

passions, also dissipate and put an end to the inveteracy of this moral or spiritual blindness. The confinement of a prison-house may do it. The confinement of a death-bed may do it. And accordingly, on these occasions, does conscience, after an interval it would seem, not of death but only of suspended animation, come forth with the might of an avenger, and make emphatic representation of her wrongs.

7. But this influence which we have attempted to exhibit in bold relief, by means of rare and strong exemplification, is in busy and perpetual operation throughout society—and that, more to prevent crime than to punish it; rather, to maintain the conscience in freshness and integrity, than to reanimate it from a state of decay, or to recall its aberrations. Indeed, its restorative efficacy, though far more striking, is not so habitual, nor in the whole amount so salutary, as its counteractive efficacy. The truth is, that we cannot frequent the companionships of human life, without observing the constant circulation and reciprocal play of the moral judgments among men—with whom there is not a more favourite or familiar exercise, than that of discussing the conduct, and pronouncing on the deserts of each other. It is thus that every individual, liable in his own case to be misled or blinded by the partialities of interest and passion, is placed under the observation and guardianship of his fellows—who, exempted from his