

be apparent from the interview of Tom and Ellie with their good friend.

"At last they heard the fairy say: 'Attention, children! are you never going to look at me again'.... They looked; and both of them cried out at once, Oh, who are you, after all?"

'You are our dear Mrs. Doasyouwouldbedoneby.'

'No, you are our good Mrs. Bedonebyasyoudid; but you are grown quite beautiful now!'

'To you,' said the fairy. 'But look again.'

'You are Mother Carey,' said Tom, in a very low, solemn voice; for he had found out something which made him very happy, and yet frightened him more than all that he had ever seen.

'But you are grown quite young again.'

'To you,' said the fairy. 'Look again.'

'You are the Irish woman who met me the day I went to Harthover!'

And when they looked, she was neither of them, and yet all of them at once....

And they looked into her great, deep, soft eyes, and they changed again and again into every hue, as the light changes in a diamond.

The meaning of this is simple enough. When through the discipline of life, and self-sacrifice, and the grace of God, we are come to perfection, then we shall see no more as children, no longer through a glass darkly, but directly; and we shall know as we are known. And then will it clearly appear to us that Grace and Law, and Nature and Conscience are not things different, or, as we sometimes thought, even contradictory, but that they are all harmonious, all equally beautiful; nay, more, that they are ALL ONE IN GOD.

ARTICULATION.

We take the following sentences from an exchange:—
There are several old acquaintances of our elocution class among them, and the doubtful success with which we then rendered them, does not increase our fondness for them. But the practice of uttering such difficult combinations is excellent—at least so we are informed.

Gaze on the gay gray brigade.

The sea ceaseth, and it sufficeth us.

Say, should such a shapely sash shabby stitches show?

Strange strategic statistics.

Cassel's solicitor shyly slashes a sloe.

Give Grimes Jim's great gilt gig-whip.

Sarah in a shawl shovelled soft snow slowly.

She sells sea shells.

A cup of coffee in a copper coffee-cup.

Smith's spirit-flask split Philip's sixth sister's fifth squirrel's skull.

The Leith police dismisseth us.

Mr. Fisk wished to whisk whiskey.

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EDITORS:

A. CARSWELL, B.A. E. C. CAYLEY, B.A.
H. P. LOWE. S. F. HOUSTON. T. T. NORGATE.

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NOTICE!

We are glad to announce the Baldwin Lectures for 1888. By William Clark, Professor of Philosophy at Trinity College, Toronto. They may now be got at Rowsell & Hutchison's. Price \$1.50. They are well bound, on good paper, and in clear type.

The 'Varsity' is publishing a series of articles on 'The University and the Professions.' The idea, if we understand it rightly, is a good one; briefly stated, it is that a member of a learned profession should, in a moderate degree at least, be learned,—should have a liberal education,—and that a University, with its broad culture and general facilities, should be the school for such training as the professions require. This second paper deals with 'Medicine,' and in it is a remark of Dr. O. W. Holmes, that the inference he had drawn from a certain discussion was, that the 'preliminary education of the Medical Profession is not always what it should be.' Perhaps most people are acquainted with medical men who have little or no culture outside their profession, who even have never obtained a complete mastery over the Queen's English. The same remark will apply to the legal profession. We have heard the head of the legal society in Ontario quoted to the effect that a man contemplating the study of the Law ought first to obtain a degree in Arts,—ought first to obtain a University education. A lawyer without culture will find it very difficult to attain to a high position. In Divinity a liberal education is a *sine quâ non*, and the preliminary training required at the present time is higher than that for either law or medicine. Dean Alford showed very clearly how a clergyman's influence would be seriously affected by any apparent educational inferiority. Members of the learned professions are our advisers, our leaders, our teachers, and they are expected to be always, as the expression is, scholars and gentlemen:—we have a natural reluctance to receiving advice and teaching from those whom we feel to be our inferiors intellectually.

It is apparent, then, that the relation of the Universities to the professions is a practical and important question.