

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

VOLUME XXXV.

LONDON, ONTARIO SATURDAY, AUGUST 2, 1913

1815

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MY UNKNOWN CHUM

"Aquecheek." With a foreword by Henry Garrity, New York. The Devin-Adair Co. In this foreword Mr. Garrity tells us that the volume is a reprint of the work of "an unknown author who saw in travel, in art, in literature, in life and humanity much that travelers and other writers and scholars have failed to observe."

Charles B. Fairbanks is the reputed author, but the records show that he died in 1859, when but thirty-two years old—an age that the text discredits. The first part of the book, entitled "Sketches of Foreign Travel," manifests a man of high ideals, of wide culture, of shrewd, kindly observation of men and things with a gift of singing sentences. He is a deft artificer of melodious prose. Humor irradiates the book, always, however, with sunshine of a kindly heart. At sea in a sailing vessel the mariners' chorus reminds him somewhat of the solemn Gregorian tones in a monastery chapel and the getting of the sun's altitude to the examination of conscience among the devout dwellers in the convent, which shows them how much they have varied from the course laid down in the divine chart and how far they are from the wished-for port of perfection. The author sees London through the glass of cultured broad-mindedness. He is not an ordinary tourist, with guide-book in hand, but one who sees the storied past in streets and monuments. But London's poverty affrights him. There he sees not the comfortable, jolly-looking beggars you may see in Rome or Naples, who know that charity is enjoined upon the people as a religious duty, but the thin, pallid, high-cheeked supplicants whose look is a petition which tells a more effective story than words can frame of destitution and starvation. And speaking of a phase of London life, sadder by far than that of mere poverty, he says: "There is work yet to be done in London which would stagger a philanthropist if he were gifted with thrice the heroism and patience and self-forgetfulness of St. Vincent de Paul. Rome is for him a veritable fairy-land. He wanders about it reverentially, describing its churches, its monuments and inhabitants. He knows of nothing more grand than the sight of the simple throne of the Sovereign Pontiff, to whom more than two hundred millions of people look with veneration as to a father and a teacher. He loves the great basilicas, clouded with fragrant incense, filled with the music of silver bells and choirs, but the little temples scattered through the city attract him in a manner especially fascinating. These, he says, are the places where the real power of the Catholic religion makes itself felt more unmistakably than in the grandest cathedrals, where every form and sound is eloquent of worship. For him Rome's most enduring glories are the memories of the times when her great missionary orders civilized and evangelized the countries which her arms had won, when her martyrs sowed the seed of Christianity with their blood, and her confessors illumined the world with their virtues: when her Pontiffs single-handed turned back barbarian invasions, or mitigated the severities of the feudal age, or defended the sanctity of marriage and the rights of helpless women against divorce-seeking monarchs and conquerors."

We might quote passage after passage, but we content ourselves with recommending the book to our readers. It is an oasis in the desert of commonplace. It is always dignified in tone, not primly so, but always conscious of the meaning of words, and mindful of the respect due to the minds of others. In the second part of the volume, entitled "Essays," the author pours out the garnered wisdom of years. He sees life at many angles; he punctures shams with a laugh; is insistent about the responsibility of living, and from an unspooled heart wells up many a tribute to the influence of virtue. To our mind this is a book which can give both pleasure and profit.

ABOUT CRANKS

It would be a dull world without cranks. We assume that some of our correspondents will look askance at this statement. For cranks are disagreeable in manner, tactless and prone to play life's music in minor chords or to interpret it in thunderous rhapsodies. A crank, however, is invaluable to a community. His criticisms are often suggestive, and his contentionsness has a tonic-like quality. His not keeping step with us guards us from drab uniformity; and because he does not see eye to eye with us is proof that he is unintelligent. On the contrary, his mentality is sometimes of high order, and this, combined with earnestness and pertinacity, has a disturbing effect upon people who think in crowds and are content with things as they are. With opinions of his own he is not at the beck of caprice. Nor is he daunted by show of wealth or glamour of position. He drives shame into the hearts of the indolent. He likes conservatism, but not enough to make it a pretext for dry-rot. We do not advise our readers to seek the title; but if in their work, in the outlining of new schemes, they should be given it by the critics they should not worry about it. They who are in the firing line are always exposed to danger. Every man who is a positive factor must arouse criticism and provoke opposition. The negative characters, the men and women of colorless lives, are dead and receive obituary notices.

