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THE CANADIAN CHURCHMAN

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discussion as takes place now-a-days is the decay of the spirit of real reverence. As an instance, take the growing custom of people who profess themselves real church-goers, who communicate at an early hour on Sunday, and then having prayed that God would have mercy upon them and incline their hearts to keep the Fourth Commandment, proceed to spend the day in worldly dissipation, neither for their own good as sincere Christians, nor as an example to their fellow-men.

A. M. B.

WASHING OF FEET.

To the Editor:—

Sir Walter Scott refers to this custom of washing the feet of guests as being common in the Highlands in his novel "A Legend of Montrose," and possibly in Waverley.

Truly yours,

R. F. Dixon.

The Rectory, Wolfville, N.S., August 11, 1913.

ONE ARCHBISHOP ONLY.

To the Editor:—

Bishop DuVernet's letter forces upon our consideration the whole question of the purpose of presiding Bishops. Perhaps the easiest way to consider the matter will be to imagine what takes place in actual practice. Suppose a Bishop becomes infirm from age or disease and assistance is required. Or, take the case of the vacancy of the office—which is the authority to direct action? Does the dean of the diocese notify the presiding Bishop of illness or incapacity? Does the presiding Bishop take order to provide assistance, or in case of a vacancy, is he notified and then provides, either personally or by deputy, for the management of the diocese, confirmations, ordinations and other episcopal functions? So far as the general public know, everything is done by the diocese itself, the presiding Bishop is never even consulted nor interferes until after an election, when he and the other Bishops may, I think, object to the choice of the diocese (an almost impossible event) and he arranges for the consecration of the new Bishop.

Again, do the Bishops render to the presiding Bishop any account of their administration? Has the presiding Bishop any right to call for more missionaries, schools, or other institutions, or can he in any way insist on a more vigorous administration or change?

To all these questions it apparently must be answered that he has no powers, except, perhaps, in missionary dioceses. That being so, is not the title Archbishop a misnomer, should the name not really be that of presiding Bishop used in the United States or primus in Scotland? We tried Metropolitan, which was dropped and Archbishop chosen without, I fear, sufficient consideration and perhaps through pressure from England. We inadvertently neglected to affix any diocesan, with the result that we have Archbishops, now of this diocese, to-morrow of others, bewildering to outsiders. If the name is retained, it would surely be possible to provide that the Primate should have a certain title and the other presiding Bishops some other fixed designation. Bishop DuVernet's letter raises a point which should be thoroughly discussed.

A Pew.

WHO KNOWS?

To the Editor:—

A member of my congregation brought me these lines for which he stated he had a great admiration:—

"I often say my prayers,
But do I ever pray?
Or do the wishes of my heart
Go with the words I say?
I might as well kneel down
And worship gods of stone
As offer to the living God
A prayer of words alone."

He asked me whether I could tell him the author, and whether the lines are complete in themselves or a quotation from a longer poem, and if the latter whether I could get it for him. I was not familiar with the words and write to know whether you or some of your readers could help me.

Enquirer.

Kingston, July 30th, 1913.

RETREAT FOR CLERGY.

Dear Sir,—May I make it known through your columns that a retreat for clergy will be conducted at Bishop Bethune College, Oshawa, from Monday, September 1st, to Friday, September 5th, by the Rev. C. E. Sharp, of Thomas' Church, Toronto? The retreat is open to clergy from any diocese so far as accommodation will allow. The only expenses will be railway fare and an offering at the Eucharist on Friday morning for board and lodging. Any clergy who desire to attend are requested to communicate with the undersigned not later than August 25th.

Chas. L. Ingles.

408 Brunswick Avenue, Toronto.

Books and Bookmen

To our mind a great deal of religious poetry is distinctly second grade. Some of the hymns we commonly use are more notable for swing and rhyme than any literary value. Religious sentiment is supposed to condone for faulty metre, common figure and slender thought. It is a distinct pleasure to read a volume of poems dealing with religious themes which have not only thought and fervour, but also worthy form and diction. Such is given us in *Malcolm and Other Poems*, (Upper Canada Tract Society, 75 cents), by Mr. G. A. MacKenzie. He has included several sonnets. He is particularly happy with the sonnet. Their flavour and beauty can best be estimated by the following:—

"Once like the Arab with his shifting tent
To some new shade of palms each day address,
My soul, a homeless wanderer, unblest,
Roamed all the realm of change, in purpose bent,
To find a happier world, with banishment
Of that dull pain which drove away its rest,
Through fruitless years my soul pursued its quest,
Until with longing I was well-nigh spent."

