

circumstance which in no way alters the inherent turpitude or mitigates the guilt of Germany's action. The stroke was, doubtless, planned and executed with the purpose of impressing neutral nations; and it surely will impress them, but in a direction very different from that intended by its authors. We can imagine nothing better calculated to bring home to hesitating neutrals such as Italy, or to well-intentioned weaklings such as President Wilson, the full horror of German methods of warfare, and the seriousness of the menace to all that is best in civilisation, and in the toilfully built-up code of humane international relations, which the existence, and still more the success, of such a spirit involves. That this inhuman act will result in an immediate stimulus to recruiting in Britain goes without saying; and it certainly should bring over to the side of the Allies at least the sympathy and moral support of thoughtful and far-seeing neutrals.

We had written thus far when a later press 'extra' brought the painful intelligence of the sad and heavy loss of innocent human life in connection with the occurrence. Germany is evidently out to 'stagger humanity,' and to practise to the full limit of possibility her great gospel of frightfulness. In the present instance she has certainly scored a hit that is, in a horrible sense, spectacular, but one which does not affect the military or naval situation one iota, and which brings with it no advantage in any degree corresponding with the shame and infamy incurred. Of the 1400 non-combatants who have been murdered, more than 100 are American citizens; and there is considerable speculation as to how America will take the outrage. From President Wilson nothing effective need be expected, unless, indeed, public opinion proves so strong as to force him into definite and practical action. It would be a serious thing to plunge America into the hurly-burly; but it is a serious thing, also, for a country to have its citizens sent to the bottom of the Atlantic without a moment's notice and without the least cause of offence. If it be urged that the American navy is too weak and the American army insufficient to be of any material assistance to the Allies, it may be pointed out that the army, at least, could be indefinitely strengthened by recruiting, as has been done in Britain and her dominions. It is partly owing to President Wilson's deplorable initial weakness that the present position has arisen. As Mr. Richard Harding Davis has already shown, had the neutral Powers, at the outset of the war, taken a firm and united stand in regard to neutral rights, Germany would never have felt free to go so far as she has done.

'St. Charles'

The generality of people, who think of Charles I. only as the tyrannical monarch from whom was wrested the Petition of Right, and against whom John Hampden made his famous stand, will be inclined to smile, or even to laugh outright, at the cabled announcement that the Lower House of Convocation, Canterbury, has resolved to add the name of King Charles I. to the calendar of saints which figures in the prayer book of the English Church. In reality, however, the intimation ought not to occasion any very great surprise. The disposition on the part of High Anglicans to regard Charles as a saint, or at least as a martyr, has been very persistent; and it must be admitted that the Church of England is in duty bound to look back upon his memory with gratitude. He was loyal to her and to the principle of episcopacy; and refused to yield to the demands either of Scottish Presbyterianism or of the Independents, represented by Oliver Cromwell. 'I have done what I could,' he said, 'to bring my conscience to a compliance with their proposals, and cannot, and I will not lose my conscience to save my life.' He did not save his life; and it was the peaceful composure and pious fortitude with which he met his tragic death at the hands of the Puritan ascendancy that first woke the sympathy and appealed to the imagination of the people.

In these last hours Charles showed a remarkable dignity and self-possession, and a firm resignation supported by religious faith and by the absolute conviction of his own innocence, which, says Burnet, 'amazed all people and that so much the more because it was not natural to him. It was imputed to a very extraordinary measure of supernatural assistance . . . ; it was owing to something within himself that he went through so many indignities with so much true greatness without disorder or any sort of affectation.' Nothing in his life became him like the leaving it. As Andrew Marvell sang of him,

'He nothing common did, or mean
Upon that memorable scene.'

The result of the execution was an extraordinary revulsion of feeling in favor of Charles: and his tyranny, misgovernment, and political duplicity were forgotten. He soon became in the popular veneration a martyr and a saint. His fate was, with irreverent extravagance, compared with the Crucifixion, and his trials and sufferings to those of the Saviour. Handkerchiefs dipped in his blood were alleged to have wrought 'miracles.' At the Restoration the anniversary of his death was ordered to be kept as a day of fasting and humiliation, and the service appointed for use on the occasion was only removed from the prayer-book as late as 1859. The same conception of Charles as a martyr for religion has been stimulated by modern High Church writers, and their efforts have at last apparently obtained official recognition. 'Had Charles been willing to abandon the church and give up episcopacy,' says Bishop Creighton, 'he might have saved his throne and his life. But on this point Charles stood firm, for this he died, and by dying saved it for the future.' Such great names as those of Gladstone, Keble, and Newman, can be enlisted on the same side. 'It was for the Church,' says Gladstone, 'that Charles shed his blood upon the scaffold' (*Remarks on the Royal Supremacy*, 1850, p. 57). 'I rest,' wrote Newman, of course in his Anglican days, 'on the scenes of past years, from the Upper Room in Acts to the Court of Christbrooke and Uxbridge'—i.e., where Charles refused to yield to the Scotch Presbyterian policy. 'Sober judgment,' says P. C. Yorke, M.A., Fellow of Magdalen College, 'cannot allow that Charles was really a martyr either for the Church or the popular liberties'; but it can hardly be denied that he has deserved well of the English Church. 'Canonisation' in that Church, it should be remembered, is not a very serious or searching process; and it does not carry with it either the weight or the important consequences—in the way of general invocation of the canonised—which it does in the Catholic Church.

The Taube aeroplane, which has so far done much better service for Germany than the famous Zeppelin, was designed, curiously enough, from an idea obtained by its inventor, an Austrian millionaire named Ettrick, from the Zanon tree of India. He saw that when the leaves of this tree fell the wind carried them for miles, and he attributed this fact to the peculiar shape of the leaves. Apparently the phenomenon greatly impressed him, for he made the wings of the first Taube aeroplane like the Zanon leaf, and the dove-like Taube now in use is only a slight modification of this design.

Were I so tall to reach the sky,
Or take the ocean in my span,
What use is length, unless there's strength,
Now tell me if you can.
Suppose I'm ill with rasping cough
Or tickling throat—well, to be sure,
I don't talk length, I gather strength
With Woods' Great Peppermint Cure.

'Oh, would some power the giftie gie us,
To see ourselves as others see us!'