

and so what but for this might have been an intense compassion, is overborne by an intenser curiosity. And so with all the other emotions. Were danger singly the object of the mind's contemplation, fear, we think, would be the universal feeling; but it may be danger connected with the sight or the menaces of an insulting enemy who awakens burning resentment in the heart, and when anger arises fear is gone; or it may be danger shared with fellow-combatants, whose presence and observation kindle in the bosom the love of glory, and impel to deeds of heroism—not because any law which connects, and connects invariably, certain emotions with certain objects, is in any instance reversed or suspended; but because, in this conflict and composition of moral forces, one emotion displaced another from the feelings, only, however, because one object displaced another from the thoughts. Still, in every instance, the object is the stepping-stone to the emotion—inso-much, that if we want to recall a certain emotion, we must recall to the mind that certain object which awakens it; if we want to cease from the emotion, we must cease from thinking of its object, we must transfer the mind to other objects, or occupy it with other thoughts.

10. This connection between the percipient faculties of the mind and its feelings, reveals to us a connection between the intellectual and the moral departments of our nature. How the one