

would be swept from power, and would richly merit the fate. But if, for instance, it would be improper for the President of the United States to use his official influence to procure the discharge of all army chaplains except those of a particular religious denomination, why is it not improper for Commissioner Van Aernam to proscribe and seek to remove all medical practitioners holding official positions, who do not agree with him in theory and practice?

So far as we are concerned, we have no bias in favor of the homœopathic theory of medicine, but we believe its practitioners are entitled to fair play at the hands of the government. We had hoped that Commissioner Van Aernam's action would not be openly sustained, even if not openly denounced by his professional brethren. It seems to us that our County Medical Society has made a mistake in passing resolutions which directly sustain the Pension Commissioner in the action mentioned. There is enough bitterness in politics already, without bringing in professional or religious quarrels. If the resolutions of the Albany County Medical Society are indicative of the real feeling of its members, we may expect them to petition the Legislature to repeal the charter of the Homœopathic State Medical Society, and to order that hereafter no degree of doctor of medicine be conferred upon physicians of the homœopathic school.

[The position taken in THE INDEX more than a year ago by Dr. Horsch, of Dover, N. H., that practitioners should be perfectly free to adopt any method of treatment which approves itself to their educated judgment, and that the sectarian oppositions of the schools should be ignored in Medical Societies, is as sure to be ultimately endorsed by all liberal physicians as unsectarianism in religion is sure to be ultimately endorsed by all mankind. The proscriptive policy above described will do more harm to the "regular" Societies than any other that could be devised.—Ed.]

**A DEFENCE OF SPIRITUALISM.**

[By Cephas B. Lynn, in the Banner of Light.]

Looking over some back numbers of Mr. Abbot's paper, THE INDEX, the other day, we noticed the following sentence in a column headed "Voices from the People;":

"Your efforts to awaken Spiritualists out of their dreamy life, to bring them back to active individual life, and to show them that to grow is the object, and not to be slumbering under the lullaby of spirit songs, will also succeed, I hope. I should wish, though, that you should touch offener that chord, and show them plainly the danger of giving up their brain to unknown spirits, be they in or out of the body."

We marvel that Mr. Abbot should put such a paragraph in his paper. A general reader will infer that the editor of THE INDEX endorses the sweeping statements therein made. We think differently, however.

Mr. Abbot is surrounded by intelligent Spiritualists in Toledo. They are among his most earnest friends and zealous supporters; and when he lectures, the Spiritualists always assemble to hear him. In fact, his audiences would be very small, were it not for the presence of this class, who believe all that free religionists do, and more besides.

It is from principle that our people rally to attend Mr. Abbot's lectures, rain or shine. He does not touch upon the themes that especially interest Spiritualists, viz.: spirit communion, the planes of life in the heavenly world, clairvoyance, psychometry, mediumship, etc. He is silent where spiritual lecturers draw their deepest draughts of inspiration. And the ground he does go over, most of the avowed believers in spirit communion have travelled in years gone by. They love to hear Mr. Abbot talk concerning radicalism; they applaud to the echo his satires upon bigotry, and, in reality, they are among his most appreciative auditors. And why? Because, having traversed the domain in which he is laboring, they are now prepared to see the beauty of his critical and analytical essays relative to religious progress; whereas, on the other hand, those individuals who are just budding out into free thought are not calm and self-poised enough to observe with what care the INDEX editor prepares his essays, or to note how rigid he is in logic, or even how felicitous he is in expression, or how pointed in wit and sarcasm, or how unanswerable in argument. All this is lost by the novice in radicalism. The utterance of a few bold thoughts, outside of the old routine, by a speaker, will so startle some souls, not yet free and full-orbed, that everything else is forgotten, and a few isolated statements only are remembered.

Who wrote the extract that we have here copied from THE INDEX? Mr. Abbot, we advise you to let the names of the parties whose little gems you print grace the columns of your paper.

This correspondent of THE INDEX needs attention. We propose to touch him up a little, for he represents—we judge by his words—quite an ancient type, so far as criticising Spiritualism is concerned.

