

Chapter 1 : Chicago Tribune - We are currently unavailable in your region

What Measure Of Truth Lyrics: With a face, like that, you won't need enemies / Your beauty in it's way, is a curse / There's a saying I've heard about vanity / I'm sure, you've heard it all before.

The colorful, playful online format will engage and excite kids, and the texts will teach them new facts and new words. Learning new words is important because the more words children know and understand—especially the kinds of challenging words highlighted in these stories—the better they will do in reading and in school. After you read the stories, you can review the words using the Word Bones interactive glossary. There is also a short but fun Quizmo vocabulary quiz for each story or text, that will help reinforce the new vocabulary and concepts that your child is learning. As you read the stories together, be sure to help your child use all of the interactive features, including tapping and moving objects and clicking on highlighted words for definitions. Use the Parent Tips click on the "Tip" button found on the pages of the stories within each story for quick suggestions for exploring the topic or vocabulary. Read the story to or with your child turn the sound button "off" or follow along as the text is read click the sound button "on". More independent or advanced readers can read the story themselves or can check their reading by turning the sound on. You can also download and print out a PDF of each story. Besides being about fascinating people, places, and things, nonfiction creates an important foundation for learning. Reading nonfiction not only helps kids learn about subjects such as art, science, or history, it helps build their literacy and vocabulary skills. You can find nonfiction books in libraries, bookstores look for books on sale , supermarkets, yard sales, and second-hand stores. Reading the cereal box at the kitchen table or a flyer at the store counts, too! Here are some ways to get your child enthusiastic about nonfiction: Your child probably has a passion for something—jokes, animals, cars, ballet, and so on. Are you about to take a vacation? Find books, maps, or websites about where you are going. Is there a national election in the news? Get books about presidents, pets in the White House, or famous leaders from long ago. Consider the fiction your child likes and find books of nonfiction to match. Is your child a Martha Speaks fan? Find books about helper dogs, or how to care for puppies, or the Iditarod sled dog race. Reading about one thing can lead to another aspect of the same topic. Does your child love to read sports stories? Find biographies of athletes, how the Olympics started, or look through the sports section of the newspaper. How to "Read" Nonfiction Here are some tips for reading nonfiction with your child: Browse through the book and stop on a page that looks interesting. Notice and read the different kinds of print: Looking for a particular fact or section? Check the table of contents at the beginning or the index at the end. If the book has a timeline, show your child how to follow it so that he or she understands that it indicates what happened when. Often these books contain spectacular illustrations. Nonfiction series can open up new worlds of information. Your child may find some of the words challenging at first. An easy way to help him or her tackle unfamiliar vocabulary is to use the PET method: Say the word and have your child repeat it after you. Provide a simple definition and then give some examples of how to use the word in a sentence. If you speak a language other than English at home, use the word in your home language. Ask your child to try using the word in a sentence. Once your child has learned the words, look for other places where the word occurs. Encourage our child to use the word in conversation whenever possible. Rebecca Silverman, University of Maryland.

A Story vs. A Fact: MEASURING History, the Future and HUMAN Potential. This article is part of the series of 'A Story vs. A Fact: An Assessment of the role of Facts in Decision Making'.

By Jake Krol Simply hold up your iPhone to an object, tap the endpoints of the thing you want to measure, and the app will figure out the measurements. Google Measure app is available but glitchy on even more phones Many AR apps need to "get their bearings" before you can start using them, and Measure is no different. This can take anywhere from a few seconds to up to a minute in the beta. Manually connecting the points in Measure to find out the size of a box. This allows you to visualize the shape and see measurements height and width included , plus you can even take a screencap to save for later. The app measures in inches by default that could be based on location, though, as I was doing this in the U. Besides adding dots to measure, the app can also recognize objects. By holding your iPhone up to, say, a monitor, TV, or box, it will overlay the object in yellow and allow you to lock that point in. From there, you can get the measurements of that recognized object without doing the manual work of designating a boundary. The results of this automatic approach are less than perfect, though, as the suggested overlay is not always precise. I find that it depends on how far away from the object you are and the lighting in the room. It is best to use the automatic detection with flat objects like desks, walls, or the like. The results were pretty close to the actual measurements. The display on my MacBook Air measures Not bad, though not quite dead on. It also happens to be a great way to sell customers on the benefits augmented reality, complete with trademark Apple "magic" â€” surely a big consideration in introducing the feature. My hope is that as more people use the app and as Apple pushes out more updates, it will improve in its precision. I have high hopes for the app and ARKit 2. For now, Measure is a great way to showcase AR and a generally reliable way to get estimated measurements.

