

The Bazaar.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

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MORNING—NOON—EVENING.

Rise! ere the sun commence his race!
Rise! 'tis the hour for seeking grace!
Rise, watch, and pray!
The morn in the desert spread,
Ere noon its glowing ardour shed,
Would melt away.

Watch! 'tis the tempter's busy hour,
Watch! for the world is gathering power
Beneath thy cares.
"Not slothful!" yet be on thy guard,
For Satan weaves 'mid duties hard,
His hidden snares.

Pray! ere the light of day decline—
Pray! while the light of mercy shines—
Kneel down and pray.
The night when work may not be done,
With dark, still swiftness hurries on
To close the day.

The morn of life is closed and past!
Meridian noon not long can last—
E'en now it parts:
I see the dying evening light!
And ah! beyond—a glory bright,
For faithful hearts!

E. N.
In the Churchman's Monthly
Penny Magazine.

PRIVATE JUDGMENT.

From a Charge by the Right Rev. Alfred Lee, D.D.,
Bishop of Delaware.

Let us inquire more particularly what is the source whereunto the private Christian is to be directed for the resolving of his doubts and the ascertainment of the truth, while debarred the exercise of his own judgment? Where is that key which so certainly unlocks the dark places of the scripture? And what is that beacon light that can more safely direct the bewildered traveller, than that word which David found "a light unto his feet"? May the inquirer rely implicitly upon the standards of his own communion? No! for particular churches may err. So says the Romanist, and so repeats the Tractarian. And before any inquiry into the teachings of the body of Christians with whom he is connected, arises a most important preliminary question, is he or not in the church? If the body among whom he is found have departed from the Catholic communion, be in heresy or schism, then its teachings are to be at once rejected. How shall he resolve this momentous doubt? May he compare his church with the Bible? If he may, then is private judgment, in its highest and most responsible exercise, at once admitted. To get rid of this difficulty, we are told "that general truth of doctrine, and general accordance with the law and institutions of Christ," are not the proper tests. Certain notes are to be devised that shall dispense with that searching of the scriptures which is highly objectionable. Who, then, shall determine what the proper notes are? Bellarmine gives us a certain number. Mr. Palmer rejects several of these, and gives us four which he considers essential; Unity, Sanctity, Universality, Apostolicity. He admits that "we are not obliged to follow implicitly the judgment of particular theologians in ancient or modern times, in selecting notes of the church." If, then, we are left to select for ourselves, among theologians, whom we will follow, we are in fact allowed to choose "notes of the church" for ourselves. Each man's private judgment is to be exercised in determining, first, what is, or what is not, a proper note of the church; and then in settling whether or not this note appertain to a particular communion. And in the study of these notes of the church a wide door is opened for disputes and questionings, for doubts and difficulties. The inquirer for truth, if he really set himself to investigations like these, will soon become involved in a labyrinth.

But suppose that he has happily mastered this point, and has satisfied himself concerning the Catholicity and veritableness of his church. Then he is but little nearer a result, inasmuch as the particular church, of which he is a member, may be in error. And what is the test to which he must bring the doctrines of his own communion? The answer is, to Catholic tradition. This is not unfrequently stated as the rule of Vincentius: "Quod semper, quod ubique, quod ab omnibus, creditum est." Without wishing to depreciate this principle, so far as it has value in the confirmation of what is true, and the detection of what is false, it is not hazardous much to affirm that it is any thing but an applicable and ready test. Literally understood, it is quite impracticable. We do not, nor ever can know, what all Christians, every where, and always have believed. But we do know that there is not an article of the faith that has not been opposed and perverted, and that the primitive ages were as fruitful of strange heresies and perversions as any that followed them. Thus speaks now one, who, by his writings and influence, has been, for some years past, inducing others to assent to this highly extolled principle, and to whose teaching many of its advocates among us probably owe their opinions: "It does not seem possible, then, to avoid the conclusion that, whatever be the proper key for harmonizing the records and documents of the early and later church, and true as the dictum of Vincentius must be considered in the abstract, and possible as its application might be in his own age, when he might almost ask the primitive centuries for their testimonies, it is hardly available now, or effective of any satisfactory result. The solution it offers is as difficult as the original problem." The writer above referred to seems to have arrived at the same conclusion, as to the utility of this celebrated canon, with Bishop Stillingfleet, who says: "Wise men who have thoroughly considered of Vincentius his way, though in general they cannot but approve of it, so far as to think it highly improbable that there should be antiquity, universality and consent, against the true and genuine sense of scripture, yet when they consider this way of Vincentius, with all those cautions, restrictions and limitations set down by him, they are apt to think that he hath put men to a wild-goose chase to find out any thing according to his rules; and that St. Augustin spake a great deal more to the purpose, when he spake concerning all the writers of the church, 'that although they had never so much

