

from it, but also as the posterior term to the influence which gave it birth—or in other words, either as the forthgoing of a power or as the result of a susceptibility. It is thus that desire, which, on looking backward to the cause from whence it sprung, we should call a susceptibility—on looking forward to the effect which it prompts for the attainment of its object, we should call an impellent; and thus depth of feeling is identical, or at least, in immediate contact with decision and intensity of purpose.

2. But in our intent prosecution of this analysis, and use of those appropriate terms which are employed for expressing the results of it, we have often to desert the common language, and are apt to lose sight of certain great and palpable truths, of which that language is the ordinary vehicle. When tracing the intermediate steps, between the first exposure of the mind to a seducing influence, and the deed or perpetration of enormity into which it is hurried, we are engaged in what may properly be termed a physical inquiry—as much so as, when passing from cause to consequent, we are attending to any succession or train of phenomena in the material world. But it is when thus employed that we are apt to lose sight of the moral character of that which we are contemplating; and to forget when or at what point of the series it is that the designation whether of virtuous or vicious, the charge whether of merit or demerit,