

the form of his lost relative appeared to be presented to him, at a little distance in advance. He stopped his horse, and contemplated the vision with great trepidation, till in a few seconds it vanished away. Within a few days of this appearance, while he was sitting in his solitary parlour late at night, reading by the light of a shaded taper, the door, he thought, opened, and the form of his deceased partner entered, assured him of her complete happiness, and enjoined him to follow her footsteps. This second appearance was evidently a dream; the first is distinctly referable to the principles stated in the preceding observations.

IV.—A lady whom I attended some years ago, on account of an inflammatory affection of the chest, awoke her husband one night, at the commencement of her disorder, and begged him to get up instantly. She said she had distinctly seen a man enter the apartment, pass the foot of the bed, and go into a closet which entered from the opposite side of the room. She was quite awake, and fully convinced of the reality of the appearance; and, even after the chest was examined, it was found almost impossible to convince her that it was a delusion. There are numerous examples of this kind on record. The writer in the Christian Observer, lately referred to, mentions a lady, who, during a severe illness, repeatedly saw her father, who resided at the distance of many hundred miles, come to her bedside, and, withdrawing the curtain, address her in his usual voice and manner. A farmer, mentioned by the same writer, in returning from a market, was deeply affected by a most extraordinary brilliant light, which he thought he saw upon the road, and by an appearance, in the light, which he supposed to be our Saviour. He was greatly alarmed, and spurring his horse, galloped home; remained agitated during the evening; was seized with typhus fever, then prevailing in the neighbourhood, and died in about ten days. It was afterwards ascertained that on the morning of the day of the supposed vision, before he left home, he had complained of headache and languor; and there can be no doubt that the spectral appearance was connected with the commencement of the fever.

In a lady, whose case is mentioned in the Edinburgh Journal of Science for April 1830, there was an illusion affecting both sight and hearing. She repeatedly heard her husband's voice calling to her by name, as if from an adjoining room; and on one occasion saw his figure most distinctly standing before the fire in the drawing-room, when he had left the house half an hour before. She went and sat down within two feet of the figure, supposing it to be her husband, and was greatly astonished that he did not answer when she spoke to him. The figure continued visible for several minutes, then moved towards a window in the farther end of the room, and there disappeared. A few days after this appearance, she saw the figure of a cat lying on the hearth-rug; and, on another occasion, while adjusting her hair before a mirror, late at night, she saw the countenance of a friend, dressed in a shroud, reflected from the mirror, as if looking over her shoulder. This lady had been, for some time, in bad health, being affected with pectoral complaints, and much nervous debility.

V.—Two esteemed friends of mine, while travelling in the Highlands, had occasion to sleep in separate beds in one apartment. One of them, having awaked in the night, saw, by the moonlight, a skeleton hanging from the head of his friend's bed,—every part of it being perceived in the most distinct manner. He instantly got up to investigate the source of the illusion, and found it to be produced by the moon-beams falling upon the drapery of the bed, which had been thrown back, in some unusual manner, on account of the heat of the weather. He returned to bed and soon fell asleep. But having awaked again some time after, the skeleton was still so distinctly before him, that he could not sleep without again getting up to trace the origin of the phantom. Determined not to be disturbed a third time, he now brought down the curtain into its usual state, and the skeleton appeared no more.

The Berean.

QUEBEC, THURSDAY, MAY 8, 1845.

Recurring to the subject of our Editorial in the number, before last, a vivid recollection presents itself to us, of two conversations had some time ago, the one with a minister of our own Church, the other with one of the Church of Scotland just mourning over recent disruptions. Both of them uttered precisely the same strain of just lamentation; adding each the case of a moderately sized settlement which constituted about a sufficient sphere of labour for one pastor, they counted up four or five different denominations which had formed congregations in each, and had in like manner divided the scattered population around: so that, instead of four or five labourers having each his own sphere of labour to attend to without rivalry, they have to sacrifice time, and to undergo labour and exposure, in travelling from station to station, none of them ministering to so many in one place as would justify him in confining his services to them exclusively, and leaving the distant charges to other labourers. The remark with which our Anglican brother wound up his statement, has remained indelibly impressed upon our memory: "Upon whose shoulders the responsibility lies, I do not pretend to say; but to have to answer for this state of subdivision, must be awful."

