NEW PUBLICATIONS.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. No. III. St. Louis: E. P. Gray. New-York: John Wiley & Son.

A literary phenomenon of the most remarkable import is the publication of this journal on the banks of the Mississippi. It represents a direction of thought which was decidedly in the ascendant half a century since in the most intellectual portion of Europe, but which has been supposed to have received an effectual quietus from the subsequent progress of physical science, and the influence of the Positive Philosophy, which, whether in the form presented by Comte, or otherwise, limits all rational inquiry, and all acquisition of knowledge to the sphere of the senses. Against this tendency of modern science, the students of St. Louis utter a vigorous protest. With admirable vigor and pluck, they throw down the gauntlet to the materialism of the age, and strenuously contend for the restoration of the spiritual order in the pursuit of truth. It is their bold aim to rehabilitate the metaphysical stage of thought, which Comte and his followers in England and this country regard as the mere scaffolding that is doomed to destruction with the advance of knowledge toward substantial and systematic completeness. While the native land of modern transcendentalism is at present almost entirely occupied by the exclusive votaries of physical research, the strongest signs of reaction are manifested in one of the great commercial cities of the West. Not only through the medium of translations from the leading German metaphysicians, but by able original discussions does this Journal engage in what must be deemed by shrewd observers, an almost desperate conflict. The strength of the position which it assails is forcibly stated by a writer in the present number. He affirms, we think not with strict correctness, that natural science has always been materialistic. The names of such physicists as Oersted, Schubert, Oken, are certainly proofs to the contrary. But it cannot be denied that just at this time, materialism is the key note of the leaders in the province of physical research. As the writer alluded to remarks, "of late years this scientific materialism has been making gigantic strides. Since the imposing fabric of the Hegelian philosophy proved but a house built on sands, the scales and metre have become our only gods." Vogt, the geologist, Moleschott, the physiologist, Virchow, the greatest of living histologists, Buchner, Tiedemann, and other German savants, to say nothing of the conspicuous names of the same category in France and England, have devoted themselves with partisan zeal to the support of materialistic views, and to "a crusade against all faith, all idealism." The pivotal doctrine of this school is that all existence is concrete, that existence by itself is an unmeaning term, and that substance apart from attribute is a mere figment of the brain. It is curious, by the way, to note the coincidence of this result of modern physics with the idealism of Berkeley. The good Bishop, however, was at a world-wide remove from the conclusions of the new materialistic school that matter and force are equally eternal, each being impossible without the other, and that the highest thought is the physical elaboration of the senses, a secretion of the brain, as bile is of the liver. The only effectual barrier to this current of opinion, the writer urges, is to be found in the theory of the Absolute: "Demonstrate the possibility of the Absolute, and materialism is impossible, disprove it, and all other philosophies are empty nothings." Among the other articles in this number are a translation of the "Monadology" of Leibnitz, that subtle thinker whose fame has been eclipsed by the constellation of illustrious Germans who succeeded him in the next century; the completion of Fichte's "Criticism of Philosophical Systems;" Schelling's "Introduction to Idealism;" the third part of Hegel's "Philosophy of Art;" "Letters on Goethe's Faust;" and a paper on "Genesis," from A. Bronson Alcott, the Orphic poet of Concord, the wine of whose genius does not improve in clearness as it advances in age. The old admirers of "The Dial," if such should happen to be among our readers, will recognize the voice of the mystic seer in the article, of which we are tempted to give them a taste by quoting its final paragraph.

