TARIE ANTOINETTE.

The Head of the Beautiful Queen Brought to the Block.

NCREDIBLE CRUELTIES OF 1793.

Baptisto Carrier, One of the Most Bleedthirsty of the Revolutionists entied Republican Baptism and Marriage. Antecodents of the Oucen.

By JUNIUS HENRI BROWNE.

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Jean Baptiste Carrier was one of the most bloodthirsty of the revolutionists. A native of the old province of Auvergne, he favored the institution of the revolutionary tribune the popular flams against the Girondists. So scalous, so sanguinary was he in behalf of the guillotine that he was deputed to silence the refractory in the provinces. In Normandy and Brittany, where civil war prevailed, he ordered numberless arrests, and condemned men and women to the scaffold on the slightset suspicion, often for no cause whatever. He also invaded Poiton, and at Nantes he had such an appetite for slaughter that he speedily omitted any form of trial or judicial

INCREDIBLE SAVAGERY.



OPED these, with hideous of these cargoes were composed of women and children. The poor wretches were locked up in a large building, driven out toward dark on these vessels, and their drowning concealed by the night.

What he styled ramplets

What he styled republican marriage was hurling couples bound together, frequently of different sexes, into the water, or forcing them into it at the point of the bayonet. The convention was not aware of these atrocities; but the citizens of Nantes, supposing it to be, feared to denounce Carrier lest they could be decapitated. Finally the convention gained information on the subject, and the flend was recalled by the committee of public safety. After the execution of Robespierre, his arrest was ordered by the tribunal, and he was beheaded, which fate he had merited a hundred times.

Some of the revolutionists carried out pri-

vate grudges in official capacity, like Collot d'Herbois, who first proclaimed the republic. He had been an actor, was on the stage for years, and had written a number of successful plays. Having joined the Jacobins, he drew attention there by his resonant voice, striking attitudes, and impassioned elecution. He was chosen president of the national convention in the summer of 1793, and the next November was sent to Lyons with Fouché and Couthon to punish the city for insurrecshooting, in cold blood, of hundreds of the shabitants with grape shot, because he had once been hissed there on the stage. Wounded vanity smarts long, and dreadful sometimes are the means of healing it, as in this in-

It is a pity that he did not meet the doom to which he condemned his fellows, as did so many of the extreme revolutionists. Escap-ing the ax, he was transported to Cayenne, where he died miserably and most deservedly. ught to avoid the horrors that other Toulon sought to avoid the horrors that other provincial towns suffered from their own people by surrendering to the English. But it was retaken by the French, and treated with ferocious cruelty. In fact there seemed to be nothing but despair for the anti-revolutionists anywhere, as the emissaries of the country, literally with fire and sword. The history of that epoch has hardly been equaled for immitigable horrors; those of the Roman empire, in its final days, cannot exceed it.

The coalition of the European room

The coalition of the European powers against France did not, meanwhile, make much progress; they were inharmonious, while the one bleeding nation was fighting for life, and with a desperate energy that challenges our admiration. In Paris, com-merce and industry had ceased. The mighty mob robbed and ravaged as it chose; such authority as there claimed to be letting the gigantic wild beast rend whom and what it might. Barère had avowed in a speech that "Ter-

ror is the order of the day," which it had long been. He was one of the few leaders who reached old aga. At the outbreak he was chosen a deputy, being a lawyer by profession and 34. A member of the convention, he advocated the death of the king and of Marie Antoinette, the confiscation of all property belonging to outlawed citizens, and the raising of a revolution army. He the raising of a revolution army. He was noted for a florid style, and as he was very fond of speaking, he got the title—the Parisinust, under all circumstances, have their of the Anacreon of the guillotine.

His associates distrusted him, and he would have been proscribed but for Robespierre. He basely turned against his protector, whom ned against his protector, whom be violently traduced, and was subsequently condemned to transportation. This he avoided by escape from prison, having been nearly torn to pieces by a mob while going there. After divers vicissitudes he kept hidden until after the 18th Brumaire, when he was amnestied. He became a journalist and histor in the interest of Napoleon; was pamphieteer in the interest the second return of the Bourbons; went back to France after the revolution of 1830; became a member of the general council of his department later, and resigned in 1840. He died in his 80th year. He must have been a man of some sort of ability to keep his head on his shouldors through all those times.

THE QUEEN'S LIFE AND DEATH. The convention having passed an edict (Sopt. 17) that all suspected persons should be rigorously dealt with, no one, unless a common ruffian, but was in iment and continual peril. The turbulent republicans had been christened ragged fel-lows (sans-culottes, literally, without breeches) because most of them belonged to the prole-tariat. They, like their class in every comnity, had nothing to fear and everything to hope from general disorder, rapine and the suppression of authority. Before the Girondists were sent to the block, chanting

the Marseillaise from the Conciergerie to the Place de Grève, Marie Antoinette had been selected as a victim.

