

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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HUMAN LIFE.
I walked the fields at morning's prime,
The grass was ripe for mowing;
The sky-lark sang his matin rhyme,
And all was brightly glowing.
"And thus," I cried, "the radiant boy,
His pulse with rapture beating,
Dooms life's inheritance his joy—
The future proudly greeting."

I wandered forth at noon—alas!
On earth's maternal bosom
The scythe had left the withering grass,
And stretched the fading blossom.

And thus, I thought with many a sigh,
The hopes we fondly cherish,
Like flowers, which blossom but to die,
Seem only born to perish.

Once more at eve, abroad I strayed,
Through lonely hay-fields musing;
While every breeze that round me played,
Rich fragrance was diffusing.

The perfumed air, the lush of eve,
To purer hopes appealing,
O'er thoughts perchance too prone to grieve,
Scattered the balm of healing.

For thus "the actions of the just,"
When Memory hath established them,
E'en from the dark and silent dust,
Their odour leave behind them.

Bernard Barton.

CHRIST CRUCIFIED.

The doctrine of the Cross effectual in accomplishing the conversion of sinners.

I am not about to appeal to theory, but to fact, as the only legitimate proof of such a position.

1. Consider, then, in the first place, the efficacy of these doctrines in the earliest ages of the Church of Christ.—When the Apostles went forth to convert the world, what were the main topics chosen by them to work on the prejudices and consciences of their hearers? Let them answer for themselves: "The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified: to the Jews a stumbling-block, and to the Greeks foolishness; but to them that are saved, . . . Christ the power of God and the wisdom of God." In like manner the same Apostle says, "I am determined not to know anything among you, save Jesus Christ, and him crucified." And observe the result of this mode of proceeding. During the life of Christ, though that life was adorned by every thing most lovely and attractive, though he "spoke as never man spake," though his ministry was surrounded by the blaze of miracles and mighty demonstrations of the power of God, few converts comparatively were made. But as soon as the Apostles could plead the death of their Master; could lead the sinner to the tomb of his Saviour; could exhibit the Son of God crucified; and bleed on the cross; a new impulse appears to have been given to religion, a fresh power communicated to every sentence which they uttered. St. Peter no sooner stood up and proclaimed the Saviour, whom the Jews had "wickedly taken and slain . . . but who was assuredly Lord," than his hearers were "pricked in their hearts," multitudes were touched, convicted, and converted before the cross of Christ, and three thousands were added to them that believed. And when his brother Apostles went forth, in the strength of the same principles, it is said, "the word of the Lord mightily grew, and prevailed." It is therefore fair to consider the early triumphs of religion as chiefly obtained by these doctrines. The once bigoted Jew, and the profligate Gentile—the proud member of a true church, and the polluted idolater—the nations who slept in darkness, who practised and justified every abomination; the luxurious worshippers of Jupiter in the Pantheon, and the naked and savage disciple of the Druids in our native woods;—all those, reclaimed, as we now behold them, from ignorance, and guilt, and blood, are to be regarded as many witnesses to the power of the truth, that the Son of God "loved us, and gave himself for us." "When I am lifted up," says our Lord himself, "I will draw all men unto me." And that declaration has been abundantly verified: From the moment of his death, the spectacle of his sufferings became, as it were, the talisman and magnet of religion; and hearts, which no violence could have subdued, have, in a thousand instances, softened under the beams of his pity and tenderness to a lost world.

2. But consider, secondly, the history of religion among the Heathen nations in subsequent ages.—Various means have been employed by the missionaries of different Christian countries, to effect the conversion of the Heathen; but I know of no instance in which any real or permanent success has been granted to the labours of any instructors who have not made Christ, and him crucified, the main object of their ministry.—Let us look at some of the distinct cases of missionary exertion which present themselves in the records of those different bodies.

It is worthy of remark, in the first place, that those bodies of professed believers in the New Testament who are notorious for their rejection of the doctrine of the Atonement, as though conscious of the inefficiency of their own principles for the conversion of unbelievers, have rarely or never undertaken any mission, to the Heathen portions of the world.

