

The Bazaar.

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

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THE LOST DAY.

BY MRS. L. H. SPOURNEY.

Lost! lost! lost!
A gem of countless price,
Cut from the living rock,
And graven in Paradise.
Set round with three times eight,
Large diamonds, clear and bright,
And each with sixty smaller ones,
All changeful as the light.

Lost—where the thoughtless throng
In fashion's mazes wind,
Where trillith folly's song,
Leaving a sting behind;
Yet to my hand 'twas given
A golden harp to buy,
Such as the white-robed choir attune
To deathless minstrelsy.

Lost! lost! lost!
I feel all search is vain;
That gem of countless cost
Can never be mine again;
I offer no reward,
For till these heart-strings sever,
I know that heaven-entrusted gift
Is left away for ever.

But when the sea and land
Like burning scrolls have fled,
I'll see in His hand
Who judgeth quick and dead,
And when of scathe and loss
That man can never repair,
The dread inquiry meets my soul,
What shall it answer there?

FAMILY PRAYER.

The father was one of the still men who, much as he thought of company, carried on his part of conversation, in brief questions and monosyllabic answers. He had deceived himself into the belief that his talents were not such as to make it his duty to conduct family worship. With this view he had lived for more than forty years, in every other respect, a consistent Christian. A son, who, at the time referred to, was preparing for the ministry, and already licensed to preach, was spending a vacation at home—the last evening of his stay had arrived—the family Bible, as usual, placed before him on the stand, with a request to lead in prayer. The thought occurred, that now for a year or more, whatever devotion might be felt, no voice of prayer could be heard in the family, except from the lips of strangers who should turn in for the night. The thought afflicted him, and endeavoring to use such a manner as would become him in addressing a father, almost three score years and ten, he said—“Father, I delight to lead in this exercise when at home, but I am affected with the thought that there is to be no more prayer here, until I shall return. How is it that you have never established family prayer? I know the diffidence of your nature—I know that it would be hard to overcome it—but would it not have been attended with satisfaction to yourself, and a blessing to the family, worth a few greater sacrifices? You can ask a favour of a neighbour—to do the same thing with God, is prayer, and he greatly mistakes who thinks that the best prayer is that clothed in the most fluent language.” The old man was affected—said he knew that it was so—then gave an account of his feelings and practice in this respect since the commencement of his Christian course. Tears glistened in the eyes of some unaccustomed to weep for sin, and the father's expressions gave encouragement to hope that an altar would still be erected, whence incense and a pure offering should daily rise to Heaven.—On the following day before leaving, the son mentioned the scene of the previous evening to the minister of the place, who took an opportunity to add his influence to what had been said, and it proved effectual. The man whose voice, though for forty years a professed Christian and a father, had never been heard in prayer by his children, at the age of three score years and ten, commences the discharge of that duty in his family, and so far as I know, never ceases until the infirmities of age render it impossible. His children, ten in number, who had not before, have since professed the religion of Christ, though I cannot say how much the father's prayers had to do with this result.—*Professor Ten Broeck, in the Christian Herald.*

SCENES IN CHINA.

Continued from the last number but one.

Passing on towards the centre of the City, we pass the British Consulate, established here within the walls, not without difficulty and opposition from the Chinese authorities.—They wished the Consul to content himself with living outside the walls and near to the river,—but Capt. Balfour was resolute, and in reply to the excuse that no suitable house could be found, assured the *Tae-tay* that he must needs come, though he had to bring his own tent and order up two pieces of artillery. The consequence of this first firm step has been, that the foreign relations have been conducted in the most amicable manner, ingress and egress to the City is entirely free, and we have none of those annoyances and fears from which the residents at Canton have been suffering ever since the peace. I mention these things that the friends of our Mission may not feel alarmed for the security of our position, when they read reports of what takes place in the other Ports: each Port has a character of its own. At about the centre of our City stands the office of the District-Superintendent, and there may be seen the wooden collars and the cages with which they punish and secure their criminals: capital punishments are not unfrequent, and sometimes extend to all the members of the culprit's immediate family. They say, the human heart is a blank, and the parent, who fails to instruct his son and keep him from transgressing the laws, rightly shares his punishment. I do not know how they justify the execution of a wife and children, but I think it is for example's sake. The magistrates and officers have no fees; they only get what can be extorted from their prisoners.

