

within view of an object of sense ; that I direct my eye towards it, and keep it open to that sensation, which, after the circumstances that I have voluntarily realized, is equally unavoidable. I might have escaped from the emotion, had I so willed, by keeping aloof from the spectacle which awakened it. And I might escape from the sensation, if I so will, by shutting my eyes, or turning them away from the object which is its cause ; or, in other words, by the command which I have over the looking faculty that belongs to me. And perhaps the mind has a looking faculty as well as the body, in virtue of which, as by the one, objects are either removed from or made present to the sight, so by the other, objects may be either removed from or made present to the thoughts. Could we ascertain the existence and operations of such a faculty, this would explain how it is, that the motions are subordinated not immediately but mediately to the will—that the mind by the direction of its looking faculty towards the counterpart objects, could, on the one hand, will these emotions into being ; or by the direction of it away from these objects, could, on the other hand, will them again into extinction. Such we hold to be the faculty of *attention*. It forms the great link between the intellectual and moral departments of our nature ; or between the percipient and what has already been named the pathematic departments. It is the control which the will has over this faculty that