

truthfulness and straightforwardness. McCre, as we have seen, is obliged to admit that at least once in his life he "recommended dissimulation." If that were all it would but show that Knox was human, and liable under stress of circumstance to stumble. The portrait drawn by Lang is, however, in more sombre colors. For example, the publicly expressed contention of Knox that the reformers contemplated no alteration in the attitude to legally constituted authority is characterized by Lang as "simply untrue." In another place he says that while Knox was publicly accusing the Regent, Mary of Guise (whom he hated with a thoroughly unchristian hatred) of falsehood and perfidy, he himself "displayed an extreme economy of truth," and that at all times "he used ink like the cuttlefish to conceal the facts."

AGAIN, WRITING of Knox's dealings with Queen Mary, Lang says that "he seems to have deliberately said good-bye to truth and honor," and in a general survey of his conduct avers that "the Reformer is unworthy of credit where uncorroborated by better authority." And yet, with all this, he goes out of his way in his preface to call Knox "an honest man" and his departure from truth in given instances as "a good man's power of self-persuasion."

NEXT, AS to treason and disloyalty: "Knox himself was intriguing with England against his Queen at the very moment when in his 'History' he denies it. . . His own letters prove that he, with others, was intriguing with England as early as June 1559." When it is remembered that Knox all along boasted of his patriotism and love of his native country, his efforts, as exhibited by Lang, to undermine the authority of his lawful sovereign, and to betray her cause into the hands of her sworn enemy and that of her country, deserve other epithets than those of "goodness" and "disinterestedness."

DID SPACE permit, we might go on to illustrate the character which Lang gives the "Reformer" for cowardice and potheriness, for scurrility and defamatoriness, but we pass these by for the gravest imputation of all, that of teaching murder on system. That Knox was in the plot for the murder of the great patriot, Cardinal Beaton, is one of the best known facts of history, accepted and dwelt upon in the severest terms by every candid historian. It has suited the vitiated moral sense of such writers as McCre to gloss this over, which, in itself, amply vindicates the charge against them of moral or intellectual blindness. But the truth will not down. Lang brings the charge home in unmistakable terms, dwelling especially upon the glee with which Knox received the intelligence that the foul deed had been accomplished. "Other men," he says, "have rejoiced in the murder of an enemy, but Knox chuckled." "In telling the story of a murder which he approves," Lang goes on, "Knox unhappily displays a glee unbecoming a Reformer of the Church. The very essence of Christianity is cast to the winds when he utters his laughter over the murders of his opponents."

THE CATEGORY does not end with the slaying of the Cardinal. Knox publicly expressed his thirst for Queen Mary Tudor's blood; all his life long he espoused the doctrine of death to faithful adherents of the Catholic Faith—"idolaters" was the politest term he could apply to them. He cried aloud for some Phinehas, Helias or Jehu to shed their blood, and the doctrine that any individual Protestant might slay a Papist, he termed "most reasonable and just." Lang commenting upon such teaching necessarily characterizes it as "merely monstrous." The doctrine found exemplification in the murder of the Queen's secretary, David Rizzio, of which cowardly and unprovoked crime Knox made no drawback as to its absolutely laudable character. "Most just and most worthy of all praise" was the epithet he applied to it.

ENOUGH has been said, we think, to show the real character of the "Reformer," as that of a despicable and blood-thirsty miscreant. The mystery then lies here. After uncovering such foul deeds, Andrew Lang can yet bring himself to say of Knox that as "a great man; a disinterested man; a truly Christian man; fervent and considerate; of pure life; in

private character genial and amiable." What further is necessary to prove that he, no less than the rank and file of Knox's followers, labors under some unnamed spell, and is morally and intellectually blind.

ON THE BATTLE LINE

Italy has encountered another heavy naval loss. It is officially announced that the battleship Regina Margherita struck a mine on Thursday and sank, carrying down with her 875 men.

By much hard fighting the Germans still win their way toward the Sereth, not only near its mouth, between Braila and Galatz, but upstream for a distance of at least 60 miles. A number of German columns—those in the south under the direct command of Mackensen and those in Otuz Valley under Falkenhayn—are striving mightily to reach and cross the Sereth.

