

is now in circumstances to repay—or of the one that he is an injured party, and of the other that he is now a prostrate offender honestly offering every reparation, and pouring out from the sincerity of a contrite bosom the acknowledgments and the vows of a deep-felt repentance: these are the facts of so many distinct cases presented to view either by our own observation or by the credible testimony of others; and it is not by means of any further observation, it is not by the aid of any additional facts that we learn what be the moralities which belong to each of them. Observation, whether in Natural or in Moral Philosophy, furnishes only the data. It is by a mathematics in the one case, and by an ethics in the other that we draw our conclusions from these data. The gratitude that we should render to a benefactor, the fidelity that we should observe with a creditor, the forgiveness that we should award to a penitent: these are not the lessons of observation any more than the axioms or the demonstrated truths of geometry. And as in Natural Philosophy we should distinguish between the facts of every question and its mathematics; so is there a similar distinction to be observed between the facts and the ethics of every question in Moral Philosophy.*

* While impressing the distinction between the ethics and the objects of Theology, it may be asked whence did our knowledge of the ethics originate—and how is it that they differ in respect of origination from our knowledge of the objects? We have already remarked that some rudimental, some obscurely initial process of observation, may, for aught we know, have been concerned in the first evolution whether of our ethical or our mathematical conceptions; but that after these conceptions had been formed, there was no further observation necessary on our part