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opposition of pantheism—not materialism but spiritualism—was rooted in a misapprehension of the opposition and their own strength and that pantheism is a power with which theology has to grapple in a direct and positive manner. The second is the understanding that direct religious secularization of the pseudo-Christianity of Protestantism, is far more foreign to than a pessimistic pantheistic philosophy which sits at the feet of religion, and bases itself on metaphysics. Liberal Protestants will look on me as their hangman, who holds the rope ready for execution. My policy also forces them to accept apparently with good grace the perilous situation, and try to extricate themselves from the grasp of my arguments by a new philosophy of their own.

to be bridged between them and the 19th century; a chasm about which they until now have hoisted in an overbearing manner. That the one who gave these ideas force of expression, and thereby made them public sentiment, is denounced as the anti-Christ, is a self-evident consequence. Aside from the nonsense of the Cardinal's speech, there is a true spirit of danger, it is in the articulate cry of the deaf, feeling the arrow in a vulnerable spot.

Ultramontanism was unopposed about the disintegration of Protestantism, knowing too well that the government could not for a length of time hold it up if it had no support from local religious currents; that the materialism of one generation would be a sure means of driving the next into the only saving faith, the Roman Catholic. But the Jesuits have always feared such things, which equally perplexed them: the German character in connection with German intellect, that is to say the intellectual character of the German, is especially becoming perceptible to them, they are prompted by the instinct of self-preservation to have a counterweight only opposite they have reason to fear.

by and divine communion. Here he passed years of his life, ignoring all human claims, and engaged in astralistic speculations. He was often heard to speak in a loud voice, not in supplication, but in adoring command. In one of these periods, he came from his room radiant with smiles, and described to us in which he had seen the great ocean of the setting sun; there were misty colors, and rivers of living ever golden sand. He said gold grew and by chemical means could be made. All this was twenty or more years before the great discovery of the precious metal on the Pacific slope.

THE SELF-DENIAL (REGARDED OF) CHRISTIANITY.

Translated from the German of Edward von Hoffmann by Hudson Tuttle and J. A. Heulsh.

It is the author's purpose and intention to give the following translation.—Translator's. The opponents of Christianity in our country usually are not religious, but are inclined to consider those who advocate its claims as enthusiasts or mystics; but the one who has written the foregoing treatise will hardly pass over the courage he did not otherwise find in the God of Christian history. I oppose the Christians (whose oral words mean being profitable to all) and the religious Strauss, and (interposing liberal Protestants, because while irreligious) they want to be regarded as Christians, but in reality reveal religions are nowise more tenable. I agree with Strauss, not as he teaches in "Life of Jesus," but in his "Old and New Creed."

I find in The People's Friend, an Austrian religious newspaper, an article written by Fr. Anton, which contains the following paragraph: "Now the party who has recently assumed the name of 'champion of culture' maintains that the destruction of Christianity will mean the annihilation of the world."

That the heralds of "enlightened liberalism," "true humanity," or whatever the thing may be called, realize that the message from the liberation of Christianity (?) is not a mere slogan, but a living force, is not to be denied. Nothing but the bold and bitter combat against the belief in the "Word that will be easier to throw a firebrand into a house than to limit the conflagration. It favors the pretended liberal Protestants who open their mouths and utter words at the same time tell the people of large, without disguise, that the "last days of the world" are upon them. This is hazardous to the Prussian rulers, who certainly do not desire the Prussian people to be converted to the Christian religion, not only because of the impression it has not until now, come in Europe. It has not until now, come in Europe. It has not until now, come in Europe. It has not until now, come in Europe.

Dr. Draper has given his testimony to the belief that eventually the detriments of the old alchemists of converting the baser metals into gold, may be at some time realized, inasmuch as there are forty elementary metals out of sixty elementary metals. He says emphatically: "It requires some degree of moral courage to proceed in the search for accuracy, and to stem the derision of the conceited and ignorant; but the metals will one day be transmuted into gold, and the dream of the alchemists will be realized."

