

David Hume's "Of Miracles"

An Enquiry Concerning Human Understanding, 1758

Introduction

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The importance of skeptical publications in this New Age resurgence of interest in miracles and various claims of the paranormal cannot be overstated. Yet it is equally important to remember our historical antecedents and how they analyzed and critiqued such claims in their own time. One of the greatest skeptics of the Modern Age is the Scottish philosopher David Hume (1711–1776), whose work, *An Enquiry Concerning Human Understanding*, is a classic in skeptical analysis. The book was originally published anonymously in London in 1739, as *A Treatise of Human Nature*, but, in Hume's words, "fell dead-born from the press, without reaching such distinction as even to excite a murmur among the zealots." (An author's biggest fear is not being panned; it is being ignored.)

Hume blamed his own writing style and reworked the manuscript into *An Abstract of a Treatise of Human Nature* in 1740, and again in 1748, as *Philosophical Essays Concerning the Human Understanding*. The work still gained Hume no recognition, so in 1758 he brought it out in a final version as *An Enquiry Concerning Human Understanding*, which comes down to us today as his greatest philosophical work. Ironically, when Hume finally did achieve fame and position, his critics often attacked his earlier works, a practice Hume

found "very contrary to all rules of candour and fair-dealing, and a strong instance of those polemical artifices, which a bigotted zeal thinks itself authorized to employ," as he wrote in an "Advertisement" to the final publication!

In Section XII, "Of the Academical or Sceptical Philosophy," Hume distinguished between "antecedent skepticism," such as Descartes's method of doubting everything, that has no "antecedent" infallible criterion for belief; and "consequent skepticism," the method Hume employed that recognizes the "consequences" of our fallible senses, but corrects them through reason: "A wise man proportions his belief to the evidence." Wiser words could not be chosen for a skeptical motto.

For the modern skeptic, Hume's Section X, "Of Miracles," provides a generalized, when-all-else-fails analysis of miraculous claims. That is, when one is confronted by a true believer whose apparently supernatural or paranormal claim has no immediately apparent natural explanation, Hume gives us an argument that even he thought was so important (and Hume was not a modest man) that he placed his own words in quotes and called it a maxim. I think it is so useful an argument that it bears repetition, as *Hume's Maxim*:

The plain consequence is (and it is a general maxim worthy of our attention), "That no testimony is sufficient to establish a miracle, un-

less the testimony be of such a kind, that its falsehood would be more miraculous than the fact which it endeavours to establish."

When anyone tells me that he saw a dead man restored to life, I immediately consider with myself whether it be more probable, that this person should either deceive or be deceived, or that the fact, which he relates, should really have happened. I weigh the one miracle against the other; and according to the superiority, which I discover, I pronounce my decision, and always reject the greater miracle. If the falsehood of his testimony would be more miraculous than the event which he relates; then, and not till then, can he pretend to command my belief or opinion.

So to honor *Hume's Maxim*, and to give the reader the full context of Hume's analysis, we present below the entirety of Section X "Of Miracles."

Section X. Of Miracles.

DAVID HUME

Part I

THERE is, in Dr. Tillotson's writings, an argument against the *real presence*, which is as concise, and elegant, and strong as any argument can possibly be supposed against a doctrine, so little worthy of a serious refutation. It is acknowledged on all hands, says that learned prelate, that the authority, either of the scripture or of tradition, is founded merely in the testimony of the apostles, who were eyewitnesses to those miracles of our Saviour, by which he proved his divine mission. Our evi-

dence, then, for the truth of the *Christian* religion is less than the evidence for the truth of our senses; because, even in the first authors of our religion, it was no greater; and it is evident it must diminish in passing from them to their disciples; nor can any one rest such confidence in their testimony, as in the immediate object of his senses. But a weaker evidence can never destroy a stronger; and therefore, were the doctrine of the real presence ever so clearly revealed in scripture, it were directly contrary to the rules of just reasoning to give our assent to it. It contradicts sense, though both the scripture and tradition, on which it is supposed to be built, carry not such evidence with them as sense; when they are considered merely as external evidences, and are not brought home to every one's breast, by the immediate operation of the Holy Spirit.

