

call themselves Churchmen, and who need not be parishioners, the right of bringing before a court any clergyman who does anything which the five persons consider illegal. The bill gives similar power to any two parishioners, who need not even be Churchmen. The only effect such legislation could have would be to stir up strife and ill-feeling without settling anything. The electorate in nearly all the cases where the issue was put before them, most wisely refused to sanction the proposal to drag religious subjects into the arena of parliamentary debate. The real hope for the future peace and quiet of the Church in the Motherland lies in the efforts now being vigorously made by men of all ways of thinking, laymen and clerics alike, to secure for the Church that which is her undoubted right, namely, the power to govern herself with the minimum of interference from Parliament. As things stand, the majority of the clergy, most of whom never practise extreme ritual, and are by no means in sympathy with extreme teaching, are, nevertheless, prepared to make common cause with the extreme men in order to defend the liberties of the Church, when they are attacked indiscriminately along with much that is almost universally acknowledged to be illegal. Let the Church herself decide what her law is or is to be, and then we shall hear no more of "lawlessness;" those who cannot reconcile it with their consciences to obey the law, as declared by a properly-constituted and acknowledged tribunal, will have to find their way to a fold where they can enjoy without restriction all that they deem to be of the essence of Catholic faith and practice.

#### CHURCH MUSIC—THE USE AND MIS-USE OF THE ORGAN IN SERVICES OF THE CHURCH.

(Continued).

Perhaps in no part of the service is the organ so much misused as in the interludes. As stated in the first article of this series, an interlude should only be heard passively by the congregation; therefore, it should not consist of anything likely to take the mind of the worshipper in the church away from his devotions. And yet how often do we hear all sorts of fairy-like stuff played for interludes. Not long ago the writer heard the duett from Wagners' "Rienzi" played just before the prayer of consecration. Can anything be more dreadful than this? And how careful one should be at churches where the interlude is used, while the people "receive." If we extemporize at these times—as a good many men do—the greatest control should be exercised, for mockish extempore melodies are far worse than even Wely's and Batiste's communions, andantes, etc. It is not sufficient that an interlude be played quietly—it must not attract attention. And now a word or two to my brother organists. Why do we so often misuse the organ? Is it not that few of us realize that the organist should be worshipping and praising and praying as much as the congre-

gation? If we could but actually recognize this; then there would be no love of showing what we could do, or of what the organ was capable. We should be overawed by the omnipotence of the great God, Whom we were addressing, and should accompany with reverence and devoutness. And if we could only believe in the sacredness of our vocation, such a thing as vanity in our playing or seeking to advertise ourselves, would be quite out of the question. In conclusion, let me suggest one or two remedies. The first remedy for preventing the misuse of the organ is that the organist should cultivate a deeper sense of the sacredness of the place in which he performs his duties. We who, through the medium of our instruments, pray to God, worship God, and praise Him, should be most terribly careful to always remember exactly whom we are addressing. The second remedy is that the rector of the church shall protect his organist from spiteful and foolish gossip, which often goes on as to the musical part of the service. I once had the honour of serving under a rector who, when I first took up my appointment said to me: "I hold you responsible to myself, so do not mind what anyone says to you. I am the judge as to the manner in which you perform your duties, and I allow no interference." Need I say that I worked happily under this good priest, and sensible man? The third remedy is that organists should, as far as possible, make it a practice to attend services at other churches than their own. It would give opportunity oftentimes of hearing the organ misused, and then we could search and find whether similar faults lie at our door. The fourth remedy is that an organist should occasionally let his pupil play while he sits in the church. Let him arrange the registering and give careful instructions how he wishes the various movements accompanied; he will thus gain experience which cannot be acquired in any other way, as all know the difference there is between listening to an organ at the keyboard and at a distance.—H. C. W.

#### REVIEWS.

History of the Union Jack. By Barlow Cumberland, M.A. Price, \$1.50. Toronto: Briggs; 1900.