Chapter 3 : SURVIVOR - THE MOMENT OF TRUTH LYRICS

What Measure Of Truth This song is by Mikelangelo and the Black Sea Gentlemen. With a face, like that, you won't need enemies Your beauty in it's way, is a curse.

Corbis By Cate Lineberry smithsonian. The bombardment, known as the Battle of Baltimore, came only weeks after the British had attacked Washington, D. It was another chapter in the ongoing War of Related Content Star-Spangled Banner Back on Display A week earlier, Francis Scott Key, a year-old American lawyer, had boarded the flagship of the British fleet on the Chesapeake Bay in hopes of persuading the British to release a friend who had recently been arrested. They allowed the Americans to return to their own vessel but continued guarding them. Under their scrutiny, Key watched on September 13 as the barrage of Fort McHenry began eight miles away. But when darkness arrived, Key saw only red erupting in the night sky. Given the scale of the attack, he was certain the British would win. Key put his thoughts on paper while still on board the ship, setting his words to the tune of a popular English song. Nearly two centuries later, the flag that inspired Key still survives, though fragile and worn by the years. And when the museum reopens in summer , the Star-Spangled Banner will be its centerpiece, displayed in its own state-of-the-art gallery. With the construction of the conservation lab completed in , conservators began their work. Over the next several years, they clipped 1. Finally, they added a sheer polyester backing to help support the flag. The intent was never to make the flag look as it did when it first flew over Fort McHenry, she says. It evokes powerful emotions and ideas about what it means to be an American. Courtesy of the National Museum of American History Experts at the National Museum of American History recently completed an eight-year conservation treatment of the Star-Spangled Banner, which included removing a linen backing and cleaning the flag. The photo above shows a detail of the flag as it looks today. Photo by Thomas Arledge, courtesy of the National Museum of American History When the National Museum of American History reopens in summer , it will include a state-of-the-art gallery for the Star-Spangled Banner, as seen in this architectural rendering. Protected by a glass wall, the banner will lie on a table, displayed according to the U. George Armistead wanted a flag large enough so the enemy would "have no difficulty in seeing it from a distance. George Armistead commissioned Mary Pickersgill, a Baltimore flagmaker, to make a star, stripe garrison flag in that would later be celebrated as "The Star-Spangled Banner. She was a widowed woman running her own business, trying to make good in a very difficult time. Courtesy of the National Museum of American History "It seemed as though mother earth had opened and was vomiting shot and shell in a sheet of fire and brimstone," said Francis Scott Key when describing the Battle of Baltimore. It was made at the Boston Navy Yard on June 21, Courtesy of the National Museum of American History On the th anniversary of the Battle of Baltimore, 6, children dressed in red, white and blue formed a living flag at Fort McHenry. Having worked on historic flags for the United States Naval Academy, Fowler had patented a method of supporting fragile flags with a linen support that required a honeycomb pattern of stitches. George Armistead, the commander of Fort McHenry. Knowing that his fort was a likely British target, Armistead told the commander of Baltimore defenses in July that he needed a flagâ€”a big one. A large flag, but one not unusual for the time. They made the stars, each measuring two feet in diameter, from cottonâ€”a luxury item at the time. On August 19, , the flag was delivered to Fort McHenry. It was this storm flagâ€”not the garrison flag now known as the Star-Spangled Bannerâ€”which actually flew during the battle. It is she who is thought to have sewed the red upside-down "V" on the flag, beginning the stitches for the letter "A. When Louisa died in , she passed the flag down to their daughter Georgiana Armistead Appleton over the legal objections of their son. That same year, Preble had the first known photograph of it taken at the Boston Navy Yard and exhibited it at the New England Historic Genealogical Society, where he stored it until Georgiana, herself, had given away cuttings of the flag to other Armistead descendants, as well as family friends. She once noted, "[H]ad we given all that we have been importuned for little would be left to show. Several of these cuttings from the Star-Spangled Banner have been located over the years, including about a dozen that are owned by the American History Museum. But a missing 15th star has never been found. It then remained in a safe-deposit vault in New York