learning and sanctity, he did not think it true because they thought so, but because they persuaded him to believe it true, either from the authority of scripture or some probable reason."

Where shall the application of this rule begin, and where shall it end? If we begin with the apostles themselves, then we must exercise our judgment upon their writings, and their meaning once ascertained, there would seem no further requirement for the rule, since they spake by the Holy Ghost. And thus Bishop Taylor says, "If we begin to account by this rule of Vincentius, and go backwards, it is nothing, unless we go back as far as to the apostles inclusively; but if we begin there, and make that clear, it matters not how little a way it descends; and, therefore, although it is an excellent rule to reprove vain and novel pretensions, yet there is nothing to be proved by it practically."

The rule, therefore, is, for practical use, by the confession of those who have most diligently sifted it, all but nugatory. And how manifestly absurd to tell the private Christian to satisfy himself of the orthodoxy of his church, and of the meaning of his Bible, by canvassing and bringing together what, in all ages, and among all Christians, everywhere, has been the received interpretation. Even of the learned, very few can pretend to such familiar acquaintance with the writings of ages past, as to qualify them to pronounce an opinion upon grounds like these. There is as much reality and sincerity in the way in which many talk of this maxim as the only proper test of faith, as in the profession of the Romanist, that he will only interpret the scriptures "according to the unanimous consent of the fathers." And were it possible for the generality of men to peruse the numerous folios of patristic lore, would they arrive at any more certain and definite result? If the scriptures are counted obscure and difficult, what shall we say of the fathers? Is not private judgment as likely to err in determining their meaning, and deciding between their conflicting interpretations, as in the study of the word of God?

I do not conceive, brethren, that an unusual degree of penetration is required to discern the legitimate issue of this traditional scheme in avowed Romanism. This, indeed, is stoutly denied. But it was also denied, with equal strength of asseveration, by numbers of able and learned men, who are now enrolled under the banners of Rome. They maintained, not very long ago, that this must be the chosen weapon wherewith to wage our controversy with the monstrous usurpation. The Protestant, with his Bible only, was sure, they told us, to be worsted in the struggle. What has been the issue? Converts have been made, not a few; persons of learning, zeal, and reputation; but to which side? Are not the foot-prints all pointed in one direction? And in the face of such facts as we have witnessed, is the same cry to be continued, and shall we be expected to credit it? Some of those who have recently apostatized, have declared that, during the previous years of their connection with the Church of England, they knew not the natural and necessary result of the principles which they had adopted. They were led along unconsciously by the system of which they had become enamoured, until they found themselves ready to abjure their former communion, baptism, and ordination. Shall such a lesson be lost upon our own church? Have we not a glaring evidence of the true tendency of that system, one of the leading features of which is the denial of the right of individual judgment? And the surprise expressed at such an issue is itself surprising. To this the system runs in due course. The man who seeks for truth, not so much in the holy scriptures, as in the tradition of the ancients, becomes perplexed and dissatisfied. He finds himself very far from that certainty with the expectation of which he had been deluded. Finding himself upon unstable footing, and weary of being tossed to and fro, he looks eagerly for some firmer ground whereon to plant his feet. This Rome boldly promises. She holds forth the lure of an "ecclesia docens," a living interpreter;—Catholic tradition, not buried in time-worn volumes, and in obscure and contradictory records, but speaking forth, in present tones, its infallible interpretations. An actual, present and living Judge can alone satisfy the cravings of the inquiet soul. Self-banished from the fountain of living water in the book of God, at this polluted stream it is fain to slake its thirst. And thus it hath come to pass that the man who warned others of the danger of searching the scriptures, undirected by tradition and church authority, lest they should fall into grievous errors, is, ere long, himself prostrate before the images of the saints, worshipping the virgin, and deifying the eucharistic wafer. And this is the more excellent way!

