We take occasion to state to our friends and others that the price for single copies of this paper is reduced from ten to five cents per copy.

One thousand copies of THE ARROW are mailed every month. Over one hundred copies are sent to papers which regularly exchange with it, and about the same number to clergymen who have asked to receive the paper. The rest are mailed to subscribers, and to persons who are engaged in propagating the Catholic Faith.

Each month the paper takes its flight almost around the globe; Eastward to India, and Westward to the Sandwich Islands. It receives exchanges from Montreal to New Orleans, from Boston to San Francisco. Its recent article on Swedish Orders Invalid has been sent to all the Swedish Bishops by a member of that communion, and the Augustana Synod has had it translated into Swedish for wider distribution. THE ARROW is published solely to spread a knowledge of the Catholic Faith wherever it may lodge, and by increasing its circulation, Catholics increase its usefulness.

Birds of a feather flock together. If Dr. Coxe wishes his orders to stand on the same footing in the eyes of the people with those of Methodist Bishops, he has taken the right method. At Chautauqua he has been preaching to Protestants of all denominations as a representative of the Episcopal denomination, upon the text "What must I do to be saved?" The Bishop answers the question, according to the newspaper reports, by preaching to his mixed audience that we must give to the needy and hungry and have faith. The report does not say that the Bishop gave any intimation to his audience that they were not in the true way of salvation, or that he hinted that there was such an institution as the Catholic Church, to which our Lord adds daily such as shall be saved. The existence of a place of future punishment being, presumably, one of the tenets upon which his Methodist hearers may be supposed to have no doubts, the Bishop roundly denounced those who denied the existence of hell. How sad it is that when our Bishops denounce anything it is always the persons or the institutions not represented in their audience.

OLD Catholicism of late has not been much in evidence. The Congress held at Rotterdam last week brings it again before the notice of the religious world, though the representatives attending it were neither so many nor so influential as those who were present at Lucerne in 1892. Of the few English Churchmen present were Canon Churton, and the Revs. W. H. Griffiths, J. J. Lias, and S. D. Stubbs. Among the subjects for discussion Jesuitism was a prominent topic, while the question of the reunion of Western and Eastern Christendom excited much interest. The Swiss Old Catholic Church has got in advance of other kindred Churches in eliminating from its vernacular Liturgy the Filioque clause of the Nicene Creed, alienating itself in so doing from the communion of the Western Church. Owing, doubtless, to the influence of the Archbishop of Utrecht, whose suspicion of Anglicanism is well known, a pamphlet, drawn up by four Old Dutch Catholic curés, was circulated at the conference, in which the validity of Anglican Orders was called in question. The authors held that the Bishops using the Edwardian Ordinal had no intention of transmitting the power to offer the Eucharistic Sacrifice. Old Catholicism evidently needs some restraining influence to preserve it from falling into errors as dangerous as those which it especially avoids.

—The Church Times.

EARLY COMMUNION.—Its value is thus beautifully expressed by the Late Canon Liddon: "A Christian of the first or second century would not have understood a Sunday in which, whatever else might be done, the Holy Communion was omitted; and this great duty is best complied with as early in the day as possible, when the natural powers of the mind have been lately refreshed by sleep, when as yet the world has not taken off the bloom of the soul's first self-dedication to God, when thought, and feeling, and purpose are still bright and fresh and unembarrassed; then is the time, for those who would reap the full harvest of grace, to approach the altar. It is quite a different thing in the middle of the day; even when serious efforts are made to communicate reverently. Those who begin their Sunday with the Holy Communion know one of the deepest meanings of that promise, 'They that seek me early shall find me.'" (Easter in St. Paul's, p. 386.)—The Church Guardian.
KALENDER FOR OCTOBER.

