

## QUEEN'S CONVOCATION.

The sixty-fifth session of Queen's University was concluded by the convocation ceremonies Wednesday afternoon in Grant Hall, which contained a very large gathering. The Chancellor, Sir Sandford Fleming, presided, and Rev. T. Crawford Brown, M.A., New St. Andrew's Church, Toronto, was chaplain. Among those present were Rev. Dr. Armstrong, Ottawa, moderator of the General Assembly; Rev. Prof. Clark of Toronto University; Rev. Dr. J. Edgar Hall of Montreal, and Mr. J. S. Wilson of the Toronto News.

For the honorary degree of Doctor of Laws, Prof. Watson presented the name of Mr. Andrew Carnegie, the Scotch philanthropist, who, he said, would feel quite at home in the atmosphere of Queen's, inasmuch as he himself was once poor, while Queen's was still so. Mr. Carnegie, he said, found it impossible to be present, but for Queen's he had the most friendly feelings.

Prof. Cappon presented Mr. John S. Willison, editor of the Toronto News, for the LL.D. degree, and termed him the most eminent figure in Canadian journalism today. Seventeen years ago he assumed the editorship of the Toronto Globe, one of the highest professional distinctions.

Prof. Cappon paid a tribute to Mr. Willison for the hazardous task he undertook in establishing a newspaper on independent lines, and for the success that had attended his efforts. The people of Canada recognized the great service Mr. Willison had rendered them in giving them an independent newspaper. He had acceded to the demand of the times by breaking away from the trammels of conventionalities and customs.

Mr. Willison received an enthusiastic reception when he arose to acknowledge the honor conferred upon him. He said he was not quite sure if the estimate of Prof. Cappon would be accepted by his fellow-countrymen. (Laughter.) He advised young men to take an interest in public questions, and to join one or other of the political parties. If there could be concentrated in this country a small independent element Canada would have cleaner politics, and political life would be greatly invigorated.

Rev. Dr. Armstrong made a few remarks on the progress made by Queen's, and Rev. Prof. Clark delivered greetings from Toronto in a brief and happy address. The graduates were suitably addressed by Principal Gordon.

## PROPOSED CHOIR FESTIVAL.

"With the view of improving our church music, Mr. Cyril J. L. Rickwood, choir-master and organist of Knox Church, Perth, writes us that he has decided to try and 'inaugurate a choir festival on similar lines to those held annually at the Crystal Palace, London.'"

"I shall be glad to receive suggestions from organists and choirmasters of all denominations—as well as from others who may be interested. Meantime, I hope, very shortly, to send notices to all the churches in Eastern Ontario, with a view to ascertaining their feelings in the matter."

My own idea is to complete the organization during the summer months, rehearse during the coming winter, and hold the festival, say some time in June, 1907."

The scheme proposed by Mr. Rickwood is an ambitious one; but if successfully carried out can not fail to give a great impetus to the musical interests of Eastern Ontario. We trust our correspondent may receive such encouragement as may lead him to go forward; and any assistance the Dominion Presbyterian can render him will be cheerfully given.

The Minister of Agriculture for Ontario has refused, and as we think very properly, to accede to the demand for a change in the Act to legalize horse racing. Any agricultural society permitting horse racing will forfeit its right to a grant.

## THE RIGHT KIND OF PURITANISM.

It is very unfortunate that the words "Puritanic" and "Puritanical" have been suffered to attain such a disagreeable and obnoxious meaning, says the Christian Advocate. To apply those words to any movement today—such as the Sunday closing of saloons and theatres—is to condemn it to failure almost irretrievably from the start. And yet there is no reason why the meaning which has been read into these adjectives by loose livers and apologists for non-enforcement of law should be the recognized meaning. When we use the words as pertaining to the Puritans, or their beliefs, or customs, or as relating to rigidly scrupulous observances in religion and morals—both dictionary definitions—there is no cause to be ashamed of them. We may not want to copy the Puritans in every particular, but, in their respect for righteousness, law, order, religion, and the Lord's Day, we could stand a good deal more of Puritanism than we are getting.

We rejoice over the tendency now observable in our social and civic life to a return to the old standards. The world, the flesh, and the devil have had their innings long enough. Let the Puritan essential spirit—not the spirit of sourness and intolerance, but the loyalty to fundamental morals and decency and rational piety—be the order of the day now for some time to come, until America can see how the experiment works! The trial will not, certainly, hurt us any more than the sort of looseness which has been prevalent far too long. Let the Puritanism be that of the twentieth century—wise, tolerant, gracious, and inflexible—and escape the over-rigidity in things innocent, which in the seventeenth century brought on reaction. With intelligence, but firmness, respecting all legitimate rights, but granting indulgences and special favors to none in the matter of observing the laws, let us go ahead in the present crusade untried by all the sneering cries of "Puritanical legislation" raised by cavilling newspapers that would cater to an evil-minded crowd.