Mr. Abbot has delivered one lecture on Spiritualism in Toledo, which has been published in his paper. That lecture we attentively and thoughtfully perused. We pronounce it the most superficial thing that we have ever seen from Mr. Abbot's pen. And there are ample reasons for it, too. Mr. Abbot is not familiar with the subject of Spiritualism. He admits this in private conversation. He has never

attended but very few seances. While Mr. Abbot has been studying and analyzing and classifying ideas, during the past six or seven years, in order to free himself from allegiance to creed and church, Spiritualism—divine Spiritualism—has been gradually assuming definite shape out of the chaos that necessarily marked its introduction.

Now it was this lecture of Mr. Abbot's that called forth the ideas contained in the extract herewith presented. Not that Mr. A. really said anything in that lecture to warrant such unqualified statements—that is, from anybody of thought and discrimination. Mr. Abbot did say, however, that he cared less about the spirit-communion idea than anything else connected with Spiritualism. Hence we aver that he treated the subject superficially, for, according to his general line of argument, the special element in each religion is the only thing really distinctive; consequently spirit-communion, which is the special element in Spiritualism, should have been made a matter of particular consideration, and not passed by hastily, as though it were an item of minor importance, or of no importance whatever.

The nameless correspondent of THE INDEX calls pursuing such a questionable course a praiseworthy endeavor to "awaken Spiritualists out of their dreamy life." The popular prejudice is, that mediumship and revelations from the spirits produce a dull, sleepy life. Now how are Spiritualists to be resurrected into an active life? By ignoring spirit-communion and mediumship altogether, when you are talking about Spiritualism? A very singular and doubtful way, we think.

But Friend — stumbles along and says that this method of treating Spiritualism will bring Spiritualists back "to active individual life" (italics his own). It is proper to laugh right here.

Dear Friend —, Spiritualism gave us "active individual life." It quickened the latent forces of our being; it intensified our hopes; it exalted our ideals; it spiritualized our affections; it purified us through and through, and bathed the whole world in new light and glory for us. It did all this at the outset, and it is to do all this, and more, today.

This unknown correspondent of THE INDEX thinks that when Spiritualists give up spirit-communion, and thus get out of their dreamy condition and back to individual activity—as though that existed universally among mankind—then they will learn "that to grow is the object [of life], and not to be slumbering under the lullaby of spirit-songs."

More information for friend —. Spiritualists are indebted to the songs of the arisen spirit hosts for the idea that growth or progress or eternal spiritual unfoldment is the object of life. Outside of Spiritualism that idea is not a living vitalizing force—not even in free religion, for free religion has a very, very slight hope for immortality, and how insignificant this grand idea of "growth" becomes, if you confine it to this shadowy realm of earth!

"Slumbering under the lullaby of spirit songs" merits contempt, and nothing less than that. The trouble is, we are not soothed and calmed to the extent we ought to be by the delightful melodies that come to us from the higher planes of the blessed spirit-land. It is safe to say that the great majority of Spiritualists today do not have confidence enough in the words of their spirit friends. A reaction has come upon the spiritual movement, and thousands are at the present time going to greater extremes in skepticism than they ever did in credulity.

Friend — concludes by hoping that Mr. Abbot will improve every opportunity, and "show them (the Spiritualists) plainly the danger of giving up their brain to unknown spirits, be they in or out of the body." We heard a Swedenborgian clergyman say about the same thing in Norwalk, O.

"Giving up their brain;"—what does that mean "Why, being influenced by some one else," A. answers. "Yes, you lose your individuality," puts in B., who never heard of mesmerism until yesterday.

Let us see about this. Are media influenced all the time? Are they never themselves? What is their object in being influenced at all? Media subject themselves to the control of spirits as an experiment. For what? In order to demonstrate immortality. Reader, would you refuse to allow some spirit to control you, say ten or fifteen minutes, if by so doing you could satisfy some wrecked and saddened heart that eternal punishment was not the lot of that father, or brother, or friend who recently passed from earth?

How foolish to talk about not being influenced by spirits in or out of the body! How foolish to affirm that this "giving up of their brain," which characterizes, in a general sense, most of our modern media, is anything unnatural or out of the line of ordinary events!

To "give up" your brain is—what? Why, simply to become passive. This passive or negative condition is an essential element in progress. Without it, civilization falls to the ground. We listen to one another—we are influenced by one another—yea, everything we see, read or hear, exercises an influence upon us either for good or evil.