If the age of iron and brass be hard upon us, fast welding its fetters and chains about our foreheads and limbs, here, too, is the Promethian fire of thought to liberate letters, science, art, philosophy, using the new agencies let loose by the Dædalus of mechanic invention and discovery, in the service of the soul, as of the senses. Having recovered the omnipresence in nature, graded space, tunneled the abyss, joined ocean and land by living wires, stolen the chemistry of atom and solar ray, made light our painter, the lightning our runner, thought is pushing its inquiries into the unexplored region of man's personality, for whose survey and service every modern instrument lends the outlay and means—facilities ample and unprecedented—new instruments for the new discoverers. Using no longer contentedly the eyes of a toiling circuitous logic, the genius takes the track of the creative thought, intuitively, cosmically, ontologically. A subtler analysis is finely disseminated, a broader synthesis accurately generalized from the materials accumulated on the mind during the centuries, the globe's contents being gathered in from all quarters: the book of creation, newly illustrated and posted to date. The new Calculus is ours; an organon alike serviceable to naturalist and metaphysician; a Dialogic for resolving things into thoughts, matter into mind, power into personality, man into God, many into one; soul in souls seen as the creative controlling spirit, pulsating in all bodies, inspiring animating, organizing, immanent in the atoms, circulating at center and circumference, willing in all wills, personally embosoming all persons in unbroken synthesis of Being.

A letter from a German professor, Dr. Franz Hoffmann, gives some interesting particulars concerning the philosophical position of Baader, "a great and genial teacher," "who will certainly have a great future," and who exerted a marked influence on Schelling and Hegel, giving the German idealism a direction from pantheism to a deeper ideal-realistic theism.

THE CHRISTIAN EXAMINER FOR NOVEMBER. James Miller.

The biographical and critical sketch of Miss Frances Power Cobbe which stands at the head of this number will interest many readers who desire to know more of a distinguished English woman whose name has become familiar to them through her excellent writings. The history here given of her intellectual experience affords a key to her literary productions, and presents a striking instance of self-improvement growing out of the sincere pursuit of truth, in spite of formidable obstacles from social position and early culture. Miss Cobbe was descended from an ancient English family, and received the education which fashion prescribes for one of her station in life. But she had scarcely arrived at years of maturity when she awoke to the conviction of her profound ignorance of anything that could really be called knowledge, and resolutely set herself to work to make up the deficiency. She had been taught by her parents a moderate form of evangelical Christianity of the Church of England stamp, and such a thing as dissent had never been known in her family. The spirit of free inquiry, however, produced its usual fruits, and she became the prey of doubt and uncertainty. At this stage of her mental progress, she became acquainted with the writings of Theodore Parker, who, from that time, became her most cherished guide in religious matters, though she was always a person of too decided strength of character to yield implicitly to the influence of another mind. Her true relation to Theodore Parker, whom after an intimate correspondence of several years, she met, for the first time, on his death-bed, is well described.

Miss Cobbe is sometimes spoken of as if she were merely a follower of Theodore Parker—a sort of spiritual valet to that hero in the lists of thought. But, had this been her relation to him, she would not have understood him—would not have been, as she has been thus far, the best of his interpreters. For, as Hegel has well told us, it is not the hero's but the valet's fault that the former does not seem heroic to the latter. It takes a hero to comprehend a hero. Miss Cobbe is not a mere follower of Parker, but a contemporary growth, and for this very reason she has comprehended him so well—or rather apprehended him; for who, as yet, has *comprehended* the breadth and altitude of that great-hearted man? Miss Cobbe became a Theist, before knowing any thing of Parker's views—in fact, before they had been definitely shaped in his own mind. Four years of alternate skepticism and violent returns to Christianity had left her terribly exhausted by the struggle, when, one day in Syria, as she was dreaming over her favorite Shelley, it came into her to say to herself, that, though she knew nothing of God or heaven, or any law beyond that of her own soul, she would be true to that—she would deserve her own esteem; and this resolution brought, almost immediately, by its own power as it were, a fresh kind of faith in God—a sense that, somehow, such an effort must be pleasing to her Creator, who had given that inner law. From that hour she was a Theist: though, at the time, she felt herself alone in all the world. But no one likes to be the sole possessor of a glorious thought; and so she went about among the Deists of the eighteenth century—Tindal, Collins, Gibbon, Hume, Voltaire (writers with whom Dr. Miner, in his recent bull against all heretics, delights to class the Theists of to-day)—but of course discovered that Deism and Theism are two very different things; as different as leveling down and leveling up. But in the "Life of Blanco White" she found a spirit kindred with her own; and, best of all, reading in the "Athenæum" a critique on Parker's "Discourse," she sent for it and read it, with what joy need not be told. It was not long after that her mother's death opened up to her, in all its depth, the question of the future life, and she wrote to Parker, asking him why he believed in immortality. His "Sermon of the Immortal Life," which has been food to many a hungry soul, was his reply; written no doubt as the best sermons always are, in answer to some crying need.