GREAT MOVEMENT

The greatest movement of this generation, at least the movement which has attracted the greatest amount of attention, has undoubtedly been the higher education of women. They demand these days, and justly so, the same privileges as possessed by their sterner competitors. These have to all intents and purposes been granted them, but if we judge from results it would seem evident that the world moves on at the same sure, slow and steady pace that marked its progress in olden times. George Eliot's are no more numerous. The old masters in art and music sleep on securely, for their fame is not yet dimmed by the productions of women who have had the incentive of their example to assist them. The present day Suffragettes are examples which should be carefully suppressed. They think that they do a little passing good; but they have done any amount of permanent evil. It is quite likely that men and women were very much the same in Old Testament days as they are now. It is probable that women duly discussed social problems, that they were seeking to emancipate themselves then; that is to say, a certain number of them, and in very much the same proportion as to-day. It has always been a feminine characteristic to betray a certain inextinguishable thirst for knowledge; to know something of which she is better left in ignorance. It began with a desire to taste a forbidden fruit, and after a considerable lapse of time it has come to matters of medicine, politics and law. Of course there is the other side of the question—the lamentable fact that there are women—and this number has existed in other ages as well as in our own—who are endowed with intellect and who are the favored and fortunate recipients of the charity of those bland distributors of advice—the lords of creation—who from their pinnacle look upon women as useful adjuncts to old age, and talk to them as if they were babies or foreigners. It is true that woman's voice is heard more frequently today, but it is also true that her work is less perceptible. It is easy to say that this is the beginning—if it is so, it is a bad beginning. Woman's womanliness will always secure a higher esteem than her shrewdness. Although women talk more now it is a query whether they are really progressing so rapidly as the enthusiasts imagine. A high place in the world is not gained by talking of it but by working first and talking after. Let women make their position. If they cannot make it they can never occupy it to the exclusion of men. The truly intellectual men and women are, after all is said (a

good deal) and done (a very little) but a minority and a surprisingly small one.

A QUOTATION

It is only, says an author, in virtue of a faint survival of charity—the fruit of Christianity—that the "New Woman," whether she likes to allow it or not, can elbow her way to the front as she does. If man is ever rebarbarized by the withdrawal of the softening influence of home, if woman becomes nothing more to him than a competitor in the general struggle for wealth, she will eventually be forced down to that degradation which has been her lot under the reign of pure selfishness and brute force. It is the Church which has raised her, and through her the world, though both processes are still struggling but slowly towards completion.

FOREIGN MISSIONS

VICISSITUDES OF A CHINESE MISSION
Father Ceccherelli sends an interesting account of the progress of Christianity in his Chinese mission. At one time Blessed Perboyr was imprisoned in this very place, but it was not until some thirty years ago that the first converts were made. The Church continued very humble and obscure in this section until about 1905, when thanks to the tireless efforts of Father Cyprian Silvestri, and the special protection of a sub-prefect, who happened to be his devoted friend, a great religious movement was started.

After three years, owing to a change of mandarins, there came a storm. It was almost a persecution, and hardly one-half of the entire number of Christians remained when Father Ceccherelli arrived in 1910. This state of things lasted until the Revolution of 1911, when in the course of the upheaval, many friends of the Catholic missionaries set themselves with real earnestness to protect Christianity. In January, 1912, the Commander-in-chief of the troops became a Christian and two hundred officers followed his example. Next, a number of civil mandarins, men of letters, students, merchants, and others embraced the faith. Catechisms were enrolled by thousands, for it had actually become the style to be converted.

