

since these parts are evidently looked at in the light of the whole, all minor inconsistencies being thus avoided, while a clear and intelligent view is presented of his whole system as it must have appeared to Kant himself in its most developed form. At the same time the real imperfections in the doctrine of Kant are by no means ignored, for, in the beginning of the chapter on Fichte, these are clearly though briefly pointed out, in order to afford an idea of the points to be developed or improved by his followers. The attempt made by Fichte to rectify these defects, as he understood them, and reduce the system of Kant to consistency with itself, is also dealt with, and his desire to rid philosophy of all things in themselves with their mysterious and unknowable character, is shown to have led him to neglect, or deny, all objectivity relative to the individual subject, and to merge everything in pure intelligence or will, which, by its activity alone, gives rise to all known existence. Thus from the absolute Ego he spins out both subject and object, while it is to that Ego that we must look for their union. But, adopting this method, as Professor Watson has shown, he was quite unable to show in a satisfactory manner, how these various individual Egos were related to each other, and to the Universal Intelligence. Now, it is from a protest against this utter disregard of anything as objective in distinction from the individual Ego, that Schelling is shown to have taken his course. Having defined the position which Schelling occupied with regard to the theories already advanced, the writer is in a suitable position to make intelligible the efforts which he put forth to give a still more adequate solution of the critical problem.

As the distinctive feature of the book is a critical statement of the philosophy of Schelling, the body of the work is devoted to a detailed examination of his system. The gradual separation of his system from that of his master, Fichte, the continuous development and unfolding of that system as he advanced from stage to stage, obtaining clearer and broader views of the nature of his task,—though his comprehension of the proper solutions of the points which he raised by no means advanced so rapidly,—and the nature of the advances made at the different stages, are set forth in a manner which removes many of the almost proverbial difficulties which attend not only the writings of Schelling, but of the whole school to which he belongs.

Having considered at some length the earlier productions of Schelling, and the formulation of the problem of transcendental idealism, Professor Watson then proceeds to set forth particularly the theoretical side of his philosophy; that which is concerned with our knowledge of the objective world and its relation to intelligence; after which he takes up his practical philosophy dealing with the nature of the will, which plays so important a part in his system, and our moral and spiritual relations generally. The end of all moral action was, for Schelling, a gradual process of the unfolding of the Absolute, or of God, in man; the ultimate good being a complete harmony of the unconditioned and conditioned, a union of freedom and necessity in an absolute identity. At the same time his great fault is shown to lie in the elevation of nature, or of objectivity, to the same level with his individual subjective intelligence, which makes their subsequent union under this absolute identity of intelligence incomprehensible. This is brought out very clearly in the general criticism of Schelling's idealism, where we

find both the defects and the excellencies of his system brought to view and set in opposition to each other.

In the ninth chapter we have an examination of Schelling's later philosophy, which is found to be much more suggestive of problems still remaining to be solved than distinguished for its solution of them. Among other departures from the general tenor of his philosophy, there is noticed in these later productions, a tendency to modify that pantheistic conception of the absolute, which he had formed, and in which was merged, though in a manner more mystical than rational, all subjective and objective existence, and an attempt to give a more definite determination of this absolute intelligence in the shape of a personal God manifesting himself in the world. This attempt, however, cannot be said to have been very successful, at least from a philosophical point of view, for his conceptions of the nature of God and human freedom are lost in an atmosphere of mysticism which is born of imagination rather than of pure reason. In fact, as Professor Watson has pointed out, the importance of his philosophy consists rather in the points which he has raised and the general suggestiveness of his remarks, than in any positive or permanent contribution which he has made towards the solution of the great problems of Philosophy. In the concluding pages of the volume we find some very instructive and valuable remarks on the relation of Schelling's principles and method, both to the theories of his predecessors and to modern thought. In conclusion it is remarked, that while Schelling and Fichte have developed certain phases of the Kantian system, yet the true spirit of that system was alone apprehended and developed in its integrity by Hegel, in order to fully appreciate the value of whose system, however, a previous study of Fichte and Schelling will be found of great service.

#### THE TRANSIT OF VENUS.

WE publish below the lecture delivered by Professor Marshall, in Convocation Hall, on Monday evening, 5th, before a large and intelligent audience. The subject is an important one, and was so ably treated of by the professor that it cannot fail to interest the readers of the JOURNAL, and especially those who are interested in the study of Physics and Astronomy. We are unable to give the illustrations which were used in explaining many of the points:

The transit of Venus is a phenomenon which has been observed only four times in the history of the world, viz., in 1639, 1761, 1769, and 1874. The event takes place again to-morrow, but will not occur again for 121½ years. The very rarity of such an event must arouse in a thoughtful mind a desire not only to see it but to learn the meaning thereof. When, however, we think of the years of hard work and deep thought spent by hundreds of men in preparation for observing this phenomenon, and the years spent by hundreds of others in reducing the observations made, when we think that such an event affords in favourable circumstances the most delicate means of determining the most important perhaps of astronomical constants, viz., the distance of the sun from us, when we think, further, of the sublimity of such a problem, and of the power displayed by man in being able even to attack it, I think that no apology will be required on my part for asking your attention to-night to this important event of to-morrow, and requesting you to discuss with me very shortly the different steps which have enabled astronomers to deduce from the passage of a planet across its disc the distance of the sun from us. At the same time, ladies and gentleman, the subject is one which cannot easily be thrown into a shape to strike the popular