It is no less notorious, that the missionaries of those bodies of professing Christians, who, without expressly rejecting the doctrines of the Atonement, attach little importance to it, and who have attempted, without its aid, even to promote the mere civilization of the idolater, have been wholly without success.

The case of the Moravians, who may be considered as among the most successful

ful of all missionaries to the Heathen, lends much force to this argument. The Journalists of these missions again and again inform us, that, as long as their teachers sought to move the Heathen by mere moral reasonings, or even by the terrors of God's holy law, they failed; but when, led by continual disappointments, to insist upon the dying love and tenderness of Christ, in many instances the stubborn idolater at once acknowledged the power of the appeal, and became a convert to the Gospel.

In like manner, the celebrated Brainerd, when speaking of his triumphant mission among the Indians, says, that his chief object was to lead them to a view of the "corruption of their hearts;" and "at the same time to open to them the glorious and complete remedy provided in Christ for helpless, perishing sinners, offered freely to those who had no goodness of their own to recommend them to the Divine acceptance. When these truths were felt at heart, there was no vice unreformed, no external duty neglected; drunkenness, the darling vice, was discarded, and scarcely an instance of it known for months together."

The Jesuit missionaries in China, on the contrary, are represented as having, through fear of offending the taste of a people much attracted by pomp and splendour, attempted to conceal the ignominious death of Christ, and to display him exclusively in all the dignity and majesty of Divine power; and they have suffered the just penalty of their offence by a total failure in the object of their mission.

But the testimony of all times and countries is the same. It may confidently be affirmed, that, in the proportion in which the sufferings of the Cross are faithfully and feelingly displayed to the Heathen, their conversion is promoted. It would be easy to call many European witnesses of this truth. But perhaps it may be more satisfactory to listen to a North-American Indian, who had himself been rescued from the miseries and crimes of idolatry. When delivering his sentiments as to the best means of converting the Heathen, he said, "Brethren, I have been a Heathen myself, and have grown old amongst them; I therefore know their modes of thinking. A preacher once came to us, desiring to instruct us; and began by proving to us that there was a God. On which we said to him, 'Well, and dost thou think we are ignorant of that? Go back to the place whence thou camest.' Then again another preacher came, and began to instruct us, saying, 'You must not steal, or become inebriated, or tell falsehoods, or lead abandoned lives.' We answered him, 'Thinkest thou that we know not that? Go, and practically learn these things thyself, and then teach them to thy own people; for who are more addicted to such vices than they?' This we sent him away also. At length a missionary came to my hut, and sat down by me. The contents of his discourse were nearly these: 'I am come to thee in the name of the Lord of heaven and earth. He sends me to acquaint thee, that he would gladly save thee, and make thee happy, and deliver thee from the miserable condition in which thou art at present living. To this end he became man, gave his life a ransom for man, and shed his blood for man. All that believe in the name of this Jesus, obtain the forgiveness of sins. To all that receive him by faith, he giveth power to become the sons of God. The Holy Spirit dwelleth in their hearts; and they are made free, through the blood of Christ, from the slavery and dominion of sin. And though thou art the chief of sinners, yet, if thou prayest the Father in his name, and believest in him as the sacrifice for thy sins, thou shalt be heard and saved, and he will give thee a crown of life, and thou shalt live with him for ever in heaven.' I could not, added the converted native, 'I could not forget his words. They constantly recurred to my mind. Even in sleep I dreamed of the blood of Christ shed for us. If, then," continued he, "you would have your words gain an entrance among the Heathen, preach to them Christ Jesus, his blood, his sufferings, and his death."—Such was the judgment of this converted Heathen, and it may be illustrated and confirmed by the examination of almost any page in the history of idolatry.

