

**ASTRO-THEOLOGY; OR, THE  
RELIGION OF ASTRONOMY,  
FOUR LECTURES, IN REFERENCE  
TO THE CONTROVERSY ON THE  
"PLURALITY OF WORLDS"**

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Astro-Theology; Or, the Religion of Astronomy, Four Lectures, in Reference to the Controversy on The "Plurality of Worlds" by Edward Higginson

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**EDWARD HIGGINSON**

**ASTRO-THEOLOGY; OR, THE  
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"PLURALITY OF WORLDS"**



ASTRO-THEOLOGY;

OR,

THE RELIGION OF ASTRONOMY.

ASTRO-THEOLOGY;  
OR,  
THE RELIGION OF ASTRONOMY:

FOUR ESSAYS,

IN REFERENCE TO THE CONTROVERSY ON THE

"PLURALITY OF WORLDS,"

AS LATELY SUSTAINED BETWEEN SIR DAVID BREWSTER  
AND AN ESSAYIST.

BY

EDWARD HIGGINSON,

AUTHOR OF THE "SPIRIT OF THE BIBLE."

LONDON:

E. T. WHITFIELD, 178, STRAND.

1855.

184. c. 14.



HACKNEY:  
PRINTED BY CHARLES GREEN.

TO THE

*Members of the Westgate Congregation, Wakefield.*

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I WAS impelled by a sense of fitness, as well as that of duty and affection, to inscribe these Lectures to you, my Christian friends, to whom they were at first presented orally:—to some of you, as earnest and successful votaries of Natural Science; to many, as proficient in Literature and Art; to all, as Rational Christians, in whose free and comprehensive view of your Master's religion, the Gospel is seen to be in beautiful harmony with all the other good gifts of God to His creatures, and with the natural faculties, duties and hopes of His human offspring.

Such as has been, thus far, the unvarying spirit of my most healthy and happy connection with you as your Minister, may it be throughout!

WAKEFIELD, Feb. 1855.



1. The first part of the document is a list of names and addresses.

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## P R E F A C E.

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It is my daily happiness, as one who holds a rational and free theology, to know and feel that Revealed Religion hails, instead of deprecating, the great discoveries of Science; in other words, that the voice of God in Creation harmonizes with that of His Gospel.

It is also, I grieve to say, my uniform observation, beyond the circle of avowed Unitarian Christians, that Science and Theology are accustomed to look upon each other with a greater or less degree of jealousy and suspicion;—the scientific man seldom daring freely to avow the most religious conclusions he draws from the study of Nature; the theologian dabbling very cautiously in the mere shallows of Science, lest he should plunge unawares into religious heresy.

The revival of the question of a Plurality of Worlds, in the hands of two such men as Sir D. Brewster and his anonymous, but well-known, opponent, has given occasion to both of them to confess the "religious difficulty" to which the passive, creed-bound theology of their respective churches subjects the man of science; while the one of those distinguished men boldly cites his orthodox theology in aid of his negative opinion as to the extent of a living Creation, and the other, holding a Plurality of Worlds too dogmatically for the free and candid spirit of Science, is obliged to strain his orthodoxy in a way that few, probably, will be found fully to approve.

I have read many notices of these two remarkable books of the day, in the periodical Magazines and Reviews, and have been grieved, rather than surprized, to find the same evasion of the scientific difficulty there, as in living society. Not only those organs of periodical literature which avowedly represent the orthodox theology, but also those many scientific and literary ones which dare not encounter theological suspicion, have cautiously left untouched