The famous battle hymn had then been known to Paris little more than a twelveath, though it had been composed since the beginning of

the previous year. At that time, as a teers was to leave Strasbourg, the mayor of the city, who was to give a banquet in their bonor, asked a young artillery officer, Rouget de Pisie, to write a ANABCHASIS CLOOTZ.

song for the occares the Marsetllaise, words and music having was the Marsellaise, words and music having been done at a single sitting. He called it the war song of the army of the Rhine. It was song at the banquet with the greatest fer-vor; indeed, it was so patriotically stirring that the next day four hundred recruits were added to the marching column. The flery strains were caught up by the army of the north, but were caught up by the army of the Barbaroux, with his five hundred Parberoux, with his five hundred young Provencels, took a prominent part in the stack on the Tuileries (Aug. 10, 1702), which led to the downfall of the monarchy

Since then it has ever been the chant of freedom in France, and has gone round and through the civilized world. For passion, movement, inspiration, it scarcely has a counterpart. Recent researches have given rise to the opinion that the melody was not original with De l'Isle, but a conscious or unconscious memory of the Credo of the fourth mass of one Holtzmann, of Muraberg, composed in 1776. But the opinion is not well based, nor is it widely accepted. The Marselliaise is the true national hymn of France. It is as an invincible army to the nation. A French general wrote during the Revolution: "We are fighting one against ten; but the Marselliaise fights on our side." Another said in his dispatches: "Send me a thousand men and a copy of the Marseillaise, and I will reply with victory."

Not many historic events are sadder or more pitiable than the execution of Marie

more pitiable than the execution of Marie ette. Far more than her royal hus-France. Every circumstance of her career, every trait of her character conspired against



EXECUTION OF MARIE ANTOINETTE. her peace and life. It was an evil destiny that drew her from Vienna to Versailles, and evil followed her to the scaffold. From the hour that the mob had compelled the royal family to quit the palace of Versailles for the Tutleries-her life was then attempted-she had cherished small hope of any kind. She had been a close prisoner since the death of Louis, and had looked daily for her doom. It is well nigh impossible, even after the passage of a century, to Judge impartially of the acts or characters of the Revolution.

Records of the time are colored by the pas-sionate prejudice of the royalist or repullican. What one lauds, the other censures, the martyr here is the traitor there. Patrictism on one side becomes crime on the other. The heat of the French was so intense that truth itself had been almost burned up, or, at least, warped and twisted thereby. It is hard to decide today whether many of the leaders were heroes or monsters. Probably they were, in such madness of the state, a combination of both. In a political agony of that sort, humanity ceases to be normal. While we are shocked at the atrocities perpetrated, we can see the causes that made them possible.

Marie Antoinette was early designed by

her mother, the renowned Maria Theresa, to be the wife of the French dauphin, with the intent to strengthen Austria against Prussia. She was unconventionally reared; her education was neither sound nor systematic, but showy and superficial, such as her empress mother imagined to be fitting to her station. She never found favor in her adopted country. Her dislike of etiquette and formalism, her girlish levity offended the court and nobility, while the commons hated her from the outset as a foreigner and a species of adventuress. They invariably spoke of her as the Austrian. Her lightness, gayety, love of pleasure and excitement were in such con trast with the gravity, reserve and awkwardness of Louis as to appear like the disloyalty with which she was constantly charged.

Her husband did not attract her naturally, and she sought animated companions, many of whom were wanting in morals, where she could find them. She was so indiscreet, so indifferent to public appearances, that it is not strange she was guilty of grave offenses. She certainly acted at times as if she did not value her reputation, and a woman, most of all a queen, who values not that, is apt to be sible to everything. She never went to the extreme that was generally believed; she was not criminal; but so far as public opinion was concerned she might as well have been. The notorious theft of the dia-mond necklace indelibly stained her good name, though she was entirely innocent of aught more serious than a desire to possess it -it was valued at about \$400,000-when the royal exchequer was nearly depleted,

Politically, she was as ill starred as she was socially. She acted in place of her indifferent husband. Calonne and Lomenie de Brienne were ministers of her choice, and she was hated for their squandering of the kingdom's revenues. She was adverse to the assembly of the notables and to the states general, not without cause, for the former body, at its first convocation, fixed upon her the responsittlity of the deranged finances. She was incapable of comprehending the poverty and wretchedness of the French people, and her efforts to show sympathy with the working classes, during the autumn of 1709, only ren-dered them more fanatical in their hatred. They persistently declared that she was al ways plotting with the emigrants and the European coalition to bring about the in-vasion of the country, a suspicion which invariably frenzies the French mind. The dread of foreign enemies gaining a footbold on their soil explains many of the excesses

and savageries of the revolutionists. After the royal party had been captured and brought back from Varennes, the queen underwent a complete change. All her frivolity ceased: her conduct became exalted. her attitude heroic. She bore her harass ments and humiliations in the Temple, separated from her children and friends, as fitted the daughter of Maria Theresa. She may not have known how to live; she knew how to die. The last two months and a half. she was incarcerated in the Conciergerie, and her courage, as it had long been, was unflinch-Before the tribunal she scorned to defend herself; she scarcely replied to the nocusations against her, denoting that her trial was a sanguinary sham. But when charged by Hébert, one of the most brutal and shameless of the sans-culottes, with debauching her own son, she exclaimed with righteous indignation: "Nature refuses to answer such a question to a mother. I appeal to all the others present for my justification!"

