

destruction—the demon train of distraction, madness, suicide:—these, and a thousand miseries such as these, that naturally flow from, and are naturally dependent upon, a state of superabundant and diseased refinement, without taking into the account the flagrant and atrocious villainies which fall within the cognizance of the criminal judge, are sufficient to prove, that the nation which has reached the utmost pitch of civil perfection is in danger of degeneracy and decay; and justify the doubt I ventured to suggest, at the opening of the present lecture, as to which of the two extremes of society is pregnant with the greatest share of moral evils—that of gross barbarism, or that of an exuberant and vitiated polish.

LECTURE XI.

ON TEMPERAMENTS, OR CONSTITUTIONAL PROPENSITIES.

THE social principle—that horror of solitude, and inextinguishable desire of consorting with our own kind, which every man feels in his bosom, and which impels him to prefer misery with fellowship, to ease and indulgence without it—laid the first foundation for cities and states; and the nature of the social compact, peculiarity of climate, and community of habits and manners, unite in producing that general tissue of feelings and propensities, which constitutes, and is denominated, national character; which gives vivacity to the French, a refined taste to the Italians, phlegmatic industry to the Dutch, a free and enterprising spirit to the English, and a military genius to the Germans.

But, independently of these national tendencies that run through the general mass of a people, it is impossible for us to open our eyes without perceiving some peculiar propensity, or prominent moral feature, in every individual of every nation whatever; and which, if strictly analyzed, will be found as much to distinguish him from all other individuals as the features of his face. This is sometimes the effect of habit, or of education, which is early and systematic habit, and which every one knows is capable of changing the original bent of the mind, and of introducing a new direction; but it is far more generally an indigenous growth, implanted by the hand of nature herself; or, in other words, dependent on the original organization, admitting of infinite varieties, and produced by the ever-shifting proportions which the mental faculties and the corporeal organs bear to themselves, or to each other, and which it is impossible in every instance to catch hold of and classify.

The Greek physiologists, however, attempted the outlines of a classification; for they began by studying the individual varieties, which they ascribed to the cause just adverted to, and hence denominated them idiosyncrasies, or peculiarities of constitution.

They beheld, as every one must behold in the present day, for nature is ever the same, one man so irascible, that you cannot accidentally tread on his toe, or even touch his elbow, without putting him into a rage; another so full of wit and humour, that he would rather lose his friend than repress his joke; a third, on the contrary, so dull and heavy, that you might as well attempt to move a mile-stone; and possessing, withal, so little imagination, that the delirium of a fever would never raise him to the regions of a brilliant fancy. They beheld one man for ever courting enterprise and danger; another distinguished for comprehensive judgment and sagacity of intellect; one peculiarly addicted to wine, a second to gallantry, and a third to both: one generous to profligacy; another frugal to meanness; and a few, amid the diversified crowd, with a mind so happily attempered and balanced by nature, that education has little to correct, and is almost limited to the act of expanding and strengthening the budding faculties as they show themselves.

The physiologists of Greece, and especially the medical physiologists, did not rest here. They attempted to cluster the different species of idiosyncrasies, or particular constitutions, that had any resemblance to each other, and to arrange them into genera, which were denominated crases (*κράσεις*) or temperaments. We have the express testimony of Galen,* that Hippocrates was the founder of this system. He conceived the state or condition of the animal frame to be chiefly influenced by the nature and proportion of its radical fluids, at least, far more so than by those of its solids. The radical fluids he supposed to be four, the elementary materials of which were furnished by the stomach, as the common receptacle of the food; but each of which is dependent upon a peculiar organ for its specific production or secretion. Thus, the blood he asserted to be furnished by the heart; the phlegm, lymph, or finer watery fluid, by the head; the yellow bile by the gall-duct; and the black bile by the spleen. The perfection of health, or *hygēia*, as the Greeks denominated it, he conceived to result from a due proportion of these fluids to each other; and the different temperaments, or predispositions of the body, to peculiar constitutions or idiosyncrasies, from a disturbance of the balance, and a preponderating secretion or influence of any one of them over the rest.

Hence Hippocrates established four genera of temperaments, which he denominated from the respective fluids whose superabundance he apprehended to be the cause of them, the BILIOUS or CHOLERIC, produced by a surplus of yellow bile, and dependent on the action of the gall-duct or liver; the ATRABILIARY or MELANCHOLIC, produced by a surplus of black bile, and dependent upon the action of the spleen; the SANGUINEOUS, produced by a surplus of blood, and dependent upon the action of the heart; and the PHEGMATIC, produced by a surplus of phlegm, lymph, or fine watery fluid, dependent upon the action of the brain.