3. Consider, thirdly, the evidence to the same truth to be collected from the history of religion among the nations of Christendom.—It is indisputable, that during the worst ages of Popery the doctrine of a crucified Saviour had fallen into disuse or contempt. I do not say that the outward emblems of this doctrine—the Cross and the holy Sacraments—were not exhibited in the Church of Rome. But, whilst they retained the shadow, in too many instances they had sacrificed the substance. They had substituted many mediators for the one great Mediator between God and man, the man Christ Jesus. They had in a great measure substituted, for the doctrine of justification by faith in the blood of a Redeemer, which is properly the doctrine of the Cross, that of justification by human works, merits, and penances. And in proportion as they thus disguised or disfigured the peculiar truths of the Gospel, both piety and morality decayed. Devotion refused to stay, where the claims of her Lord were forgotten, and his name and office confounded with those of his creatures. And let it be remembered, that religion never lifted up her head, or broke from the chains in which superstition had bound her, or produced any striking effect upon the conduct and character of men, till the Reformers, taking the

doctrines of the Cross as the inscription on their banner, came forth to combat in the name and in the strength of the Captain of our salvation. Other attempts had been more than once made to cleanse the Church of Rome from her corruptions, and to revive the decayed piety of Christendom; but all failed, because they carried not the Cross in the front of the battle; because they contended rather for a rectified morality than a pure Gospel; because they chose "excellency of speech and wisdom," when they should have "determined not to know any thing save Jesus Christ and him crucified."

4. But, lastly, let us consider the power of the truths we have been considering, upon the hearts of individuals.—Tell us, you who feel the influence of religion upon your own souls, in changing, improving, moralizing, and sanctifying the character, whether this effect has not been wrought by the power of these doctrines. Tell us, whether the transformation was accomplished either by the mere maxims of morality, or by dry reasonings on the beauty of virtue. Tell us, whether it was not wrought by the tidings of your lost estate as sinners, and of the full and free redemption purchased on the cross for a ruined world. Tell us, whether it was not on the altar on which our Redeemer was offered that you laid down, if they are laid down, your bad passions and tempers; your selfishness and worldliness; your pride and covetousness; your dishonesty to the public, and your unkindness in your families. Tell us, if conviction and experience do not constrain you to exclaim, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world!"—As the instructors of others, have not some of us ascertained the impotence of every other doctrine? As private Christians, have we not discovered, that, although a "stumbling-block" to some, and "foolishness" to others, this crucified Lord is, to "those who believe, Christ the wisdom of God and the power of God?" If so, to us at least no demonstration can be necessary of the wisdom of the Apostle's resolution to "preach Christ crucified."—The Rev. J. W. Cunningham, *Fear of Honour*, on 1 Cor. i. 23.

THE PALM TREE.

Few trees can equal the palm in absolute usefulness. Its shadow refreshes the weary traveller. Its sweet and abundant fruit restores his strength. And when his soul faileth him for thirst, its welcome telegraph announces, Here is water. The light-house of the wilderness, nature's simple homeliest eye, and has forwarded to his home, which he hardly hoped to see again, many a sinking wanderer;—so that glad associations and grateful offices have gone far to enhance its beauty. And in the tender mercy of God there are distributed through the Church of Christ, and, consequently, through the world, many persons who, in beneficence, flourish like the palm. To do good and communicate they never forget. They cannot avoid it. It is now spontaneous with them, for God gave them the disposition when he gave them their new nature. Like a cool shadow in a scorching day, their counsel revives the perplexed, and their sympathy cheers the sad. Like the clustering dates ungrudgingly showered on the passenger, their generosity and hospitality are a boon to all who need them. And like the palm tree pointing to the hidden well, their sure direction guides the weary seeker to the Fountain where he drinks and lives for ever. Such a one was Barnabas, the Son of Consolation, in whose large heart and tender wisdom, afflicted conscience and wounded spirits found the balm which healed them, "a good man, and full of the Holy Ghost." And such were Gaius, and Aquila, and Lydia, and Dorcas, whose willing roof and untiring bounty made churches their debtors, and who found in the prayers of the poor their payment. And such was Philip the Evangelist, who put the timely question to the Ethiopian, and business-like and brother-like sat down in the chariot beside him, and pointed out so plain that way to heaven which the earnest stranger was so fain to find. And such in later times have been many of the Church Universal's worthies: Bernard Gilpin, whose open hand and inviting door softened towards the Gospel the rude heart of Northumberland. John Thornorton, of whom it was remarked, "Were there but a thousand living Christians of great openness and kindness to him, the nation would be convinced of the good operation of the Gospel." William Wilberforce, who, in addition to countless acts of considerable philanthropy, sought out and sent to college young men of principle and promise, and saw his liberality rewarded when they became judges of the land, and distinguished ministers of the Gospel; Howell Harris, who filled his Trevecca mansion with scores of disabled and destitute Christians, and amidst the tears of a hundred adopted children, passed away to that beloved Saviour whom hungry he fed, and a stranger he had taken in; Mrs. Fletcher, of Madley, who devoted her long widowhood to prayer and active kindness, and re-peopled her desolate home with orphans and the pious poor; John Newton, whose dusky Coleman street abode shone with a heavenly radiance in many a memory; for there, amid his affectionate explanations, the cross stood out to their fearful view; and for the first time they learned to find in a Saviour's side the double refuge, from sin and from sorrow.