The work of Dr. Youmans on "Modern Culture" is the subject of an able review, in which the purpose and endeavor of that prominent advocate of improvement in education receive ample justice, while certain defects in his volume are candidly pointed out. The concluding portion of the article is both eloquent and just, and may be commended to those who love to raise the mad-dog cry of materialism at every attempt to advance the scope of our physical knowledge.

It would be doing manifest injustice, however, to the spirit of Dr. Youmans's volume to seem even to imply that a narrow utilitarian stand-point is assumed in it. It is so full of a sense of the infinite resources of mental invigoration and intellectual satisfaction inviting us in the vast and half-explored book of nature, that it is easy to pardon an apparent oversight of certain other fields of culture. It is full, too, of cheerful, and sometimes exuberant, faith and hope in a nobler future for man, growing out of his awakening consciousness of the marvelous and splendid forces now for the first time placed at his disposal through the revelations of modern science. The bearings of science on the amelioration of the condition of society receive ample discussion. Several of the essays—those of Dr. Hodgson on the study of Economic Science, and of Mr. Herbert Spencer on Political Education, especially—point out, and open up, vast fields for intelligent, benevolent, and confident thought and action in the promotion of human welfare, while, at the same time, they faithfully paint the confusion and misery that have come, not of ignorance alone, but of ignorance conjoined with the best intentions and the most disinterested spirit. The list of subjects indicated is large enough to furnish centuries of work for the best heads and the best hearts. Of *work*, however! And herein lies the great merit of these essays. They unfold and seriously impress the great conception of the absolute and invariable reign of law over all the affairs of men. They insist on knowledge of the established conditions of success. They battle with the foolish limitations of the sphere of science to stones, and stars and plants, and animal functions. They demand as rigorous an application of scientific methods to the study of health, and intelligence, and virtue; of trade, and politics, and pauperism, and insanity, as to the department of optics or mechanics. They bring the studies of the school and the college into intimate alliance with the serious work of after-life. And they do all this so strongly and eloquently that, wherever the volume goes, it will stimulate thought and shed light.

"Curtis on Inspiration," "Bunsen's Egypt," "Jewish and Christian Charity," "Woman in Public Life," and "Josiah Quincy," are all noteworthy articles, fully sustaining the old reputation of the "Examiner," for learning, liberality, and good sense. The "Review of Current Literature," which closes the number, is truly valuable, discussing several recondite subjects, with knowledge and ability.

THE WESTMINSTER REVIEW FOR OCTOBER. The Leonard Scott Publishing Company's Reprint.

The subject of "Polygamy and Monogamy in Turkey" with which this number opens presents a variety of curious information in regard to Oriental domestic life, and severely criticizes the statements of several recent travelers, who have published what purports to be the result of personal observation. An article on M. Louis Blanc's "Letters on England" pays a well deserved tribute to the character and genius of that admirable publicist.