Nothing is so convenient as a decisive argument of this kind, which must at least *silence* the most arrogant bigotry and superstition, and free us from their impertinent solicitations. I flatter myself, that I have discovered an argument of a like nature, which, if just, will, with the wise and learned, be an everlasting check to all kinds of superstitious delusion, and consequently, will be useful as long as the world endures. For so long, I presume, will the accounts of miracles and prodigies be found in all history, sacred and profane.

Though experience be our only guide in reasoning concerning matters of fact; it must be acknowledged, that this guide is not altogether infallible, but in some cases is apt to lead us into errors. One, who in our climate, should expect better weather in any week of June than in one of December, would reason justly, and conformably to experience; but it is certain, that he may happen, in the event, to find himself mistaken. However, we may observe, that, in such a case, he would have no cause to complain of experience; because it commonly informs us beforehand of the uncertainty, by that contrariety of events, which we may learn from

a diligent observation. All effects follow not with like certainty from their supposed causes. Some events are found, in all countries and all ages, to have been constantly conjoined together: Others are found to have been more variable, and sometimes to disappoint our expectations; so that, in our reasonings concerning matter of fact, there are all imaginable degrees of assurance, from the highest certainty to the lowest species of moral evidence.

A wise man, therefore, proportions his belief to the evidence. In such conclusions as are founded on an infallible experience, he expects the event with the last degree of assurance, and regards his past experience as a full *proof* of the future existence of that event. In other cases, he proceeds with more caution: He weighs the opposite experiments: He considers which side is supported by the greater number of experiments: to that side he inclines, with doubt and hesitation; and when at last he fixes his judgement, the evidence exceeds not what we properly call *probability*. All probability, then, supposes an opposition of experiments and observations, where the one side is found to overbalance the other, and to produce a degree of evidence, proportioned to the superiority. A hundred instances or experiments on one side, and fifty on another, afford a doubtful expectation of any event; though a hundred uniform experiments, with only one that is contradictory, reasonably beget a pretty strong degree of assurance. In all cases, we must balance the opposite experiments, where they are opposite, and deduct the smaller number from the greater, in order to know the exact force of the superior evidence.

To apply these principles to a particular instance; we may observe, that there is no species of reasoning more common, more useful, and even necessary to human life, than that which is derived from the testimony of men, and the reports of eye-witnesses and spectators. This species of reasoning, perhaps, one may deny to be founded on the relation of

cause and effect. I shall not dispute about a word. It will be sufficient to observe that our assurance in any argument of this kind is derived from no other principle than our observation of the veracity of human testimony, and of the usual conformity of facts to the reports of witnesses. It being a general maxim, that no objects have any discoverable connexion together, and that all the inferences, which we can draw from one to another, are founded merely on our experience of their constant and regular conjunction; it is evident, that we ought not to make an exception to this maxim in favour of human testimony, whose connexion with any event seems, in itself, as little necessary as any other.

Were not the memory tenacious to a certain degree; had not men commonly an inclination to truth and a principle of probity; were they not sensible to shame, when detected in a falsehood: Were not these, I say, discovered by *experience* to be qualities, inherent in human nature, we should never repose the least confidence in human testimony. A man delirious, or noted for falsehood and villany, has no manner of authority with us.

And as the evidence, derived from witnesses and human testimony, is founded on past experience, so it varies with the experience, and is regarded either as a *proof* or a *probability*, according as the conjunction between any particular kind of report and any kind of object has been found to be constant or variable. There are a number of circumstances to be taken into consideration in all judgements of this kind; and the ultimate standard, by which we determine all disputes, that may arise concerning them, is always derived from experience and observation. Where this experience is not entirely uniform on any side, it is attended with an unavoidable contrariety in our judgements, and with the same opposition and mutual destruction of argument as in every other kind of evidence. We frequently hesitate concerning the reports of others. We balance the opposite

circumstances, which cause any doubt or uncertainty; and when we discover a superiority on any side, we incline to it; but still with a diminution of assurance, in proportion to the force of its antagonist.

