

sequences of crime. The assertion is not true. The early sense of shame comes before such trains of thought, and is not, therefore, caused by them; and millions, in all ages of the world, have grown up as social beings and moral agents, amenable to the laws of God and man, who never traced or thought of tracing the consequences of their actions, nor ever referred them to any standard of utility. Nor let it be said that the moral sense comes of mere teaching—that right and wrong pass as mere words, first from the lips of the mother to the child, and then from man to man; and that we grow up with moral judgments gradually ingrafted in us from without, by the long-heard lessons of praise and blame, by the experience of fitness, or the sanction of the law. I repeat that the statement is not true—that our moral perceptions shew themselves not in any such order as this. The question is one of feeling; and the moral feelings are often strongest in very early life, before moral rules or legal sanctions have once been thought of. Again; what are we to understand by teaching? Teaching implies capacity: one can be of no use without the other. A faculty of the soul may be called forth, brought to light, and matured; but cannot be created, any more than we can create a new particle of matter, or invent a new law of nature.

Philosophy is not grounded on external authority, but in the observed nature of the things we contemplate, whether they be material or immaterial. We may invent systems of legal ethics drawn from the prudential maxims of society, or we may act on a system of Christian ethics founded on the positive declarations of the word of God: