

difficult to imagine how he can feel a resentment without thinking of it. Let some one thought, then, by the proper law of suggestion, have introduced the thought of an injury that had been done to us; this second thought introduces the feeling of resentment, not by the law of suggestion, but by the law which relates an object, whether present or thought upon, to its appropriate emotion; this emotion is thought upon, and, not the emotion, but the thought of the emotion recalls the thought of the first emotion that was felt at the original infliction of the injury; and this thought again recalls to us the thought of the injury itself, and perhaps the thought of other or similar injuries, which, as at the first, excites anew the feeling of anger, but, at this particular step, by means of a law different from that of suggestion, even the law of our emotions, in virtue of which, certain objects, when present in any way to the cognizance of the understanding, awaken certain sensibilities in the heart. It is thus that thoughts and feelings might reciprocally introduce each other, not by means of but one law of suggestion extending in common to them both, but by the intermingling of two laws in this repeating or circulating process,—even the law of suggestion, acting only upon the thoughts; and the law of emotion, by which certain objects, when presented to the senses or to the memory, have the power to awaken certain correspondent emotions. We in this way get quit of the mysticism which attaches to the notion of mere feelings either suggesting or being suggested by other feelings, separately from thoughts—more especially when,