

transcend all ideas founded on such laws as we find there!

6. But we have still to go further and far higher. The world of reason and of morality is a part of the same creation, as the world of matter and of sense. The will of man is swayed by rational motives; its workings are inevitably compared with a rule of action; he has a conscience which speaks of right and wrong. These are laws of man's nature no less than the laws of his material existence, or his animal impulses. Yet what entirely new conceptions do they involve? How incapable of being resolved into, or assimilated to, the results of mere matter, or mere sense! Moral good and evil, merit and demerit, virtue and depravity, if ever they are the subjects of strict science, must belong to a science which views these things, not with reference to time or space, or mechanical causation, not with reference to fluid or ether, nervous irritability or corporeal feeling, but to their own proper modes of conception; with reference to the relations with which it is possible that these notions may be connected, and not to relations suggested by other subjects of a completely extraneous and heterogeneous nature. And according to such relations must the laws of the moral world be apprehended, by any intelligence which contemplates them at all.

There can be no wider interval in philosophy than the separation which must exist between the laws of mechanical force and motion, and the laws of free moral action. Yet the tendency of men to assume, in the portions of human knowledge which are out of their reach, a similarity of type to those with which they are familiar, can leap over even this interval. Laplace has asserted that "an intelligence which, at a given instant, should know all the forces by which nature is urged, and the respective situation of the beings of which nature is composed, if, moreover, it were sufficiently comprehensive to subject these data to calculation, would include in