This contrariety of evidence, in the present case, may be derived from several different causes; from the opposition of contrary testimony; from the character or number of the witnesses; from the manner of their delivering their testimony; or from the union of all these circumstances. We entertain a suspicion concerning any matter of fact, when the witnesses contradict each other; when they are but few, or of a doubtful character; when they have an interest in what they affirm; when they deliver their testimony with hesitation, or on the contrary, with too violent asseverations. There are many other particulars of the same kind, which may diminish or destroy the force of any argument, derived from human testimony. Suppose, for instance, that the fact, which the testimony endeavours to establish, partakes of the extraordinary and the marvellous; in that case, the evidence, resulting from the testimony, admits of a diminution, greater or less, in proportion as the fact is more or less unusual. The reason why we place any credit in witnesses and historians, is not derived from any *connexion*, which we perceive *a priori*, between testimony and reality, but because we are accustomed to find a conformity between them. But when the fact attested is such a one as has seldom fallen under our observation, here is a contest of two opposite experiences; of which the one destroys the other, as far as its force goes, and the superior can only operate on the mind by the force, which remains. The very same principle of experience, which gives us a certain degree of assurance in the testimony of witnesses, gives us also, in this case, another degree of assurance against the fact, which they endeavour to establish; from which contradiction there necessarily arises a counterpoise, and mutual destruction of belief and authority.

I should not believe such a story were it told me by Cato, was a proverbial saying in Rome, even during the lifetime of that philosophical patriot. The incredibility of a fact, it was allowed, might invalidate so great an authority. The Indian prince, who refused to believe the first relations concerning the effects of frost, reasoned justly; and it naturally required very strong testimony to engage his assent to facts, that arose from a state of nature, with which he was unacquainted, and which bore so little analogy to those events, of which he had had constant and uniform experience. Though they were not contrary to his experience, they were not conformable to it.

But in order to increase the probability against the testimony of witnesses, let us suppose, that the fact, which they affirm, instead of being only marvellous, is really miraculous; and suppose also, that the testimony considered apart and in itself, amounts to an entire proof; in that case, there is proof against proof, of which the strongest must prevail, but still with a diminution of its force, in proportion to that of its antagonist.

A miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined. Why is it more than probable, that all men must die; that lead cannot, of itself, remain suspended in the air; that fire consumes wood, and is extinguished by water; unless it be, that these events are found agreeable to the laws of nature, and there is required a violation of these laws, or in other words, a miracle to prevent them? Nothing is esteemed a miracle, if it ever happen in the common course of nature. It is no miracle that a man, seemingly in good health, should die on a sudden: because such a kind of death, though more unusual than any other, has yet been frequently observed to happen. But it is a miracle, that a dead man should come to life; because that has never been

observed in any age or country. There must, therefore, be a uniform experience against every miraculous event, otherwise the event would not merit that appellation. And as a uniform experience amounts to a proof, there is here a direct and full *proof*, from the nature of the fact, against the existence of any miracle; nor can such a proof be destroyed, or the miracle rendered credible, but by an opposite proof, which is superior.

The plain consequence is (and it is a general maxim worthy of our attention), 'That no testimony is sufficient to establish a miracle, unless the testimony be of such a kind, that its falsehood would be more miraculous, than the fact, which it endeavours to establish; and even in that case there is a mutual destruction of arguments, and the superior only gives us an assurance suitable to that degree of force, which remains, after deducting the inferior.' When anyone tells me, that he saw a dead man restored to life, I immediately consider with myself, whether it be more probable, that this person should either deceive or be deceived, or that the fact, which he relates, should really have happened. I weigh the one miracle against the other; and according to the superiority, which I discover, I pronounce my decision, and always reject the greater miracle. If the falsehood of his testimony would be more miraculous, than the event which he relates; then, and not till then, can he pretend to command my belief or opinion.

Part II

In the foregoing reasoning we have supposed, that the testimony, upon which a miracle is founded, may possibly amount to an entire proof, and that the falsehood of that testimony would be a real prodigy: But it is easy to shew, that we have been a great deal too liberal in our concession, and that there never was a

miraculous event established on so full an evidence. For *first*, there is not to be found, in all history, any miracle attested by a sufficient number of men, of such unquestioned good-sense, education, and learning, as to secure us against all delusion in themselves; of such undoubted integrity, as to place them beyond all suspicion of any design to deceive others; of such credit and reputation in the eyes of mankind, as to have a great deal to lose in case of their being detected in any falsehood; and at the same time, attesting facts performed in such a public manner and in so celebrated a part of the world, as to render the detection unavoidable: All which circumstances are requisite to give us a full assurance in the testimony of men.