The most dangerous movement is that of Falkenhayn down the Otuz Valley toward the important railway town of Adjuda, situated at the junction of the Trotus and the Sereth. At this point the main railway line of Eastern Moldavia, connecting the region still held by the Russians and Rumanians between the Sereth and Pruth with Jassy, the temporary capital of Rumania, is less than twenty miles to the east of the Sereth. Should Falkenhayn cross the river in force at Adjuda he will have turned the entire defensive line of the Sereth, and a general evacuation of Southeastern Moldavia, including Galatz, will become necessary. This would leave the Rumanians in possession of not over a sixth of the area of their country.

If Hinderburg meant to invade Bessarabia and make a dash for Odessa, Russia's great grain port on the Black Sea, the tenacious defence by the Russians of the Carpathian foothills rendered that impossible before the spring break-up, which will end campaigning for a time in this region of rivers and marshes. On the Riga front heavy fighting continues.

The Germans appear to be experimenting on the eastern front with a new variety of poisonous gas discharged through lines of fire hose. A Petrograd despatch reports that in the region of Kiselin, in Volhynia, where from time to time during the past few months heavy fighting has been in progress, the enemy on Thursday directed a line of hose toward the Russian trenches. The whistle of escaping gas was heard. Then there appeared a yellowish-green, and afterwards a white cloud of gas. It failed to reach the Slav trenches because of the wind blowing along the front. There have been assertions of late that the Germans had further chemical surprises in store for the Allies. The new gas may be one of them.

T. P. O'CONNOR'S LETTER

THE ALLIED CONFERENCE AT ROME A GREAT SUCCESS

ENGLAND'S COMMITTEE OF PUBLIC SAFETY

Special Cable to the CATHOLIC RECORD (Copyright 1916, Central News)

London January 13th.—This week always will be memorable for the opening of an extraordinary new chapter in the career of Premier David Lloyd George. The news papers recently have kept very quiet and there has been but scanty authoritative information, but events are proving already, and will prove more later, that his visit to Rome marks a momentous epoch in the conduct of the War. It has tightened up the Allies in any spots where there was still lack of cohesion. Especially is this true in reference to Greece, the conference resulting in joint firm action directed against that country in the shape of an ultimatum to King Constantine in which Italy heartily joined.

This is the first visible fruits of the closer co-operation produced by the visit of Premier George to Rome. Other results are expected to soon follow as it is evident that when Spring comes there must be such a simultaneous pounce from all quarters on Germany as will enforce a decision and bring the War to an end.

The hold which Lloyd George has on the popular imagination and the new spirit given to English influence by his accession to office is shown by the eulogies appearing in Italian newspapers and by the application to him of a new title, that of "Prime Minister of Europe." His dominance is shown even more by the smooth working of that committee of public safety, which he left behind, while democratic England accepted without a murmur the absolute rule of two of Premier George's colleagues, Arthur Henderson and Earl Curzon, though Curzon had to shorten his honeymoon and

exchange the role of bridegroom for that of dictator.

The Committees of Public Safety are always regarded as consisting of young men. In the Committee of Public Safety on which our present actual government of England is founded, of the three chief figures Robespierre was thirty-six years of age, Danton thirty-five, and Saint Just only twenty-seven. The four chief figures in our Committee are aged—Mr. Lloyd George fifty-three, Lord Curzon fifty-seven, Lord Milner sixty-two, and Mr. Arthur Henderson fifty-three. Yet according to the English standard, in which youth remains to a much later period than any other country, all these gentlemen are considered young, and indeed are young. I have known them all from their youth, and though there are of course changes, they still remain in essentials the same.

The Lloyd George I see today has a very different face and appearance from the Lloyd George I knew in the early nineties. Then he was a slim young man, with a thin unlined face, and small muttonchop whiskers. I do not remember ever to have paid any particular attention to his eyes. To-day the face is so striking that it could not be remain unnoticed. The forehead has broadened, the mass of hair always growing long, not from habit so much as from unwillingness to give time to the barber, looks with its thick locks of iron grey like a mane. The eyes seem almost to have grown larger by the deeper and more self-confident expression that has come into them and the heavy lines all over the face are the marks of hard work, fierce fights and some profound personal troubles. But in movement, in voice, in gesticulation, in energy, he never strikes you as anything but a young man.

