

Poetry.

[For THE INDEX.]

CANDOR.

As leaf by leaf the opening rose
Its inmost heart lays bare,
Till countless charms in sweet repose
Lie all collected there;
So Candor doth the heart unfold,
Each grace and virtue show,
Until the charms are all enrolled
In one transcendent glow.
When thought is written on the brow,
Undimmed by fear or art;
When form and feature burn and glow
With sparkles from the heart;
When all the garden of the soul
Blooms blushing on the face,
Not heaven unveiled could ere enroll
A charm of equal grace.

"Like the clear, transparent waves
That glitter in the light,
As if the gems of ocean caves
Came flashing on the sight;
"Like like a star within a cloud
Of softly curling haze,
Diffusing through its misty veil
The glory of its rays.

JOHN ALBRECHT.

BALTIMORE, Md., Dec. 1, 1871.

The Index.

DECEMBER 23, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. His columns are open for the free discussion of all questions included under its general purpose.
No notice will be taken of anonymous communications.

THE INDEX ASSOCIATION.

CAPITAL \$100,000. SHARES EACH \$100.
The Association having assumed the publication of THE INDEX, the Directors have levied an assessment of ten per cent. on each share for the year ending Oct. 30, 1872. All future subscriptions are subject to this assessment. Not more than ten per cent. on each share can be assessed in any one year. By the original terms of subscription, the Directors are forbidden to incur any indebtedness beyond ten per cent. of the stock actually subscribed; and this provision will be strictly complied with. It is very desirable that the entire stock of the Association should be taken, and subscriptions are respectfully solicited from all friends of Free Religion.

SUBSCRIPTIONS TO STOCK.

ACKNOWLEDGED on last page, Five Hundred Shares,	\$50,000
THOMAS MURPHY, New Harmony, Ind.	One " 100
D. AYER, Jr., Brookline, Mass.	" " 100
Mrs. L. & BLOUNT, Evansville, Ind.	" " 100
" " " " " " " "	" " 100
" " " " " " " "	" " 100
J. T. BRADY, Sabatia, Mass.	" " 100
" " " " " " " "	" " 100
MAX FRAGOT, Northampton, Mass.	" " 100
" " " " " " " "	" " 100
O " " " " " " " "	" " 100
M. HAYESMAN, Cincinnati, O.	" " 100
C. FOSBOR, Zanesfield, O.	" " 100
S. C. FARWELL, Palmyra, Mich.	" " 100
J. O. MASTON, Indianapolis, Ind.	" " 100
L. T. IVES, Detroit, Mich.	" " 100
E. W. MEDDAUGH, " " " "	Two " 200
A. FOSBOR, Boston, Mass.	" " 200
W. F. HEIKES, Dayton, O.	" " 200
	\$92,000

ANOTHER GAIN.

With great pleasure we welcome Mrs. Ednah D. Cheney, of Jamaica Plain, Mass., among our editorial contributors, and offer to our readers this morning the first article from her pen. Mrs. Cheney enjoys a high reputation at the East as the efficient and devoted Secretary of the New England Freedmen's Aid Commission for seven or eight years past; as one of the Directors of the Horticultural School for Women, and of the Woman's Hospital, Boston; as one of the Executive Committee of the Free Religious Association; as an active member of the Woman's Club and Radical Club of Boston, and as a lady who in many ways has rendered most valuable assistance in reforms looking to the elevation of woman, especially in those seeking for her larger opportunities of labor and culture. Such an accession to our list of contributors will give new strength to THE INDEX, not only because of her well-

known ability and universally respected character, but also because the free religious reform can never make rapid headway in the world till woman has given to it her heart and her help. Free Religion is the protest of humanity against the subtle interior tyranny of false and crippling ideas, no less than against the power of great organized tyrannies in church and state; and this protest can never have its full natural effect until woman as well as man joins in it. Hence we welcome Mrs. Cheney's kind co-operation with especial gratitude, as foreshadowing the day when women shall perceive that the ideas of Free Religion are the real though unrecognized root of the woman movement itself.

THE COMING EMPIRE OF SCIENCE.