Secondly. We may observe in human nature a principle which, if strictly examined, will be found to diminish extremely the assurance, which we might, from human testimony, have, in any kind of prodigy. The maxim, by which we commonly conduct ourselves in our reasonings, is, that the objects, of which we have no experience, resemble those, of which we have; that what we have found to be most usual is always most probable; and that where there is an opposition of arguments, we ought to give the preference to such as are founded on the greatest number of past observations. But though, in proceeding by this rule, we readily reject any fact which is unusual and incredible in an ordinary degree; yet in advancing farther, the mind observes not always the same rule; but when anything is affirmed utterly absurd and miraculous, it rather the more readily admits of such a fact, upon account of that very circumstance, which ought to destroy all its authority. The passion of *surprise* and *wonder*, arising from miracles, being an agreeable emotion, gives a sensible tendency towards the belief of those events, from which it is derived. And this goes so far, that even those who cannot enjoy this pleasure immediately, nor can believe those miraculous

events, of which they are informed, yet love to partake of the satisfaction at second-hand or by rebound, and place a pride and delight in exciting the admiration of others.

With what greediness are the miraculous accounts of travellers received, their descriptions of sea and land monsters, their relations of wonderful adventures, strange men, and uncouth manners? But if the spirit of religion join itself to the love of wonder, there is an end of common sense; and human testimony, in these circumstances, loses all pretensions to authority. A religionist may be an enthusiast, and imagine he sees what has no reality: he may know his narrative to be false, and yet persevere in it, with the best intentions in the world, for the sake of promoting so holy a cause: or even where this delusion has no place, vanity, excited by so strong a temptation, operates on him more powerfully than on the rest of mankind in any other circumstances; and self-interest with equal force. His auditors may not have, and commonly have not, sufficient judgement to canvass his evidence: what judgement they have, they renounce by principle, in these sublime and mysterious subjects: or if they were ever so willing to employ it, passion and a heated imagination disturb the regularity of its operations. Their credulity increases his impudence: and his impudence overpowers their credulity.

Eloquence, when at its highest pitch, leaves little room for reason or reflection; but addressing itself entirely to the fancy or the affections, captivates the willing hearers, and subdues their understanding. Happily, this pitch it seldom attains. But what a Tully or a Demosthenes could scarcely effect over a Roman or Athenian audience, every *Capuchin*, every itinerant or stationary teacher can perform over the generality of mankind, and in a higher degree, by touching such gross and vulgar passions.

The many instances of forged miracles, and prophecies, and supernatural events, which, in

all ages, have either been detected by contrary evidence, or which detect themselves by their absurdity, prove sufficiently the strong propensity of mankind to the extraordinary and the marvellous, and ought reasonably to beget a suspicion against all relations of this kind. This is our natural way of thinking, even with regard to the most common and most credible events. For instance: There is no kind of report which rises so easily, and spreads so quickly, especially in country places and provincial towns, as those concerning marriages; inso-much that two young persons of equal condition never see each other twice, but the whole neighbourhood immediately join them together. The pleasure of telling a piece of news so interesting, of propagating it, and of being the first reporters of it, spreads the intelligence. And this is so well known, that no man of sense gives attention to these reports, till he find them confirmed by some greater evidence. Do not the same passions, and others still stronger, incline the generality of mankind to believe and report, with the greatest vehemence and assurance, all religious miracles?

Thirdly. It forms a strong presumption against all supernatural and miraculous relations, that they are observed chiefly to abound among ignorant and barbarous nations; or if a civilized people has ever given admission to any of them, that people will be found to have received them from ignorant and barbarous ancestors, who transmitted them with that inviolable sanction and authority, which always attend received opinions. When we peruse the first histories of all nations, we are apt to imagine ourselves transported into some new world; where the whole frame of nature is disjointed, and every element performs its operations in a different manner, from what it does at present. Battles, revolutions, pestilence, famine and death, are never the effect of those natural causes, which we experience. Prodigies, omens, oracles, judgements, quite obscure the few natural events, that are intermingled with them.

But as the former grow thinner every page, in proportion as we advance nearer the enlightened ages, we soon learn, that there is nothing mysterious or supernatural in the case, but that all proceeds from the usual propensity of mankind towards the marvellous, and that, though this inclination may at intervals receive a check from sense and learning, it can never be thoroughly extirpated from human nature.

