

object which has excited the desire, in the other case to the posterior act on which the will has determined for the attainment of the object. The palsied man who cannot stretch forth his hand to the apple that is placed in the distance before him, may, nevertheless, long after it; and in him we perceive desire singly—for he is restrained by very helplessness from putting forth a volition, the proper object of which is some action of our own, and that we know to be in our own power. We accept with great pleasure of that simplification by Dr. Brown, in virtue of which we regard the mind, not as a congeries of different faculties, but as, itself one and indivisible, having the capacity of passing into different states; and without conceiving any distinction of faculties, we only affirm that it is in a different state when it wills, from that in which it is when it simply desires. Notwithstanding the high authority both of Dr. Brown and Mr. Mill, we think that in confounding these two, they have fallen into an erroneous simplification; and we abide by the distinction of Dugald Stewart and the older writers upon this subject.*

* Hume says very well of desire, that—"it arises from good considered simply, and aversion from evil. The will again exerts itself, when either the presence of the good or absence of the evil may be attained by any action of the mind or body." This is the definition of Hume, and it is a very good one. And it tallies with the sensible remark of Dr. Reid, that the object of every volition is some action of our own. And upon this he