

no more to be confounded than, in optics, the system of visible things with the anatomical structure of the eye. The organ which perceives or apprehends truth is separate in reality, and should be kept separate in thought, from the truth which is apprehended; and thus it is that we should view the moral constitution of man and the moral system of virtue as diverse and distinct from each other. The one belongs to the physiology of the mind, and is collected, like all other experimental truth, by a diligent observation of facts and phenomena. The other, involving, as it does, those questions which relate to the nature of virtue, or to the origin and principles of moral obligation, directs the attention of the mind to another quarter than to its own processes, and presents us with a wholly distinct matter of contemplation. The acts of moral judgment or feeling should not be confounded with the objects of moral judgment or feeling, any more, in fact, than the rules of logic should be confounded with the laws which govern the procedure of the human understanding. The question, 'What is virtue?' or 'What is that which constitutes virtue?' is one thing. The question, 'What is the mental process by which man takes cognizance of virtue?' is another. They are as distinct from each other as are the principles of good reasoning from the processes of the reasoning faculty. It is thus that the mental philosophy, whose proper and legitimate province is