

NOT all customs that are ancient can be honored. For instance, the bloody rites of human sacrifice and the wild revelry of bacchanalian orgies have grown into disrepute with the advancement of civilization and moral refinement. Under this same category of condemned practices should be written in a bold hand the word "Hazing." A few instances of this should-be-forsaken custom having come under our notice, call for some comment. Apart from the special injustice in these particular cases, there are general and valid objections to the custom as a whole. In the first place, no student or number of students have the moral right to inflict such discipline upon another. Though a body of students may constitute a distinct and peculiar society by themselves, they cannot claim to be exempt from those general laws which are fundamental in all social organization. These deny the privilege of private vengeance, and delegate the arbitration of disputes and the administration of justice to the properly appointed authorities of the whole body politic. Hazing is thus placed under ban. At best it can only claim to administer justice in that wild, primitive, summary manner characterized by the term "Lynch law." In either case the innocent are about as apt to suffer as the guilty, while the true culprit stands back and hounds on the persecutors. In the second place, where action is so heated and hasty, the causes which seem to call for it are as often imaginary as real. But little time is taken for consideration as to the real merits of the case, and hence mischievous and untruthful representations, conceived in some evil, treacherous brain, and disseminated by slanderous tongues, are often mistaken for sufficient reasons for heaping indignities upon some unoffending person. Evidence of this is found in the frequent acknowledgments of misled but fair-minded students. In the third place, when the motives governing such action are analyzed, it appears very often that the ostensible end of correcting faults is really subservient to a strong desire for the pleasurable stimulation of exciting scenes, but little account being taken of the pain and disadvantage inflicted upon the victim. Still it may be urged that under some circumstances such a course is absolutely necessary. We may again be allowed to question if it is ever necessary to adopt irregular courses of procedure in order to correct irregularities—to descend from

gentlemanly conduct in order to force others to it. We heartily concur with our President in condemning such practices, and in conceiving that there is "a more excellent way."

TERSE writing is the demand of the age. The authors who will be read by future generations are those whose motto is *multum in parvo*. The shortness of life, and the much that must be crowded into every useful life, makes this demand imperative. Superfluous words and clauses must give place to thought. Terse writing is not the product of unconscious cerebration, nor the spontaneity of any man's brain; be this result ever so good, patient thought would have made an improvement. Some may pride themselves on being able to write without much forethought; but such writing lacks the "*Attic salt*," and will soon be trodden under foot. There is a striking comparison between the verbosity of Josephus and the terseness with which Julius Caesar described one of his greatest victories:—*Veni; vidi; vici*. Close writing suggests hard work, while verbosity impresses one in the opposite direction; the man of earnest purpose will seize the former and reject the latter. Terseness, however, should never be sought at the sacrifice of clearness; we must not give Charybdis such a wide berth as to land us in the arms of Scylla. But it is evident, that for the lack of terseness many good and wholesome works must find a place in the dusty archives of forgotten lore. The writers and speakers who are heard and read by thinking men are not those who pack their sentences with fine rhetorical figures, but with close and well defined thought, backed up by an earnest purpose. Should we compare the oratorical speeches of the eloquent Pitt, with the modern practical terseness of Gladstone, we will see that the spirit of the age tends to close writing and concise speaking.

WE would call attention to the article in our present issue upon "College Confederation." It is an able criticism of the scheme, and comprehensive statement of the principal objections to it. The arguments are well worthy of the consideration of all educationists, whatever the complexion of their views upon this subject.