The most envenomed against her sympa thized with her at that moment. She received (Oct. 15, 1793) her sentence calmness-it had long been anticipated-and returned serenely to prison. A constitutional curate visited her there; she endured his presence, but politely declined his minis trations, At II o'cleck (Oct. 16) sh

went to the scaffold. She was pale and her face had undergone a striking change; but she spoke no word. She submitted to the ax without a fremor, but not without a faint smile of disdain, which the sharp blade cleft away, with all her sorrows.

International Retorts. An old letter before me contains the following retort of an American, which is worth of Lincoln's famous reply to the beast that the sun never sets on the firitish soil, "be-cause," he said, "God won't trust an Englishman in the dark." Two Englishmen were disputing about the moon, one insisting it was an inhabited element, the other contending with him; a Yankee standing by attended to their discourse and replied with confidence. 'It is not.'

One of the gentlemen, being a little displeased at the interference, with a look of disdain, said: "How do you know, siri" do I know, sirf" repeated the American; "be-cause, if it had been, the British would have had the folly and presumption to have laid siege to it long befo now." The French-man's explanation of what became of old moons, in answer to ti inquiry of a friend, always appeared ingenious. His companion said he could not account for the fact that he had never heard of old moons. "Why, you ignoramust Don't you know that the good Lord cuts them up and makes stars out of

THE LEADERS AT ODDS.

Guiding Spirits of the Revolution Destroying One Another.

[Copyright, 1839, by American Press Association.] VII. The guillotine was so active and terrible an agent in the French Revolution that some account of it naturally belongs to any recital of that most memorable epoch. Many persons have so vivid impressions of the prodigious slaughter it caused in France as to incline to the belief that the ghastly machine was wholly the product of the time. Dr. Joseph Ignace Guillotin, after whom it was named, is popularly supposed to have invented it. is popularly supposed to have invented it, and also to have been the first to suffer

HISTORY OF THE GUILLOTINE. The facts are these. He was a professor of anatomy, pathology and physiology in Paris, in the latter half of the Eighteenth century. He was, with Benjamin Franklm and others on the commission appointed to investigate the claims of Anton Mesmer, the founder of mesmerism, to be regarded as a scientific discoverer. His chief fame, however, rests on his proposal to the constituent assembly that decapitation, which had been confined to nobles as less ignominious than hanging,

should be adopted as the mode of punish-ment for all kinds of criminals.

This was both a democratic and benevolent measure, as he wished the ax to be regulated by machinery, so that its action, being more certain, should involve less pain. Guillotin had no share in the making of the machine, which came into use in the spring of 1792. It was originally called the louison, but got its present name from a satirical song published in a royalist sheet. The Acts of the Apostles. So far from losing his head by it, he died peaceably in his bed at 70. He was impris-oned during the Reign of Terror, but he had the rare fortune to regain his freedom and to resume practice in Paris, dying the year before the battle of Waterloo. He was enthusiastic about the instrument, and in replying to some objections urged against it one day in the assembly said, "It will lop off your head in the twinkling of an eye, and you will not experience the least particle of pain." At this his hearers laughed, many of were soon destined to test the truth of his

The guillotine does not seem in any way to be the sort of object to excite merriment,



after it had been introduced in France, the Parisians amused themselves with it. It was engraved on seals; miniature copies of it were worn on chains and rings. At fashionble suppers toy guillotines of ma hogany were put on the table, and tiny figures, with

heads representing prominent persons. LOUIS XVIL Calonne, Philippe Egalité, whom the guests chanced to dislike. The figures were vinls of red liqueur, and when the heads were severed by the toy machine the liqueur gushed forth, looking like blood. Sardonic kind of pastime this, but characteristic of the era and race. When the Terror had begun-in September, 1793-the guillotine was too horribly real to furnish further diversion, even to the volatile Parisians; they then ceased to look at or think of it, except as the precur-

sor of violent death. It is not wholly a modern invention, nor did it originate in France, similar instruments having been employed elsewhere in Europe centuries earlier. It was used in Germany under the name of the falling hatchet (fallbeil) in 1595, but was superseded by the sword; also in Italy (it was called there the mannaia), and in the Netherlands. The maiden, a similar contrivance, was known in Scotland, and Regent Morton lost his head

by it in 1581. A German, Schmidt, built the first machine in Paris for 800 francs, the carpenter en-gaged by the government having demanded 5,000 francs, and eighty-three, one for each department of France, were constructed. It was first tried on three corpses at the Bicetre hospital, and a few days later on Pelletier, a highwayman sentenced to death. of an oblique edged, heavily weighted knife, sliding easily in grooves between two up right posts, and descending on a block. On this the head of the sufferer rests, being fastened there by a board, in which there is a hollow half circle fitting to another half in a second board, the neck occupying the sphere.

