

## EDITOR'S TABLE.

In the present Number we have already drawn largely from sources opened to us by our new correspondents in England, to whom also the article on Cromwell is to be credited, yet have not found room for all the papers sent us from London. Especially we acknowledge the kindness which has sent us a fair manuscript copy of the old English Translation of four out of the seventeen books of Hermes Trismegistus. We design to make use of this document as part of our series of uncanonical scriptures, although the due chapter of that series is also omitted in this Number. We are indebted to two other English correspondents; to one for an article on Hennell, which we have at last decided not to print, and shall return to the author; to another for a curious volume entitled "The Natural Origin and Progress of Theology," with whose contents we are not yet sufficiently acquainted to enable us to express at present more than our thanks.

From London we learn that John A. Heraud, Esq. contemplates a visit to Massachusetts, and proposes to deliver in Boston a course of six Lectures "on Christism as distinct from Christianity."

*Lecture I.* — A difference recognised and justified by accepted Orthodox Writers, between the Religion of the New Testament and the Religion of the Church. As great a difference between Sect and Sect, and all and each of the sects and the New Testament. Practical and speculative differences between the lives of Christians and the life of Jesus the Christ. Substitution of the doctrines of the Scholars for those of the Master. The former first called Christians at Antioch — hence Christianity — which, as the word implies, is the Doctrine of Christians, not of the Christ. Another name wanted for the Truth as taught by the Master himself. The name of Christism proposed.

*Lecture II.* — What is Christism ?

*Lecture III.* — What is Christianity ?

*Lecture IV.* — The Evils which have attended Christianity not chargeable on Christism. Infidel objections not applicable to Christism.

*Lecture V.* — Origin, Influence, and End of Infidelity. Downfall of Christianity.

*Lecture VI.* — Final Triumph of Christism. The Kingdom of Heaven upon Earth.

Those who are interested in education will learn with satisfaction, that Mr. Henry G. Wright, the Principal of the Alcott-House School, with his friend Mr. Lane, will soon visit Boston, and perhaps establish a school in this country on the spiritual principles of which they are the earnest and enlightened advocates.

We copy from M. Vericour's book on Modern French Literature the following account of the French Journals.

"It has hitherto been found impracticable to maintain a French Review on the plan of the best English Reviews, for which we cannot well account. It may be that the impossibility arises from the public mind in France being too versatile and transient, and from parties and opinions undergoing such rapid and frequent changes and modifications. \* \* \* \* We are justified in affirming that the only Reviews, which possess the recommendation of long standing and general popularity, are the *Revue des Deux Mondes* and the *Revue de Paris*, and they are published more in the form of the English Magazines than of the great Reviews. And yet scarcely a year passes but painful efforts to establish new critical periodicals are witnessed, which invariably prove abortive; the puny productions perish for lack of sustenance, after the most ephemeral of existences. One exception, however, must be noted in favor of the *Revue de Progrès*, which is edited with powerful energy by M. Louis Blanc. It has drawn the attention of the French public, by the strong democratic principles it upholds, the bold tenets it has avowed in the face of the world, and the host of superior men who coöperate in its publication. The *Revue de Paris* is a weekly journal, containing critical notices, light tales, and worldly chit chat, always elegant and sprightly in tone and matter, and especially calculated to beguile the leisure hours of the boudoir. The *Revue de Deux Mondes* frequently gives masterpieces of criticism; such are the articles of De Carné, Saint-Beuve, Mignet, Marmier, Lerminier, Chasles, Charles Mag-

nin, and others. \* \* \* With respect to Reviews, we have specified the only two that have had any standing and permanency of merit. As to the monthly review called *Journal des Savants*, it would be a gross error to rank it among the ordinary periodicals of any country. It is in fact a review of the highest order, but at once private and national; it only notices works of the first merit and utility; it is printed by the royal press, and the committee of authors, who prepare its articles, is composed of sixteen members belonging to the various sections of the Royal Institute. It is in the *Journal des Savants* that the admirable classical dissertations of Letronne and Burnouf, the valuable scientific investigations of Biot and Libri, the philosophical analyses of Cousin and Villemain, are found."

*Berlin.* We alluded in our last Number to the installation of Schelling, as Lecturer on Philosophy at Berlin. The seventh volume of Hegel's Works, containing the second part of the *Encyclopædie* now in the course of publication, we have since received. The editor Michelet speaks thus in the preface respecting Schelling, his author's successor in the professional chair.

"That the appearance of this work should happen to be cotemporaneous with the arrival of Schelling in Berlin, is one of those turns of fate in which history is rich. Here let the author of the *Natur Philosophie* behold the completion of the edifice, of which he could only lay the foundation. Here let him salute the Genius of the friend who came after him in a work, from which he himself, as the father of this science, among all the living derives the greatest honor. But if he supposes it to be his mission to 'conduct philosophy out of the undeniably difficult position in which it now finds itself,' and to save it from 'miserable shipwreck and the destruction of all great convictions,' in order to 'actually lead it through into the promised land of philosophy;' he must not expect that he can resume the sceptre of philosophy long since wrested from his grasp, without a scientific refutation of these genuine children of his own philosophizing. The 'leaf in the history of philosophy,' which he left half written forty years ago, has long since been turned over by his successor and filled up. The results have been deduced and acknowledged by life. The history of philosophy has not been silent, because Schelling held his peace. Philosophy has not wanted a 'free, unembarrassed, on all sides unfettered movement,' because Schelling, on account of his 'inward nature,' feels himself hampered and uncomfortable in the scientific strictness of a dialectically progressive method. If he does but repeat again in this 'Metropolis of German philosophy, where its fortunes are to be decided,' the promises of forty years—if the whole world is still to misunderstand him—if his first philosophy has yielded 'only the unthinkable' (*das nicht zu denkende*) while his second fetches all that is positive in it from a region without the rational; then, notwithstanding his most explicit assurances to the contrary, he has sacrificed the genuine freedom of scientific reasoning, and will founder against the shadow of the giant, whom he thought to overpass.

"At all events we await him here on the battle ground, where the hero-forms of modern German philosophy still go about; and so far from being 'troublesome' to us, — so far from our not being able to 'dispose of him,' we may see cause to ascribe his relapse into a philosophy of Revelation to the impossibility of remaining still on the dizzy height of the youthful stand-point of his intellectual intuition."