2. Tu.
3. We. St. Mary's Guild, Monthly Mass, 2:30 a.m.
4. Th.
5. Fr. Abstinence.
7. S. Vesper, 4.
8. Mo.
10. We.
11. Th.
15. Mo.
16. Tu.
17. We. St. Etheldreda, V.
20. S. Twenty-second after Trinity.
21. Mo.
22. Tu.
23. We.
24. Th.
25. Fr. Abstinence.
27. Bona Mors Mass after Vesper.
28. S. St. Simon and Jude. (Twenty-third after Trinity.)
29. Mo.
30. Tu.
31. We.

GUILD MEETINGS, ETC.

Sunday,—Children's Mass, 9 a.m., weekly.
Singing School, 9:45 a.m., weekly.
Sunday School Lessons, 2:30 a.m., weekly.
Burial Guild, after Vesper, first in month. *

Monday.—
Society of St. Alban the Martyr, 8 p.m., second and fourth in month.

Tuesday.—
Men's Guild, 7:45 p.m., weekly.
St. Sebastian, first in month.
League of St. Lawrence, as called.

Wednesday.—
St. Mary's Guild, 4 p.m., first in month.
St. Joseph's Guild, 7:45 p.m., weekly.
GUILD OF ST. MARY THE VIRGIN

WEST 45TH ST., NEW YORK.

CHURCH OF ST. MARY THE VIRGIN

SERVICES.

Sunday.—Low Mass, 7:30; Choral Mass, 9; Matins, 10; High Mass, 10:30; Vesper.

Daily.—Low Mass, 7:30 a.m.; Matins, 8 a.m.; Vesper, 5 p.m.

Wednesday, Friday, and Holy Days—Additional Low Mass, 9:30.

Confession.—Fridays, 2:30 to 5, and 7 to 8 p.m.; other times by appointment.

Baptism and Confirmation.—Stated hour, Sunday, 3 p.m. At other times by arrangement with the Clergy.

Confirmation.—The names of those who desire to be confirmed will be received any time by the Clergy.

Visitations of the Sick.—The Clergy desire to be notified of any sick persons in need of the services of a Priest. The Blessed Sacrament can be taken to the dying at any hour; but in cases of ordinary sickness it will be administered only in the morning, after notice given the day before.

Special Celebrations for Marriages, Funerals, Month's Minds or other Memorials of the Dead shall have, first, from, by applying to the Clergy.

The Church is open daily from 7:30 a.m. to 6 p.m.

The red light burning before the Altar signifies the Presence of the Blessed Sacrament.

The church is open daily from 7:30 a.m. to 6 p.m.

For Marriages, Funerals, Month's Minds or other Memorials of the Dead may be had, freely, by applying to the Clergy.

Confessions—Fridays, 2:30 to 5, and 7 to 8 p.m.; other times by appointment.

The names of those who desire to be confirmed will be received any time by the Clergy.

Tuesday.—Guild of St. Mary of the Annunciation, 7:45 p.m., weekly.

Wednesday.—St. Mary's Guild. 4 p.m., first in month. *

Thursday.—St. Mary's Guild, Monthly Mass, 9.30 a.m.

Friday.—Sons of St. Sebastian, first in month.

Saturday.—
Burial Guild, after Vespers; first in month. *

Sunday.—Children's Mass, 9 a.m., weekly.

High Mass in the morning.

Low Mass, 7:30; Choral Mass, 9; Matins, 10; High Mass, 10:45; Confessions—Fridays, 2:30 to 5, and 7 to 8 p.m.; other times by appointment.

Visitation of the Sick—Fridays, 2:30 to 5, and 7 to 8 p.m.; other times by appointment.

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For Marriages, Funerals, Month's Minds or other Memorials of the Dead may be had, freely, by applying to the Clergy.
The Sunday School teachers and scholars are notified that the regular afternoon session will be resumed on Sunday, October 7th.

All the Guilds will resume their regular meetings during the month of October.

Those who can assist in teaching the young in the Sunday School, in the work of the Guilds, in the Industrial School, etc., are requested to offer their services to the clergy, so that arrangements may be perfected with as little delay as possible.

Members of the Men’s Guild are requested to attend the October meetings as promptly and fully as possible, in preparation for the work of the coming season.