Now there is nothing in this sentiment, but what is consistent with the soundest views of doctrine, and the most exalted state of personal piety. But it is perfectly intelligible that a mind thus brought to see the evils of

separation, and being previously persuaded that "it is evident unto all men diligently reading the holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons"—may be led to embrace views and to pursue a course with respect to non-episcopal communions in general, and more especially with regard to dissent from a Protestant Episcopal Church—views which will expose the man to severe remarks for his exclusiveness, for his High-Churchmanship, it may be—perhaps for his Puseyism. The Editor of the Berean may venture, under the pledges he has given by his labours of the last year, to speak with this openness in contending for the liberty of individuals to act up to their conscientious views somewhat beyond the point, in one direction, which may be thought the just one to stop at; even as others use their liberty of overstepping that point looking the contrary way. It is the misfortune of the exclusive Episcopalian that his views bring him into collision, not with the laity, but with the Clergy of other religious denominations: he questions their orders, and so he has those in arms against him who are men of war with pen and speech, while for instance the strict Baptist is quite readily borne with, because he admits the ministers of Paedo-Baptist Churches to interchange of preaching with him, though he goes the offensive length of excluding both them and their people from the Lord's table within his enclosure, treating them as those who have never been baptized, and with whom he will not eat of the same loaf nor drink of the same cup in the Lord's Supper.

We once read a passage in the work of a Non-Episcopalian—but we know not where to find it now—who, arguing on the congregational scheme, upon the right of every religious community to draw up rules for its own government, and to resist all infraction of them, meets the charge of bigotry which he anticipates, in something like this strain: "Bigotry is not the determination of those within the enclosure, to maintain the rules laid down for their government and to admit none who refuse to abide by them; Bigotry is the demand preferred by those outside who want to be let in, while they will not be bound by the rules of the community." Assent to this definition would probably transfer a great portion of the charge of bigotry from the Protestant Episcopal Churches which have to bear it, to those who have laid it on.

But while the Churchman, strongly feeling the evils of separation, may thus be led to cling with desire to the unity promised by such views of the apostolical succession as would make every breaking away from its line of a duly authorized ministry inexcusable, the self-observant and experienced Christian will at once perceive that the possession of a monopoly is as contrary to what men can bear in this matter as in any other. Poor human nature is not qualified to sustain such responsibility without damage either to the priest or to the people. The humbled Churchman, therefore, will be as ready to admit that, by a permissive dispensation, there may be ministrations of eminent service to the Church of Christ out of the regular line of apostolical succession, as he will be decided in adhering, for himself, to the line in which he finds his own edification; and scope for the exercise of the talent imparted to him. We have thus indicated the sense in which we think a right view of the succession a source of "unmingled satisfaction" to the Church-member. We anticipated, in inserting E's communication, that some exception would be taken to his statement; and as we did not mean to endorse it in an unqualified sense, we at once devoted some of our editorial labour to an exposition of what might seem insufficiently or harshly stated by him. We have now gone some length in that, and we shall have to devote more space to it yet, which we do not regret if we are successful, in any way, in guiding some sincere inquirer to find the point at which we ought to take our stand in asserting the apostolical character of our Church, unmovable by deviations around us, whether by an arrogant flight upwards or by a desponding plunge into the subdivisions below.

We should certainly have taken notice of the extraordinary matter which causes our Correspondent C to address us, even if he had not invited our attention to it; and he is right in supposing that it requires serious treatment, though we are not sorry to have it introduced to our readers in the humorous style which he adopts. We are afraid there is too much foundation for the report. The first announcement of it that we saw was in the Mercury last week, in these terms:

"While on this subject we may mention, that our Corporation have purchased the fittings and scenery of the theatre, and that the building will therefore be confined for the purposes it is now devoted to. This is a step for which they deserve much credit, securing to the city as it does the means of enjoying a popular and rational enjoyment. We believe that a sum has also been voted towards completing it. This is liberal and as it should be."

We need hardly say, that we entirely dissent from the view taken by the Editor.

We think it one of the most unwarranted acts that we ever heard to have been perpetrated by a respectable body, invested with a high and responsible trust. Liberty! Why it is a most daring inroad upon the individual's liberty of conscience. Has it at all occurred to those who made this bargain on behalf of the city, that there is within these walls a building expressly fitted for a theatre, the proprietor of which has, on conscientious grounds, for some years refused to let it for theatrical performances? A pecuniary loss to no trifling amount has been sustained by this refusal; and is the Corporation, which we have put in office, now to send its tax-gatherer to take, out of that proprietor's pocket, money which is to pay for theatricals? Our community includes many who are gay and see no harm in the theatre; but we will not believe that the gayest of the gay in Quebec would wish to have the rights of an individual thus invaded.

