

once exemplified in the living world of realities, we derived our only notion of it from the possibilities which were contemplated in an ideal world of relations.

7. It is thus that whether much or little conversant with the objects of a virtue, there may of the virtue itself be a clear and vivid apprehension. A peasant, all whose experience is limited to the homestead of his own little walk, can recognise the virtuousness of gratitude and justice and truth with as great correctness, and feel them too with as great intenseness, as the man of various and ample intercourse, who has traversed a thousand times wider sphere in human society. By enlarging the field of observation we may extend our acquaintance with the objects of moral science; but this does not appear at all indispensable to our acquaintance with the Ethics of the science. To appreciate aright the moral propriety which belongs to any given relation, we do not need to multiply the exemplifications or the cases of it. The one is not a thing of observation as the other is, and therefore not a thing to which the Baconian or inductive method of investigation is in the same manner applicable. Our knowledge of the objects belongs to the Philosophy of Facts. Our knowledge of the Ethics belongs to another and a distinct Philosophy.

8. There has been too much arrogated for the philosophy of Lord Bacon in our day. "Quid est?" is the only question to the solution of which it is applicable. It is by observation that we ascertain what are the objects in Nature; and what are, or have been, the events in the history of Nature.