City until Appleton loaned it to the Smithsonian in 1846. Five years later, he made the gift permanent, saying he wanted it to belong "to the Institution in the country where it could be conveniently seen by the public and where it would be well cared for. Recognizing its need for repair, the Smithsonian hired Amelia Fowler, an embroidery teacher and well-known flag preserver, in 1851 to replace the canvas backing that had been added in 1846. Having worked on historic flags for the United States Naval Academy, Fowler had patented a method of supporting fragile flags with a linen backing that required a honeycomb pattern of stitches. That changed after architects designed the new National Museum of History and Technology, now the National Museum of American History, with space to allow the flag to hang. The Star-Spangled Banner remained in Flag Hall from 1846 until 1906, when it was moved to the conservation lab. With the recent completion of the project, the Star-Spangled Banner will remain an icon of American history that can still be seen by the public. Says Glass, "The survival of this flag for nearly 200 years is a visible testimony to the strength and perseverance of this nation, and we hope that it will inspire many more generations to come."

Chapter 4 : Positive, Encouraging K-LOVE

I DO NOT OWN THIS SONG, All credit goes to Da' T.R.U.T.H and Cross Movement Records. Truth sharing His life story. Hope you realise, Da truth was, and still, is a person just like you.

PDF version I inherited some wood-working tools from my grandfather when he died. The tools came with a special, hand-carved board made out of hickory wood. There might be several ways to find out how long it is. I have, in fact, done this several times! We would most likely get 5 or 6 or even 10 different guesses. But as you know, all 10 guesses may be wrong! And there would be different reasoning behind the various guesses. The guy two seats down made a different guess, because he just wanted to be different! Now what if 8 of the people guessed the same length? Would the board, then, be that length? The majority guess would not change the length of the board, and the guess of the minority would not automatically be right just because only a few people guessed the same rare number. What if the President of the United States were here, and he guessed a different number? Would the board then be the length he guessed because of how important he is? Or would it not be the length he guessed because you may not agree with his politics? What if I have believed it to be four feet long for 23 years? What if I believe it to be four feet long because my grandfather told me that he thought it was that long before he gave it to me? Or, what if I just really, honestly and sincerely believe that four feet is the length of the board? My sincerity would not change the length of the board, would it? I would simply be sincerely wrong. Naturally, the way to end all this confusion is to simply go get a tape measure or a ruler and measure the silly board. Once, when I took a piece of paper and made my own marks on it and then tried to use it as a "ruler", everyone in the group immediately rejected my measurement. Imagine what would happen at a lumber yard with everyone using their own homemade measures! So can I take out a tape measure or ruler, and hand it to you to measure for me? Do you think I should trust your measurement before I cut the board and stain it? But what if I knew it was likely to be a tight fit? Or, what if the stakes were really high? Naturally, no one has ever been willing to let someone else measure for them! This illustration helps explain why there are so many churches. In the first place, people are willing to guess, and they make their different guesses for a wide variety of different reasons. So some of us, when we hear various answers to spiritual questions, decide that the truth cannot be known! We have an inherent, fundamental curiosity about spiritual things because of our nature. Once we acknowledge the existence of God and realize that we have a spiritual nature yearning for answers, it follows that God has provided answers to those questions. God has indeed communicated with us. He has given us a ruler, and we can all learn to read it for ourselves. Many people claim to be using the Bible to measure the truth and answer questions. Indeed they are using the right standard, so why do they come up with so many different answers to basic questions, such as: How is one saved? What is the nature and work of the church? The reasons for there being many different answers are hard to accept at first, but think about the board. They might even tell you wrong information usually what you want to hear! The Bible gives examples and warnings of all these kinds of people. The same Bible is itself the standard of truth because it is the only inspired book of God. It provides answers to basic spiritual and religious questions. In fact, the apostle Peter said that God "has given to us all things that pertain to life and godliness" 2 Peter 1: However, when it comes to matters of spiritual truth, most people do not want to "condemn" anyone else. So, some people decide that, unlike a piece of wood, spiritual truth can have several right answers. They may decide that the sum of religious thought in the world is the truth, in spite of obvious and sometimes unexplainable contradictions. Others decide that some common thread among all the various religions is the essence of spiritual truth. Ironically, people who hope to be so broad-minded as to accept all religious ideas and thereby avoid condemning anyone have already condemned countless numbers of people! Because millions of people are not religious at all! Perhaps the only impulse stronger than not wanting to condemn others is the desire not to condemn ourselves! Sometimes, at least partly out of fear of having the wrong answer, people try to avoid the question altogether. We must acknowledge the standard for truth and then keep looking at that standard until we can understand how to use it. The Bible is the standard, and it can give you all the answers you need. Ask everyone, and then compare all of their answers to what the Book says. There is

