

a seemingly almost endless application of these relations or so-called laws of nature, and latterly by a successful unification of apparently quite disparate scientific aspects. The argument against the supernatural has therefore been strengthened not only in the direction of historical evidence against isolated miraculous events, but also—and this is much more important—by arriving at a clearer definition of what this unalterable order really consists in, an order in which Hume, and still more his predecessors in ancient philosophy, had only a general and axiomatic belief. The human mind, even in its most exalted and far-seeing representatives, can only take in a very small portion of reality. It is apt to be unduly impressed with the importance of such arguments and lines of reasoning as form the region and the subject of its own spontaneous thoughts. Accordingly scientific authorities, notably those who deal with the most abstract and most clearly defined sequences of thought, are apt to attach an importance to them which is unduly exaggerated if they be regarded from that universal position which is the only one that becomes the philosophic, as distinguished from the scientific, mind. The latter has reached the highest only when it has been able to demonstrate the truth or applicability of one principle, or at most, of a very small number of detached principles. The philosophic mind, on the other hand, has always attained its highest when it was able to demonstrate the limitation of any single principle and to rise to the idea that some point of view must exist which is much higher than all or any of those