And such in your place and your measure may each of you who are Christians at all aspire to become. "Herein is the Father glorified that ye bear much fruit." Kind looks, kind words, kind deeds, advice cheerfully and honestly given, trouble cheerfully taken, visits to the sick and the mourning, when your heart goes with you and you are in a mood for prayer, gifts of your substance, large enough to make you interested in the cause to which you contribute, and intercessions as earnest as these gifts are cordial: such are true fruits of righteousness; such are the genuine produce of a thriving palm.—From "The Palm" by the Rev. J. Hamilton.

THE DAY OF SMALL THINGS.

Addressed to the Church of England Young Men's Society for aiding Missions at Home and Abroad.

A few years ago the writer of this paper paid a visit to a spot in Gloucestershire, known by the name of "The seven springs." In a small natural basin of sand, seven tiny fountains welled forth at intervals a few drops of water, the whole quantity thrown up in a minute being little more than sufficient to fill an ordinary-sized tumbler. The water thus collected oozed its way from its sandy bed, and forming a thread-like rivulet, tripped on its silent path, and was soon lost, apparently for ever, to the eye. At a future period, the writer stood upon London Bridge, and surveyed from its parapets the broad and noble stream which rolled beneath its arches, bearing on its bosom the stately merchantman, freighted with the produce of almost every country under the heavens. Yet from the tiny fountains just described this mighty mass of waters have originally flowed! The Seven Springs are the sources of the Thames, that father of English rivers. How striking was the contrast! How powerful an illustration it presented of the vision of the holy waters described by the prophet Ezekiel, (chap. xlvii) which were at first only ankle deep, then reached to the loins, and finally became a river that could not be passed over!

With feelings somewhat analogous to those portrayed above, the writer surveys two volumes now lying upon his table. The one is a recent report of the Church Missionary Society, with its list of devoted missionaries and labourers—its ramified stations—its multiplied schools—its opulent patrons—its balanced sheet, amounting not only to thousands, but to ten times ten thousand pounds—and its lists of subscribers and auxiliaries, perplexing to the eye, from their number and variety. The other volume, which attracts notice, is one containing the Reports of the same Society during the first years of its progress. It has within its pages soul-stirring sermons, by such eminent men of God as Scott, Simeon, Cecil, Biddulph, and Venn. It has scattered among its slender list of subscribers the honoured names of Wilberforce, Gambier, John Newton, Henry Martyn, Bacon the sculptor, and Hannah More; but still, notwithstanding all these aids, it displays pecuniary resources so small—external circumstances so discouraging—and operations so contracted—that the pious soul, surveying the mighty results which have sprung from such slender beginnings, must exclaim: What great things God had wrought! Who hath despised the day of small things!

