

Poetry.

TO A LITTLE BOY.
(By the Rev. F. W. Faber.)

Dear little one, and can thy mother find
In those soft linements, that move so free
To smiles or tears, as holic infant
About thy heart its glorious web doth wind,
A faithful likeness of my sterner mind?
Ah! then there must be times unknown to me,
When my lost boyhood, like a wandering air,
Comes for a while to pass upon my face,
Giving me back the dear familiar grace
O'er which my mother poured her last fond prayer;
But sin and age will rob me of this power,
Though now my heart, like an uneasy lake,
From broken images at times may take
Some forms which fade more sadly every hour!

CRUELITIES OF THE REPUBLICANS AT NANTES AND LYONS IN 1793. (From Alison's History of the French Revolution.)

While Thureau was pursuing with varied success the system of extermination in La Vendée, the scaffold was erected at Nantes, and those infernal executions commenced, which have affixed a stain on the French Revolution, unequalled since the beginning of the world. A revolutionary tribunal was formed there, under the direction of Carrier, and it soon outstripped even the rapid march of Danton and Robespierre. "Their principle," says the republican historian, "was, that it was necessary to destroy, *en masse*, all the prisoners. At their command was formed a corps called the Legion of Marat, composed of the most determined and blood-thirsty of the Revolutionists, the members of which were entitled, of their own authority, to incarcerate any person whom they chose. The number of their prisoners was soon between three and four thousand, and they divided among themselves all their property. Whenever a fresh supply of captives was wanted, the alarm was spread of a counter-revolution, the *général* beat, the cannon planted, and this was immediately followed by innumerable arrests. Nor were they long in disposing of the captives. The miserable wretches were either slain with poniards in the prisons, or carried out in a vessel, and drowned by wholesale. On one occasion, a hundred fanatical priests, as they were termed, were taken out of their beds, stripped of their clothes, and precipitated into the waves. The same vessel served for many of these *Noyades*; and the horror expressed by many of the citizens for that mode of execution formed the ground for fresh arrests, and increased murders. Women, big with child; infants, eight, nine, and ten years of age, were thrown together into the stream, on the sides of which, men, armed with sabres, were placed, to cut off their hands, if the waves should throw them undrowned on the shore. The citizens, with loud shrieks, implored the lives of the little innocents, and numbers offered to adopt them as their own; but though a few were granted to their urgent entreaty, the greater part were doomed to destruction.—Thus were consigned to the grave, whole generations at once; the ornament of the present, the hope of the future.

On one occasion, by orders of Carrier, twenty-three of the royalists, another, twenty-four, were guillotined, but in vain. Among them were many children of seven or eight years of age, and several women; the executioner died two or three days after with horror at what he himself had done. At another time, one hundred and forty women, incarcerated as suspected, were drowned together, though actively engaged in making handbags and shirts for the Republican soldiers. So great was the multitude of captives who were brought in on all sides, that the executioners, as well as the company of Marat, declared themselves exhausted with fatigue; and a new method of disposing of them was adopted, borrowed from Nero, but improved on the plan of that tyrant. A hundred, or a hundred and fifty victims, for the most part women and children, were crowded together in a boat, with a concealed trap-door in the bottom, which was conducted into the middle of the Loire; at a signal given, the crew leapt into another boat, the bolts were withdrawn, and the shrieking victims precipitated into the waves, amidst the laughter of the company of Marat, who stood on the banks, to cut down any who approached the shore. This was what Carrier called his *Republican Baptisms*. The *Republican Marriages* were, if possible, still greater refinements on cruelty. Two persons, of different sexes, generally an old man and an old woman, or a young man and a young woman, were bound together, and after being bound together, and after being left in torture in that situation for half an hour, thrown into the river. It was ascertained, by authentic documents, that six hundred children had perished by that inhuman species of death; and such was the quantity of corpses accumulated in the Loire, that the water of that river was infected so as to render a public ordinance necessary, forbidding the use of it to the inhabitants; and the mariners, when they heaved their anchors, frequently brought up boats charged with corpses. Birds of prey flocked to the shores, and fed on human flesh; while the very fish became so poisonous, as to induce an order of the municipality of Nantes, prohibiting them to be taken by the fishermen.

