

RELIGIOUS MISCELLANY.

STATE LUNATIC HOSPITAL OF MASSACHUSETTS.*

In this institution, as the Report informs us,

"The Commonwealth has extended the hand of Christian charity to one thousand and thirty-four of its children, who in the last century, would have been at least cut off from the brotherhood of man, if they were not also believed to be, as in more remote ages, forsaken by their Maker, and abandoned to malignant demons. In the seven years of the existence of this Hospital, four hundred and twenty-four patients have been restored to the dignity of their nature and the duties and enjoyments of life. One hundred and forty-five have been discharged as improved and some of this number ultimately recovered. Seventy-five have died, and two hundred and twenty-nine remain in the Hospital; of whom there are thirty-four whose cure is confidently expected, and we do not give up hope for the residue, who have been changed from furious rage or moping melancholy, to such tranquillity and peace of thought, as enables them to enjoy much happiness, and to exercise many virtues and kind offices, while their mental peculiarity unfits them for the exposures of active life."

"As far as practicable, we give employment to all who are able to perform labor. Preferring agricultural and horticultural operations, we devote a large share of industry to these departments of labor. The pecuniary results, as given by the Steward, are herewith presented.

The land occupied by the Hospital, independent of what the buildings occupy, and what is thrown out for roads and pleasure grounds, is about fifty acres, a small portion of which is covered with wood.

Produce raised on the Hospital land the present year, the amount kept by the farmer, and the value estimated by the Steward, in current prices: \$1914 95.

Besides this amount of labor done on the land, much has been done by way of improvements in reclaiming and draining a field of low meadow, removing stone from the fields, building stone wall, preparing compost, &c.

In the course of the season, a large reservoir twenty-five feet in diameter and ten in depth, has been sunk in the earth, and an ice-house twenty-one feet by sixteen and ten feet deep, has been built in the side of an embankment; a large proportion of the labor of excavation, drawing stone, &c. for this work, was performed by the patients.

In addition to this, the care of the roads and pleasure grounds, transplanting trees and making various improvements, repairs and operations, both in doors, and out, sawing, splitting, and piling wood, preparing hair for mattresses, procuring vegetables from the garden and preparing them for cooking, and many other operations are daily performed by the patients. One or two male patients are generally employed about the kitchen, laundry and cellars, one always in the wash-room, and more or less about the barn, shops, &c.

In the female department there is no less industry almost all are profitably employed. One tailoress, while under the influence of medical treatment, has earned by her needle, money enough to defray all her expenses for six months, and actually pays her own bills!

The Hospital is one community. The labor of all goes for the general benefit, and so far as the labor thus bestowed saves the employment of additional help, it diminishes the charge of support. The institution can fairly claim the avails of the labor, for it is by its system of discipline that the labor of this class of individuals can be made available for any valuable purpose.

In the winter of 1837, the business of manufacturing shoes was first commenced at the Hospital, since which time more or less labor has been done by the patients in this department of industry.

One overseer prepares the work for the patients and labors constantly himself. In all, we estimate that the shop has been in operation about eighteen months. The following statement of labor, &c., was prepared by the steward:

Amount of work done, with the value of tools and stock on hand,	\$1922. 60
Expenses for stock and tools,	\$236. 49
Board and wages of overseer,	559. 62
Fuel,	22. 60
1528. 61	
Making a profit of	\$ 349. 05

In the course of the time that his shop has been in operation, twelve patients that were workmen have been employed in it, who were able to do considerable labor, besides cobblers who have gone in for a few days to mend.

The number of workmen is generally from two to four, they are not required to do much labor, only to keep steadily and moderately employed. Many of the shoes have been made for the family, and the bills have been regularly paid. Shoes are charged to the patients at the lowest prices, the object being convenience, not profit, and to afford the benefit of labor to workmen who have been under our care. In no department of labor, according to the number of persons employed, have we seen more decided benefit in promoting convalescence and effecting a complete cure, than in his shop.

The influence of the system.

"Within a few days, a patient was brought to the Hospital, who had been confined three years in a cage; he had not used knife or fork to take his meals during this period, and had not felt the influence of a fire for two winters. The gentleman who brought him to our care manifested praiseworthy benevolence in his efforts to ameliorate his condition and get him into more comfortable winter quarters, and hoped that in a few months we should be able to improve his state, and that he would observe the decencies of life and take his food in a proper manner; while he remained conversing respecting him, the patient below was quietly seated at the table, taking his supper with knife and fork in his hand! On the second Sabbath from his admission, he attended chapel quietly, and gave it as his unqualified opinion that he was 'well off.'"

