

If one little life has such problems, how complex they become for the race!

Have the sciences, then, spoken the last and only word that can give any peace to the questioning mind? Let us not undervalue what they have done and are doing, for all of which we need to be deeply thankful. But the sciences themselves need to be explained; for, while they may speak with implicit confidence, within their proper sphere, of laws, forces, atoms, matter, substance, action and reaction, space, time and motion—what do they after all mean by these terms? Is reason's work finished while these words remain unexplained? And, besides, the special sciences do not even attempt further definition of these terms and give no account whatever of the true, the beautiful, and the good, and the postulates of the Practical Reason, to use Kant's somewhat awkward expression.

More must then be done before the mind can rest satisfied; and what is this additional task? It is to gain some consistent, reason-satisfying view of the general questions concerning the universe and human life. We each strive to accomplish this. We have grown into good or bad terms with the world. In some sense, the earth is our mother, the skies our home; we are not in chaos but cosmos, an orderly, beautiful whole. But what is this way of looking at things? Philosophy; vague, it may be; impossible of exact expression; yet it is there, our philosophy, yours and mine, our understanding of nature, of life, of destiny. It may be as fanciful as the Greek mythology; yet Homer and Hesiod had the germs of philosophical conceptions in their poetry. But shall anyone dictate to you just how you shall think of these things? Instead, must you not work out the problem patiently as you are taught by life's experiences in connection with your own mental development and training? It is thus that philosophy is not limited to the lecture-room. We each have a philosophy of our own because we have minds that must think—a philosophy freely formed and defined in terms of our own life—a necessary part of our rational existence.

It is only necessary to bring the questions which each one attempts to answer, and somehow does answer, into a clearer light and more sharply determine them in order to have before us the problems with which philosophy has for ages been occu-