

things; but that light of immediate manifestation in which the other beholds them, is struck out of old materials which himself too had long since appropriated, but laid up in a dormitory, where they might have slumbered for ever—had it not been for that voice which charmed them anew into life and consciousness. This is the only way in which the instant recognition of truths before unheard of and unknown, can possibly be explained. It is because their evidence lies enveloped in the reminiscences of other days, which had long passed into oblivion; but are again presented to the notice of the mind by the power of association.

5. This is properly a case of intellectual rather than of moral adaptation; and is only now adverted to for the purpose of illustration. For a decayed conscience is susceptible of like resuscitation with a decayed memory. In treating of the effects of habit, we briefly noticed the gradual weakening of conscience, as the indulgences of vice were persisted in. Its remonstrances, however ineffectual, may, at the first, have had a part in that train of thought and feeling, which commences with a temptation, and is consummated in guilt; but in proportion to the frequency, wherewith the voice of conscience is hushed, or overborne, or refused entertainment by the mind, in that proportion does it lift a feebler and a fainter voice afterwards—till at length it may come to be unheard; and any suggestions from this faculty may either pass unheeded, or perhaps drop out of the train altogether. It is thus that many a foul or horrid immorality may come at length to be perpetrated without