

be powerless because untried—may have withered for want of nourishment; others by good training may have reached their full maturity: but no training (however greatly it may change an individual mind) can create a new faculty, any more than it can give a new organ of sense. In every branch of philosophy the limitations are alike; we may observe the phenomena and ascend to laws, and, by another movement of the mind, ascend to the notion of intelligent causation: but in coming down from these laws to their practical application, creative power is ever out of question with us, whether we have to do with the material or immaterial world; and every change produced by philosophic skill is still subordinate to all the phenomena from which we first ascended.

To the supposition of an innate capacity of moral judgment, some one may oppose the passions, the vices, and the crimes of mankind; and thence infer, either that man is without moral capacity, or that conscience is utterly devoid of sanction. We may, however, reply, that under the blind impulse of passion men not only take that side which their conscience warns them to be wrong, but also in a thousand cases wilfully do that, which reason tells them to be against their highest interest: and if, after all this, we do not deny the faculty of reason, neither ought we to deny the reality of a moral sense. In a diseased action of the bodily frame, the organs of life may become the implements of death: but no one, on that account, discards the inductions of physiology—denies that all parts of the frame are skilfully knit together—or ceases to believe that every organ has its fitting use. So in the immaterial part of