no disgrace in being wrong - we are all wrong once in a while - the only disgrace comes from stubbornly holding on to old mistakes and wrong information. For example, if a board is a little too long, we can just cut it down to size to make it fit. Similarly, many people attempt to resize the truth, but the reality is that God expects us to remodel our whole kitchen so that the board will fit into it! At any rate, this illustration hopefully helps us deal with some basic spiritual questions and helps us learn to measure the truth. May God bless us as we seek His will. Written by Ink Man.

Chapter 5 : Love Story lyrics - Andy Williams original song - full version on Lyrics Freak

Love Story Lyrics: Where do I begin / To tell the story of how great a love can be / The sweet love story that is older than the sea / The simple truth about the love she brings to me / Where do I.

Back to Artifact words index Cup A cup is often mentioned in the Word, and by it in the genuine sense is signified spiritual truth, that is, the truth of faith which is from the good of charity the same as by wine; and in the opposite sense is signified the falsity by which comes evil, and also falsity from evil. That a cup signifies the same as wine is because a cup is what contains, and wine is what is contained, and hence they constitute one thing, and therefore the one is meant by the other. I will take the cup of salvations, and call upon the name of Jehovah Ps. It is said the cup and not the wine, because wine is predicated of the spiritual church, but blood of the celestial church, although both of these signify holy truth proceeding from the Lord; but in the spiritual church the holy of faith from charity toward the neighbor, and in the celestial church the holy of charity from love to the Lord. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, and the outside will also become clean Matt. Forsaking the commandment of God, ye hold the tradition of men, as the baptisms of pots and cups; and many other like things ye do. Ye renounce the commandment of God, that ye may keep your own tradition Mark 7: And they shall drink, and reel to and fro, and be mad, because of the sword that I will send among them. The reason why the falsity by which is evil is signified, is that as wine intoxicates and makes insane, so does falsity, spiritual intoxication being nothing else than insanity brought on by reasonings about what is to be believed, when nothing is believed that is not apprehended; hence come falsities, and from falsities evils AC ; and therefore it is said that they shall drink, and reel to and fro, and be mad, because of the sword that I will send. The sword is falsity fighting against truth AC , Cup here denotes falsity from evil; and because this vastates or destroys the church, it is called the cup of devastation and desolation. It is called the cup of the anger of Jehovah, and also of the right hand of Jehovah, for the reason that the Jewish nation, like the common people, believed evils and the punishment of evils and falsities to come from no other source than Jehovah, when yet they are from the man himself, and from the infernal crew with him. It is often stated in this way from the appearance and consequent belief; but the internal sense teaches how it should be understood, and what should be believed AC , , , , , , , , , A cup is used to express and describe temptation in the following passage Jesus prayed, saying, If Thou wilt that this cup pass from Me! And also in Mark: And they said, We can. But Jesus said to them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized with shall ye be baptized Mark From this it is evident that a cup is temptation, because temptation arises through evils combating by means of falsities against goods and truths; for baptism signifies regeneration, and because this is effected by means of spiritual combats, therefore by baptism is at the same time signified temptation. The profane things which they hide under external sanctity are that they strive after nothing else than to be the greatest and wealthiest of all, and to be worshiped as gods, possessors of heaven and earth, by thus having dominion over the souls and bodies of men, and this by means of the Divine and holy things of which they make pretense. Hence as to the external man they appear like angels, but as to the internal they are devils. For all nations have drunk of the wine of the fury of her whoredom, and the kings of the earth have committed whoredom with her. I heard a voice from heaven, saying, Render Unto her as she rendered unto you, in the cup which she mingled, mingle to her double Rev.

