

ments were supposed for a time to be unfavourable to religion; and hence has originated a ground of apprehension respecting science generally. When the Copernican system of astronomy was introduced, it was thought impossible ever to reconcile it to the plain declarations of Scripture; and hence at least one venerable astronomer was obliged to recant that system upon his knees. Similar fears of collision between science and revelation were excited when chemistry announced that the main part of the earth has already been oxidized, and, therefore, could not hereafter be literally burned. Because some physiologists have been materialists, it has been inferred that physiology was favourable to materialism. But it is now found that they were materialists in spite of physiology, rather than from a correct interpretation of its facts.

Strong apprehensions have also been excited respecting phrenology and mesmerism. And, indeed, in their present aspect, these sciences are probably made to exert a more unfriendly influence upon vital religion than any other. Those who profess to understand and teach them have been, for the most part, decided opponents of special providence and special grace, and many of them materialists. But this is not because there are any special grounds for such opinions in phrenology or mesmerism. The latter branch, indeed, affords such decided proofs of immaterialism, as to have led several able materialists to change their views. Nor does phrenology afford any stronger proof that law governs the natural world, than do the other sciences. But when a man who is sceptical becomes deeply interested in any branch of knowledge, and fancies himself to be an oracle respecting it, he will torture its principles till they are made to give testimony in favour of his previous sceptical views, although, in fact, the tones are as unnatural as those of ventriloquism, and as deceptive. When true philosophy shall at length determine what are the genuine principles of phrenology and mesmerism, we can judge of their bearing upon religion; but the history of other sciences shows us that we need have no fears of any collision, when the whole subject is brought fairly into the daylight.

Upon the whole, every part of science, which has been supposed, by the fears of friends or malice of foes, to conflict with religion, has been found, at length, when fully understood, to be in perfect harmony with its principles, and even to illustrate