A LETTER FROM MR. DARWIN.

In our issue of June 24, of the present year, the following passage was contained in an editorial article:—

"Only yesterday we received from one of the greatest scientific men of England, whose name is famous throughout the entire civilized world, a private letter of which the following was the closing sentence:—'I have now read 'Truths for the Times,' and I admire them from my inmost heart; and I believe that I agree to every word.'"

We are now authorized by kind permission of the writer to say that the above extract is from a letter written by Mr. Charles Darwin. In another letter dated Nov. 16, Mr. Darwin says:—

"I have read again 'Truths for the Times,' and abide by my words as strictly true. If you still think fit to publish them, you had better perhaps omit 'I believe,' and add 'almost to every word,' so that it will run—'and I agree to almost every word.' The points on which I doubtfully differ are unimportant; but it is better to be accurate. I should be much obliged if you would somehow prefer to word as an extract from a letter not originally intended for publication, or to this effect; as it seems to be somewhat conceited or arrogant otherwise to express my assent."

Our readers would be deeply interested by statements made in this and other previous letters of Mr. Darwin's, if we felt justified in publishing them; but we have no right to do this. What we do publish is deliberately authorized by him. We believe that every intelligent person who has read the "Truths for the Times" will see a far more important reason than egotism for the publication of this passage. While fully sensible of the great honor of such approval in our attempt to state the most important truth, and while filled with admiration of the spirit which leads Mr. Darwin, notwithstanding the almost universal reluctance of scientific men to express openly their religious convictions, thus to lend the weight of his great influence to strengthen the unpopular cause of free religious thought, we have a much better reason for quoting his words than any personal one whatever.

For several years it has been a deep and ever-deepening conviction of ours, publicly expressed in various ways, that there is but one method of attaining intellectual truth, whether in the domain of philosophy or religion; and that this is the SCIENTIFIC METHOD, enlarged and more widely applied than

in what is called physical science, and yet substantially the same. This conviction was the key-note of our lecture in Horticultural Hall, Boston, on the "Intuitive and Scientific Schools of Free Religion." It is the key-note of all our work in THE INDEX, so far as this concerns the discovery or establishment of truth. It will be the key-note of other work that we hope to do before we die. And we believe it will be the key-note of all the genuine science, philosophy, and religion of the future of mankind.

It was with this conviction that we wrote the "Fifty Affirmations" and the "Modern Principles," which together constitute the "Truths for the Times." These statements were conscientiously prepared—most laboriously thought out and most carefully worded. That they can be greatly improved, we do not for a moment doubt. But that they express a general view of the religious problems of the age which is destined finally to supersede all other views, we entertain no more doubt. And we have submitted them (we trust with entire modesty) to the attentive, dispassionate study of all earnest and reflective minds.

Now the "Truths for the Times" is an effort to bring the truest science and the truest religion of the age into absolute harmony and mutual understanding. The supposed conflict between science and religion is superficial and unreal, when both are properly conceived. To show the common ground beneath the two, and to remove the rubbish that now hides it from men's eyes, has been the object of our endeavor. And what is specially to be noted is that this endeavor has been made from the side of religion. It is an honest effort on the part of modern religion to meet modern science as a friend—not to patch up a temporary and miserable compromise or truce between secret foes, but to establish an everlasting peace on the basis of absolute justice between open friends.

The importance, then, of Mr. Darwin's deliberate approval of the "Truths for the Times" lies in the fact that he is a man who by his genius has done more in this age to extend the bounds of science than any other man living, and who may therefore be regarded as fairly representing the probable opinion of scientific men in the future. Modern science is coming to a fair understanding with modern religion. That, we trust and believe, is the real meaning of his words. Although questions of the greatest consequence remain still open to investigation, discussion, and earnest thought, the most progressive science and the most progressive religion of the times are agreeing upon common principles and working for harmonious ends—science ruling supreme in the world of intellect, and religion ruling supreme in the world of morals. If we are correct in considering Mr. Darwin in this case rather as representing a general tendency of modern scientific thought than as expressing merely an individual opinion, then it is very plain that all personal considerations should be lost sight of, and that his approval of what we consider the most extreme statement yet made of the free religious movement should be taken as a very significant, indeed the most significant, sign of the times. It is because we believe this that we have thought it important to publish the extract which he has so generously and nobly allowed us to use—and not because we have

sought to secure for the "Truths for the Times" the "endorsement" of venerated authorities, or any recommendation whatever beyond that of the intrinsic truth of the statement itself. Our conviction of this truth can neither be strengthened by the assent nor weakened by the dissent of others; and we have desired to give Mr. Darwin's words to the public for the simple purpose of showing that the tendencies of Modern Science and Free Religion are in the same direction.