The hands of the condemned person are bound behind him; his legs are tied so that there can be no movement of the body. The neck is placed exactly under the knife, which falls heavily but noiselessly, and severs the head from the trunk instantaneously. The Paris executioner during the Revolution was named Sampson,

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and the hideous office long remained in the family, descending from sire to son.
The guillotine, severs the spinal

inasmuch as it cord, the connecsystem with the brain must, by destroying sensation at once, be absolutely painless. But Sömering, the Ger-

ANDRE CHÉNIER. man physiologist, maintained, within three years after its introduction, that it could not be painless on account of the swiftness of the operation. The subject has been debated from time to time ever since, without causing, however, any reasonable doubt of the entire mercifulness of the punishment,

SAD FATE OF THE DAUPHIN. One of the saddest incidents of the Revolution was the imprisonment and death of the dauphin, son of Louis XVI and titulary king of France. Carefully educated under the di-rection of his father, he was, at the outbreak of the civil strife, when he was aged four, a handsome, intelligent, alert lad, but noted for impatience and obstinacy. In his eighth year he was imprisoned with his parents in the Temple, where his tragic wees began. After the execution of his father he was proclaimed his successor by his uncle, subsequently Louis XVIII, and recognized by most of the Buro-pean powers, by the Vendecan leaders and the beiligerent royalists in the south of France. These facts, added to attempts to rescue him from captivity, prompted the revolutionists, slarmed and angry at the posi-

tion of affairs, to secure him more firealy. The unfortunate boy was consequently snatched at night (July 3, 1793) from his mother's arms, and taken, wild with fright, to a distant part of the building. There he was put in charge of a brutal and violent cobbler, Antoine Simon, a regular sans-culotte, who neglected and abused him savagely. He was left alone, day and night, in a dark noisome cell without occupation or amusement. Impure water and coarse food were given him only when convenient, the result of such treatment being, as must have been anticipated, rapid physical and mental decay. Something he had said in reply to questions having been twisted into disparagement of his mother-Marie Antoinette was devoted to him-he determined to hold his peace. Nor for a long while could be be caxed, intimidated or beaten out of his determination. He would sit, week after week, month after month, silent and stony in his chair, not even shrinking from the rats with

which his cell swarmed. At the end of the Terror he was placed in less cruel hands; but he was still kept in solitude, though his sister was imprisoned under the same roof near



sent for declared him dying of scrofula. The revolutionary authorities renounce all of these accounts grossly exaggerated, and many of

bers of the committee of public safety, with a number of officials of the Temple, and an autopsy held by prominent physicians the same day. In spite of these precautions va-rious persons have, as usual, since pretended to be the prince—Eleazar Williams, an Amer-can classyyman, among them—but have met ican clergyman, among them—but have met with no success.

THE HEBERTISTS.

What is known as the Reign of Terror-the what is known as the Reign of Terror—the whole Revolution, lasting six years and three months, is often so regarded—was signalized by a new calendar, assumed to have begun Sept. 22, 1792. Christianity, specially sig-nifying Roman Catholicism, which the people associated with every form of despotism, was also abolished, mainly as a political mea-sure, and the religion of Reason substituted therefor. Nothing in that momentous and maniacal time has so startled the theologic world, or made so deep an impression. Hébert, Pache, Bouchotte, Vincent, Rousin, and other furious partisans, conspicuous in the movement, had rendered themselves odi-ous; but Anacharsis Clootz and several of his companions were as sincere as generous, if visionary, and unquestionably had the improvement and welfare of the human race nearly at heart. If mankind could be made to follow reason, which it never could, this world would be a wonderful advance on what it has been thus far, whatever its forms

Clootz, whose proper prænomina were Jean Baptiste, was a Prussian baron, though educated in Paris, having ample means and the disposition to apply them to the development his social and political theories. Aiming to unite all nations in one common brother hood, he traveled with this laudable view far and wide to spread his doctrines. He proclaimed himself the spokesman of the human family, and at the dawn of the Revolution returned to Paris to take part in it. No one was more devoted than he to the grand upwas more devoted than he to the grand up-heaval: he gave a considerable sum for the public defense, and spoke frequently and passionately against monarchy and the church, which had been instrumental in keeping the people in subjection. He urged that a price be set on the head of the Duke of Brunswick and the king of Prussia, and of fered to raise at his own expense a legion of his compatriots in behalf of the repub

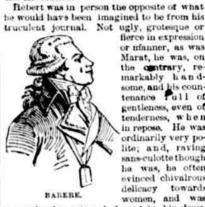
Made a French citizen, he was chosen a member of the national convention by the department of Oise, and distinguighed himself by his flerce democracy. His de rinces and of all rank was most intemperate though undeniably earnest. He was an in-tense socialist; but the fact that he was rich and bore a title made Robespierre and his coadjutors suspicious; they were, indeed, afraid of him. Consequently, they caused his expulsion from the Jacobin club, and implicated him with Hébert, Chaumette, Momoro and the rest, on the ground of attempting to corrupt the people and get control of the government. There was not the least evidence against him-evidence, direct or indirect, was not needed during the Terrorbut he was condemned all the same.

On the scaffold he was imperturbable, as cending the steps as he would have ascended to his bed chamber. He requested that he might be the last of his companions to die. because he wished to verify certain theories he had formed by seeing their heads fall. He then protested against his sentence; appealed to the human race; predicted the ultimate brotherhood of man, and joined the silent majority. No man could have gone out of ife more philosophically. Among his curious writings were, "The Certainty of the Evidence of Mohammedanism," "The Orator of the Human Racs," and "The Universal Republic."

