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probability that in throwing a *pair* of dice the aces of both will be at once presented on their upper faces, is as one in thirty-six, as against the one sixth chance of the ace being presented by the one, there are also six chances that the ace of the other should not concur with it;—and in throwing *three* dice, the probability that their three aces should be at once presented is, of course, on the same principle, as one in six times thirty-six, or, in other words, as one in two hundred and sixteen. And thus, in ascertaining the exact degree of probability of the hundred aces at once turning up, we have to go on multiplying by six, for each die we add to the number, the product of the immediately previous calculation. Unquestionably, the number of chances *against*, thus balanced with the single chance *for*, would be very great; but its existence as a definite number would establish, with all the force of arithmetical demonstration, the *possibility* of the event; and if an eternity were to be devoted to the throwing into the air of the hundred dice, it would occur an *infinite number of times*. And yet the principle of Hume and La Place forms, when adopted, an impassable gulf between this possibility and human belief. The possibility might be embodied, as we see, in an actual occurrence,—an occurrence witnessed by hundreds; and yet the anti-miracle argument, as illustrated by La Place, would cut off all communication regarding it between these hundreds of witnesses, however unexceptionable their character as such, and the rest of mankind. The principle, instead of giving us a right rule through which the beliefs in the mind are to be rendered correspondent with the reality of things, goes merely to establish a certain imperfection of transmission from one mind to another, in consequence of which, realities in fact, if very extraordinary ones, could not possibly be received as objects of belief, nor the mental

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