In the first year of the Society's operations, the annual subscriptions are only £177; the donations, £734. In the fourth year, the gross amount is even less—the subscriptions being £383; the donations, £157. A sermon preached by such a man as Cecil yields only £2 10s. 6d.; and the Committee express their obligations to clergymen who will assist them by such sermons—even if it be once in two or three years. Nor are other difficulties wanting. On the second anniversary the Committee laments that not one suitable party could be found to act as their missionary; and even up to the fifth year of their establishment they appear to have toiled on without having any more cheering fact to report to their subscribers than the execution of a few translations, and the arrival of their first missionaries at the scene of their future labours.

Discouraging as such events must have been at the time, how cheering ought the retrospect of them to be to those who in a spirit of self-distrust, humility, prayer, and love of the Saviour, have cast in their lot with the Church of England Young Men's Missionary Society! What gratitude is due by them to God for having, in the outset of their course, smoothed the path from so many difficulties, besides raising up so many willing minds and Christian benefactors! May the sketch given above cheer the members of this society to increased thankfulness and persevering labour! May they ever remember, that on the closeness of their own walk with God, the efficacy of their exertions must greatly depend. The flash of youthful enthusiasm may prompt to spasmodic exertion; but it will soon languish and decay. It is only zeal kindled by the Holy Spirit, and sustained by watchfulness and prayer, which will outlive the difficulties incidental to this Society; and every scheme of Christian usefulness. May the great Lord of the vineyard raise up many young men of such a spirit to engage in this work; and in future years, may the regions of their difficulties and labours kindle in another generation the same emotions of gratitude to God which are awakened by a survey of the infancy and manhood of the Church Missionary Society.—*Teacher's Pulpit.*

DISSENTING RELIGIOUS BODIES IN RUSSIA.

Whilst Russia presses herself on our notice, by ever increasing political and ecclesiastical encroachments, she contrives, by a perfection of police regulations, before which even that of France must hide its diminished head, to "withdraw in state from human eyes," and while working her ends with a puissance almost irresistible, knows how to conceal the machinery from all, but the very few initiated, who are indispensable to guide its movements. Hence, while every other European power must submit to have its councils and designs revealed, more or less, by the leading journals of the day, through the medium of that Argus-eyed class, known by the name of "Our Own Correspondent," no such personage exists at St. Petersburg or Moscow; and even those who live on the confines of this hermetically-sealed state, only obtain occasional glimpses of what is passing within a few versts of their domicile. In such a state of things, our natural desire to learn how the kingdom of God progresses in that vast empire, is glad to avail itself of any light, which even official documents now and then afford; and of these, a very remarkable one now lies before me. It purports to be the report of the Minister of the Interior for 1846 (such reports never find their way to the public for at least nine or ten months after date, thus giving time for the various grades of political censorship to sift, polish, and excerpt, as may be deemed advisable), and contains a statement of the relative position of all the different sects, Christian or un-Christian, which are tolerated in Russia, comprehending a sum total of 8,530,255 individuals; together with an exact list of their clergy and respective places of worship; all which may, perhaps, be most graphically given in the following comparative table.

Names and Number of the Sects.	Amount of Clergy.	Places of Worship.
Roman Catholics	2,769,929	2,157 2,250
Armenian Catholics	19,958	51 52
Armenian Greeks	364,246	2,264 1,007
Lutherans	1,756,763	410 927
Reformed (or Calvinists)	14,361	31 33
Jews	1,188,618	5,239 650
Mohammedans	2,322,021	18,580 6,159
Lama Worshipers	224,518	6,674 237
Various other Hea-then Sects	169,719	507 65
Total in round numbers	8,530,000	36,000 11,000

These 11,000 places of religious worship, are exclusive of convents and monasteries, which are enumerated as follows:—Roman Catholics for both sexes 106, containing Monks and Nuns to the number of 1664; Armenian Gregorian religious houses 31. Amount of Monks and Nuns therein 145.

