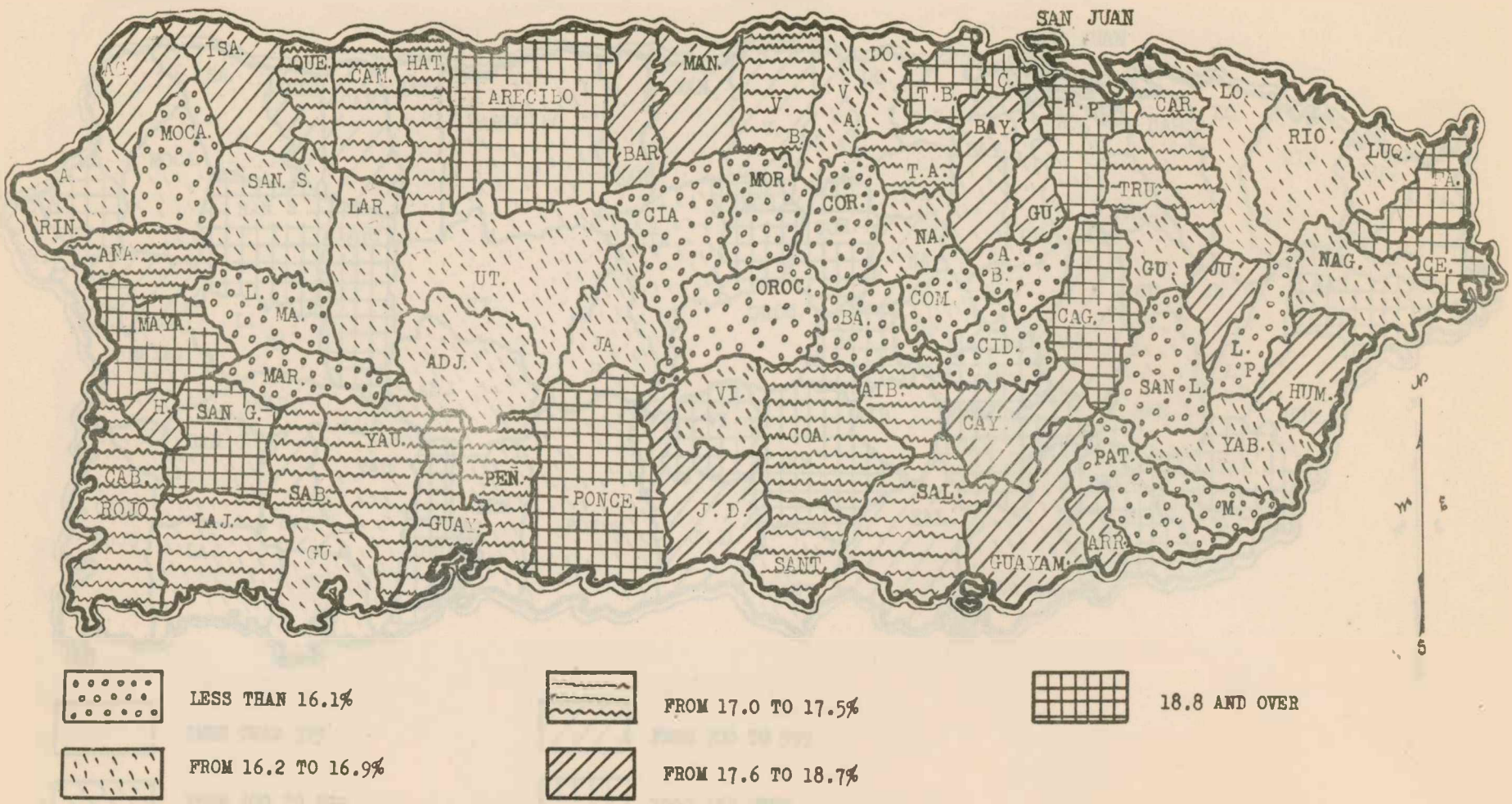


38. PER CENT CHANGE IN NUMBER OF CHILDREN ATTENDING CATECHISM BETWEEN 1949 AND 1956+