Attendance at the High Mass on Sundays at 9 o’clock, this Summer, has been larger than last year. This Service will be continued with the same care. Each year it proves to be a convenient hour for many adults, and for children who are not members of the Sunday School. The Service is finished in three-quarters of an hour.

All Saints’ Day, Thursday, November 1st, is a day of Obligation. All should receive Holy Communion on that day or within the Octave Confessions will be heard on the Friday afternoon and evening before the Feast.

The Burial Guild will hold its Annual Meeting on all Saints’ Day, after Vespers, as usual. There will be an Election of Officers. Members will please bring their Books, so as to be able to unite in the Vespers for the Dead.

Members of the Burial Guild will remember to account with the Treasurer, Mr. F. B. Blanchard, if there be any unpaid yearly dues ($1) before All Souls’ Day, November 2d. Address, 226 West 45th Street.

They are reminded that their Solemn Anniversary Requiem Mass will be celebrated on All Souls’ Day, November 2d. Names of the Departed, whom the Sunday School teachers and scholars are requested to offer their services to the clergy, so that arrangements may be perfected with as little delay as possible.

There will be a Daily Requiem Mass during November, from the 3d to the 29th inclusive, except on Sundays, St. Luke’s and Thanksgiving Day.

Visitors will please take notice that, according to ancient custom, the Priest and people are to say the Kyrie Eleison antiphonally, as follows:

Priest—Lord, have mercy upon us.
People—Lord, have mercy upon us.
Priest—Lord, have mercy upon us.
People—Christ, have mercy upon us.
Priest—Christ, have mercy upon us.
People—Christ, have mercy upon us.
Priest—Lord, have mercy upon us.
People—Lord, have mercy upon us.

The proposed action of Archbishop Plunket in consecrating a heretic to fill the office of Bishop for the schismatical Spanish Reformers has been accomplished. The part that the Bishop of Iowa has played in encouraging this action is discreditable to himself and to the American Church. Even if Spain were a legitimate field for making proselytes, the insufficiency of Bishop Perry’s reasons for favouring the movement will be apparent upon reading the comments of the Church Times upon his letter.
THE ARROW.

Issued Monthly by the Sons of Saint Sebastian: 228 West 45th Street; New York. 50 Cents Per Year. Single Copies 10 Cents.

The subscription price of The Arrow is 50 cents per year. The paper is sent in exchange to Diocesan and Parish papers, and to other regular publications. It will gladly be sent free to clergymen, seminarians, religious, and to Church Institutions upon the receipt of a postal card giving proper address.

The Lord hath made me a polished shaft in his quiver. Hath he hid me, and said unto me: Thou art my servant, in whom I will be glorified.

The subscription price of The Arrow is 50 cents per year. The paper is sent in exchange to Diocesan and Parish papers, and to other regular publications. It will gladly be sent free to clergymen, seminarians, religious, and to Church Institutions upon the receipt of a postal card giving proper address.

NEW YORK, OCTOBER, 1894.

REMEMBER THE DEAD.

Bishop Jeremy Taylor commends the duty of remembering the Faithful Departed in his devotional work, entitled “Holy Living and Holy Dying.” He urges the thought that if they know what their friends do on earth in the way of remembering or forgetting and neglecting them, they will be correspondingly comforted or grieved.

This is one motive for keeping up active affection for the Dead, by an appeal to sentiment and love for others. There is a principle however, in the example of our Blessed Saviour, Who died for the Dead, the Living, and those yet to be born. His prayers, consistent with His Life, Death and Resurrection, were therefore for the whole world.

St. Paul, speaking by the Holy Spirit, commanded us to “pray for all men,” which shows that this same principle is to be observed perpetually.

Those who truly mourn know well the meaning of the affliction which, when sanctified, compels them to pray for their beloved ones who have been called to rest. They do not and cannot omit to pray for the good estate of those gone before. They would not leave them to forgetfulness, which would be less than the intention of the prayer and atonement of Christ.