It is strange, a judicious reader is apt to say, upon the perusal of these wonderful historians, *that such prodigious events never happen in our days*. But it is nothing strange, I hope, that men should lie in all ages. You must surely have seen instances enough of that frailty. You have yourself heard many such marvellous relations started, which, being treated with scorn by all the wise and judicious, have at last been abandoned even by the vulgar. Be assured, that those renowned lies, which have spread and flourished to such a monstrous height, arose from like beginnings; but being sown in a more proper soil, shot up at last into prodigies almost equal to those which they relate.

It was a wise policy in that false prophet, Alexander, who though now forgotten, was once so famous, to lay the first scene of his impostures in Paphlagonia, where, as Lucian tells us, the people were extremely ignorant and stupid, and ready to swallow even the grossest delusion. People at a distance, who are weak enough to think the matter at all worth enquiry, have no opportunity of receiving better information. The stories come magnified to them by a hundred circumstances. Fools are industrious in propagating the imposture; while the wise and learned are contented, in general, to deride its absurdity, without informing themselves of the particular facts, by which it may be distinctly refuted. And thus the impostor above mentioned was enabled to proceed, from his ignorant Paphlagonians, to the enlisting of votaries, even among the Grecian philosophers, and men of the most emi-

nent rank and distinction in Rome: nay, could engage the attention of that sage emperor Marcus Aurelius; so far as to make him trust the success of a military expedition to his delusive prophecies.

The advantages are so great, of starting an imposture among an ignorant people, that, even though the delusion should be too gross to impose on the generality of them (*which, though seldom, is sometimes the case*) it has a much better chance for succeeding in remote countries, than if the first scene had been laid in a city renowned for arts and knowledge. The most ignorant and barbarous of these barbarians carry the report abroad. None of their countrymen have a large correspondence, or sufficient credit and authority to contradict and beat down the delusion. Men's inclination to the marvellous has full opportunity to display itself. And thus a story, which is universally exploded in the place where it was first started, shall pass for certain at a thousand miles distance. But had Alexander fixed his residence at Athens, the philosophers of that renowned mart of learning had immediately spread, throughout the whole Roman empire, their sense of the matter; which, being supported by so great authority, and displayed by all the force of reason and eloquence, had entirely opened the eyes of mankind. It is true; Lucian, passing by chance through Paphlagonia, had an opportunity of performing this good office. But, though much to be wished, it does not always happen, that every Alexander meets with a Lucian, ready to expose and detect his impostures.

I may add as a *fourth* reason, which diminishes the authority of prodigies, that there is no testimony for any, even those which have not been expressly detected, that is not opposed by an infinite number of witnesses; so that not only the miracle destroys the credit of testimony, but the testimony destroys itself. To make this the better understood, let us consider, that, in matters of religion, whatever is

different is contrary; and that it is impossible the religions of ancient Rome, of Turkey, of Siam, and of China should, all of them, be established on any solid foundation. Every miracle, therefore, pretended to have been wrought in any of these religions (and all of them abound in miracles), as its direct scope is to establish the particular system to which it is attributed; so has it the same force, though more indirectly, to overthrow every other system. In destroying a rival system, it likewise destroys the credit of those miracles, on which that system was established so that all the prodigies of different religions are to be regarded as contrary facts, and the evidences of these prodigies, whether weak or strong, as opposite to each other. According to this method of reasoning, when we believe any miracle of Mahomet or his successors, we have for our warrant the testimony of a few barbarous Arabians: And on the other hand, we are to regard the authority of Titus Livius, Plutarch, Tacitus, and, in short, of all the authors and witnesses, Grecian, Chinese, and Roman Catholic, who have related any miracle in their particular religion; I say, we are to regard their testimony in the same light as if they had mentioned that Mahometan miracle, and had in express terms contradicted it, with the same certainty as they have for the miracle they relate. This argument may appear over subtle and refined; but is not in reality different from the reasoning of a judge, who supposes, that the credit of two witnesses, maintaining a crime against any one, is destroyed by the testimony of two others, who affirm him to have been two hundred leagues distant, at the same instant when the crime is said to have been committed.

