

WHAT IS THE SUPERNATURAL?

THE Supernatural, in its mystery and wonderfulness, has always been interesting as a subject for investigation, disputed as a reality, feared by unbelievers, and revered by the devout. Advanced scientific investigations prove that things strangest and most improbable—the impossibles of our age—are the ordinary events of another; and that the real includes all, or more than all, the most romantic can imagine.

Some confound belief in the Supernatural with that weak credulity to which all sorts of superstition concerning wonder-works, dreams, and unnatural things, are attracted.

A few scientists state: "Nature means neither more nor less than that which is; the sum of phenomena presented to our experience; the totality of events, past, present, and to come." This seems good, but really is bad. It says there is no supernatural at all: an assertion wholly incapable of proof.

God exists, but God is not nature. To speak of nature as including the cause of nature is like saying the builder of the house is the house. When accurate men talk of phenomena, they mean those appearances which represent things that in themselves do not appear; visibles shadowing forth the invisible; phenomena evidencing the unseen; things that are not of nature showing themselves by nature.

Nature is very much more than "the sum of phenomena presented to our experience." A man's experience is small indeed, and the experience of all men is but little more in comparison with the infinity of things not experienced.

The Professor's definition, meant to exclude the Supernatural, is not adequate. Nature is much more than all the mind can imagine, than all that the senses are able to experience. The definition, indeed, by the use of the word "phenomena," indicates that every natural thing, without exception, is the mask or guise of some other thing, which is the real, the supernatural. This Supernatural is the cause of