We will now dismiss THE INDEX correspondent with a smile and a benediction. We are sorry for him, or her, as the case may be. We shall continue to read THE INDEX, and the column, "Voices from the People," we shall not overlook. But we do hope that never again shall we hear such a feeble "voice" as poor — possesses.

After we have laughed over such foolish statements, we must grow calm and thoughtful and really sad over them. Yes, sad! And sad to think that after all these years of trial and struggling and

prayer and analysis, Spiritualists should have such slurs cast upon them as the case in hand, and that, too, through the agency of such a journal as THE INDEX! We have taken this matter up and looked it over, in detail, and we intend to treat similar productions accordingly wherever found.

**Voices from the People.**

[EXTRACTS FROM LETTERS.]

"My son paid the dollar and had the paper sent in my name. I read a few of them occasionally, and found it what I termed a half-way-house paper, and paid little more attention to them, supposing they would stop when the time expired. Your paper is decidedly a good sheet, filled with interesting matter to those who need it; and that class is very numerous. I wish you great success. It is good and nourishing 'milk for babes,' but I think I can stand a little stronger meat, having been an out-and-out Spiritualist for over twenty years, and during that time having had a multitude of personal experiences that seem to carry me a little beyond what is usually recognized in your journal."

"We have had the old Pennsylvania Freeman and Standard for over thirty years, and THE INDEX seems to fill as important a niche in our weekly needs as the utterances of Garrison, Phillips, the Motts, Childs, Wrights, and their contemporaries, and for that reason we should (in a measure) starve without it. We are Spiritualists of long standing, and your honest dealing in this direction is so tolerant and candid, that I am ready to shake heart and hands with you cordially, while I can but pity some of the weak-kneed and narrow-minded who claim to be leaders and oracles in the ranks, and defenders of the Harmonial Philosophy."

"THE INDEX is the only liberal paper taken at the Fort, and as a number of the officers are interested to read it from week to week, I feel it is doing good service in disseminating ideas which are entirely new to most of the community. I rejoice in the success of your work and heartily wish it God speed. Feeling that your labors will be rewarded, though I can do so little towards it, I remain, &c.,"

"I formerly read in the Independent interesting extracts from your paper. As Tilton has been thrust out, and as I suppose I shall see no more there of THE INDEX, except in savage and orthodox severity of condemnation, please send me a copy or two of THE INDEX."

"My paper of the 11th has not come to hand, and it was doubtless sent off as usual. Enclosed find a stamp to pay for another of the same date, for I don't like to lose a number. Yesterday (Sunday) had a large blank for want of THE INDEX, to 'point a moral and adorn the day.'"

**LOCAL NOTICES.**

FIRST INDEPENDENT SOCIETY.—Regular meetings of this Society will be held during the spring on Sunday forenoons, at 10½ o'clock, in Daniels' Block, corner of Jefferson and Summit Streets, in the hall over the U. S. Express Office. The public are cordially invited.

DONATIONS.—THE INDEX ASSOCIATION gratefully acknowledge receipt of the following donations:—

A. FOLSON, Boston, Mass.,	\$ 8.00
J. W. SCOTT, Toledo, O.,	10.00
E. B. WARD, Detroit, Mich.,	10.00
MICHAEL NEALE, Battle Creek, Mich., (for A. KENT),	1.00

**RECEIVED.**

THE LIFE OF THOMAS PAINE. Author of "Common Sense," "Rights of Man," "Age of Reason," etc., etc. With Critical and Explanatory Observations on his Writings. By G. VALE, Editor of "The Citizen of the World." Boston: Printed and Published at the Boston Investigator Office, by J. P. MENDUM. 1871. 8vo. pp. 192.

SOWING AND REAPING. A Sermon by Rev. O. B. FROTHINGHAM, preached in Lyric Hall, February 12, 1871. New York: D. G. FRANCIS, 17 Astor Place. 1871. pp. 23.

OLD AND NEW, for April, 1871. Published Monthly. Boston: ROBERTS BROTHERS, 143 Washington St. London: SAMUELSON, LOW, SON, & MARSTON. 1871. \$4.00 a Year. Single Copies 35 cents.

THE RELIGIOUS MAGAZINE AND MONTHLY REVIEW. April, 1871. Rev. JOHN H. MOHSON, D. D., Editor. Boston: LEONARD C. BOWLES, Proprietor, No. 3, Beacon St. \$5.0. a Year. Single Numbers 50 cents.

