

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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WHY STAND YE HERE ALL THE DAY IDLE?

Matthew. xxii. 1-8.

The God of glory walks his round
From day to day, from year to year,
And warns us each with awful sound:
No longer stand ye idle here!

Ye whose young cheeks are rosy bright,
Whose hands are strong, whose heads are clear,
Waste not of hope the morning light:
Ah, fools, why stand ye idle here?

And ye whose scanty locks, so gray
Foretell your latest travail near,
How swiftly fades your worthless day,
And stand ye yet so idle here?

Oh thou, by all thy works adored,
To whom the sinner's soul is dear,
Recall us to thy vineyard, Lord,
And grant us grace to please thee here.

BISHOP HEURIN.

MEMOIR OF SIR THOMAS FOWELL BUXTON, BART.

It is with a kind of mournful pleasure that we follow the example of so many contemporaries of the press, and come forward with a slight tribute of reverent affection to the memory of the great and good man whose loss we have had so recently to deplore. Even the scantiest and most insufficient memorial of such a spirit is not without its use, and our readers would, indeed, have reason to be disappointed, if no attempt were made to give them some faint idea of its progress and acts, whilst yet youchsafed to this earth.

The late Sir THOMAS FOWELL BUXTON, Bart., was the eldest son of Thomas Fowell Buxton, Esq., of Earl's Colne, in Essex, and Anna, sister of Osgood Hanbury, Esq., of Holfield Grange, in the same county. His father was of an ancient family, as were also the Fowells, to whom he was nearly related. Sir Fowell was born on the 1st of April, 1786. His father died whilst he was yet very young, and left him with two younger brothers and two sisters to the care of his mother, a woman of lofty principles and superior talents. Under her instructions the noble disposition and singular energy of character, which so strongly marked the future philanthropist, were early developed, and the spirited and generous boy soon became the favourite of all his companions. For several years he was at school at Greenwich under Dr. Charles Burney, a man of no small reputation as a scholar, where he showed himself a vigorous student, and amidst the slippery paths of youth exhibited a life remarkably uncontaminated by any vicious practice. Having made a sufficient advance in his studies, he was sent to Ireland (in which country a large landed property was supposed to be his inheritance,) and became a member of the University of Dublin. Here he distinguished himself very highly, having received the University gold medal, which was at that time only given to men who had answered in a superior manner at every examination throughout their undergraduate course. He obtained also the medals of the Historical Society (a debating club formed by the students,) which has always been noted for its unfailing list of eminent speakers. In such esteem, indeed, was he held in Dublin, that, on taking his degree in 1807, when he had barely attained the age of twenty-one, a pressing request was made that he should stand as candidate for the representation of the University, in which his election was regarded as secure. At this time, however, he declined to enter on the great arena in which he subsequently displayed so much power. He married, in the same year, Hannah, the fifth daughter of John Gurney, Esq., of Earham Hall, near Norwich, and sister of Samuel and Joseph John Gurney, Esqrs., and Mrs. Elizabeth Fry, names so well known in the annals of humanity. Four years after, he became a partner in the firm of Truman, Hanbury, and Co., the business of which has been very much indebted to his sagacity and perseverance.

At about this period he was visited with a very severe and alarming illness, in the course of which his mind became powerfully exercised upon the subject of religion—so much so, that it ever after exerted a very manifest influence over his course of life. The principles that he now received, gave the bias to his future character, and became the spring of that career of usefulness on which he was soon to enter—they could not long remain inactive. He possessed a most lively and intense view of the sufferings of others; and, at no distant period, he threw himself, with the whole energy and force of his fine character, into the service of philanthropy. Whilst residing in Spitalfields, his attention was called to the poverty and sufferings of his hard-working neighbours, and his active benevolence first displayed itself to the world on their behalf in a speech at the Mansion House in 1816. At this meeting the power of his eloquence, even then of a superior class, backed by the peculiarly close investigation of facts which ever after distinguished his researches, made a deep impression, and was the means of procuring a generous subscription, upon which was founded an extensive and well-organized system of relief. His next essay was in conjunction with Mrs. Fry and his brother-in-law, Samuel Hoare, Esq., to examine, with great personal care, into the condition of English prisons, which he described in a small volume, entitled *An Enquiry whether Crime and Misery are produced or prevented by the present System of Prison Discipline*. This little work excited great attention, especially in Parliament, and led to the formation of the Prison Discipline Society, and ultimately to the many improvements of modern gaols.