Chapter 6 : Martha's True Stories : A Parent's Guide To Nonfiction

"My Story" I thought my testimony was less the holy, I thought I was less blessed then my homies, just confessing only the big sins, I thought that was a badge of honor, I thought that I had to have a story that was packed with drama.

Constructivist epistemology Social constructivism holds that truth is constructed by social processes, is historically and culturally specific, and that it is in part shaped through the power struggles within a community. Constructivism views all of our knowledge as "constructed," because it does not reflect any external "transcendent" realities as a pure correspondence theory might hold. Rather, perceptions of truth are viewed as contingent on convention, human perception, and social experience. It is believed by constructivists that representations of physical and biological reality, including race , sexuality , and gender , are socially constructed. Giambattista Vico was among the first to claim that history and culture were man-made. Hegel and Marx were among the other early proponents of the premise that truth is, or can be, socially constructed. Marx, like many critical theorists who followed, did not reject the existence of objective truth but rather distinguished between true knowledge and knowledge that has been distorted through power or ideology. For Marx, scientific and true knowledge is "in accordance with the dialectical understanding of history" and ideological knowledge is "an epiphenomenal expression of the relation of material forces in a given economic arrangement".

Consensus theory of truth Consensus theory holds that truth is whatever is agreed upon, or in some versions, might come to be agreed upon, by some specified group. Such a group might include all human beings, or a subset thereof consisting of more than one person.

Pragmatic theory of truth The three most influential forms of the pragmatic theory of truth were introduced around the turn of the 20th century by Charles Sanders Peirce , William James , and John Dewey. Although Peirce uses words like concordance and correspondence to describe one aspect of the pragmatic sign relation , he is also quite explicit in saying that definitions of truth based on mere correspondence are no more than nominal definitions, which he accords a lower status than real definitions. Defined and named by William Ernest Hocking , this variation is known as "negative pragmatism". Essentially, what works may or may not be true, but what fails cannot be true because the truth always works. For Peirce, the idea of " As Feynman noted, an idea or theory " Pragmatism and negative pragmatism are also closely aligned with the coherence theory of truth in that any testing should not be isolated but rather incorporate knowledge from all human endeavors and experience. The universe is a whole and integrated system, and testing should acknowledge and account for its diversity. As Feynman said, " Deflationary theory of truth Modern developments in the field of philosophy, starting with the relatively modern notion that a theory being old does not necessarily imply that it is completely flawless, have resulted in the rise of a new thesis: This thesis is in part a response to the common use of truth predicates e. In common parlance, truth predicates are not commonly heard, and it would be interpreted as an unusual occurrence were someone to utilise a truth predicate in an everyday conversation when asserting that something is true. Newer perspectives that take this discrepancy into account and work with sentence structures that are actually employed in common discourse can be broadly described: Among the theoretical concerns of these views is to explain away those special cases where it does appear that the concept of truth has peculiar and interesting properties. In addition to highlighting such formal aspects of the predicate "is true", some deflationists point out that the concept enables us to express things that might otherwise require infinitely long sentences. This assertion can also be succinctly expressed by saying: What Michael says is true. The idea that some statements are more actions than communicative statements is not as odd as it may seem. Consider, for example, that when the bride says "I do" at the appropriate time in a wedding, she is performing the act of taking this man to be her lawful wedded husband. She is not describing herself as taking this man, but actually doing so perhaps the most thorough analysis of such "illocutionary acts" is J. Strawson holds that a similar analysis is applicable to all speech acts, not just illocutionary ones: Redundancy theory of truth According to the redundancy theory of truth , asserting that a statement is true is completely equivalent to asserting the statement itself. Redundancy theorists infer from this premise that truth is a redundant concept; that is, it is merely a word that is traditionally used in conversation or writing, generally for emphasis, but not a word that actually equates to

