

But there is another question wholly distinct from this, "Quid oportet?" to the solution of which we are guided by another light than that of experience. This question lies without the domain of the Inductive Philosophy, and the science to whose cognizance it belongs shines upon us by the light of its own immediate evidence. There may have been a just and a luminous Ethics, even when the lessons of the experimental philosophy were most disregarded; and, on the other hand, it is the office of this philosophy to rectify and extend physical, but not to rectify and extend moral science.\*

9. On this subject there is an instructive analogy taken from another science, and which illustrates still more the distinction now stated between the objects and the ethics of Moral Philosophy;†

\* We mean not to deny the legitimate application of the Baconian Philosophy to mental science—a distinct thing from moral science. The philosophy which directs and presides over the investigation of facts has to do with the facts and phenomena of mind, as well as those of matter; and though the sanguine anticipations of Reid and Stewart, of a vast coming enlargement in the science of mind, from the call which they had sounded for the treatment of it by the inductive method, have not been realized—it is not the less true that the philosophy which has for its object the determination of the *Quid est* throughout all the departments of observational truth, has to do with the facts of the mental world, as well as with those of the material world, and with the classification of both. But the feelings and purposes of the mind viewed as phenomena, present a different object of investigation altogether, from those feelings and purposes viewed in relation to their rightness or wrongness. The latter is the object of moral science. And when we say that the office of Lord Bacon's philosophy is to rectify and extend physical, but not to rectify moral science, let it be understood that the physical includes phenomena and facts wherever they are to be found—more especially the phenomena of man's spiritual and intellectual nature, the physics of the mind, the mental physiology of Dr. Thomas Brown, the pneumatology of an older generation.

† Moral Philosophy is here understood in its most generic