THE INDIAN CONJURORS.

From the Journal of the Bishop of Montreal, during a visit to the Church Missionary Society's North West American Mission.

According to the conclusions of my own mind, there is in these conjurors a great, but not an uncommon mixture, of which Mahomed appears to afford one of the most remarkable examples in history, of fanaticism and imposture.

The two men with whom I conversed, appear to have been sincere enthusiasts in their function at the time; although, with all this, they unreservedly stated that the conjurors are obviously acted upon by interested motives, since they receive largely the rewards of divination and the wages of unrighteousness, besides being considered to be protected against the fatal charms exercised by others of the craft. One of them told me that his father advised him, when a youth, to train himself to become a conjuror, as the best speculation in which he could engage. They say that one man in twenty, sometimes even one in ten, will be found to have acquired some portion of the art; in which, however, there are many degrees of excellence, and some accomplished professors have an extraordinary influence and reputation. The preparation for assuming the task is made by fasting in one place and posture, night and day, with the face down to the earth. The ability of the Indian to endure the protracted privation of food is well known; and this they are said, in these voluntary fastings, to extend to eight, ten, or even twelve days. They believe that during this process,

they receive communications from the invisible world through the medium of dreams. One of them described to me a huge figure which repeatedly appeared to him in his nocturnal visitations, demanding an offering of fat, to be hung upon a certain tree; and his description reminded me of the genie pictured in the Arabian Nights, which I remember reading when a boy. Upon one occasion, this portentous and colossal visitor stood before him, with the tent of the family between his legs. And the effect upon the feelings and imaginations of the Indian could not fail to bring to mind the astonishingly sublime and thrilling description found in far different pages, those of the volume of eternal truth itself, in the fourth chapter of Job, 13—16. In the solitude of the night, with the body attenuated by fasting, the lone of the animal spirits consequently lowered, and the mind filled before hand with ideas of a dark and mysterious agency, it is no wonder if the poor savage beholds awful and repulsive apparitions in his dreams.

After having become qualified, by the revelations thus supposed to be imparted to him, to assume the office of conjuror, he prepares for any special exercise of his powers, by the erection of a conjuror's tent or lodge—of which I have seen, in different places on the route, a skeleton or frame—formed of young saplings, or single branches stripped of the leaves and twigs, the whole encircled at intervals by bands or hoops of the same material, and covered with dressed skins, of considerable height but only of a size to admit one man, in a recumbent posture or doubled together. There they are prostrate, after being put in with their hands and feet tied by hard knots, which they contrive, by some trick, to disengage. While they are lying in the tent, it becomes violently agitated, the top swinging rapidly backward and forward in the view of the spectators on the outside, who also hear a variety of "strange sounds and voices, unlike the voice of man,"—the responses rendered within to the conjuror, by his aerial visitants; after receiving which he supplies news respecting persons and affairs at a great distance. He is also believed to receive the power of inflicting disease and death upon persons some hundred miles off, whether his own enemies or those of his neighbours who have recourse to his magical skill. During the process going on in the conjuring lodge, without boldly looking up, he catches glimpses, in the same plane with the topmost hoops of the lodge, of a number of objects like little stars. The Converts who have formerly been engaged in this craft, do not always shake off every remnant of the old habitual awe attached to their mysteries, and of the strong imaginative fascinations which have acted upon the excited mind. They sometimes appear to shrink instinctively from the mention of the subject. One of the two whom I have specially mentioned told me that he now knew the power of sorcery to be all worthless falsehood; but that it had formerly had a strong hold upon his mind.

