

LITERARY INTELLIGENCE.

HEIDELBERG, JAN. 5, 1843.

SCHELLING.

I do not learn that Schelling is to give a course of lectures in Berlin this winter. Pamphlets and articles upon the points of difference between him and Hegel continue to make their appearance, and to find readers; among others, one by J. H. Fichte "Ueber die Christliche und Antichristliche Speculation der Gegenwart." A pamphlet entitled "Schelling's Vorlesungen in Berlin, Darstellung und Kritik der Hauptpunkte derselben, mit besonderer Beziehung auf das Verhältniss zwischen Christenthum und Philosophie, von Dr. J. Frauenstädt." This last will give you as good an idea as any of the world-famous philosopher, as he is actually talked about, and his first course of lectures in Berlin. On the 10th of August last, he concluded his lectures on the Philosophy of Mythology, in words like the following; "I conclude these lectures with satisfaction and inmost content. I have found in you, my hearers, during the last half year, no casual or unknown throng. In the great majority of you, gentlemen, I could see friends whom I had won by my previous lectures, the confidantes of my real thoughts, as well as of my peculiar methods of unfolding philosophical subjects. Thus much I could gather from the particular attention and uninterrupted interest with which you have attended these lectures; to which I have been so fortunate as to attract gentlemen of superior attainments in science, and whom I prize in the highest degree. And now at their conclusion, I present you all with my heartiest thanks for such interest; and you will allow me to add an expression of the wish which I cannot help cherishing, that I may further enjoy so beautiful a relation. Farewell."

The first article of the second volume of the "Jahrbuch der Deutschen Universitäten" contains a vindication of Schelling against all and sundry by G. Heine, from which I translate the following paragraphs.

"What Schelling taught in 1800, he still teaches. Man is the end and aim of creation, the spirit which moves in all, that to which all tends. But Schelling, who takes the history in its particulars, and does not attempt a solution by generalization, acknowledges, at the same time, that at the end of the Creation, the rest, which should be the result of this motion, did not by any means obtain; on the contrary, he sees a new process start up, and to understand this, is his next task. It would be more convenient indeed to deny the fact of this unrest; for it appears so absurd 'that the world should topple together like a cardhouse, by the capricious blow of man's folly.' Yet such a fall has taken place, and therefore nothing but ignorance of History and Revelation, or caprice, can elude it. A conscientious inquirer will seek to explain it. It was in relation to His Son that God permitted this fall. Man had by his own fault fallen under the power of that principle which he ought to keep at rest and in subjection within him. But in this estrangement from God he is followed by the second of the three *poten-*

ces, as the unity of which God is God; and thereby is a struggle possible against that principle, whence results a new process. Without and before this struggle, there is no history; with it, comes the commencement of languages, nations, and religions. This new process does not take place in God, but in the consciousness of man; and it is a theogonic process in so far as by it God is replaced in the God-stranded. The historical fact of this process presents itself in Paganism; in which, accordingly, we find a real relation to real powers, an opposition, namely, for which the mediating or third *potence* is by its nature calculated. But the combatted principle must be abolished, not only in its operation, but in its ground and essence; and thereto this merely *natural potence* does not suffice. This can only effect the natural side of the principle. In order to affect its divine side, a divine *potence* is requisite. The *end* of this natural process is attained, when the intermediate *potence* has made itself master of the consciousness; as appears historically in the mysteries, which accordingly are the end of Mythology. There first where the same *potence* which at the end of creation was God in and with the Father, consequently *υἱὸς τοῦ Θεοῦ*, but which was afterwards let down from this divinity through men, and so became *υἱὸς τοῦ ἀνθρώπου*,—there first when this *potence* has become Lord *besides* God, is the reduction of this hostile principle, in its ground and essence possible. For when it resigns this dominion (which it holds not as a *ἀρχαίον*, but as its rightful possession), this extradi-vine Divinity, this *μυστηρὴν Θεοῦ*, and ignoring all the thought of self, becomes obedient, obedient even to death,—then that excluding principle finds nothing which it can exclude, and can no more exist as the excluding and contrary, and of course is as to its essence abolished.