THE ART REVIEW. A Record of Art Progress in America. March, 1871. New York and Chicago: E. H. TRAFFOT, Publisher and Proprietor, 39 Park Row, New York, and 115 Madison St., Chicago. \$1.50 a Year. Single Copies 25 cents.

THE YOUNG PILOT. An Original Monthly Magazine for Young People in their Teens. April, 1871. Chicago: THE YOUNG PILOT PUBLISHING COMPANY. \$1.00 a Year. Single Copy 15 cents.

## Poetry.

## "TO KEEP A TRUE LENT."

Is this a fast, to keep  
The harder lean,  
And cleanse  
From fat of veales and sheep?

Is it to quit the dish  
Of flesh, yet still  
To fill  
The platter high with fish?

Is it to fast an hour,  
Or rag'd to go,  
Or show  
A downcast look and soure?

No; 'tis a fast to dole  
Thy sheaf of wheat,  
And meat,  
Unto the hungry soule.

It is to fast from strife,  
From old debate,  
And hate;  
To circumcise thy life.

To show a heart grief-rent,  
To starve thy sin,  
Not bin;  
And that's to keep thy Lent.

HERRICK'S NOBLE NUMBERS.

## The Index.

APRIL 8, 1871.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purposes.

Contributors are requested to write on only one side of each sheet.

No notices will be taken of anonymous communications.

Complete files of THE INDEX for 1870, neatly bound, will be mailed to any address on receipt of \$2.50 and 72 cents postage. Only a limited number can be furnished.

INDUCEMENTS.—We would invite the special attention of our friends who cannot afford to give their services gratuitously in getting subscribers for THE INDEX, to the very liberal Cash Premiums offered in our Prospectus for 1871.

Whoever collects \$150.00 for 75 subscriptions, is authorized to retain \$50.00, forwarding \$100.00.

Whoever collects \$100.00 for 50 subscriptions, is authorized to retain \$25.00, forwarding \$75.00; and so on.

Now it cannot be very difficult, in a town of any considerable size, to get twelve subscriptions a day for one week, if the agent uses ordinary business energy. Yet he would be paid about \$3.00 a day—as much as his representative in Congress receives for work not always, we fear, so useful!

"A word to the wise." Who will canvass for THE INDEX, and at the same time earn as much as the Hon. Mr. ———? Send for "Truths for the Times," and begin at once.

"TRUTHS FOR THE TIMES, OR REPRESENTATIVE PAPERS FROM THE INDEX"—is the title of a neatly-printed tract of sixteen pages published by THE INDEX Association, containing the "Fifty Affirmations" and "Modern Principles," together with an advertisement of THE INDEX. Twelve Thousand Copies have been struck off. The tract is designed for gratuitous distribution. One Hundred Copies will be sent for One Dollar, or a less number at the same rate—one cent a copy. Packages will be sent free to those who will circulate them, but are unable to pay for them.

The last issue of the N. Y. *National Standard* has the following very friendly paragraph:

"Rev. Francis E. Abbot, editor of THE INDEX, we understand, has resigned his position as pastor of the radical Unitarian Society of Toledo, and has under consideration a proposition to remove THE INDEX from Toledo to this city. Mr. Abbot is an able, conscientious, outspoken representative of free, radical religion. We hope THE INDEX may be abundantly prospered."

We expect to stay another year as speaker to the First Independent (not "radical Unitarian") Society of Toledo, and THE INDEX will stay too. Next week we shall announce an arrangement, not yet perfected in all its details, by which we hope to strengthen THE INDEX in more ways than one.

## "RELIGION AND SCIENCE."

On a few points made by Mr. M'Clintock in his thoughtful article in last week's INDEX, we have something to say as briefly as possible.

1. Religion he defines as "the tie which binds the finite to the Infinite." This conception of the finite and the Infinite as standing over against each other, separated by a chasm of which religion is the bridge, must yield, we believe, to a higher conception. No such external and mechanical connection will satisfy the demand of modern thought for the recognition of absolute unity in the universe. Instead of attaching man to God as a sort of satellite revolving about its primary in a far outlying orbit, modern religion seeks to bring him into harmony with himself and universal Nature, and thus to realize the true interior relation which ought to subsist between him and the Infinite. Not two tied together, but the part finding its true place in the Whole,—that is the thought struggling to realize itself in the modern consciousness. It is the hard, numerical dualism of the popular religion which is making so many atheists.