Passing on towards the north Gate, the object which most attracts the eye is *Ching-Wong-Waan*—the Temple of the City's Defender—with the extensive gardens which surround it. This is the principal place of public resort, and is always used or celebrating any fête—such as the birth-day of

the Emperor or his Mother. It is said by those who have seen it, that when the foliage is out and every place illuminated with lamps, it is easy to realize what has been said of the enchantment of these elaborated efforts to embellish nature.

Within the west Gate, for a considerable distance, all is rural: trees and gardens, with a few occasional cottages and Temples, give the entire space over which the eye ranges so country-like an aspect that one can hardly recognize this as part of a walled city and commercial emporium. The entire circuit of the wall is only a pleasant walk, and after having “compassed it round about,” no Christian man can fail to return to his place of sojourn with a mind full of conflicting thoughts, and a heart which is sad and hopeful alternately, as he dwells upon the evils and misery he has witnessed, and remembers that the sovereign remedy for all has been brought nigh unto the city, even within its very walls.

But our imaginary ramble cannot be supposed complete without our having encountered a succession of beggars in the streets, and several clusters of them in corners which long usage has given up to their occupancy. Here they may be seen morning and evening cooking and eating their rice, all seeming insensible to the loathsomeness of the diseases which cover their bodies with ulcers and virulent skin-eruptions. In winter as well as in summer, they sleep in the open air, and often, after an unusually severe night, the morning brings us news of some poor creature frozen to death. Curious things are told of the court which the “King of the beggars” exercises over his subjects, and of the way in which they go about in his city: but I must not fill your pages with such matters. What needs one's eye at every turn is curious and painful enough end, without, so disgusting, that description is precluded.—The grand lever of the Chinese begging system is that last resort of feebleness and penitence—the power of amputation. Sometimes may be seen a well-dressed Buddhist priest with a sword fixed through his cheek—the ends being fastened together by a lock.—Again, you may meet a man with an iron arrow stuck into his arm, passing on for one of the muscles and coming out again, like a large needle: this is drawn to and fro, the man's blood dripping profusely on the ground.—Smearing the face all over with sand, so as to fill the eyes and nostrils, I have seen done repeatedly, and rewarded by the bestowment of money. But the most rapid collector of “cash,” it has been my fortune to meet, was a man who carried about two small living vipers.—One of these he held in his hand; the tail of the other was passed through one of his nostrils, and then hung out of his mouth, whilst his head was suspended over one of his ears. As fast as he could go from shop to shop money was given him; and no wonder, for it was a most bathosic sight.

Occasionally we meet with man and child—who are real objects of compassion—maimed and unable to work, and at the same time suffering from disease. Not to be able, as we are not, to afford relief in such cases, is most painful to our feelings, and much to be lamented in reference to the favourable establishment of our Mission; for how can the people of this place be brought to understand our motives and our objects, unless there is some marked difference between ourselves and those of the same language and dress and complexion, who came here by force of arms, and who remain here to carry on trade, and that not always of a creditable kind? How can we exhibit to this people the Spirit of Christ, unless we imitate his works, “going about doing good” according to the amount of our ability? True, it is our duty and our daily endeavour to do this; but ignorance of the language still embarrasses us greatly in the attempt to do them spiritual good, and we have no physician to whom we can bring the sick in body that they may be healed. Until lately, the Hospital under Dr. Lockhart, of the London Missionary Society, has been located in our neighbourhood,—but the Missionaries of that Society have built convenient houses for themselves in the northern suburbs of the City, and as we live at the south-eastern extremity, the great intervening distance cuts us off from much of the benefit we formerly derived from Dr. L.'s medical skill and unvarying readiness to oblige.

