

without volitions, susceptible of any moral reckoning—it may require some consideration to perceive how far the element of moral worth is at all implicated in an emotion. If the emotions of sympathy be as much the result of an organic framework as the emotions of taste, and if this be true of all the emotions—it remains to be seen, why either praise or censure should be awarded to any of them. Whether an emotion of taste arises within me at the sight of beauty, or an emotion of pity at the sight of distress—the mind may have been as passive, or there may have been as much of the strictly pathological in the one emotion as in the other.

11. Now it may be very true that the will has as little to do with that pathological law, by which the sight of distress awakens in my bosom an emotion of pity, as with that other pathological law by which the sight of a red object impresses on my retina the sensation peculiar to that colour. Yet the will, though not the proximate, may have been the remote and so the real cause, both of the emotion and sensation notwithstanding. It may have been at the bidding of my will, that, instead of hiding myself from my own flesh, I visited a scene of wretchedness, and entered within the confines, as it were, of that pathological influence, in virtue of which after that the spectacle of suffering was seen the compassion was unavoidable. And it is also at the bidding of my will, that I place myself