

seas Dominions, the women have but one thought—the comfort and well-being of our troops; and one determination—to work for them and to encourage and inspire them until an honorable and lasting peace has been achieved. Precisely the same spirit animates the women of Germany, and it is the simple truth to say that they are heart and soul with their men in the field, and are bravely supporting and sustaining them in the heavy and hopeless struggle in which they are engaged. Not only are they knitting socks and mittens and every variety of comforter for the men at the front, but they are also, in increasing numbers, acting as tram conductors, booking office clerks, accountants and cashiers, and as level crossing guards on the railways. It is generally understood that their help is to be utilized also in getting in this year's harvest—unless, perchance, the war should be over by then. Some idea of the activity and self-sacrificing spirit of the German women may be gathered from the statements of a *Daily Mail* contributor: 'The woman is a great feature of railway station life in Germany at present. At every large station on the lines used for troop traffic there are long tables with refreshments and cigarettes and flowers and picture post cards for the men going to the front or for the wounded and sick returning. The Red Cross women in charge of these open air buffets do everything in their power for the men. Even at lonely little frontier stations in East Prussia I have seen poor women, thinly clad, rush out in the cold rain with hot coffee, soup, and bread for the soldiers.'

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Unfortunately they have imbibed also the spirit of hate against England and her Allies which has been so sedulously fostered amongst their men folk. Women, when they let themselves go, are notoriously good haters; and the German women at the present time are giving themselves up without reserve to white-hot detestation of their enemies. The Paris paper, *L'Éclair*, in its issue of December 21, reproduces from the *Journal de Rome* the translation of a letter found upon a wounded German prisoner and it illustrates not only the hopes and fears and anxieties which fill the hearts of the German women, but also the fierce and passionate hatred with which they are inspired against the enemies of the Fatherland. We translate from *L'Éclair*:

Hamburg, 21st August, 1914.

My dear Johann. It is a long time since you have given me any news at all of yourself, but it is hardly possible to write, otherwise you would certainly have given some sign of life. How are you, my Johann? I certainly breathe a hundred times a day a prayer to Heaven, that He will be pleased to let you return safe and sound, as also the others who are dear to us. My brother-in-law has received a bullet in the right arm, in Russia, but that will not be serious, for he has already detached himself a few days ago. He writes to us with great confidence that in eight days the war will be concluded in the East, but he has no idea of what is passing in the West. How numerous are our enemies! The victory must be ours, for so much blood and innocent blood cannot be shed in vain. An indescribable fury possesses me on the subject of the war. I would like to spring at the throat of every Frenchman and of every Englishman, and to strike my fist in his face, these base dogs. Also at the Russians, half-savages, and also the Japanese, with their bits of eyes. What splendid valor to fall from all sides upon a single empire! That is what the crew will in a honorable war; it is pure treachery. And meanwhile we—the women and young girls—do nothing. We must remain inactive, and wait in anguish and uncertainty, which may become an insupportable calamity, but we can do nothing. Willingly would we endure everything, privations and work. The main thing is that we should find ourselves, and that will be, my Johann, I know. It cannot be otherwise, you will return as you went. My thoughts which are ever with you, will encompass you everywhere. Now adieu my Johann, God protect you and bring you home again. Your Hélène.'

The Church and the Kaiser: A Hint to Germany

As might well have been expected, the publication of the full text of Cardinal Mercier's Pastoral has made a profound impression in England. In a great world crisis one of the disappointing features of which is the moral poverty of the leaders of men, the utterance is welcomed as showing that there is at least one 'who can make his voice heard above the fray to remind us of the rule of something higher than mere force.' This is the tribute paid to the Cardinal in a very remarkable article which appears in the *Manchester Guardian*, signed 'L.T.H.' and entitled 'From Ambrose to Mercier.' The writer is presumed to be Mr. L. T. Hobhouse, the well-known professor of London University. After pointing out the failure of the thinkers, the literary men, and the men of light and leading, amongst the non-combatants, to sound a clear note on the rights and wrongs of the war, and to give a lead to public opinion, the writer continues: 'But if there has been throughout the world no one who could thus put himself above the combatant nations and compel them to listen to him, there has been one man among the combatants who has spoken out for his own people, and by sheer moral force has compelled the world to listen, and will, we may well believe, win a large measure of redress for the sufferer. Cardinal Mercier is not only a man of learning and of high personal distinction, but he has the advantage of great position in an international Church which commands the loyalty of a third or more of the German people. His denunciation of the treatment of Belgians is by far the weightiest indictment that has yet appeared, and it will travel all over the world. Every German in America will know, and every German in Germany will know that they know, of this shame. Nor can the German Government seek to stifle Cardinal Mercier without making matters worse for themselves. His pastoral has gone forth, and the indictment is on the record. No suppression of the witness will now avail.'

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Mr. Hobhouse is evidently quite clear that Cardinal Mercier's action and utterance will live in history; and he places the Belgian Primate on a level with one of the greatest and noblest figures in the long list of the Church's heroes. In thus withstanding the tyranny of a revivifying temporal power Cardinal Mercier, he says, 'is only the latest not, we may be sure, the last in a very notable and honorable company of prelates.' His action recalls to this writer the incident of St. Ambrose defying the Emperor of Rome, and forcing him to do public penance. The people of Thessalonica having given offence by murdering the commander and some officers of the Gothic garrison, the Emperor Theodosius, the last great ruler of the undivided Empire of Rome, had ordered a general and perditionally arranged massacre by way of revenge. Several thousands of both sexes and all ages were slain, and a thrill of horror ran through the Roman world. Mr. Hobhouse quotes a 'fair passage from Gibbon, which describes how St. Ambrose stopped the Emperor from entering the famous church at Milan when he would perform his devotions. 'He was stopped in the porch by the Archbishop, who, in the tone and language of an ambassador of Heaven, declared to his Sovereign that private contrition was not sufficient to atone for a public fault or to appease the justice of the offended Deity,' writes Gibbon. 'Theodosius humbly represented that if he had contracted the guilt of homicide, David, the man after God's own heart, had been guilty not only of murder but of adultery. "You have imitated David in his crime; imitate, then, his repentance," was the reply of the undaunted Ambrose. The rigorous conditions of peace and pardon were accepted, and the public penance of the Emperor Theodosius has been recorded as one of the most honorable events in the annals of the Church.' It was not until after a delay of about eight months that Theodosius was restored to the communion of the faithful.