This arrangement of Hippocrates continued in great favour with physiologists, and with very little variation, till the beginning of the last century, at which time it was warmly supported, in all its bearings, by the quaint but solid learning of Sir John Floyer.† And even to the present hour, notwithstanding all the changes that have taken place in the sciences of physiology, anatomy, and medicine, and the detection of some erroneous reasonings and opinions in the writings of Hippocrates upon this subject, intermixed with much that is admirable and excellent,—it has laid a foundation for all the systems of temperaments, constitutions, or natural characters, that have more lately been offered to the world. Most of these, however, have been distinguished by an introduction of five other genera, denominated a WARM, a COLD, a DRY, a MOIST, and a NERVOUS or irritable temperament: the first four of these five having been added to the list by Boerhaave, but unnecessarily, as they may readily be comprehended, as I shall presently show you, under the four simple temperaments of Hippocrates; while the fifth, in the general opinion of modern physiologists, is requisite to supply what must be admitted to be a chasm in the Greek hypothesis.

I have dwelt the longer upon this subject, because it has an immediate and very extensive bearing upon the popular phraseology of the present day, in all nations; and will give us a clear insight into the meaning of various colloquial terms and idioms, which we are in the constant habit of employing, in many instances, without any definite signification.

The two usual words to express the moral disposition or propensity of a man, and especially as connected with the passions, are TEMPER and HUMOUR. Both are Latin terms: the first, in its original sense, imports mingling, compounding, modifying, or qualifying, and has an obvious reference to the combination of the four radical fluids just mentioned; on the peculiar *temper* or *proportion* of which to each other we have just seen that the Greek physiologists supposed the idiosyncrasy or peculiar constitution to depend: and hence TEMPER is, in a certain sense, synonymous with CONSTITUTION itself, though

* De Temperament. ii. p. 60. § b.

† See his Physician's Pulse-watch; or an Essay to explain the Old Art of Feeling the Pulse, and to improve it by the Help of the Pulse-watch. 2 vols. 8vo. Lond. 1707.

somewhat more generally applied to the frame of the mind than of the body.

HUMOUR, in like manner a Latin term, is derived from the Greek χυμός (chumos), and in its simple and radical sense imports moisture, juice, or fluid of any kind: in which sense we still employ the terms *humid* and *humidity*, derived from the same source. In physiology and popular language, HUMOUR is synonymous with TEMPER; and the explanation now offered will sufficiently show us how, from such a derivation, it comes to be employed as significative of mental disposition. Every one must see instantly, that, like the term temper, it has a reference to the general mass of the four radical fluids, which, upon the Greek hypothesis, are essential to the life of man; the peculiar combination of which with each other produces the peculiar HUMOUR or prevailing CURRENT of every individual. It is curious, and in many instances highly entertaining, to trace the transmutations of meaning that a word, from accidental circumstances, is thus frequently compelled to undergo, so as to express, in one age, a very different idea from what it had in a preceding. Even in the present day, however, and in common language, we still occasionally employ the term HUMOUR, and its derivatives, in its original sense; as when we speak of the *humour* of the blood, meaning thereby a peculiar acrimonious fluid; and still more openly when we speak of the aqueous *humour* of the eye.

Humid and *humidity* continue steady to the radical idea, for they import fluidity and nothing else. Nay, so strongly have we imbibed the diffusive spirit of the Greek doctrine upon the subject before us, that we not unfrequently carry forward the same idea of fluidity without our being aware of it; as when, for example, we speak of a *vein of humour*, or a *humorous vein*, in which case we evidently refer to a fluid circulating in a canal. Thus Prior, in his well-known imitation of Adrian's lines to his soul:

Thy *humorous* vein, thy pleasing folly,
Lies all neglected, all forgot;
And, pensive, wav'ring, melancholy,
Thou dread'st and hop'st thou know'st not what.

We are not only told, however, in popular language, that every man has his humour, or vein of humour, but that one man is of a *choleric* humour, or turn of mind, by which we mean that he is naturally irascible, or inclined to anger; that another man has a *melancholic* turn, by which every one understands that he is naturally gloomy and low-spirited; that a third is of a *sanguine* disposition, importing that he is naturally prone to high hope and confidence; and that a fourth is of a *phlegmatic* habit, signifying that he is naturally dull and sluggish.