But if the case of one individual places this matter in a peculiarly striking light, numbers of others have the same claim to consideration. If one portion of the community have a right, as individuals fond of pastime, to patronize theatricals, others, who conscientiously consider this pastime as fraught with danger to the morals and the temporal prosperity of the social body, have an equal right to set their faces against it. For the Corporation to make these individuals first furnish the stock in trade of a Play-House Company, and then to carry on the concern by the agency of Mayor, Aldermen, and Councilors, would be an act of violence to the consciences of not the most contemptible portion of the community, and a gross breach of the public trust reposed in our City-Rulers. That body, to which we have never looked otherwise than with respect and confidence, and whose public services we are willing in every possible way to appreciate, includes men of known character and standing in the religious community; and we trust that they will successfully resist the completion of the act which has been announced, or induce the Corporation to rescind it, if it should actually have been completed.

THE MAYNOOTH GRANT.

From the London Times.

"Let us see what we are about. It is proposed to educate the Catholic clergy, not indeed entirely at the national expense, but in great part,—to give 20 or 30,000l. a-year for the purpose. Now, although this seems so fair and so natural, it is just worth remembering that the State does not give one sixpence to educate the ministers of any other religion. Talk of established religions! Why, the only clergy educated from the taxes are those of the oppressed Irish Catholic Church. The State gives nothing to the English Universities, and if it did, those bodies do not pretend to cheapen education to the candidate for orders. They have, in fact, quite the contrary effect. The tradesman's son who goes to Oxford with a view to orders, generally spends from first to last a thousand pounds before he gets the curacy and 80l. a-year, which is to be his portion for half his days. A clever, thoughtful, sedentary boy, after remaining a couple of years at the head of the first class in a neglected grammar-school, is transferred to the office or the counter. For one reason or another, he wishes to be a clergyman. If his friends have not hundreds to throw away in a rash speculation, he may as well wish to be an Emperor, or cry for the moon. Every year there are thousands of promising young men so gifted, so circumstanced, so impelled, so disappointed. A few centuries since, they would have walked to Oxford, begged daily at the buttery hatch of some benevolent college, and slept, six in a bed, in some dirty hall. Now they have no possible resource. They are tied to the counter, where they die or grow rich, as the case may be. Such is the state of things in England. In Ireland there is an opening. The peasant-farmer's son, with testimonials from a hedge school, applies to the priest, who gets a subscription for him in aid of what his friends can scrape together. With twenty pounds, if so much, in his pocket, he gets a nomination from a Bishop and enters Maynooth, where he is wholly educated and partly fed and clothed by the British State; and in three or four years finds himself in the receipt of 200l. a-year, and in the enjoyment of all the privileges, powers, pleasures, and prerogatives, parochial and political, of a P. P. Now, on what principle is the State to offer a premium to Catholic ambition, while it allows the orders of its own 'Established Church' to be so inexorably closed against aspiring poverty?"

All know that facilities of education have an immense influence on the popularity of creeds. It is an every day occurrence for a half-educated youth to enter a Dissenting College, who would have been only too happy to embrace the bigotries of Oxford but for their extravagant cost. Offer to educate clergymen gratis, or at 20l. a-year, and you will soon have a multitude of preachers. Treble the endowment of Maynooth, and, of course, you multiply priests. It does, then, seem a strange expedient and strange justice to make Catholic orders more accessible than Protestant, to facilitate the path of every young literary gentleman towards Maynooth, but suffer it to be as much blocked up as ever towards Dublin, Oxford, or Cambridge. What if you should find yourself actually determining the direction of his theology? We are assured by the Church of England advocates of an adequate and satisfactory grant, that if the student of Maynooth had rather more education, and that of a more literary and scientific character, and that if he were more of a gentleman, he would be the more likely to discover the errors of his communion, and come, with his orders, over to our own. As an indication of what we may expect under a more liberal system, we are informed that already there are several Maynooth students in Anglo-Irish pulpits. Grant it,—what, then, if this should become a common practice? A good many young men at

the age of sixteen or eighteen may not be so certain of their opinions as they are of the fact of their poverty. They can swallow their scruples for a few years and go to Maynooth. Once ordained, if they choose to renounce the errors of Romanism, they are forthwith qualified for the curacies and livings of the Establishment."

The above extract from the Times which, in general, supports Sir R. Peel's policy, exhibits something of a disposition to impede the success of the recent proposal for increasing the Maynooth grant. It certainly presents a very startling view of the real circumstances of the case—the country to pay £30,000 a year to facilitate the supply of a numerous priesthood, liberally educated in the most unrestrained manner according to the mind of the R. Catholic hierarchy and for the purposes of the Sovereign of Rome, while "not a sixpence" is given to educate the ministers of any other religion. It is an amusing kind of comfort that is held out to the Protestant establishment by those who say that these Maynooth students, after being admitted to Romish orders, will only be so many good subjects to invite over, "with their orders," to our Church. If they should be of those who "for a few years swallowed their scruples" in order to obtain a Maynooth education, not being able to pay for that of Cambridge or Oxford, they would hardly be a very desirable class of men to have "the curacies and livings" of the Establishment thrown open to them; and if they are of a different kind, a less round-about way of adding them to the body of Protestant ministers would certainly be much preferable.

