

which, we both see brighter what before was seen but dimly, and there may have further been made known to us what to the unaided mind of man is wholly undiscoverable. But still they might mainly be the peculiar facts or peculiar data which constitute the peculiarities of the celestial and distinguish it from the terrestrial of Moral Philosophy. It is in the facts and not in the ethics that the peculiarity lies.

28. The question then is—"What are the facts, and how are they accredited?" We already have an ethics suited to all the objects that we actually know—and that could be adapted to more objects on the moment of their being proposed to us. By the mathematics now in our possession, we could assign orbits corresponding to every possible law of attraction in astronomy. There is only one such law ascertained by observation; and the mathematical result of it is—the elliptic course of every planet that is within the reach of our instruments. Could we be made to know of the fact, that there is a gravitation of another rate in distant places of the universe, we are already furnished with the mathematics that would assign the path and periodical velocity of all the projectiles which are under it. Should a new satellite of Jupiter be discovered, the mathematics are at hand by which to assign the path that he ought to follow—and, to extend this remark from the physical to the moral world, should I be authentically made sure of the fact that there is a mystic influence between some certain inhabitant of that planet and myself, that in his breast there is a sympathy towards me, and in his hands