

before us in the complex relations of life in the drama. Follow the intellect as shown in the range of characters from Caliban to Hamlet : from Juliet's nurse to Portia, and Desdemona and Cordelia. See the mind growing to evil's heights in an Edmund or rising to such types of faithfulness as Horatio and Kent. Or look at the exhibition of conscience in the remorse of Lady Macbeth or Claudius or Dimmesdale and compare this with a cold analysis of a moral faculty. See the working of this conscience as portrayed in the multifarious forms of tragedy, in the many types of society, and the moral law will be to us as almost wonderful as it was to Kant.

Look at the range of desires, affections, benevolent and malevolent, set before us in any great writer and the mental phenomena exhibited strike us as so vast in range, so capable of combination as to make man the masterpiece of God's creation.

We say with Hamlet, "What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable, in action how like an angel, in apprehension how like a god!"

In a word this exhibition of what man's intellect is in its range, its elasticity, its power can be given nowhere as it is in life and in life as it is seen in literature. It is this view of the intellect in its extent and richness that is in Milton's mind when he makes Belial say :

"For who would lose,  
Though full of pain, this intellectual being,  
Those thoughts that wander through eternity,  
To perish rather, swallowed up and lost  
In the wide womb of uncreated night,  
Devoid of sense and motion."

In brief, literature gives to us the fullest, the most interesting and the most instructive presentation of man.

Still further the author is *himself* a revelation of what man is. So Milton could say: "Who kills a man kills a reasonable creature, God's image: but he who destroys a good book kills reason i self, kills the image of God as it were in the eye. A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life." The author by the method he shows in marshalling facts, by the analysis of his subject, by his comprehensiveness of grasp sets before us what man is in some measure. This is what Emerson means when he says: "We owe to books those general benefits which come from high