Our parochial custom is not only to pray for the Departed at the time of burial, but also at other times—notably upon their Anniversary days. For long years we have remembered them upon All Souls’ Day. A beautiful custom has grown up amongst us, to mark the days of the month of November, which correspond with the days of the month in which they died. So general has this become, that with each year the names of those whom friends wish to pray for, have been increased to hundreds. Those who can, attend the Requiem. Those who are afar off, unable to attend, assist in spirit. Some of them send from Europe, from distant parts of the United States, from Canada. They know that our Clergy will stand at the Altar and that their requests will be granted.

We call attention now to the opportunity which will be given in November, in the Daily Requiem, so that all who wish may send the names of the Departed to our Clergy, and the dates upon which they would have prayer offered. The Clergy should be notified during the present month of October.

THE BISHOP OF IOWA AND THE SPANISH REFORMERS.

Archbishop Plunket compels our admiration by his persistency, albeit in a cause of which we cannot approve. On the eve of fulfilling his long avowed intention to consecrate a Bishop for the Spanish Reformers in Madrid, his Grace has forwarded to the Times a long letter from the Bishop of Iowa, in the belief that “the impartial testimony of such an eye-witness will carry weight with thoughtful minds.” Bishop Perry, who lately went to Spain deeply prejudiced against the Reformed movement, professes himself converted to complete sympathy with it. An examination of his letter discloses the slender grounds on which his sudden conversion is founded. These are his reasons:—He observed a good deal of earnestness in the congregations; the Bible and the Catechism are carefully studied; the ministers wear cassock, surplice, and white stole; the altar has a cross upon it, and the church has a thoroughly “churchly” appearance. Some rich people are among the converts, and all the ministers have letters of orders from Roman or Anglican Bishops. The Bishop has examined the new Prayer Book, and can affirm that its offices are “far more Catholic in their tone and teaching, and more doctrinally and liturgically correct and orthodox than those of the ‘Proposed Book,’ adopted by the American Church in the Middle and Southern States in 1785, when without a Bishop,” on the submission of which “imperfect and uncatholic book to the English Archbishops and Bishops in 1786-7, the English hierarchy communicated to White and Provost the Apostolical Succession in the English line.”

The Bishop states that he has examined the Prayer Book “critically;” yet it will be noticed that he tells us nothing of its merits, except that they exceed those of another book which never came into general use; and as to its defects, all he can say is “the Spanish offices are as yet not all that one could wish.” Yet we think that, if his “impartial testimony” was “to carry weight with thoughtful minds,” it should at least have conveyed some information in detail respecting the nature and teaching of the Reformed Spanish Liturgy. Now when we first criticised the Dublin...
Scandal in 1891 we pointed out some manifest blemishes in that Liturgy, which have not been removed from it, and our statements have never been challenged. Founded professedly upon the ancient Mozarabic rite, it is as a fact a mere mosaic of Roman, American, Irish, and Portuguese liturgical fragments, to which is added a copious sprinkling of "Cabrera" compositions, as the marginal notes of the authorised English version show. The poverty, however, of the liturgical forms is not a fatal objection: time might improve that detail. What is more serious is its erroneous doctrinal teaching. It studiously omits every expression that could be supposed to teach Baptismal Regeneration. It leaves out of the Ordinal the commission of the Power of the Keys, which occasioned the late Lord Primate of Ireland to observe that he doubted if a priest so ordained could be allowed to minister at an English altar. Again, the direct Absolution is excised from the Communion of the Sick, and the Quicunque vult is pronounced unfit for public recitation. As regards the Holy Eucharist, there is a formal denial of the doctrine of the Real Presence. Thus much for the Catholicity of the Prayer Book, the like of which is not to be found in any portion of the Catholic Church throughout the world.