It is needless here to speak more generally of M. Louis Blanc's reputation as a writer and thinker. The intellectual leader of the Communists, a "Red of the Reds," a prominent actor in the last emancipation of his country, ruined and exiled by the crime which strangled French liberty, M. Louis Blanc has kept a fame singularly untarnished, and has won from Englishmen more confidence and sympathy, more respect and admiration, than has been accorded to other exiles as illustrious as he, and perhaps less removed from the centers of English prejudices and partialities. He has been the friend of men who dissent very widely from his views—of statesmen, of thinkers, of men of letters—yet he has not lost his individuality nor abnegated one of those high pretensions to which his democratic ideal lays claim. That he is still the same man he was in 1848, every page of this book proves.

He is recognized in France as the purest master of style among living writers; keen in satire, graceful and delicate in description, simple and imposing in his graver eloquence. His history of the Revolution is not yet known or appreciated as it deserves to be; it is a work as far superior to the garish adornment of Thiers or the spasmodic energy of Michelet, as Mr. Mill's writings stand in point of style above Macaulay's or Carlyle's. Those who know and admire this great work will be pleasantly reminded of it by many passages in the letters. For M. Louis Blanc, though a historian of the first order, though possessing many of the characteristics of the philosopher, of the man of the world, even of the poet, is above all things the politician. In his history he encounters the problems of his own time dressed in the garb of 1789 or 1793; he fights the battle of his own enslaved country in the debates of the Constituent Assembly, among the benches of the Convention, at the Jacobin Club. And again in these remarkable letters, while he does not neglect social phenomena, while he observes these with an eye to their political drift, it is political science that attracts him.

We therefore find, as we might anticipate, that M. Louis Blanc's criticism on England is taken from a political point of view. He skims with a graceful and airy lightness of touch over such topics as the marriage of the Prince of Wales, the career of William Roupell, the prize-fight between Heenan and King. He sketches with a keen interest the characters of eminent Englishmen, of Lord Lyndhurst, Lord de Grey, Dr. Whately, Mr. Roebuck, Mr. Stansfeld, Mr. Thackeray. But it is when he approaches a great political question, especially a question of foreign policy, it is when he seizes hold of the insurrection in Poland, the civil war in America, the proposals for a European Congress, the ill-fated Mexican expedition, the ambition of Prussia, the revival of Russia—that he warms to a passionate eloquence with which in his ordinary quiet mood he would badly be credited by the reader.

The position of M. Louis Blanc in relation to the recent American conflict is the theme of some appreciative comments, which also indicate the singular change of public opinion in England since the close of the war.

Of all the political topics with which these letters deal, American affairs furnish the most accurate and searching test of the warmth, the correctness, and the independence of the writer's liberal faith. The sophisms by which the astute champions of the Slave Power succeeded in blinding, perhaps, the majority of pretended, and no inconsiderable number of true liberals to the real designs of the secessionist rebellion, were powerless to obscure the keen vision, or to warp the calm good sense of M. Louis Blanc. His instincts were too impassioned, his principles too leavened with emotion, to allow him upon any pretense, however specious, to assume the advocacy of the cause which was stained by the guilt and infamy of Slavery. Throughout the war, through the long, dark, almost hopeless years, from the fall of Sumter to the crowning victory of Grant, he never wavered in his allegiance to the North, he never faltered in his protest, whether heeded or neglected, on behalf of what he firmly believed to be the cause of truth, justice, honor. More than this, he maintained persistently, often with few or none to back him, that not only Right but Might was on the side of the Free States. In this he most nearly resembled Mr. Mill, beside whom it would not be easy to name another writer and thinker of the first order who believed, during the *Sturm-und-Drang* period of the war, not merely that the North *ought* to crush the South, but that it *would* do so. In France, as well as in England, the triumphs of the Confederate generals were systematically exaggerated, and the successes of the Federal armies as consistently disparaged. M. Louis Blanc many time comments upon this unworthy championship; he more than once subjects to a caustic criticism the misrepresentations of *The Times* and other journals in the Secessionist interest; and to us, reading them in the light of accomplished facts, all the arguments that he urges seem so plainly conclusive that we can scarcely understand how they could fail to convince even the most obstinate and prejudiced minds. We must remember, however, that prejudices are never so powerful over ordinary men as when they seem to have won a practical victory. To the success of Lee and Jackson were mainly due that aberration of English feeling from the side of justice, the evil effects of which are now felt, and, we fear, will long be felt in the estrangement of England and America.

