

21. This helps us to understand what the precise nature of the transition is, when we pass from the terrestrial to the celestial of moral science. We pass to other data; but we have the same

for the completion of the respective systems of these two sciences. It is very likely that had we never been in converse either by touch or sight with external substances, we might never have attained our present notions of position or direction or quantity; and so the principles of our mathematical nature might have lain in dormancy and never been evolved. And it is just as likely that, had we never been in converse with other sentient creatures like ourselves, we might never have attained our present notions of equity or of other moral relations; and so the principles of our moral nature might have lain in dormancy too and never been evolved. These principles are ultimate facts in the human constitution, not communicated to us from external objects, but called forth into actual and sensible exercise by the contact as it were and excitement of these objects. It was not the observation of things without us which deposited them in our minds; though, apart from the observation of things without us, the principles, whether ethical or mathematical, might never have been awakened into action and have never been recognised. But whether observation gave these principles at the first or only evolved them, it truly affects not either the reality or the importance of the distinction on which we have been insisting. Enough, that, somehow or other, there be a mathematics in Natural Philosophy, which, without the aid of further observation, can, by a peculiar light of its own, guide the investigating spirit from one truth and discovery to another, and elicit doctrines that admit of application to thousands of the known objects in nature, and to an infinity of objects that are yet unknown; and it is in like manner enough, that, somehow or other, there be an ethics in Moral Philosophy, which, without the aid of further observation, can, by a peculiar light of its own, guide us from one moral doctrine to another, applicable alike to the existent beings that lie within the sphere of our knowledge, and to those, who, though at present without this sphere, may, on coming forth by revelation to our notice, call out the very regards and moral recognitions that already had long been familiar to us. The difference established by Dr. Whately between the truths which we receive by information and those which we receive by instruction, so far from being placed in opposition to these views, just serves to illustrate and confirm them. The truths of mere information have no logical dependence, the one upon the other; and each is made known to us on a distinct and separate evidence of its own. It follows not because