

olden times, millions followed their Eastern leaders over the plains of Asia.

But to come down to the acts of every day life. What are they but asking questions and receiving answers? Answers which, in their completion, continually override the laws of nature. Yet these laws are not done away with; their potency exists; they exert their force on matter, but have to yield to the demands of the higher forces which control their powers and hold them in abeyance. Philosophy demands of us, and we admit the demand, that right inferences, based upon facts, form the chief, if not the only method, of gaining scientific ends; and this same method compels us, by its inexorable logic, to acknowledge that interruption of law by law is the most general of all facts. That whilst we admit, that each and every law, under similar circumstances, will be recognized by its effects, and be permanently endued with power to produce such effects, yet it is universally true that each and every law is being continually interfered with, and overridden by others. When by observation a law is once determined, the idea of permanency is associated with it. To such a degree is this the case, that it is constantly affirmed that a natural law cannot be broken. Now, if we understand law to be a force ever tending to operate, it will be true. But it is equally true that the power of a natural law may be superseded, and its results interfered with by other causes. Mind itself is subject to laws which rule its operations; yet, interference and interruption are recognized facts in its working. An important question here arises. Wherein does this principle of interference, or interruption differ in matters of philosophy, and in the region of religion? Or, indeed, can it be said to differ? Both have to admit an interruption of natural laws. Both demand it as the result of observed facts. Throughout nature the lower series of laws are, perhaps, more universal in their operation, and as we ascend the disturbing forces are not so extensive and the most powerful; those arising from mental sources may not be so palpable nor so frequent. It is