Hebert, who was one of the twenty decapitated with Clootz, has been painted blacker than he was, as almost every revolutionary leader has been. He was bitterly prejudiced, full of flery hate; but there is little reason to doubt that he was generally honest in his implacableness. The frantic extremists, of whom he was one of the principals, got their -Hébertists-from him, and were also styled by the less radical, the Enraged (Enrages). He was not, as has been alleged, of vilo parentage, his father being a master jeweler, and he himself having studied at the college of his native town, Alencon. Nor was he at any time engaged in swindling. From his boyhood he seems to have been a passionate lover of justice, and to have shown marked democratic tendencies. The capture of the Bastile took him to Paris, where he began writing pamphlets on the popular side. He quickly issued a small spaper, Le Père Duchesne, of a violent, inflammatory kind, which gained an im-

mense circulation among the lower classes. After August, 1792, he was a very active and virulent member of the revolutionary commune. The Girondists, to whom he was exceedingly hostile, having secured his arrest, he was released on account of the menaces of the mob-he was undoubtedly a demagogue, like so many actors in that fearful dramaand became more popular than ever. During his trial for which he was in no wise prepared, and which he saw would insure his death, his courage failed him. But he rallied when going to the scaffold, where he had been instrumental in sending so many poor wretches, though the commons, who had idolized him flouted him with characteristic fickieness, and repeated in savage irony the phrases he had written in Le Père Duchesne in like circumstances. Poetic justice was dealt out to him as to nearly all the leaders of

Rebert was in person the opposite of what he would have been imagined to be from his truculent journal. Not ugly, grotesque or flerce in expression or manner, as was



markably handsome, and his coun-tenance Full of gentleness, even of tenderness, when in repose. He was ordinarily very posans-culotte though he was, he often evinced chivalrous

delicacy towards wemen, and was scrupulously neat and elegant in his dress. Rabid atheist as he is considered by the orthodox, he married, at the acme of his power, a former nun, Françoise Goupille, of the Assumption of Saint Honoré, whom he called his Jacqueline. In leaving the order she lost none of her faith in or esteem for Christianity, and was accustomed to explain to other women the principles of democracy, to which she was warmly attached, strictly according to the Gospel. She was a model wife, and shared her husband's fate, twenty days later.

Hébert, wild as his doctrines were, announced many sound principles in his news-paper, "The first principle of property," he said, "is existence." "The rights of man, as understood by princes, are the rights to suffer and to starve, and with these rights they seldom interfere." "The sans-culottes have made the Revolution for equality; the time has passed for fine promises; we have entered upon the era of keeping them." "The law of menarchies is that the people shall go hungry in the midst of abundance." "Authority is a despotic obstacle that can be battered down only by the cannon of the free." He found support for his ideas of liberty in the Scripes, and regarded Jesus as the first sans culottes, which in a broad sense he truly was,

At Garrison's Statue.

One day last week a pretty sight was seen on the mall of Commonwealth avenue by those who chanced to be passing. It was a dull sort of a day-between rain and clear-and the sound of childish laughter was very attractive. Following the sound a pretty scene was spied. A group of children was near the status in question. Two pretty, bright haired little girls and climbed up on the pedestal and thence into Garrison's lap. One of them was sitting on his knee, and the other was climbing higher still. When she was safely fixed where she could reach his head, the one on his knee passed up her hat, and it was duly placed on the dignified head, with the cheerful remark of "there you are, grandpa."

It was a pretty bit of sport, and though the face had an odd look under the cap of finery which adorned it, I could not help feeling that Garrison, could be have chosen, would have asked nothing better than to be placed in memory here, where pretty children laugh and learn to spell out his name and question about him and play their little pranks as if he were a well beloved playfellow-this man of infinite courage, whose gentle nature be-came fearlessness itself for a cause so weak to avow it in its infancy was to ostracise one's

A PURELY UNBIASED VIEW.

The Upheaval Regarded from a Dispassionate Standpoint.

CONSIDERING THE EVENTS OF 1794

Chaumette as He Really Was-Chief of the Cordeliers-The Character of Robespierre Impartially Considered-Want of Action the Cause of His Destruction.

By JUNIUS HENRI BROWNE.

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Chaumette is another extremist who has been foully calumniated. Whatever may be been foully calumniated. Whatever may be thought of his philosophical and political opinions, he was an eloquent orator, a sin-cere, warm hearted man, simple in manners, wholly upright, pure in morals, and of the firm and elevated character that one has a right to look for in a popular magistrate.

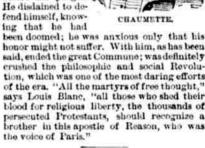
The son of a shoemaker, he made various studies of his own choice, and in his boyhood took some lessons in betany from Remerca. took some lessons in botany from Rouss He was afterwards drawn to the writings of the philosophers of the Eighteenth century, which left a controlling influence on his life. Appointed procureur of the commune in September, 1792, he labored in his public

corporeal punish. 月春 美 to close houses of gambling and ill repute, to suppres lotteries, the sale o licentious books and engravings, to keep open the li-braries every day, instead of tw hours a week, as had formerly been the rule, to pro-

COUTHON. pitals and the insane with better accommodations, to ameliorate the condition of the poor, the old and infirm; in a word, to belp in every way the cause of suffering humani-ty. Carried away by the billow of events, he sustained as procureur all the most im-portant measures of the Revolution, and advocated, in the name of sections of Paris and before the convention, the creation of the revolutionary army. He was particularly concerned in the movement against the Re nan Catholic church, which was the result of the violence of the refractory clergy, and of their determination to excite on every hand civil war against the country and the Revolution. He was called a Hébertist and was one effectually, though he differed wide ly from Hébert and his immediate followers on various points, notably in his willingness to allow the Commune to sanction all the acts of the Cordelier club.