A Physician, and more fellow-labourers, both teachers and ministers—these are our great wants which it would be difficult to magnify, but which I forbear to urge, only because urgency in such a cause has been proved to possess little power to effect its object.—*Letter from the Rev. E. W. Syle, Missionary of the Protestant Episcopal Church in the United States, dated Shanghai, Aug. 10th, 1846.*

JESUITS IN THE CHURCH OF ENGLAND.

“Archbishop Magee, the predecessor of the present Archbishop of Dublin, made the following assertion to some clergymen of his diocese, some time previous to his death:—‘There are,’ said he, ‘at this moment, many Jesuits—concealed of course—but still acting as Church of England clergymen, and in the possession of parishes, who are silently but surely working its downfall.’ The Archbishop's assertion was much spoken of at the time, but was treated with general incredulity; subsequent events, however, seem to confirm its truth, and have made those who first heard it anxious to ascertain what were the grounds upon which the Archbishop made such a startling and important statement.”

We cut the above paragraph from an exchange paper. We have no doubt that it hints at a policy, which that cunning and unprincipled combination has always been accustomed to employ in its operations upon Protestant communities. We are very sure, however, that its agents are not always clergymen. When a highly trained and accomplished hyman is seen devoting himself with great zeal and untiring perseverance to the support of principles, which he evidently has sagacity enough to perceive must, if carried out fairly to their results, lead to Rome, the question will sometimes arise, “may not that man be a concealed Jesuit?”

Who now doubts that some of the prime movers of the Oxford defection were men who sustained secret and intimate connections with the papal Church? Does not Mr. Newman himself admit that he actually held sentiments that were substantially the same with those which he now professes, at least four years before he publicly with-

drew from the Church of England? The truth is but too evident, that this chief Prophet of the Tractarian school was through Romanist long before he achieved his disgraceful and unceremonious transit. It is also true, that all this time he was in the habit of saying, many hard things of popery; but now he tells us that this was only an unavoidable compliance with the necessities of his position; and that, in what he said, he was merely giving utterance to the general “consensus” of the divines with whom he was associated, not his own private opinions.—*Episcopal Recorder.*

POSITION OF NUNS IN THE EYE OF THE LAW.

Leading Article of the *London Times*, 7th of Decr.

A suit both novel and interesting, which was lately reported in our paper of Thursday, was briefly before the Lord Chancellor of Ireland, whose judgment in the matter involves some consequences of considerable importance to the Roman Catholic community. The story, according to the more detailed, but somewhat confused, report in an Irish paper, is a simple one, although in these days, we receive each a thousand pounds from their father, who informs them, at the same time, that they are to expect nothing more from him. They make the usual vows of poverty, and by a formal deed assign all property they may at any time become possessed of to trustees for the use of the convent. Their father dies without a will (as it appears), and his property is to be distributed among his children according to law. All receive their shares except the two nuns, who are regarded as incapable of taking anything in consequence of their religious vows. The superiors of the convent do not submit to this exclusion, and file their bill in equity for payment of the shares which, under ordinary circumstances, would have come to the sisters themselves, when they make plaintiffs together with themselves. They rely, of course, upon the deeds of assignment as operating to transfer the shares in question to the use of the convent. The case is resisted by the other persons interested in the father's estate, on two grounds—first, that the sisters, having taken the veil and renounced the world, had become *civiliter mortui*—dead in contemplation of law—and therefore incapable of inheriting by operation of law; and secondly, that the deed of assignment was executed under duress and restraint, at a time when the sisters were not free agents, and that it was consequently void. The evidence in support of the latter point was that of one of the trustees, a sister of the two nuns, and seems entirely conclusive. She deposed to having visited her sisters in the convent and conversed with them on the subject of their father's property; when one of them, *MARY*, said, “she had signed a certain deed in conformity with her vows of obedience, that it pleased her very much to do so, but she had no alternative, as she was strictly bound by her vows;” and that she hoped that her sister *CATHARINE* would not be asked to do so, because, if she was, she would certainly comply; that neither of them would derive any benefit from the money; and that she had not authorized, nor was it by her consent, that any steps were taken for the recovery of it. The witness further said, that before this conversation both the sisters were wholly ignorant of the suit having been commenced, were much astonished and annoyed at their names having been used, and hoped the convent would never get a farthing of it; that *CATHARINE*, before signing the deed, said, in presence of her sister, her brother, and another, that “if she was obliged to sign it, it would be like the act of a dead person, and she would have no more power over her will or act than a dead person would have—in fact, that it would be as if a pen were held in the hand of a dead person, and that it was out of her power to avoid signing the deed in consequence of the strictness of her vow, the operation of which upon her she compared or likened to the effect of the presentation of a pistol by a highwayman about to rob another.”