For, as M. Louis Blanc, with his customary candor, repeatedly and with pain acknowledges, there *was* a distinct aberration of feeling on the part of English society—on the part, that is, of the great mass of the aristocracy and the middle class—from those liberal principles which receive every where more than enough of the homage of our lip-loyalty. The People did not join in this somewhat contemptible outburst of jealous vanity; but the People had not then succeeded to its heritage of governing England. In public affairs, the House of Commons—an administrative committee, representing the land and the capital of the country—was hold not unnaturally by foreign nations, by our American kinsmen, as well as by our Continental neighbors, to represent the nation. And when it became clear that "The Model Republic," as it was fauntingly termed, was inextricably involved in the coils of a disastrous civil war, it did not long remain a matter of doubt that the large majority of the British Parliament was exultant at the assumed ruin of the great Democracy, the formidable offshoot of Anglo-Saxon energy, and dreaded rival of the British name. Hence the rapid change of sentiment on the subject of Slavery, so seemingly inexplicable, so unintelligible, so illogical. M. Louis Blanc seems to have felt the sudden evolution astonishing at all events, even if capable of a simple, though not creditable explanation.

* * * * * * *

It is manifest to any one now looking back on the history of the four years during which the future of the American Union was wrapt in gloomy uncertainty, that our Tory and Whig statesmen, our pseudo-liberal orators and journalists, rejoiced in the danger to the Republic, and, in prophesying the defeat of the North, forecasted their most zealous anticipations. For this base rejection of principle we have since been punished; the Restoration of the Union has been a thing to make England uneasy; and as yet, who shall say that the peril has passed by? The United States have not forgotten—it would hardly be in human nature so soon to forget—the building and equipment of the Alabama, the opposition which was offered to the enforcement of the Foreign Enlistment Act, the apathy that was exhibited in the matter of Mr. Laird's questionable practices. And some day—most earnestly do we hope that day may never come—it may be in the power of the men we then thought it a light thing to taunt and wrong, to pay back to us some of the injuries and contumelies which we were guilty of abetting. A more short-sighted and suicidal policy than we maintained, from the hour that the first shot was fired in South Carolina to the day when Lee gave up his sword at Appomattox Court House, could not have been easily devised. At the time, as these letters abundantly testify, our mistakes were plainly seen by the most liberal minds; but for the instant prejudices were omnipotent, and wrought mischief of which it would be rash to say that we have yet seen the end. No part of these volumes is more instructive than the letters which deal with the Alabama case. Now, with the Union restored, with a Fenian organization continuing to menace us, the warnings contained in these acute political discussions have a most notable confirmation.

There is a readable literary paper on La Bruyère and his works, and the articles on "Democracy," "Russia," and "The Game Birds of Sweden," will attract attention, while the record of contemporary events is, as usual, copious and informing.

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KINDERGARTEN SCHOOLS—For Boys at 6 Sixth-ave., bet. 29th and 30th-sts.; for Girls at 66 W. 36th-st.; reopen Sept. 16. Address Miss E. M. COE, Principal, 66 W. 36th-st.

LESSONS WANTED.—A Young Lady, wishing to receive instruction in Landscape Painting, desires to find an artist who will give lessons in that department of art. Joining a class would be desirable. Please address A. N. M., Evening Post Office, stating name, terms, and place of studies.

MISS ARMSTRONG'S
FRENCH AND ENGLISH
BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
No. 25 East Twenty-first-st., old No. 32,
will reopen THURSDAY, Sept. 19.