Coming to the second figure; I first met Lord Curzon in the famous salon of Lady St. Helier, then Lady Jeune. He was fresh from college; he looked a bright, self-confident, energetic undergraduate then. He looks pretty much the same to-day. The figure of course is broadened; he seems to me wider in shoulder; but there is still the same high complexion, the same air of almost haughty self-confidence which already revealed themselves when he was but an unknown youngster.

I heard him make his maiden speech in the House of Commons. There was of course a great deal of expectation because he had brought from the University a high reputation. The speech was not considered a success, and yet it was successful. He was evidently a victim to a very bad attack of stage fright; you could see he was speaking from a parched mouth and with nerves all a tremble. The maiden speech had also a little of the same defect as that which made Disraeli the laughing-stock of the House of Commons when he first addressed it. The florid language which the House comes to tolerate from a member who has made his place seemed pretentious to the House. The comment I heard from a Parliamentarian of his own Party, now one of his colleagues, was that Curzon was like a horse that was overtrained. In a short time, however, his very remarkable gift of speech, his extraordinary industry and his immense self-confidence asserted themselves, and I have rarely known a man perform the difficult duties of Under Secretary for Foreign Affairs—which was his first office—with more remarkable skill. His power for work passed into a legend when he was Viceroy of India. The light in his room could always be seen up to 1 o'clock in the morning, and even when he was travelling, continued in this habit in his sleeping saloon. This was the more remarkable as, though he looks very robust, Lord Curzon suffers a great deal from ill-health. Very often when he pushes forward his ample chest in the way that often excites dislike, it is the effort to triumph over physical weakness just as rudeness often is the mask by which shyness conceals itself.

Lord Milner I knew when he was Alfred Milner and lieutenant of Mr. Stead on the Pall Mall Gazette. He was then a typical young Oxford man, very handsome, very quiet, with the manner which we have always been accustomed to associate with Balliol College in Oxford. He seemed modest, clear-headed, with just a little touch of cynicism which seemed to me in contrast with the boyish face. He was more like the typical English civil servant than the journalist, and I was not surprised when he soon changed journalism for Government employment. When he returned from Egypt he looked to me both physically and intellectually a very different man. The peach-blossom bloom of youth had disappeared from the face; there already were lines; there had come a certain degree of hardness into the softness both of expression and of feature. All of which I put down at the time to the severities of a very hot climate and the tremendous hard work of a British official in Egypt. I learned afterwards that the difference in expression was due to a certain difference in outlook. Asking me once to read a book of his about the British work in Egypt, he said: "It will make you a jingo." It was this sense of the success of British control in Egypt which accounted for his attitude when he went out as Governor of South Africa; possibly if he had remained in the companionship of Stead and in the editing of the great Liberal organ, this outlook would not have changed, and we might have escaped many unpleasant chapters in English history. When

in recent years I see him in the House of Commons—especially when he has been making a speech on South African affairs—he scarcely seems to me the same as the young journalist I saw many years ago. Always dressed in the long black frock coat which every member of both Houses was supposed at one time to wear, carefully groomed, his clothes seeming to fit on him like the uniform of an official, he always suggested more the German official, half soldier, half civil servant, rather than the English politician. The lines on his face of course have deepened still more than on his return from Egypt, but in springy alertness of movement, in figure, he seems to have retained perfect youthfulness. He has an extremely well stored mind with all the learning of Balliol backed up by the versatility of the journalistic training and long and difficult experience in administration. He is also free enough from Party ties, and has had experience wide enough to liberate him from any of the ordinary traditions of English politics. His outlook is quite independent. Some of the superstitions and traditions of the men with whom he has been associated in recent years make no appeal to him. I understand that the War has completed an education in a radical direction on many formerly controverted questions. One of the problems which is now being severely contested behind closed doors is how far the greater productivity of the land may be enforced by a system of increased State control. I understand that in any measures which are necessary to produce that result, Lord Milner is passionately on the side of revolution.

