

place of the inferior against the superior; and conscience, after being dethroned from her place of mastery and control, is still felt to be the superior, or rather supreme faculty of our nature notwithstanding. She may have fallen from her dominion, yet still wear the badges of a fallen sovereign, having the acknowledged right of authority, though the power of enforcement has been wrested away from her. She may be outraged in all her prerogatives by the lawless appetites of our nature—but not without the accompanying sense within of an outrage and a wrong having been inflicted, and a reclaiming voice from thence which causes itself to be heard and which remonstrates against it. The insurgent and inferior principles of our constitution may, in the uproar of their wild mutiny, lift a louder and more effective voice than the small still voice of conscience. They have the might but not the right. Conscience, on the other hand, is felt to have the right though not the might—the legislative office being that which properly belongs to her, though the executive power should be wanting to enforce her enactments. It is not the reigning but the rightful authority of conscience that we, under the name of her supremacy, contend for; or, rather the fact that, by the consent of all our higher principles and feelings, this rightful authority is reputed to be hers; and, by the general concurrence of mankind awarded to her.

8. And here it is of capital importance to distinguish between an original and proper tendency, and a subsequent aberration. This has been well illustrated by the regulator of a watch, whose office