

deeming love." His prayers were earnest for "the gift of the most Holy Spirit and the removal of all clouds, that he might come to Christ, under humiliation, suffering, and infirmity; and find strength and consolation in Him."

On Sunday, January 21., he broke forth with much energy of voice and manner in these words; "O God, O God, *can* it be that there is good reason to believe that such an one as I shall be numbered among the just? is thy mercy able to contain even me? From my very heart I give thee most earnest thanksgivings for this and for all thy mercies."

Towards the end of January, on experiencing some return of strength, he remarked, "How pleasant is the feeling of rest on recovery from illness, while all our worldly occupations are laid aside!" and when some one observed to him that it seemed like a foretaste of the heavenly rest prepared for the children of God, he immediately broke forth into prayer for each member of his family, that they might be partakers of that blessed rest through Christ our Lord. The varied expressions of tenderness for those most dear to him, which were blended with these prayers, were singularly impressive. He continued to take a lively interest in everything connected with his poorer neighbours: indeed his own needs seemed to open his heart more than ever to the wants of others; so that it was necessary to avoid mentioning cases of sorrow or suffering, from the pain it occasioned him. He was most anxious that the villagers should be supplied with soup and other comforts; and never did his countenance brighten up with more satisfaction than when he caught a view, from his bed, of the train of women and children walking home over the grass, with their steaming cans and pitchers.

The most cordial welcome was ready for every one who visited him; and his expressions of love continually turned into earnest prayer for them and for all his friends, that they might be given to the Lord for life and for ever!

Owing probably to physical weakness, his mind was occasionally beset with doubts; but these painful feelings were but of brief duration, and were always succeeded by his accustomed firm and serene belief, his mind frequently dwelling on the infinite mercy and love of God, and he would exclaim, "Now all clouds are removed. What an inexpressible favour!"

On the 6th of February he had a painful return of oppression on his breath; but he bore it with entire patience and submission.

He was much pleased by the following note from Mrs. Fry, who was herself extremely ill.

"I must try to express a little of the love and sympathy I feel with and for thee. * * * How much we have been one in heart, and how much one in our objects! Although our callings may have been various, and thine more extensive than mine, we have partaken of the sweet unity of the Spirit in the Lord. May we, whilst here, whether called to do or to suffer, be each other's joy in the Lord! and when the end comes, through a Saviour's love and merits, may we behold our King in his beauty, and rejoice in His presence for ever!

"My love to you and your children and children's children is great and earnest; my desire and prayer is, that grace, mercy, and peace may rest upon you in time and to all eternity!"

At Sir Fowell's request Mr. Law came after service on the 9th of February, and administered the Sacrament to him and to all the party around his bed. At night he began talking, apparently in his sleep, of the conversion of the heathen, and of longing to be at work

for them, saying, "I am ready to undertake all the working part." After a time of great exhaustion he said, "Christ is *most merciful*—*most merciful* to me. I do put my trust in Him."

Mr. J. J. Gurney, who visited him about a week before his death, thus describes his state:—

"It was almost, if not entirely, a painless illness. Nothing could be more quiet and comfortable than the sick room, with an easy access to all who were nearly connected with him: no fear of disturbing him, who was sure to be either asleep, or, if awake, in an unruffled, cheerful, happy state of mind, giving us, from time to time, characteristic tokens of himself, with his well-known arch manner, and with undeviating kindness and good temper to all around him, and no fretfulness or irritation. Never was a Christian believer more evidently rooted and grounded in his Saviour—never was the Christian's hope more evidently an *anchor* to the soul, sure and steadfast.

"On my remarking to him that I perceived he had a firm hold on Christ, he replied, in a clear emphatic manner, 'Yes, indeed, I have, — *unto eternal life.*' After a long-continued state of torpor, he revived surprisingly. Just before we left him, on the 14th of February, his mind was lively and bright, as 'a morning without clouds.'* While memory lasts, I can never forget his eager look of tenderness and affection, of love, joy, and peace, all combined, as he grasped my hand and kept firm hold of it for a long time, on my bidding him farewell, and saying to him, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for thee; yes, for *thee*, my dearest brother.' The five days which intervened between our leaving him and his death appear to have been tranquil ones; with the same alternations between sleep long continued and tending to torpor, and waking times, brief indeed, but marked by an uncommon degree of ease and cheerfulness. F—— and his bride arrived in the course of them, and met a joyful and easy reception from their honoured father. C—— also returned from college, and was greeted with the warmest parental welcome."