anything in reality. This theory is commonly attributed to Frank P. Ramsey , who held that the use of words like fact and truth was nothing but a roundabout way of asserting a proposition, and that treating these words as separate problems in isolation from judgment was merely a "linguistic muddle". A version of this theory was defended by C. Williams in his book *What is Truth?*. Consider the analogy between the sentence "Snow is white" and the character named Snow White, both of which can be true in some sense. To a minimalist, saying "Snow is white is true" is the same as saying "Snow is white," but to say "Snow White is true" is not the same as saying "Snow White. Philosophical skepticism and Certainty Philosophical skepticism is generally any questioning attitude or doubt towards one or more items of knowledge or belief which ascribe truth to their assertions and propositions. Philosophical skepticism comes in various forms. Radical forms of skepticism deny that knowledge or rational belief is possible and urge us to suspend judgment regarding ascription of truth on many or all controversial matters. More moderate forms of skepticism claim only that nothing can be known with certainty, or that we can know little or nothing about the "big questions" in life, such as whether God exists or whether there is an afterlife. Religious skepticism is "doubt concerning basic religious principles such as immortality, providence, and revelation ". Pluralist theories of truth Several of the major theories of truth hold that there is a particular property the having of which makes a belief or proposition true. Pluralist theories of truth assert that there may be more than one property that makes propositions true: Propositions about the physical world might be true by corresponding to the objects and properties they are about. Some of the pragmatic theories, such as those by Charles Peirce and William James , included aspects of correspondence, coherence and constructivist theories. In some discourses, Wright argued, the role of the truth predicate might be played by the notion of superassertibility.

Chapter 7 : Spiritual Meaning of Cup

"All you need to write a country song is three chords and the truth." - Harlan Howard As a member of the Nashville Songwriters Hall of Fame, Harlan knew his chords.

The farmer may use that word to refer to an object used to prop oneself up when lame, or hurt. One makes clear what one means when using a word by indicating the experiences associated with it. How does one do this? By using other words, of course. Does it seem we have encountered an recursive system? Perhaps, but this one will endeavor to show a way out. When someone asks the question, "what do you mean? We shall examine several ways of defining words, and evaluate their usefulness in relating experiences accurately. One can define a word in a most basic way by providing a synonym. By saying, in effect, "it is like this other experience set". Our dictionaries contain many such definitions. For example, "a staff resembles a rod. One says that, "this word represents an instance of this category". One can define a word by enumerating a group of words to which it refers to collectively. A fourth way would involve defining by example. For instance, "One calls that animal over there a selaht. I could say, "When you combine these ingredients in these proportions and cook them in this manner, you will have cooked plomeek soup. Now let us examine the actual usefulness of these methods of defining words. Firstly, a definition by synonym has usefulness only if the synonym seems closer to our experiences than the word defined. To those who can only regard "sodium chloride" as a noise, may certainly understand what salt refers to. I substituted my own analogy here; the one Lyras used did not translate into English very well]. However, definitions by classification do not necessarily bring us closer to experience. One can define a rhikbat as an animal with "jaws that bite, and claws that slice". For example, "The Good is what all things aim at. Definitions by enumeration have usefulness if the members of a class will seem closer to experience than the class itself. Of course definitions by enumeration have their drawbacks as well. A great advantage to definitions by example lies in that one cannot define fictional entities in this manner. The only difficulty lies in words which do exist but one cannot point to them, as such. For example, electric current, or atoms. An operational definition succeeds quite well in cases involving such abstract words. One can define an atom by describing the experiments one would have to make in order to experience or detect an atom. Operational definitions also have the advantage that one cannot describe the steps to be taken to demonstrate some event which does not exist. They also directly bridge the gap from words to experience. For example, "The followers of Surak, believe in non- violence", which on the surface seems like a Velarian definition. However, one can also call this an operational definition, since it implies the procedure to follow to demonstrate the experience which the definition refers to; one can go and ask a great number of those called the followers of Surak, and indeed, they will acknowledge that they follow the path of non-violence. For the purposes of sharing experience, of bridging the gap between words and experience, one prefers extensional definitions. One will find that when one bridges the gap between language and experience, the bridge has formed itself of an enumerative, example or operational definition. Translated by Robert L. Zook II Vulcan by choice Vulcan Science Academy, ShiKahr [This one presents a translation of the second of a series of lectures given by Lyras, shortly after the death of Surak. Abstraction Long ago proto-vulcan beings learned to form sounds and associate these sounds with specific kinds of experiences. Thus, language formed; and we came to communicate in a more complex manner. With language I can provide directions to some one so they may experience what I have experienced. Existants I see a rod before me. Yet the length of the rod does not lie in the rod it self, but in my act of measuring. For if I measure it again, I will get a slightly different result; I can never position my instrument in exactly the same place, nor read it exactly the same way. Surely the rod would not change with each measurement? All so-called properties of events in space-time exist only as our specific abstractions of these events. Length, width, color, mass Many people, ignorant of science, still speak of heat as a substance rather than a process. As if some thing exists that they could point to and call heat. Those of you here for my previous lecture will note I just committed a definition by example. What did you react to? Words, as if they equaled the event they denote. That concept itself consists of an abstraction of some other concept. On the bottom rung of the latter, one

