

after year, to the same audience. The only antidote, so far as the Church of England is concerned, is to make the service interesting and hearty. This ritualism does in its own way; and the progress of the movement may probably be ascribed quite as much to the desire of a more interesting and hearty service as to any belief in sacerdotal and sacramental doctrines. Let us say what we will about the beauties of the Anglican Liturgy, performed in the ordinary way and at full length it is cold and tedious to almost all except the performer. There is no reason why the English Act of Uniformity, even if it were the work of holier hands than those of the councillors of Charles II., should be allowed, as it practically is, to govern the worship of the Anglican Church in Canada. Let the Prayer Book be retained, by all means; but why should not Canadian congregations be at liberty to use its treasures in the way which each of them finds best suited to its needs? A short and well-selected service, with music and singing would, in all probability, attract larger congregations. It would also give a fairer chance to the preacher, to whose other disadvantages, as things are now, is added that of having to address a congregation wearied by the length and dullness of the service before the sermon begins. The Roman Catholic Church has an advantage in the moderate length of the ordinary mass and the separation of the sermon from the service, which another church might emulate without embracing any of her doctrines.

THE great religious controversy goes on. In the *Contemporary*, Professor Balfour Stewart, one of the authors of the "Unseen Universe," combats the eternity of matter, and contends that the visible universe is not a physical, but a spiritual production, "the act of the Ruler of the Unseen, whom theologians regard as the Son of God." The theory of the anti-materialist, Berkeley, was that the Seen Universe was an operation of the Deity upon finite intelligences. This is open to the objection that the existence of finite intelligences was necessary as a condition precedent to creation. But the same objection, Professor Balfour Stewart thinks, does not apply to the hypothesis that the Ruler of the Unseen Universe, by virtue of its laws, performed upon Himself an operation in which angelic intelligences and ultimately man became participators. We are here in the highly rarefied atmosphere of a very mystical philosophy, and should perhaps shrink back at once were it not that the writer is an eminent physicist, and that special interest attaches to the attestation in such a quarter of the inadequacy of physical solutions. One thing, at all events, seems evident and most important, apart from the special speculations of Professor Balfour Stewart. The atoms, in which the potency and promise of all life, and of the whole existing order of things are affirmed by pronounced physicists to reside, are to our intelligence ultimate: that they are actually ultimate, or that their potency resides in themselves, not in something beyond them, and beyond the reach of our scrutiny, we have no shadow of reason for believing. They bound our ken, so far at least as the Seen Universe is concerned, that is all. It is well also to remember that science, though we are called upon to accept it as the absolute guide of our lives, is merely that knowledge which we obtain through our bodily senses, methodized by the intellect; and that there is not the slightest ground for supposing that the presentment of the Universe by our bodily senses however methodized by the intellect, is in any way adequate or final. Evolution itself, in maintaining that our bodily senses are improvements of accidental variations, and products of a physical movement still, for aught the Evolutionist can tell, in progress seems to repudiate the idea of their finality. That their presentment is not the truth, we are sure, since it is finite, whereas the Universe must be infinite; and a finite knowledge of that which is infinite, though it may guide our little lives, can hardly be called knowledge at all. Probably Newton's or Darwin's perception was not materially nearer the infinite reality than is the perception of a mole. Could the limitations of our faculties be removed, we might find ourselves in a world utterly inconceivable to us as we are, while these all-important atoms and adamant laws of science would turn out to have been merely the boundaries of our vision in our low terrestrial state.