* 2 Samuel, chap. xxiii. 4.

On the 19th of February he was very much exhausted, but tranquil in body and mind. Towards the afternoon symptoms of increasing oppression returned; and as the evening advanced, it was evident that he was entering the valley of the shadow of death. He sank into quiet sleep; his family collected round his bed, but no longer to be recognised by their honoured head; it was only to watch the peaceful departure of the spirit. He lay perfectly still; and, about a quarter before ten o'clock, fell asleep in his Lord.

“Never was death,” says Mr. J. J. Gurney, “more still, and solemn, and gentle, than on this occasion.
* * * The chamber where lay the remains of our departed brother, destined so soon to moulder, presented one of the fairest pictures that ever met my eye. Such an expression of intellectual power and refinement, of love to God and man, I think I have never seen before in any human countenance.

“He was buried in the ruined chancel of the little church at Overstrand. The old walls overrun with ivy, the building itself with the sea in full view, and the whole surrounding scenery, are highly picturesque.

“The funeral, which was conducted with great simplicity, took place on a mild sunny winter's morning, and was attended by a large train of relatives, friends, and neighbours. Long before the appointed hour, crowds of villagers were seen approaching the spot, through the lanes and fields, in every direction. All seemed deeply moved. They had lost their patron and friend, and were come to pay him the last tribute of respect and affection. The assembly was far too large to find room in the church, but great was the solemnity which prevailed in the churchyard while the interment took place. The whole scene was at once affecting and

significant; it seemed to speak in the language of David, ‘Know ye not that there is a prince and a great man fallen this day in Israel?’—fallen, indeed, but only to rise again, and to afford one more consoling evidence that, for the humble believer in Jesus, death has lost its sting, and the grave its victory.”*

* *Brief Memoir, by Mr. J. J. Gurney.*

A few weeks after the death of Sir Fowell Buxton some individuals who had admired his conduct and character formed themselves into a committee for erecting a testimonial to his memory.

The project was warmly approved. H. R. H. Prince Albert at once gave 50*l.* The other subscriptions were limited to 2*l.* 2*s.*, and in a short time a large list was formed, containing among others the names of many of the most distinguished men of the day, of both sides in politics, and of various denominations in religion. Even more gratifying than all this was the zeal with which the plan was taken up by the negroes in the West Indies, Sierra Leone, and Cape Coast, and by the natives in Kaffraria. Such was the multitude of these grateful subscribers that 450*l.* was quickly raised, chiefly in pence and halfpence. Altogether the number of contributors in the West Indies and Africa amounted to upwards of 50,000 persons. "The proposal," writes the Rev. W. H. Price from Tobago, "was received with lively interest." "The whole island has come forward," says Dr. Reddie, in a letter from St. Lucia. From Nevis the Rev. H. Chesborough writes, "Our negro people *willingly* came forward to testify their respect for the memory of Sir Fowell Buxton." The other letters are in the same strain. Nor was this all:—the liberated Africans and others in Sierra Leone had sent 100*l.* towards the monument in Westminster Abbey; but they wished, in addition to that, to have a monument among themselves; they therefore subscribed a further sum of 80*l.*, with which they have procured a

bust, beautifully executed by Mr. John Bell, which is shortly to be placed in St. George's Church, at Sierra Leone.

The testimonial, for which 1500*l.* has been subscribed, is a full length statue, executed by Mr. F. Thrupp, which is placed near the monument of William Wilberforce, in the north transept of Westminster Abbey.

This volume may be concluded with the following reminiscences of Sir Fowell Buxton, from the pen of his much valued friend, the Rev. J. W. Cunningham of Harrow.

“ My dear Charles,

“ Harrow, Dec 1847.

“ I am delighted to hear that you are preparing a memoir of your dear and honoured father. Such a memoir appears to me to be indispensable. His numerous friends could not but long for details of a life of so much interest to themselves, and the public had a right to ask for all the private intelligence which could be collected as to the history of the extinction of slavery, and other holy and benevolent movements in which he acted so conspicuous a part.

“ Having heard of your intention, I thought that you would forgive me, as one of his oldest and not least attached friends, if I ventured to give you my unbiassed impression of him. I should not, however, have thus presumed if I had not heard that you would be glad of any remarks founded on the observation of his character at an earlier period than that in which you had the privilege of ministering to his happiness.