Another man came into the Hospital quite recently, furious as a wild beast, noisy, violent, and outrageous; he was placed in a solitary room, with wristbands upon his arms to save his clothes and keep them on. For many days in succession he tore his clothes and stripped himself constantly. A few days ago, I found him in a state of perfect nudity. I proposed to him to be dressed and go into the gallery; he promised that he would be quiet and tear no more clothing; upon his pledge he went in—he has been quiet, has kept his clothes upon him, taken his food at table with the others, and is quite civil, indeed in a state of entire contrast to what he had been before.

If, in our daily intercourse with the insane, we should treat them as inferiors or pass them by without notice or attention, refuse to hear them, and evince towards them a feeling of superiority, we should find them in a constant state of irritation and excitement. If we treat them kindly and politely, inquire after their welfare, and hear patiently their story, we awaken in them a spirit of mildness and affection, we can control them without severity, and gain their confidence and esteem.

If there is any secret in the management of the insane, it is this; respect them and they will respect themselves; treat them as reasonable beings, and they will take every possible pains to show you that they are such; give them your confidence, and they will rightly appreciate it, and rarely abuse it."

Since Oct. 1838, we have had a regular chaplain constantly employed, and we have found great benefit from this arrangement. At the time above mentioned, Rev. Luzerne Ray commenced this duty, and continued to preach for us until September of the present year. He was a sensible, discreet man, a forcible preacher, and much admired and respected by all our household. On all occasions he commanded the attention of his audience, and during the period of his services the congregation was, without exception, quiet and respectful. He left us in September last, and Rev. Julius A. Reed took his place, and at present officiates as chaplain. The services of Mr. Reed had not been less acceptable than those of his predecessor, and he gives promise of being equally well beloved and equally useful. Both have

usually written their sermons for the occasion, and both have been entirely judicious in adapting their discourses to the condition and wants of our people. Our religious services are most interesting occasions, they are conducted in all respects after the custom of the New England churches, differing only in being more brief. They do not exceed an hour, and are generally limited to fifty minutes. We have never failed to have good singing, in which a greater or less number of the patients participate. The decorum in the chapel, the regular order and propriety with which the patients take their place, leave the house, and return to their several apartments has excited the admiration of all visitors and strangers.

Four-fifths of the patients who have been in the Hospital during the last year, have attended one exercise of the chapel on the Sabbath, and most of them very regularly. The congregation varies from one hundred and seventy-five to two hundred and upward. The experience of each day strongly impresses us with the benefit of the religious societies.—They have a direct and constant influence upon the conduct and feelings of many individuals, and perhaps upon nearly all.

The Author of christianity, while upon earth, relieved the malady of the insane by a miracle; the religion which he taught has the same spirit as its author. It is only where christianity prevails, that institutions for the relief of insanity are found. It is the spirit of christianity that founds and fosters them. Unless the same spirit influences those who minister in them, they cease to be humane and benevolent asylums, and become truly bedlams and mad-houses.

No class of mankind more truly need the influence of religion than the insane. With a sufficiently powerful motive they can, to a great extent, govern and control their conduct; they can be made to feel responsibility, to know that they should not do wrong, and that they are amenable for their bad conduct just so far as they know how, and are able to do better."

CRANMER,

THE FIRST ARCHBISHOP OF CANTERBURY.*

This great personage was born at Aslacton, in the County of Nottingham, July 2d, 1489. His family was ancient, and came in with William the Conqueror. He was early deprived of his father, Thomas Cranmer, Esq., and after no extraordinary education, was sent by his mother to Cambridge, at the age of fourteen, according to the custom of those times. He took the usual degrees, and was chosen fellow of Jesus' College; and emerging from the subtle and useless studies of those days, soon became celebrated for his learning and his abilities.—In 1525 he married; but his wife dying in child-bed, he was re-elected a fellow of Jesus; a favour so gratefully acknowledged by him, that he chose to decline an offer of a much more valuable fellowship in Cardinal Wolsey's new seminary at Oxford, rather than relinquish friends who had shown such regard to him.

In 1523, he commenced doctor in divinity, and being in great esteem for theological learning, he was chosen divinity lecturer in his own college, and appointed by the university one of the examiners in that science. In which office he principally inculcated the study of the holy scriptures, then greatly neglected, as being of indispensable necessity for the professors of that divine knowledge. The plague happening to break out at Cambridge, Cranmer with some of his pupils, removed to Waltham Abbey: where falling into company with Gardiner and Fox, one the secretary, the other the almoner of king Henry, that monarch's intended divorce of Catharine his queen, the common subject of discourse in those days came upon the carpet; when Cranmer advising an application to our own and foreign universities for their opinion in the case, and giving these gentlemen much satisfaction, they introduced him to the king, who was much pleased with him; committed him to the care of Sir Thomas Boleyn, ordering him to write his thoughts on the subject; made him his chaplain, and admitted him into that favour and esteem which he never afterwards forfeited.

* From the Gospel Messenger.

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