

The storming of the Bastille, 14 July 1789

REFLECTIONS ON THE 200TH ANNIVERSARY OF THE FRENCH REVOLUTION

July 14, 1989 marked the culminating point in the official celebration of the 200th anniversary of the French Revolution. If one considers the wide coverage given to the event in the media, the many heads of state that were present at the celebrations, the staggering amount of money used to fund the vast variety of festivities and the monuments created to mark the occasion, one is left with the impression that the French Revolution was an event worthy of all this attention. Can we take all this to-do at face value? Can we too, without hesitation, join the French in celebrating their Revolution? Or are there historical events, other than those glorified by the festivities this past summer, which might make us pause, which might impress us to the contrary?

The French Revolution has become a part of everyday life. Every educated person knows something about the event. One writer has written, "The French Revolution has become a modern fable written and rewritten for people who imagine they already know the story."¹ A commonly held opinion reads as follows: there was an evil government ruled by a tyrannical king who suppressed poor, innocent people. The people revolted and created their own government, a better one. Some details which we remember are the words, "liberty, equality, fraternity", a picture of a guillotine, the names Voltaire, and Robespierre. Others may have a more developed idea of the history and events of the Revolution, though the impression probably remains the same; something bad was replaced by something better. Another point to remember is the sense of inevita-

bility that pervades our feelings about it all. It happened because it had to. Before we proceed further, it might be useful to reflect on the words of the writer Malcolm Muggeridge from his essay, "A Kingdom Not of This World." He writes, "History is after all, only a glorified soap opera directed and produced in the victors camp."² Our impressions of the French Revolution are unfortunately conveyed to us by precisely those people whose positions and outlook are guaranteed by the so-called successes of the Revolution.

A closer, more discerning examination of the events will reveal a picture that could be described by the words of the former advisor to the mayor of Paris, the philosopher Jean-Marie Benoist who said, "The bicentennial is more an occasion for mourning than for celebration" and the words of the Sorbonne historian Pierre Chaunu, "Why should we celebrate a failure?"³ In fact, an honest appraisal of the Revolution leads one to the conclusion that its goal was not to replace something evil but rather to destroy something good. A contemporary of the Revolution, the Abbe Barruel wrote, "The goal of the plot was to obliterate all churches and all peoples who worshiped the Founder of the Christian Religion."⁴ There is much to support these conclusions.

What was France like before the Revolution, and how did it differ from the usual impressions conveyed to us by the 'victors' who write textbook history? The lot of the peasant in pre-revolutionary France had remained much the same for centuries. The bleak picture, described by some historians, who write in favor of the Revolution, of extreme poverty brought on by the tyranny of oppressive noble landlords, is a fantasy. Thomas Jefferson wrote to Lafayette in 1787, "I have been pleased to find among the people a less degree of physical misery than I had expected. They are generally well clothed, and have plenty of food, not animal indeed, but vegetable, which is as wholesome." Another report from an Englishman in 1789 reads, "We have seen few of the lower classes in rags, idleness and misery. What strange prejudices we are apt to take regarding foreigners! How every country and every people we have seen since we left France sink in comparison with that animated country!" Though there are some examples which might support a negative view, the real problem with peasants is generally not so much their living conditions as their psychology. They are by habit slow to accept change and are attached to their ancient, primitive ways. Louis XVI and his ministers were aware of the problems and instituted reforms, both political and agricultural. Due to age-old custom and stubbornness the reforms could not achieve immediate results. By revolt and mass extermination of landlords the leaders of the Revolution dreamed of alleviating the problems quickly. But, in fact, there where no immediate changes due to the Revolution. It is ironic as well, to note that not the elimination of nobles but the gradual adoption of the improvements, developed by the upper classes, resulted in bettering the lot of peasant farmers. Periodic famines, wars, plagues, crop failures, and disease: these are the things that affected the lives of the peasant. The Revolution had nothing to do with changes in these areas, nor could it.

