

science is neither so deeply founded, nor of such firm and thorough staple, as it was wont to be. We have lost in depth what we have gained in diffusion; having neither the massive erudition, nor the gigantic scholarship, nor the profound and well-laid philosophy of a period that has now gone by; and it is to this that Infidelity stands indebted for her triumphs among the scoffers and superficialists of a half-learned generation." *Chalmers's Works*, vol. vii, p. 262.

Briefly, but nobly, has Sir John Herschel vindicated science from the charge of sceptical tendencies. "Nothing can be more unfounded than the objection which has been taken *in limine* by persons, well meaning, perhaps, certainly of narrow minds, against the study of natural philosophy, and indeed, against all science, that it fosters in its cultivators an undue and overweening self-conceit, leads them to doubt the immortality of the soul, and to scoff at revealed religion. Its natural effect, we may confidently assert, on every well constituted mind, is and must be the direct contrary. No doubt the testimony of natural reason, on whatever exercised, must, of course, stop short of those truths which it is the object of revelation to make known; but while it places the existence and principal attributes of a Deity on such grounds as to render doubt absurd, and atheism ridiculous, it unquestionably opposes no natural or necessary obstacle to further progress; on the contrary, by cherishing as a vital principle an unbounded spirit of inquiry and ardency of expectation, it unfetters the mind from prejudices of every kind, and leaves it open to every impression of a higher nature, which it is susceptible of receiving; guarding only against enthusiasm and self-deception by a habit of strict investigation, but encouraging, rather than suppressing, every thing that can offer a prospect or hope beyond the present obscure and unsatisfactory state. The character of the true philosopher is to hope all things not impossible, and to believe all things not unreasonable." *Diss. on study of Nat. Phil.*

In speaking of geology and revelation, Sir John says, "There cannot be two truths in contradiction to one another, and a man must have a mind fitted neither for scientific nor for religious truth, whose religion can be disturbed by geology, or whose geology can be distorted from its character of an inductive science by a determination to accommodate its results to preconceived interpretations of the Mosaic cosmogony." *Dr. J. P. Smith's Lectures*, p. viii, 4th edition.