Two specimens were given me of the instrument which is sent through the air to carry sickness or death to its appointed mark. They are small pieces of bone, about the length of a man's thumb, ornamentally carved; one of them is sharply pointed at both ends; the other is of an oblong form, with projections at the corners. The Indians believe that it actually enters the person of the victim by an invisible aperture, after which, it was stated by one of my informants, that it returns through the air to the conjuror. The bone implements were sent to me after the close of my interview with the *ci-devant* conjurors, and the explanations relating to them were given by other parties. I have found very similar superstitions still lingering among the Indians at Lorette near Quebec, although they were settled in a village, as Roman Catholics, before the English conquest of Canada, and are now a race of mixed blood, whose language, in another generation, will be exclusively French. The sufferer who has been struck can only be disenchanted by another conjuror, and it is for this process that the aid of the conjuror is most frequently invoked. Being sent for when a member of a family is seriously ill, he comes with his rattle into the tent. The rattle has a resemblance to a battle-drum, except that it is perfectly round, and has a very short handle. It is about a foot in diameter. The space between the two parchments which are stretched upon it, is filled with small pebbles or some other loose rattling substances. The specimen which I have—of which a drawing is here given—is painted over, on one side, with what appear to be talismanic marks or magical emblems; the triangle forms one of these, and other figures, opposite to each other, to the main central stroke of which projections are attached having a rude resemblance to wings, are called the *arc brans*, a name which the Indians give to thunder, seeming, in this point, to approach that profane mythology which made the eagle the *ministrum fulminis altissimi*. The devices vary: they are more simple in a specimen given to Mr. Manning. The *quondam* conjuror performed before me with his rattle, putting himself into a stooping posture, and then shaking it, with great vehemence and great rapidly, over his own shoulders, under his breast, and between his legs. I believe it is also shaken over the patient, and, with some muttered incantations and other mummerly, the charm is completed. There is a mark in the centre of the rattle, and the conjuror has a kind of whistle in his mouth; with this whistle he pretends to suck out the disease from the patient, and then to pass it into the rattle through the central mark.

There is a curious resemblance between the form and appearance of the Indian conjuring rattle, and those of an appendage of the sorceresses in the district of Krasno-jarsk in Siberia, as represented in the engravings of a German work, which I have not seen, and of which I am unable at present to give the title. It was observed by an excellent English lady now here, who I believe will permit me to call her my friend; and it struck her so forcibly, when she compared her recollections of the engraving with the rattle itself, which I put into her hands, that she wrote home for a drawing made after the engraving, of which drawing I also forward you a copy. Speculations might be built upon this small coincidence, confirmatory of the persuasion that America was peopled from Northern Asia.

The use of the term *Manicheism*, in North-American phraseology, to describe not only any article of potency for effects supposed to partake of a magical character; but even the Person who is master of these effects, and operates with such articles—

prepares us to find that medical cures, produced by common agents in their natural efficacy, are resolved by the Indians into the working of a charm, and made advantage of by the conjuror, as if they belonged to the secrets of his power. An Indian, after some violent exertion, is perhaps exposed to cold, and suffers in some of the forms of malady which follow from obstructed perspiration. He applies to a conjuror, who, with all solemnity of performance, puts him into a small low tent made of sticks arched over, and covered lightly with skins. The place has been first thoroughly heated by means of red-hot stones, and steam is produced by pouring water on them; and thus, in fact, by the process of a vapour-bath, but in the estimation of the Indian by the mysterious force of a charm, the patient is relieved. The place constructed for the operation is called a sweating-house.

The conjurors carry in their belts, or hanging at their sides, a little rudely-executed image, supposed to possess some powers of enchantment. Except in this kind of way, there is no superstition connected with images among the Indians. The images seem to be only a portion of the magical apparatus. Upon certain high days, I think twice a year, they hold a feast, for which a spacious tent is made. The images are then placed up at one end of it; sometimes such large, leather, decorated things, as were given to Mr. Manning and myself; but no act of worship or homage to them appears to be paid. In what precise light they are regarded, it is a matter of some difficulty to pronounce; and, in fact, the Indians themselves seem to me to have only a confused and mystic view of their attributes and powers; but it does appear that they are, in some instances, designed to represent spirits, and to be fashioned in imitation of appearances made to the conjurors in their dreams. Upon the occasion here mentioned, when the images are set up, there are two hoops prepared upon the floor, or ground, within the tent, of the down of the wild swan: upon each of these is laid a bladder full of fat. The conjuror first makes the entire circuit of the assembly, who are sitting in a line around the inner side of the tent, and places upon the head of each individual a small portion of this down. He then throws one of the bladders to the man nearest to him, who having bitten out a piece of fat through the bladder, passes this on to his neighbour to do the same, and so it goes completely round. The piece of fat taken out with the teeth, is believed to assure to the individual whatever he has previously made up his mind to wish for. One exclaims, after biting his morsel, I have got life!—i. e., a long life for himself; another, I have got the life of my enemy! a third, I have got luck in my next hunting! a fourth, I have got rum! A portion of the fat is burnt as an offering; but whether this be the contents of the second bladder, or the leavings of both, I did not learn. Before any of the ceremonies commence within, four men without, fire their guns, one gun being pointed to each of the four cardinal points. The women and children are not admitted to the assembly.

