

erring by falsely construing the moral guide, the Scriptures. Again, a motion brought before the Anglican Synod recently held in Montreal, shows the dangerous tendency of the extremist views, and how treacherous to established rites they may be. This motion proposed that the use of fermented or unfermented wine in the celebration of the Eucharist, should be made optional with the clergy, presumably on the consideration that total abstainers would be able to keep their vows to the letter. Should not the party pause then, when they see their views tending to make such a radical change on grounds so slight; when it threatens to become so destructive and tyrannical that it hardly hesitates to change an institution of such sanctity? Happily, however, this motion had few supporters; but, nevertheless, it is a warning to be careful as to what standing we take on this question, for in avoiding Scylla, we cannot be sure that we will altogether escape Charybdis; if we recoil too much from one, we may be in peril of the other.

To partake of the pleasures of this world is natural, but to love them so much as to place them before moral duty, is both unnatural and pernicious. Why then should we not wish man to enjoy what was created for his enjoyment, instead of branding as an evil an object intended for his proper use? We attach no discredit to the individual who, instead of withdrawing from the world because of the many temptations which beset his path, manfully meets and masters them, why then should it be attached to the temperate man who may think it proper to indulge occasionally? for we must remember that it is not in pleasure itself, but in the immoderate use of pleasure that sin lies.

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### PRAYER AND WEATHER.

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In this age of scientific research, the question is often asked, can prayer affect the state of the weather? To this question, considered from a scientific standpoint there can be but one answer—No. Now unfortunately this answer is objectionable to a number of very good people, who labor under the absurd delusion that the question is a religious one. They ought to see that meteorology is a scientific subject, and one which has scarcely yet emerged from its infancy. If we understood meteorology as well as we understand the movements of the heavenly bodies, there would be no difficulty in informing the petitioner whether the weather he wanted was due or not. Apart from this ignorance, the position of a person praying for a change in the weather is much the same as that of a savage praying that the sun may not be devoured up, as he thinks, by an eclipse. To a person who knew whether this eclipse were to be total or partial, the ridiculousness of the petition is apparent, for he would reason that if the eclipse were not going to be total, prayer that it might not be so, was unnecessary, and if it were going to be total

such a prayer must be useless unless a miracle were vouchsafed. But then say some the weather may be changed in response to prayer. Let them think for a moment what this amounts to. Simply this, that somewhere or other in the chain of causation on which weather changes depend, there is a place where the laws of nature do not operate in a definite way, but might act in one or another of several different ways. Thus we see, speaking from a scientific point of view, that prayer proceeding on the assumption, that in the natural order of things bad weather would continue, and that in response to prayer it will be changed, is improper and wrong, for all who consider what it implies. Again, it may be said that the question is not in any sense a religious one, the possible influence of prayer in modifying the progress of events is a purely scientific question and as such has been debated over and over again—with no particular result, because the student of science can have but one opinion on the subject, while the unscientific only *think* that they think about it.

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## Rouge et Noir.

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With this number we complete the seventh volume of ROUGE ET NOIR, and it may not be out of place here to look back over its course. Commenced in 1880 as a private enterprise it was, after the appearance of the first issue, unanimously adopted by the students, as the College paper, to act, uninfluenced by the authorities, as their mouth-piece. Owing to the wit and energy of its founders, J. Travers Lewis and others, it obtained a firm footing despite much discouragement from the authorities, who disliked the idea of having their actions criticized; nevertheless it was the means of effecting several beneficial changes in College affairs. It appeared at first as a quarterly, in which shape it continued for some years, until the number of issues per year was changed to six; propositions were made to publish it monthly, but this project it was impossible to adopt, doubtless owing to lack of support in contributions from under-graduates. Many again who should have been friendly to ROUGE ET NOIR, turned to it the cold shoulder, objecting to the name as suggestive