

examines them in their ultimate elements. It is jealous of all traditional views, will receive nothing, but tests everything. The pure reasoning faculty is the only umpire. Now it happens that the pure reasoning faculty, whose only standard is logic and whose only data is put in the terms of force is not a very pleasant instrument for reforming our society.

Colleges which train men to use their minds without carefully establishing the connection of their thoughts to the past are instruments of social destruction, not because they are scientists, but because they are only scientists. They are as much pedants in their narrowness as the men trained exclusively in the classics, whose thoughts are in the past. What training will bring these two extremes together?

The only way it seems to me is by a thorough familiarity with the masterpieces of English and Canadian thought, and with the effort of human genius in the field of institutions. A class of men made acquainted with their species is needed, to give us at the centre of our social and political, a class with definite and elevated ideals, and a real capacity for understanding the conditions of progress. It is a mistake to regard the services of literature as merely aesthetic. In the literature of our nature there is nothing less than the annals of the best thoughts of our race upon every topic of life and destiny. As for reading in the literature of institutions, no self-governing people can long hold together in order and peace without it.

With the spirit of our literature in us and the strong flavor of our institutional principles in all that we do or attempt we shall be broad men enough, be our training, in tools or books, what it may. Without this we go astray alike in private judgments and our public functions.

H. A. MORTON, '97.

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### **Influence of Imagination on Life.**

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In our attempts to understand the meaning of imagination, does the psychologist's exposition of it as "the power of representing by images," as well as the process of "purposive putting together of elements for the attainment of an end of use or beauty," appeal to us with one tenth the force, as when the poets who are creatures of fancy, say it is that which sees "the light that never was on land or sea," and "bodies forth the form of things unknown? Not only, as shown in the above, but how many people are unconscious of