

throughout life the amylaceous principles, therefore the desire for some kind of stimulation is innate, hence the universal appetite for strong drink, tobacco, or opium, while the smell and taste of material real depressants, create a disgust and are never used or sought after for the production of pleasurable feelings.

The mind is capable of generating impulses of either an exaltant or depressant character from its own impressive imaginings or from impressions received through the senses. "Like begets its like" in a physiological as well as a moral and physical sense. Thus the manifestation of genuine passion in another impresses the observer with the very same feeling. The exhibition of joyousness in one, like heat radiates and permeates surrounding minds till blissful feelings pervade a whole company, while the manifestation of deep grief in any one in company, creates a corresponding feeling of sadness in all present.

Emotional exaltant influence promotes in a remarkable degree healthy functional activity, and consequently tends to resist morbid agencies, while the depressing passions greatly lower the dynamic forces, and thereby predispose the system to the reception of zymotic influences. Thus, the fear of contracting contagious or epidemic diseases depresses the nervous forces to the very degree required for their admission. Morbid emanations received into the system thus prepared, impress the centres with the identical characteristics of their source. So the sight of one in convulsions will throw a person of impressible temperament into spasms. Sympathy is a term wholly inexpressive of any physiological action, and therefore affords no philosophical explanation of the phenomenon. The image of the condition is firmly impressed on the retina, and being transmitted to the sensorium, creates an impulse of an emotional character, which being sent to the muscles, induces corresponding contraction. Diseases, like troubles, spring oftener from an imaginary than a real cause. During the present prevalence of diphtheria, the poltroon is sure to become a victim of his own dread, and the real coward will return as often as he imagines he feels its influence. Every one knows that a firm and persistent belief in the fatal termination of an approaching parturition is almost sure to be verified. The depressing emotion counteracts effec-