And then I found God's Presence; and the ray
Of that mysterious dayspring, clear and sweet,
Touched all the common things of every day,
And then in house, and field, and in the street,
From childhood trodden by my heedless feet,
The long-sought world in dewy freshness lay."

All the rest of his shorter pieces have each some beauty. Some of them display high lyric qualities. One lullaby, "My Baby Sleeps," has a pathos that is heart-breaking. Frankly, we like "Other Poems" better than "Malcolm," a poem of some 500 lines, tracing the rebirth of a young man's faith. This has purple patches and fine turns, but is not sustained. Readers of Mr. MacKenzie will most enjoy the elevated view-point of all his work. Spiritual values are the highest for him, as is shown most clearly in musical stanzas, "My Theology," which has for refrain, "Be glad, be kind, be still."

There are many who desire to be in touch with the problems of modern philosophy, but are prevented from doing so by the difficulty and remoteness of the subjects. In "Contemporary Philosophy," by the Rev. R. J. Wardell (London, England: C. H. Kelly, 3s. 6d.), the ordinary reader is provided with a timely, able guide to the leading questions of present-day philosophical thought. Like the author's former work, the companion volume to which this is the sequel, "First Lessons in Philosophy," the present one is intended for "the average person who takes an interest in philosophical literature, for whom some practical guidance is necessary on account of the lack of technical teaching." In the course of fifteen chapters the various currents of thought from Kant to Nietzsche are passed in review and briefly but lucidly explained. We are told what such men as Huxley, Spencer, Haeckel, Lamarck, Darwin, Eucken, James, Bergson and others stood for, and the bearing of their positions on Christianity. The book admirably fulfils its purpose, and we know of nothing quite like it. It may be warmly commended to all clergy and laity who desire to become acquainted with the leading tenets of modern philosophy. The author has rendered valuable service in a truly informing way.

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The Family

JUDGE NOT.

By Joel Swartz, D.D.

If constrained to judge another,
Judge not rashly, harshly, blindly;
Rather judge as would your mother,
'Twixt you and your erring brother;
Slowly, patiently and kindly.

She, with mingled pain and meekness,
Would attend to all you say,
Then your cause, your tone and grievance,
With your brother's fault and weakness,
She would in the balance lay.

And so far as human vision
Can discern the just, the true,
She would give her heart's decision
With a fairness and precision,
Which should bless both him and you.

We can not read the inner life
Of either stranger, friend or foe;
But still the harmony or strife
With which the human breast is rife,
The character will surely show.

But even then no one may read
The motives which the spirit move,
Unless from passion he be freed,
And weigh alone the outward deed,
And that as with a mother's love.
—N. Y. Observer.

BUILT BY APPLE TREES.

The young people in a small country church in a farming district were anxious to build a vestry, but there were no funds. Each farmer, with a shake of his head, would say: "It is impossible to raise money, as we have no ready cash."

A committee of eight young people was appointed and the town was divided into four parts: north, east, south and west. Two of the committee were put in charge of each district and called "captains." Each captain formed an army of the young people in his district, boys and girls. Every farmer was visited, and asked to loan one of his apple trees to the society for six months, which most of them did. Each tree was labeled: "Christian Endeavour Tree."

In the autumn the fun began in real earnest. When the fruit was ripe the armies picked, packed and sold all the apples from the trees they had borrowed. The last of October the ladies gave a fine harvest supper, and any of the apples which had not been sold were "auctioned off."

Most of the farmers "deeded over" the Christian Endeavour trees to the society, so it now has a yearly income.

Think over this idea and see if there isn't something in it for your church or society.

WRECKED 2,000 YEARS AGO.

How a shipwreck which is supposed to have occurred in 86 B.C. was discovered in 1907 was the interesting story which Professor R. C. Bosanquet related to the members of the Society for the Promotion of Roman Studies in the hall of the Royal Society at Burlington House, recently.

In 1907 some sponge divers found an ancient wreck on the sea bottom at 25 fathoms four miles off the coast of Tunis, and the diving operations were carried on for five years. The ship had on board a cargo of marble columns and works of art and it is thought that in all probability the disaster was due to faulty loading, as 65 of the columns were placed between decks.

A similar wreck was discovered in 1900 off the Greek Island of Gerigo and in both instances the bronzes were comparatively well preserved, particularly a noble figure of Eros, which may be connected with the school of Paraxiteles. In sharp contrast to this is a group of very realistic statuettes which seem to represent dancers in an ancient cafe chantant. The vessel contained abundant remains of bronze furniture, braziers, candelabra and the feet and arms of bronze couches. The chair was taken by Sir Archibald Geikie, president of the Royal Society.