“ I shall be glad to say a few words as to his intellectual, religious, moral, and social qualities.

“ As to the first, then, I have no hesitation in saying that I always regarded him as a person of the very clearest understanding and strongest common sense that I have ever known — of what we might, perhaps, call with justice, a truly fine specimen of the English mind. He had, amongst other evi-

dences of this quality of understanding, an unusual power of casting off all the superfluities of a question, and seizing upon its great cardinal points—of shutting out the side lights, and so of throwing a sort of direct and intense ray on the objects presented to him. One result of this was, that few men made such short speeches upon great subjects. For one fact or reason which he adduced, he rejected a hundred, as what he felt, and felt justly, to be mere encumbrances to his argument. Not one better understood the maxim, ‘*Ne quid nimis* ;’ and here, I conceive, was one of the main causes of his success with the audience to which he was chiefly accustomed ; an audience, I believe, beyond all others intolerant of superfluities of any kind. They did full honour to the orator, who had the singularity of sitting down before they expected him to do so.

“ I may next say that I have seldom known a mind of such determined industry, patience, and undaunted resolution in the pursuit of any object which it might present to itself. I never went into his study without standing rebuked before the mountain of testimonies, authorities, and documents of all sorts and sizes, from all points of the compass, which he had accumulated on the questions to which his mind was especially directed. Others are apt now and then, in a favourable season, to lie on their oars and let the vessel drive ; but the favouring wind only made him row the harder. I remember to have heard him expatiating to a Cabinet Minister on the many advantages of the ‘*Emancipation*’ bill. ‘*Yes,*’ it was replied, ‘*and, among others, the getting rid of your troublesome motions every three months.*’

“ In the next place, I consider him to have been a person of great natural eloquence. I do not mean that he ever reached the heights of some of the first ‘*worthies*’ of his day. He had not the wit and occasional majesty of Canning, or the exquisite grace and imagination of Wilberforce, or the adroitness and resistless vocabulary of Lord Brougham : but he had a touch of all these ; and he had, to as great an extent as any one of his contemporaries, the faculty of clothing plain truths in strong language ; of leaving no man for a moment in doubt of his meaning, and of driving home that meaning with power to the conscience and heart. I recollect a rhetorical lecturer at Oxford proposing his style in his work on *Prison Discipline* as a

model of pure English composition. And he spoke as he wrote, with almost unimpeachable correctness. The force of his language was not a little strengthened by occasional gaiety; and still oftener by a tone of manly indignation, which left the clearest conviction that he was thoroughly honest, intensely in earnest, and resolved that no one of his hearers should hereafter plead his ignorance of the subject as an apology for a bad vote upon it.

“I must now turn to the far more important subject of his religious character. And here I may first confidently say, that it would be most difficult to find any man with what I may call a more entire and profound reverence for the Word of God. That book was the leading star of his whole life. Some of his clerical friends, indeed, may have been tempted to think him a little too exclusive in this reverence when he ventured, as he sometimes did playfully, to characterise their long expositions of Scripture as ‘Bible and water,’ and earnestly pleaded, in the language of Bishop Sherlock, for ‘long texts and short sermons.’ But he so cordially loved the Bible himself, as to be intensely jealous of everything that was interposed between a dying soul and that which he deemed its life’s blood. These days have more and more proved to us that even a scrupulous jealousy upon this point is not altogether superfluous.

“In the next place, your dear father felt, to as high a degree as any man I ever knew, the power and value of prayer. Let me venture to hope that you will not, from what I should be disposed to regard as false delicacy, exclude from the memoir any of the proofs of this devout frame of mind, which you may find among his papers. This was, I conceive, the true ‘rock of his strength’ in public and private life. I can remember his expressing much indignation at the sort of dilution of the divine promises, as to the efficacy of prayer, which is to be found in some theological works. His testimony upon the subject of prayer appears to me to be of the highest value, and especially to public men, who may learn from it that one of the most diligent and successful of their own fellow-labourers was a man of prayer; a man who did nothing and spoke nothing without casting himself on a higher strength than his own.

