

full solace and gratification ; that is, in a something altogether external from himself. It is true, that there is an appropriate pleasure in the indulgence of this affection, even as there is in the indulgence of every other ; and in proportion, too, to the strength of the affection, will be the greatness of the pleasure. The man who is doubly more compassionate than his fellow, will have doubly a greater enjoyment in the relief of misery ; yet that, most assuredly, not because he of the two is the more intently set on his own gratification, but because he of the two is the more intently set on an outward accomplishment—the relief of another's wretchedness. The truth is, that, just because more compassionate than his fellow, the more intent is he than the other on the object of this affection, and the less intent is he than the other on himself, the subject of this affection. His thoughts and feelings are more drawn away *to* the sufferer, and therefore more drawn away *from* himself. He is the most occupied with the object of this affection ; and, on that very account, the least occupied with the pleasure of its indulgence. And it is precisely the objective quality of these regards, which stamps upon compassion the character of a disinterested affection. He surely is the most compassionate whose thoughts and feelings are most drawn away to the sufferer, and most drawn away from self ; or, in other words most taken up with the direct consideration of him who is the