A second social group important to note is the townspeople. There were approximately 4 or 5 million Frenchmen living in towns before the Revolution. They included officials, clergy, magistrates, merchants, tradesmen, artists, the rich, both nobles and commoners, beggars, wanderers, soldiers, sailors and servants. The position of the clergy is of special interest to us because they represented a Christian community and were a particular target of revolutionaries. History frequently underestimates or simply slanders the clergy in its reporting of the Revolution. The presence of the clergy was strongly felt in French society. They not only held positions among the governing, property owners, and employers, but, most importantly, among the groups that looked after churches as well as schools, hospitals, orphanages, poor houses, and monasteries. The clergy have also been dismissed as a privileged class and condemned for it. This privilege concerned only their jurical status and had little to do with their social and economic position, which varied greatly. Many towns in France were dominated and strengthened by the presence of the clergy, for example, the Norman town of Bayeux, with only 9,000 people, had no less than fourteen parish churches, three orders of monks, and four orders of nuns. The Christian Brothers ran a boys' school; the Ursulines, a girl's school. Sisters ran a home for gentlewomen in distress, an orphanage, and a hospital. Altogether the clergy employed about 120 domestic servants, several hundred woman and girls in a lace-making establishment, an archivist, a legal specialist in feudal law, 2 bailiffs, 8 tax collectors, 2 auditors, several clerks, bell-ringers, grave diggers, sacristans, clock-makers, bookbinders, jewelers, and craftsmen (for making furniture, wax candles, and the wherewithal for processions, church assemblies, and dinners). The clergy was, in short, the mainstay and the backbone of that small Norman town, and its dispersal during the French Revolution was widely regretted.⁵ A similar picture repeated itself in many parts of France in other towns which had a greater or lesser proportion of clergy and benefited correspondingly by their presence.

Concerning the morals of the clergy Edmund Burke wrote in 1773 that though he found a few prelates guilty of avarice, the majority impressed him by their learning and integrity. Burke himself was not one to overlook faults, therefore, one can trust his opinion when he writes: "It may be broadly stated that the vices which had infected the whole body of the clergy during the sixteenth century had disappeared by the eighteenth. Despite the law of celibacy the country curates were, as a rule, moral, austere, virtuous men."⁶ It was the infatuation with worldly philosophy which led to unbelief in many cases, which ruined clergy and made them susceptible to revolutionary influences. This was not only a danger for the souls of the clergy but did much to scandalize the people and the king who could not tolerate even a hint of liberalism in the clergy around him.

Another social group, the merchant class, was responsible for the great growth of trade that characterized 18th century France. Many fortunes were made by intelligent, skillful traders in the field of sugar and

textiles. One authority on this subject, T. J. Markovitch remarked, "In the 17th and 18th centuries, France was the greatest industrial power in the world."⁷ One is bewildered, therefore, to think, as the present celebrations would lead us to believe, that a revolution was so necessary for France. The peasants and townspeople that could be classified as poor were always poor and more or less rebellious, but they were not organized in any way for a rebellion, there was no special middle or upper class that sought control by revolution. The clergy had little to gain by joining a movement that many times over has been proven to be anti-Christian. The conservative nobles and the king did not plot against themselves. A still closer examination of pre-revolutionary France is necessary in order to uncover the reasons for a revolution that led to such unprecedented violence and godlessness, whose anniversary was celebrated with such splendor.

The spread of insidious ideas played a great role in forming public opinion and preparing the field for revolution. The era of the Enlightenment gave birth to the Revolution. In France this period was represented by the writers called the philosophes, specifically Voltaire, Diderot, d'Alembert, Rousseau, and others. The major contribution of these writers was the vast *Encyclopedie*. One goal of this work was to create "A new natural morality as an alternative to the prevailing Christian morality."⁸ Christian writers have always condemned as a great evil the replacement of God's Law by any other. The dissemination of these ideas had disastrous consequences for France. If the philosophes and their new replacement of Christianity with Reason cannot be directly connected to the violence used against Faith and the Church in France, they certainly did contribute to the breakdown of the people's moral resistance, which in better times would have strengthened them in defence of their Faith.

