

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 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 well 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 comes but wisdom lingers" that very aptly expresses what is gained by the course. We may forget that the scientific name for Shepherds Purse is *Capsella Bursa Pastoris*, but we will always remember that the force stored within the cells of the plant to give it vitality is the same as that found in the cells of animal tissue. In the quotation a distinction is made between 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.

Our old Latin verse says "A mans knowledge is worth nothing if he communicates what he knows to anyone besides." Certainly nothing could be more selfish than this. Usually one likes to tell what he knows if for no other reason than to show others his knowledge. There are many instances in the history of the ancients that proves this feeling



to have been very usual. The great Alexander wrote a letter of rebuke 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 excel the rest of mankind in knowledge than in power. 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 them more willing and ready to give help when 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 use people sometimes make of their partial knowledge. A truly ignorant person seldom reasons 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 influenced 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 exalts him and he views it as if it were all knowledge, forgetting there is anything he does not know. A truly wise man is always humble, for the desired object, knowledge, being near 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 questionings that may arise. Prof. Rogers fitly says "the principal advantage of one who 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 one man'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 there is no human being totally 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 dared to dream of.

Though we as students have not yet entered the field of independent research, who can tell what aspirations, what dreams of future greatness have risen, bright "castles in 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 wish to 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 those grand words of Thomas Carlyle, "So where we will the deep heaven will be around us. Therein let us have hope and sure faith."

Delpha Hoop. '91.