2. But our friend doubts if a "really intelligent and thorough atheist can be found." If atheism be disbelief of Infinite Wisdom and Goodness (which Mr. M'Clintock makes essential elements in his idea of God) as anywhere existing in the universe, then we have found many such. Infinite Power in Nature few, if any, deny; but thousands and thousands believe it to be an utterly blind, unconscious, material Necessity. Would he not call that atheism? Yet justice forbids our withholding the epithet "intelligent" from such persons.

3. In reply to our statement—"We think science will ultimately justify this belief in God,"—Mr. M'Clintock asks: "Why not say, we think science does justify this belief?" With regard to a kindred statement—"To say that science must teach a belief in God would be indeed to dogmatize,"—he asks: "Would it be any more to dogmatize to say that science does teach a belief in God, than it would be to say, in reference to the solar system, that science teaches that the sun is the centre, etc.?"

The simple fact is that science, as such, at the present day, does not even entertain the question whether God exists or not; and it would be untrue to say that she now teaches his existence. By accepting the universally established method of science, and applying it to this question which science ignores, we are satisfied that science herself will in her own time come to an affirmative solution of it. Logic, in our opinion, leads that way. But there is to be a battle over this question such as the world has never yet seen. Let us abide it without fear. Out of every such furnace seven times heated comes at last the pure gold of truth.

Is Christianity a supernatural revelation of God?—that question is now agitated in millions of minds. But when it is answered, as it will be, in the negative, then must come the profounder question—*is there any God to be revealed?* In the absence of all universally recognized authority save that of reason rightly used, science will be compelled to study that momentous question as she alone can study it, and give to it at last such answer as shall proceed from the most highly trained intelligence of man. But while we have sought to anticipate, as best we may, the irre-

versible decision of science, we should count it inexcusable arrogance to say that our verdict must necessarily be *hera*. This distinction between the ultimate verdict of science and the present opinions of individual students of science is so fundamental, nay, so elementary, that its apparent incomprehensibility shows how little the true scientific spirit has been diffused among the people. Free Religion has no object more vital than that of diffusing it everywhere, for it is the very spirit of freedom itself.

4. "The idea of God," says Theodore Parker, "is a fact given by man's nature, and not an invention or device of ours." Mr. M'Clintock accepts this position. He starts from the existence of God as "the great central truth on which all other truths depend," and thinks we err by beginning at "the merely moral, human end, working up to Deity as a desirable possible ultimate."

Now it is a truth, hardly to be called into question at the present day, that the idea of God has a history,—beginning in the grossest forms and images, and gradually becoming more refined and elevated. As held today by philosophical thinkers, it is the most subtle and complex of all ideas. Now this truth that it has a history shows that it has been formed by the activity of man's mind, not given as a fact of his nature. It is not an original datum of consciousness. The way it has been arrived at is the way of inference and generalization,—conjecturing the unknown from the known, correcting the first crude conjectures by larger experience and riper reflection, getting rid of childish fears and imaginations, and by degrees developing out of a savage's dream the sublimest idea of the civilized man. What is this but beginning at the "human end," and "working up" towards God? Is it not the highest object of human life thus to work up? Why should it not be the highest object of human thought as well? Has any one yet learned the perfect truth? Why not accept cheerfully our manifest necessity of going from low to high, and from high to higher, in our thought as in our life? True it is that we start from the "human end;" nor do we know any other end to start from. Out of ignorance into knowledge, out of weakness into strength, out of vice into virtue, out of slavery into freedom, out of superstition into religion—that is the road humanity is still travelling; and we are not ashamed of the route. The only shame is that of lying down by the roadside, and falling asleep.

The "recognition of Deity" that we want is earnest thought and hard work and unconquerable endeavor in the direction of the Perfect.

