known ability and universally respected character, but also because the free religious reformation 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 organised 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. Cheeny's kind cooperation 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 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 truly as true. If you still persist to the contrary, 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 for this reason; as it seems to me somewhat conceited or arrogant otherwise to express my sense."

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 so. 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 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 scientists now to express openly their religious convictions, thus to lend the weight of his great influence to the truth, we propound the question, therefore, whether in the 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 theology, and that this is the method of the great German Mor- rungen, enlarged and more widely applied than in what is called physical science, and yet substantially the same. This conviction was the keynote of our lecture in Horticultural Hall, Boston, on the "Intuitional and Scientific Schools of Free Religion." It is the keynote of all our work in The Index, so far as this concerns the discovery or establishment of truth. It will be the keynote of all other expression of the same mind and the same spirit. And we believe it will be the keynote 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 consecutively prepared—most laboriously thought out and most carefully worded. That they can be greatly improved, we do not make any doubt. But they express a general view of the religions 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 to the ordinary man, and to express a general view of the religions 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.

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 use of pure science than any other man living, and who has been revered and 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 more progressive science and the more 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 thought, and if he has been revered and regarded as fairly representing the probable opinion of scientific men in the future, 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 proper to quote the final extract which he has so generously and nobly allowed us to use—and not because we have
A new Taylor Book Press has been pur- 

row and dogmatic religions. They do not recognize the facts, but they try to force the facts to suit themselves. Ecclesiastical His- 

We do not wish to lay any more stress on 

DEFINITIONS OF RELIGION.

At a late meeting of the Radical Club in 

Mr. Weiss' definition may not be exhaus- 

We do not understand Mr. Weiss as 

We declare that Religion is the recog- 

and those who heard it.

—Religion is the recognition of the 

and destiny of man will never be exhausted while knowledge is loved and sought. 

The fact that Religion recognizes are of spirit 

the ground-principles of Free Religion. From 

It is surely, then, no trivial fact that such a man can recognize his own thought in the 

It is a broad and noble idea of man, 

We shall have something to say in an ar- 

We have only to add that the Free Repub- 

We open the essay with a statement of 

We shall have much to say in regard to 

and the rest of it, however, is not subject 

The case of Creation is just the same. 

THE FREE RELIGIOUS CONVENTION.

We shall take occasion to refer to some of 

At the opening session of the Detroit Con- 

When Mr. Weiss, he said, went out from the Russian Church, we learned that society and morality would be destroyed; that the Lutherns could not succeed, and after a brief trial withdrew from it. He had a different 

We wish to add that the Free Bishops 

Mr. Abbot on Friday morning upon the subject of "Free Religion" and the length in the Post of Detroit, will probably be given entire to the readers of The Irons. No extracts therefore are made from it here. 

The one cardinal doctrine of reason and science is