

produces is characterized by several peculiarities. As attentively studied from the present case, they seemed to be—

1. An exaltation of the impulsive propensities creating a preparation to perpetrate violence upon provocation; the excitation being vastly disproportionate to the act, so that under no circumstance could the latter be extenuated by the former. The will is to a certain extent, under the subjugation of impressions communicated from without, and, the reasoning also being impaired, true occurrences are distorted and falsely interpreted, with an invariable tendency to amplification, magnifying under increasing examination like pictures in the field of a stereoscope. The Haschish-eaters of the East betray this moral obliquity in a very decided manner. The shocking atrocities committed not many months ago by the Delhi rebels had probably a foundation in cannabis. Of the notorious Old Man of the Mountain it is thus recorded:—Taking the Count (Henry of Champagne) to the top of a high tower where were stationed guards in white robes. "I doubt," said he, "whether you have any subjects so obedient as mine," and, making a sign to two of the sentinels, they precipitated themselves from the height, and were dashed to pieces. Summoned at another time by an envoy from a powerful enemy to submit himself, the sheik called a soldier and ordered him to kill himself, which the man unquestioning did. "Tell your master," said the old man to the wondering envoy, "that I have sixty thousand men who will do the same." In fine, Haschish induces for a time a partial moral insanity, in which the impulses developed have a murderous tendency,—either homicidal or suicidal, though generally the former.

2. A loss of individuality. The free spirit is no longer confined or trammelled by its corporeal tenement. Body, for the time, has no personality, and the existence, solely experienced, is immaterial or etherial. The nerve substance of the brain seems paralyzed, and does not contribute its accustomed support to the substantiation or rectification of objects received through the special senses; or when these are unexercised, as in dreaming, the false creations of the struggling mind are not corrected by an application of consciousness. There is a remarkable buoyancy of feeling, and an exemption from the perception of ordinary physical clogs, so that, as in the above case, the idea that takes strong hold of the individual is that he is a spirit. The same hallucination occasionally manifests itself under another form, in which still the predominant feature is a belief in the possession of capabilities inconsistent with material organization. A gentleman while under Haschish thought himself a locomotive, and of whom it is said, that he, for the space of