

[G.]

*Referred to at page 235.*

THE following letter was courteously admitted into the Magazine of Popular Science, more than three years ago. It was intended to obviate some remarks, in a Review of Dr. Buckland's Treatise, which the writer thought to be of an unhappy tendency. It is republished here, in the hope of its being useful partly as giving a short view of some principal sentiments maintained in this volume, partly for the sake of representing the importance of the discussion, and partly also to call attention to the interpretation of Gen. i. 2, which is maintained in these lectures, and for the suggestion of which I am under obligation to the Rev. Baden Powell.

Sir,—With cordial approbation of the design and the general execution of your article, in the last month, upon Dr. Buckland's Bridgewater Treatise, I request your candid indulgence of some brief remarks.

[Some of your] observations appear to me capable of being misunderstood, or of being construed injuriously in various ways to the interests of both science and religion. The tendency of those observations appears to be, First, to assume (or at least to warrant the assumption) that the Holy Scriptures contain allegations and implications with respect to the natural history of our earth, which are contradicted and disapproved by the demonstrations of modern Geology; and, Secondly, that it is the duty of a philosopher to abstain from any discussion of this discrepancy, and from any inquiry whether it be real or only apparent; as if it were said, Let these two branches of knowledge be kept far away from each other: let philosophers and geologists pursue their own course, and let theology and religion practise their own duties, and watch over their own interests; but let neither interfere with the other; let no inquiry ever be made whether they are in accordance or in opposition.

This short way of dismissing the matter has, indeed, been adopted by some eminent men; but I appeal, Sir, to your impartial reflection, whether it is not *absurd* and *impracticable*.

1. It is *absurd*. TRUTH throughout her whole domain, illimitable as is its extent, is one in principle, and harmonious in details. It is no other than the having our conceptions in accordance with the reality of things. And *Truth in expression* (= veracity) is the adapting of our language, written or spoken, to the honest utterance of our conceptions. A mere child, if he will reflect a moment, per-