

Ward Chipman

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The Gazette.

By His Excellency Major-General GEORGE STRACY SMYTH, Lieutenant-Governor and Commander-in-Chief of the Province of New-Brunswick, &c. &c. &c. G. S. SMYTH

A Proclamation.

WHEREAS the General Assembly of this Province stands prorogued to Wednesday the 5th of this instant June: I have thought fit further to prorogue the said General Assembly, and the same is hereby further prorogued to the first Wednesday in September next ensuing.

GIVEN under my Hand and Seal at Fredericton, the third day of June, in the year of our Lord one thousand eight hundred and twenty-two, and in the third year of His Majesty's Reign. By His Excellency's Command Wm. F. ODELL.

NOTICE

Secretary's Office, 29th June, 1822.

WARRANTS on the Province Treasury will in future, when they are signed by the LIEUTENANT-GOVERNOR, be lodged at the Treasurer's Office in Saint John.

Province of New-Brunswick.

THOMAS WYER, Esq. one of the Justices of the Common Pleas of the County of Charlotte, to all whom it may concern.

NOTICE is hereby given, that upon the application of Elisha Andrews, of the Parish of Saint Andrews in the County of Charlotte, Esq. to me duly made, I have directed all the Estate as well real as personal within the Province of New Brunswick, of James Turnbull, Blacksmith, late of Saint Andrews in the said County, which said James Turnbull is departed from the said Province, and hath not resided within the same, for the term of three months next preceding the aforesaid application of the said Elisha Andrews, to be seized and attached, and that unless the said James Turnbull doth return and discharge his said debts within three months from the publication hereof, all the Estate as well real as personal of the said James Turnbull within the Province aforesaid, will be sold for the payment and satisfaction of the Creditors of the said James Turnbull.

Dated at Saint Andrews, this 24th day of May, 1822.

THOMAS WYER, J. C. P.

THE CHURCHMAN'S PROFESSION OF HIS FAITH AND PRACTICE.

(Continued.)

This is doing all that can be done to ensure a proper behaviour, and make the service of the sanctuary both acceptable to God and edifying to ourselves. And for this purpose, the wisdom of the Church is no less conspicuous in the care she has taken to make all her members duly acquainted with the history of man's redemption, as exhibited by the annual return of those holy solemnities, which, with that view, are regularly presented for our devout celebration.

Thus the season of Advent, which is supposed to begin the ecclesiastical year, prepares us for contemplating the great mystery of God manifested in the flesh, and, at the same time, teaches us to look forward to the second coming of the incarnate God, to judge the world. The festival of Christmas represents this wonderful incarnation and auspicious birth of the Prince of Peace; that of the Circumcision, shows his humility in submitting to the law for man; the Epiphany commemorates, what may well be considered as cause of great joy to all people, the same Messiah becoming a light to lighten the Gentiles, as well as the glory of Israel; the Presentation of our Saviour in the temple shows, what he afterwards declared at his baptism, that he came to fulfil all righteousness; and, the Annunciation of

the Blessed Virgin commemorates the manner in which the heavenly herald announced this mercy to man: that solemn invitation to serious recollection which the Church delivers through the whole of the penitential season of Lent, and the sacred humiliation and public reading of the Holy Week, particularly of Good Friday, all pointing to the awful cause of our Lord's sufferings and crucifixion, cannot fail to have good effect on the minds of all well disposed Christians, and to prepare them for solemnizing, and sharing in the blessings and benefits of the high and holy festival of Easter, observed as the great anniversary of our Saviour's glorious Resurrection. From that to the day of his Ascension, our faith is confirmed, and our hopes refreshed, by the various evidences of his mighty conquest over sin and death, and the consideration of those wise and gracious ends, for the accomplishment of which it was expedient that he should leave this world, and go to his Father. One of the great and good ends of his departure, was the sending of the Holy Ghost, who, as the Spirit of Truth, was to lead and guide the Apostles into all truth; and as the Comforter of Christians, was to abide with the Church, in that precious character, to the end of the world. The feast of Whitsunday, therefore, which commemorates this wonderful event—the descent of the Holy Ghost upon the Apostles—exhibits the most complete confirmation of the truth of the Christian religion, and shows that he, the blessed Author of that religion, who was able to fulfil "his most true promise," in such a miraculous manner, had indeed, as he said, "all power given to him in heaven and in earth."