One of the best attested miracles in all profane history, is that which Tacitus reports of Vespasian, who cured a blind man in Alexandria, by means of his spittle, and a lame man by the mere touch of his foot; in obedience to a vision of the god Serapis, who had enjoined them to have recourse to the Emperor, for

these miraculous cures. The story may be seen in that fine historian; where every circumstance seems to add weight to the testimony, and might be displayed at large with all the force of argument and eloquence, if any one were now concerned to enforce the evidence of that exploded and idolatrous superstition. The gravity, solidity, age, and probity of so great an emperor, who, through the whole course of his life, conversed in a familiar manner with his friends and courtiers, and never affected those extraordinary airs of divinity assumed by Alexander and Demetrius. The historian, a cotemporary writer, noted for candour and veracity, and withal, the greatest and most penetrating genius, perhaps, of all antiquity; and so free from any tendency to credulity, that he even lies under the contrary imputation, of atheism and profaneness: The persons, from whose authority he related the miracle, of established character for judgement and veracity, as we may well presume; eye-witnesses of the fact, and confirming their testimony, after the Flavian family was despoiled of the empire, and could no longer give any reward, as the price of a lie. *Utrumque, qui interfuere, nunc quoque memorant, postquam nullum mendacio pretium.* To which if we add the public nature of the facts, as related, it will appear, that no evidence can well be supposed stronger for so gross and so palpable a falsehood.

There is also a memorable story related by Cardinal de Retz, which may well deserve our consideration. When that intriguing politician fled into Spain, to avoid the persecution of his enemies, he passed through Saragossa, the capital of Arragon, where he was shewn, in the cathedral, a man, who had served seven years as a doorkeeper, and was well known to every body in town, that had ever paid his devotions at that church. He had been seen, for so long a time, wanting a leg; but recovered that limb by the rubbing of holy oil upon the stump; and the cardinal assures us that he saw him with

two legs. This miracle was vouched by all the canons of the church; and the whole company in town were appealed to for a confirmation of the fact; whom the cardinal found, by their zealous devotion, to be thorough believers of the miracle. Here the relater was also cotemporary to the supposed prodigy, of an incredulous and libertine character, as well as of great genius; the miracle of so *singular* a nature as could scarcely admit of a counterfeit, and the witnesses very numerous, and all of them, in a manner, spectators of the fact, to which they gave their testimony. And what adds mightily to the force of the evidence, and may double our surprise on this occasion, is, that the cardinal himself, who relates the story, seems not to give any credit to it, and consequently cannot be suspected of any concurrence in the holy fraud. He considered justly, that it was not requisite, in order to reject a fact of this nature, to be able accurately to disprove the testimony, and to trace its falsehood, through all the circumstances of knavery and credulity which produced it. He knew, that, as this was commonly altogether impossible at any small distance of time and place; so was it extremely difficult, even where one was immediately present, by reason of the bigotry, ignorance, cunning, and roguery of a great part of mankind. He therefore concluded, like a just reasoner, that such an evidence carried falsehood upon the very face of it, and that a miracle, supported by any human testimony, was more properly a subject of derision than of argument.

There surely never was a greater number of miracles ascribed to one person, than those, which were lately said to have been wrought in France upon the tomb of Abbé Paris, the famous Jansenist, with whose sanctity the people were so long deluded. The curing of the sick, giving hearing to the deaf, and sight to the blind, were every where talked of as the usual effects of that holy sepulchre. But what is more extraordinary; many of the miracles were immediately proved upon the spot, before judges

of unquestioned integrity, attested by witnesses of credit and distinction, in a learned age, and on the most eminent theatre that is now in the world. Nor is this all: a relation of them was published and dispersed every where; nor were the *Jesuits*, though a learned body, supported by the civil magistrate, and determined enemies to those opinions, in whose favour the miracles were said to have been wrought, ever able distinctly to refute or detect them. Where shall we find such a number of circumstances, agreeing to the corroboration of one fact? And what have we to oppose to such a cloud of witnesses, but the absolute impossibility or miraculous nature of the events, which they relate? And this surely, in the eyes of all reasonable people, will alone be regarded as a sufficient refutation.

