

described as a disgrace to the civilised world. A few days later, all of our Fathers were released.'

After dealing with their sufferings and treatment, the Provincial gives a detailed, comprehensive and conclusive reply to the charges that had been made against them—a refutation that will long stand as one of the most telling, spirited, and effective vindications of the great Order that has yet been made. The police in Lisbon have received orders to suppress this document but it is being promptly issued as a penny pamphlet by Messrs. Burns and Oates.

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In the meantime it is interesting to note that under the stimulus of persecution the whole body of Portuguese Catholics are stiffening up, and beginning to take some definite steps to assert themselves. The following petition has been presented to Provisional President Braga, and copies of it have been forwarded to the principal newspapers in the United States and Great Britain:—'Mr. President,—The Catholics of Portugal, who, ever faithful to their principles, submitted at once to the newly constituted powers, now using the right of petition which is guaranteed in all free governments, apply to your Excellency to express their sorrow at the stand that the Provisional Government has taken in religious affairs. We respectfully but strongly protest against the measures that have already been taken. With regard to proposed measures, we remind you, with the calmness of those who claim it as a right, that we are Portuguese citizens, and form the majority of the country, and that it is not licit to coerce our consciences by forcing us to accept a state of affairs which is odious and makes us aliens in our own country, which we love ardently and in which the Christian spirit has for many centuries wrought prodigies in education and beneficence. There is no just law, Mr. President, which does not find its mainstay and foundation in the collective conscience. In the name, therefore, of this collective conscience, of history and of justice, we appeal to your Excellency that our consciences may not be oppressed, that our rights may be respected, and that the sacred interests of the nation may be placed above disputable theories.'

Bogus Priests and Imitation Masses

A somewhat serious charge is being made against Presbyterianism in Canada, and in parts of the United States, in connection with the operations of the Presbyterian Home Mission Society. The facts are so surprising as to be at first blush almost incredible but by independent investigation, and other means, they have now been placed practically beyond dispute. The charge is that with the connivance of the Home Missions Board, and under their direction, 'missionaries' have been feigning the Mass and the Sacraments of the Catholic Church, with the view of proselytising Ruthenian Catholics. There are many Ruthenians in Western Canada, and a number also in Newark, Pittsburg, and New York, and other cities of the United States; and the Home Missions Society, so the allegation runs, either employs its own missionaries—where any can be found who speak the language—or hires bogus priests to say bogus Masses and to administer bogus Sacraments. The form of Mass which is the basis of their imitation is the Greek Liturgy, which is used both by the Greek Catholics and the Greek Orthodox, and which is, of course, unfamiliar to the ordinary Catholic of the Latin rite, or the deception would have been discovered long ago. It appears to have been first detected by the Most Rev. Andrew Sheptytski, Archbishop of Lemberg, Austria, and Primate of the Galicians, who is now on a visit to his countrymen and co-religionists in Western Canada. His Excellency has this to say of the fraud which has been perpetrated upon his people:

'I did not understand this sort of Protestantism. I find their mission societies paying anybody that can speak their language to celebrate a bogus Mass, hear confessions, administer the sacraments, and, strangest of all, openly and publicly, so that the deception might be more complete, pray fervently for our Holy Father the Pope. It is a great shame. Good, honest Protestants are more consistent than to do it. It may destroy religion in our people where they have not their own priests and rite, but it will make them unbelievers in the end and ruin them as citizens.'

The Rev. Dr. McLaren, the Canadian representative of the Presbyterian Home Missions, in answer to Archbishop Sheptytski's strictures, admitted that a portion of the Mass was said, but not the entire Mass. A letter addressed to the Board of Missions of New York elicited the admissions that 'the work is among a poorer class of people,' and that 'the services are carried out with much of the picturesqueness of the Greek liturgical service.'