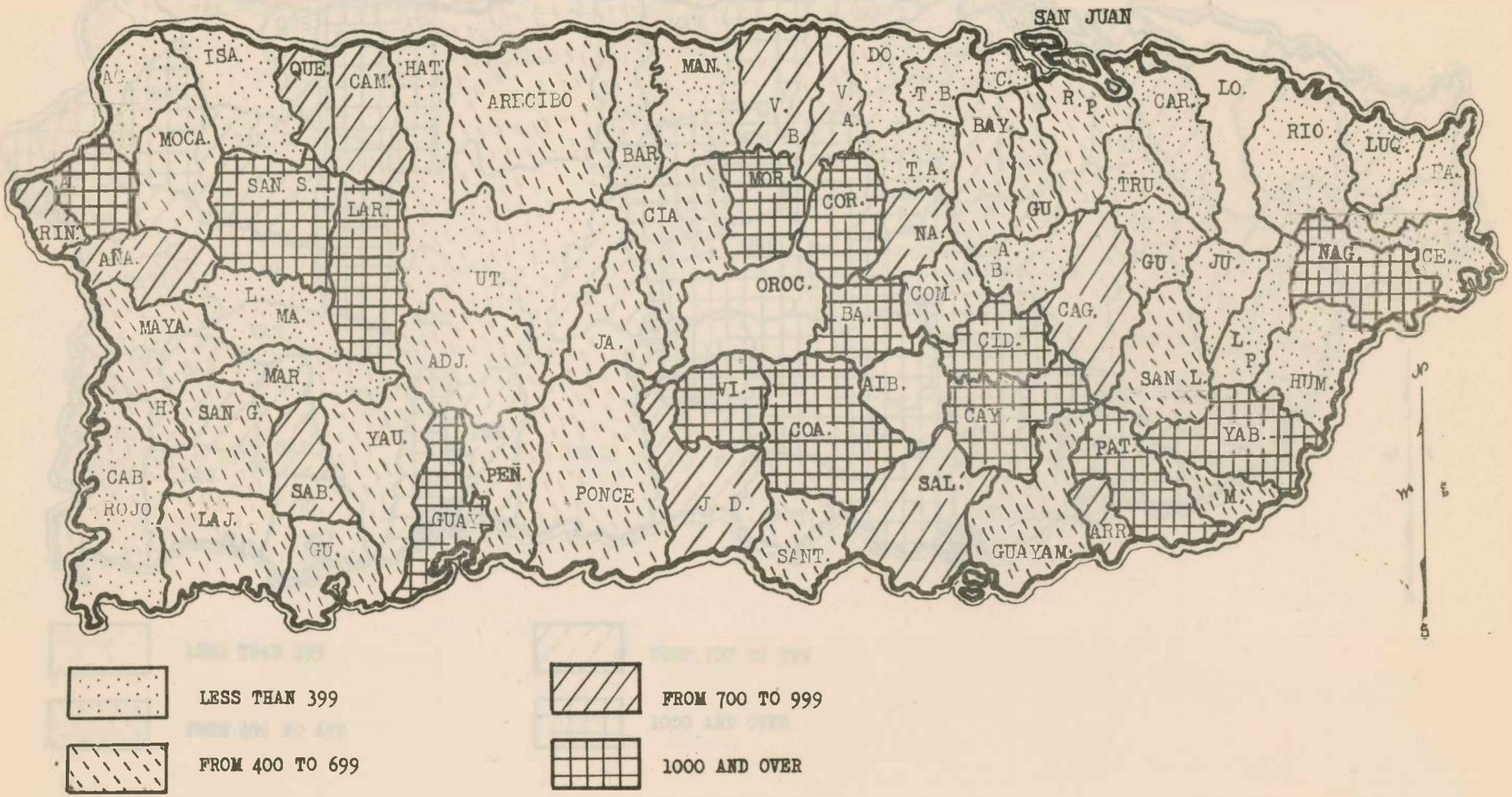
+ Data derived from Pastors' Reports (tabled on Charts 1 and 13)