The paper was now fully arrived for his taking the stand in public life which his attainments and character demanded, and accordingly, in 1818, he was returned for the borough of Weymouth, after a severe struggle, in which he was opposed by six other candidates. This place he continued to represent, though not without frequent contests, for nearly twenty years; and when at length, in 1837, he was defeated by Lord Villiers, upon an adverse local influence, he retired entirely from parliamentary duties, although offers were made to him from many other places of importance. After his defeat, the electors joined in presenting him with a splendid piece of plate.

One of the first matters which engaged his attention in the House, was the amelioration of our criminal code, which at that time reckoned no less than two hundred and twenty-three capital offences. On this subject he proved himself an able ally of Sir James Mackintosh; and his powerful speech on the 23rd May, 1821, which Wilberforce declared to be one of the best he had ever heard in Parliament, has been generally regarded as amongst the most effective attacks upon that sanguinary system, now happily so far obliterated. Nor did he ever wholly lose sight of this topic throughout his life. When in Rome, at a later period, he visited the wretched prisons of that city, conversed with their desperate inmates, and made a spirited appeal to the Papal government, which received immediate and respectful attention. He also took an active part in the suppression of State Lotteries. The abolition of suttees in India inspired him with a deep interest; and to his exertions, both in public and private, numbers of poor Hindoo widows owe, in a great degree, their freedom from the most horrible of deaths. It was, indeed, as the protector of the poor barbarian, whether in our own possessions, or only within reach of our influence, that the name of Buxton acquired its greatest and most lasting glory—the sound of suffering from abroad, however, never for a moment dulled his compassionate perception of misery at home. So early as 1817 we find his name among the directors of the *African Institution*, and in 1822 he gave powerful support to the venerable Wilberforce, in his endeavour to prevent an apprehended extension of slavery in our South African possessions. But it was in the year 1823 that he was for the first time placed in the post, no less honourable than responsible, of the leader of the Anti-Slavery cause in the House of Commons. It adds no little to the dignity of such a position, that he was nominated to it by the solemn voice of Mr. Wilberforce, and the unanimous suffrages of such men as Stephen, Allen, William Smith, Lushington, and Zachary Macaulay. To support the movements of the new leader, the *London Anti-Slavery Society* was formed, and all the vigour which had formerly been directed against the Slave Trade, was immediately turned against its natural source and root—the existence of Slavery in the colonies of European nations. On the 15th of May, 1823, Mr. Buxton brought forward his celebrated motion, the first sound of the trumpet in the holy war of emancipation, to the effect "that the state of slavery is repugnant to the principles of the British constitution, and of the Christian religion; and that it ought to be gradually abolished throughout the British dominions, with as much expedition as may be consistent with a due regard to the well-being of the parties concerned."

From this moment the doom of British Slavery was sealed, and although many a hard-fought battle and many a wearing delay intervened, the great cause of African freedom was never again effectually repelled. The Government, however, in the first instance, contented themselves with proposing certain measures for improving the condition of the slaves, with a view to their ultimate emancipation, and even this short step was half withdrawn under the fierce opposition of the colonies. From session to session, however, of Parliament, the battle was steadily carried on; Mr. Buxton left no effort untried till he had attained his object, and neither the fatigues of the contest, nor the opposition which his adversaries brought against him, ever daunted his determined mind. His frequent practice was, before entering upon the scene of debate and conflict, to pass the last few minutes in gathering the directions and promises of Scripture, and so armed he went forth, strengthened with a might that bore him through all difficulties. At length in 1831 his speech, on the terrible mortality amongst the slave population, produced a decisive effect, and the only question, that was permitted to remain, was, how to accomplish the final act in a "safe and satisfactory manner." Two years afterwards all difficulties were overcome—the famous compensation of 20,000,000 sterling was made over to the West India planter; and, on the 1st of August, 1834, the Friend and Protector of the Africans had the sublime pleasure of beholding upwards of 750,000 victims of oppression casting off for ever the chains which his own hand had laboured to break. The victory was indeed scarcely yet complete, for an intervening apprenticeship of twelve years had been proposed by Lord Stanley, under the pretext of a gradual preparation for the shock of freedom, but this was partly defeated by the exertions of Mr. Buxton and his friends.