We do not wish to lay any more stress on Mr. Darwin's opinions than they are justly entitled to, or to insinuate that they are shared by all scientific men. With a modesty which is the weightiest of rebukes to the arrogant spirit of theology, he considers his own opinions as of little value on such subjects; and it is indisputable that scientific men are at present divided in sentiment concerning them. But there is confessedly no scientific thinker now living whose thought has so profoundly affected the future of science, or done so much to direct the course of its development. Human investigation has taken a new start from his deep, original thought; and the impulse he has given to all future researches into the origin, nature and destiny of man will never be exhausted while knowledge is loved and sought. Law, and not miracle, is the key with which he would unlock these and all other problems; and to him belongs the rare glory of having discredited miracle even in the disguise which had deceived the very eyes of science herself—of having revealed the unity and harmony of Nature's processes in a region which had been still sacred to superstition. Faith in law has been the inspiration of his wonderful scientific career; and it has made him one of the greatest prophets of the new era.

It is surely, then, no trivial fact that such a man can recognize his own thought in the ground-principles of Free Religion. From the side of science and the side of religion comes alike the same deep affirmation of law as supreme; and in this common faith is the old feud between them healed. The superstitions which religion has intruded among men's thoughts must be utterly cast out from the sphere of human belief; and yet science must reverence her in her legitimate domain. The moss-grown errors of Christianity are crumbling away; science must clear the ground for the temple of truth, sparing no rubbish of idolatry that impedes or embarrasses her work; yet religion will survive in human hearts as the living endeavor to realize in life the resplendent ideal that illumines the inmost recesses of the soul—as the strong, brave effort of imperfect man to rise higher and higher into the sunshine of the universal and absolute Best. The supreme empire of science over the intellect, like that of religion over the will, is drawing nearer day by day; and both together, in their unjarrd harmony, will make their advent as the one indissoluble empire of the Divine in Man.

This week we begin again to use *printed labels*, giving both the *address* of our subscribers and the *date* to which they have paid. Please examine these labels and notify us *at once* of any error in either respect. Those in arrears will be now informed of the fact; and we hope that all will be disposed to renew. If a few copies should be sent out this week without labels, the labels will be used next week.

A new Taylor Book Press has been purchased by our printers in order to publish *THE INDEX* hereafter in the best style. It is intended to improve the quality of the paper used in printing the next volume; but the size cannot be increased with advantage until additional stock of the Association is taken. When the liberal public are satisfied that the money already on hand is wisely used, they will doubtless increase it. This is right. We hope to show results that will justify confidence, and prove to our friends the magnificent opportunity before them of now building up a paper unique of its kind and unequalled in its liberalizing influence on public opinion.

DEFINITIONS OF RELIGION.

At a late meeting of the Radical Club in Boston, Mr. Weiss gave a definition of Religion which seemed to be very much misunderstood by those who heard it.

He said:—"Religion is the recognition of the facts of the Universe." Rev. Dr. Hedge, while praising the general character of the essay, objected to this and other statements as materialistic. It seems to me an entirely unfounded charge.

Mr. Weiss' definition may not be exhaustive. Religion is so broad a word, and is full of such subtle meaning and relations, that it is not easy to "define," or even, as Mr. Alcott says, "confine" it. But this is a very suggestive sentence, and one which puts Religion in an entirely worthy attitude, redeeming it from all the possibilities of narrowness and littleness which have been charged upon it.