The image which I have, and the other implements of conjuration—among which there is one, namely, the snake, about the use or meaning of which I am not sure—I have reserved to be presented to the Church Missionary Society, if they should think them worth having, as evidences of prevalent superstition in the scene of their labours which I visited. But they are far removed from having either beauty, costliness or neatness of execution; and the Society has perhaps already, in its collection, better specimens of the same kind from the same quarter. They are, however, tangible proofs of imposture, delusion, and darkness. The proceedings which I have described in connexion with them are, as I wish it to be kept in view, not things of which I have been an ocular witness; but results of my endeavours to collect and compare information from the best living sources within my reach when I was upon the spot. Many of the particulars have been verified to me by the independent testimony of different informants—Europeans who have been familiar with Indian life, or Indians who have become Christians. There are some of the Clergy who are distinctly persuaded of a direct diabolical agency, preternaturally manifested in the performances of the conjurors; and certainly there are some startling appearances connected with them; particularly in what takes place when the conjuror gets into his lodge, and in some parts of the experience of conjurors who have since become Christians. Nor can it be doubted for one moment that these, and all similar delusions, are fostered and promoted by the *father of lies*. In my own judgment, however, so far as that may be worth stating, the marvellous appearances which stagger the mind may be resolvable into mere sleight of hand, of which the effects, in their common exhibitions for money in Europe, are often perfectly wonderful and unaccountable till explained; and the impressions existing in the minds of the *quondam* conjurors may be traced, as I have hinted before, to a strongly excited imagination acted upon by several conspiring causes, and creating its visions to itself—with all the force of reality, as minds over-wrought by ghost stories will make spectral appearances out of natural objects. I have always been slow to believe in the supernatural displays of infernal agency, apart from the contemporary displays of miraculous power from above. When one is permitted, I am disposed to think the other is to be looked for.

That, in very many instances, the performances of the sorcerers are mere juggling cheats, is a matter beyond dispute; and a remarkable example of this nature was related to me by a gentleman to whom I have already owned myself indebted for much information. He was present when one of these fellows pretended to conjure back, and to produce to view, bullets which he had told some of the Indians to throw with all their might into the river. He was either naked, or stripped for the purpose, and his very hair was searched in order to ascertain that he had no bullets concealed in it. The Factor observed; however, that, in executing his various movements and gesticulations to operate the charm, he passed his hands over his face, and was convinced that, by a piece of well-concealed dexterity, he took the bullets from his mouth; the Factor privately desired one of the other Indians, when the exhibition was about to be repeated, to make a little notch in his bullet by which it could be recognized. The bullet produced by the conjuror was, of course, without the mark, and the cheat was detected.

INTELLECTUAL EMINENCE OF JEWS.

Sixty years ago, the Jews of Europe were walled off from the rest of the world in helpless seclusion, like the dry skeletons of a bygone civilization; now we see them full of life and movement, armed with the keenest weapons; and in a short space of time, fighting on intellectual ground, they have wrought out for themselves an unaccountable weight of power.

Through its moral and intellectual position, and its commercial relations, through science, literature, political craft, and the press, working with matchless combination, Judaism is at present walking abroad in Europe, uprooting idolatry, propagating Deism, and entering upon a new career of advancement, which those who know best the magic power of mental influence will be best able to appreciate.