Now, in thus expressing ourselves, we show that we have imbibed, though often without being aware of it, not merely the language, but the first principles of the Hippocratic school, and employ their own terms as illustrative of their own doctrine. *Choler* (χολή), for example, is Greek for bile; and the bilious temperament of the Greeks was peculiarly characterized by irascibility, or an habitual propensity to anger. So melancholy (μελαγχολία) is literal Greek for black bile; that which, as I have already observed, they supposed to be produced by the spleen; and to the melancholic, or, as the Latins called it, atrabillious or black-bile temperament, they, in like manner, ascribed a prevailing disposition to gloom or depression of spirits. Sanguine is a Latin term, importing blood; and to the sanguineous temperament, or that which, on their hypothesis, indicates a brisk and exuberant flow of blood, they attributed a propensity to ardent expectation, mirth, gayety. Phlegmatic (φλέγματικός), again, is a Greek term, denoting lymph or aqueous fluid; and to the temperament abounding with this cold and spiritless humour, as they conceived it to be, they referred habitual indolence or sloth.

We often hear of the term RULING PASSION: this is rather of modern than of ancient origin. It is frequently, however, employed without any clear meaning, and confounded with temper, humour, or idiosyncrasy. Now, the temper, or idiosyncrasy, may be the result of a combination of passions, in

which case all of them cannot take the rule; and hence that only is, properly speaking, the ruling passion, which takes the lead of the rest, and gives to the particular temper or humour a particular variety. Pope has not always paid sufficient attention to this distinction. Roscommon has correctly maintained it in the following couplet:—

Examine how your HUMOUR is inclined,
And which the RULING PASSION of your mind.

If this view of the subject be correct, it will follow, that crases or temperaments are the genera or grand divisions under which the moral characters or dispositions of mankind, possessing any considerable degree of resemblance to each other, may be naturally arranged. Tempers, humours, or idiosyncrasies are the species which compose the different genera and ruling passions, the varieties or singularities of emotion, by which one individual belonging to the same species is distinguished from another.

The species and varieties may be innumerable, and would require a folio volume for their separate analysis and description, rather than a single lecture. Let us, then, confine our attention to the genera, or primary division of moral and physical constitutions into temperaments, and illustrate this part of the preceding classification by a few familiar examples.

All mental propensities or dispositions, then, may be arranged under five separate heads; each of which constitutes a temperament, and is distinguishable by a correspondent effect, produced on the corporeal organs, and the external features and figure. So that the mind and body, for the most part, maintain a mutual harmony, and the powers of the one become, in a general view, a tolerably fair index of those of the other. To these heads, genera, or temperaments I have given the names of sanguineous, bilious or choleric, atrabillious or melancholic, phlegmatic, and nervous. These names and characters, as I have already observed, with the exception of the last, are derived from the Greek physiologists; the principles of animal chemistry on which they are founded are, in many instances, erroneous: but the physiological facts which they are designed to illustrate are, for the most part, incontrovertible, and it is not easy to change the general arrangement for a better.

I. Let us commence with the SANGUINEOUS TEMPERAMENT, or that conceived to depend upon a powerful action or peculiar energy of the system of blood-vessels.

Suppose the heart and arteries, whose harmonious activity produces the circulation of the blood, and throws it over every part of the system, to possess a predominant energy of action, what may we reasonably expect to be the consequence? The pulse must be strong, frequent, and regular; the veins blue, full, and large; the complexion florid; the countenance animated; the stature erect; the figure agreeable, though strongly marked; the flesh firm, with a proportionate secretion of fat; the hair of a yellow, auburn, or chestnut colour; the nervous impressions acute; the perception quick; the memory tenacious; the imagination lively and luxuriant; the disposition passionate, but easily appeased; amorous, and fond of good cheer.