Finally, Mr. Arthur Henderson is not only young in years, according to the English standard, but younger perhaps even in physical strength and energy. Of middle height, of a figure between robustness and spareness, with a healthy complexion, bright, clear eyes, he is a remarkable demonstration of the splendid and undaunted vigour which habits of severe self-control so often bestow. A life teetotaler, a moderate eater, he has a power of work and endurance which are quite remarkable. I have heard it said that when in large Labor conferences there was an unruly element that had to be brought to reason, Arthur Henderson was always put in the chair. The struggle might go on through long hours of the day; it might continue through long hours of the night, the face of the chairman showed no sign of impatience or fatigue, the eye remained clear, the complexion fresh, the voice resonant. Faction, obstruction ultimately discovered that they could not prevail against a will and a frame of such unconquerable iron, and with a fresh smile, sometimes when the night was far advanced, Arthur Henderson was able to clear up the chaos of the fragments of his exhausted opponents, and to report the triumph of his action and of sense.

These are the men on whose shoulders now lies the chief responsibility of carrying England through the war.

FEMINISM IN ANGLICAN CHURCH

A. Hilliard Atteridge, in America

When early in the summer the Anglican bishops issued the program of a national mission "to begin in the winter, the cooperation of all classes was invited, and incidentally it was stated that a special part in the work would be given to women. Then came the suggestion that under certain restrictions, women should be allowed to deliver addresses in churches. Dr. Ingram, the Bishop of London, a very zealous man, but liable to act somewhat impulsively, welcomed the suggestion, and announced that women would be invited to speak in the churches during the mission, provided they did not speak from the pulpit or from the chancel. There were immediate protests from leading men amongst his clergy and laity. The suggestion obtained very little support, and the Bishop modified it into a new invitation to duly qualified women to address meetings of women and girls, not necessarily held in churches.

The idea of women preachers was however taken up energetically by a number of ladies, some of whom had been associated with the extreme suffragist movement before the war. Already, during the earlier agitation, some of the advanced advocates of votes for women had predicted that the time would come when women would be given the full share in the ministry of the Anglican Church. At various times women had been allowed to preach in Dissenting chapels; thus, for instance, in the early years of the nineteenth century, there were still women preachers among the Wesleyans. Everyone will remember Dinah Morris of "Adam Bede," a character partly suggested by an aunt of the novelist, who was a Wesleyan evangelist, but as Dinah Morris explains in the novel, the practice of licensing women to preach was even then disappearing. In recent times the only Dissenting body that has made large use of women as preachers has been the Salvation Army, and some of the advocates of a like practice in the Church of England point to the services rendered by these Salvationists as an argument in favor of the new departure. It should be noted that there are two groups among these feminist advocates in the Anglican Church. The greater number wish

only to see women licensed to preach, much in the same way as laymen are now licensed as preachers by the Anglican bishops. Others go further and want to see women ordained to the ministry and recognized as qualified to perform all its duties.

This latter claim has been put forward very fully and fully in two articles in the Nineteenth Century, which have given rise to a good deal of discussion. The writer of the articles, Miss Picton Turbervill, has drawn forth from clergymen and laymen, not only hostile replies, but also some fairly sympathetic commentaries. In her second article she quotes the letter of a clergyman, who after reading it wrote to her: "It is a revelation to me, indeed I consider it unanswerable." It is true that she dwells chiefly upon the office of the clergy as preachers, but she does not confine her claim to this. Her argument is that "the grace of God can work freely and fully through all men and women filled with the Spirit; in the teaching of Christ there is nothing contrary to the inclusion of women in the ministry, but His attitude to women shows that they, equally with men, can be His channels of grace." Again, quoting from Canon Streeter, who had given her theory some support in an article in a church periodical she says: "God is neither male nor female, and as long as preachers are chosen from one sex only, an incomplete apprehension of the Divine is likely to be brought home to the ordinary worshipper." She concludes that the time has come for the reconsideration of the whole question.