“It is Christ who has overcome this principle, while he was obedient even to death, and thereby proved himself a divine personality; that is, he actually became God;—no longer encompassed by the Father and restrained, but in free obedience and one with him,—as the doctrines of Christianity represent him. Christ has conquered the *ἀρχάς*, and placed the human consciousness in freedom over against them. Accordingly, while the mythological religion is blind, slavish, and merely natural, the Christian religion, on the contrary, is the free religion of the spirit. But in order to abolish that blind relation, revelation must further, in the first place, operate as a real thing, as authoritative force externally repressing error. This necessity called for the Church. This realism is the rock on which it is built. But the foundation is not the edifice itself; and so this Petrine or Catholic church must be followed by the Pauline,—the separation from blind recognition, freedom therefore from every recognition. But no halt can be made at this negative point; the positive presses unceasingly forwards, and so the Pauline Church must give way to the Church of John, to all-embracing love. The living and true God, whom Luther by faith laid hold of as of a strong tower, and proceeding from which set minds free, must be brought into the consciousness, after it is extricated from blind recognition, and by this means carried beyond its present limits. The true living God must be brought into the freed consciousness, and not a false idol, be its name ever so splendid,—be it called Reason or whatever else. Then only is the Reformation consummated, concluded. I think I do not hazard too much in saying that I find in what Schelling has brought us, and of which I here give a quite inadequate abstract, a con-

firmation of the prophecy which Goethe uttered so early as 1811: ‘I cannot entirely subscribe to his opinions,’ said he with respect to Schelling, ‘but it is clear to me that he is destined to introduce a new spiritual epoch in history.’ Joyfully then do I greet in him the Consummator of the Reformation, the Prophet of the New Epoch.”

HEGEL.

The Hegelians have heretofore been divided into numerous cliques,—Hegelians of the right, of the center, of the left; of the extreme left and of the mountain, it may be, and I know not how many others;—but recently those of the right, the center, and the left, have agreed to disagree peaceably on minor points, and work together for the assertion and defence of their common doctrines. In the negotiation of this treaty, Göschel represented the right, Marheineke and Gabler the center, and Vatke and Michelet the left. The result is to be the establishment of a philosophical society of sixteen of the most eminent,—and the publication of a Hegelian Journal under their superintendence. Meanwhile the *young* Hegelians, who have heretofore appeared as anxious as the others to quote chapter and verse in Hegel for their positions, have come holdly out, and declared that they shall not only feel bound to cite him in future, but shall occupy positions against which he made hostile demonstrations in his lectures. The most conspicuous of these are Ruge, the former Editor of the “*Deutsche Jahrbücher*,” Strauss, Bruno Bauer, and Feuerbach.

GOETHE.

The publication of Goethe's Works has been completed by the addition of five new volumes. Volume 56th containing; *Vermischte Gedichte*; *An Personen*; *Invectiven*; *Zahme Xenien*; *Nachträge zum Divan*; *Maximen und Reflexionen*; *Verschiedenes Einzelne*; *Reise der Söhne Megaprazons*; *Brief des Pastors an seinen Antruder*; *Zweiwichtige biblische Fragen*. Vol. 57th; *Das Lustspiel, Die Wette*; *Iphigenia in Prosa*; *Erwin und Elmire*, and *Claudine von Villa Bella* in der frühesten Gestalt; *Die ungleichen Hausgenossen*; *Zwei ältere Scenenaus dem Jahrmarktsfest zu Plundersweilern*; *Hanswurst's Hochzeit*; *Paralipomena zu Faust*; *Fragmente einer Tragödie, die Naturliche Tochter* (schema der Fortsetzung); *Pandora* (desgleichen); *Nausikaa*. Vol. 58th; *Die Metamorphose der Pflanzen*; *Beiträge zur Optik*. Vol. 59th; *Der Polemische Theil der Farbenlehre*. Vol. 60th; *Nachträge zur Farbenlehre, zur Mineralogie, und Geologie*; *Biographische Einzelheiten*; *Chronologie der Entstehung Goethe'scher Schriften*. This is published by Cotta, and is the authorized and protected edition. It is accompanied by an engraving of a picture of Goethe, in his 27th year. Many of the pieces contained in this edition were published in a double-columned octavo edition about five years ago—so that the first two volumes may not be new to your readers.