would have the actual space-time event, the sehlal, and all the infinite number of things one could say about this particular sehlal. This would consist of all the similarities one has observed between individual sehlals, and none of the differences. At this level of abstraction, the words most often have lost any reference to an existant, that one could point to or give directions to experience. They may still have some use if one speaks or writes them with some meaningful context. This represents the process of abstracting. One generalizes, groups the similarities and ignores the differences. Naturally, one would not wish to discard this process, since speaking in the abstract has allowed us to break free from the here and now of experience and think about things that could exist, or future possibilities. Yet in spite of the benefits, one should have awareness of the pitfalls of generalized abstraction, or classification. One should not think only at a certain level of abstraction. If one remains stuck at a low level of abstraction, one cannot draw general conclusions. On the other hand, thinking only at a high-level of abstraction appears to never let one leave the realm of vagueness, ambiguity, and perhaps even utter meaninglessness. On one hand we have various utterance with no connections to each other, and on the other we have words cut loose from experience. One can show how statements as well as words appear at a higher or lower level of abstraction. In this way we can see explicitly the problems of getting stuck in one of the levels. An example of language at a low-level of abstraction: The object possess a length of 1 meter, and a diameter of 0. The object possesses a cylindrical surface area of 0. The object appears grey in color. The object has a smooth surface texture. The object has a specific gravity of approximately 7. As you can see, the writer gives very accurate reports about various measurements of said object, but never says "I hold the strut used in the shock absorbing devices of ground vehicles", to pull all those facts together into a coherent idea representative of the experience as a whole. An example of language stuck at a high level of abstraction: In the defense of truth, one follows what one knows as truth; ones morals. After all justice involves truth and morals, correct? These very abstract words never get defined, and insufficient context exists for one to do anything but guess at what the speaker means. Meaning does not exist in such abstract words until the author defines them, because these words exist at the very top of that ladder of abstraction. Thus, that passage, which doubtless has some meaning to the speaker, seems unclear to the rest of us, unless we make some assumptions about what the speaker means by those abstract words. This leads to misunderstandings, which may seem trivial, but such misunderstanding lie at the root of all the wars we Vulcans have ever had. Invalid Classifications Of course, no Vulcan gets stuck continuously, at one level, all the time, for every subject. One fluxuates between levels depending on what one wishes to communicate. One simply must have awareness of the levels and not get confused between them. I call the process of equating a concept at one level of abstraction to a concept at a total different higher or lower level of abstraction, an invalid classification. This situation represents a perfect example of invalid classification. One can determine the level of abstraction of a concept by determining what concepts it includes. The concept of enemies can include any any of these objects, and thus occupies the highest level of abstraction of any of the terms in this example. You can see these relationships in this diagram: Where does the error lie? One can classify words validly, in some situations, but only in a limited way. If you classify Vulcan1 as belonging to the set of all enemies, you acknowledge the similarities between Vulcan1 and all other Vulcans you call enemies and forget the differences. Likewise some statement in which one tries make some existant equal to an abstract word, also constitutes a classification error. When you classify a Vulcan as an abstraction, that Vulcan no longer seems real. You have let the conceptual Vulcan in your head overlay the existant Vulcan you can experience. It seems much easier then, to kill a concept rather than an existant being like yourself. When you wish to discuss an existant event using words, beware you do not confuse the two. Just because you can speak some word, does not mean the word refers to an existant event.

Chapter 8 : GAELIC STORM - DON'T LET THE TRUTH GET IN THE WAY (OF A GOOD STORY) LYRICS

God's truth doesn't change to fit the majority opinion, and even the President of the United States can't change God's revealed truth by Executive Decree. God has indeed communicated with us. He has given us a ruler, and we can all learn to read it for ourselves.

Chapter 9 : LYRAS LECTURE ON LOGIC

Lyrics to "Please!" song by Da' T.R.U.T.H.: God's not pleased with you bust glocks, rock in your socks Spot hot on the block, stay ducking from.