“The only other feature of his religious character that I shall venture to notice is the childlike simplicity of his faith. No

man was more able to have suggested doubts upon the authority or meaning of a troublesome passage of Scripture; but no man was less disposed to do so. He had gone through, I believe, at an early period of his life, deep trials upon some points of the Christian system. But he had come out of the furnace without even the 'smell of burning.' From the first moment that I knew him he was, to the best of my belief, a sound and orthodox Christian. He worshipped the Trinity in Unity. He rested every hope on Christ as a Divine Redeemer, and on the Holy Spirit as the teacher, comforter, and sanctifier of the soul. And on this strong foundation he built for eternity. And I believe that he will realise, through countless ages, the immeasurable benefit of such a faith, testified, as it was in his case, by a corresponding temper and practice.

"Before I quit the subject of religion, I must refer to the charge often brought against him of not being a sound Churchman. And this at least must be admitted, that he rendered a less exclusive homage to the Church of England than some of its most ardent friends would desire. At the same time he felt the highest admiration of its services, which he used much both in his family and in private, and regarded it as an instrument of the very highest value in the resistance of error and support of truth. But it is impossible to deny that he attached less importance to the forms and ceremonial of religion than, as I think, either a just appreciation of the weakness of human nature, or the whole analogy of Scripture, would justify and demand. Perhaps his early history in some degree explains this defect, if I may so call it, in the philosophy of his religion. Though he received baptism as an infant in the Church of England, his early education was mainly conducted by one who did not belong to that communion. When, through his marriage, and under a still loftier and holier influence, he came to feel something of the real value and power of religion, he was thrown, not only among Churchmen, but among 'Friends' of the very highest spiritual attainments. Was it to be wondered at, that, without any great stock of ecclesiastical knowledge, he should be led to sink the exterior of religion a little below its just level, and to forget the casket, in the strength of his interest for the jewel contained in it?

"As far as the imputation of bad Churchmanship is founded

on those speeches in Parliament in which he advocates the appropriation of a part of the income of the Irish Bishops to the purposes of education, or expresses his preference for a poor over a rich clergy, I cannot admit its justice. I do not indeed think with him, that such was the state of religion in Ireland as to admit the appropriation of a single shilling of its Church income to other purposes. The business of the legislature was, I conceive, not to alienate the income of the Church, but to compel the holders of it to a just application of it, or, in other words, to a zealous discharge of their high and solemn duties. Neither can I think, with your honoured father, that anything would be gained to religion, especially in a highly refined and civilised state of society, by so lowering the income of the higher orders of the clergy as to limit their intercourse, upon equal terms, with the higher orders of society in other classes. But I must do him the justice to say, that his object was not to impoverish any class of ministers of religion, and what he took from the rich he was most anxious to give to the poor among the clergy. This may have been an error; but it was an error thoroughly compatible with the strictest loyalty to the Church.

“I must, however, make haste to touch upon a few of what I may call the leading characteristics of his *moral* qualities.

“In the first place, then, if ever I knew an honest man, it was your father. He always appeared to me to be the very soul of integrity and honour. To this feature in his character I believe that every man acquainted with him, in public or in private life, would be ready to set his seal.

“In the next place he was a man of indomitable courage. If, like the Chevalier Bayard, he was ‘sans reproche,’ he was also ‘sans peur.’ His grappling with a mad dog rather than suffer him to rush into the crowded streets, was a just type of his Parliamentary life. There were occasions when nothing but the stoutest heart could have encountered the hostility to which he was exposed. It was then that he often reminded me of that glowing passage —

‘Come one, come all—this rock shall fly
From its firm base as soon as I.’

“I should not do him justice in thus speaking of his courage if I neglected to mention that combined with this there was a

spirit of the very deepest tenderness. The union of these two qualities in any very high degree appears to me extremely rare. It seems to solve the riddle of Samson, 'Out of the strong came forth sweetness.' The hurry of life and press of business often appear not to leave time for sympathy; but I never found him too busy to be kind; and there are many who have lasting reasons to acknowledge the largeness of his heart and the liberality of his hand.

"In speaking of his tenderness and sympathy I have glanced at what I may perhaps call a ruling principle and passion of his mind—I mean a spirit of intense benevolence. He walked through the world like a man passing through the wards of an hospital, and stooping down on all sides to administer help where it was needed. But not only this: he had, as I have heard a dear friend of his and mine express it, 'a singular power of realising to his own mind distant and unseen suffering; of making it his own; and, upon the deep compassion which it inspired, of founding a course of deliberate and sustained action.' Common sympathy is awakened by visible and tangible sorrow, and then perhaps, 'melts into the air.' His sympathy was awakened by men he had never seen, and he gave the best years of his life to their welfare.

