

later than Shakespeare's time, the seat of the soul was held to be in the heart; for instance, by Vico (1678-1774). Descartes assigned it to the pineal gland; Van Helmont placed it in the pylorus or "pit" of the stomach. Although Aristotle said the soul was in the heart, other Greek thinkers placed it in the diaphragm (phren); hence "phrensy" (frensy) or madness of the soul; hence also "phrenology," a discourse on the supposed localization of things mental. From time immemorial, emotions have been associated with viscera, as in the Old Testament where bowels yearned, and in the New, where there were bowels of compassion. Everybody knows that the spleen was the seat of anger, for we yet speak of a choleric, meaning an angry man, and a "fit of the spleen," meaning of rage.

Curiously enough, love was placed not in the heart but in the liver. Shakespeare adopts this localization when he makes Pistol say (Merry Wives, Act II, Sc. 1) that Falstaff loves Ford's wife "with liver burning hot."

We have seen that whereas Aristotle placed the soul in the heart, Galen placed it in the brain; and Shakespeare, if he consciously followed any school of thought, was Galenical rather than Aristotelian, for he makes Prince Harry, in King John, say of the King:—

It is too late, the life of all his blood  
Is touched corruptibly, and his pure brain  
(Which some suppose the soul's frail dwelling place),

and so on, as though it were not yet decided to be but some supposed it in the brain.

Possibly one of the most remarkable of all the passages of biological significance in Shakespeare is in "Love's Labour's Lost" when Holofernes, speaking of ideas, says:—

"These are begot in the Ventricle of memory, nourished in the womb of pia mater, and delivered upon the mellowing of occasion."

Holofernes is a schoolmaster and therefore presumably represents a learned man, and certainly here his allusions are