The first point was left undecided by the Lord Chancellor, who very willingly avoided the responsibility of pronouncing an opinion on so grave a matter. The doctrine that a person who has taken monastic vows is dead in law is one of those rules which the well meant zeal of the Protestant Reformers laid down for the oppression of the Roman Catholics and the suppression of religious houses. That it was extremely useful in the early days of the Reformation cannot be doubted; but it seems to have died with the occasion that gave it birth. The present attempt to revive it is the first for a very long period; and, considering the general desire that exists to restore the Roman Catholics to a complete equality of civil rights with those who profess the religion of the State, we think it likely to be the last.

The question involved in the execution of the deed is of greater importance, and suggests reflections of a higher character. The law, acting upon principles of the purest morality, will give no effect to an act performed under compulsion, or, as it is technically termed, duress. Whilst it holds every one to the strictest discharge of his voluntary obligations, it refuses to recognize any that are involuntary. With reference to the transfer of their shares by these two young women to the convent in which their vows were sworn, it seems impossible to suppose that they were at the time free agents. A convict in his goal, and the Lord Chancellor evinced no less accuracy than boldness in comparing the case before him to that of a gaoler extorting a deed in his own favour from a prisoner in his custody. The argument which was based on the fact of the sisters, who were co-plaintiffs with the superiors of the convent, not having denied their deed, was most completely overthrown by another fact—namely, that the duress and compulsion which existed at the time the deed was executed were still continuing at the time the suit was heard. In truth, they were no more free agents to deny than they had been originally to execute; and, therefore, the absence of their denial was of no weight whatever. Under these circumstances, the Lord Chancellor refused to direct payment of the shares to the superiors of the convent, and dismissed the suit

with costs, thereby testifying his disapprobation of the whole proceeding.

It is to be expected that the Roman Catholics of Ireland will not regard this judgment with much favour. The hostile decision of a Protestant Lord Chancellor, on a subject of such serious importance to the Romish Church, cannot escape that imputation of partiality which is usually cast upon those who decide according to their own interests. To such an imputation, however, in the instance of Mr. BRADY, we may oppose that gentleman's notorious connexion with the Roman Catholic party, and the support he is known to have received from them in attaining his present elevation. Even if the fact be assumed of his judgment being biased by a Protestant tendency, it is still reasonable to suppose that a sentiment of gratitude, besides other motives of a less exalted character, would have conflicted with the abstract convictions of religion. There is, in truth, no better ground for saying that Mr. BRADY, being a Protestant, would, of course, decide in conformity with Protestant notions, than for wondering why, being a Liberal and intimately connected with the Roman Catholic party, he did not decide in accordance with their opinions. Conjecture and presumption are thrown away equally on either side, for the probability is that the judgment was wholly independent of any preconceived ideas whatever. The judge having a case before him of a very peculiar nature, decided it by the application of a fixed and most admirable principle of law. The only title which the convent could show to the property in question being the deed executed by the sisters after they had taken their conventual vows, and that deed being proved by the plainest evidence to have been altogether involuntary and compulsory on their parts, it followed as a matter of course that the whole claim fell to the ground, and the suit along with it. In this view, no man who knows anything of our jurisprudence can doubt the soundness of the judgment. Different opinions may, of course, be formed upon the general policy of giving or denying effect to donations similar to the one under consideration; but the most zealous Romanist will hardly dare to uphold the validity of a gift which is not the spontaneous act of the giver.

