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PHILOSOPHY: ITS RELATION TO LIFE AND
EDUCATION.

INAUGURAL LECTURE AT THE UNIVERSITY OF TORONTO.

“One seems to hear three conflicting voices throughout the centuries. The response made by one of these is: ‘I can see nothing’; adding, with monstrous inconsistency: ‘I have faith all the same in the inductions of physical science.’ A contrary utterance comes from another voice: ‘I can see the universe through and through.’ These two voices are apt to overbear the third: ‘I see enough,’ it proclaims, ‘to justify the faith that I am living in a universe in which the natural is subordinate to, yet in harmony with, the moral and spiritual order and purpose which my higher being requires; and I also find that the more I cultivate this faith by philosophical reflection, the better I can see the little that can be conquered by practical reason, and the more wisely I can shape my life.’”—PROF. FRASER.

THE popular estimate of philosophy is generally unfavorable. Popular philosophy, metaphysics, is considered the domain of speculation and theory, the subject furthest from human life, the philosopher's excuse for the neglect of the social and political duties of common men. While philosophers in their lives and acts may give countenance to this view, philosophy abjures it and she abjures it both in the name of the task she lives to perform and of the tasks she has performed in the world. Philosophy has been the soul of the world's great movements in history, in politics, in art, in religion; wherever an affair of human interest has gone