Robespierre, who had made up his mind to destroy Chaumette with others, so dreaded his popularity that he for awhile deferred his doom. Chaumette scarcely realized his dan-ger; he did not believe to could be connected with the fictitious conspiracy attributed to

his friends. But, in such a crisis, nny-thing or everything was possible, He was arrested, a few days after their death, and subjectform of a trial. He was calm and proud was calm and production before his judges. fend himself, know-



THE CORDELIERS.

The club of the Cordeliers to which the Hébertists belonged and which is so salient in the Revolution, is not clearly understood here as a separate body from the Jacobir club. The Cordeliers was from 1789 a dis tinctive organization; it derived its from meeting where the monastery of that order had stood, and which it resembled in its democratic character and its disregard of property. It was in the largest and strictes se popular; it made no distinction, as did the Jacobins, between the assembly of politi cians, members of the club and the fraternal unions of the workmen, admitted for their counsel and instruction. Its sessions were held with open doors; it mingled with the people; it took its hue and cue to an extent from the multitude. Essentially Parisian, and an swering to every prejudice, suspicion or impulse of the excited, turbulent community, no politic body could, it would seem, be more uncertain or dangerous, which is the best reason for accepting it as representative of the Revolution.

The Jacobins were more dignified, more prudent, more thoughtful, more conservaive, receiving suggestions from the commons, but acting on their own deliberations Forming a great society, with branches in every department, they necessarily had great weight on public opinion and on all govern-



MERTING OF THE CORDELIERS. liers was, on the other hand, entirely at home in the streets, in the public squares, in the sections, in the Commune, They furnished

the steam that set the political and deadly muchine in motion. Marat, Danton, Camille Desmoulins, Fréron, Robert, Legendre, Fabre, D'Eglantine, Clootz were among its tounders, and its usembership comprehended many of the ablest and bokiest of the revolutionists. It was not, in any way, as has often been thought a rival of the Jacobin club Many of the same men belonged to both, and the two occupied substantially the same

The Cordellers, however, had more initiative, boldness, confidence and led off in many of the procedures which firmly established the Revolution. At the beginning of 1794, near the middle of the Terror. Des Danton and many of their colleagues tempered their views and thus brought them-selves into collision with Robespierre, who had for some time found. Danton too strong to control. They were given the name of Indulgents, being the reverse of the party of the Enraged or Hebertists, which the Robespierreans had succeeded in crushing by decapitating their leaders. The Cordeliers were, therefore, divided, and Desmoulins started a new journal, to which he gave the title Le Vieux Cordeller.

WITHOUT PREJUDICE. The more we know of the French Revolution, of its antecedents and concomitants. the less severe our judgments of its principal actors are likely to be. Only a slight ac quaintance with that time of stress and struggle is apt to excite the belief that it was a protracted national delirium that craved nothing but blood, blood, blood-a species of political thugge which subsisted on murder It was a sort of madness, but madness one

taining method. The people had been so long and bitterly oppressed that, when they attempted to throw off their oppression, they had so extraordinary success as to inflame their worst passions. All the power, which they had never enjoyed, and had never hoped to enjoy, suddenly fell into their hands, and they abused it necessarily and hideously.

Their leaders, though mostly honest and primarily humane, became demagogues perforce, since, without the commons, they could accomplish nothing. And they conscientiously cherished the good and the ad-

good and the ad-vancement of the commons, but had no faith in other

than violent means. Why should they have; how could they! Force must CAMILLE DESMOULINS. they! Force must CAMILLE DESMOULINS.
be met with force. After the mob had risen
and captured the Bastile, the nobility, their
ancient and everlasting enemies, fied the
country, and sought to gather soldiers to put
down the new order of things. Then the
other European powers combined against
them, exposing them at once to domestic and
foreign foes. It seemed as if all monarchic
civilization had united against republican
France to quench her first and resolute aspiration for independence. The French people were at white heat; every mind was
lifted to its highest power and worked at its ple were at white heat; every mind was lifted to its highest power and worked at its best. Suspicion was in the air; each rumor was credited; public feeling was in the ex-

Nearly all the revolutionary chiefs were young, most of them under forty, and they labored supremely in the cause. Their speeches and writings blazed with passion, eloquence and force. The entire nation, anti-revolutionists not less than revolutionists, were fired with patriotism, which never had a wider range or a loftier flight than during the last years of the past century in France. Every Frenchman appeared to be ready to die for his country, and tens of thousands profited by the abundant opportunities. The young republic, while its citizens were con-stantly killing one another in the name of its welfare, presented a sublime example of resistance and combativeness against over whelming odds. All her sons were in the field, levies were made in the mass throughout the land, there seemed to be a universal de-termination to door die, and the guillotine was daily slaughtering her stanchest and no blest friends.