Both in Miss Turbervill's articles and in many of the criticisms they have called forth, there is a curious evidence of the complete lack of any idea of authoritative teaching in the Church. Miss Turbervill herself boldly cuts herself adrift from all tradition and seems to believe that a new discovery as to Christ's purpose and teaching can be made after nineteen hundred years, during which the whole drift of Christian history has been in the opposite direction. An eminent London clergyman, after noting that her theory is supposed to be based on the teaching of Christ, asks the question: "Who is to decide as to what is or is not the teaching of Christ?" Miss Turbervill might think one thing to be the teaching of Christ, I might emphatically deny that it is so. Her opinion is as good as mine, my opinion is as good as hers. Who is to decide between us?" The writer seems to have given up absolutely the idea of a teaching church. Probably he would deny this, but the question "Who is to decide?" is altogether unmeaning, if the Founder of the Church made no provision for the preservation of His teaching from age to age. But as a matter of fact, outside the Catholic Church, the idea of authoritative teaching is practically non-existent. As we see in this discussion, even the most fundamental questions can be reopened, and the attempt to settle them is made utterly by a personal interpretation of some text of Scripture, or sometimes by an appeal to the teaching of the Church in the first centuries, as if there had been some temporary provision for authoritative teaching which lapsed long ago, despite the clear promise that Christ would be with His Church forever.

When one comes to the arguments that Miss Turbervill and her friends put forward, one is struck by their singular irrelevancy. She makes much of the argument that one cannot predicate sex of the Divinity, but seems to leave quite out of the account the fact that God became man. She argues that because the priesthood was first conferred upon apostles who were men, it does not follow that it could not be extended to women, just as the fact that these first apostles were Jews did not prevent the priesthood later being given to Gentiles. And here she and her friends leave out of account the primary fact that first the prophets and then the Messias Himself declared that in the new kingdom there would be no difference between Jew and Gentile. But the radical weakness of the whole argument lies in the fact that it suggests a new interpretation of the teachings of Christ on a matter of primary importance and that it takes no account of the fact that for nineteen Christian centuries no such interpretation of that teaching has been known. Some of the supporters of this new claim show a remarkable ignorance of the history of the past, and even of the present practices of the Catholic Church. One Anglican clergyman indeed, put forward an argument the strange statement that the Catholic Church already recognized the priestly office in women by allowing abbesses and superiors of convents to hear the confessions of their subjects and give them absolution. A very small acquaintance with Catholic history would have shown him that there never has been such a practice and the Holy See has on more than one occasion sternly suppressed the attempts of aspiring abbesses not indeed to discharge any priestly function, but to deliver public discourses which might be classed as sermons. Probably the reverend gentleman was misled by confounding with sacramental confession the public confession of faults against the rule made in the Chapter in religious houses, which has nothing whatever to do with either sacramental confession or the priestly office.

PROTESTANT SOLDIER PAYS WARM TRIBUTE TO JESUIT CHAPLAIN

A private in the Levant Expeditionary Force writes to the Catholic Universe, London, from Salonica as follows: "I am writing on behalf of myself and several non-Catholic comrades. We have a Catholic priest in our brigade called Father Henry Day, S. J., and we wish to thank him through your valuable paper for his good services and kindness to us. He is a gentleman that is loved by all his men throughout his brigade, and I think that it is my duty to let the Catholic people in England know of the fine work he has done. I hear that he is late of the Holy Name, Manchester. He joined our brigade in March, 1915, and came out to Egypt with us in April, 1915. He has been up the Suez Canal, and was at Gallipoli, and was in the big yemeni charge on August 21, 1915, of a few extremists inspired by the extreme suffragist idea that whatever men can do should also be done by women. In the Catholic Church womanhood has its highest model in the blessed Mother of God, and from the first there has been a place for women who wish to devote themselves actively to the work of the Church. Since the days of the Oxford Movement the Catholic ideal has been accepted by many Anglicans with the result that more than one Anglican sisterhood has been founded, usually to carry on some charitable or educational work. But this quiet activity does not satisfy the extreme advocates of the suffragist cause. Hence the agitation of which Miss Turbervill has made herself the prophetess.