We do not understand Mr. Weiss as meaning by the "facts of the Universe" merely that a stone falls to the ground by the power of gravitation, or that acids and alkalis unite by chemical attraction. The facts which Religion recognizes are of spirit as well as of matter. The fact of existence—that we are, that spirit is, that God is; the fact of Creation—that all is not as it once was, but that there has been evolution, growth, progress; the facts of Indestructibility, of Eternity, of Infinity,—all these are facts of the Universe, which the scientific mind perceives, and uses after its method and for its purposes. The religious mind recognizes these same facts, and relates them to the human consciousness—another fact—and deduces from them various truths of Religion.

The great Bibles of the World begin by taking cognizance of these facts. The Hebrew scripture announces the fact of existence in the eternal I AM; and its first pages are devoted to an account of the process of Creation in the form in which some Hebrew genius conceived it.

Then there are many puzzling facts in the Universe, very hard to understand,—the existence of evil, for instance, the great amount of suffering in the world, the tremendous convulsions of nature, disease and premature death, accident, destruction by flood and fire.

Has not Religion always busied itself with these facts, and tried to explain them? But it must first recognize them; and Mr. Weiss' word is a happy one, for it must recognize them with friendliness and willingness, and examine them frankly and fearlessly, before it can get into right relation with them.

There has been the short-coming of all nar-

row and dogmatic religions. They do not recognize the facts, but they try to force the facts to suit themselves. Ecclesiastical History does not investigate the origin of the world as a universal fact; it insists that Religion requires you to believe a special account of it. It does not look for the meaning of suffering and death in the constitution of the Universe; it declares it to be an arbitrary creation as a punishment for an imaginary offence.

Materialism is just as narrow when it insists that every thing shall be proved to the senses alone, and rejects all the facts of the consciousness and all the spiritual history of man.

This definition of Religion, of course, puts Religion perfectly in harmony with Science. Is it not strange that we should have had so much objection to that union from those who profess to worship the Bible, where the knowledge of God is so often spoken of as the highest attainment? And what is the knowledge of God but Religious Science?

When we recognize the "facts of the Universe," we shall have taken a great step towards faith and trust in its Creator; and is not that the first great principle of Religion? Until we do that, it seems to me all true relation to the Universe or its Creator is impossible.

E. D. C.

THE FREE RELIGIOUS CONVENTIONS.

We shall have something to say in an article next week on the recent Conventions held by the Free Religious Association in Detroit and Syracuse. This week we simply take a few extracts from the reports of the daily papers in those cities, which will give some indication of what was said and done. The newspapers generally were very liberal in the space given to the reports of the meetings and pretty fair in their accounts.

At the opening session of the Detroit Convention Mr. Frothingham took occasion to refer and reply to some of the criticisms and objections that are made to the Free Religious Association. Among these he alluded to the charge recently made by Rev. Mr. Mayo, of Cincinnati, that the principles of free religion tend to social demoralization. On this point the *Detroit Tribune* reports him as follows:—

When Luther, he said, went out of the Roman Church, it was asserted that society and morality would be destroyed; that the Lutherans could not succeed, and after a brief trial they would return to the mother church. The result is far different than was claimed by the anti-Lutherans. For strict morality and all that goes to make social bonds secure, the people have to turn to Protestant countries. Protestantism said the same thing of Unitarianism, and when this religious faith was established, the Protestants said it could not survive. To-day it is the boast of Unitarianism that rectitude of life is one of their cardinal principles. The Free Religionists claim that they can go still further than the Unitarians, and still inculcate a love of all that is honorable and pure and noble, and still improve the social structure of the world. Society is perpetually remaking itself, and Free Religion will continue to remanate society.

The essay read by Mr. Abbot on Friday morning upon the subject of "Free Religion in a Free State," which was reported at length in the *Post* of Detroit, will probably be given entire to the readers of *THE INDEX*. No extracts therefore are made from it here. From the report of the evening essay by the Secretary of the Association we take the following extracts. The subject was "The Doctrine of Divine Providence in the Light of the Western Conflagrations:"—

One of the cardinal doctrines of religion is that there is a wise, benign, Supreme Providence working in the affairs of men. One of the cardinal doctrines of reason and science is