

is brought instrumentally to bear upon the other, will be afterwards explained. But meanwhile it is abundantly obvious, that the presence or the absence of certain feelings stands connected with the presence or the absence of certain thoughts. We can no more break up the connection between the thought of any object that is viewed mentally, and the feeling which it impresses on the heart, than we can break up the connection between the sight of any object that is viewed materially, and the sensation which it impresses upon the retina. If we look singly and steadfastly to an object of a particular colour, as red, there is an organic necessity for the peculiar sensation of redness, from which we cannot escape, but by shutting our eyes, or turning them away to objects that are differently coloured. If we think singly and steadfastly on an object of a particular character, as an injury, there seems an organic necessity also for the peculiar emotion of resentment, from which there appears to be no other way of escaping, than by stifling the thought, or turning the mind away to other objects of contemplation. Now we hear both of virtuous emotions and of vicious emotions; and it is of capital importance to know how to retain the one, and to exclude the other—which is by dwelling in thought on the objects that awaken the former, and discharging from thought the objects that awaken the latter. And so it is by thinking in a certain way that wrong sensibilities