Is the consequence just, because some human testimony has the utmost force and authority in some cases, when it relates the battle of Philippi or Pharsalia for instance; that therefore all kinds of testimony must, in all cases, have equal force and authority? Suppose that the Caesarean and Pompeian factions had, each of them, claimed the victory in these battles, and that the historians of each party had uniformly ascribed the advantage to their own side; how could mankind, at this distance, have been able to determine between them? The contrariety is equally strong between the miracles related by Herodotus or Plutarch, and those delivered by Mariana, Bede, or any monkish historian.

The wise lend a very academic faith to every report which favours the passion of the reporter; whether it magnifies his country, his family, or himself, or in any other way strikes in with his natural inclinations and propensities. But what greater temptation than to appear a missionary, a prophet, an ambassador from heaven? Who would not encounter many dangers and difficulties, in order to attain so sublime a character? Or if, by the help of vanity and a heated imagination, a man has first

made a convert of himself, and entered seriously into the delusion; who ever scruples to make use of pious frauds, in support of so holy and meritorious a cause? The smallest spark may here kindle into the greatest flame; because the materials are always prepared for it. The *avidum genus auricularum*, the gazing populace, receive greedily, without examination, whatever soothes superstition, and promotes wonder.

How many stories of this nature have, in all ages, been detected and exploded in their infancy? How many more have been celebrated for a time, and have afterwards sunk into neglect and oblivion? Where such reports, therefore, fly about, the solution of the phenomenon is obvious; and we judge in conformity to regular experience and observation, when we account for it by the known and natural principles of credulity and delusion. And shall we, rather than have a recourse to so natural a solution, allow of a miraculous violation of the most established laws of nature?

I need not mention the difficulty of detecting a falsehood in any private or even public history, at the place, where it is said to happen; much more when the scene is removed to ever so small a distance. Even a court of judicature, with all the authority, accuracy, and judgement, which they can employ, find themselves often at a loss to distinguish between truth and falsehood in the most recent actions. But the matter never comes to any issue, if trusted to the common method of altercation and debate and flying rumours; especially when men's passions have taken part on either side.

In the infancy of new religions, the wise and learned commonly esteem the matter too inconsiderable to deserve their attention or regard. And when afterwards they would willingly detect the cheat, in order to undeceive the deluded multitude, the season is now past, and the records and witnesses, which might clear up the matter, have perished beyond recovery.

No means of detection remain, but those which must be drawn from the very testimony itself of the reporters: and these, though always sufficient with the judicious and knowing, are commonly too fine to fall under the comprehension of the vulgar.

Upon the whole, then, it appears, that no testimony for any kind of miracle has ever amounted to a probability, much less to a proof; and that, even supposing it amounted to a proof, it would be opposed by another proof; derived from the very nature of the fact, which it would endeavour to establish. It is experience only, which gives authority to human testimony; and it is the same experience, which assures us of the laws of nature. When, therefore, these two kinds of experience are contrary, we have nothing to do but subtract the one from the other, and embrace an opinion, either on one side or the other, with that assurance which arises from the remainder. But according to the principle here explained, this subtraction, with regard to all popular religions, amounts to an entire annihilation; and therefore we may establish it as a maxim, that no human testimony can have such force as to prove a miracle, and make it a just foundation for any such system of religion.

I beg the limitations here made may be remarked, when I say, that a miracle can never be proved, so as to be the foundation of a system of religion. For I own, that otherwise, there may possibly be miracles, or violations of the usual course of nature, of such a kind as to admit of proof from human testimony; though, perhaps, it will be impossible to find any such in all the records of history. Thus, suppose, all authors, in all languages, agree, that, from the first of January 1600, there was a total darkness over the whole earth for eight days: suppose that the tradition of this extraordinary event is still strong and lively among the people: that all travellers, who return from foreign countries, bring us accounts of the same tradition, without the least variation or contradic-

tion: it is evident, that our present philosophers, instead of doubting the fact, ought to receive it as certain, and ought to search for the causes whence it might be derived. The decay, corruption, and dissolution of nature, is an event rendered probable by so many analogies, that any phenomenon, which seems to have a tendency towards that catastrophe, comes within the reach of human testimony, if that testimony be very extensive and uniform.