Again, the history of the Reformed Movement lays it open to suspicion. The leader, Senor Cabrera, abandoning his work as a priest of the Church in Spain, acted as an agent for the Spanish Evangelization Society of Edinburgh, a society chiefly Presbyterian. Under their auspices he established a Presbyterian sect in Gibraltar. Next he published at Seville a translation of the Westminster Confession, which had a large circulation in the Peninsula. He then drew up a new Confession on similar lines, and also a Book of Discipline of the form and order of the Presbyterians, of which body he served more than once as a Moderator. Lord Plunket excused him on the plea that he worked with the Presbyterians until such time as he should be able to declare himself an Episcopalian, conduct which, if not immoral, at any rate was unbecoming in a reformer who intended to found a community united by discipline and doctrine to the Catholic Church. As we should have expected, the proposed "Reformed Church of Spain" bears upon its character the stamp of its founder's antecedents. Its profession is that of the merest Protestantism under the thin disguise of an Episcopal constitution.

Now the nature of the movement has been known from its beginning to the entire Anglican Episcopate. In 1878 its claims were urged before the Pan-Anglican Conference, and the prayer that the English Bishops would consecrate a Bishop for Spain was simply refused. Again at the Pan-Anglican Conference of 1888 the committee—of which Archbishop Plunket was a member—charged with the duty of considering our relations with Old Catholics and other bodies, reported thus:—"We trust that in time they (the Spanish Reformers) may be enabled to adopt such sound forms of doctrine and discipline, and to secure such Catholic organization as will permit us to give them a fuller recognition." And the Bishops of the Province of Canterbury a fortnight ago, while declining to pronounce any judgment upon or to interfere with the action of the Bishop of another province, thought it their duty to say that their House could "not hold itself responsible for any such step as appears to be contemplated by the Lord Archbishop of Dublin until the meeting of the Lambeth Conference in 1897."

Thus much, then, for the view taken by the entire Anglican Episcopate and the Canterbury Convocation, which, to our mind, far outweighs the impressions formed by the Bishop of Iowa in his "recent hurried visit" to Spain. They are convinced that as yet it has not been proved that the Spanish reformers are possessed of sound forms of doctrine and discipline or Catholic organization, and that this is the case can easily be proved by an inspection of the Form of Common Prayer in use among them.

Lastly, it is to be noticed that the Bishop of Iowa does not attempt to deal with the delicate question of mission and jurisdiction. Archbishop Plunket's claim to a roving commission as a Bishop of the Universal Church, allowing him to go into any diocese in the world and exercise his office wheresoever he wills, cannot for a moment be sustained. It is a violation of the first principle of Catholic order. And as regards the great communion to which he is more especially attached, his wilful conduct in the matter of this Spanish movement shows a strange indifference to the authoritative pronouncements of its hierarchy. By his persistent importunity he has obtained a sort of sanction, it is true, from the majority of the Irish Episcopate; but the result of their complicity with this rash project may be far more serious than they are willing or able to foresee.—The Church Times.
It is the duty of Christian prudence not to suffer our souls to walk alone, unguarded, unguided, and more single than in other actions and interests of our lives, which are of less concernment. Vae soli et singulan, said the wise man, Woe to him that is alone. And if we consider how much God hath done to secure our souls, and after all how many ways there are for a man's soul to miscarry, we should think it very necessary to call to a spiritual man, to take us by the hand to walk in the ways of God and to lead us in all regions of duty, and through the labyrinth of danger. For God, who best loves and best knows how to value our soul, set a price no less upon it than the life blood of His Holy Son; he hath treated it with variety of usages, according as the world had new guises and new necessities; he abates it with punishment, to make us avoid greater; he shortened our life, that we might live forever; he turns sickness into virtue, advantages, our very sins into repentances and uses violence to secure obedience; he sends his angels to be our guard and to place us in opportunities of virtue, and to take us off from ill company and places of danger, to set us near to good examples; he gives us his holy spirit, and he becomes to us a principle of mighty grace, near to good examples; he gives us his holy spirit, and he becomes to us a principle of mighty grace, always near and waiting all our days, and spares us every day, and still expects and passes by, and waits all our days, still watching to do us good and to save that soul which he knows is so precious, one of the chiefest of the works of God, and an image of divinity. Now from all these arts and mercies of God, besides that infinite reason to adore his goodness, we have also a demonstration that we ought to do all that possibly we can, and extend all our faculties, and watch all our opportunities, and take in all assistances to secure the interest of our soul, for which God is pleased to take such care, and use so many arts for its security. If it were not highly worth it, God would not do it: if it were not all of it necessary, God would not do it. But if it be worth it and all of it be necessary, why should we not labour in order to this great end? If it be worth so much to God, it is so much more to my foe: if we perish, his felicity is undisturbed: but we are undone, infinitely undone. It is therefore worth taking in a spiritual guide; so far we are gone. — From a Discourse on Christian Prudence, Part II, by Jeremy Taylor, D.D.
The Church of England and Henry VIII.