To add a word on another point of the same discussion. The theological argument from design has been discredited of late; but perhaps it has not been very correctly stated. That there is design in the Universe is certain, since man is a part of the Universe and in human action there is unquestionably design, unless we are, as some ultra-physicists undertake to say, automatons; in which case, it must be observed, as the deliverance of our consciousness is false, there can be no knowledge of any kind, and "thinking is but an idle waste of thought." Nor is it possible to conceive that design, or the being which designs, could be the product of chance. But defenders of Theism have been apt to confound design with perfection, or

at least to assume that the divine design as it now appears to us must be perfect. Paley's comparison of the watch is suggestive of a perfectly finished machine, and all the arguments of the Bridgewater Treatises are in that line. But the Seen Universe, and notably all those parts of it which most nearly concern man, are full of the most terrible imperfections. Nor is the imperfection to be conjured away by dwelling exclusively on the main intention of the work. Paley points out that teeth are evidently made to chew and not to ache. This is very true, yet teeth do ache, as do hearts also; and if this is contrary to the Maker's intention the Maker has missed His aim. On the other hand we know too well from our own experience that design and perfection are very different things. If the watch which Paley's traveller picked up had been unfinished or had been spoiled in the making the traveller would still have drawn the same inference. He would not have supposed that the marks of design came by chance. That the Divine Artificer should have spoiled his watch is not conceivable, but it is quite conceivable that His watch may be at present unfinished. Perfection must be the crown of all His works, but instead of producing it at once by fiat He may have chosen to produce it by way of progress and effort, as moral excellence is produced in man. The mode of our moral development may be the true key to creation. In that case imperfection at any given stage of the process instead of being a negation would be a part of the design. That there are works of design as distinguished from perfection in the seen universe surely cannot be denied. It might conceivably have been a uniform and torpid mass instead of being, as it is, in spite of all the mysterious waste and havoc, full of adaptation and of beauty.

A BYSTANDER.

#### HERE AND THERE.

THE moral of the late fatal kicking case in Toronto is not far to seek. It will be remembered that during some rough play with his companions last week an eleven-year-old boy was so seriously kicked that he afterwards died from the injuries received. There is unfortunately too much kicking and cruel horse-play amongst the youth of to-day. Parents are largely to blame for this, which is but one of the many evils resulting from their lax control and the want of respect it breeds. Boys are prone to be cruel, and the best of them to be rough; it is necessary, therefore, to keep a sharp eye and tight rein upon them until they are taught to understand the meanness of one and the danger of the other. The decay of authority in the home has for a natural corollary want of discipline in the school, which in turn fosters barbarous practices in the play-ground, in the street, generally. The result is a large proportion of our young men are uncouth, brutal, thoughtless, with a total absence of that gentleness and consideration for their weaker brethren and sisters which is the greatest ornament to mere animal strength. It is not necessary that a boy should be a milksop—it is even advisable that boys should be taught self-reliance and endurance; but it would be well if they who kick and indulge in such-like outrages were not only punished by their natural guardians, but if—as is done in most parts of England—they were put in "coventry" as unfit for the society of well-regulated youth.

THERE is bravery and bravery. One is irresistibly reminded of this by the melancholy death of a Toronto fireman, last week, whilst "in the execution of his duty." Was the deceased in the execution of his duty? Were those who narrowly escaped death, at the same time, in the execution of their duty? A full realization of the responsibilities of life would, we imagine, show that, even where a noble emulation for popular applause is absent, it is not real bravery to run unnecessary risk. A man's first duty—particularly if he happens to be a married working-man—is to his own household. As the bread-winner he has a right to engage in perilous enterprises only so long as his life and limb are not in jeopardy. It is well understood that excitement will oftentimes carry a man beyond the bounds of prudence, and this is more especially likely of a very humane person. But, in the case of firemen, the "chief's" plain duty is to check this spirit—to see that, in the attempt to save property, his men's lives are not needlessly endangered. Without a full knowledge of the circumstances it is not easy to judge, but the weight of evidence seems to show that the unfortunate death which is the text of these remarks was the result of undue zeal on the part of the men upon whom a roof fell, or on the part of those who sent them there.

CONSIDERABLE chagrin is felt in the Toronto lacrosse world at the loss of the championship pennant on Saturday last to the Montreal team. Though no doubt temporarily discouraging, if it stimulates the Torontos to settle down to hard and systematic practice, with a determined endeavour