lence and a thousand sins. Their covetousness is monstrous; they will do anything for money. Their bells sound avarice,—call to nothing else but money and ease."—p. 322.

Conduct like this necessarily brought affairs to a crisis. He was committed to the merciless inquisition, and underwent the most cruel tortures, constantly refusing, in his restored moments, to sanction any doubtful expression like recantation, which might have escaped in the extremity of physical anguish, peculiarly painful in his case from mental sensibility and anguish surpassed.

Failing to obtain a genuine recantation, his persecutors fabricated one. His condemnation being determined on, sentence was pronounced, and with two of the fraternity, he was burnt to death in Florence, on the 22d of May, 1498.

These are the main incidents in a life which could not fail, under any circumstances, of being deeply influential, but whose fame has not until now acquired a place in English literature, although within the last six years no fewer than three elaborate biographies have appeared in Germany from the pens of Rudelbach, Maler, and Happend. In the design of introducing to a further portion of the reading public a character so distinguished, we are indebted to Mr. Heraud for this work, the general reception of which, we hope, will induce further efforts in bringing out the spirit-chosen minds. The present volume, though in its pains-taking erudition it grows occasionally discursive, and in needless efforts to prove that the Roman Catholic Church is really the protestant establishment, becomes somewhat controversial, yet it is a valuable addition to our standard literature.

In his summary Mr. Heraud observes that, "Religion with Savonarola was love,—commenced, continued, ended in love. He was of the socratic, rather than cherubic nature. He was ever kindled and consumed with the zeal and energy of the affections; he unavoidably exhibits the soaring and glowing fire of an erotic spirit. He began life with an affair of the heart, in which he was disappointed; in love. He was of the seraphic, rather than cherubic nature. He was ever kindled and consumed with the zeal and energy of the affections; he unavoidably exhibits the soaring and glowing fire of an erotic spirit. He began life with an affair of the heart, in which he was disappointed; in love. He was of the cherubic, rather than seraphic nature. He was ever kindled and consumed with the zeal and energy of the affections; he unavoidably exhibits the soaring and glowing fire of an erotic spirit. He began life with an affair of the heart, in which he was disappointed; in love. He was of the cherubic, rather than seraphic nature. He was ever kindled and consumed with the zeal and energy of the affections; he unavoidably exhibits the soaring and glowing fire of an erotic spirit. He began life with an affair of the heart, in which he was disappointed; in love."

He concludes, "In his last perplexity, Savonarola conducted himself nobly,—not retreating, as is pretended, though still distinguishing,—willing to submit to constituted right; yet protesting against misconceived wrong,—obedient to authority, but resisting its abuses. Savonarola, though weak in body, strong in spirit, manifested a dignity which compels us to consider, that his imitation of Jesus of Nazareth was so perfect, as scarcity to understand any of the attributes which accord to the messengers of divine truth, except that of miraculous power."—p. 328.

I do not learn that Schelling is to give a course of lectures in Berlin this winter. Pamphlets and caricatures upon points of difference between him and Hegel continue to make their appearance, and to find readers; among others, one by J. H. Fichte: "Uber die Christliche und Anti-christliche Spezulation der Gegner." A pamphlet entitled "Schelling's Vorlesungen in Berlin. Darstellung und Kritik der Hauptsachen desselben, mit besonderer Beachtung auf das Verhaltniss zwischen Christenthum und Philosophie, von Dr. J. Frauenstadt." This last will give you a good 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 the following words: "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 by 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 Universitat" 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 as a problem, and attempts a solution by generalization, acknowledges, at the same time, that at the end of the Creation, sin and suffering and death. Hence it was that his project of this motion, did not by any means obtain; on the contrary, he saw a new process start up, and to understand this, it is his next task. It would be more convenient indeed to deny the fact of this current; 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 elucidate. 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 powers—
cess, as the unity of which God is God; and thereby is a struggle possible against that principle, whose 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 theocratic process in so far as by it God is replaced in the God-stranged. 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 principle is by its nature calculated. But the combating principle must be abolished, not only in its operation, but in its ground and essence; and thereto this merely natural power does not suffice. This can only affect the natural side of the principle. In order to affect its divine side, a divine power is requisite. The end of this natural process is attained, when the intermediate power 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 principle which at the end of creation was God in and with the Father, consequently οὐκ ἐκ τὰ Ἰδέα, but which was afterwards let down from this divinity through men, and so because ως ἐκ τὰ ἰδέα—there first when this power has become Lord beside God, is the reduction of this hostile principle, in its ground and essence possible. For when it reigns this dominion (which it holds not as a ἀπάντησις, but as its rightful possession), this extradi-

tine Divinity, this ἄπαντησις, and ignoring all the thought of self, be-
comes 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 ἀπάντησις, and placed the human consciousness in freedom over against them. Accordingly, while the mythological religion is blind, stellar, 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 reality 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 recogni-
tion, and by this means carried beyond its present limits. The 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-

1843.

The Hegelians have hereforebefore 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, Giebel represented the right, Marbotwine and Gahler 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 Hegel's Journal under their superintendence. Meanwhile while the young Hegelians, who have hereforebefore appeared as anxious as the others to quote chapter and verse in Hegel for their positions, have come boldly 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 Jahrbucher," Strauss, Bruno Bauer, and Feuerbach.

The publication of Goethe's Works has been completed by the addition of five new volumes. Volume 56th containing: Vermischte Gedichte; An Personen; Inventarii; Zehnte Xanten; Nachtrage zum Divan; Maximen und Reflexionen; Verschiedenes Einzelnes. Volume 57th: Die Metamorphose der Pflanzen; Beiträge zur Optik. Volume 58th: Die Metamorphose der Pflanzen; Beiträge zur Optik. Volume 59th: Der Polemische Thel der Farbenlehre. Volume 60th: Nachträge zur Farbenlehre; zur Mineralogie, und Geologie; Biographische Einzelheiten; Chronologie der Entwicklung Goethe'scher Schriften. This is published by Cotta, and is the authorized and pro-
tected 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 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."—Scotsfield, the author of several works illustrative of American life, has lately reissued 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 Literatur des Auslandes."—Finally Schlosser has written a favorable notice of Bancroft's third volume, in the "Heidelberger Jahrbücher."

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 account 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 über 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 Kusir road to the Red Sea; the whole Delta; the Lybian-Rinieh near Lake Moeris, and the curiosities in its vicinity, especially a remarkable obelisk there; a certain valley in the Lybian Mountains, beyond Thebes; Some Egyptian monuments in Arabia Petrae, in the Oasis, and in Nubia. He will afterward visit Athens, the Old Pelassic Argus, the Pyramid sites at Cenchra, Anathaiti, where Danaus landed, and Constantinople; where he will copy the as yet undeciphered obelisk of Thuthmosis III. As inscriptions and sculptures probably commemorate of the conquests of Sesostris-Ramses are to be seen, near Cape Babilissad, near Beynoot, in Syra, 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 royal 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.