

more headlong, and that too with a less power of resistance than before.

6. But though for once we have thus adverted to the strict philosophy of the subject, it will be apparent, that, in this instance, it is of no practical necessity for the purposes of our argument; and it is truly the same in many other instances, where, if instead of reasoning theologically on the palpable operations of the mechanism, we should reason scientifically on the *modus operandi*, we would run into really irrelevant discussions. The theme of our present chapter is the effects of Habit, in as far as these effects serve to indicate the design or character of Him who is the author of our mental constitution. It matters not to any conclusion of ours, by what recondite, or, it may be, yet undiscovered process these effects are brought about; and whether the common theory, or that of Dr. Brown, or that again as modified and corrected by ourselves, is the just one. It is enough to know, that, if any given process of intermingled thought and feeling have been described by us once, there are laws at work, which, on the first step of that process again recurring, would incline us to describe the whole of the process over again; and with the greater power and certainty, the more frequently that process has been repeated. We are perfectly sure that the more frequently any particular sequence between thought and thought may have occurred, the more readily will it recur;—so that when once the first thought has entered the mind, we may all the more confidently reckon on its being followed up