The proportion of Jews who have a literary and scientific education is very great, owing to the proverbial liberality of the Jews to the poor of the same community; and once educated, there seems no end to their clever activity. Independently of the fifteen exclusively Jewish journals of Germany, four of which have made their appearance since the beginning of the present year, the daily political press of Europe is very much under the dominion of the Jews; as literary contributors, they influence almost every leading continental newspaper; and as controversy seems to be their native air, they bring into the field mental energies of no ordinary stamp, they find no lack of employment; and if any literary opponent ventures to endeavour to arrest the progress of Judaism to political power, he finds himself held up to public notice, and exposed to attack after attack in most of the leading journals of Europe. Such, for instance, was the lot of a Roman Catholic priest of Prague, who lately wrote a pamphlet entitled "*Guter Rath fur Zeit der Noth*," directed against the advancing power of Judaism. And such is my conviction of the extent of the participation the Jews take in the every day literature of Germany, that I never pass by a crowded reading-room, but what I think I see standing behind the scenes, a Jew, causing new ideas to rise and stir, and develop themselves in the unsuspecting mind of the Gentile.—N. Y. Evangelist.

PRIMITIVE EXTENT OF DIOCESES.

From the Episcopal Recorder.

We observe with great pleasure that a very able pamphlet on this subject, written by the present Bishop of Maryland, at a time when he was a Professor in the Theological Seminary in New York, has been spread out in extenso, in the columns of one of our Canada exchanges. It is an admirable production; in fact the most efficient, and successful effort of reasoning, which its learned author has yet given to the Church. Those who are familiar with the writings of that gentleman will be aware that this is saying a good deal. We are confident, however, that it is not more than the little work referred to justly merits; and we hope to have it in our power, at no distant day, to follow the example of our British neighbour, and offer, if not the entire essay, at least large extracts from it to the consideration of our readers.

The subject is one of rising interest on both sides of the Atlantic, and destined, we doubt not, to attract to itself much more earnest thought and prayerful inquiry than it has ever yet received. One striking fact is pressing itself upon our notice with an urgency which cannot much longer be resisted, for its bearing upon all our ecclesiastical relations is daily becoming more diversified; and extensive, and the evils connected with it are assuming a magnitude, which will render it impossible that the most careless eye should fail to notice them. We allude to the fact so obvious in modern history, that it is quite possible for a Church modelled upon the apostolic plan, and perfectly sound in her theory of government, to have divested herself of almost all the advantages of her primitive organization, by the manner in which that theory has been developed in practical life. In other words, there is such a thing as a church actually *unchurching herself* without knowing it. This is no strange matter. Who is not aware that a Republic may have all the organization and outward appearance of a popular government, and yet be for all practical purposes monarchical in its character, as stern a despotism as ever crushed the rights and liberties of a nation. Just so it is in the government of the Church. The name and all the external aspects of Episcopacy may exist after the vitality of the system has departed; and it will then bear such a resemblance to the Episcopacy of the Apostles, as a corpse does to a living human agent.

What is Episcopacy? We have been accustomed to characterize it by a reference to its ministry of three orders; the highest of which is that of Bishops. And what is a Bishop? Surely it will not be contended that he is a mere functionary—a person who is sent around at intervals to lay his hands upon the heads of particular persons, and by the utterance of certain mystic words, convert them into members, or, as the case may be, ministers of the Church! It is true, that this is the idea which some Episcopalians seem to entertain of their Bishop; and it is also true, that by giving him a diocese so large that when he makes his visitation he has time to do nothing more than this, you may in practice convert him into a travelling automaton, such as we have just described. But if so, the modern practice will be found grievously at variance with the ancient theory. You may almost apply to such an Episcopate the severe remark of a distinguished British Statesman, who when describing the duties of an East India Governor, declared on the floor of Parliament, that in his opinion both economy and efficiency would be consulted by sending out a cast-iron officer, for he could discharge such services quite as well as any other.

No. A Bishop is a spiritual Ruler. Whatever else he may be, he is the chief Pastor of his diocese. His powers, his duties, his authority, are mainly pastoral; and whatever arrangement divests him of this attribute, must, in a good degree, take away the noblest characteristics of his office. He may still appear in lawn sleeves,—nay, he may, if he likes, wear a mitre on his head, and carry a crozier in his hand; but it takes more than all this to make him a true successor of the Apostles. He must have not merely continuity of commission, but, to a considerable extent, identity of office. He must sustain