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A personal examination of the facts was undertaken by Mr. Andrew J. Shipman, well known as a capable and

careful writer, and in this special case a particularly well qualified investigator. 'The Greek rite,' he says, writing in *America*, 'is perfectly familiar to me, having witnessed it in Greek Catholic and Greek Orthodox churches all over the world, and a pocket edition of the Slavonic Liturgy or Mass of St. John Chrysostom enabled me to accurately compare all portions of the Greek Mass, which I did not already know by heart.' Mr. Shipman personally attended and closely followed the Presbyterian services for Ruthenians held in the city of New York and also in the city of Newark; and 'in order that there may be no mistake about the Presbyterian maintenance of a form of Mass, which is to outward appearance a close imitation of the real thing,' he gives in the pages of *America* an elaborate account of what he saw and heard. We have not space for the detailed description; but it will suffice to say that in both churches Presbyterian pastors, vested in alb, stole, and golden chasuble, celebrated 'High Mass' with all pomp and ceremony, incensing the altar and the congregation, 'elevating the Host,' and waited on by an altar-server ringing the bell at the 'Sanctus' and 'consecration.' Moreover, the members of this 'Presbyterian' congregation frequently crossed themselves, kissed the cross and the Gospels, and knelt devoutly at the 'consecration.' Here is a specimen of the responses to some of the antiphons.

'The response to the first antiphon was: "By the prayers of the Mother of God, O Saviour, save us!" That of the second antiphon was: "By the prayers of thy Saints, O Saviour, save us!" At the end of each of the three antiphons the celebrant intoned: "Commemorating our most holy, most pure, most blessed and glorious Lady, the Mother of God and ever Virgin Mary, with all the Saints, let us commend ourselves and one another and all our life to Christ our God." . . . The celebrant elevated the chalice and paten as already described, and again intoned loudly: "Especially our all holy, all pure, most blessed and glorious Lady, the Mother of God and ever Virgin Mary," to which the choir sang the response: "Meet indeed it is to praise thee, Mother of God, ever blessed and immaculate Mother of our God. More honorable than the Cherubim and beyond compare more glorious than the Seraphim, thou who without stain barest God the Word, thee, verily the Mother of God, we magnify." The pastor—the Rev. Waldimir Pryndowski—who intoned these invocations, studied at the Presbyterian Seminary, Winnipeg, Canada, and was received into the Newark Presbytery last October.

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'The celebrant (at the New York church),' says Mr. Shipman, 'said his name was Basil Kusiv, and once described himself as a priest and at another time as a minister. I asked him to let me see the service book which he used, and going towards the altar he directed the church attendant, who was then extinguishing the candles, to show it to me. It was a beautifully printed edition (of which I have a copy) of the Liturgy of St. John Chrysostom in Slavonic, issued and printed by the Basilian monks at Zhovkwa in Galicia, dated 1906, and bearing the imprimatur of Most Rev. Andrew Sheptytski, Greek Catholic Metropolitan of Lemberg. The Book of the Gospels used on the altar is the regular one printed in Lemberg for the Greek Catholics. The vestments used by this imitation priest were of the well known Greek form and were very fine and new. Every gesture, every word and accent in intoning the service, were according to the Greek ritual, and the very books on the altar, and those used by choir and congregation, were Greek Catholic ones. In fact every means seems to have been taken to completely deceive and lead astray these poor Ruthenians and to give them the idea that they are attending a Catholic Mass, as in their old country.'

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The quality of the offence to which the American Home Missions Society have thus been parties may be gathered from the official teaching of the Presbyterian Church in regard to the Mass, as set forth in the *Westminster Confession*. It is thus expressed: 'The popish sacrifice of the Mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect.'

'Private Masses, or receiving the sacrament by a priest or any other, alone, worshipping the elements, lifting them up, or carrying them about for adoration, are all contrary to the nature of this sacrament and to the institution of Christ.' (*Westminster Confession*, chapter xxix., secs. 2 and 4).

In other words, the Home Missions Society, in sanctioning this travesty of the Mass as an act of Divine worship, have been guilty of copying acts that are, according to the teaching of their own Church, 'abominably injurious to Christ's one only sacrifice' and 'contrary to the institution of Christ'—and all this for the sake of proselytising a handful of poor Ruthenians. As we have said, the facts

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