After thus contemplating the whole mysterious plan of man's salvation, and the several parts of that stupendous scheme, as accomplished by the adorable "Three who bear record in heaven to it," we are very properly called upon, by the appointment of a particular solemnity for that purpose, "to acknowledge, the glory of the eternal Trinity; and, in the power of the Divine Majesty, to worship the Unity;" beseeching also our Triune God, to "keep us steadfast in this faith, and evermore defend us from all adversities," which may threaten to wrest it from us, or deprive us of the comforts of it.

In addition to all these pious solemnities, the Church has wisely appointed certain days for keeping in remembrance the exemplary lives and sufferings of our Lord's Apostles and Evangelists, that, by reflecting on the wonderful grace and virtue given to these his chosen and faithful servants, we may be the better disposed to glorify their gracious Lord and Master, and be powerfully excited to follow the example of their steadfastness in his faith, and obedience to his holy commandments.

INSANITY.—INTERESTING FACTS.

Extracts from the Eighth Annual Report of the Directors of the Glasgow Asylum for Lunatics.

"The degree of personal liberty, which our patients are permitted to enjoy, is highly conducive to their care, as well as to their comfort; and, although their number has of late amounted nearly to 130, yet, in general, only four or five are in confinement, and every patient is occasionally in the airing grounds. Exercise in the open air is salutary, not only to convalescents, to melancholics, and to patients under a moderate degree of mental aberration and excitement; but often, also, to the most highly infuriated maniacs; while in many cases, confinement and restraint serve only to exasperate and to prolong a paroxysm of frenzy. When a furious patient is strongly secured to his bed, a measure which at times is indispensable, we often discover, amidst his incoherent ravings, that he imagines himself to

be pinioned down by some supernatural agency, perhaps by some terrific phantom which he thinks he sees, with threatening aspect, constantly hovering over him. The expression of malignancy, and, at the same time, of suspicion in his countenance, his violent efforts, and desperate vociferation, plainly indicate that he is agitated by a mixed feeling of terror, and of extreme rage. For the purpose of defending himself, or of assailing his imaginary foe, he constantly struggles to be free, and his mind is thus kept in a state of continual high irritation. But if he be allowed to roam at large, his illusions are more transient, he is greatly less irritated, and by the violence of that exercise which he is usually prone to take, his fury evaporates in fatigue, and instead of a noisy restless night, he enjoys a soothing sleep, and awakes in tranquillity.

It is one of the prominent advantages of our well-constructed Asylum, and of its excellent superintendance, that even frantic patients are permitted to enjoy any degree of liberty, which may be judged to be useful in promoting their recovery; while convalescents, and patients who display occasional intervals of reason, are indulged and encouraged in such amusements, occupations, or studies, as tend to alleviate the feeling of confinement, to promote happiness, and to produce a favourable change in the state of the mind. During good weather many of our patients are employed, as formerly, in digging, levelling, and dressing the new ground, under the able directions of Mr. Drury. Others amuse themselves in their proper airing grounds, with various recreations. When thus sufficiently exercised, or when the weather will not permit of such exercises, the patients often resort to pastimes, or to useful employments within doors. Some are proficient in music, vocal or instrumental, and delight in small concert parties; others are fond of reading or of drawing, and we have numerous essayists, letter-writers, and poets. One of our patients has written an ingenious vindication of himself from the imputation of lunacy. He philosophically observes—"I find it difficult to divest the mind of recollections, on the topic of business, especially in the situation in which I am placed. For the mind naturally reverts to such subjects as have been familiar to it in times past, on which it exerts its energies, in multiplying ideas and conceptions, for lack of reasonable occupation, and, in a maze and labyrinth of conjecture, seeks to find out the cause of being immured with beings in the most lamentable state of existence." Another of our patients has evinced considerable acuteness of observation in a disquisition on lunacy. He distributes the different forms of the disease into three species, namely, the "Dementes," or those who are deficient in mental capacity; the "Vaccui," or those who are completely void of ideas; and the "Pleni," of which species he gives the following description: "Under this head, I conclude those who possess high ideas of themselves, and of their worldly riches and grandeur—lords of the universe—possessors of supernatural powers—divinely inspired—hearers of the heavenly choristers—and receivers of heavenly visions and annunciations." &c.

