barely rest; they are satisfied from person to period with just correspondence sufficient. The history of religious progress illustrates this. There is a time when fetishism corresponds to man's chaos of God. But there comes an age when he breaks the fetishes look and will not rest until he finds the Infinite Father. There is a time when a male and female religion is in the ascendant. There comes a period when a man can be content in family or parish or any power connections, when wife and friends or any power connections. But in the lowest barbarism the female and man are linked, as man is now having the world to himself. In the lowest savage, man is content to be a savage; but man has ever finds what he seeks. In a higher one, Christian he sets lower than all the lower ones, and demands truth as deep and broad that Christ alone can fill it.

That very progress, then, which, as Jacobi said, with his mind, only leads man to discover the idolatry of Christianity, and to be sure either in the science, or in a superadded experience, that he only needs Christ. It more profound and spiritual. It may give a convenience to make this not a few details.

In conclusion, the phases of society are rapidly [illegible] in these enlargements which have been [illegible] at the present day in the departments of [illegible] science. We see in the same universe in which the Greek, Hebrew, and the Roman [illegible] lived, and we our conceptions of it from Jacobi. The [illegible] of the [illegible] of this world [illegible] Eve. In the [illegible] Christ [illegible] the [illegible] of the [illegible] Christ. Now we [illegible] the present age [illegible] the [illegible] the [illegible] the