

enables us to see and feel as other people see and feel. He is a hand-book, from which we learn to understand man and nature.

Art is the explanation of the great and mysterious world about us; and it teaches not by precept, but acts as an indirect teacher, and serves as a stimulating influence to the noble instincts of man. Here, poetry in its various forms—epic, lyric, or dramatic—is the focus of all art.

Schlegel defines the drama as being the "compendium of all that is animated or interesting in human nature." Aristotle gives it the place of "the most agreeable to nature and most powerful in effect" of all the representative arts. "The great movements of the soul," says Talma, "elevate man to an ideal nature, in whatever rank fate may have placed him."


To portray the great movements of the soul in such a manner as shall elevate whole masses of human beings, is the purpose of dramatic poetry, and the function of him who interprets it. The same great purpose as should dominate every great teacher and minister of truth, who would agitate men out of moral apathy and rouse them to a sense of personal duty.

In the ordinary tenor of our lives, those finer emotions which are the spring of all exalted virtue, and the safeguard against everything mean and selfish, are too apt to languish into activity. But the sublime and serious view of life, which dramatic literature in its noblest form represents, awakens those dormant energies into life and vigor. It raises the mind "above its visible diurnal sphere" to the contemplation of noble feelings and heroic actions. It sinks every sordid particle of the soul into the all-absorbing sympathy for suffering virtue or just indignation against successful crime.

Dramatic poetry, as well as all other fine arts, must keep to subjects of a lofty character; contrive to treat those subjects in an ideal and artistic manner—in short, be "purely religious in purpose, matter, and use." Then it shall not fail to maintain for its province the same high mission to the world as that performed by the "Sweet Singer of Israel" to his king to charm away the evil spirit.

M. G. P.

### THE SEMINARY AS A REFORM SCHOOL,

 I would seem from the heading of this article that I purposed writing about the Seminary as a penitentiary. Not so, but I am going to try and show you briefly that the Seminary is a reform school.

Many parents have unmanageable children, who, after they are sixteen or seventeen years of age, will not go

to school because when they do go they find that they are far behind their companions and schoolmates, and that they are placed in a class of smaller and younger pupils. This makes them ashamed and, having been allowed to do as they like, they will not go to school. The father and mother talk, weep, and perhaps pray over their son's or daughter's neglected education. They try every means to induce the son to go to school, but he refuses, and lies about home idling his time.

It suddenly dawns upon the parents that a boarding school is the place for the son. The matter is broached to him and he is anxious to go. Preparations are made and he goes to the Seminary when the term opens. He is thus placed among young men and women who are entire strangers to him, some of which are no farther advanced in education than he, while others are far in advance of him. If he is a young man of any pluck he will strive to excel in his class.

At home his study hours were very few, but at the Seminary he has to be in his room at certain hours, four and one-half in number, and it is not very amusing to play with one boy alone, or to look at the white walls of the room. He wearies of doing nothing and to occupy his time reads over his lessons, this done carelessly at first, he finds that it is not as hard work as he anticipated, so a liking for study is created, and a desire to be some one in the world stimulates him to study. He sees in the classes in advance of him young men and women who by dint of hard study have attained that standard; and that if he reaches it he must study.

Being an indulged boy he perhaps may have fallen into bad habits, such as drinking, swearing and smoking. His parents perhaps know of them to their sorrow, and when they learn that at the Seminary he will not be allowed, under penalty of expulsion, to indulge in those evil habits, they are anxious that he should attend. When they also learn that he must remain in at nights, and that except in very exceptional cases he must not be found off the Campus at night. Thus it is we see that he cannot associate with low, bad characters who frequent the streets at night and stand around on the corners drinking, swearing and smoking. His bad habits grow weaker and weaker, for when a thing is not used it soon rusts out, so his bad habits for want of practice rust out. When he returns to his home his parents are pleased to find that he has entirely forsaken his evil habits.

Religion takes a prominent place in the U. B. Seminary, and the young man has every Christian advantage. The prayer meeting, the preaching service and the Sabbath school all tend toward the moral reformation of the young man.