Rousseau, one of the most influential writers of the 18th century, viewed religion from a purely practical point of view. For him religion could be of use to the individual and the state only if it was helpful in creating in man a moral attitude. Other than this pragmatic approach Rousseau rejected everything his human reasoning could not comprehend. For Rousseau the Christian, "... if he takes his theology seriously, focuses his attention upon the afterlife and puts little value upon this one; to that extent he is a poor citizen. Such a Christian makes an indifferent soldier; he may fight for his country, but only under constant compulsion and supervision; he does not believe in waging war for the state, because he has only one fatherland—the Church."⁹ Thus his admiring readers were led to believe that a new progressive state would be better off without traditional Christianity. His ideas concerning the supernatural in the Bible were a reflection of his skepticism. He wrote, "Anciently the prophets made fire descend from the sky at their word; today children do as much with a little piece of glass. Joshua made the sun stop; any almanac maker can promise the same result by calculating a solar eclipse. And as Europeans who performed



Louis XVI

such wonders among barbarians are thought by these to be gods, so the 'miracles' of the past—even those of Jesus— may have been natural results misinterpreted by the populace as divine interruptions of natural law. Perhaps Lazarus, whom Christ raised from the dead, had not really been dead.[1]"¹⁰ His attitudes, although occasionally sympathetic toward Christianity, were so filled with doubting fantasies that his naive readers are left with no alternative except to become agnostic. In fact, this rational world-view leads to a rejection of belief altogether.

Voltaire, another famous author of this period, is well known for his skepticism and anti-Church views. "Voltaire shared in begetting the French Revolution by weakening the respect of the intellectual classes for the church, [he] gathered into one voice all the varieties of anti-Christian thought; he gave them added force by clarity, repetition, and wit (!); and for a time it seemed as if he had pulled down the Temple in which he had been reared. The intellectual classes throughout Christendom were moved by the philosophes to a polite deism or a secret atheism."¹¹ The writer Diderot through his support of Voltaire and his contributions to the *Encyclopedie* aided the spread of atheistic propaganda and liberal thought. It is reported that as he lay dying the same priest who attempted to reconcile Voltaire, through repentance, to the church tried to redeem his failure by converting Diderot. In reply to the priest's supplications for his repentance he replied, "I understand you, Monsieur le Cure. You refused to bury Voltaire because he did not believe in the divinity of the Son. Well, when I am dead, they can bury me wherever they like, but I declare that I believe neither in the Father nor in the Holy Spirit, nor in any of the Family."¹²

Without tradition and religion there could no longer be a restraining force to control the passions of the population. The philosophes themselves realized the dangers of a population without any other-worldly laws to guide them, "... that indifference in matters religious, however harmless it might be in enlightened and rational individuals, is fatal to the morals of the masses."¹³ If these writers were aware of their influence on the people, and did admit that it could be "fatal," then what inspired them to be so careless? Not only religion but the monarchy itself suffered because of them. The philosophes formed somewhat of an international party which only tolerated the presence of the king and considered themselves to be above all. They did not conduct themselves as his subjects but rather as his judges. According to their dictates many Frenchmen, and the rest of the world, would follow their lead in condemning the king. The great nobles, the courtiers, the rich bourgeois of Paris and the large cities, and part of the clergy were their followers. Their overwhelming desire was to rule the country and they were not restrained by standard morality.

What part did the king play in the social structure of France before the revolution? Louis XVI, before his senseless and absurd execution (thought by those who took part in the celebrations this year to have been somehow inevitable, as if it had to happen according to some natural law), was not only the head of the government but the heart of France as well. Even those not sympathetic to the monarchy agreed that he was good. Voltaire was forced to admit, "All that Louis has done since his accession has endeared him to France." An impression of him as an evil tyrant is pure fantasy inspired by sensationalist, not serious writers. Although Louis XVI was not an Orthodox Christian monarch, he was the anointed ruler permitted by God's Providence to rule France. The Holy Synod of Russia, disgusted by Napoleon's behavior in Russia proclaimed, "From the hour in which the French nation, bewildered by a demonic phantom of liberty, overthrew the altars of God and trampled on the throne of His anointed, the hand of Divine vengeance has overshadowed that people."¹⁴ Only if we accept Louis XVI as the anointed ruler of France can we understand his position in its proper perspective. In the eyes of the people, in Roman Catholic history, and especially in the king's own view of himself, he was the God-given ruler of France.

