

it becomes inevitable that subjects have to be treated and matters discussed, for which an assembly of even the greatest scholars cannot guarantee adequate and equal treatment. Du Bois-Reymond, the great physiologist of Berlin, has truly and honestly admitted this fact in saying that the teacher of physiology has indeed to teach a great many things which he does not know. We may express this fact, which has exerted an enormous influence upon the development of philosophic systems, and, indeed, on all comprehensive doctrines, by saying that the position of an official teacher imposes upon him obligations which the unofficial and extramural scholar has never to face. These demands, which the position of a university professor officially imposes, made themselves felt when the Scotch universities took up the teaching of moral and mental philosophy in the eighteenth century;<sup>1</sup> they were accentuated when that

<sup>1</sup> "The Parliamentary Commission for visiting the Universities, appointed in 1690 and following years, directed in 1695 the Professors of Philosophy in St Andrews to prepare the heads of a system of Logic, and the corresponding Professors in Edinburgh to prepare a course of Metaphysics. The compends drawn up in consequence were passed from one college to another for revision; there is no evidence that they were finally sanctioned, but they may be accepted as giving a fair idea of the instructions in philosophy conveyed in the universities of Scotland at the close of the seventeenth century—at the very time when Locke's Essay was finding its way so rapidly over the three kingdoms. Logic is called the instrument to acquire other sciences, inasmuch as

it prescribes rules for rightly apprehending, judging, and arguing. . . . Metaphysics are said to be defined by some as a science of being as being; by others as a speculative science, which considers being in general and its properties and kinds as abstracted from matter. The benefits arising from the study of metaphysics are said to be, that treating of undoubted truths and axioms we are enabled by their assistance the better to discover truths generally and avoid errors. . . . That . . . it aids the understanding in every kind of learning, and specially in theology, in which use is made of metaphysical terms. . . . Such was the pabulum on which college youths fed during the century" (M'Cosh, 'The Scottish Philosophy,' 1875, pp. 22, *et seq.*)