The next subject touched on in the report is the result of proselytizing, which is reported to have produced in the year 1846, conversions to the orthodox (established) Greek Church from the Roman Catholic Communion, 9,328; but from the Protestant no less than 32,932! To the Romish Church there went over in the same year, three Lutherans and seventy-three Jews, while the Protestant Church is stated to have increased by fifty-three Roman Catholics and thirty-three Jews. It is deserving notice, that no conversion from the Greek Orthodox Church is alluded to. Yet it would be an erroneous deduction, from this omission, that none such had occurred. The fact being, that whoever leaves the pale of the Russian Establishment, disappears at the same time from the country, either voluntarily by flight, (as in the case of Prince Gaxarin,) or involuntarily by banishment (as Siberia's list can testify), or by incarceration in some orthodox convent, for the purpose of better instruction, so that such apostates are never enrolled in any Russian ecclesiastical register. Yet that cases of this kind do occur, and that not unfrequently, is well known to all in any degree familiar with the private annals of Russian families. But the persecution which any public notice of such events has been known to draw down on the remaining members of the recusant's family, deters from bringing before the Christian public instances of self-denial, renunciation of worldly, and high souled exposure to personal, or (still worse) family suffering, such as European civilization knows nought of save in Russia; but which, if made known, would prove that the ancient spirit of martyrdom is not extinguished.

The same official document from which I have already so largely quoted, informs us, that the Roman Catholic Church possesses an aid-fund, for her special use in Russia, which amounted, on the 1st of January, 1846, to 887,448 silver rubles (about 3s. 6d each in value.) Of this large sum, 300,000 rubles are, however, severed, and formed into a species of sinking fund, of which the interest alone can be raised, and which is appropriated solely to the repair and maintenance of Roman Catholic churches. The Roman Catholic Seminary in St. Petersburg now contains its full complement of forty pupils, and the previously existing disputes between the Armenian (or Gregorian) Catholic clergy and their flocks, are officially announced to have entirely ceased from the time when the Romish Propagandists were expelled from the Trans-Caucasian provinces.

In running the eye over the foregoing table, the question naturally occurs, "How many of those called Christian communities, may we hope are really instructed to place their hopes of salvation on the finished work of Christ?"—*Evangelical Christendom.*

PROTESTANTISM IN SPAIN.—There is not, perhaps, a large city in Spain where there are not a number of French Protestants, who, attracted thither by the prospect of finding scope for their industry, at length became incorporated with the nation whose hospitality they have sought, and at the same time cease to profess the faith of their fathers. The Society for the Evangelization of Scattered Protestants, whose seat is at Nimes, has ascertained, that there are in the city of Barcelona, at least eight hundred French Protestants speaking the French language. M. Louis Frossard, a French pastor, by whom they have been recently visited, found them wholly destitute of the means of religious instruction, and without even a spot of earth appropriated to the interment of their dead, whose remains, as they are considered, to pollute a Roman Catholic burial ground, have been, hitherto deposited near the sea-shore, almost within reach of the waves of the Mediterranean. On his

late visit to Barcelona, the French Protestant resident in that city, were formed by M. Frossard into a Church, under the direction of a Consistory, upon the model of the Reformed Churches of France. He gave official notice of what he had done to the French consul. This gentleman having brought the subject before the other European consuls, a piece of ground was obtained for a Protestant cemetery, and a considerable sum voted for its appropriation to that purpose. The building of the walls enclosing it was immediately commenced, and the entrance will be surmounted by the inscription "Cemetery of Protestant Christians." M. Frossard, during his stay in Barcelona, officiated at the funeral of an infant, and a few days afterwards at that of an English sailor. On these two occasions, special permission having been obtained of the Roman Catholic ecclesiastical authorities, M. Frossard had an opportunity of meeting his brethren publicly, in the Protestant burial-ground, and of presenting to them the consolations of the Gospel. During the few weeks he remained in the city he also conducted divine worship several times, administered the Lord's Supper, and took measures for establishing a school and a place of Protestant worship.—*Evangelical Christendom.*

SCENES IN FRANCE, A. D. 1793.