The diseases of this temperament are few but violent, and are chiefly seated in the circulating system; as hemorrhages and inflammatory fevers. It shows itself with peculiar prominence in the season of spring; and especially in the season of youth, which is the spring of life. The best external or corporeal marks of the sanguineous temperament are, perhaps, to be met with in the beautiful statues of Antinous and the Apollo of Belvidere; the best moral character of it in the lives of Alcibiades and Marc Antony, as drawn by the masterly hand of Plutarch; and the most perfect type of this construction which has been offered in modern times, is to be found, in the judgment of M. Richerand, from whom I have copied the chief part of this description, in the person of the celebrated Duke de Richelieu.*

If men of this temperament devote themselves to labour of any kind, that

* Nouveau Elémens de Physiologie, &c. tom. ii. sect. cccxix. p. 445, 8vo. Paris, 1804.

demands great muscular exertion, the muscles thus brought into action, and easily supplied with nutrition from the sanguineous system, will acquire considerable increase of size, and produce a subdivision of the sanguineous temperament, which is usually known by the name of *ATHLETIC* OR *MUSCULAR*. In this case, the head is very small; the neck very strong, particularly behind; the shoulders are broad; all the muscles are powerful and prominent, surrounded with strongly marked interstices or cavities; while the joints, and parts not abounding in muscles, are extenuated, and the direction of the tendons beneath them is obvious and striking. Perhaps the best model we possess of this peculiar constitution is the Farnesian Hercules, of which a good copy is to be found in the hall of the Royal Academy at Somerset-house, and must have been seen by every one who frequents the annual exhibitions of that establishment.

It is this temperament which is bestowed by Homer upon Ajax, and enables him, after receiving the shock of a mountain crag upon his shield, hurled at him by Hector, to return a still heavier and more effective blow.

Then Ajax seized the fragment of a rock,
Applied each nerve, and swinging round on high,
With force tempestuous, let the ruin fly.
The huge stone thundering, through his buckler broke;
His slacken'd knees receiv'd the numbing stroke.
Great Hector falls extended on the field,
His bulk supporting on the shatter'd shield.

These verses have been deservedly admired for their strength, and they do ample justice to the original. But the whole falls far short of the fearful and majestic energy displayed by Spenser in his description of the combat between the Giant and the Red Cross Knight, and particularly the overwhelming force with which the former wielded his enormous club, and aimed to despatch the champion by a single stroke, who had the good fortune to elude it, and amply to repay himself on his foe.

As when almighty Jove, in wrathfull mood,
To wreake the guilt of mortal sins is bent,
Hurles forth his thundring dart with deadly food,
Enrold in flames, and smouldring dreriment
Through riven cloudes and molten firmament—
The fierce three-forked engin, making way,
Both loftie towres and highest trees hath rent,
And all that might his angry passage stay:
And, shooting in the earth, castes up a mount of clay.

His boystrous club, so buried in the grownd,
He could not rearen up againe so light
But that the Knight him at advantage fownd;
And, whiles he strove his combred clubbe to quighte
Out of the earth, with blade all burning bright
He smott off his left arme, which, like a block,
Did fall to ground, depriv'd of native might;
Large streames of blood out of the trunked stock
Forth gushed, like fresh-water stream from riven rocke.*

In this subdivision of the temperament before us, we meet with no great degree of acuteness of external impressions or mental perception. Muscular strength, combined with mental tranquillity, is the prominent character: the individual, therefore, is not easily roused; but when he is so, he surmounts every resistance. It would be difficult to find in history a man of this peculiar constitution, whose intellectual faculties have been sufficient to acquire him an immortal fame. To become distinguished in the career of the sciences and fine arts, an exquisite sensibility is indispensable; a condition at utter variance with the full perfection of muscular masses.

II. The second temperament or general character I have noticed, is the *CHOLERIC* OR *BILIOUS*. The liver and biliary organs in general are here as redundant in their power as the sanguineous vessels, and for the most part at

* Faerie Queene, b. i. canto viii. 9, 10.

the expense of the excernent, or cellular and lymphatic system. The pulse, as in the last kind, is strong and hard, but somewhat more frequent; the veins cutaneous and projecting; the sensibility acute and easily excited, with a capacity of dwelling for a long time on the same object. The skin is brownish, with a tendency to yellowness; the hair black or dark-brown; the body moderately fleshy; the muscles firm and well marked; the figure expressive. The temper of the mind exhibits abruptness, impetuosity, and violence of passion; hardihood in the conception of a project, steadiness and inflexibility in pursuing it, and indefatigable perseverance in its execution. It is to this temperament we are to refer the men who, at different periods, have seized the government of the world. Hurried forward by courage, audacity, and activity, they have all signalized themselves by great virtues or by great crimes, and have been the terror or the admiration of the universe. Such were Alexander, Julius Cæsar, Brutus, Attila, Mahomet, and Charlemagne, in earlier periods; and such in later times Richard III., Tamerlane, Cromwell, Nadir Shah, Charles XII. of Sweden, and the tyrant of our own day, Napoleon Buonaparte.