It is refreshing to me to hear an honest, unprejudiced, and unprejudiced writer, encouraging also, to learn that no earnest endeavor will be totally without results in the search for truth. It is refreshing to me to hear an honest, unprejudiced, and unprejudiced writer, encouraging also, to learn that no earnest endeavor will be totally without results in the search for truth. It is refreshing to me to hear an honest, unprejudiced, and unprejudiced writer, encouraging also, to learn that no earnest endeavor will be totally without results in the search for truth.

It would thus seem by the language of Mr. Draper, that the search for the philosopher's stone is not yet an exploded endeavor, and the mystic and occult powers of the spirit are not altogether extinct. It is refreshing to me to hear an honest, unprejudiced, and unprejudiced writer, encouraging also, to learn that no earnest endeavor will be totally without results in the search for truth.

It was my fortune to be partially acquainted with Mr. Mather, the inventor of the sub-marine telescope, whose husband was a liberal descendant of the renowned Cotton Mather, author of "Magalia," and an undying believer in the occult, and most especially in witchcraft, as did his wife, and she was a true and learned mind of the period. Her husband was a marvelous product of Yankee ingenuity, and one of the best of his generation; but he was a man of heresy; a modern Jacob Boehme approaching in some respects to the wonderful Sooknaker of Goritz.

There is no doubt we shall have an age of gold, when diamonds and rubies will be as common as the stones and the lily; but no text will give us a clear idea of the affection of this devoted wife.

Perhaps few more remarkable facts have been revealed by the critical examination of the writings of the great and holy spiritual character of the ancient creed, which it is usual to call, the religion of Zoroaster. The progress of Strauss' evolution made it impossible to give an accurate and exact meaning of the text of the Avesta—popularly known as the Zend Avesta—which is the sacred book of the ancient Zoroastrian. The knowledge thus obtained has made it clear that Zoroaster was a monotheistic form of religion, containing a high moral code, and many points of resemblance to Judaism itself, was developed by, at least, one branch of the Aryan race. Mr. Dr. does the certainty of this fact; from the testimony of the Zoroastrian scriptures only. It is attested by numerous allusions in the writings of Greek and Latin authors. We know that the father of history himself, writing about 450 years before the Christian era, writes in his "Histories" that it is not customary among them to make idols, to build temples, and erect altars; that the Persians do not believe the gods to be like men, and that the Persians identify the whole material world with the deity. We know that Cyrus the Great, who must have been a Zoroastrian, evinced great sympathy with the Jewish religion, and that he was commissioned to "perform all God's pleasure" and carry out His decrees in regard to the Jews. We know that the restoration of the chosen people to their native land.—Moses Williams, in "Herald's Century."

American Spiritualists Unjustly Charged with being Materialists, Secularists, Bible-Haters, and Christ-Haters.

By Wm. Emmette Coleman.

Christian and Christian Spiritualists who show their... American Spiritualists are not Bible-haters...

In a late number of the Spiritualist, a London (Eng.) writer...

Some of our so-called Spiritualists in America are great Bible-haters...

This statement breathes the true spirit of... American Spiritualists are not Bible-haters...

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"Myth, Man, or God." Because one declines to accept the extension of the Bible held by orthodox Bible-haters...

The present attitude against American Spiritualists in the paragraph in question, obtains in those statements that are more or less of the following tenor...

Note the comparison! The Polish Jews are noted for the severity of the persecutions against them by Christians...

Even those who deny the historical existence of Jesus, and they are among the most bitter critics of Christianity...

The denial of the historic existence of Jesus, however, does not involve the Bible-hater or Christ-hater...

It is not that any one should be so foolish as to deny the existence of the material world...

I know that often injustice is done Jesus and the Bible by critics...

On the other hand, we find Christian Spiritualists as unjust to the Bible and to the Bible-haters...

Intention, no doubt, were of the best, and he was a sympathetic, benevolent, philanthropic, and unselfish man...

