

sophic manner, lead us only the farther from the truth.

He commences by denying the sanction and authority of the moral sense; and brings the matter to a point, by putting forth an instance, which, like an *experimentum crucis*, is at once to be decisive of the question. Having detailed a case of cold-blooded parricide, he asks whether "a savage, cut off in his infancy from all intercourse with his species, would, when told of this, feel any sentiment of disapprobation." We may reply, (as Paley seems to do) that he certainly would not: for neither could he possibly comprehend the meaning of the tale; nor, if he did, could he find a word to express his natural abhorrence of the crime. If this reply be thought too technical and only a shifting of the difficulty, we may meet the case in a different way, and combat one ideal instance by another. Suppose a solitary being placed from childhood in the recesses of a dungeon and shut out from the light of day, then must he grow up without one idea from the sense of sight. But should we thence conclude that the sense was wanting? Let him be brought into the light; and by laws of vision, over which he has no control, he will, like other beings, gain knowledge from the sense of sight. Let the solitary savage, in like manner, come from the recesses of the forest into commerce with his fellow beings; and he will also, by the law of his intellectual nature, as inevitably gain a sense of right and wrong; and he will then pass a natural judgment on the crime of parricide, like that of any other rational and responsible man. No one now speaks of an innate knowledge of morality: an innate moral sense or faculty, defining and determin-