

ernment of the people, for the people, and by the people should not perish from the earth." If the contemplation of worthy lives, of great occasions and of noble actions tends to exalt us and fit us not only to comprehend but in some degree to emulate what is so far above our common life, no friend of liberty would take away even one from this glorious trio of patriotic festivals, so well adapted to develop a pure and lofty love of country.

That we may value our festivals aright let us glance at those of some other countries. In England, the great holiday is neither patriotic nor moral. Parliament adjourns or sits without a quorum, shopkeepers close their shops, and London empties itself every May, on the Wednesday following Trinity Sunday, to visit Epsom Downs and there see the racing for the "Derby" stakes which are worth as much as \$30,000. Now that May day and its may-poles are wholly things of the past and that Christmas, the civilized form of our barbarian ancestors' Yule-feast, has lost its social prominence in England and is scarcely more regarded than in the time of the Puritans, our mother country—having neither Fourth of July nor Thanksgiving—has only that glorification of betting and horse racing known as "Derby day."

If we look across the Channel, we find in France the Celtic equivalent of our July 4th, 1776, to be July 14th, 1789, the day on which the mob of Paris captured the old fortress-prison which had for centuries enclosed as in a living tomb the victims of every form of tyranny, political, personal or ecclesiastical, and which thus symbolized all despotic misrule. But while July 14th, Bastille day, has thus an origin similar to that of July 4th, Independence day, the anniversary of the former is not celebrated by all good citizens but rather has fallen into the hands of the mob and the Commune, whose leaders use it as an occasion for declaiming against rightful authority and for glorifying mob rule and anarchy.

In view of these facts, we cannot envy other nations their festivals, for we would not wish either

to exchange for or to adopt any that they have. We would rather, realizing that a nation needs every stimulus to patriotism and that the worth of the national life depends on the depth of the religious life and the purity of the home life, seek to value more intelligently and use more wisely those which already are ours. As good citizens then we should all recognize the meaning and the helpfulness of Feb. 22, May 30th and July 4th, which remind us of the valiant deeds, the noble lives and the glorious deaths of our country's heroes, and we should also, as good citizens, consider well the worth to our nation of that last Thursday of November which bids us thrust aside all angry feelings and strengthens our hold on our Saxon heritage of a pure home life by bringing us around the old hearth stone, there to reunite the broken family and weld heart to heart more firmly than before, and we should especially value the increasing influence of December 25th, as proclaiming glad tidings of peace and love and as advancing that righteousness which exalteth a nation.

J.

THE USE OF THE IMAGINATION IN STUDY.

The imagination vitalizes whatever we study. A fact or a definition is barren until the imagination transforms and pictures it for us as a glowing thought or emotion. Learning that nourishes the mind, and gives emotion and aspiration, can only be had through the transforming power of the imagination. We are apt to think that it is the faculty of the poet only. To every student, and to him with a longing to become a student, I wish to declare that this is a fatal mistake.

There can be no worthy scholarship in any line of study without the constant suffusing power of this faculty. Food without digestion is scarcely less useful to the body. True, formulas may be learned by rote that will be of service in various walks of life—just as a hoe or spade is serviceable—but such knowledge is not education, for even