But suppose, that all the historians who treat of England, should agree, that, on the first of January 1600, Queen Elizabeth died; that both before and after her death she was seen by her physicians and the whole court, as is usual with persons of her rank; that her successor was acknowledged and proclaimed by the parliament; and that, after being interred a month, she again appeared, resumed the throne, and governed England for three years: I must confess that I should be surpris'd at the concurrence of so many odd circumstances, but should not have the least inclination to believe so miraculous an event. I should not doubt of her pretended death, and of those other public circumstances that followed it: I should only assert it to have been pretended, and that it neither was, nor possibly could be real. You would in vain object to me the difficulty, and almost impossibility of deceiving the world in an affair of such consequence; the wisdom and solid judgement of that renowned queen; with the little or no advantage which she could reap from so poor an artifice: All this might astonish me; but I would still reply, that the knavery and folly of men are such common phenomena, that I should rather believe the most extraordinary events to arise from their concurrence, than admit of so signal a violation of the laws of nature.

But should this miracle be ascribed to any new system of religion; men, in all ages, have been so much imposed on by ridiculous stories of that kind, that this very circumstance would be a full proof of a cheat, and sufficient, with

all men of sense, not only to make them reject the fact, but even reject it without farther examination. Though the Being to whom the miracle is ascribed, be, in this case, Almighty, it does not, upon that account, become a whit more probable; since it is impossible for us to know the attributes or actions of such a Being, otherwise than from the experience which we have of his productions, in the usual course of nature. This still reduces us to past observation, and obliges us to compare the instances of the violation of truth in the testimony of men, with those of the violation of the laws of nature by miracles, in order to judge which of them is most likely and probable. As the violations of truth are more common in the testimony concerning religious miracles, than in that concerning any other matter of fact; this must diminish very much the authority of the former testimony, and make us form a general resolution, never to lend any attention to it, with whatever specious pretence it may be covered.

Lord Bacon seems to have embraced the same principles of reasoning. 'We ought,' says he, 'to make a collection or particular history of all monsters and prodigious births or productions, and in a word of every thing new, rare, and extraordinary in nature. But this must be done with the most severe scrutiny, lest we depart from truth. Above all, every relation must be considered as suspicious, which depends in any degree upon religion, as the prodigies of Livy: And no less so, every thing that is to be found in the writers of natural magic or alchimy, or such authors, who seem, all of them, to have an unconquerable appetite for falsehood and fable.'

I am the better pleas'd with the method of reasoning here delivered, as I think it may serve to confound those dangerous friends or disguised enemies to the *Christian Religion*, who have undertaken to defend it by the principles of human reason. Our most holy religion is founded on *Faith*, not on reason; and it is a sure method of exposing it to put it to such a

trial as it is, by no means, fitted to endure. To make this more evident, let us examine those miracles, related in scripture; and not to lose ourselves in too wide a field, let us confine ourselves to such as we find in the *Pentateuch*, which we shall examine, according to the principles of these pretended Christians, not as the word or testimony of God himself, but as the production of a mere human writer and historian. Here then we are first to consider a book, presented to us by a barbarous and ignorant people, written in an age when they were still more barbarous, and in all probability long after the facts which it relates, corroborated by no concurring testimony, and resembling those fabulous accounts, which every nation gives of its origin. Upon reading this book, we find it full of prodigies and miracles. It gives an account of a state of the world and of human nature entirely different from the present: Of our fall from that state: Of the age of man, extended to near a thousand years: Of the destruction of the world by a deluge: Of the arbitrary choice of one people, as the favourites of heaven; and that people the countrymen of the author: Of their deliverance from bondage by prodigies the most astonishing imaginable:

I desire any one to lay his hand upon his heart, and after a serious consideration declare, whether he thinks that the falsehood of such a book, supported by such a testimony, would be more extraordinary and miraculous than all the miracles it relates; which is, however, necessary to make it be received, according to the measures of probability above established.

What we have said of miracles may be applied, without any variation, to prophecies; and indeed, all prophecies are real miracles, and as such only, can be admitted as proofs of any revelation. If it did not exceed the capacity of nature to foretell future events, it would be absurd to employ any prophecy as an argument for a divine mission or authority from heaven. So that, upon the whole, we may conclude, that the *Christian Religion* not only was at first attended with miracles, but even at this day cannot be believed by any reasonable person without one. Mere reason is insufficient to convince us of its veracity: And whoever is moved by *Faith* to assent to it, is conscious of a continued miracle in his own person, which subverts all the principles of his understanding, and gives him a determination to believe what is most contrary to custom and experience.