Four years of hard and almost ceaseless study, and for what? We have had the book of nature opened wide enough for us to take a peep at some of her wonders as disclosed in botany, entomology, zoology, geology; mathematics means something more to us now than a simple or it may be intricate combination of numbers; we see in the history of individuals and of nations, not a mere succession of facts, but an illustration of the wonderful law of cause and effect; government is no longer a machine, but an embodiment of principles founded upon the general welfare of the governed; the rules of language are found to have reason for their basis; and above all and beyond all we better understand the possibilities of the human mind, and know better how to seek the end of human existence. We have been shown how to work and will started upon any line of study or work we may wish to pursue. But the one Thing each graduate values most is the general knowledge and training he receives from
his association with teachers and students. There is a familiar quotation "Knowledge covers but wisdom mini-
gers" that very aptly expresses what is gained by the course. We may forget that the scientif
ic name for Shepheard's Burnet is Capsella Bursa Pastoris, but we will always remember that the juice
within the cells of the plant to give
it vitality is the same as that found
in the cells of animal tissue. In this
quotation, a distinction is made be-
 tween knowledge and wisdom, but
knowledge, when not restricted in
meaning includes wisdom, for it is
not only the foundation of wisdom but
also its superstructure.

An old Latin verse says "A man's knowl-
edge is worthless if he commun-
icates what he knows to anyone be-
 sides. Certainly nothing could be more
selfish than this. Usually our likes to
tell what he knows is for an other rea-
son than to show others his knowledge.
There are many instances in the history
of the ancients that prove this feeling
to have been very usual. The great Alexander avowed a letter of Aristotle to his old master Aristotle upon that philosophers publishing some of the secret truths which he had given to Alexander in private lectures. He closed the letter by saying he had rather spill the rest of mankind in knowledge than in pomposity. We say with thankfulness there are very few people like that now. With the advance of civilization men have become more dependent upon each other, and it makes their more willing and ready to give help where it is needed. We all agree with Dryden that "Science is not science till revealed."

If there is anything that hinders the progress of knowledge more than ignorance, it is the very people sometimes make of their partial knowledge. A truly ignorant person seldom reason wrongly simply because he does not reason. To him things are because they are, and he never dreams of questioning them as to how they came to be. If he falls into error it is when mislead by some one who knows only in part.
This part knowledge has been the cause of many grave mistakes, not so much because of what one does not know as that he overestimates the value of what he does know. A little learning blinds him and he uses it as if it were all. Knowledge, forgetting this, is anything he does not know. A truly wise man is always humble, for the descendent object, knowledge, brings man seems larger than it did when far away. I think this partial knowledge will furnish a key to much of the skepticism in the world. Usually the skeptic is the person who has only a partial knowledge and does not search for more. The ignorant or the learned man is seldom a skeptic; the one because he makes no inquiries, the other because he has sufficient knowledge to satisfactorily answer any questions that may arise. B. H. Rogers Jelf says: "The principal advantage of our age has studied much seems to be that he looks with more humility on what he does know and has a more thorough appreciation of what he does not know."

But since there is no absolute limit
on either side to knowledge. The difference
between our mean's knowledge and that
of another is only a difference in
degree after all. We cannot conceive that
any being less than Omnipotence can
have all knowledge and on the other
hand theirs is no human being to-
tally ignorant.

The fact that there is so much to
learn and so much we can never
hope to know should not in the least
discourage us. Each generation does not
have to begin at the bottom, but can,
as it were, take up the work where
the preceding left off. We can be sure
that the generation which will follow
us will know as established facts truths
we have not dreamed of.

Though we as students have not yet
explored the field of independent re-
search, who can tell what aspiration
what dreams of future greatness have
merit, bright castles in the air, the product
of our fertile imaginations. Some of these
castles must fall, but some may one day
find a realization, and the one that
has least success can not fail to call forth the best efforts of its possessor. We must be humble, yet possessing the confidence necessary for the accomplishment of any worthy object. We have seen far enough into the book of knowledge for a realization of what a little man can know at best, and to appreciate the fact that we have but a fragment of that great book, the leaves of which the learned men of all ages have so patiently searched for and arranged. Yet undismayed we will still work on ever remembering these grand words of Thomas Carlyle: "To whom are we all the deep heavens will be around us. Remember let us have hope and sure faith."

Delphia Hoof, '71.