"I began to have misgivings," writes Father Ceccherelli, "about this excessive prosperity, and sure enough the new Church soon began to have its troubles, its trials and its calamities. On the evening of June 28, 1912, we heard a sudden shot, then ten, twenty, in a few moments the fusillade had become general and the place was being bombarded by artillery. It seems that the rebels, led by an ex-highwayman, were attacking the city. The general, quite unprepared for such a surprise, and unaware of the genuine danger, went out to inspect the walls and guards, but finding himself surrounded by soldiers was forced to run for his life. After twelve hours of fighting, our men were completely routed and fled in all directions. The rebels, left masters of the situation, proceeded to sack the city, and for three days committed such horrors as would shame even a barbarian. More than one hundred Christian families were robbed of all they possessed, many were killed and hundreds were driven away. I myself barely escaped being shot and cut to pieces by the savage horde."

Another misfortune was in store for this sorely tried mission. Last September, whether by accident or malice, the powder magazine within the city walls blew up. Many were killed or injured and a good part of the city was destroyed. The mission was almost entirely demolished, only the walls of the new church remaining. This calamity, however, marked the close of the period of trials, and already the devastated central mission has been encouraged by the opening of new stations in the surrounding country. It is to be hoped that a new and more stable prosperity is at hand.—Sacred Heart Review.

AN ARAB MARTYR—A process of beatification of singular interest to missionaries has just been commenced by the Congregation of Rites, to wit, that of the Venerable Gerónimo, an Arab Christian or Oran, who was cruelly done to death in Algiers, 18th September, 1569, for steadfastness to the faith. The victim was a convert of the Spanish missionaries, and was captured by the Turkish pirates, with the result that his master, a renegade Pasha, attempted to make him forswear Christianity, promising him in this case his freedom. But the captive refusing, he was barbarously condemned to be walled up alive in a fortress, the sentence being carried out with the most horrible ferocity.

It was at the demolition of that same fortress in 1853 that the remains of the martyrs were discovered by an Italian officer, Cardinal Lavergia, the Apostle of the Arabs, was the first to take steps for the martyr's beatification. The postulator of the

cause is Father Burton procurator-general of the White Fathers.

THEY SEE A PRIEST? ONLY SCENE A YEAR—American Catholics interested in mission work in the Philippine Islands are familiar with the name of Bishop O'Doherty, who has jurisdiction over about 700,000 souls in the diocese of Zamboanga. They will be interested in reading a communication from him, just received, giving a few details of his strenuous life and the natives whose spiritual condition he is trying to improve:

"I have been in the mountains for the last month, and only got my mail to day for the first time in five weeks. I had several trying experiences and found many needs; there are parochial houses without roofs and churches without walls; but the greatest of all needs is the want of priests. There are parishes of 10,000 and 15,000 souls who have had no resident priest since 1898, and only see a priest once a year on the occasion of the parish feast.

"I thank you sincerely for the alms sent me, and may God bless you and all those who help you."

BISHOP FALLON IN ROME

Rome, July 25.—A group of Canadian pilgrims were received in private audience to-day by the Pope. They were conducted by the Right Rev. Michael F. Fallon, Bishop of London, Ontario, who presented Peter's Pence amounting to \$2,000. Bishop Fallon delivered an address expressing the loyalty of Canadian Catholics to the Holy See. The Pope then imparted the apostolic benediction.

The pilgrims afterwards visited Cardinal Merry del Val, papal secretary of State.

The pilgrims to Rome under the spiritual direction of Bishop Fallon, of London, arrived there on July 19 after eight days in Gibraltar, Genoa, Naples, Pompeii and Capri. After visiting Rome the party will visit the following cities in Europe: Florence, Venice, Lido, Padua, Milan, Lucerne, Strassburg, Mayence, the Rhine, Cologne, Paris, Versailles, Lourdes, London, Dublin, Killarney, Glengarriff, Cork and Queenstown, returning home from Queenstown, on Aug. 27. There were sixty-eight in the party, and besides Bishop Fallon three were from the diocese of London. They are Father Brady, of Wallaceburg; Father Downey, of Windsor, and Father McCabe of Maidstone.

SACRED HEART CONVENT, LONDON

A FAREWELL TRIBUTE
London Advertiser

Mrs. James Rigney, of Kingston, formerly Maud Regan, of this city, has written for The Advertiser an appreciation of the Sacred Heart convent which is about to be moved. Miss Regan is a daughter of the late D. Regan and graduated from the convent. She has contributed to many leading journals. Under the heading "A Farewell and a Tribute," she says:

"The old order changeth, yielding place to new," are words as true today as in that dim, storied past when King Arthur spoke them in comfort and farewell to the latest left of all his knights.