This temperament, like the last, with which it is so closely connected, is characterized by a premature appearance of the moral faculties. The men I have just named, when merely emerging from youth, are well known to have conceived and executed enterprises that would have been worthy of their maturest judgment. Where the lineaments of this character are peculiarly strong, and the susceptibility, as frequently occurs, is very acute, the individuals are highly irascible, and launch into a passion from very trivial causes.* Homer has ascribed this part of the general temperament to many of his heroes, particularly to Achilles; and every politician knows that it was a prominent feature in the constitution of Buonaparte, who seems, indeed, in the occasional insults he offered to many of the highest characters at his own court, and in the general presence of his court, to have copied from the Grecian chieftain, who thus addressed Agamemnon, the head of the Grecian princes, the ἀναξ ἀνδρῶν, presiding at a general council, in reply to Agamemnon's reprimand:

O monster! mix'd of insolence and fear,
Thou dog in forehead, but in heart a deer!
When wert thou known in ambush'd fights to dare,
Or nobly face the horrid front of war?
'T is ours the chance of fighting fields to try;
Think to look on, and bid the valiant die.
So much 'tis easier through the camp to go,
And rob a subject, than despoil a foe.
Scourge of thy people, violent and base!
Sent, in Jove's anger, on a slavish race;
Who, lost to sense of generous freedom past,
Are tamed to wrongs, or this had been thy last.

In this temperament we discover, as I have already observed, a union, of an active exuberant bilious, with an active exuberant sanguineous system. The temperament called bilious is, therefore, properly speaking, a complex genus, deriving its features from both systems, and from both in a state of energetic operation.

III. If we put away this predominant energy of the sanguineous system, or sink it below its level, if we suppose the bilious system alone predominant, and then add a deranged action of some abdominal organ, or of the nervous department—the vital functions, from the change we have now taken for granted in the sanguineous system, being carried on in a weak and irregular manner, we shall arrive at the *ATRABILIOUS*, *BLACK-BILE*, OR *MELANCHOLY TEMPERAMENT*. The skin will assume a deeper tinge; the countenance appear sallow and sad; the bowels will be inactive, all the excretions tardy, the pulse hard, and habitually contracted. The corporeal sadness exerts an influence over the cast of ideas; the imagination becomes gloomy, the temper

* Richerand, ut supra, sect. cccxxi. p. 449.

full of suspicion. The species and varieties afforded by this genus are almost innumerable, for the causes are peculiarly diversified. Hereditary disease, long-continued sorrow, incessant study, habitual gluttony, the abuse of pleasures of various kinds, and a thousand other circumstances, may equally become sources of this distressing condition, under some shape or other. And perhaps Le Clerc is correct in regarding it, in his *Natural History of Man*, as in every instance a morbid affection, rather than a natural and primitive constitution.

The character of Tiberius, of Louis XI., and of Pygmalion, as drawn by the nice hand of Fenelon in his *Telemachus*, give striking elucidations of this temperament in its moral bearings. M. Richerand has also pointed out examples in Torquato Tasso, Pascal, Gilbert, and Zimmermann; but perhaps the most perfect picture that has been furnished to the world is to be found in the life of the celebrated Jean-Jacques Rousseau.

IV. Let us pass on to the fourth temperament—the PLEGMATIC, LYMPHATIC, FRUITFUL, or WATERY, for the terms are all synonymous, and by all these terms it has been denominated. The proportion of fluids is here too considerable for that of the solids, or, in other words, the excrement system which secretes them from the general mass of the blood is in peculiar activity; and the result is, that the body obtains an increased bulk from the repletion of the cellular texture. The fleshy parts are soft; the skin fair; the hair flaxen or sandy; the pulse weak and slow; the figure plump, but without expression; all the vital actions more or less languid; the memory little tenacious, and the attention wavering; there is an insurmountable desire of indolence, and aversion to both mental and corporeal exercise.

It is not to be wondered at, therefore, that, among the illustrious lives of Plutarch, we do not meet with an individual of this character. They are, for the most part, a good-natured group, not formed for the transaction of public affairs, who have never disturbed the earth by their negotiations or their conquests, and are rather to be sought for in the bosom of private life than at the helm of states. The emperor Theodosius may, perhaps, be offered as an example in earlier times; and in our own day the deposed Charles IV. of Spain, who resigned himself altogether into the hands of the infamous Godoy, surnamed Prince of the Peace; Augustus, king of Saxony, who resigned himself equally into the hands of Buonaparte; and Ferdinand of Sicily, who, in lucky hour, but of too short duration, at length surrendered the government of his people to our own country.

