

be identified, than why the prior term of any series in nature should be identified or confounded with any of its posterior terms, whether more or less remote. In the process that we have been describing, there were different desires in play, but there were not different volitions in play. There was one volition appended to the strongest desire: but the other desires, though felt by the mind, and therefore in actual being, had no volitions appended to them—proving that a desire may exist separately from the volition that is proper to it, and that therefore the two are separate and distinct from each other. The truth is, using Dr. Brown's own language, the mind is in a different state when framing a volition, from what it is when feeling a desire. When feeling a desire, the mind has respect to the object desired—which object, then in view of the mind, is acting with its own peculiar influence on a mental susceptibility. When framing a volition the mind has respect, not properly to the object, but to the act by which it shall attain the object—and so is said to be putting forth a mental power.* But whether this distinction be accurately expressed or not, certain it is, the mind is differently conditioned, when in but a state of simple desire—from what it is when in the act of conceiving a volition. It is engaged with different things, and looking different ways—in the one case to the antecedent

* See Art. 1 of this Chapter.