A striking circumstance, which occurred at this last election, shows the strong hold which Sir Fowell invariably acquired over the minds of all who knew him. Captain Penny, an old naval officer, aged 92, who had long been an active member of his Committees, insisted, in opposition to the urgent entreaties of his friends, upon registering his vote for his friend "as the last act of his life," which indeed it was, for he died a few hours after, expressing his satisfaction at having voted for Buxton with his latest breath.

who succeeded in reducing the term by six years, and at length had the happiness of seeing even that period abridged, at the call of the nation, by two full years. On the 1st of August, 1838, the apprenticeship followed its parent system to the grave, and the triumph of Anti-Slavery principles throughout the British West Indies was complete. In the course of this great struggle, a case occurred of peculiar interest, which at once absorbed Mr. Buxton's whole powers, and the agitation and labour consequent upon which was the first thing to break his naturally robust constitution. In 1826 he boldly accused Sir Robert Farquhar, the governor of the Mauritius, of having connived at the Slave Trade in that island: and after three years of close investigation, and the collection of a most enormous mass of proofs, he succeeded in establishing, beyond all doubt, that 70,000 slaves had been introduced since the year 1810, and in arresting this terrible abuse. In 1828 a new grievance solicited his attention; 28,000 Hottentots, at the Cape of Good Hope, who, though not slaves by law, were yet bound to all the miseries of slavery, sent forth their cry to his ever compassionate ear. By an extraordinary effort he pressed the matter so strongly upon Government, that the Colonial Secretary undertook to end it for ever. The general condition, indeed, of the native tribes amidst our colonies, had, as we have before remarked, long and deeply engaged his mind; and as well in the chair of the Aborigines Protection Society, as in his place in the House, he laboured most energetically and successfully for their protection and relief. Neither was he regardless of their moral and spiritual improvement. It was his conviction "that there is no means so effectual, under the Divine blessing, to benefit man for the life that now is, as well as for that which is to come, as Christianity." His largeness of view in the objects to whom he designed to do good, and in the means that he employed in effecting his purpose, was very conspicuous. By profession he was a true and attached member of the Church of England; but in the extension of the Gospel in foreign countries, his channels of bounty were various, and especially any institution for spreading the Gospel amongst Africans found in him an ardent friend and benefactor.

When his retirement from Parliament gave more leisure for wider and deeper researches, his active spirit was immediately devoted to the examination of the Slave Trade carried on by foreign nations, and the best means for its suppression, an enquiry which resulted in the last great act of his well-spent life. Early in 1840 the *Slave Trade and Remedy* (part of which had previously been in private circulation) was presented to the world, and instantly produced the most vivid sensation, not only in England, but throughout Europe. Translations of this work, of which the happy statistical grouping and irresistible accumulations of evidence, set off by a massive and vigorous style, have never been surpassed, were immediately published in French and German, and rapidly circulated in every direction; whilst the most distinguished continental Princes and Monarchs warmly expressed their sense of its merits, and their admiration of the author. At home the effect was electric. All sects and parties agreed for a time to lay aside their feuds, and to join in a Society for the Extinction of the Slave Trade and for the Civilization of Africa, which was honoured by the presidency of the Prince Consort, who condescended to take the chair at its first annual meeting. That day of bright hopes and universal charity no one who happened to be in London at the time can ever forget. Even the bustle of the Strand was doubled by the thronging auditors from an early hour of the morning, and all day long, the very outer passages of the place of meeting were as crowded as the street before it upon ordinary occasions. Nor was this impulse allowed to waste itself in idle declamation; prompt and energetic measures were taken to carry its objects into effect, and in no long time after, a Government expedition, accompanied by the various agents of the Society, left the shores of England on the projected mission of peace and mercy to the benighted sons of Africa. Of the progress and results of the Niger Expedition, the readers of the *Friend of Africa* are sufficiently aware. That it was not a failure in any proper sense of the word, has been often urged, and we think proved, and has very recently been reasserted in his place in Parliament by that most manly and disinterested supporter of African civilization, Sir T. D. Acland. That the loss of life which unhappily accompanied it, reflected, moreover, no reproach upon the benevolence which sent it forth, seems to be now settled by the general voice of the public—whilst the absolute necessity for some such step is still more strongly forced upon us at this very moment, by the recurrence of the like events. One of its worst consequences was that it materially affected the health and spirits of its originator already shaken by incessant toil; the statement that he was deserted by his friends on this occasion, is a libel on the character of the many great and good men by whom Sir Fowell was surrounded, and has we know created in their bosoms the strongest feelings of honest resentment.