The scenes in the prisons which preceded these horrid executions, exceeded all that romance had figured of the terrible. Many women died of terror, the moment a man entered their cells, conceiving that they were about to be led out to the *Noyades*; 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 about three hundred infants; they were all gone in the morning, having been drowned the preceding night. To all the representations of Carrier in favour of these innocent victims, Carrier answered, "They are all vipers; let them be stifled." Three hundred young women of Nantes were drowned 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 led out of the entrepôt on board the barks, wakened 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, exceeded thirty thousand.

In pursuance of these principles, orders were given to the revolutionary tribunal to redouble their exertions.—"We are dying of fatigue," said the judges and the executioner to Collet 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 persecutors was disappointed by the heroism which most of these victims displayed in their last moments. Seated on the fatal chariots, they embraced each other with transports of enthusiasm, exclaiming—

"Mourir pour la patrie
Est le sort le plus doux,
Le plus digne d'envie."

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 sacrifice. Deeming the daily execution of fifteen or twenty persons too tardy a display of Republican vengeance, Collet d'Herbois 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 Brotois; they were arranged in two 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 who ever 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 Lyonese, 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 the 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 that they had been mistaken for others, that they were not the persons condemned. With such precipitance was the affair conducted, that two commissaries of the prison were led out along with their captives; their cries, their reclamations, were alike disregarded. In passing the bridge Morand, the error was discovered, upon the prisoners being counted; it was intimated, "What Collet d'Herbois said he, 'that there are two too many; if you die to-day, they cannot die to-morrow.' The whole were brought to the place of execution, a meadow near the granary of Part 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 one discharge to destroy them all. At a signal given, the fusillade commenced; but few were killed; the greater part, the most piercing cries, broke loose in their agony from the rope, and were cut down by the gendarmes in endeavouring to escape. The great numbers who survived the discharge, rendered the work of destruction a most laborious operation, and several were still breathing on the following day, when their bodies were mingled with quick-lime, and cast into a common grave. Collet d'Herbois and Fouché, were witnesses of this butchery from a distance, by means of telescopes which they directed to the spot.

All the other fusillades, of which there were several, were conducted in the same manner. One of them was executed under the windows of a hotel on the quay, where Fouché, with thirty Jacobins and twenty courtisans, were seated at dinner; they rose from table to enjoy the spectacle. The bodies of the slain were floated in such numbers down the Rhone, that the waters were poisoned, and the danger of contagion at length obliged Collet d'Herbois to commit them to the earth. During the course of five months, upwards of six thousand persons suffered death by the hands of the executioners, and more than double that number were driven into exile. Among those who perished on the scaffold, were all the noblest and most virtuous characters of Lyons, all who were distinguished either for generosity, talent, or accomplishments. The engineer, Morand, who had recently constructed the celebrated bridge over the Rhone, which bore his name, was among the first to suffer, and he was succeeded by a general merchant, whose only crime consisted in having declared that he would give 500,000 francs to rebuild the Hotel Dieu, the noblest monument of charity in Lyons.

ON THE EARLY FATHERS. No. II.

(By the Rev. J. J. Blunt, B. D., Margaret Professor of Divinity in the University of Cambridge.)

The *Patristic* and *Sevician* succeeded the Romanists in the attack upon heretics, the Church of England; and still the Churchmen now, appealed as their predecessors had appealed to Scripture and the Primitive Church, for their arguments. Witness the writings of Hooker, of Taylor, of Hammond, of Sanderson, of Pearson, of Bull, and many more; a class of divines, to whom the works of the ancient Fathers of all were even more familiar, perhaps, than they were to the Reformers themselves. Let us take an example or two from the first I have named of this noble company; the first too of our great churchmen who wrote after the controversy had shifted its ground from the *Romish* to the *Patristic* question; and we shall see, as I have said, that the *Patristic* ground which the Church of England was maintained, was the same as before, though the assault was from quite a different quarter—namely, that she was, on the whole, the Primitive Church restored.