V. The last temperament I have noticed is the NERVOUS or IRRITABLE, as it has been sometimes, but incorrectly, denominated. In this constitution the sentient system, or that susceptible to external impressions, is predominant over all the rest. Like the melancholic, it is seldom natural or primitive, but morbid and secondary, acquired by a sedentary life, reiterated pleasures, romantic ideas excited by a long train of novel or other fictitious and elevated histories; and peculiarly distinguished by promptitude but fickleness of determination, vivacity of sensations, small, soft, and wasted muscles, and generally, though not always, a slender form. The diseases chiefly incident to it are hysterical and other convulsive affections.

Let us close with two brief remarks upon the general survey before us. The first is, that these temperaments or generic constitutions are perpetually running into each other; and, consequently, that not one of them, perhaps, is to be found in a state of full perfection in any individual. Strictly speaking, Mr. Pitt and Mr. Fox belonged equally in the main to the second of them: there was the same ardour, genius, and comprehensive judgment in both; but the former had the bilious temperament, with a considerable tendency to the sanguineous; and hence, with more irritability, had more self-confidence, audacity, and sanguine expectation: the latter, while possessing the same general or bilious temperament, was at the same time more strongly inclined to the lymphatic; and hence his increased corporeal bulk; and, with less bold and ardent expectation, he possessed one of the sweetest and most benevolent dispositions to be met with in the history of the world. The first was

formed to be revered, the second to be beloved; and both to be admired and immortalized.

The closing remark I have to submit is, that each of these temperaments, how widely soever they may differ from each other, is capable of being transmuted into any of the rest. Galen has particularly dwelt upon this most important fact, and has especially observed that a man of the most elevated and sanguineous constitution may be broken down into a melancholic habit by a long series of anxiety and affliction; while, on the other hand, the most restless and audacious of the bilious or choleric genus may be attuned to the sleek quiet of the phlegmatic temper by an uninterrupted succession of peaceful luxury and indulgence. Of what moment is this well-established fact in the nice science of education! The temperaments of boys may be born with them; but they are capable of alteration, nay, of a total reversion, both in body and mind, each of which may be made to play upon the other; the one by a discipline of gymnastic exercises, and the other by a discipline of intellectual studies. The Greeks were thoroughly aware of this mutual dependence; and hence, as we have already seen,* made gymnastic games a regular part of the tuition of the Academy; thus rearing at one and the same time, and rearing, too, in the self-same persons, a race of heroes and of sages, and turning the wild and savage luxuriance of nature to the noblest harvests of wisdom and virtue.

LECTURE XII.

ON PATHOGNOMY, OR THE EXPRESSION OF THE PASSIONS.

In our last lecture, we examined how far the state of the body has an influence upon that of the mind: in the study we are now entering upon we shall take the opposite side of the question, and examine how far the state of the mind has an influence upon that of the body.

This influence, if it exist, may be either instantaneous or permanent: it may be produced by some sudden affection or emotion of the mind, exciting an abrupt change in the features, the muscles, or other soft and flexible parts of the body; or it may result from the habitual character of the moral propensity, slowly and imperceptibly operating on parts that are less pliant, and giving them a fixed and determinate cast. The former constitutes the study of Pathognomy, or of the signs, language, or expression of the passions: the latter, the study of physiognomy, or of the signs, language, or expression of the genius or temper.

Let us investigate each of these in the order in which I have now stated them; and devote our present attention to the former of the two.

Suppose a man of a mild but courageous disposition, reclining at ease, and alone, beneath some overspreading forest tree, on a summer's evening, should be suddenly surprised by the attack of a ruffian, who should attempt to rob or murder him; what would be the change of feelings and of figure he would undergo? The tranquillity of his mind would be transmuted into horror, rage, and probably revenge, or an attempt to retaliate; while the negligent ease of his posture, the relaxed muscles of his face, the natural vermeil of his cheeks, his half-opened lips, half-closed eyelids, and easy breathing, would suddenly start into tension, energy, suffusion: he would be instantly on his feet, in an attitude of determined resistance; still trembling with fear, he would collect all his soul into a strong and desperate effort to overcome the wretch: his muscles would swell with violent rigidity; his heart contract with unusual force and frequency; his lungs heave powerfully; the whole

* Series II. Lecture XI.