

so strong, but now motionless forever; the other, insignificant and frail, yet with all the life still in it, and seeming as if it would read in the faces of those around the sad truth concerning her at the sound of whose voice he would once have chirped forth his merriest notes.

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## Imagination.

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The nature of the faculty called Imagination, or the Creative Power, is a topic upon which many different opinions have been expressed, involving much controversy; but upon this, as upon other similar subjects, no satisfactory conclusion has as yet been arrived at. The question, is it or is it not a distinct faculty, apart from all other faculties, and having a function to perform totally different from that of the other mental powers, is one which many philosophers have long and vainly attempted to decide. Like memory, it reproduces in thought what has been formerly seen or felt, but, at the same time, it presents not an exact image of the original, but enlarges and adds to this image. Unlike memory, it deals not only with the past but also with the future. The two faculties agree in representing what is at the moment not present to the senses, but, while the one represents it in the exact original form, the other, laying aside all conditions of time and space, represents it expanded and changed.

This faculty is possessed in very different degrees by different persons, insomuch that some philosophers wish to assert that Imagination is of two kinds, the one weaker and the other stronger, and these they term respectively the Passive and the Active Imagination. By the former they understand such imagination as a person possesses, when, in reading a book, he pictures to himself the scenes which are described or the different characters represented in it, while, at the same time, he would be unable to describe those scenes and characters himself. By the latter, they mean such imagination as the author possesses, by the force of which he is enabled to write the work, or such as enables the artist to paint an original picture. This view of the faculty, however, as having a two-fold nature, is, I believe, considered by the majority of philosophers to be incorrect, for they say that the difference just mentioned is one of degree and not of kind, that the reader and author of the work both possess the same faculty, but not the same amount of it.

Some philosophers contend that the Creative Power is not a simple faculty, but is one compounded of various other powers