

QUEEN'S QUARTERLY

VOL. VI.

APRIL, 1899.

No. 4

All articles intending for publication, books for review, exchanges, and all correspondence relating thereto—should be addressed to the editors, Queen's University, Kingston, Ont.

JULIAN.

οἶόν με εἶδες τοιοῦτον καὶ γράψον. Julian, *Epistle 65*.

ONE of her most illustrious sons has called Oxford the home of lost causes and impossible beliefs, and whether this be true or not the possibility of its being true is not the least of her charms. For it is one of the amiable traits in man's nature to love what is old for its own sake. Our affection for progress is not always utterly disinterested, but the love of the past is the purest of passions. And we are so made, or many of us are, that we love the old the more because it is the lost cause. It may be a weakness, but it is a gentle weakness. Yet it is apt to mislead us, as great passions do, and we sometimes allow age and defeat to obscure in our lost cause or our fallen hero features that would repel us in a triumph. Thus in some measure has it come about that there is a kindly feeling for Julian beyond what his worth really merits, and it is reinforced by the malignity and hatred with which ecclesiastical writers have, or are supposed to have, pursued his memory. The tradition grew that he was a champion of reason and enlightenment against the crudity and darkness of Christianity, and indeed these words are practically Julian's own. But the reason and enlightenment of which he thought and wrote would have seemed to many who have admired him for their sake as crude and foolish as the dogmas of the Church against which he protested.

The Julian of the eighteenth century is, after all, as far removed from the truth as the monster drawn by theological spite,