

regulate and fix the rate of going has too much influence. And just as a watch cannot move too regularly, man cannot walk too conscientiously. The one cannot too much obey its regulator—the other cannot too much obey his conscience. In other words, Conscience is the rightful Sovereign in man—and if any other, in the character of a ruling passion, be the actual Sovereign—it is an usurper. In the former case, the mind is felt to be in its proper and well-conditioned state; in the latter case, it is felt to be in a state of anarchy. Yet even in that anarchy, Conscience though despoiled of its authority, still lifts its remonstrating claims. Though deprived of its rights, it continues to assert them. Long after being stripped of its dominion over man, it still has its dwelling-place in his bosom; and even when most in practice disregarded, then it makes itself to be felt and heard.

6. The supremacy of Conscience does not seem to have been sufficiently adverted to by Dr. Thomas Brown. He treats the moral feeling rather as an individual emotion which takes its part in the enumeration along with others in his list, than as the great master-emotion that is not appeased but by its ascendancy over them all. Now, instead of a single combatant in the play of many others, and which will only obtain the victory, if physically of greater power and force; it should be viewed as separate and signalized from the rest by its own felt and inherent claim of superiority over them. Each emotion hath its own characteristic object wherewith it is satisfied. But the specific object of this emotion is the regulation of all the active