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SCIENCE AND RELIGION.

WE have heard much of the conflict between Science and Religion, but if the truth be told it has generally been a conflict between Science and Theology, — a different thing. The war has raged when scientific discoveries or theories have been found at variance with theological dogmas, but it seems to me that true science, apart from theories, can never be really opposed to religion. To be clear, let us set down definitions:

“Science is knowledge gained by systematic observation, experiment, and reasoning; knowledge coördinated, arranged, and systematized.” The search for such knowledge or truth may also be included.

“Religion is in part the healthful development and right life of the spiritual nature.”

Knowledge,—truth,—can never be in opposition to the healthful development and right life of the spiritual nature; neither can such development and life unfit us for the appreciation or pursuit of knowledge.

If the scientific man has often underestimated the power and essential value of religion in human life, it has been partly due to the intolerance and blindness of theologians and partly to his own over-valuation of some theory,—mistaking it for one of the re-

alities of the universe. If on the other hand religious men have mistakenly rejected the conclusions of science they have often had good cause to be suspicious, for there is no dogmatist so fierce and irreconcilable as the scientific.

But it has by no means been all warfare, even between science and theology. In the earlier history of science, we find the priest and the monk her most ardent devotees. The Egyptian priests were the astronomers, the mathematicians and the engineers of their day. The shepherd-astronomers of Judah were the first to find the wonderful child in Bethlehem. The monks nursed science through the appalling darkness of the middle ages, and Friar Bacon experimented so successfully that his brethren mistook his science for necromancy. Then followed a long line of scientific-theological worthies down to our own day. On the other side, many great scientific men have maintained the essential unity of science and religion. Kelvin, Tait, Dawson and Drummond may be mentioned as examples of this happy combination. Their successors are more and more numerous, and we can now confidently assert that Science and Theology are approximating so rapidly that they must soon