

poor will be in bad condition. The shutting off of raw material will throw tens of thousands of men out of work, and it is hard to know who is not hit.

I send these few words to show we are still in the land of the living, and can assure you I would give a good deal to be back again in good old Toronto.

In haste,

H. C. Dixon.

London, England, August 6th.

KEBLE AND HIS CRITICS.

Sir,—Keble's poetry has lately been more popularly quoted than for many years, and an alteration made in his old age has been criticized. We take the following from one communication:—

Perhaps you will allow me, as one who has made this exquisite collection of sacred poetry his loved companion for more than fifty years, to say that its author was content to leave the poem called "An Address to Converts from Popery" unaltered for some fifty years and for more than as many editions. What Archbishop Trench and others regarded as a deplorable alteration seems to have been urged upon Keble at the instance of the school represented by Canon Liddon. But what I wish particularly to point out is that the alteration in question vitiates the whole argument of the poem. The whole poem, indeed, draws a contrast between the teaching of the Church of England and the teaching of the Church of Rome, which is mentioned by name. The worshipping of Saints and Angels is deprecated in one of the stanzas, the blood of Martyrs in another, Purgatory in a third. Then comes the presence of Christ, "the eternal Priest," "in the heart," as contrasted with the material presence "in the hands," as in the sacrificial teaching of the Church of Rome.

To take out this and substitute something clean contrary is like pulling out the corner-stone of a building to replace it with a mass of sand.

We may recall the words of Hooker (whose immortal work he edited), "The real presence of Christ's most blessed body and blood is not to be sought for in the sacrament, but in the worthy receiver of the sacrament."

Trusting you will find space for this,

Yours very sincerely,

E. A. R.

Toronto.

Books and Bookmen

"The Day that Changed the World." By Harold Begbie (Hodder and Stoughton, Upper Canada Tract Society, 35 cents; vi. + 159).

A book for the present war situation. It portrays the changes which came over the world on the day of a miracle which the author imagines when all men's hearts were turned to God as Father and their fellowmen as brothers. The book is Mr. Begbie's suggestion of the solution of the social unrest. It is his merit that he bases the solution on the soul of man. He advocates no mechanical socialism. Only the thing instinct with Life will be permanently attractive. Mr. Begbie follows the principle out into the ecclesiastical, social, industrial departments of life. He speaks in sturdy protest against all the abuses. It is a book which everybody ought to read. You may not agree with him always—we do not, but he is working along a right line. The first two editions were published anonymously for purely personal reasons. This third edition bears the author's name. It is no dry as dust discussion, but a story that throbs with the play of human emotions.

"Jesus in the Nineteenth Century and After." By Heinrich Weinel, D.D., and Alban G. Widgery, M.A. Edinburgh: T. & T. Clark, 10s. 6d. net. Toronto: Upper Canada Tract Society.

This volume is based on a German work by Dr. Weinel, but the whole has been revised and brought up-to-date, and its scope widened by the consideration of English, American, and French life and thought, and of one Italian thinker, Mazzini. It therefore has reference to almost the whole sphere of Western civilization. It attempts to answer the questions, "What is Jesus to us?" and "What was He to the greatest names of the last century?" It is largely a review of the history of the historical Christ, but its conception of Him necessarily affects the treatment. As it is written frankly from the humanitarian standpoint, the book will have to be read with this in view. There is a constant tendency to "get rid of the orthodox Christian dogma of a supernatural

Jesus as the second person of the Godhead, coming down from heaven," (p. 43). It is also said of Strauss that he "discarded everything that did not bear the test of his severe criticism," (p. 87), while Wellhausen, the greatest scholar, has now given his attention to the Gospels, "and has ended up almost in scepticism," (p. 109). It is said that we cannot now answer the question with certainty whether Jesus held that "He was more than man," (p. 139). These references will show the character of the work. Judged from the standpoint of the writer it is a wonderful production in the fulness and variety of its knowledge, and if read by students who are accustomed to deal with critical problems it will prove of service. But Christians who believe that Jesus Christ was both God and Man, while being thankful for these remarkable testimonies to the wonderful influence of our Lord on the course of the thought of the last century, will nevertheless by contrast be compelled to adhere to the New Testament and Church view of the Master as in every respect the only one that satisfies both mind and heart. The story recorded here is a sad revelation of the way in which modern thought has endeavoured to reduce Jesus Christ within the limits of humanity, but this is "proving utterly impossible on any fair interpretation of the New Testament, and of the history and experience of the Christian Church." Even after all that is said in this book by some of the greatest of the world's thinkers, the challenge of Christ as a Divine Saviour has still to be faced and met.

The Family

LONDON AND THE WAR.

By Margaret Hamilton.

Last Thursday, July 30th, London had no belief that we should be involved in war. Keenly interested in the progress of events, eager for the latest news, the average Londoner felt secure that somehow or other Britain would be kept out of the conflict. There was an air of security, a feeling that in the main we were doing the right thing in standing out of the struggle. This feeling predominated up to Saturday. Holiday-makers continued their preparations, and there was but little decrease in the traffic from London to the country and the seaside.

