agencies; but has any one recorded the number of cases of the malady, which they may have prevented?

I hardly believe that religion is capable of upsetting any sound mind; I certainly have seen a great many unsound ones soothed and benefitted by it; though not, indeed, by the expounding of its recondite or incomprehensible doctrines. There may, indeed, be minds so peculiarly constituted, as to be susceptible of insane impression, only through religious excitement; but I apprehend their number is limited. The mind which religion upsets, might, I think, as readily yield to any other form of disturbance. It is a slight work to develope insanity where it is latent; and where it is not so, mental troubles and toils will wear out the body before exhausting reason.

Would it not, however, be prudent for those who are entrusted with the religious instruction of society, to make themselves more intimately acquainted with the requirements of that class of their hearers, whose morbid tendencies may be destructively operated on by daring flights of doctrinal exposition, in the regions of unfathomability?

The preacher may entice his auditory into deep waters, where all can not swim; and where he leaves them, some may sink. It is a noble and Christian work, in an asylum, to restore to reason a suicidal maniac. It would be still a better work to save him from becoming insane. Sending the victims to the asylum, gets them out of sight; and I have often thought it also puts them out of mind. It is wonderful how little such unfortunate people seem to be thought of, by those who have been mainly contributive to their sufferings. This is to be regretted; for I believe that no man, with any heart in him, would persist in the destructive course, were he to make himself familiar with its results, as exhibited in a lunatic asylum. The evil is great and terrible, an position wl TABLE

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