Frederic of San Francisco, Cal.

How the Leaves Work.

BY NEMAN NOW.

I offer to the columns of the JOURNAL the following incidents of personal experience...

A few squares from this "modern Bledau" was the Arlington street church, Dr. Newton's healing room...

"I rise not to make a speech, but a statement which will be seen to have an important bearing on the subject...

Then went on and gave somewhat in detail, some of the more remarkable cases of Dr. Newton's healing...

Another experience of a somewhat striking bearing took place with me while living in R. I. in the summer of 1876...

al for me to know what influence I possessed in an opposite direction...

The last one of this succession of B. U. Unitarian ministers, with whom I had been a friend of mine...

I took an early opportunity of conversing with him in regard to the false position in which he had placed himself...

There is no Unitarian society in Boston, since the Unitarianism of the past...

Perfection—Limitation.

All forms of matter, animate and inanimate, from an embryonic condition, pass through the several successive stages of unformedness...

During the operation of development, it is to be noted that a distinction is kept up in the several forms and species...

To accommodate these nature has made modifications and adaptations...

As a result of this arrangement, does not form a new race, but simply a people having mixed dispositions...

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Mr. Harding Sees his Spirit Daughter at the bedside of his Dying Son.

On the last day of November, 1879, or a little more, my young son, Mr. Robert Henry Harding, passed away from this life...

Again he reminded me that he was not afraid to die...

One night about a week before his death, I saw his spirit sister standing at the head of his bed...

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE RATIONAL PHILOSOPHY.

Sitting Alone with Conscience.

Alone with my conscience,
In a place where time is dead,
And we talked of my former life...

A School to Teach Women Household Industry as well as Literature.

From the Detroit Free Press:
A school to teach women household industry as well as literature...

Mischellaneous Epistles.

To the Editor of the Religio-Philosophical Journal:
My experiences in Spiritualism are a little peculiar...

Extract from an Address by J. B. Conner.

John Clark, of Rancho, Texas, writes as follows, speaking of the reply of J. B. Conner, to an orthodox minister, Rev. B. B. Cross:
His sermon with the lecture from which I derived my views...

Brooklyn, N. Y., Spiritual Fraternity.

The announcement that the veteran medium, Dr. V. Knapp, had been invited to lecture...

Mr. Franco, the Materializing Medium.

To the Editor of the Religio-Philosophical Journal:
I conclude my report on the relation to the manifestations given through the medium...

Communication from Lizzie Prindle.

Dear Parents, Mrs. Bessie Franco:
I have written you several times, but I have not had time to do so...

On Saturday he held a séance at Mr. Rupert's.

On Saturday he held a séance at Mr. Rupert's.
The usual hands and forearms came, and then...

To the Editor of the Religio-Philosophical Journal.

To the Editor of the Religio-Philosophical Journal:
I respectfully request you to publish in your valuable paper...

To the Editor of the Religio-Philosophical Journal.

To the Editor of the Religio-Philosophical Journal:
My experiences in Spiritualism are a little peculiar...

The Existence of a God.

To the Editor of the Religio-Philosophical Journal:
Mr. John B. French, in the issue of the 15th of Jan., 1880, appears to be launched exceedingly on the question...

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My experiences in Spiritualism are a little peculiar...

A Medium's Dream and its Fulfillment—Mention of the Journal's Contributors.

To the Editor of the Religio-Philosophical Journal:
For several weeks past I have been confined to the house...

On Saturday he held a séance at Mr. Rupert's.

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To the Editor of the Religio-Philosophical Journal.

To the Editor of the Religio-Philosophical Journal:
My experiences in Spiritualism are a little peculiar...

A Philanthropist wants the Industrial School for the Deaf.

To the Editor of the Religio-Philosophical Journal:
It is in this Journal that I give aid to the "Industrial School for the Deaf"...

To the Editor of the Religio-Philosophical Journal.

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