## LITERARY NOTES.

A new book by Ian MacLaren will be published shortly by Mr. John Murray. Sir Martin Cway has written a history of Spitzbergen, which the Cambridge University Press will soon publish under the title of "No Man's Land."

George Bell announces a revised translation of Bede's "Ecclesiastical History of England." The same publisher also announces a Browning "Treasure Book," arranged by A. M. Warburton.

Charles Scribner's Sons have down for early publication "James, the Lord's Brother," by Dr. William Patrick, of Manitoba College, Winnipeg, Canada. This is believed to be the first book to present in full the life and career of the Christian disciple.

Charles Scribner's Sons are adding to the new series "The Scholar as Preacher," "The Eye for Spiritual Things, and Other Sermons," by Prof. Henry Melville Watkins of Cambridge University. The author shows that a knowledge of God cannot be gained by sacrificing reason to feeling, or vice versa. He says one must have what Paul designates as "faith" in the "personal influence of Christ."

The Welsh woman who writes under the name of Allen Raine (Mrs. Benyon Puddicombe) has a new story in press called "Queen of the Rushes." It deals with the great religious excitement that recently prevailed in Wales. The Hutchinsons have published six books for this author, of which they have sold 1,088,000 copies. Her most popular story, "A Welsh Singer," has reached a circulation of 227,000 copies.

Many a preacher thinks that because he can express himself with ease he ought to be deadheaded through life.

## LIFE AFTER DEATH.

We have just received from the Open Court Publishing Company a neat little book bearing this title, translated from the German of Gustav Theodor Fechner, by Dr. Hugo Wernicke. The first chapter which is quoted below, will give our readers a hint as to the nature of its contents and its line of argument:

"Man lives on earth not once, but three times; the first stage of his life is continual sleep; the second, sleeping and waking by turns; the third, waking for ever."

In the first stage man lives in the dark alone; in the second, he lives associated with, yet separated from, his fellow men, in a light reflected from the surface of things; in the third, his life interwoven with the life of other spirits, is a higher life in the Highest of spirits, with the power of looking to the bottom of finite things.

In the first stage his body develops itself from its germ, working out organs for the second; in the second his mind develops itself from its germ, working out organs for the third; in the third the divine germ develops itself, which is hidden in every human mind, to direct him, through instinct, through feeling and believing, to the world which seems so dark at present, but shall be light as day hereafter.

The act of leaving the first stage for the second we call birth; the act of leaving the second for the third, death. Our way from the second to the third is not darker than our way from the first to the second. One way leads us forth to see the world outwardly, the other to see it inwardly.

The infant, in the first stage, is blind and deaf to all light, and music of the second stage, and having to leave its mother's womb is hard and painful, and at a certain moment of its birth the dissolution of its former life must be like death to it, before it wakens to its new existence. In the same way we in our present life, with all our consciousness bound up within this narrow body, know nothing of the light, the music, the freedom, and the glory of the life to come, and often feel inclined to look upon the dark and narrow passage which leads towards it as a lane with "no thoroughfare" to it. Whereas death is merely a second birth into a happier life, when the spirit, breaking through its narrow hull, leaves to decay and vanish, like the infant's hull in its first birth. And then all these things which we, with our present senses, can only know from the outside, or as it were, from a distance, will be penetrated into and thoroughly known, by us. Then, instead of passing by hills and meadows, instead of seeing around us all the beauties of spring, and grieving that we cannot really take them in, as they are merely external; our spirits shall enter into those hills and meadows, to feel and enjoy with them their strength and their pleasure in growing; instead of exerting ourselves to produce, by means of words or gestures, certain ideas in the minds of our fellow men, we shall be enabled to elevate and influence their thoughts by an immediate intercourse of spirits, which are no longer separated, but brought together, by their bodies; instead of being visible in our bodily shape to the eyes of the friends we left behind, we shall dwell in their inmost souls, a part of them, thinking and acting in them and through them.

This is taken from the letter of a missionary recently received:

"The salvation of this country, in a deep and broad sense, lies in making sure just now that the spirit of her education be and remain Christian. Japan is moved by her thinking men, and the whole East is being moved by Japan. Trained men of character are the greatest need. They cost. Who will help Japan make men for her future work?"