The prevailing disposition among English Bishops, to discourage application for orders from any but those who have gone through the expensive education at Oxford or Cambridge, will probably prevent any embarrassment to Sir R. Peel's Cabinet from applications to provide cheap theological education for the Church of England in the same manner as it is proposed to find it for the Roman priesthood. But the same reluctance does not prevail with other religious denominations. We find that the Rev. Edward Bickersteth, at the close of a speech delivered by him at the great Protestant meeting held in Exeter Hall on Tuesday the 18th of March, expressed his fears lest the Presbyterian body in Ireland should be bribed into silence on this occasion by government aid to their Colleges. "I think it unfortunate, to say no worse," he says, "that the Presbyterian body of Ireland should just now be coming to the Government of this country for a grant for the exclusive benefit of Presbyterian colleges of education. It is an unfortunate circumstance, because if the Government should lend an ear to the application, they will do it merely as a bribe that the mouths of the Presbyterians may be stopped on the present occasion." It certainly is not difficult to believe that the application alluded to by Mr. Bickersteth has been more favourably regarded by the ministry under existing circumstances than it would have been at a time when less need was felt of conciliating parties, whatever one may think of the probability that the favour would operate as a bribe. But the principle which is to justify the Maynooth grant being once admitted, where will the end of the movement be? The English dissenting interest which acts in unison by deputies who meet together in London, commonly called "the three denominations of Protestant Dissenters" (Presbyterians, Independents, and Baptists) has indeed strongly protested against the principle in every mode of its application, by a memorial drawn from the deputies by the recent project: they declare that they are "upon principle hostile to all appropriations of public money raised by compulsory payments to the support of any ecclesiastical institutions whatever," and they express their conscientious "alarm" at the intended "approach on the part of the Government of these realms to the incorporation of the Romish church or priesthood with the State, or to the extension of the Romish religion by money out of the public treasury." But we find it shrewdly remarked in one of the London periodicals, that the numerous body of Methodists does not hold the principle thus avowed by the three denominations; to them the question will be fairly open, whether they ought not to have the education of their candidates for the ministry provided for by the State, if the adherents of the papacy are to have—and truly we see no reason why any denomination of Christians who will apply for it should not—unless it be that none will make itself so troublesome to the powers that be as the Church of Rome does.

The measure has probably before this been carried by the majorities which the ministers of the day command in Parliament. It is no business of ours, as it was of the public prints in the mother-country, to stir up the public to an expression of its mind, calculated to avert the calamity. In our position of distance from the scene of action, we have the advantage of greater composure in recording the doings of politicians on the other side of the water; but on a calm review of their measures we cannot but arrive at the conclusion strikingly pronounced on the very subject of the grant to Maynooth, some years ago, by Mr. Gladstone, admitting that the blemish of niggardliness is nearly wiped off by the recent measure:

"In amount this grant is niggardly and unworthy. In principle it is wholly vicious; and it will be a thorn in the side of the state of these countries so long as it continues. When Foreigners express their astonishment at finding that we support in Ireland the Church of a small minority, we may tell them that we support it on the high ground of conscientious necessity, for its truth; but how shall we blush at the same time support an institution, whose avowed and legitimate purpose it is constantly to denounce the truth as falsehood! If indeed our faith be pledged to the College, by all means let us acquit ourselves of the obligation; but it is monstrous that we should be voluntary feeders of an establishment which exhibits at once our jealous parsimony, our lax principles, and our erroneous calculations."

THE BRITISH AMERICAN JOURNAL OF MEDICAL AND PHYSICAL SCIENCE.

We have been favoured with the first number of this addition to the periodicals of our Colonial Press (Mr. Decker's Printing and very creditably got up) upon which, as we do not think ourselves

qualified to judge of its merits, we have solicited the opinion of a friend who has obliged us with the following communication, to which we add our own best wishes for the success of Dr. Hall's effort.—Editor.

Sir,—I gladly accede to your request that I should make a few remarks on the "British and American Journal of Medical and Physical Science," published at Montreal, and edited by Archibald Hall, M. D., a copy of which, as I understand, has been forwarded to you.

