of consciouſneſs, determine in general the ſpirits to thoſe parts which labour moſt, or are moſt apt to be affected. Thus fear and anger determine to the heart ; luſt to the eyes, &c. ; ioy, pity, wonder, and the like, to the head. See Passion, page 14.

The affections of the mind oſ one perſon will often work upon the ſpirits of many. Thus whole companies are ſome­times diſpoſed to be ſad and melancholy, or merry and jo­vial, when any one is preſent much inclined to either oſ thoſe ſtates of mind ; and it has been obſerved, that old peo­ple, who have loved the company of the young, and have been converſant continually with them, have generally lived long. But young people muſt not conclude from this, that the company and conversation of the grave and old will ope­rate upon their living and ſenſitive principle, thro’ the affec­tions of their mind, and diſpoſe them to be ſhort lived. On the contrary, by thus improving their underſtanding, they will be more enabled to fortify their conſtitution and reſiſt the ravages of youthful indulgence.

It may alſo be further obſerved, that thoſe tender ſympathetic affections which lay hold of the mind, at the repre- ſentation of theatrical performances, originate from the ſame principle, while they are to be conſidered as the ſurest teſt of juſt execution in the actor, and of the expreſſive lan­guage of the author. Indeed all ſtage-effect depends on ſympathy.

It has been ſaid, that the paſſions of the mind are occa- ſionally infectious, particularly ſome of them. Thus fear and s*hame* are ſometimes very suddenly ſo. We frequently may have occaſion to fee, that the ſtarting of one will make another ready to ſtart. Again, when one man is out of coun­tenance in company, others will often bluſh in his behalf. However, the ſerious paſſions may ſurely be ſo under the controul oſ reaſon as to reſiſt infection, whatever may be the caſe of temporary, muſcular, or nervous attraction.

2. Our author is inclined to think, that a connection be­tween the affections and ſenſations of the female mind and uterus, is very materially concerned in the proceſs of gene­ration, and probably can alone give efficacy to thoſe actions and impreſſions ſubſervient to conception, through the ſympathizing affections of the mind. But this is a ſubject of which we know ſo little, that the speculations of even the moſt diſtinguiſhed philoſophers reſpecting it have been no­thing but the wild ravings of imagination.

With reſpect to the depravity and force of the imagina­tion in the production of ſympathies, they always operate moſt upon “ weak minds and ſpirits, and therefore moſt on women, ſuperſtitious and ſearful persons, sick people, chil­dren, and young creatures.” “ Their effects, however, ſometimes fail to appear, becauſe they are encountered and overcome by the mind and ſpirit before they work any manifeſt effects ”

Such effects are obviated upon the ſame principle which eſtablishes the prevention os bodily disease : “ for in infec­tion and contagion from body to body (as, for example, du­ring the plague), the mia(rna may be received ; but from the ſtrength and good diſpoſition of the body, it is expelled and wrought out before it has had ſufficient time to form the diſeaſe.”

It has been ſaid, and many are of the opinion, that the force of imagination doth often forward the end proposed. Thus, for instance, it has been put as a queſtion,

Whether a man, when he conſtantly and ſtrongly believes that such a thing ſhall be (as that ſuch a one will love him, and the like), helps any thing to the effecting the thing desired ?” Certainly not in the manner which has been advanced, namely, “ by a ſecret operation on the ſpirit of another.” It he ſucceeds, it is either becauſe he perſevered, or becauſe his perſeverance and earneſtneſs (and not any occult opera­tion) makes him at length be attended to.

There is not a doubt but the force of imagination often gives energy to our actions. It may, however, unless we are much on our guard, eaſily delude us aſide from reaſon. It has been the tree which has yielded the fruits of superſtition in former times, and which has often led the human mind with the moſt extravagant notions of ſympathy. Sym­pathies of this kind, ſuch as the power of charms, and the like, are now pretty generally exploded.

3. The five ſenſes, *hearing, tasting, smelling, feeling,* and s*eeing,* are conſcious of a ſympathetic impreſſion from odious objects. “ I. A diſagreeable sound will ſet the teeth on edge, and make all the body ſhiver. 2. The ſwallowing of a nauseous medicine will be attended with a ſhaking of the head and neck. 3. Diſagreeable ſmells produce nearly the ſame effect, which are leſs perceived, becauſe there is a remedy at hand by flopping the noſe. 4. If you come ſuddenly out of the fun into the ſhade, the ſenſe of feeling is diſturbed by a chillneſs or ſhivering of the whole body. 5. And even ſudden darkneſs produces a propenſity to ſhivering.

There is a very apparent reaſon why a ſympathy ſhould take place between the eyes. Hence their motions are ſynchronous. It may be ſaid, that cuſtom and habit diſpoſe the eyes to move one and the ſame way ; “ for when one eye moveth towards the noſe, the other eye moveth from the noſe.”

Though the eyes are by nature prone to move in con­cert, cuſtom will, however, deſtroy this natural concert, and produce the contrary effect. Thus ſome people can ſquint when they will. Our author therefore gives this caution to mothers and nurſes : “ Let them not ſuffer infants to fit with a candle placed behind them ; for both their eyes will be diſpoſed to move outwards, as affecting to fee the light of the candle, which may bring on the habit of ſquinting.”

It appears as a quality in the ſenſes of hearing and fee­ing, “ that the inſtrument of each ieparate ſenſe has a ſym­pathy and ſimilitude to that which giveth the reflection.” Thus it has been obſerved, “ that the eye will ſympathize with a cryſtal glaſs or water, and the ear with caves and ſuch hollow places as are ſuited to report echo.”

Sympathies have been compared to uniſons oſ found in music. Uniſons of found produce agreeable ſympathetic feelings ; the reverse produce diſagreeable feelings. “ All concords and diſcords of muſic are (no doubt) ſympathies and antipathies of sound.” Moreover, “ they are said to work as well by report of found as by motion.’

The moſt agreeable as well as odious objects operate in a ſecondary way, in producing thoſe ſympathetic impreſſions and actions which they commonly give riſe to An in­creaſed secretion of ſaliva often takes place at the sight of a favourite diſh : and the running of water from a bottle, or otherwiſe, will ſometimes affect individuals of a particu­lar temperament, with an involuntary propenſity to void urine.

Many have attempted to account for the remarkable ſym­pathy which takes place between parts of the body ſeemingly unconnected with each other ; but as theſe attempts are merely conjectures, without any lolid principles to rest on, we paſs them over as the dreams of ingenious men. It would be fortunate for ſcience, if men would confine themselves to thoſe ſubjects which can be known, and never draw concluſions till they have eſtabliſhed principles.

SYMPHONIA, in botany ; a genus of plants, belong­ing to the claſs of *monodelphia,* and order of *pentandria.—* There is one piſtil. The corolla is globular, and the berry five celled. There is only one species yet diſcovered, the globulifera.