

quiry, there should be such a degree of clearness and uniformity in the moral judgments of men—insomuch that the peasant can, with a just and prompt discernment equal to that of the philosopher, seize on the real moral characteristics of any action submitted to his notice, and pronounce on the merit or demerit of him who has performed it. It is in attending to these popular or rather universal decisions, that we learn those phenomena which are of main importance to our argument—now that, after having bestowed a separate attention on the moral and intellectual constitutions of human nature, we are investigating the connection which is between them.

3. The first of those popular or rather universal decisions, which we shall at present notice, is, that nothing is moral or immoral which is not voluntary. A murderer may be conceived, instead of striking with the dagger in his own hand, to force it, by an act of refined cruelty, into the hand of him who is the dearest relative or friend of his devoted victim; and, by his superior strength, to compel the struggling and the reluctant instrument to its grasp. He may thus confine it to the hand, and give impulse to the arm of one who recoils in utmost horror from that perpetration, of which he has been made, as it were, the material engine; and could of moral good or evil, in all the physical good and evil, which it is in our feeble power to execute, or in our still frailer heart to conceive and desire.”—*Brown's Lectures*, Lecture i.