If we are to take the first number as an earnest and specimen of those which are to follow, (and from the talents, assiduity, and energy of the Editor, I think we have every reason so to do) then has Dr. Hall laid the members of his profession in this province under deep obligations. The Editorial chair of any public print, but particularly of a journal such as the one above mentioned, is any thing but an agreeable post; and the man who undertakes to fill it, must expect to meet at every turn with circumstances, tending to annoy, harass, and discourage. He has much to contend with, and that with but little prospect of any adequate pecuniary return; and fully to carry out his work, he must be endowed with a large share of perseverance, moral courage, self-command and sound judgment. I am happy to say, the medical profession in Canada, has within these few years taken a start and seems to be awakening up from a lethargic apathy in which, during a long period, it has been sunk. In Toronto, Montreal, and Quebec, Medical Societies, embracing the experience and talent of the profession in these cities, have lately sprung into existence, or have been revived after an interval of a few years' suspension. These institutions, I have no doubt, will tend greatly to elevate the profession in the scale of society to that eminence which it so proudly holds in the mother country.

The appearance also of Medical Journals, such as the one under notice, must be hailed as an evidence of the advance of our noble science, and as a proof that, if we are not taking the lead in matters of the kind, we are at least up and doing something towards the diffusion of the principles of medicine and its collateral branches. Dr. Hall's Journal is the third which has appeared in this and our sister city. To Quebec (and to the late Dr. Tessier in particular) belongs the honour of first establishing a medical periodical: "The Quebec Medical Journal" appeared many years since, as far back I believe as 1820, but fell through for want of support. The next which appeared was the "Montreal Medical Gazette," ably conducted by Drs. Badgley and Sutherland; and lastly we have now before us the first number of the "British and American Journal of Medical and Physical Science." I had intended to notice some of its contents, but I fear I have already encroached on your valuable limits. Permit me, however, in conclusion to remark that the general plan and arrangement seem excellent; the original Communications are good, and the Selections and Extracts made with judgment and taste.

Wishing the Journal and its enterprising Editor every success, I remain, &c.

MEDICUS.

LORD'S DAY OBSERVANCE.—The Proprietors of four of the principal Newspapers in Montreal, (the Herald, Gazette, Courier, and Times, published daily in summer and tri-weekly in winter) have determined for the future to discontinue the practice of requiring their workmen to do office-work on Sundays, and have mutually agreed to close their printing offices on Saturday night at 12 o'clock, not to open them again, under any pretext whatever, until 12 o'clock on Sunday night. To facilitate this arrangement, they therefore give notice that "all advertisements or other matter intended for insertion in the paper of Monday, must be sent in by 6 o'clock on Saturday evening. This decision in favour of obedience to the Divine injunction "to keep holy the Sabbath Day," is worthy of imitation not only in Newspaper establishments but in News-Rooms, Post-Offices, and all other institutions where the convenience and requirements of men cause an infraction of the express commands of God. It shows a proper sense of the importance of God's laws and, in this case, while conferring upon their workmen a privilege of which they ought never to have been deprived, we feel convinced that the employers will be gainers in every way.

In consequence of a memorial, forwarded from the inhabitants of Newhall, in Derbyshire, the Postmaster-General has discontinued the Government Walking Post, between that village and Burton-on-Trent on the Lord's-day.

DUBLIN ASSOCIATION FOR THE RELIEF OF DISTRESSED PROTESTANTS.—This useful institution held its eighth Annual Meeting on the 26th of March last, when the Rev. Thomas Gregg of St. Catherine's read the report, which exhibited an interesting sphere of benevolent exertion, with much reason to regret that the income did not allow of its being increased far beyond its present amount. The receipts during the past year had been £1325 2s.—out of which £1308 15s. 2d. had been disbursed, leaving a balance to the Society's credit, of £16 6s. 10d. With so limited an income, relief had been afforded to 1828 families, consisting of 5183 individuals, chiefly of the class of the decent and industrious Protestants who, reluctant to look to the poorhouse for a relief which would remove them from the position they were occupying in society, found in this Association the friendly hand that supported them in the time of distress and restored them to comfort and respectability. A capital of £1188 9s. 11d. was possessed by the Association for the special purpose of granting loans, with security, in cases where this mode of relief was the most promising to benefit the suffering; and during the year 289 loans had been granted, amounting in the whole to £1656 in sums varying from £2 to £20, repaid in weekly instalments of one shilling in the pound. "Very little loss had been sustained, compared with the great benefit conferred by this branch of the Society's operations. The report closed with an earnest call for increased manifestation of Christian sympathy and love towards the poorer brethren, founded upon the several commands left by the Lord himself for the faithful and willing observance of his disciples who have at their command the means of pecuniary contributions.