

by the association of thoughts or of ideas alone, and the direct power which lies in the objects of these ideas to awaken certain emotions, all the phenomena, *as far as they depend on suggestion*, are capable of being explained. A certain thought or object may suggest the thought of a former provocation; this thought might excite a feeling of resentment; the resentment, thus felt or thought upon, might send back the mind to a still more vivid impression of its original cause; and this again might prolong or awaken the resentment anew, and in greater freshness than before. The ultimate effect might be a fierce and fiery effervescence of irascible feeling. Yet not by the operation of one law, but of two distinct laws in the human constitution; the first that, in virtue of which, thoughts suggest thoughts; the second that, in virtue of which, the object thus thought upon awakens the emotion that is suited to it.

5. But while we have ventured to offer this correction on the language of Dr. Brown, we are far from being satisfied that the law of suggestion alone will account for the evergrowing inveteracy of habit. It supplies, we think, a strong auxiliary force; but is not the only force concerned in the operation. It accounts for the increased importunity of the solicitations from without; but, over and above this, we apprehend that the progress of repeated indulgence induces a subjective change upon the mind—in virtue of which, there is an increasing susceptibility, or rather a greater strength, if it may be so called, of inertia or passiveness within—so that the propensities become every day