

of study. He gets up at nine (it is a point of honour with him not to get up earlier), drinks his coffee, and betakes himself to his fencing. Then he pays a visit to his barber, and after that sets off to take his morning nip (Fruhschoffe), which, according to the official programme, lasts an hour, but usually goes on till dinner-time. This morning nip is a matter of obligation, and can be dispensed with only upon a good excuse being given. After dinner comes the Korpsbummel (a saunter through the town), or the Korpspritze (a drive into the country, or a railway excursion). These walks, etc., are not a matter of obligation, but if a man cuts them very often, the other members look askance at him. In the evenings there is an official reunion four times a week, and an unofficial one the other three days. These reunions last regularly from nine till twelve, not infrequently they do not break up before two o'clock.

"It is the law-students for the most part that belong to these Corps. The other men belong usually to the Burschenschaft. The Burschenschaft is quite utilitarian in its aims; its members practice public speaking, and have debates upon a great variety of subjects. Duelling is as much in vogue here as in the Corps, but there are fewer obligations taken by the members of a Burschenschaft than by those of the Corps. The morning nip frequent occurrence, and consequently, as our chronicler remarks, lectures are not neglected so much as they are by the members of the Corps.

"Religious societies are, as a rule, not so highly thought of, because they are, for the most part, made up of poor Divinity students who decline on principle to fight duels.

"Every student is morally bound to be a member of some society. However, a large number remain outside, either because they prefer to devote their time to study, or because they cannot stand the expense entailed by this society life. Such men are called bounders, chumps, and plugs. The same sort of animosity exists between the students that wear colours and those that do not.

"From all this it must not be supposed that the German student does not work. During his early terms he devotes himself entirely to his society, but, after the novelty has worn off, and the enthusiasm cooled a bit, he turns to his work, shuts himself up in his shell, and only comes out now and again to take part in one or other of the festivities organized by his society. And it must be remembered, that German students are not haunted by the prospect of an examination to be gone through at a certain fixed date; they present themselves when they are ready, and, besides, they have not to endure the whole torture in a few days."

Although the societies in the United States do not go in for duelling, but emphasize the intellectual side, we yet see their spiritual relation, if one may so speak, to the German ones just described. The social side of their programme is the main one, after all. The Residence idea is worked out in only a few of their colleges as yet, and these Greek letter societies, with their chapter houses, often furnish a comfortable home to their members, and surround them with the best possible influences. Living in clubs, for such they really are, men's expenses are much less than if they were living alone in private lodgings, and the benefit derived is just that that we hold is derived from being in a good Residence. One is tempted to give a more extended notice of Harvard, Yale, and Pennsylvania, but seeing that they are so near us, comparatively speaking, we forbear. We must pass over Paris, Lyons, Poitiers, Caen, Toulouse, and Utrecht too, for, though the account given of them is very interesting,

it does not present the same picturesqueness found in those more fully referred to.

Of the treatment bestowed by the editors upon our sister colleges in Canada, we must speak in terms of the highest praise. Bishop's, Ottawa, McMaster, Victoria, and Toronto, all have full justice done them, and, in the catalogue of Canadian Colleges at the end of this section, we notice the absence of very few names; thus we see that the editors' work has been pretty thoroughly done. Not having seen the production of their predecessors, we cannot say whether the watchword (*Faites mieux*) given the present editors by the former has been carried out to the letter, but we can say with all sincerity, "*Ils ont bien fait.*" We hope this University may again be favoured with the gift of as artistic a production as this one is, with its pleasant stories, clever cartoons, and fine frontispiece—an engraving in sepia of the Rector of the University of Gand, to whom the volume is dedicated. We hope also that the idea thrown out by our brother colonist, Mr. Hansford of the University of Melbourne, and taken up enthusiastically by Mr. Poll in closing his review of the University world, may not be entirely unproductive; it is that a grand union of students the world over be formed. Whether it comes to anything or not, all Trinity men will, we are sure, heartily accept the kindly greeting contained in the volume sent them, and, in return, wish their fellow students of Gand all manner of good luck in their undertakings.

THE ORDINATION.

With Trinity Sunday came the usual ordination to which Trinity sent several of her sons to be admitted to the office of Deacon.

It was with feelings of mingled pleasure and regret that the Review's young man saw the familiar faces of old "college pals" at this solemn service—pleasure in knowing that a few more good men and true, were going out to do some good in the world; regret that we would never again meet them under quite the same circumstances as in the old jolly days at college. Well, well, we must let them go with a sigh, and endeavour to feel pleasure in the fact that our loss is other people's gain.

The service was very solemn and impressive, as such services always are to those who appreciate the deep meaning of that which takes place. The beautiful Cathedral was crowded with people. The choir sang well, and the earnest, wise words of Mr. Williams, the venerable and beloved rector of St. John's, who preached the Ordination Sermon, made a deep impression upon all who heard them.

There were some Wycliffe men there, and some from the Diocese of Algoma, upon which latter, the Bishop of Algoma laid his hands. We know the names of but one or two of these men, but we wish them all God-speed and true success in their all-important work.

It was of course our own men in whom we were most interested. There was Chappell, B.A., whom we shall miss (who can say how much?) and whom we wish every blessing in his mission work in Japan, whither he goes in September. There was Davidson, B.A., whose talents all admire, and whom '95 will long remember as as one who has contributed largely to the fame of that illustrious year. There was Card, B.A., whose powers as an earnest student have been the envy of many a lazy and procrastinating undergraduate, and who we are sorry to say did not pass his three years of college life in residence. There was Madill, B.A., also a hardworking chap, who has made a brilliant record for himself during the last two years by taking his Arts and Divinity courses together, coming out well in both. Lastly (but who dares say last?) there was