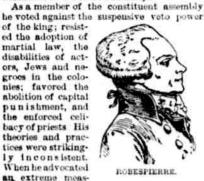
The scenes enacted there, especially under the Terror, are inexpressibly shocking, and sicken the heart to think of. They have not their parallels in history; indeed, the first French Revolution is terribly, distressingly unique. And when we remember how the French were beset, within and without, by sewrenty and war; now they were torn and tortured, how every form of calumny was heaped upon them, we cannot condemn their barbarous excesses save with an intermix ture of pity. They who slew were slain in turn. The Revolution, like Saturn, devoured her own children. Her atrocities were proportioned to the enormous wrongs that gave her birth. Revolting, diabolical as they are, we must admit that they were committed in a gigantic struggle for human freedom, and that the dreadful lesson has not been There is a hope and a future for the oppressed which there would not, and could no have been, but for the stupendous issues of 1789 and '95.

ROBESPIERRE.

Robespierre, having extinguished the Hébertists, on the ground that they were too violent, now decided to extinguish Danton, Camille Desmoulins and their adherents, be cause they were too lenient. He had long been steadily advancing to the head of the government-he was the president of the committee of public safety—and was, at the close of the winter of 1794, virtually dictator. A more singular, inconsistent character has never been revealed. He is usually regarded as a cold, scheming, crafty, ambitious, blood-thirsty villatu, a very fiend in malignity. Crafty and ambitious he certainly was, and a prodigious demagogue, though his crueity and malice have been denied. He has had ardent defenders and eulogists; some of them going so far as to pronounce him a devotee of humanity, and all his butcheries committed with extreme reluctance, but from a conscien-tious sense of duty to the cause of popular freedom and progress. His antecedents dete him to have been the opposite of cruel. He is thought to have had, generations back, an Irish strain, but some of his progenitors in France had borne titles.

A native of Arras, where his father had been an unsuccessful advocate, who had deserted his family to live in Germany, his grandfather superintended his later educa-tion. He attended the College of Louis is Grand, at Paris, where Fréron, the younger Camille Desmoulins and Danton were his fellow students. Remarkable for diligence quietness and talents as well as a kind of earniness, he returned home to pursue his father's profession and achieved considerable distinction. He also cultivated letters, winning local renown as a poet and essavist. As member of the criminal court it became his duty to sentence a culprit to death, the thoughts of which filled him with such pain that he resigned his office to avoid the obligation. He had been a close student of Rous seau and was a believer in his teachings. In politics he was a radical democrat and an enthusiast in behalf of humanity.

of the king; resisted the adoption of martial law, the disabilities of actors, Jews and negroes in the colonies; favored the abolition of capital punishment, and the enforced celibacy of priests His theories and practices were strikingly inconsistent. When he advocated



ure he invariably explained his position by ome sophism, as if auxious to appear dif ferent from his real self. He was fond of playing the demagogue by appealing to the people as their champion, and portraying the pretended danger he incurred by such championship. After he had denounced the king and the ministry (June 21, 1791), he said: "I am aware that I sharpen against myself a thousand daggers. But if at the beginning of the Revolution, when I was little known, I offered to sacrifice my life to the cause of truth, now that I feel recompensed for my conduct by the approval of

witnessing the calamities to the country that are plainly inevitable." In voting for the king's death, he spoke these words in a very sad tone: "I come to this conclusion with exceeding sorrow; but there is no other. Between Louis and my country, I choose my country. Louis must die that France may live." He defended his ondemnation of the Girondists by declaring it a political necessity, adding: "There are times when it is criminal to live," He seems on one hand to have sincerely desired the

my fellow citizens, I should esteem almost as

a benefit a death which would save me from



STREET SCENE IN PARIS to have preached terror as essential to the success of the Revolution, which he continu ally feared would fail unless all the persons Robespierre appears not to have been natura

any neurons; but he was suspicious, Yallier timid, a man of speech and theory instead of action, and singularly greedy of power. He undoubtedly believed in the people, and yet was often shocked at their barbarities. He took no part in the frequent insurrections of Paris. Although he felt that much blood must be shed, yet he always sought excess for shedding it, and was glad to transfer the responsibility. If he had been a man of serve and action he would not probably have lost his head. His lack of will was the cause of his destruction.

The Health of the Mind. The Health of the Mind.

There is a mutual relation between the mind and the body in regard to the health of each which is most close and important. We know that the state of the body affects the state of the mind; we know that the state of the mind affects the state of the body. These are facts of every day knowledge; we feel within us the two distinct natures, warring with each other, or in accord with each other, or belping each other, and, as it were, reasoning with each other, although it is only the or helping each other, and, as it were, reasoning with each other, although it is only the
mind which, recognizing itself as well as its
body, really reasons. We feel and are
strangely conscious of all this, but what we
do not feel and do not appreciate, what we
have yet to learn to appreciate, is the independency of the two empires of mind and
body, as well as the dependency of the one on
the other. We are conscious that the food
of the body influences the health of the mind,
as when we say of some unsuitable or indigestible thing, "It has made me dull of mind,
it has made me sad, it has made me irritable,
or has in some other way affected my equanimity."