39. MEDIAN AGE FOR 1950+

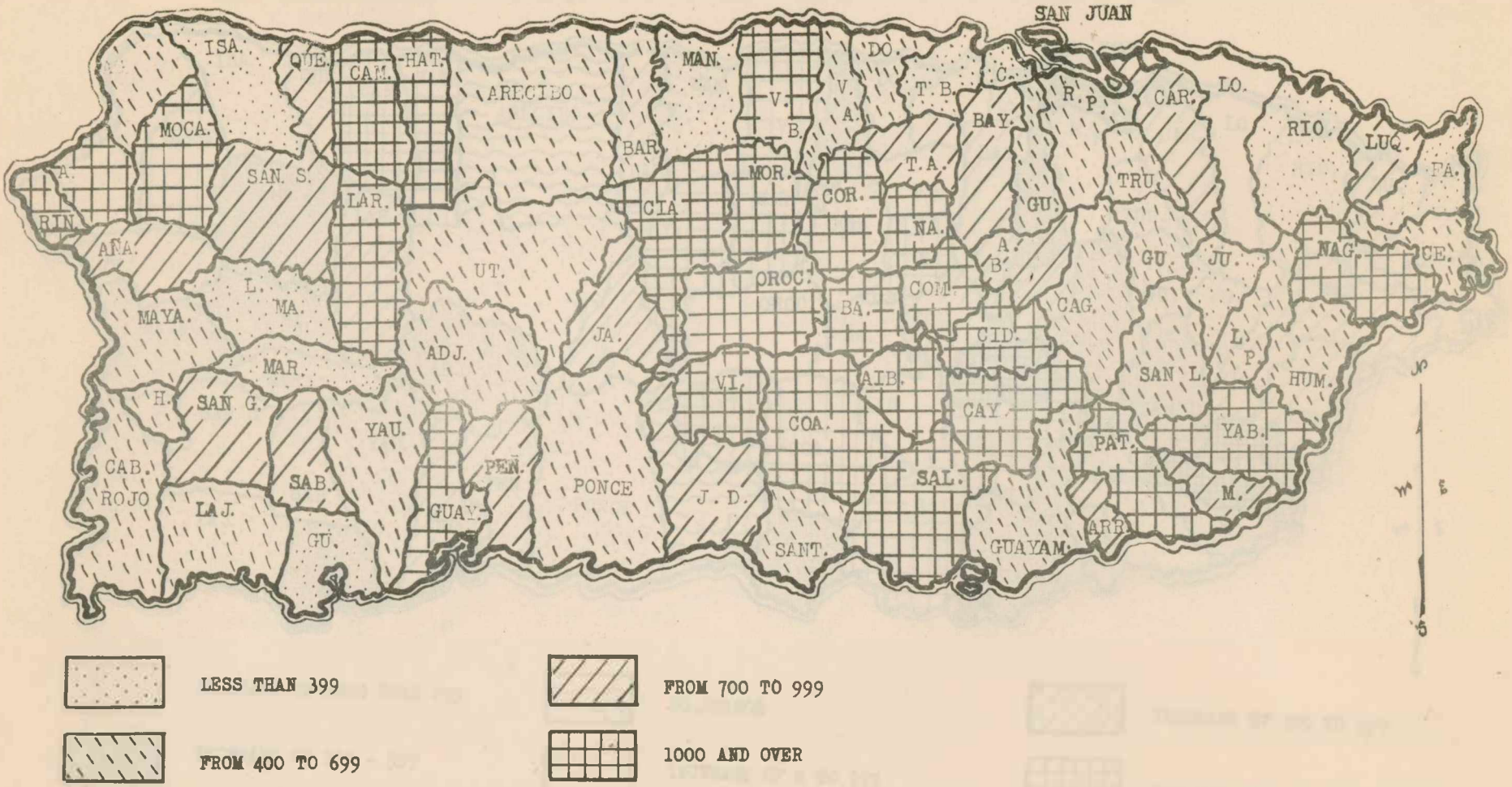


+ Data taken from Table 10, Vol. II, Parts 51-54, U. S. Census Report 1950.