Mr. Cumberland's work on the origin and growth of the Union Jack has become the standard book on the subject, and it has now deservedly reached a second edition. The author traces the various steps by which the Royal Standard and the Union Jack have assumed their present form, and in so doing tells a very interesting story which will be new to most readers of his book. Along with this he gives some useful information on the origin of flags in general. This second edition contains a good deal of original matter, and some new illustrations, which add considerably to the value of the book. A word of praise should be given to the admirable manner in which the printing and illustrations are executed. The book is, in fact, a valuable contribution to British history.

Herschel and His Work. By James Sime, M.A. Price, \$1.25. Edinburgh: T. & T. Clark. Toronto: Publishers' Syndicate; 1900.

An excellent volume of a series which has already gained for itself a high reputation. The Editor was well advised in entrusting this important volume

to Mr. Sime, who has long been favorably known by his admirable Life of Lenning, published (we think), more than twenty years ago. This memoir of Sir William Herschel is full of interest; and much of its contents will be new to many who knew little more than that the subject of it was the discoverer of the planet Uranus. Herschel escaped, as a youth of 19, from military service in Hanover, and came to England, where he became a teacher of music and organist at the Octagon Chapel, Bath. "The lad of 19," says Mr. Sime, "who was induced by his mother to desert an army led by an incompetent 'lump of fat' (the Duke of Cumberland), as they then said, was no coward. He perilled life and limb too often as an astronomer to be counted a poltroon as a soldier." His achievements in astronomy were marvellous. "Mr. Herschel, who is a musician at Bath," said the Annual Register of 1781, "is one of those extraordinary men, whose genius for astronomy, and whose talents for the improvement of instruments have enabled him to break through every disadvantage of situation, and to make discoveries which, as they call for the warmest approbation of mankind, ought to obtain for him a more than common encouragement." It is a wonderful story, and Mr. Sime has told it well.

The Christian Doctrine of Justification and Reconciliation. By Albert Ritschl. Price, 14s. Edinburgh: T. & T. Clark. Toronto: Publishers' Syndicate; 1900.

The publishers have conferred a real obligation on students of theology by the publication of this translation of the third and concluding volume of Ritschl's great work. Much has been done to make English readers acquainted with his system by Mr. Denney, Dr. Orr, and still more by Mr. Garvie, in his "Ritschlian Theology," recently noticed in these columns. But those who wish to understand this theology in a satisfactory manner will have recourse to the writings of the author himself. Now Ritschl is by no means easy to read, either in German or in English, and every help to the study of his greatest book is to be welcomed. The first volume, dealing principally with the history of the doctrine of the Atonement, has been already translated; but it would appear that the third volume is the favourite with students, since it has appeared in a third edition, whilst the earlier volumes have come only to a second. Ritschl remarks that it is not well for his readers to neglect the early volumes this third one, however, may be said to contain his own theological system in a complete form. Considering the influence which this writer has gained in Germany—and that means ultimately in the world—his writings cannot safely be neglected, and this is the chief of them. It is impossible for us to give the barest outline of its contents. We will, therefore, only say further that we have compared the translation with the original in many places, and have found it uniformly excellent, accurate and idiomatic.

Religious Progress in the Century. By W. H. Withrow, D.D., F.R.S.C. Price, \$1.50. Toronto: Linscott Publishing Co.; 1900.

This is the first volume of a somewhat ambitious scheme of books, to be no fewer than twenty-five in number, and to be entitled the Nineteenth Century Series. These volumes, which are to be contributed by a number of eminent writers, are under the editorship of Dr. Withrow, Mr. C. G. D. Roberts, Mr. Castell Hopkins, and the Rev. T. S. Linscott; and "are to be devoted to a popular description of the progress of each of the English-speaking nations of the world, and of the development during the century, of the chief matters in which these nations are interested, such as temperance, sociology, science, art, literature, education, commerce, inventions, wars, discoveries, explorations, economics, politics, medicine, surgery, hygiene, biography, and, in short, the most varied and important of the interests pertaining to human thought and progress." This is obviously a very large undertaking—not to mention other matters to be treated in separate volumes; but a large staff of writers has been secured; and we