Among the wonders of the present is the English nation. Familiarity with it and its ways, which permeate the world, is apt, however, to hide some of the glories possessed by this people. And yet no one ever beheld them as a nation, with the centuries of their existence behind them, without an impress of their greatness. Greece and Rome have finished their historic effort, but the story of this nation is only yet half told. Projected from the past to the present, they seem likely to be projected also far into the future, perhaps to the end of the world.

Such a phenomenon as this cannot be hid, and it is curious at a time when knowledge is so universally spread abroad, and the spirit of enquiry is so keen, and the attractiveness of their continuous history, covering eighteen centuries, so strong as to cause repeated investigations and constant re-readings of it, that the enemies of the English Church should have raised the question of its relations with King Henry VIII. against it. Surely its history is so open and the truth so accessible that fear of exposure to the charge of ignorance must have been overcome by a sublime confidence that exposure would not follow.

This pamphlet tells the true story of those relations, and we ask all, whether interested in Church history or not, to read it to the enlargement of their knowledge and in the interests of truth.

“What is the bar to peace and communion between Churches in which the pure Gospel is preached and the Sacraments duly ministered to faithful men? The bar is Sacerdotalism. Other difficulties exist but the insuperable obstacle is Sacerdotalism or the pretence and affectation thereof.” We are greatly at a loss to see the connection of the above argument. Let us reduce it to practice. We suppose the writer would regard the Presbyterian and Methodist Churches as institutions in which the pure Gospel is preached, etc. Well, are they separated from each other by the bar of Sacerdotalism? We know not. Then they have some other bar or bars, for both these religious bodies profess to abhor and discard Sacerdotalism; it is not therefore the only one. Bar after bar is raised, but the being and the sanctions of which may not be made or unmade, in any given case, by mortal men. William C. Butler.

Baltimore, Md.

A NONCONFORMIST ON THE PRAYER BOOK.

Mr. W. T. Stead testifies as follows to the beauty and value of the Book of Common Prayer: “All over England on Sabbath, and also in all the colonies, dependencies, and republics where men speak with the English tongue, the same service goes on, the same prayers chanted, the same words prayed, and the same simple creed said or sung. It is one of the great unifying elements of our world-scattered race. In the midst of lives sordid with constant care and dark with the impending shadow of want and the darker gloom of death, this service, attuned to the note of ‘Our Father,’ makes for one brief hour music and melody, with gladness and joy, in the hearts of miserable men. It is the constant renewed affirmation of ‘God’s English-speaking men’ of their faith in their Father, God. For hundreds of years these solemn words have embodied all the highest and best thought of the greatest and noblest, and for many hundred years to come the English-speaking race will find the expression of their hopes and their aspirations in the simple but stately words of the Book of Common Prayer.”—The Church Guardian.