"They which hereof make so perilous a matter, do seem to imagine, that we have erected of late a frame of some new religion, the furniture whereof we should not have borrowed from our enemies, lest they relieving us, should afterwards laugh and gibe at our poverty; whereas in truth, the ceremonies which we have taken from such as were before us, are not things that belong to them or that sect, but they are the ancient rites and customs of the Church of Christ; whereof ourselves being a part, we have the same interest in them which our fathers before us had, from whom the same are descended unto us." Again—"Was it amiss, that having this way eased the Church, as they thought, of superfluities, they went not on, till they had plucked up even those things also which had taken a great deal stronger and deeper root; those things which to abrogate without constraint manifest harm thereby arising, had been to end unnecessarily (in their judgments) the ancient received custom of the whole Church, the universal practice of the people of God, and those very decrees of our fathers, which were not only set down by agreement of general Councils, but had accordingly been put in use till that very present?" And again—"For I have all along multiplied my quotations at the risk of being thought tedious, (though why should I excuse myself for thus incidentally bringing the works of such master-minds largely before you?) in order to show that the view to be taken of our Church for which I am contending, is not one which escapes from our great early divines once or twice, and as if by chance, but is presented to us all their writings through, as their abiding permanent impression." As far as they (i. e. the Romanists) follow reason and truth, we fear not to tread the same steps wherein they have gone, and to be their followers—Where Rome keepeth that which is ancienter and better, others whom we much more affect, leaving it for newer and changing it for worse; we had rather follow the perfections of them whom we like not, than in defects resemble them whom we love." And again—"In the rest we observe that custom whereunto St. Paul alludeth, and whereof the Fathers of the Church, in their writings, make often mention, to show indefinitely what was done, but not universally to bind for ever all prayers unto one only fashion of utterance."

Let these instances out of multitudes suffice—for were we to proceed in this Catalogue of names to the names of a later date than Hooker, to which allusion has been made, we should only find the principle I am developing still more apparent—the times of trouble to the Church, which had succeeded, having only served to render the appeal to that principle on the part of the champions of the Church, still more cogent and necessary. Indeed the authority of some of the earliest Christian records was by this time becoming better understood than in the days of the Reformation itself. The Epistles of Ignatius, for instance, documents of the highest value both for the testimony they bear to the divinity of the Saviour, and to the episcopal form of Church government, were scarcely to be appealed to with confidence, till Usher and Isaac Vossius, first by their editions of manuscripts; and Pearson afterwards, by most ingenious criticism, established (as is generally admitted) the genuineness of the shorter copies—not to say that our reformers from early habit as Romanists, and from a disposition to meet their antagonists on their own ground, appear to have been well disposed to refer to Fathers of a later date than the three first centuries. But the rise and progress of the Puritan and Socinian causes, put the divines of the seventeenth century on looking at the Fathers in a fresh light, and from a new quarter—so that on the whole, opposite as the point was from which the assault came, still the Church of England found the faith and practice of the Primitive Church to be a shield and buckler.

And indeed it stands to reason that it should be so—Thus to take the case of the Romanist. He finds in those