But we do not recognize with like readiness But we do not recognize with like readiness and in the same way the effect of the foods of the mind on the mind and its health; nor is this remarkable, for the body feeds per-ceptibly, and ey one stomach alone, while the mind feeds imperceptibly, by five stomachs, by every sense, which is to it a veritable stomach from and by which it receives its aliment, be that good or bad, and from and by which it is renewed and from day to day sustained. These foods of the mind entering the mental organization, the camera nervosa, largely, if not altogether, mold that organization into set form, according to its quality for molding. They are so like the touch of the sculptor on the clay that to a large extent all men and women born shape their mental sur-face according as they are led to give it form and shape. I could not if I should search for years find a better simile. Common foods and drinks must be healthy in order that the material of the body may be good; and the impressions which enter the body by the senses, the foods and drinks of the mind, must also be healthy in order that the mind may be good. Granting, therefore, that the substance is good and the molding or modeling good, all will be good.—Longman's Maga-

How to Make Big Bubbles.

Next to white castile, the mottled castile gives the best results. The soap being obtained, a friendly druggist must carefully weigh out sixty grains (for exactness in pro-portions is needful) for each ounce of water. That is, one drachm (according to the apoth-ecary's weight of the old arithmetics), and when the weighing is done and the obliging druggist thanked for kindness, the rest is plain sailing. A bottle with a sound cork is the next requirement. It must be large enough to hold three or four times the quantity of solution you wish to make. Do not prepare too much at one time; two ounces of soap solution will be a good quantity, and for this a six or eight ounce bottle will be the right thing. The bottle must be well cleaned and then well rinsed out with soft waterwhich, by the way, should be used for all the operations. All being ready, the soap is cut into fragments small enough to enter the

Measure an ounce of water for each drachm of soap; this can be done with a teaspoon, eight spoonfuls making an ounce. Having poured the water and put the soap into the bottle, we have now to await perfect solution, which will happen in the course of two or three hours, if the bottle be put in a moderately warm place. Then add glycerine to the soap solution, the quantity varying with our am-bition. I have found that one-half the volume of the solution gives excellent results; that is to say, to each ounce of water add one-half ounce of glycerine, measuring the quantities instead of weighing them in both cases. The bottle is now to be tightly corked end well shaken; then set aside for two or These alternate periods of rest and agitation should continue for a whole day. Finally let the bottle stand undisturbed and tightly corked for twenty-four hours Bubbles of great size and beauty may be blown with this solution. -St. Nicholas.

"Like t'Other Recgiment."

When the first western soldiers penetrated into the hilly sections of eastern Tennessee they were not a little disappointed, for the "East Tennessee Unionist" had been glorified in the northwest till be seemed in fancy like a superior being. The boys pronounced the region east of Knoxville a "land of rocks, fist fights and ignorance," but their amazement reached its height when the first Union troops from the North Carolina side met them. These troops had made up a lot of doggerel poetry with which they answered questions, but as they were more hungry than poetic when they reached the main body, they usually cut off their answer to any question as to their

mmand in some such fashion as this: "Second North C'liny reegiment, A fightin' for the guvament.

Got any terbacker?" If it wasn't tobacco it was generally coffee they wanted. As to solid provision they could live two or three days on a cold "corn pone" or even a few ears of corn-splendid qualities for soldiers at that time and place. Their colonel endeavored to instruct his men by having them follow the motions of the porthern regiments, and one of his first orders. when the model regiment "grounded arms," ran thus:
"Second No'th Cliny regiment! Put yer

guns on the graownd, like t'other regiment They were brave fellows, all the same, and when drilled made splendid soldiers. - Mem

Poison for Rejected Suitors.

A curious custom prevails among the in habitants of the Sandeman Islands. When a girl who has had a number of suitors is car ried off by her accented lover the wedded pair, within forty-eight hours of the wedding, send a cup of poison distilled from the halalula tree to each of the bride's former admirers. If any of the recipients feel that they cannot become reconciled to the mar ringe they drink the poison and die, but if they decide that they will survive the loss of their intended wife they throw away the poison, and feel bound in honor never to show the slightest sign of disappointment. By this system the husband is able to live on friendly terms with the surviving admirers of his wife. - New York Telegrain.

About Fog.

For and its causes have been the subject of much discussion. By one writer the celebrated London for is attributed to the cooling of the air by radiation from hillsides near the city, which air, flowing down, en-velops the city. It has also been suggested that a cool northerly wind on the west side of a storm flows into the saturated air on the south side and condenses fog. In Newfoundland it is thought that fog is produced by the flowing of a saturated current southward to cooler waters, which often have ice floating in them. In none of these cases, however, does it seem that the theories advanced have been substantiated, and the subject offers an interesting field of investigation to the scientist - Boston Budget.

A well of so called electrical water has been tapped at Fort Scott, Kan. To place both hands in the water at the same time is utterly impossible. The shock is so forcible that it throws one aside with vigor.

Consumption Infectious.

A curious case of consumption is reported by The British Medical Journal, where a girl of 14 placed in her ears the earrings of a friend who had died of consumption. She soon developed an ulcer in the ear which discharged tubercle bacilli. Later her neck and then her lungs were affected, and she soon had pulmonary consumption. The lesson is a plain one to scientists, and it must be learned by all that consumption is infectious and can be brought on us by sleeping with the dis eased, or by wearing their clothing, or by any other method that allows the bacilli to enter our blood or our lungs. -St. Louis