On Friday," writes Leslie Buswell of the American ambulance corps in France, "I took down a German, wounded—a member of the Crown Prince's bodyguard. He was dying. Picture to yourself a fine, truly magnificent man, over six feet four, wonderful strength, with a hole through both lungs. He could not speak and when I got to the hospital I asked in German if he wanted anything. He just looked at me and chokingly murmured 'Catholic.' I asked a soldier to fetch a priest and then two stretcher bearers and the doctor, the priest and I knelt as he was given extreme unction. That is a little picture I shall never forget—all race hatred was forgotten. Romanist and Anglican, we were in that hour just all Catholics, and a French priest was officiating for a dying German."

ALL CATHOLICS BEFORE MYSTERY OF DEATH

"On Friday," writes Leslie Buswell of the American ambulance corps in France, "I took down a German, wounded—a member of the Crown Prince's bodyguard. He was dying. Picture to yourself a fine, truly magnificent man, over six feet four, wonderful strength, with a hole through both lungs. He could not speak and when I got to the hospital I asked in German if he wanted anything. He just looked at me and chokingly murmured 'Catholic.' I asked a soldier to fetch a priest and then two stretcher bearers and the doctor, the priest and I knelt as he was given extreme unction. That is a little picture I shall never forget—all race hatred was forgotten. Romanist and Anglican, we were in that hour just all Catholics, and a French priest was officiating for a dying German."

THE ADESTE FIDELES

As the "Adeste Fideles" is sung until Candlemas Day, Feb. 2, this word about its origin will be interesting.

Individual authorship of the "Adeste Fideles" may not have had the atmosphere of the monastic scriptorium breathes, however, through its melodious strophes. It is in many respects unique in Christian hymnology. More than any other church song it blends prophecy, history, prayer, exultation and praise. If it were printed side by side with the Nicene creed, it would be found an astonishing verification of that august prose.

Every line of the "Adeste" is a cadence of faith and love. Upon its cadences many hours must have been spent for the crystallization of sublime truth into crisp and dazzling syllables. "Adeste," approach: "fideles," ye faithful; "laeti," joyful; "triumphantes," victorious; "venite," come; "adoremus," let us adore; "Dominum," the Lord.

The present musical setting had its origin in 1797, and is popularly attributed to Vincent Novello, who was the organist at the Portuguese Legation in London at that time.

The hymn was sung on the continent in the Latin form, which was so musical that it is memorized almost without effort. It is found continuously from the middle of the seventeenth century. It is believed that in many centers of devotion it was made also a recitation, as if in oratorio. Plays drawn from Holy Writ, were in vogue during the same period, and the "Adeste Fideles" would have been a congruous incident in, either a passion play, a miracle play or a Madonna play. It was usual in these plays to introduce the folk melodies which in every country have become the basis of the national music. As these plays were gradually prohibited by the Church on account of violation of strict decorum, which insensibly crept in, oratorio succeeded to the vacated place, and many of the melodies disappeared or were framed into new settings.—Catholic News.

FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 26, 1916

Dear Readers of CATHOLIC RECORD: That your charity towards my mission is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His Excellency, The Most Rev. Peregrine F. Stagni, O. S. M., D. D., Apostolic Delegate, Ottawa: "I have been watching with much interest the contributions to the Fund opened on behalf of your missions by the CATHOLIC RECORD. The success has been very gratifying and shows the deep interest which our Catholic people take in the work of the missionary in foreign lands. I bless you most cordially and all your labors, as a pledge my earnest wishes for your greatest success in all your undertakings." I entreat you to continue the support of my struggling mission, assuring you a remembrance in my prayers and Masses. Yours faithfully in Jesus and Mary. J. M. FRASER.

Previously acknowledged, \$9,278 40

St. Brigid's Parish,..... 10 00

Mrs. J. McC.,..... 1 00

Miss M. A. McCart, Bryson 1 00

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