

words you are without excuse. There is a vision that pierces the core, the inner meaning of things. This beauty is the key which unlocks the *Palace of Beauty*. If there is distorted vision, there is no clear revelation. It is only the intensely earnest soul that can divine the living word. Memory easily holds what the mind understands and loves. What is vividly and forcibly conceived by virtue of that intense vivification is easily remembered. In this faculty aids faculty in a wonderful manner. The darkness, too, of one casts a gloom over the others. The weakness of other powers renders memory weak and untrustworthy. It is a matter of quest and vision. If the scholar throw himself into the work, the vision will not long tarry. Let us discuss a few more synonyms. Of *prevent* and *hinder*, the former means *to go before*, the latter, *to go behind*. Then if two are in quest of the same thing, he who first gets it prevents the other from getting it; any interruption in the use of the thing when gotten is to hinder. We may prevent a man from beginning a work, we may hinder him from finishing it. Here the root-ideas are going before and going behind. *Pierce* and *penetrate* seem at first sight to be strictly synonymous. Origin, however, suggests a difference. *Pierce* is probably from an old French word signifying to *bore a hole*; *penetrate*, from root *pen* denoting internality and *trare*, to go, to pass as if through pores. To *pierce*, then, is the pointed instrument passing through; to *penetrate*, minute openings through which a fluid may be excreted. Robert Hall must have felt the difference between these words when writing the following impassioned passage in his sermon on Modern Infidelity. "Eternal God, on what are thy enemies intent! what are those enterprises of guilt and horror which for the safety of their performers require to be enveloped in a darkness which the eye of Heaven must not penetrate." "Did I write *penetrate*?" asked the great preacher of his amanuensis. "Yes." "Then blot it out and write *pierce*." Here the vision of Deity is viewed as sudden and pointed. This suddenness and pointedness are the characteristics of a piercing mind—a mind which cuts its way through an intervening object with *precision and speed*. To *pierce* a secret, to *pierce* the mist, as the sun does, may be taken as specimens of the correct use of *pierce*. To *penetrate* involves more the idea of thoroughness and comprehensiveness.

By an intelligent apprehension, then, of the words employed the memory becomes joyous, and strong, and trusty. Dull scholars—shall I say lazy?—are often the custodians of bad memories. They have never discovered the richness of