Louis XVI became king on the sudden death of his grandfather. Although he had been reared for the position, he was, nonetheless, unsure of himself, being only 19 years old. The task before him was beyond his experience. The country, although prosperous, being the leading economic power in Europe, nevertheless had a large debt. The nobles, though checked in their activity by the government apparatus, acted in a hostile way toward the monarchy through the local governing parliaments. One serious problem for the young king was the Church. Louis XVI was very pious. The Church, unfortunately, had suffered from the liberal onslaught of the philosophes. Some of the leading clergy were enamored of Voltaire and the encyclopedists. This infatuation was

reflected in their sermons and behavior. The king, however, always exhibited judgement based on his personal religious convictions when making decisions that would influence church life, although he was frequently frustrated in his best intentions.

Louis XVI was well known for his love of work. He arrived at meetings with his ministers sometimes so distraught from long hours of study that he was thought to be inebriated, although this, of course, was not the case: he was simply exhausted. He believed that good work could be done only with people one liked; therefore, he tried to relate to all his ministers as to friends. Unhappily, his idealism was not shared by his colleagues. His choice of ministers reflected his discernment. He desired not to flatter, as was the custom, but to find qualified colleagues.

His faith was the dominant force of his life, "...his deep, humble, regular religious life, was his essential support and stay, from which he never deviated."¹⁵ When it was announced that his grandfather had passed away and that he was king he exclaimed, "Clearly it is God's will. He has decided it. All that remains for me is to protect religion which has great need of it..."¹⁶ This faith was evident to his subjects especially at his coronation. He insisted that everything be done according to tradition in the royal cathedral at Rheims, though contemporary modernists wanted the service modified and held in Paris. The actual ceremony lasted six hours. He wrote to his advisor Maurepas from Rheims after the services, "It is but right and just that I should work for the happiness of a people that contributes to mine. I shall set about doing so."¹⁷ The total effect of the coronation has been summed up by the historian—biographer Fay:

"But for Louis the very basis, the prime mover, of his life as king lay in this, in communion with God. The coronation gave him the means of bearing the overwhelming burden of kingship without being overwhelmed or terrified by it. Anyone who saw him take communion or touch more than 2,000 scrofulous subjects (scrofula, "the king's evil", old names for tuberculosis of the bones and lymphatic glands, it was thought that the newly-anointed king could cure them by his divine touch) understood that for Louis XVI Christ was an immediate reality, a personal as much as an absolute fact. The Divine Presence was so clear to him that it preserved him from any kind of bigotry, just as it did from all anxiety."¹⁸

His choice of Saint-Germain as the minister to reorganize and strengthen the army is indicative of his desire to bring the question of religion to the forefront in his plans for French military life. Saint-Germain was educated by Jesuits and was exceedingly pious. He was motivated by the dream to build up the army with good Christians. His desire was that all officers believe in God, have a sense of duty and respect for life. Therefore, with the king's approval he reorganized the religious life of the military by instituting a school where the chaplain

would have the greatest influence in the formation of morals. As assistants he chose Jesuits who at that time did not share the liberal views of the fashionable abbes or priests who had gone over to the side of the philosophes. Saint-Germain was so violently slandered and persecuted that his plans were rejected. He was forced to resign. The king was in the habit of consulting with his ministers and advisors, and not given to tyrannical despotism as frequently depicted; therefore, he reluctantly accepted the resignation rather than invite a ministerial crisis. Even the English, who had little affection for the French, especially after their military support for the American Revolution, without which the colonies could never have secured their independence, (to aid the American colonists the king allotted two-thirds of the budget, three billion livres, making it the greatest cause for the national debt) were forced to admit in their scandal sheets, *The English Spy* and the *London Chronicle*, that although Louis was a bit careless about his appearance and not a man given to fashionable dress, he "... was religious, pious, and intelligent; he also had 'a general wish to promote the public good,' it was impossible for anyone to deny him that."¹⁹

