

fist, he broke the same bone again within the month in a similar manner. He appears to retain no memory afterwards of these periods, and is, I feel assured, quite unconscious of what happens.

CASE 7. Has one or two very severe fits about once a year, when he grows violent with homicidal mania. In the interim he is demented, and inclined to be filthy in his habits.

CASE 8. A woman of about forty; mind clear between paroxysms. Each fit is ushered in with an aura of a psychological nature, consisting of a flood of memories relating to her girlhood.

CASE 9. A woman of about thirty. Is always aware of a coming fit by an aura commencing in the left hand. An "aura," like an imagination, is a special gift, enjoyed only by a few; though many receive every encouragement to have one.

CASE 10. Man, aged forty; was never known to have a fit before. A violent paroxysm came on while in bed. Consciousness never returned. The next evening there was another seizure; the spasm being so severe that some of the tendons of the knee broke with a loud snap. An hour later another fit occurred, bearing, like the two previous ones, a strong resemblance to epilepsy. He died a few minutes afterwards. Signs of recent cerebral hæmorrhage were discovered at the autopsy. There were no signs of organic or structural cerebral disease.

CASE 11. "Breathing out threatenings and slaughter, he journeyed near Damascus; and suddenly there shined round about him a light, and he fell to the earth, and heard a voice, and he trembled; and arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand; and he was there three days without sight, and neither did eat nor drink, and when he had received meat he was strengthened. Then was Saul certain days with the disciples which were at Damascus."

CASE 12. "And I see men become mad and demented from no manifest cause, and at the same time doing many things out of place; and I have known many persons in sleep groaning and crying out—some in a state of suffocation, some jumping and fleeing out of doors, and deprived of their reason until they awaken and afterwards become well and rational as before, although they are pale and weak; and this will happen not once, but frequently; and there are many and various things of the like kind *which it would be tedious to state particularly.*" (Hippocrates, "Sacred Disease.")

CASE 13. "Hence some have called it the sacred disease, as from the greatness of the evil, or because the cure of it is not human, but divine; or from the opinion that it proceeded from the entrance of a demon into the man. Such symptoms as accompany this disease in its acute form have been already detailed by me. If it become inveterate, the