

but without an inherent moral capacity, without a moral sense placed in the breast of man, by the same hand that made him, the science of moral philosophy has not, I think, the shadow of any foundation whereon to rest.

Returning then to the point from which we started; if the mind be without innate knowledge, is it also to be considered as without innate feelings and capacities—a piece of blank paper, the mere passive recipient of impressions from without? The whole history of man shows this hypothesis to be an outrage on his moral nature. Naked he comes from his mother's womb; endowed with limbs and senses indeed, well fitted to the material world, yet powerless from want of use: and as for knowledge, his soul is one unvaried blank; yet has this blank been already touched by a celestial hand, and when plunged in the colours which surround it, it takes not its tinge from accident but design, and comes forth covered with a glorious pattern.

If the senses be the first link, connecting the soul with the world without, it is equally certain that they are no sooner excited, than the affections begin to shew themselves: not long after, the moral and imaginative powers appear to germinate—feebly and interruptedly it may be, yet with vigor enough to show that they were rooted in the soul by the same hand that formed it. The powers of pure reason come later into exercise: and at length, by the joint action of all his powers, man becomes what he is—a social, a moral and an intellectual being—fitted in all his capacities for the material world without, and for the social condition in which God has placed him. Some of his faculties may