

the antecedent and the sequent, and by the constitution of our minds we are compelled to think that the connection is necessary. Dr. Tyndall correctly states that "the scientific mind can find no repose in the mere registration of sequences in nature. The further question intrudes itself with resistless might, Whence comes this sequence? What is it that binds the consequent with its antecedent in nature? The truly scientific intellect never can attain rest until it reaches the forces by which the observed succession was produced." Moreover, the definition is again logically defective, because the extension of subject and predicate is unequal. There are a thousand invariable antecedents to the fall of the wall. There are the manufacture of the gun, the powder, match, etc., without which the ball could not go. These are invariable, but they are not termed the cause. Look at it as we will, this definition is radically defective. It is utterly useless for the disciples of these different schools to attempt any discussion of natural phenomena, till they have determined whether by "causation" they shall mean necessity or chance.

Again, what word is more frequently in use than

NATURE,

and what word is more unnaturally tossed to and fro; we have not a single naturalised usage. It is sometimes opposed to grace, sometimes to ghosts, and sometimes to God. The man who does unnatural things, the theologian would call the natural man; while he of the highest nature is supposed to be the greatest recipient of the supernatural. The exquisite nature of a flower proves it not to be the product of nature. A well-known writer says, "the term embraces all space, all matter, all causes, and all effects!"

In German philosophy it is generally expressive of the world of matter as contrasted with the world of intelligence. In Huxley's *Hume* we find it strangely defined as "that which is; the sum of phenomena presented to the experience; the totality of events, past, present, and to come." "That which is" seems a little too comprehensive, for as it is just possible there may be a God, and as God cannot well be included in a