"But I must now pass from this higher ground, to say a word on the subject of what may be termed his *social* qualities. ¶

"At the period of his life when you began to be able to appreciate his character, his bodily and mental powers had both sustained considerable injury. Especially after the failure of the African Expedition, he was, if I may so speak, but the ghost of himself. I do not say, as was recorded of a distinguished person after a great calamity, that 'he never smiled again.' Domestic happiness, an approving conscience, a present God and Saviour, and the bright hopes of eternity, made such a state of gloom impossible to him. And occasionally the original man broke out from behind the cloud. But still it was evident to all, and, I think, at all times, that a great storm had broken over him. That gaiety, which was natural, and which had lent so much charm to an earlier period of his life, now recurred but rarely. I can remember him, year after year, when his conversation was as bright, racy, and amusing as that of most men that I have ever known. I believe that those who were present at a

dinner given by him to Lord Stanley and the other members of the cabinet, after the abolition of slavery, will not easily forget the chastened gaiety, the occasional touches of harmless sarcasm, the sparlings of quiet easy wit, the glowing thanks to the friends of emancipation, the generous feeling towards its enemies, and the heartfelt gratitude to God, which breathed in his several short addresses to his company. No one, I think, could look at him or listen to him without feeling that it was 'a good thing,' even as far as this world is concerned, to be bold and constant in a righteous cause, and to live, not for ourselves, but for God and for mankind.

"But I must here come to an end. I have lost a delightful friend, and you an invaluable father. God grant that his image may be constantly before us, to quicken our sluggish souls in the pursuit of those high, manly, and Christian qualities, of which he was so eminent an example!

"I am yours affectionately,

"J. W. CUNNINGHAM."

APPENDIX TO CHAPTER XVII.

Table of Slave Population in Eleven West India Islands.—(*Parl. Papers.*)

Name of Colony	Number of Slaves Registered		Number of Slaves Registered		Decrease.		
	In the Year		In the Year.		In Years.	Total	By Manumissions.
Demerara and Essequibo -	1817	77,163	1832	65,517	15	11,646	nil.
Jamaica - -	1817	346,150	1832	302,666	15	43,484	4,691
Montserrat -	1817	6,610	1827	6,262	10	348	116
Nevis - - -	1817	9,602	1831	9,142	14	460	207
St. Kitt's -	1817	20,168	1831	19,085	14	1,083	968
St. Lucia - -	1816	16,285	1831	13,348	15	2,937	889
St. Vincent -	1817	25,218	1831	22,997	14	2,221	475
Tobago - - -	1819	15,470	1832	12,091	13	3,379	192
Trinidad - -	1816	25,544	1828	23,776	12	1,768	1,712
Bahamas - - -	1822	10,808	1828	9,268	6	1,540	202
Bermudas - -	1820	5,176	1830	4,371	10	805	nil.
Total -		558,194		488,523	Average 12 Years	69,671	9,452

Decrease, exclusive of manumissions, of the slave population of eleven (out of the twenty-one) islands, in twelve years

$$= 69,671$$

$$9,452 = 60,219.$$

Again: in 1845, tables were published showing the changes of population between 1832 (two years before slavery was abolished) and 1844 (ten years after its abolition), in ten of the West India Islands; but we have no separate account of the number imported.

Tables of Population in Ten West India Islands.—(*Parl. Papers*)

Name of Colony.	1832	1844	Increase
Antigua - - - -	35,412	36,178	766
Dominica - - - -	19,255	22,469	3,214
Grenada - - - -	27,768	28,923	1,155
British Guiana - - - -	96,685	98,133	1,448
Barbadoes - - - -	108,150	122,198	14,048
St. Lucia - - - -	17,042	21,001	3,959
St. Vincent - - - -	27,122	27,248	126
Trinidad - - - -	40,250	59,815	19,565
Bahamas - - - -	18,508	25,292	6,784
Honduras - - - -	3,794	10,000	6,206
Total in ten Colonies -	393,986	451,257	57,271