Much of sadness must always attach to their utterance, and never were the words fraught with more regret than when they recur to us today in connection with the passing of one of London's ancient educational institutions.

Fifty-six years of devoted service in the cause of Christian education has established the Sacred Heart Convent among our historic foundations, and as such we feel assured its passing will be deplored by the citizens at large, but only those whose acquaintance with the order was more intimate can appreciate the unique work accomplished by its religious and realize how much of old world grace, of lofty ideal, of the fine flower of courtesy and of that intangible love which lies beyond the realm of the textbook, had its abode within those walls so soon to be tenanted.

ROMANTIC HISTORY
Much of historic, as well as of romantic interest attaches to the foundation of the order by a French peasant girl in the troublous times following upon the French revolution, for the education of the daughters of those aristocrats whose pride and ruthlessness had been made inevitable the grim reprisals of civil war.

Its training at the outset was dictated by the needs of a class of leisured gentlewomen, whose sphere was the adorning of the home and the uplifting of their social world.

Its religious were mainly recruited from the nobility and gentry of the old world, but theirs was the colonist spirit which Canada honors in many a historic French name blazoned large in her own annals.

A DEVOTED ORDER
Sacrificing nothing of the old-world courtesy and charm, which was their birthright, they yet adapted them selves to the educational needs of

of our younger civilization, with a devotedness and efficiency to which successive generations of their pupils bear grateful witness.

The coarse dark habit of the Sacred Heart uniform religious has been a soldiers uniform, to don which women as remarkable for mental endowments as for spiritual zeal, have sacrificed identity, fortune, place and power.

Through more than half a century the torch of their zeal has passed from hand to willing hand—"held high, valved wide"—an inspiration and a beacon.

Brick and mortar may encroach upon those cloistered solitudes, but upon those cranny shall surely flourish that rosemary which grows "for remembrance," and when the tide of civic growth shall have engulfed the ancient convent there are very many in whose tender recollection it shall always remain. "Deep-meadowed, happy, fair with orchard lawns, and bowery-hollows," an abode of peace and graciousness and sacrifice.

MAUD REGAN.

WHEN ABBESSES MADE LAWS

In a question of privilege brought up recently before the British House of Lords that women who are peers in their own right are entitled to vote on the floor of that august body of legislators, an interesting point of pre-reformation ruling was adduced to support the contention of the present blue-blooded suffragists. A statement was made by Swift MacNeil, an authority on constitutional law, that the records show abbesses or other heads of feminine religious orders had the right to sit and vote in parliament.

As in those times lady abbesses were members of the aristocracy, the prerogatives of medieval woman suffrage would seem to be vested in the one. And those were the days when the same lady abbesses enjoyed another privilege—right of offering sanctuary to a criminal, even acting as a high court of appeal which might give life or death to the condemned. The destroyed churches is the latest degradation of the British militant suffragist. But, surely, not the most rabid amongst them will dare to set a torch to a church which contains the Blessed Sacrament. Not that it would be the first time such a thing happened in England or Scotland, but that was in the past when religious rancor was rampant. With the high church ritualists claiming to have the Real Presence, there would seem to be a chance for consideration for the one in which Christ himself decreed to dwell "even to the consummation of the world."

This happy change of attitude towards Catholic belief and practice was evinced recently in Los Angeles, Cal. The Episcopal ministers of that place have instigated a movement to raise on the crest of Mt. Lowe a gigantic cross. It is to be 150 feet high and, in having the surface enameled, the reflected sunshine will make it visible throughout the day for a great distance.

The fund for erecting the gigantic foundation for the cross and maintaining the whole in condition, is estimated at \$200,000, a large portion of which is said to be already subscribed.—Catholic Union and Times.