Amidst all the weaknesses of his fast declining health, he yet continued to work for Africa, and his last appearance before the public in any way, was at a meeting of the Civilization Society in Norwich, at which he took the chair. Those who were present that day, will well remember his anxious looks and shattered frame; the broken and touching tone in which he spoke (for the last time) of the depth and earnestness of feeling with which the consideration of such a subject had ever filled his mind, and the livelier

air with which he acknowledged that he was "very much cheered" by that meeting, from which the most positive injunctions of his medical advisers could not restrain him.

Nothing, however, could now restore the spring of his mental and bodily energies; but as his natural force abated, his piety was more and more deepened and enlarged. In his last days he frequently bore explicit testimony to his hope in a blessed eternity, and to his firm unswerving faith in Jesus, the Saviour of the world. After several alarming attacks, he expired on Wednesday evening, the 19th February, 1845, in the 59th year of his age, and his death was one of unclouded peace. The melancholy event occurred at Northrepps Hall, his residence in the county of Norfolk, and his remains were interred at Overstrand Church, near that place. As they passed to the tomb, the roads were lined by the inhabitants of the surrounding villages, all anxious to pay the last tribute of respect to their much loved friend and master; and the shops of Cromer were closed throughout the day. At his old borough of Weymouth the shops were also shut, the colours hoisted half-mast high on board the shipping in the harbour, the places of worship were hung in black, and funeral sermons preached in them the Sunday after.

He has left behind him a family of three sons and two daughters, the present baronet Sir Edward North Buxton, Thomas Fowell, and Charles Buxton, Esquires. His eldest daughter Priscilla was married on the day of emancipation, 1st August, 1834, to Andrew Johnston, Esq., then member for the Saint Andrew's district of Burghs.

In person, Sir Fowell Buxton was of a commanding stature, being upwards of six feet four inches in height, and very powerfully made. His countenance, though not strictly handsome, was highly expressive and benevolent, with a good deal of archness and playful humour. A very good print of him has been published, but is not now easy to be procured. His character is portrayed in his actions. He was the very soul of philanthropy, to which he devoted himself to the almost entire exclusion of those party interests and disputes which occupy the chief attention of other men. In public life he was universally respected for his extreme honesty and undaunted courage, and his personal influence tended much to hold together the incongruous elements of which the various bodies of his supporters were composed. In private, none approached him without reverence, or left him without love. His cheerful hospitality drew around him many acquaintances, but to those whom he distinguished as friends, the constancy of his attachment was proverbial. "Whatever else might fail them," said one who knew him the most intimately, "he never did." To the poor, he was a most kind and liberal benefactor; his large fortune was not more freely dispensed upon objects of distress at a distance, than around his own immediate abode, and to relieve the troubles and dangers of others he never scrupled the greatest personal sacrifices, or even personal risks. These virtues were heightened and directed by a pure and lofty piety, which elevated him above those sectarian differences which have so long divided the body of Christ. His religious impressions appeared, indeed, with great strength at a very early period, and continued to deepen and expand throughout his entire life. When quite a young man, he took a lively interest in the proceedings of religious societies, especially the British and Foreign Bible Society (at whose earliest meetings he attended and spoke with an effect proportioned to the sincerity and warmth of his feelings,) and the various missionary bodies, to which he largely contributed both in money and in more valuable time and exertions. The Church Missionary Society in particular, is indebted to him for a long and indefatigable examination into their accounts, and many important suggestions as to their system of expenditure.

But in nothing is his intense religious spirit more perfectly displayed than in the development of his great plan of African civilization—entirely based as it is upon the introduction of the Gospel. The conclusion of the *Slave Trade and Remedy* is specially devoted to the establishment of this grand principle, and every page breathes forth the utmost earnestness of Christian zeal, and this was but the outward expression of his inward and unvarying frame of mind. In fine, though we have no desire to set up our deceased friend as a pattern of perfection beyond all others, yet we may well exclaim with the poet—

Cui Pador et Justitie soror
Incorrupta Fides, nudaque Veritas
Quando ullum inveniet parem?
Friend of the Africans.

SPECTRAL ILLUSIONS.

Facts related by Dr. Abercrombie (On Intellectual Powers) referring them to

1st—False Perceptions, or Impressions made upon the senses only, in which the mind does not participate.

2d—Real Dreams, though the person was not at the time sensible of having slept, nor, consequently, of having dreamt.

3d—Intense Mental Conceptions so strongly impressed upon the mind as, for the moment, to be believed to have a real existence.

4th—Erroneous Impressions connected with bodily disease, generally disense in the brain.

5th—Pure misconception; the imagination working up into a spectral illusion something which is really a very trivial occurrence.