The following two extracts from the Lord Chancellor's judgment include the general principles which he enounced in delivering the same:

It now appears upon the evidence that this Society was so framed that the members of it were bound by certain vows which they had taken upon themselves, the construction of which vows was declared to be, that they were no longer from the moment of taking those vows free agents in the distribution of any property that might devolve upon them. They were enslaved to the rules and regulations of the community, and were without the possibility of relieving themselves, by any mental act of volition, from the dominion of the vows thus taken upon them. Whatever be their condition—whatever be their relationship to others—whatever ordinary civil duties of life they might, as ordinary members of the community, be, according to the obligations of human nature and of society, called upon to perform, all these they were solemnly bound to disregard; whether the individual be a single person, male or female, having no natural ties of kindred to bind them to the world, to attract their feelings, or claim their protection or their bounty; or whether they be persons having dependent upon them, and seeking their aid, and entitled to their care and their bounty, children, because a person who had been married might enter into one of those establishments after the death of husband or wife, and might have relations numerous, poor, and destitute; and yet, by the rules of this association, they were placed under obligations and vows which bound them to cast all their relationship to the winds, and regard solely and exclusively the body to which they belonged; and willing or unwilling, freely or reluctantly, of their own accord, or under the pressure of their vows of obedience, they were bound irrevocably to devote their property to the benefit of the community, and to execute deeds of transfer of that property to the other members of the Society. It was upon that consideration that he could understand and perfectly concur in the policy of the ancient law, which placed individuals thus circumstanced in the position of civil death. It relieved them from all difficulties of the nature he had alluded to. It made the system harmonious and complete. They were civilly dead to the world, which they renounced, and were placed in a position to follow the dictates of their conscience, and to pursue the line of life which they had chosen for themselves. But they were not placed in that difficult and dreadful position of acquiring property which they were bound to tear from those whose interests they ought to have regarded, and to devote to the community for whom individually they might have had no concern whatsoever; and therefore it did occur to his mind, that it was a wise and prudent thing, and—whether it was the doctrine of the canon law engrafted upon the common law, or of the canon law overruling the common law, it was matter of little consequence—it was wise to place persons in that position that a vow of poverty should be construed literally, and that the vow of obedience should never conflict with a vow of poverty. And when the question came to be considered as to what the rights of such a community now were, he would think it the duty (if it were consistent with the rules of equity and of law) of any person having to administer the function of a Judge determining that right, to place himself as far as he could exactly in the position he would have stood in if adjudicating at the time the law so prevailed, and to act upon the same principle such as he had adverted to, and to carry out for that large portion of Her Majesty's subjects, comprising their Roman Catholic brethren, the same principles upon which they acted themselves when the Roman Catholic religion was the religion of the country. He could not say that they were entitled to less, and that he was disposed fully to give them; and he would place the Roman Catholic body, if he could, according to the rules of law and justice, exactly where they stood when it was the religion of the land, and when the Roman Catholic body themselves legislated, and adjudicated, and decided upon that very matter, conceiving it would be against the public policy of the country that this vow of poverty should have any meaning but that which was then attached to it.

It came to this, that where it clearly appeared in a Court of Equity that one or two co-plaintiffs had, by coercion and duress (he was now using words stronger than were applicable to the case), been induced to execute the deed, and that at the very moment of the hearing of the case, he was still held in the same coercion, was it said that the Court was to be tied hand and foot, and must at all events give effect to such a proceeding? He would put the case of a gaoler putting his prisoner in a dungeon, and extracting a deed from him, and then coming to the Court having his victim still in his power, and claiming judicial interference in giving effect to it, because the prisoner did not object to it, he being in confinement at the time. He protested he would do no such thing. He thought that Court would be a nuisance if it were made the medium of confirming an instrument such as this.

DON CARLOS.

THE SON OF PHILIP II. OF SPAIN.

