

University College has already taken some steps in the matter in the way of granting special facilities to those who are preparing for professional work,—facilities which enable the students to obtain a certain degree of culture in the liberal arts, while pursuing their special course, and which bring them more intimately into association with their *Alma Mater*,—and we think it would be for the interest of Trinity not to be behindhand.

But this matter will doubtless bear a good deal of discussing; we have merely touched upon one aspect of it, and probably there are others equally important. We are sure, however, it is worthy of serious consideration.

We are glad to be able, through the kindness of Prof. Clark, to place before our readers, in this issue, an exposition of Charles Kingsley's '*Water Babies*.' We are not so fortunate as to have read that remarkable work, but we greatly enjoyed the perusal of the exposition, which we have no doubt our readers will enjoy also, and then, with ourselves, determine to read the original,—that is, the '*Water Babies*,'—as soon as possible. It will certainly add to the interest of the paper to know that it contains the outline of an exposition which had the hearty approval of Mr. Kingsley himself. The many beautiful interpretations are very striking and suggestive, and the many lessons to virtue and goodness are worthy of careful study. It is a book, we think, which, in the midst of the great mass of useless and worse than useless literature of these days, may be recommended, not only to the little ones, for whom it was written, but also to children of a larger growth.

There is something very refreshing, very stimulating, about Kingsley's character; the honest enthusiasm he displayed in what he undertook; the boldness, nay, even hardihood, with which he faced the most difficult questions, and the free spirit of those brave Englishmen he loved to describe which showed itself in his independence and radicalism, is very attractive, especially to younger men. There was a breezy, natural, wholesome quality about him that would assert itself in all circumstances; he was, above all things, essentially human; his sympathies were unbounded,—for low as well as high,—and the direct and practical way in which he treated the social problems of the day,—not standing off, but going right into the thick of the trouble, trying, if possible, to obtain a glimpse of the question from the standpoint of the sufferers, was certainly quite remarkable.

Such independent opinions as he held met with a great deal of opposition. His sympathy with the Chartists was misunderstood, and his endeavours to ameliorate the condition of certain oppressed classes of working people were greeted with anything but praise. But among the great mass of the people, in America as well as in England, Canon Kingsley's name has long been a household word, associated especially with all that is manly in religion, and all that is fearless in advocacy of right.

We have observed in the Institute library, several of his works. Those who read '*Yeast*,' and '*Alton Locke*,' will remark the social wrongs he combated, while those who read '*Hereward*,' and '*Westward Ho*,' will perceive the love he had for England and Englishmen. He wrote others besides these, one of the best known of which is '*Hypatia*.'

For the past few months college "hazing" has been a subject of discussion both in the United States and Canada with the result that the practice has been universally condemned. In *Harper's Magazine* for March, Mr. G. W. Curtis becomes a professor for a short time, and delivers a well chosen lecture to those students who delight in "hazing." This pernicious practice is undoubtedly carried to a very great excess in some American colleges, and any virtue that the custom ever possessed is lost in the brutality and cruelty which accompany it. As the professor of the Easy Chair rightly remarks, "The petty bullying of college hazing and the whole system of college tyranny is a most contemptible denial of fair play." Too often students are inclined to imagine that they form a favored community, that they are not amenable to the common forms of justice which are in sway outside the college walls, and that in their own little society they may act as they please. On a par with "hazing" is the tyranny that is frequently exercised in colleges. Too many are the instances of one coterie of students taking the law into their own hands, and endeavoring to punish what may seem to them the wrong-doing of a fellow student. Too frequently do members of a college consider it their duty to inquire into the private actions of others, and to bring delinquents before some self-constituted college tribunal, forgetful of their own short comings, and unmindful of Christian charity.

We are glad to say that such a practice as "hazing" the freshmen is almost unknown in Trinity College, and the slight regimen that a freshman undergoes on first entering residence has a great tendency to remove self-assertion, and other similar little defects. It is doubtful whether the formalities or rather informalities which the freshmen experience at the beginning of the Michaelmas term do not really benefit the recipients. Still it is the duty of every right-minded student to see that this practice is never too severely exercised, and to keep far from our midst any acts of personal violence or brutality.

THE PUBLIC DEBATE.

The debate between Trinity College and McMaster Hall was held on Friday, March 2nd, at eight o'clock, at McMaster Hall. The rooms in which the debate was held were crowded with friends of the different Colleges in the Inter-debating Union, many having to sit in the corridor, not being able to get in. Owing to the unavoidable absence of Professor Goldwin Smith, the appointed Chairman, Dr. Wilson, of University College, kindly con-