

in his favour!* Does any one believe all this, and yet refuse to believe a miracle? Or rather, what is this but a miracle? Is it not a violation of the laws of nature? for surely there are moral laws of nature as well as physical; which though more liable to exceptions in this or that particular case, are no less *true as general rules* than the laws of matter, and therefore cannot be violated and contradicted *beyond a certain point*, without a miracle.†

* Ἡ θαύματα πολλά.

Καὶ τοὺς τε καὶ βροτῶν φύνας

ΥΠΕΡ ΤΟΝ ΑΛΗΘΗ ΛΟΓΟΝ

Διδαδόμενοι ψεύδεισι ποικίλοις

Εξαπατῶντι μῦθοι. PIND. Olymp. 1.

† This doctrine, though hardly needing confirmation from authority, is supported by that of Hume; his eighth essay is, throughout, an argument for the doctrine of "Philosophical necessity," drawn entirely from the general uniformity, observable in the course of nature with respect to the principles of *human conduct*, as well as those of the material universe; from which uniformity, he observes, it is that we are enabled, *in both cases*, to form our judgments by means of *Experience*: "and if," says he, "we would explode any forgery in history, we cannot make use of a more convincing argument, than to prove that the actions ascribed to any person, are directly contrary to the course of nature. The veracity of Quintus Curtius is as suspicious when he describes the supernatural courage of Alexander, by which he was hurried on singly to attack multitudes, as when he describes his supernatural force and activity, by which he was able to resist them. So readily

A Discussion Of Doubts Relative To The Soul

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