I.—A gentleman of high mental endowments, now upwards of eighty years of age, of a spare habit, and enjoying uninterrupted health, has been, for nearly twelve years, liable to almost daily visitations from spectral

figures. They, in general, present human countenances; the head and upper parts of the body are distinctly defined—the lower parts are, for the most part, lost in a kind of cloud. The figures are various; but he recognises the same countenances repeated from time to time, particularly, of late years, that of an elderly woman, with a peculiarly arch and playful expression, and a dazzling brilliancy of eye, who seems just ready to speak to him. They appear also in various dresses, such as,—that of the age of Louis XIV.—the costume of ancient Rome,—that of the modern Turks and Greeks, but more frequently of late, as in the case of the female now mentioned, in an old-fashioned Scottish plaid of tartan, drawn up and brought forward over the head, and then crossed below the chin, as the plaid was worn by aged women in his younger days. He can seldom recognise, among the spectres, any figure or countenance which he remembers to have seen; but his own face has occasionally been presented to him, gradually undergoing the change from youth to manhood, and from manhood to old age. The figures appear at various times of the day, both night and morning; they continue before him for some time, and he sees them almost equally well with his eyes open or shut,—in full daylight or in darkness. They are almost always of a pleasant character, and he seems to court their presence, as a source of amusement to him. He finds that he can banish them by drawing his hand across his eyes, or by shutting and opening his eyelids once or twice for a second or two,—but, on these occasions, they often appear soon after. The figures are sometimes of the size of life, and sometimes in miniature; but they are always defined and finished with the clearness and minuteness of the finest painting. They sometimes appear as if at a considerable distance, and gradually approach until they seem almost to touch his face,—at other times they float from side to side, or disappear in ascending or descending. In general the countenance of the spectre is presented to him, but on some occasions he sees the back of the head, both of males and females, exhibiting various fashions of wigs and head-dresses,—particularly the flowing, full-bottomed wig of a former age. At the time when these visions began to appear to him, he was in the habit of taking little or no wine; and this has been his common practice ever since; but he finds that any addition to his usual quantity of wine increases the number and vivacity of the visions. Of the effect of bodily illness he can give no account, except that once, when he had a cold and took a few drops of laudanum, the room appeared entirely filled with peculiarly brilliant objects, gold and silver ornaments, and precious gems; but the spectral visions were either not seen, or less distinct.

II.—The analogy between dreaming and spectral illusions is beautifully illustrated, by an anecdote which I received from the gentleman to whom it occurred, an eminent medical friend. Having sat up late one evening, under considerable anxiety about one of his children who was ill, he fell asleep in his chair and had a frightful dream, in which the prominent figure was an immense baboon. He awoke with the fright, got up instantly, and walked to a table which was in the middle of the room. He was then quite awake, and quite conscious of the articles around him; but, close by the wall, in the end of the apartment, he distinctly saw the baboon, making the same grimaces which he had seen in his dream; and the spectre continued visible for about half a minute.

III.—A gentleman was told of the sudden death of an old and intimate friend, and was deeply affected by it. The impression, though partially banished by the business of the day, was renewed, from time to time, by conversing on the subject with his family and other friends. After supper, he went by himself to walk in a small court behind his house, which was bounded by extensive gardens. The sky was clear, and the night serene; and no light was falling upon the court from any of the windows. As he walked down stairs, he was not thinking of any thing connected with his deceased friend; but, when he had proceeded, at a slow pace, about half way across the court, the figure of his friend started up before him in a most distinct manner at the opposite angle of the court. "He was not in his usual dress, but in a coat of a different colour which he had for some months left off wearing. I could even remark a figured vest, which he had also worn about the same time; also a coloured silk handkerchief around his neck, in which I had used to see him in a morning; and my powers of vision seemed to become more keen as I gazed on the phantom before me." The narrator then mentions the indescribable feeling which shot through his frame; but he soon recovered himself, and walked briskly up to the spot, keeping his eyes intently fixed upon the spectre. As he approached the spot, it vanished, not by sinking into the earth, but seeming to melt insensibly into air.

A similar example is related by a most intelligent writer in the *Christian Observer* for October 1829. "An intimate friend of my early years, and most happy in his domestic arrangements, lost his wife under the most painful circumstances, suddenly, just after she had apparently escaped from the dangers of an untoward confinement with her first child. A few weeks after this melancholy event, while travelling during the night on horseback, and in all probability thinking over his sorrows, and contrasting his present cheerless prospects with the joys which so lately gilded the hours of his happy home,

* Hilbert on Apparitions, p. 470; see enl. edit.