40. MASS ATTENDANCE PER PRIEST FOR 1950



41. MASS ATTENDANCE PER PRIEST FOR 1956



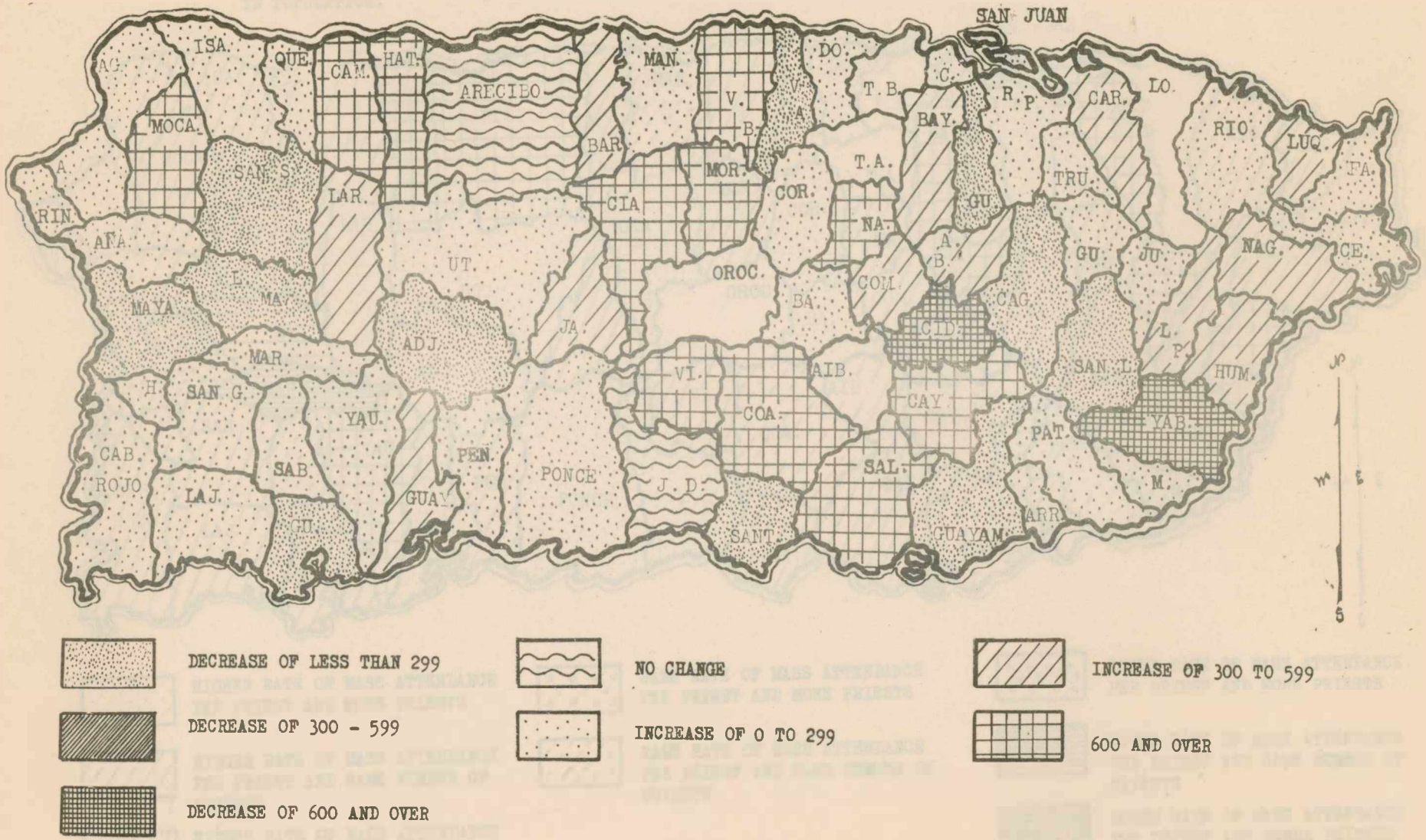
LESS THAN 399

FROM 400 TO 699

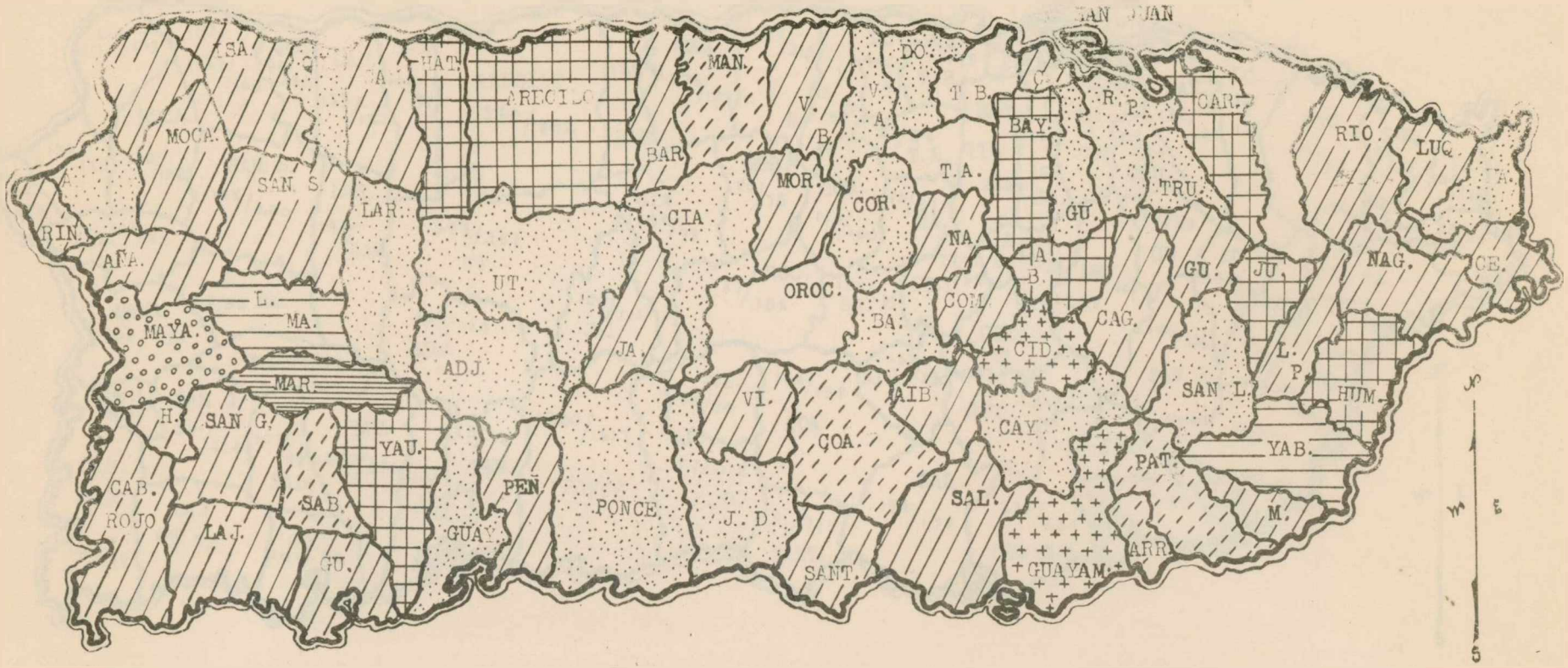
FROM 700 TO 999

1000 AND OVER

42. CHANGE IN NUMBER OF PERSONS ATTENDING MASS PER PRIEST BETWEEN 1950 AND 1956



43. CHANGE IN NUMBER OF PRIESTS AND CHANGE IN MASS ATTENDANCE FROM 1950 TO 1956, IN PROPORTION TO CHANGE IN POPULATION.



HIGHER RATE OF MASS ATTENDANCE PER PRIEST AND MORE PRIESTS

HIGHER RATE OF MASS ATTENDANCE PER PRIEST AND SAME NUMBER OF PRIESTS

HIGHER RATE OF MASS ATTENDANCE PER PRIEST AND FEWER PRIESTS

SAME RATE OF MASS ATTENDANCE PER PRIEST AND MORE PRIESTS

SAME RATE OF MASS ATTENDANCE PER PRIEST AND SAME NUMBER OF PRIESTS

LOWER RATE OF MASS ATTENDANCE PER PRIEST AND MORE PRIESTS

LOWER RATE OF MASS ATTENDANCE PER PRIEST AND SAME NUMBER OF PRIESTS

LOWER RATE OF MASS ATTENDANCE PER PRIEST AND FEWER PRIESTS

44. THE ADMINISTRATION OF THE SACRAMENT OF EXTREME UNCTION IN 1956