

ber, and are named respectively the departments of Literature, Philosophy, Mathematics and Science.

Candidates for honors in the department of Literature may pursue one of four courses, and they are not required take Chemistry or Natural Science, nor to take History, unless they choose History as one of their honor subjects. The courses are,

1. Honors in Latin and Greek; 2. honors in Latin and French and German; 3. honors in Latin and English and History; 4. honors in French and German and in English and in History.

Candidates for honors in the department of Philosophy, are not required to take Chemistry, History, or Natural Science, but must pursue the honor course in mental and moral science.

Candidates for honors in the department of Mathematics are not required to take senior Classics, Chemistry, History or Natural Science, and they may pursue one of two courses. Those are,

1. Honors in pure Mathematics, with the class of senior Physics; 2. honors in Physics with the third year honor work in Mathematics.

Candidates for honors in the department of Science are not required to take senior Classics, and they may pursue one of two courses:

1. Honors in Chemistry and in two of the three subjects, Botany, Zoology, Geology; 2. honors in Chemistry and Experimental Physics, and the subject of Practical Astronomy.

Such, then, are the new arrangements, and we consider that they are a decided improvement upon anything which preceded them. Candidates for honors have some relaxation from the simpler pass subjects without being so completely relieved from them as to make their education decidedly one-sided. Thus a considerable amount of

specialization is introduced without materially interfering with that breadth of culture which it is the important duty of a college training to give.

SCHELLING'S TRANSCENDENTAL IDEALISM.

AS was announced in the JOURNAL last session, the publishing firm of S. C. Griggs & Co., of Chicago, have undertaken to issue a series of German philosophical classics, to consist chiefly of a critical exposition of the philosophic systems of Germany's four great ideal philosophers, namely, Kant, Fichte, Schelling and Hegel. In order to carry out this purpose, they secured the assistance of the most distinguished American writers on philosophy. Among others, Professor Watson was asked to contribute to the work, and the exposition of Schelling's philosophy entrusted to him. That work has now appeared, and will no doubt be gladly welcomed by those who take any interest in studies of this nature; since the work not only affords a clear insight into the system of Schelling, considered both in itself and in its relations to the productions of the other members of the same school, but it also supplies, in the critical remarks upon that system, a clear idea of the most important problem of modern philosophy, and the nature of the solutions afforded. The present volume will need but little recommendation to those who have already studied the contents of Dr. Watson's previous admirable work, "Kant and his English Critics," which met with such a favourable reception in all quarters of the philosophical world, and especially in Great Britain.

As has just been indicated, Professor Watson, in the present work, has not only presented in a clear and concise manner the important points in the philosophy of Schelling and estimated their relative values, but he has also traced the connection between his system and those of the other disciples of the transcendental method, showing his relation, through Fichte to Kant on the one hand, and to Hegel on the other. Kant, he shows, had revolutionized the ordinary conceptions of existence and knowledge, and opened a new path to the solution of those problems relative to the conditions and extent of human knowledge, and the nature of our moral and spiritual existence. That his task should have been left somewhat incomplete, was only natural. This incompleteness manifests itself more particularly in his conceptions with regard to our moral and spiritual relations, which are rather vague and unsatisfactory; hence it was mainly to the further and more accurate determination of these relations that his successors devoted themselves. In the first chapter of the present work, following a preliminary account of the general relation of Schelling to his brother idealists, we have a most excellent epitome of the whole Kantian philosophy, in which the system is viewed rather as it appears in its general results than in its individual parts;