

## NOTES.

## I.

Whenever anything is fully comprehended it receives a name. To comprehend phenomena and to establish their names is the office of science. Knowledge can advance, then, only as we are enabled to give definite bounds to names, for a perfect knowledge cannot be said to be acquired until its name fully establishes the line separating it from all other objects. "Truth" is a name to which we can set no bounds separating it from everything else. Our idea of it then is only symbolical, hence Truth in itself, is entirely unknown.

## II.

To ask "Why?" and "Wherefore?" are the first indications of mental advancement. He who first asked these questions opened the windows of reason upon his race. From that point the race has grown and has continually been asking the reasons for phenomena. This state of things has led to the conclusion that there must have been a creation, which implied a cause, which implies certain conditions which are not understood, but for which the human race is seeking.

## III.

One method of acquiring the habit of thinking correctly, is to avoid all senseless and useless conversation. For each word we utter influences so much the total channel of our thoughts. So we become the very statue, so to speak, carved by our own conversation. Each evil or useless conception we form has a double force, it degrades and distorts our own minds, while it keeps out some other conception which may be ennobling and purifying.

## IV.

Herbert Spencer says that there is some nucleus of truth in every belief. In all opposing beliefs then this nucleus must be the same, because it is truth. Then in all religions we must expect to find some great central truth. If we trace backward in each conflicting belief, we find this to

be a universal tenet, that there is some great prime Cause of all things. This is unthinkable, inconceivable, unlimited, absolute. But with this as a starting point, from the very fact that it is incomprehensible, men have theorized; their theories have passed into traditions; their traditions have grown into beliefs. Upon these beliefs religious creeds have been founded that have continually propagated the errors of the original theories.

## V.

All men are entitled to our full respect until they show themselves to be unworthy of it. No one can claim our respect, except in the same degree that he respects himself. This, mankind are ever willing to grant. Hence every man stamps upon himself his own value for which he goes current.

## VI.

Our personal knowledge increases only as we increase the number and definiteness of our conceptions. For the more perfect these conceptions are, the longer will they be remembered, and also with so much greater ease will they be called up. The greater this number, also, the larger will be our field for selection. And since we can comprehend anything, previously unknown, only by the relations which exist between it and the things that are known, so the larger our field for selecting relations, the more ready and apt are we to adopt the right conclusion. I.

### **The Classics in American Colleges.**

Do they not receive an undue share of attention to the neglect of other studies of much practical importance? This is the question that we will here consider.

We do not wish to be understood as favoring their abandonment, but as contending for a more equitable arrangement of college studies. Let us see how the case stands. From the very first the classics have occupied about the same place in European colleges, as the Koran in Ma