A third volume of Eckermann's Conversations with Goethe is soon to appear, fragments of which have already got into the Journals.

Theodor Mundt put forth last year a new edition of Frederick Schlegel's History of Literature, to which he has added a second volume, bringing it down to the present time. The readers of Aristotle will

be interested to learn that Professor Spengel of Heidelberg proposes now to publish his researches in that direction, which, if as worthy of attention as the specimen he has given, will be a treasure to classical scholars. Drs. Liebig, Poggendorf, Wohler, and others are putting out a "Handwörterbuch der reinen und angewandten Chemie."—Seatsfield, the author of several works illustrative of American life, has lately re-issued the same under the title of "Lebensbilder aus der westlichen Hemisphäre." He has quite a reputation here, and according to his German admirers, deserves to be spoken of in the same breath with Irving and Cooper. — Dana's "Two Years before the Mast" has been translated into German by a sailor, and published at Bremen. The notices of it are quite commendatory. Longfellow's Preface to his translation of the "Children of the Lord's Supper," and Extracts from recent articles in the North American Review, have been translated in the Berlin "Magazin für die Literature des Auslandes."—Finally Schlosser has written a favorable notice of Bancroft's third volume, in the "Heidelberger Jahrbucher."

The papers report that Tieck will never entirely recover from the apoplectic stroke of last summer. He lives at Potsdam, and is occasionally visited by the king, his health not allowing him to go out.

Among the many good things for which the world is indebted to the present king of Prussia, not the least important is the mission of Dr. Lepsius to Egypt. The death of Champollion before he had published the results of his investigations, and the imperfect accounts of them by his friend and companion, Rosellini, have rendered another mission necessary. Dr. Lepsius is the author of a work entitled, "Ueber die Tyrrhenischen Pelasger in Etrurien, und ueber die Verbreitung des Italienischen Münzsystems von Etrurien aus," and though he is still a young man, is already distinguished as one of the first scholars in Germany in these departments. He is attended by a corps of artists to assist him in copying and sketching. It is proposed to give particular attention to the Temple of Vulcan and the Plain of the Pyramids at Memphis. Other objects will be the Holy City of Abydos; This in the Thebais; the Koseir road to the Red Sea; the whole Delta; the Labyrinth near Lake Moeris, and the curiosities in its vicinity, especially a remarkable obelisk there; a certain valley in the Libyan Mountains, beyond Thebes; Some Egyptian monuments in Arabia Petræa, in the Oases, and in Nubia. He will afterward visit Athens, the Old Pelasgic Argos, the Pyramid sites at Cenchræa, Anabathmoi, where Danaus landed, and Constantinople; where he will copy the as yet undeciphered obelisk of Thuthmosis III. As inscriptions and sculptures probably commemorative of the conquests of Sesostris-Ramses are to be seen, near Cape Babelmandel, near Beyroot, in Syria, in Ionia near Smyrna, and in Thrace, we suppose these will not be neglected. The expedition arrived in Egypt about the middle of September last, having gone by way of England and Malta; at which place they found something to copy. They were well received by the Pasha, to whom they brought letters and presents from the king of Prussia, and were promised every furtherance in the power of the vice regal government to bestow. The least estimate of the time to be spent in the enterprise is three years; and for the expense of the first year the king has given 11,000 thalers.