

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, we shall find it extremely difficult, if not impossible, to break the succession between the thought which suggests and the thought which is suggested by it. Now, Dr. Brown has conceived it necessary to extend this principle to feelings as well as thoughts—insomuch, that if on a former occasion a certain object have been followed up by a certain feeling, or even if one feeling have been followed up by another, then the thought of the object introduces the feeling, or the one feeling introduces the other feeling into the mind, on the same principle that thought introduces thought. Now, we should rather be inclined to hold that thought introduces feeling, not in consequence of the same law of suggestion whereby thought in-

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.