This wretched prince had from his infancy manifested every species of imbecility and depravity which can be united in the mind of one man. Incapable of instruction, yielding without bounds to every passion, stupid as the most grovelling brute, ferocious as a beast of prey, no care of courtly masters, no lessons of learned preceptors, could bestow on him that scanty polish of manner, and that smattering of the general language of intercourse, which are expected from princes. His grandfather, Charles V., who saw the heir of the Spanish dominions at sixteen, bewailed the fate of his late empire. A Venetian minister, long resident at Madrid, when he saw the prince eagerly tearing to pieces the rabbits brought in for his sport, and contemplating with delight the convulsions of their muscles and the palpitations of their hearts, foretold to his senate the miserable condition of these many millions in every region from sunrise to sunset, who were to be subject to his will. At eighteen he fell from a high scaffold, and received wounds in the head, which during the remainder of his life ailed convulsions, confusion of thought, and occasional attacks of insanity, to his natural defects and habitual vices. His father, perhaps justifiably, restrained him. His mad passion for travelling was exasperated, and he forced wild schemes of escape. His incoherent talk often turned on the revolt of the Flemings, with whom he sometimes affected a fellow feeling; while, on other occasions, he professed an ambition to command the army against them. When the duke of Alva took his leave to repair to that command, Carlos said, “My father ought to have appointed me.”—“Doubtless,” said Alva, “his majesty considered your life as too precious.” Carlos drew his dagger, and attempted to stab Alva; adding, “I will hinder your journey to Flanders, for I will pierce your heart before you set out.”

Towards the end of 1667 his phrenzy seemed to rage more fiercely, mingled with much of that cunning which sometimes, for a moment, covers madness with a false appearance of reason. He declared to his confessors that he was resolved to take the life of a man. In reply to their inquiries, who it was, he said that he aimed at a man of the highest quality; and after much importunate examination, he at length uttered, “My father.” His father, attended by the chief officers of state, went at midnight, in armour, to arrest him. Philip, acting on his fatal notions of the boundless right of kings and fathers, did not shrink from communicating his proceedings to the great corporations of Spain, and to the principal Catholic states of Europe. His subjects and his allies interceded for Carlos. Their intercessions were withstood by the iron temper, the unbending policy, and the misguided conscience of Philip, although he was occasionally haunted by the unquenchable feelings of nature. The commissioners appointed to try Carlos reported, that he was guilty of having meditated, and, at his arrest, attempted parricide; and that he had conspired to usurp the sovereignty of Flanders. They represented the matter as too high for a sentence; but insinuated that mercy might be dictated by prudence, and threw out a hint, that the prince was no longer responsible for his actions.

Men of more science than the Spanish commissioners, and more secure in their circumstances, might be perplexed by the intrinsic difficulty of ascertaining the precise truth, in a case where the malignant rage of Carlos often approached to insanity, and might sometimes be inflamed to such a degree as to be transformed into utter alienation of mind. The clouds which always darkened his feeble reason, might sometimes quench it. The subtle and shifting transformations of wild passion into maniacal disease, the returns of the maniac to the scarcely more healthy state of stupid anger, and the character to be given to acts done by him when near the varying frontier which separates lunacy from malignity, are matters which have defied all the experience and sagacity of the world. At this point the records of the commission close with a note made by their secretary, stating shortly that the prince died of his malady, which hindered a judgment. A dark veil conceals the rest of these proceedings from the eyes of mankind. It is variously related. Philip is said to have ordered that advantage should be taken of the disordered appetites of Carlos, which, after he had confined himself to feed water for a time, were wont to hurry him into voraciously swallowing monstrous quantities of animal food; that his excesses should be allowed, if not encouraged; and that he should thus be betrayed into becoming his own executioner. Another narrative, not quite irreconcilable with the former, describes the prince of Eboli and the cardinal Espinosa as having intimated to Olivarez, the physician of Carlos (as darkly as John spoke to Hubert), that it was necessary for him to execute the sentence of death, which the king had pronounced on the wretched patient, in such a manner that his decease might seem to be natural. When he felt himself to be in the agonies of death, he desired to see his father, and to receive his blessing. Philip sent his blessing; but by the advice of his confessor declined to disturb the dying devotions of Carlos. Vanquished by nature, however, he stole into the chamber, and, standing unseen, spreading his arms over his son, prayed for a blessing on the expiring youth. The father withdrew; bathed in tears, and Carlos not many hours after breathed his last. An historian, who wrote from original docu-