

tion of the eyes upwards, and the attitude of prayer: "For," said he, "it is unmeaning; the globe on which we stand is round, and the inhabitants in every degree or division of the sphere have their eyes directed differently, diverging from the earth, and concentrated to nothing." This foolish observation leads us once more to notice the relations between the mind and the body, and external nature.

The posture and the expression of reverence are universally the same in every period of life, in all stages of society, and in every clime. On first consideration of this subject, it seems merely natural that, when pious thoughts prevail, man's countenance should be turned from things earthly to the purer objects above. But there is a link in this relation every way worthy of attention, and the eye is raised, whether the canopy over us be shrouded in darkness, or display all the splendour of noon.

The muscles which move the eye-ball are powerfully affected in certain conditions of the mind: independently altogether of the will, the eyes are rolled upwards during mental agony, and whilst strong emotions of reverence and piety are felt. This is a natural sign stamped upon the human countenance, and is as peculiar to man, as any thing which distinguishes him from the brute. The posture of the body follows necessarily, and forms one of those many