

—its power in this way depending not on the question how it is, but on the fact that so it is. It were really, therefore, deviating from our own strict and pertinent line of inquiry, did we stop to discuss the philosophic theory of habit, or suspend our own independent reasoning till that theory was settled—beside most unwisely and unnecessarily attaching to our theme all the discredit of an obscure or questionable speculation. It is with palpable and sure results both in the material and mental world, more than with the recondite processes in either, that theism has chiefly to do; and it is by the former more than by the latter that the cause of theism is upholden.

4. We might only observe, in passing, that the modification introduced by Dr. Thomas Brown into the theory of habit, was perhaps uncalled for, even for the accomplishment of his own purpose, which was to demonstrate that it required no peculiar or original law of the human constitution to account for its phenomena. He resolves, and we are disposed to think rightly, the whole operation of habit into the law of suggestion—only, he would extend that law to states of feelings, as well as to thoughts or states of thought.* We are all

* The following is the passage taken from his forty-third lecture, in which Dr. Brown seems to connect feeling with feeling by the same mental law which connects thought with thought. “To explain the influence of habit in increasing the tendency to certain actions, I must remark, what I have already more than