The simplest disproof of Presbyterianism that we know is the recent denial in Germany of the genuineness of the Acts of the Apostles and of the Pastoral Epistles. Just as St. John’s Gospel has been rejected for no other reason than that it disproves Unitarianism and it is the “gloomy record of life and death with Unitarians to get rid of its evidence, so now it is plainly seen that the polity of the primitive Church, as exhibited in the Acts,
Timothy and Titus, is totally inconsistent with the faith of Germany, instead of acknowledging that it was the Greek priest, aged 120—according to the records—prescribed by the Church. For a short time he used snuff, but gave it up, as it did not agree with him. Meat he seldom ate in the course of the year. His nourishment consisted chiefly of fruit, nuts, vegetables and bread.

He always rose from his simple bed—which was invariably turned toward the east—before the sun was up, and only priestly duties could induce him to break his habit of retiring at 9 o'clock. His face at the time of his death was comparatively free from wrinkles; he heard without any difficulty and read without glasses. The only evidence of advanced age was loss of memory of recent events. He was able to remember everything that had happened in his early days, but his recollection of new things became so poor that he often forgot whether or not he had eaten. The result was—strange as it may seem—that he was able to remember the exact time of his death, which was at 4 o'clock. His face at the time of his death was comparatively free from wrinkles; he heard without any difficulty and read without glasses. The only evidence of advanced age was loss of memory of recent events. He was able to remember everything that had happened in his early days, but his recollection of new things became so poor that he often forgot whether or not he had eaten. The result was—strange as it may seem—that he was able to remember the exact time of his death, which was at 4 o'clock.

Throughout his life, it is said, he was never sick and never used medicine. He died easily, his last words being: "Now, let Thy servant depart in peace, O Lord!"

He had acted as priest in Trikhala for ninety-nine years.

THE CATHOLIC RELIGION. A manual of instruction for members of the English Church, by the Rev. Vernon Staley, with a preface by the Rev. T. T. Carter, Canon of Christ Church, Oxford. Part I—The Church of God; Part II—The Church in England; Part III—Faith and Practice of the English Church; Part IV—Appendix. 350 pages; paper cover, price, 75 cents net; cloth, red edge, 40 cents net; superior edition, cloth, 65 cents net.

Readers of Vernon Staley know that there is nothing nebulous about his style or teaching. The latest work of his enforces the dogmatic and unfaltering boldness. That such teaching is welcomed by the laity is evidenced by the rapid sales, reaching into thousands in a few months. The Church has never had since the Reformation so valuable a hand-book that the Swedish Church has abandoned the three Orders of Ministers, Bishops, Priests and Deacons.

No. 9, pp. 8; price 50 cents per 100.—The Integrity of "Shortened" Mass. Containing comparative tables of the Order of Communion in Latin Missals, Book of 1549, Present English Book and Present American Book.

N.B.—A complete set of these publications will be sent to any address upon receipt of ten cents. Address The League of St. Lawrence, No. 233 West 45th St., New York.

LEAGUE OF ST. LAWRENCE. Publications.

No. 1, pp. 3; price, 30 cents per 100.—The Fourteen Stations of the Cross. An answer to the question, "Are all the Stations of the Cross Based on Holy Scripture? If not, why are they used?"

No. 2, pp. 3; price, 30 cents per 100.—The Seven General Councils. The Infallibility of the Church; not majority, but totality rule.

No. 3, pp. 3; price, 50 cents per 100.—The Creed of St. Athanasius. English text of the Quicunque vult.

No. 4, pp. 2 (out of print).—Service for the Stations of the Cross.

No. 5, pp. 3; price, 50 cents per 100.—The Thirty-Nine Articles. A negative answer (with proof) to the question, "Are not the Thirty-nine Articles saturated through and through with Lutheranism?"

No. 6, pp. 3; price, 40 cents per 100.—Passion Service, Litany of the Passion and Litany of the Blessed Sacrament.

No. 7, pp. 1; price, 20 cents per 100.—Acts of Faith, Etc., and Hymn, to be sung by children to the Blessed Sacrament, or after Mass.

No. 8, pp. 4; sent free, in quantity, upon receipt of postage.—Swedish Orders Invalid, proving that "the Swedish Church has abandoned the three Orders of Ministers, Bishops, Priests and Deacons."


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