The scenes in the prisons which preceded the executions, [at Nantes] exceeded all that romance had figured of the terrible. Many women died of terror, the moment a man entered their cells, conceiving they were about to be led out to the Noyades [Drownings]; the floors were covered with the bodies of their infants, numbers of whom were yet quivering in the agonies of death. On one occasion, the inspector entered the prison to seek for a child, where the evening before he had left above three hundred infants; they were all gone in the morning, having been drowned the preceding night. To all the representations of the citizens in favour of these innocent victims, Carrier answered, "They are all perished; let them be stifled." Three hundred young women of Nantes were drowned by him in one night; so far from having had any share in political discussions, they were of the unfortunate class who live by the pleasures of others. Several hundred persons were thrown every night, for some months, into the river, their shrieks at being let out of the entrepot on board the barks, awakened all the inhabitants of the town, and froze every heart with horror. Fifteen thousand persons perished there by the hands of the executioner, or of diseases in prison, in one month; the total victims of the Reign of Terror at that place, exceed thirty thousand. [Scenes in the city of Lyons.] Orders were given to the revolutionary tribunal to redouble their exertions. "We are dying of fatigue," said the judges and the executioner to Collot d'Herbois. "Republicans," replied he, "the amount of your labours is nothing to mine; burn with the same ardour as I for your country, and you will soon recover your strength." But the ferocity of their persecutions was disappointed by the heroism which most of these victims displayed in their last moments. Seated on the fatal chariot, they embraced each other with transports of enthusiasm, exclaiming—

"Mourir pour la patrie.
Est le sort le plus doux.
Le plus digne d'en vie."

Many women watched for the hour when their husbands were to pass to execution, precipitated themselves upon the chariot, locked them in their arms, and voluntarily suffered death by their side. Daughters surrendered their honour to save their parents' lives, but the monsters who violated them, adding treachery to crime, led them out to behold the execution of the objects for whom they had submitted to sacrifices worse than death itself. Deeming the daily execution of fifteen or twenty such persons too tardy a display of Republican vengeance, Collot d'Herbois [at Lyons] prepared a new and simultaneous mode of punishment. Sixty captives, of both sexes, were led out together, tightly bound in a file, to the Place du Broteraux; they were arranged in files, with a deep ditch on each side, which was to be their place of sepulchre, while gendarmes, with uplifted sabres, threatened with instant death whoever moved from the position in which they stood. At the extremity of the file, two cannon loaded with grape, were so placed as to enfilade the whole. The wretched victims beheld with firmness the awful preparations, and continued singing the patriotic hymns of the Lyonesse, till the signal was given, and the guns were discharged. Few were so fortunate as to obtain death at the first fire, the greater part were merely mutilated, and fell uttering piercing cries, and beseeching the soldiers to put a period to their sufferings. Broken limbs, torn off by the shot, were scattered in every direction, while blood flowed in torrents into the ditches on either side of the line. A second and a third discharge were insufficient to complete the work of destruction, till at length the gendarmes, unable to witness such protracted sufferings, rushed in and despatched the survivors with their sabres. The bodies were collected and thrown into the Rhone.

On the following day, this bloody scene was renewed on a still greater scale. Two hundred and nine captives, drawn from the prisons of Roanne, were brought before the revolutionary judges, at the Hotel de Ville, and after merely interrogating them as to their names and professions, the lieutenant of the gendarmes read a sentence, condemning them all to be executed together. In vain several exclaimed they had been mistaken for others, that they were not the persons condemned. With such precipitation was the affair conducted, that two hundred and ninety captives, their relations were alike disregarded. In passing the bridge, and near the river, were discovered, upon the prisoners being counted, 175 unfortunates. Collot d'Herbois, that there were too many. "What signifies it?" said he; "that there are too many; if they die today, they cannot die to-morrow." The whole were brought to the place of execution, a meadow near the granary of Pat Dieu, where they were attached to one cord, made fast to trees at stated intervals, with their hands tied behind their backs, and numerous pickets of soldiers disposed so as by an discharge to destroy them all. "A signal given, the fusillade commenced; but few were killed; the greater part had only a jaw or a limb broken, and, uttering the most piercing cries, broke loose in their agony from the rope, and were cut down by the gendarmes in endeavouring