

from the material and then from the mental world—we cannot but feel that in the latter, there is, if not a superior strength, at least a superior and surpassing dignity. The superiority of mind to matter has often been the theme of eloquence to moralists. For what were all the wonders of the latter and all its glories, without a spectator mind that could intelligently view and that could tastefully admire them? Let every eye be irrevocably closed, and this were equivalent to the entire annihilation in nature of the element of light; and in like manner, if the light of all consciousness were put out in the world of mind, the world of matter, though as rich in beauty, and in the means of benevolence as before, were thereby reduced to a virtual non-entity. In these circumstances, the lighting up again of even but one mind would restore its being, or at least its significance, to that system of materialism, which, untouched itself, had just been desolated of all those beings in whom it could kindle reflection, or to whom it could minister the sense of enjoyment. It were tantamount to the second creation of it—or, in other words, one living intelligent spirit is of higher reckoning and mightier import than a dead universe.



## CHAP. II.

### *On the Supremacy of Conscience.*

1. AN abstract question in morals is distinct from a question respecting the constitution of man's