

ently coloured representations of fact—all proving, that, with the utmost diversity of judgment among men respecting the moral qualities of the same thing, there may be a perfect identity of structure in their moral organs notwithstanding ; and that Conscience, true to her office, needs but to be rightly informed, that she may speak the same language, and give forth the same lessons, in all the countries of the earth.

16. It is this which explains the moral peculiarities of different nations. It is not that justice, humanity, and gratitude, are not the canonized virtues of every region ; or that falsehood, cruelty, and fraud, would not, in their abstract and unassociated nakedness, be viewed as the objects of moral antipathy and rebuke. It is, that in one and the same material action, when looked to in all the lights of which, whether in reality or by the power of imagination, it is susceptible, various, nay, opposite moral characteristics may be blended ; and that while one people look to the good only without the evil, another may look to the evil only without the good. And thus the identical acts which in one nation are the subjects of a most reverent and religious observance, may in another be regarded with a shuddering sense of abomination and horror. And this, not because of any difference in what may be termed the moral categories of the two people, nor because, if moral principles in their unmixed generality were offered