In another column we print an article by Mr. C. B. Lynn, from the *Banner of Light*, complaining of our publishing among the "Voices from the People" a paragraph criticizing Spiritualism. Has he never noticed there the other frequent paragraphs praising *Spiritualism*? It is the people who write that column, not we; and we print in it very much sharper criticisms on our own opinions. Mr. Lynn thinks he has been "all over the ground" of Free Religion. With perfect good-nature, we would suggest that he has something in that field yet to learn, if he fails to understand the free spirit of THE INDEX, and its willingness to let people speak for themselves. We assume responsibility for nothing we have not personally written. Mr.

Lynn writes with kindness, which we would reciprocate; and we are sorry he should be so "sad" because we treat nothing, even our own most cherished beliefs, as above criticism.

A few errors of fact in the article we leave uncorrected. In justice to our own correspondent, we ought to add that his "voice" does not appear so "feeble" to us as to Mr. Lynn. We think it utters much wholesome truth.

#### LETTER FROM WM. H. CHANNING.

I am sure the readers of THE INDEX will be glad to see the following letter from Rev. Wm. H. Channing, who writes from England of things that are interesting all thoughtful minds, not only there but here. The first part of the letter is taken up with some details with regard to the circulation of the Annual Report of the Free Religious Association in England. This part is omitted as not of so general interest.

W. J. P.

. . . . In mentioning Mr. Voysey, I refer to one of the most remarkable events in the ecclesiastical history of the year. For, as you noticed doubtless, upon his trial before the Judges of the Privy Council, he was convicted of heresy. This decision will prove to be, not the conclusion of a controversy, but the beginning of one, which may yet rend the already shattered structure of the Established Church into fragments. For immediately following the condemnation of Mr. Voysey, as the representative of the Broad Churchmen, came the condemnation of Mr. MacConnachie and Mr. Purchas, as representatives of the High Churchmen, or Ritualists. It needs only to catch some ultra-Calvinistic Low-Churchman, some "Evangelical"—and there are many such ready to exchange with Spurgeon or Newman Hall—and the three-cornered battle will be fairly joined. For it is very certain that neither the Broad-Churchmen nor the High-Churchmen will acknowledge a defeat. For the moment, of course, there may be slight seeming concessions of conformity. But each of these movements will sweep on with only added force over a wider range, till the cyclone of comingling counter-currents envelopes the nation.

Indeed, the atmosphere of speculative and religious thought in Great Britain now is overclouded and tempest-tost. The discussions in the London School Board, led by Huxley on the liberal side and by Lord Sandon and several orthodox clergymen on the conservative side, over the "Use of the Bible in the Public Schools," and the far fiercer discussions in the two Houses of Convocation as to the presence of a Unitarian among the translators of the revised edition of the Scriptures, and at the Communion Service in Westminster Cathedral, which all the revisers were invited to attend,—headed by Bishop Wilberforce in behalf of the hierarchy, and by Dean Stanley in behalf of free Churchmen,—are but slight signs of the swift coming equinoctial. The real centre of the storm is the problem of the Divine presence and agency in the development of the universe, including, of course, humanity,—which gathers around Darwin's "Origin of Species." His last book, on "The Descent of Man," especially, is the centre of the centre thus far; and the very pivot whereon the vortex whirls will finally be found to be whether "the im-

perious word *ought* in the conscience merely implies the consciousness of the existence of a persistent instinct, either innate or partly acquired, serving man as a guide, although liable to be disobeyed." And when the agitation of this question as to the moral order of the universe, and man's relation to this order as a person and as a member of society, is fairly begun upon the focal point, *that in the development of the universe man is a being specifically characterized by a consciousness of Ought*, there can be, as for one I think, small doubt as to the result. Modern Natural Science will find itself led by an irresistible logic, through the successive stages of latent Atheism—Nescience as to the unknown Persistent Force—the recognition of unitary and universal Force in varied evolution, the new form of Pantheism,—up to the clear re-assertion of Personality and a spiritual philosophy thence outgrowing, and finally to a new outburst of Theism, as a living communion in conscious love, thought, and joyful concert of action with the Person of persons, the Living God. The result of this tremendous disturbance in the air-currents of Christendom will be, I predict, a sublime revival of Religious Life, like a serene heaven above a renovated earth.

