

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 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 aware that if two objects have been seen or thought of together on any former occasion, then the thought of one of them is apt to suggest the thought of the other, and the more apt the more frequently that the suggestion has taken place—insomuch, that, if the suggestion have taken place very often,

* 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 once repeated—that the suggesting influence which is usually expressed in the phrase *association of ideas*, though that very improper phrase would seem to limit it to our ideas or conceptions only, and has unquestionably produced a mistaken belief of this partial operation of a general influence—is not limited to those more than to any other states of mind, but occurs also with equal force in other feelings, which are not commonly termed ideas or conceptions; that our desires or other emotions, for example, may, like them, form a part of our trains of suggestion," &c. See another equally ambiguous passage in his sixty-fourth lecture.