It is not wonderful, that during a lucid interval, or after the commencement of convalescence, some patients should write correctly. But that a person who never seems to enjoy any spontaneous interval of mental government, should, when he pleases, be able to resume, for a short time, the reins of reason, so as to be able to write with the greatest correctness and elegance, while immediately before and after the effort, he is completely insane, cannot be so easily explained. One of our patients, who has been long an inmate of the Asylum, affords a remarkable

\*The patient has here detailed his own illusions!

instance of this description. He is usually either furious, or easily excited to fury; and in conversation his thoughts are always hurried and fancifully absurd. In a letter written by him to a friend, he expresses himself as follows:—"It will be natural for any one taking an interest in a fellow sinner redeemed through the grace of the gospel, to know the state of his mind in such a place as this. First, then let me tell you, that I never have complained, and, I trust in my Saviour, that I never shall complain, of God's procedure in his dispensations towards me. I can, as yet, trust Him, even in the darkest hour; and through the blackness, and the darkness, and the thunder, and the tempest, in which I have been enveloped, his wisdom, his love, and his faithfulness, have been displayed in such a way, as to make me wonder how I, a worm of the dust, should have been so upheld, so comforted, and so defended from men who have been his hand to buffet me." And in a very elegant commentary, written by the same patient, on a text in Scripture, the following passage occurs:—"As the period drew near when the sufferings of the Redeemer were about to close forever, by that sacrifice which was appointed of God to be offered up in the fulness of time, the bowels of Jesus began to yearn over the eleven whom he had chosen to be his own peculiar friends, and to whom he was about to entrust the setting in order of that kingdom, by writing and teaching against which, the gates of hell should not prevail. Never met there such a council before upon earth, and never will there meet exactly such another assembly, although there will be one having a painful likeness to it, at the consummation of all things; not that the fishermen of Galilee, though chosen spirits, were there—not because there was no Judas among them—not because they were never again to meet on earth, for they all met after the Lord had risen from the dead;—but this meeting was peculiar in its character, in this, that the full load of the sufferings of Jesus hung upon his mind, which he was to endure for guilty men, every drop of which he knew, by anticipation, in all its woe."

A sudden gleam of reason, amidst the ravings of the insane, is not uncommon. On one occasion, when a patient petitioned for the use of a fire, another patient who was in a paroxysm of fury, turned suddenly round, and contemptuously exclaimed, "You fool! what would we do with a fire, but fall into it and burn ourselves? Don't you know that we are all mad?" Such a transient return of rationality, is, no doubt, very different in degree, if not in kind, from the effort which is necessary in composing an elaborate dissertation. It is perhaps more closely allied to that singular state of mind, which is sometimes observed at the commencement of convalescence, where there is a distressing vacillation between belief in a long cherished illusion, and confidence in the reasons which prove its absurdity.—"You know, Sir, says a patient, "that I have grown to a gigantic height; but I am quite puzzled when I consider that the same coat fits me now, which used to fit me when I was of the ordinary size." In madness, the power of reasoning, on some subjects, may remain, but when called to act in opposition to the predominant illusions, it proves to be but too feeble an antagonist for those workings of the imagination. One of the surest signs of amendment, is an admission by the patient, of fallacy in any of his former illusions; and, in cases approaching to convalescence, it is often highly interesting to observe the reasoning faculty thus beginning to resume its wonted ascendancy. Such improvement of mind is sometimes very naturally accompanied with diffidence of judgment. "I am desirous of dismissal," says a patient, whose illusions had recently vanished, "and I think I am now well enough to be dismissed."