SCHOOLS IN SCOTLAND

Here is how they do with Catholic schools in Protestant Scotland, as stated by the Glasgow Observer:

"In all Catholic elementary schools in Scotland at present receiving State aid, a time table is framed by or with the approval of his Majesty's inspectors. That time table is usually framed so that religious teaching is given before the beginning or after the close of the State school day. For example, if the State school day begins at 10 a. m., religious teaching may start at 9:30, and if the State school day finish at 3:30, religious teaching follows from 3:30 to 4. It is given in school hours, but not in the hours of the State school day. The State pays nothing for it. The school buildings are the property of the Catholic Church. The teachers are employed by the Catholic managers. The State grant, of course, goes towards the paying of those teachers, but since the State inspector takes no cognizance of religious teaching whatever, no part of the grant can be said to be made on account of religious teaching."

A NOTED CONVERT

Frank Spearman, the American Catholic novelist, in a personal account of his reasons for becoming a Catholic, mentions among a number of obstacles which he found in his path to Catholicity the fact that he was a Freemason. To become a Catholic Mr. Spearman knew that he must, of course, give up his membership in that order. He writes: "From the Masonic side of the question in my case, there was no reason that I could not belong to the church and to the order. But what I realized instinctively was that Masonry was not vital in my life, whereas the choice of an authoritative religion was extremely vital."

FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an interesting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest. Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

REMITTANCES

Previously acknowledged.....	\$1,621 70
Subscriber, Blairmore.....	1 00
A Friend, Hamilton.....	1 00
A Friend, Bobcaygeon.....	1 00
Subscriber, Chepstow.....	1 00
A Friend, Paris.....	1 00
A. A. McDonald, Marmora.....	2 00
M. J. P., Halifax.....	1 25
J. Cunningham, Hamilton.....	1 00
Reader, Warrminster.....	30
Miss M. McGregor, North Bay.....	1 00
R. H. McLean, New Waterford.....	1 00
McDonald, Glen Robertson	1 00
Mrs. P. Coughlin, White River.....	1 00
A Friend, Quadville.....	1 00
REMITTANCES TO FATHER FRASER	
By cheque April 25, 1913.....	\$780 00
May 15, 1913.....	5 00
(Special).....	5 00
July 11, 1913.....	736 70

A "WELL-INFORMED" REVIEWER

The Outlook seems to be wonderfully impressed with the high critical value of Joseph McCabe's "Candid History of the Jesuits." "Well-informed readers," we are told, "will probably conclude that this ample narrative presents as impartial a history as will for many a day be written of a religious order that has been as unsparingly condemned by Roman Catholics as by Protestants. Distinguished both by its virtues and its vices, alternately touching the zenith and the nadir in its extraordinary career of four hundred years, it is a subject in which Mr. McCabe is certainly a competent authority."

Yet America's reviewer, who may be reasonably presumed to know more about the history of the Society of Jesus than those who write the Outlook's book notices, found Mr. McCabe's volume, strange to say, unscholarly, calumnious and teeming with errors. Owing to want of space we could not give in our review of June 28, anything like a complete catalogue of the "History's" blunders and falsehoods, so we contented ourselves with pointing out some of the lies and errors that were conspicuous in the short account of the Canadian missions. Now, regarding the Outlook's favorable criticism of Mr. McCabe's work, it is hard to understand how any "well-informed" reader can consider the history an "impartial" one, or how a religious order whose members take vows to model their lives on that of Christ would be permitted by the Church to exist to-day if they are as "distinguished" for their vices as for their virtues.

Apropos of the Outlook's conviction that "Mr. McCabe is certainly a competent authority" on the history of the Society, it is not at all clear just what qualifications an ex-Franciscan priest, who has become a virulent agnostic, can have for telling the truth about the Jesuits. But since the Outlook's reviewer seems to believe that, "as the dictator of papal policy, the Society of Jesus is to-day the imperial power behind the throne of a spiritual empire," it is not surprising perhaps that he drinks in eagerly all the absurd fables that Mr. McCabe relates about the dark and devious ways of Jesuits—America.

THE CARDINAL'S BIRTHDAY

Baltimore, July 23.—In a modest chapel at the home of Rev. T. Herbert Shriver, at Union Mills, near Westminster, Md., Cardinal Gibbons celebrated this morning the Mass of thanksgiving that marked his seventy-ninth anniversary of his birth.