If only the barbarians do not meanwhile succeed in their infernal feat of uncapping the volcanoes of the hills! And I deliberately say *if*, because with solemn earnestness of feeling, as well as with calm scientific conviction, I am sure that men and nations, and ages of men and nations, are *free* to make or mar, to crush or crown with beauty their own destiny. Never so little as now in the light of latest science, confirming all tradition, is it pardonable to be a Fatalist. No! as the finest outgrowth of the universe on this planet, man is a Free Sovereign; a nation yet more Free and Sovereign; and humanity superlatively Free and Sovereign,—under the law of liberty of the one All Good and True. So, bright as in many ways is the promise of our time, yet the barbarians are free to blast this opening paradise, if permitted by their fellows. And this hideous war, *the wickedest in all history*, the circumstances fairly considered, has really let loose hell for a season. And I do not pretend to predict the result. At the outbreak of hostilities, like so many onlookers, I was deceived by the apparently generous uprising of the German people to defend their homes from invasion. And seeing how justly the corrupt dynasty of Napoleon III. deserved to be ground to dust, while the French people by their subservient connivance merited the humiliation of its fall, one submitted with awe and sorrow to the spectacle of the appalling judgment. But as gradually it became plain that the German military caste, with Bismarck and his cohort of intriguers, had carefully for years prepared to spring this mine, and as the whole outside of Europe recognized with a shudder that the real meaning of the cruel strife was to rear a vast central military despotism upon the fragments of ruined France, one became heart-sick at the hideous crime against the Humanity, Social Order, Historic Conscience, Ideal Hopes, and Spiritual Aims of the whole age. If the countrymen of Lessing, Kant, Fichte, Schelling, and Hegel, of Wieland, Klopstock, Goethe, Jean Paul and Novalis, of the grandest historians, critics, theologians, scientific discoverers, and artists of our race in this generation, can thus consent to see the

capped crater of the French Revolution deliberately reopened, where can we look with trust? I cannot pretend to answer. The future of Europe does look very black to me. This war has left apart one fissure. Presently another great war will cause another crevice to yawn. Beneath all widens, to devour, the livid abyss of a wide-spread Social War, that threatens to swallow all existing governments, college halls, and churches in one fiery chaos.

Here is the alternative for Europe and for Christendom,—either a grand *integral* revival of Religion, Philosophy, Science, Art, Industry and Polity, by a new consciousness of man's relations to the living laws of the Living God, a revival which must be truly unitary and universal, or a dissolution of existing civilized societies into their elementary forces. I still hope for the former. But the experiences of the last dreadful year have taught me to trust in Human Freedom as never before,—but only when that Freedom is spiritualized, purified, refined, illumined by the sovereign will of God dwelling in Humanity. . . .

With hearty fraternal and friendly best wishes for yourself and our brethren, I am,  
Very sincerely,

W. H. CHANNING.

#### COUNTERS AND CULTURE.

The Rev. Dr. Deems, an enterprising minister of New York, with a keen eye to business, and a shrewdness of clerical speculation that makes him remarkable in the profession, is reported to have said, in a lecture on "Money-Makers," delivered in his church, that store-keeping was superior to academic training as a means of mental culture. The opinion of Dr. Deems on such a subject may or may not be entitled to consideration. The statement is important as indicating the ground that ministers who aim at popularity permit themselves to be forced upon. Dr. Deems is not the only "sensational" preacher who discredits culture and prefers the discipline of trade to the discipline of thought. The doctrine is quite congenial to an age of money-makers, and is certain to attract the money-changers to the temple which substitutes a counter for an altar; unless, indeed, it makes them prefer their shops, where the discipline is acquired, to the temple where it is only recommended. But to the friends of intellectual culture, to all who have a sense of the value of rational training, the doctrine is to the last degree discouraging.

That a reaction should succeed the long devotion to theology, and the persistent scholasticism of sects of learning, is very natural. But we must pay this tribute to theological training, that it maintained the intellect on a high level of activity and kept alive our interest in momentous questions. It delivered people from the tyranny of mercenary pursuits, and saved them from precisely the sharpness, shrewdness, quick-wittedness, the mechanical aptness and swiftness of self-interested calculations that is fostered by the very worthy and necessary yet somewhat unnobling practices of store-keeping.

Theology is out of favor. Scholastic attainments are voted a humbug and a nuisance. But is there no alternative between the rarified atmosphere of the once popular studies and the close air of the shop? Is there no such thing as philosophy, no such thing as science, no such thing as literature,