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 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 cooperate in its publication. The Revue de Deux Mondes 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 C添, SaintBeuve, Mignet, Marmier, Lerminier, Chasles, CharlesMag-
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 Encyclopaedie 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 cotemporary
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 Philoso-
phic 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 unendlessly 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 'ac-
tually 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 philo-
sophy,' which he left half written forty years ago, has long since been
turned over by his successor and filled up. The results have been de-
duced 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,' be-
cause Schelling, on account of his 'inward nature,' feels himself ham-
pered 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 prom-
ises of forty years—the whole world is still to misunderstand him—
if his first philosophy has yielded 'only the unthinkable' (das nicht zu
denken) while his second fetches all that is positive in it from a re-
region without the rational; then, notwithstanding his most explicit as-
surances to the contrary, he has sacrificed the genuine freedom of sci-
entific reasoning, and will founder against the shadow of the giant,
whom he thought to overpass.

"At all events we await him here on the battleground, 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 philo-
sophy of Revelation to the impossibility of remaining still on the dizzy
height of the youthful stand-point of his intellectual intuition."

THE DIAL.

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JAMES PIERREPONT GREAVES.

(Continued from the last Dial, page 86.)

Vigor, rather than elegance, must necessarily be a prin-
cipal characteristic in the intelligent manifestations from a
truly deepened soul. By such a being all antique lore and
modern science are contemplated, from a position the very
opposite of that whence they are viewed by the literary
student. The course of the latter is to be introduced to
the recorded wisdom, or rather to the record of the sayings
of the wise, and step by step he comes into these as acquire-
ments or possessions, which, like money for the commercial
man, are made the end of his pursuits. The former, the
course of the latter is to be introduced to
the recorded wisdom, or rather to the record of the sayings
of the wise, and step by step he comes into these as acquire-
ments or possessions, which, like money for the commercial
man, are made the end of his pursuits. Accordingly we find
that whether in conversation, in correspondence, or in
books, the uniting spirit in Mr. Greaves constantly descend-
lived in its livingness, in warmth, in energy, into every various form; fills
out old expressions with new life; and animates scientific
axioms from a depth and purpose, of which even their
enunciators were mostly unconscious. Whatever may have been
the terms offered, the interpreting power laid hold of them
and turned them inwards, giving to every expression a
newer and larger value. As far as any theory or plan may
be attributed to him, as a preconception in his own mind, it
appears to have been constantly to throw the speaker, or
writer, or reader from the exterior to an interior or antece-
dent position, from doing and knowing, to BEING.

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