

the morbid state of which is supposed to give rise to those apprehensions. Again, intoxication confuses the memory and judgment; and the repeated abuse of wine permanently debilitates the mind, and often terminates in confirmed insanity. The state of the air affects the mental energies and moral feelings of many individuals, to a degree inconceivable to those who are not thus subject to its influence. And the impression of fear has been known suddenly to arrest the symptoms of endemic ague and epilepsy.

The general idea that this connexion of the soul and body may be traced in the conformation of the latter, it will be at once remembered, is by no means new: and the anecdote of the unfavourable judgment passed on the moral disposition of Socrates, from the character of his countenance, will readily recur to the mind on this occasion. Aristotle has even entered into some details on the forms and shades of colour of the hair and features, and indeed of various other parts of the body, as indicative of particular temperaments or constitutions of the mind<sup>x</sup>. And it is hardly a question, whether every indi-

<sup>x</sup> For an exposition of Aristotle's views on this subject, consult a work of Galen, entitled ΠΕΡΙ ΤΩΝ ΤΗΣ ΨΥΧΗΣ ΗΘΩΝ, in which the question of the connexion between the faculties of the soul and the conformation of the body is discussed. Galen. op. Kühn, vol. iv. p. 768—798.