Saturday evening brought a significant change—Russia was at war with Germany; the area of the conflict was growing more defined. In the German beer halls round Soho the enthusiasm was intense. German artists' clerks, and shopkeepers, mug in hand, stood on the tables, and the rafters rang with "hochs" to the Kaiser. They were en route for the Fatherland, and London watched them, unconscious that within the next few hours her own sons would be mobilized. On Sunday there was no shouting in the German quarters. I found the German cafés very empty. Such waiters as were originally of that nationality explained in broken English that they were now "naturalized"; moved thereto, I suppose, by the perplexity upon the faces of their customers.

London meanwhile had waked up, and from the suburbs—north, south, east, and west—streamed a concourse of people. France, our ally, was in danger. Luxemburg had been invaded! It was impossible to sit at home, the cry was to the centre, and the streets were thronged with eager crowds.

London is a typically good-natured city, and even with the tide of feeling running high, the Germans scattered in the crowd were subjected to neither criticism nor comment. At Charing Cross Post Office the rush was heaviest. Women with drawn faces and anxious eyes waited for telegrams from the Continent. One poor thing in tears explained that she was stranded in London, and could not reach her husband in Paris until he wired her the money.

I shall never forget the swift response to the appeal. In five minutes the money had been collected, a friendly workman had escorted her across the Strand to the station, while rousing cheers followed her across the road. Good humour and a steady nerve have characterized the people throughout the crisis, a crisis which was the more acute, since, as a whole, London was unprepared. The mafficking element was nowhere noticeable; there were no wild outbursts of hysterical enthusiasm—cheers were reserved for France and for the Territorials, who trooped steadily by.

And if the crowd was, as a whole, well balanced, the temper of the French colony, which lies to the south of Oxford Street, was as steady. The women congregated at the corners of the streets listened while an elderly Frenchman read

the news from the "Figaro," or explained the situation. Most of the young men had already left; the few who had still to join their regiments were indoors making preparations. The streets, usually so full of life and colour, were quiet; in place of the ready laugh, the light gaiety that marks the quarter, was a silence grave and significant. Tragedy had passed down the alleys, with their busy stalls flaming with lamps, and for a while the lights were out.

But if the people realized that the fate of France was to be put once more to the touch, they met the ordeal bravely.

It was not until the morning of Monday, surely the most memorable of England's Bank Holidays, that London realized she was on the eve of war. It crashed home to the middle-class citizen with a stunning force. The workman had already scented the atmosphere of conflict: there is a certain internationalism of feeling among the workers of the world, and the electric current had spread from France across the Channel!

From then the temperature rose rapidly. There was a moment when London seemed on the verge of hysteria, when the people, with the first shock of the news that we were pledged to defend the north coast of France, seemed likely to lose their heads in a panic of fierce joy. But the excitement rapidly cooled, and it was a sober crowd that waited outside Downing Street to learn the result of our ultimatum to Germany.

The cheers that greeted the declaration of war were hearty, but enthusiasm rapidly gave way to a consideration of the crisis. The rubicon was passed, gone was the time for mediation or rapprochement. We were pledged to uphold our promises to Belgium. Germany had appealed to the sword and with the sword we replied.

It was at the railway depots that there were the most significant scenes. Train after train laden with sailors and reserve men rolled out of Paddington, Victoria and Waterloo en route for Plymouth and for Portsmouth. And as the men trooped on the platform London gave them an ovation. Those who had friends and relatives passed swiftly through the throng; those who stood alone were shown a welcome that must have stirred their hearts.

There was little shouting, and but few cheers. But the faces of the crowd, alight with admiration touched with relief, told their own tale. The men were going down to the sea in ships; they held the honour of the nation in their keeping.

London is not greatly moved to ceremonial. We are minded to take our demonstrations easily, without arrangement or design. When, therefore, we are moved to show enthusiasm the occasion is remarkable, and such an occasion was London's ovation at the changing of the guard at St. James' Palace. As a rule, the ceremony goes unnoticed, disregarded. It is typical of the sudden onrush of national feeling that, after our declaration of war, the crowds that stood and watched the Guards, in sudden, swift and spontaneous action, bared their heads—"Every man!"

NEW ZEALAND LAWS FOR WOMEN.

Jessie Mackay, of Christchurch, New Zealand, tells in *Jus Suffragii* of the following laws of benefit to the women of her country, passed since their enfranchisement in 1893:

- "Infant Life Protection act.
- "Act to Regulate Adoption of Children.
- "Industrial Schools act amendment.
- "Juvenile Smoking Suppression act.
- "Servants' Registry Offices act.
- "Shop Assistants' act (safeguarding the interests and health of shop-girls; have to sit down when not serving, sanitary arrangements, meal hours, etc.).
- "Divorce and Matrimonial Causes act (equal standard of morality; divorce for wilful desertion for five years, for habitual drunkenness, failure to support a wife, cruelty, or for seemingly incurable lunacy).
- "Criminal Code Amendment act.
- "Act enabling women to receive compensation for slander without proving special damage.
- "Summary Legal Separation act, to safeguard poor women against brutal or drunken husbands.
- "Factory act (recognizes in some cases equal pay for equal work; not generally, however).
- "Municipal Franchise act, extended to women ratepayers or ratepayers' wives (women eligible for town boards, hospital, and charitable aid boards, and to Mayoralty).
- "Old Age Pension act (which acknowledges economic partnership of husband and wife).
- "Women admitted to practice law.
- "Technical schools, giving girls equal opportunity.
- "Scientific temperance instruction in public schools.
- "Testators' act (testator compelled to provide for wife and family)."