

## \*COLLEGE NEWS.\*

## COMMUNICATION.

*To the Editor of the Queen's College Journal.*

DEAR SIR,—I have long held it an article of faith, that, when we have anything to say, it is better to say it. For though the matter be indifferent, if it be well expressed it will not all fall upon stony ground, and if "the vein be good the world will find it after many days," though the style be not neat nor the expressions by any means the most choice. It is with this conviction that I desire to communicate with you upon a subject to which I have given much of my attention, and concerning which I can keep silent no longer.

I have chosen the form of a letter because I think the "Dear Sir" at the beginning and the avowal of friendship at the close give a brotherly tone to the sentiments expressed, which, perhaps, an editorial could not so easily assume. I have, like many others, been a goodly number of years round this university, and though my course has been marked by a tinge of obscurity, yet I have been in the inner court often enough to know the spirit which underlies all our seeming and acting. The result of these disclosures has had, I suppose, the same effect upon me as is usual with other mortals. I found so many things which were in direct opposition to all preconceived notions, and so many things which cost me as much misgiving to record them now as it did to believe them when they were first presented to me, that I can only do so now because I think the feeling which lies at the bottom of our college lives should find expression in our JOURNAL.

When I say that the facts which I observed were more directly connected with the course religious feeling is taking round our university, I cannot but anticipate the indignation roused at once by readers who may charge me with the bigotry associated with denominationalism, the indifference which belongs to the unconverted, or, perhaps, the unqualified opposition of the determined and much-abused sceptic. But I would not have you class me with any one of these. A person may very well conceive of himself as one among an innumerable host of church members, and his church as one among many others which aim at a perfect copy of the true church, without claiming any monopoly in heaven. And though my tyrannous heart has been the fountain of many "unmuzzled thoughts," yet, by those who know me best, my opinions are so far removed from what we usually call sceptical that I do not consider it necessary to re-affirm the statement here.

Understand me then, Mr. Editor, as one who, though he may have been confronted with a most glaring error, was yet grieved at its existence rather than roused against those with whom it originated. Living on in my secluded way, I have kept free from the bitterness of actions; and, like the wise fool of the old play, "I have

always been for the house with the narrow gate, which I take to be too little for pomp to enter." We cannot misunderstand each other now, so I may as well begin at once and give you some of the observations which I have been occupied with lately.

I have noticed that a wedge, such as political economists of the present day make much talk about, has been driven through the society of students in our university. Though I am not without my opinions, yet I maintain a studious silence here as to the force behind the wedge, and as to what class of students are forced to the top and what others are forced to the bottom. We will not discuss this here. The point I wish to make is this. The wedge makes, of course, a two-fold division, one party claiming to be the representatives of religion in the university, the other party being as loud in their protestations against any such mode of life. And I have found that the wedge has been driven with such assiduity that the faces of those who have been crowded into religious corners are so pale and wry and unnatural that those who have been jammed into contrary beliefs can scarcely refrain from swearing at them, and in some cases have actually been found to do so. Though there is an understood declaration of war between the individuals with the wry faces and those whose faces assume a more defiant expression, yet one might think that the common interest college life affords would tend to bring about a reconciliation. But this is not the case. In the intrigues of the court, in the turbulence attending A.M.S. affairs, and in society outside of the university, the unholy war now goes on, one side fortified by its sanctity, the other by an indifference which is quite as striking. And when the members of each party proceed to define each other by the epithets with which persons become fluent on such occasions, the climax is claimed to be reached when one calls the other a Y.M.C.A. young man, and the other, rolling his eyes and saying in that peculiar tone only the zealous can assume, "you're a man of sin!"

On examining a little closer I was struck with a phenomenon which had escaped my observation before, and which appeared to me to be truer every time I compared it with the facts before me. It was this. The various types of Christianity round our university I found, with a few royal exceptions, to be determined by proximity to the wedge. Those who were closest to it, and, consequently, where the most violent action was going on, were frightfully disfigured, having to obey several laws of motion at once; and though I could detect no fractures, yet there were so many wrenches made that faces which once beamed with hope and life present a terrible appearance now of emaciation and abuse. The individuals disfigured as I have represented here were characterized by the most distorted views on all subjects. The most splendid conceptions they have so perverted and misplaced that one might often wonder why their characters present so many noble traits were he not at the same time aware that no matter how much a truth