

memory, of the objects which are fitted to awaken them. Let an object be introduced to the notice of the mind, and its correlative emotion instantly arises in the heart; let the object be forgotten or disappear from the mental view, and the emotion disappears along with it.

9. We deem it no exception to the invariableness of that relation which subsists between an object and its counterpart emotion, that, in many instances, a certain given object may be present and in full view of the observer, without awakening that sensibility which is proper to it. A spectacle of pain does generally, but not always, awaken compassion. It would always, we think, if a creature in agony were the single object of the mind's contemplation. But the person, now in suffering, may be undergoing the chastisement of some grievous provocation; and the emotion is different, because the object is really different—an offender who has excited the anger of our bosom, and, in the view of whose inflicted sufferings, this indignant feeling receives its gratification. Or the pain may be inflicted by our own hand on an unoffending animal in the prosecution of some cruel experiment. If compassion be wholly unfelt, it is not because in this instance the law has been repealed which connects this emotion with the view of pain; but it is because the attention of the mind to this object is displaced by another object; even the discovery of truth—