

attributes of the soul confer on it a creative energy—aid it even in its generalizations from pure reason—bring before it vivid images of the past and glowing anticipations of the future—teach it to link together material and immaterial things, and to mount up from earth to heaven. All that is refined in civilized life, all that is lofty in poetry or ennobling in art, flows chiefly from this one fountain.

As a matter of fact men do possess imaginative powers, and ever have delighted, and ever will delight in their exercise: and to exclude them from a system of psychology is to mutilate, and not to analyse, the faculties of the soul. They may have been abused; but what of that? every faculty has been abused and turned to evil. Shall we, then, not merely overlook the powers of imagination; but, with Locke, regard men who appeal to them in their proofs and mingle them in their exhortations, as no better than downright cheats? If this be our conclusion, then must the sublime morality of Job—the inspired song of David—the rapturous anticipations of deliverance in the prophecies of Isaiah, stamped in the loftiest forms of poetic imagery, and falling on the ear as if proclaimed by an angel's voice from the gates of heaven—and the fervent testimony of thousands of holy men in every age declaring and enforcing the oracles of God—all and every one of these heart-stirring appeals must fall under our cold and senseless condemnation.

In denouncing the exercise of the imagination as a fraud upon the reason, Locke would have done well had he been considering mere demonstrative truth; but I find no such limitation to his censures. All reason is not mathematical, nor