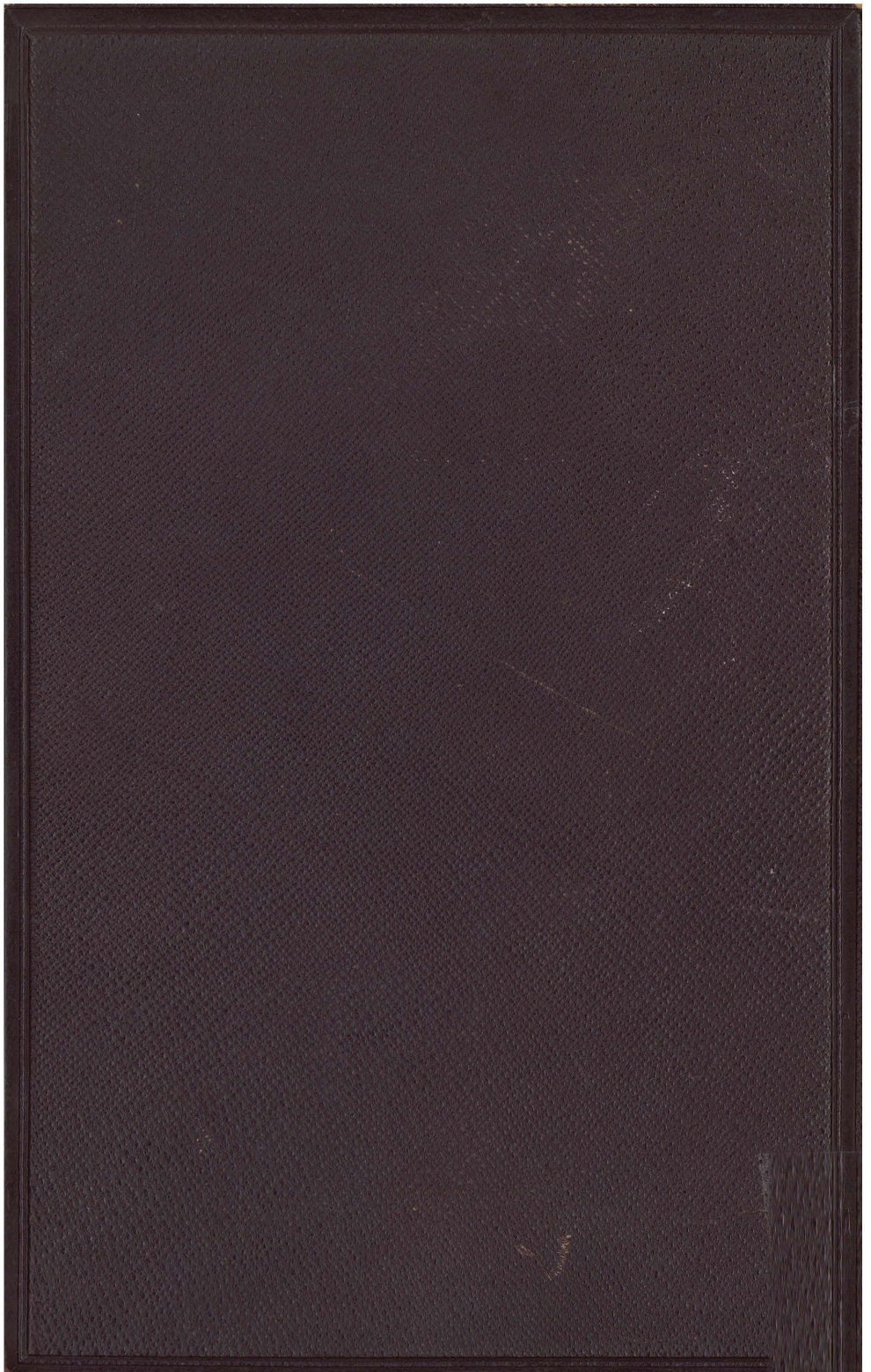
The increase, then, in these ten colonies has averaged nearly 5000 a year since emancipation.

In four colonies the population has decreased,—

Name of Island	Census in 1832	Census in 1844	Decrease
Montserrat - - - -	7,406	7,365	41
Nevis - - - -	11,882	9,571	2,271
St. Kitt's - - - -	23,697	23,177	520
Tobago - - - -	13,571	13,208	363
Total -	56,516	53,321	3,195

The total increase, therefore, in the fourteen islands in which alone we have any means of ascertaining the changes of population, has amounted to 54,076 souls.

THE END.



MEMOIRS
OF
SIR TH^S. F. BUXTON