

whole or part by memory. So a hallucination is an illusion that reason does not dispel, but which hangs about the mind seeking admittance into the domains of admitted truth. If we do not dismiss the momentary sight of the ghostly milestone as the glare of disturbed sense, but fly before it, and every moment turn to see it pursue, we are the victims of hallucination. That which more distinctly illustrates hallucination as disordered conception, is the striking fact that men whose eyes are out may have hallucinations of dread visions before them, and so of the other senses.

Perhaps the hair's breadth between the excitement of the sane mind and the beginning of the insane condition lies somewhere here; the one may still compare his hallucinations with past knowledge, and refuse to accept their dominion over him; the other may submit without question, and be lost. Yet, the question has been asked, can the mind be both sane and insane at once?—can these hallucinations ever be the legitimate children of a mind perfectly normal?

The next downward step is to absolute delusion. If pursued by the spectral hallucination which we have described, we some day, in uncontrollable weariness and despair, turn and strike down the monster by our side, and so unwittingly destroy a wife or a child at our feet, fixed delusion has done its work, and henceforth we are numbered among the host of maniacs. Who shall say where the subtle line was crossed? Who shall say what under-current of life drifted us into that maelstrom?

The lamented Greisinger affirms ideas which, briefly stated, show that those whose fate it is to be stricken with a hereditary disposition to this disease, turn imperceptibly to crooked paths which lead only downwards; their cerebral actions are different from those of the majority of mankind. The impressions of the outer world impinge upon an abnormally excited centre; uncommon conditions arise, unnatural dispositions are excited; by-and-bye active irritation sets in; a tendency to weariness follows; imaginations which are for the moment the passing whims of healthy brains are cherished and maintained; by-and-bye the

dark and bitter side of life is all they see. The brain disease becomes fixed, its results are reflected in diminished and perverted nerve power throughout the system, and so by impoverished blood, back again to the fountain-head in circling rounds, down to helpless dementia.

It is not the least extraordinary fact, in this curious subject, that what are called the primordial delusions of insanity are so well defined and constantly repeated. The famous man from whom I have quoted ascribes such recurring delusions, not to emotional foundations as their source of production, but rather attributes their direct origin to cerebral disturbances. He beautifully illustrates, by comparing this with the contrast of the walk of the man in health, and that of him whose nerve force in the spinal column has been impaired by disease: "As the ganglion-cells of the spinal cords work together in the most exquisite manner, receiving exact sensitive impressions of the floor as touched by the foot in a regular motor manner, making complete harmony, so by such disease as shows anomalous action of the cells, there is produced, whatever may be the effort of the will, such a walk as exhibits the fatal mark of want of harmony." This occurs in some of the most intractable cases that affect the frame of man.

By completing analogy, the processes giving rise to imaginations, take place in the ganglion-cells of the outer surface of the brain; in the normal state, these actions, though numberless, work together in beautiful regularity; but by the anomalous action of the cells of the cortical substance of the brain, words and imaginations appear without a real existence.

We shall find that the great of this earth have often been the unhappy subjects of the most cruel hallucinations, and even the victims of confirmed delusions, ending not unoften in outbreking mania or lingering melancholia. We shall find, to the confounding of those who would ignore the nobler part of man and reduce mind to the level of a material secretion, that sages, philosophers and poets have given their grandest productions to the world between the attacks of disease, and during the interval, as it were, when the veil was withdrawn