Telegrams and letters of felicitation in large numbers arrived at the cardinal's home here to-day. The Pope's message is included in the cablegrams, as are congratulations from some of the rulers of Europe.

CATHOLIC NOTES

Many conversions have followed the Eucharistic Congress at Malta. We hear of an entire Catholic family also a Protestant chaplain of a small church, who rang his church bells as the Blessed Sacrament in the Procession passed his church.

By the will of the late Senator Palmer, of Detroit, Mich. (a non-Catholic), \$5,000 is left to St. Francis Home for Orphans Boys, \$2,000 to St. Vincent's Asylum for Girls and \$2,000 to the House of the Good Shepherd.

On June 11, the Feast of St. Barnabas, the Bishop of Menavia, had the consolation of clothing with the Benedictine habit twenty-seven nuns of the once Anglican Convent of St. Bride's Millford Haven. The late Abbess, Mother Scholastic Mary Ewart, had been clothed on the Feast of the Sacred Heart by the Bishop of Stanbrook Abbey. She had returned to assist at the clothing of her daughters.

On June 17, a bust, in white Carrara marble, of the Irish Dominican Father Joseph Mullooly, was unveiled in the subterranean (Constantinian) basilica of Sans Clemente. The publication, Rome issued in the Eternal City, says that "the world is indebted to Father Mullooly's acumen and energy for the discovery of this most precious link with the early Christian history of Rome."

Another chaplain of the Catholic faith has been selected and assigned for duty in the Philippine Islands. Orders have just been issued from the War Department, directing Father Frederick Lawrence Kuneske, chaplain, Coast Artillery Corps, to proceed to San Francisco, at the expiration of his leave of absence on July 30, to embark on his transport leaving there on August 5.

The St. Catherine's Church, which was burned by the "suffragettes" in London and the St. Paul's Cathedral, which they attempted to blow up, are not Catholic edifices. St. Paul's was Catholic before the so-called reformation, but it passed into other hands with the rest of the Church property in England at that time. It was destroyed in the great London fire in 1667 and was rebuilt according to the great architect, Sir Christopher Wren.

The majority action of the Board of School Commissioners of Charlotte, North Carolina, in refusing to re-elect the two Misses Clifford as teachers, for no other reason than that they are Catholics, has had a notable sequel. On June 24, at a mass meeting of citizens that filled the civil court-room of the County Court House, after forceful addresses, delivered in every instance by non-Catholics, resolutions were unanimously adopted protesting against the action of the commissioners.

An audience with the Holy Father that had a peculiar interest for Catholics the world over, was the reception of the little First Communicants of this season from all the parishes of Rome by the Sovereign Pontiff. More than 7,000 persons were present including teachers, religious and priests. The Holy Father asked God's choicest blessings on the children and their families, and retired with an affectionate parting word, and waving his hand to the little ones.

Among the students of the Propaganda at Rome recently ordained to the priesthood, was a young Zulu, the son of a prominent chief, who is still a pagan. He made a brilliant course in theology, and speaks fluently, besides his own language, French, Italian and English, the latter with a pronounced southern drawl. He will work among his own people in South Africa. He is the fourth of his tribe to be ordained to the holy priesthood in the last eleven years. Ordained with him were three Chinamen, who also speak English.

It is not often, particularly in a Catholic country, that a Bishop is called upon to administer the sacrament of confirmation to the head of the municipality which he is visiting. Such an unique occurrence took place, however, a few days ago at Bezac, near Panniers, France. On the arrival of the Bishop he was greeted by the Mayor and corporation of this Catholic town. After the children had been confirmed the Mayor, M. Marfaing, presented himself for the sacrament, which he had never received, and Monsignor Izard administered it. This has very much annoyed the anti-clerical mayors of France.

According to the London Morning Post, there is at the present time a most serious falling off among the Non-conformist membership in England. If the figures of 1907 are compared with those for 1913 the Baptist churches show a decline in membership of 18,364; those of the Congregational churches, a decline of 8,194; the Primitive Methodists (1912), of 1,006, while those of the Wesleyan Methodist (1912) show a decrease of no less than 28,093. The last five years (1008-12) have seen a decrease in the total, as compared with 1907, of 51,205, or an average annual decrease of 10,241.