MOUNT WASHINGTON INSTITUTE, No. 126 West Fourth-st., corner of Macdougal, or Washington-square, GEORGE W. CLARKE, A. M., Principal, fits pupils of all ages for business or college. Progress rapid and terms reasonable.

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M. W. LYON'S COLLEGIATE INSTITUTE, No. 161 FIFTH-ave., and No. 917 BROADWAY corner of TWENTY-SECOND-ST.—Twelfth year. Rooms spacious, light, airy, high-ceiled, and steam-heated. Young pupils are with Mrs. Lyon and the rest with Mr. Lyon. Six have just entered college unconditionally—four Columbia, one Harvard, one Yale. Another fine class is preparing. Light gymnastics. A Literary Union gathers teachers and older pupils weekly. Only pure, contented, working pupils desired.

MR. VAN NORMAN'S
ENGLISH AND FRENCH BOARDING
and DAY SCHOOL for YOUNG LADIES, No. 2 West Thirty-eighth-st., New-York, will reopen September 26. For information, see circular. Address as above.

MR. R. P. JENKS'S SCHOOL, at No. 1,182 Broadway, will REOPEN on TUESDAY, Sept. 17.

MILITARY, CLASSICAL, and COMMERCIAL ACADEMY, Nyack, Rockland County, N. Y. For circulars address C. RUTHERFORD, A. M., Principal.

MISS R. JACKSON'S French and English SCHOOL has been removed to No. 65 Lexington-ave.

MISS E. G. PUTNAM can receive two or three girls or boys into a PRIVATE CLASS in English studies, French and German; and special oral instruction for those who cannot use their eyes. Address G. P. PUTNAM, Publisher, No. 661 Broadway; or No. 122 East Sixteenth-st., cor. Irving-place.

S. A. FARRAND'S COLLEGIATE ACADEMY, No. 695 Sixth-ave., near Fortieth-st.

Sufficient time is given to explain the difficulties each pupil meets with, and great pains are taken to teach him HOW TO STUDY. THIS IS DONE SO THOROUGHLY THAT HE NEEDS NO HELP AT HOME.

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Rev. M. Meier Smith,	Joel D. Hunter,	Edward Smith,
Dr. Chas. F. Taylor,	Charles Folsom,	William P. Williams,
George A. Wicks,	Gamaliel G. Smith,	Wm. K. A. Mackintosh.

THE FERRIS FEMALE INSTITUTE, No. 135 Madison-ave., corner of Thirty-second-st. REOPENS for boarding and day pupils, Sept. 18.

THE English, French and Classical School of Dr. F. BERTHET will OPEN September 16, at No. 920 Broadway. There is a gymnasium. For circulars apply to LOCKWOOD, No. 411 Broadway.

WILLIAM MASON and THEODORE THOMAS' CONSERVATORY OF MUSIC, No. 129 Fifth-ave., near Twentieth-st. Classes formed daily for children and advanced pupils in Singing, Harmony, Piano, Harp, Violin, and all other instruments, and in playing Concerted Music. Popular Elementary, Choral, and Orchestral Classes are also forming. Office hours from 10 a. m. to 3 p. m.

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AN experienced and successful TUTOR, with the highest references, now engaged with families of the best standing, has a few hours for pupils in English, Classics, and Mathematics. Young men prepared for business or college. Address A. M., Box No. 106, Tribune Office.

A YOUNG LADY competent to teach the higher English branches, French and Drawing, desires a SITUATION as Visiting Governess. Address S. T., Tribune Office.

A FRENCH Teacher and English Teachers wanted immediately. AMERICAN EDUCATIONAL UNION, No. 532 Broadway.

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MISSES' and MASTERS'—Wednesdays and Saturdays, 4 to 6 p. m.
GENTLEMEN—Tuesday and Friday evenings, at 8 o'clock.

F. DODWORTH'S DANCING ACADEMY, No. 120 Pierrepont-st., Brooklyn. Private lessons given. Send or call for a circular.

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