texts of Scripture which relate to the Eucharist, and to the authority of which texts we, of course, bow no less than himself, his great doctrine of transubstantiation. We of the Church of England understand the expressions to which he refers, in a more figurative sense. Where can we turn for further light so well, as to the Primitive Church? The true interpretation of so important a tenet, Church? The true interpretation, have been received by those who, must, we may suppose, be successors of the Apostles; and on the immediate testimony in our favour, as I will make bold to affirm we do, we may be well content. Or again—if we take the case of the Puritan; he discovers in those texts of Scripture which relate to Church government, and by which texts we profess to be bound no less than he does, that the three orders of the ministry are not recognized. How can we test our respective opinions better than by recourse to the Primitive Church, in which if we find the three orders clearly prevailing, we may be satisfied that our exposition of these Scriptures is the sounder of the two? I take another case, that of the Socinian; involving a question of the most vital importance of all, the divinity and atonement of the Son. Certain it seems to us that nothing can be more clear and explicit upon these points than the Scripture itself; and we may quote with great satisfaction the verdict of one of the most perfect masters of Greek which this University ever produced, Professor Porson; that "if the New Testament is to determine the question, and words have any meaning, the Socinians are wrong"—still they think otherwise themselves. How then, once more I ask, can the point be determined with so much probability of justice as by consulting the Primitive Church, the Church-father being done it, as by consulting the Primitive Church, by ascertaining what the creed was in the generations next of those Christians who lived into the Christian era, and who could scarcely have been left in ignorance of a matter so momentous? Indeed, the Socinian himself is aware of the value of such testimony; and accordingly Dr. Priestley bravely challenged the Primitive Fathers for his own; an act of presumption which must seem so extravagant to every man who has examined them for himself, that it can only be accounted for on the supposition of his own slender acquirements on such subjects (which indeed Bishop Hurdley sufficiently exposes), and the confidence he must have had that he was writing at a time when the early ecclesiastical authors were but imperfectly known even to churchmen themselves, and that he was at any rate to churchmen themselves, whether therefore we have to defend our Church against the Romanist, the Puritan, or the Rationalist; and the day is come when we have not to defend her against one or other, but against them all; and therefore when it behoves us to adopt a principle of defence which will avail us against them all, and to say, with the warrior of old, when tempted to look to one point of the ramparts too exclusively,

ἢ καὶ ἰπὸι ΤΑΕΙΣ ΗΑΝΤΑ ΠΙΔΕΙ:

We shall find a magazine of arms fitted for our purpose in the writings of the Primitive Fathers; so that a man well versed in these, it being presumed of course that he is familiar with the Scriptures—can seldom be taken at a disadvantage by either of these various assailants; whilst it seems scarcely possible for one ignorant of them, to conduct his argument with such discretion, as not to lay himself open to thrusts which come from quarters so different.

But whilst our own Church, as well as the reason of the thing itself, encourages us to give great heed to these Fathers, it is not to be denied that they are to be read with caution. Sometimes it is to be borne in mind, that they are contending against heretical opinions which have long passed away, but which at the time forced them by their extravagance into positions unfriendly to the calm investigation of truth. Sometimes that the civil relations of the Christian community were in those days so far from the same as in these, that much qualification may be fitting under this head. Sometimes that the Fathers themselves may have been led into a maze, by an over-anxious desire to make their doctrines palatable to the philosophy of that age. Sometimes that the difficulty of finding any common ground of argument with their antagonists led them to adopt questionable principles; or to push such as were safe, to an extreme that was dangerous. Sometimes that they are themselves tainted with heresy. Sometimes that they are inconsistent with themselves, or with one another. Sometimes that they speak the voice of the individual, rather than that which they allude to. Sometimes that practices to which they allude, and though innocent, have been found liable to abuse, and have been discontinued in consequence. Sometimes that they wrote before controversy had reduced the language of theology to exactness, and may on that account seem rash and unguarded. These, and the like allowances, must undoubtedly be made by us, when reading the writings of the Fathers; and may be made, consistently with a very high sense of the value of their testimony in general, and a very wholesome application of it on the whole. So is it with regard to witnesses in our courts—there may be found something perhaps to reserve in the evidence of each of them—some abatement; passion; prejudice; character; or some other quality, which may not only be on looking for the truth, by sifting the evidence of each, and combining that of all, from drawing a conclusion, for all practical purposes sufficiently correct and trustworthy. Our Church herself, such as she defers to the authority of the Fathers, encourages such exceptions to be sometimes taken; for though following them in most things, especially as helpers to the interpretation of Scripture; and conservators of the faith and Rituals; she does not blindly bind herself to the Scriptures all things; particularly on some points which, much less, where they are in question, together with the Fathers, they were only bent on looking for the truth, by sifting the evidence of each, and combining that of all, from drawing a conclusion, for all practical purposes sufficiently correct and trustworthy. 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