

connects thought with thought. But we should ascribe it wholly to that law which connects an object with its appropriate emotion—whether that object be present to the senses, or have only been recalled by the memory and is present to the thoughts. We sustain an injury, and we feel resentment in consequence, without surely, the law of suggestion having had aught to do with the sequence. We see the aggressor afterwards, and our anger is revived against him, and with this particular succession the law of suggestion has certainly had to do—not, however, in the way of thought suggesting feeling, but only in the way of thought suggesting thought. In truth it is a succession of three terms. The sight of the man awakens a recollection of the injury; and the thought of the injury awakens the emotion. The first sequence, or that which obtains between the first and second term, is a pure instance of the suggestion of thought by thought, or, to speak in the old language, of the association of ideas. The second sequence, or that which obtains between the middle and last term, is still, Dr. Brown would say, not an instance of suggestion, but of thought suggesting the feeling wherewith it was formerly accompanied. Whereas, in our apprehension, it is due, not to the law of suggestion, but to the law which connects an object, whether present at the time or thought upon afterwards, with its counterpart emotion. Still the result is the same, however differently accounted for. One can think, surely, of the resentment which now occupies him, as well as he can think of a past resentment—indeed it is