The king's Christian spirit pervaded all of his political decisions. It was not uncommon for him to personally give vast sums of money to the poor in time of famine. The Parisians wrote, "On your fame a brighter light is shed, when by your hand the poor are warmed and fed."²⁰ He cut out worthless expenditures, increased taxes, cut the outgoings of his own household, and refused to grant any new favors for a year in times of natural disasters. When it was necessary to take strong measures against marauding peasants, he advised his council, "We must help them live, not kill them. Let them be given lawful resources. That is the best way of making them give up the expedient of crime."²¹ A foreign diplomat noted in 1783, "The king of France has a clear understanding and an excellent heart; he eagerly seizes upon anything that seems to him useful to his people." Prince Henry of Prussia agreed, "This prince has great judgement and magnanimity."²² The Keeper of The Seals, Abbe de Veri wrote, "Not the least suspicion of falseness can possibly exist with regard to the king... his heart is gentle and compassionate, ... he is firm and bold... dread and fear do not affect his decisions in any way."²³ Though many of the popular figures among the nobles and clergy at the time were infamous for their immorality, intrigues, infatuation with secret societies condemned by the Church, and even satanism, Louis tried to keep a check on those close to him as much as this was possible in order to prevent scandal. "In short, Louis XVI served God at a time when the devil was in fashion."²⁴

Difficulties began when the king suggested reforms in 1786-7 to prevent nationwide bankruptcy. They included a tax on all landed property, including that belonging to nobles and clergy, and the setting up of provincial assemblies. An assembly of notables was called but the reforms that affected them most were rejected. Plots began to form against the king's economic measures, as no one wished to compromise

his position. It was decided to call the States General on May 1, 1789, with the Third Estate (commoners) having double representation. This gave time for the enemies of France to organize themselves. Among them were the king's cousin and direct rival, the Duc d'Orleans, the head of French freemasonry, together with his many friends and employees. D'Orleans gathered thirty select men around him and began insidious, underground activity by distributing anti-government pamphlets and sponsoring revolts. At the same time the king's government was willing to recognize, and respond to public opinion in a reasonable manner, unlike the revolutionaries and, later, Napoleon, who used brute force. Louis XVI did not employ arrest, terror, executions, or mass murder to achieve his ends. His intention was to lead public opinion, not to crush it. Unfortunately, when the meeting of the States General finally took place, the anti-government elements, inspired by d'Orleans's 30, aspired to instigate rebellion by creating divisions among the members of the various classes. The king decided to arbitrate by addressing the problems directly in a Royal Session. He adjourned the meeting until June 23 when he planned to meet with them again. The Third Estate considered this an affront to their power and continued to meet on a nearby tennis court, until, as they swore, they established a constitution. As promised, the king met with the representatives on June 23 and told them if they did not stop their rebellious quarrels he would institute the necessary reforms himself. He made proposals which would in fact create a "... constitutional system, civil liberty, and achievement of national unity that would be the common inheritance of monarch and nation."²⁵ After four days of continued arguments the nobles and clergy joined forces with the Third Estate, forming the National Constituent Assembly, recognized by the king.

On July 14, it was announced to the National Assembly that the Bastille fortress in Paris had been taken by a mob. Common opinion has it that this was a glorious moment symbolizing the beginning of the revolution and the end of tyranny. What inspired this act of revolt? Rumors spread that royalists troops were advancing on the capital to attack the inhabitants from without with cannon, and that the Bastille would attack them from within. In fact, the troops were stationed there by the king due to riots in the city inspired by the schemes of the Orleanistes. Their goal was the destruction of the present governmental system and its replacement with a constitutional monarchy with the Duc d'Orleans as the new head. The revolutionary, Mirabeau, stirred up the National Assembly into requesting the removal of the troops. The king rightly refused to remove them stating, "It is one of my principal duties to guard the public safety. These are the motives that led me to assemble troops round Paris, and you [the delegates sent to him] can assure the States-General that they are intended only to repress or rather avert such-like disorders, to enforce the law, even to assure and protect the liberty that should reign in your deliberations... Only evilly-disposed persons could mislead my people as to the true

motives for the precautionary measures I have taken."²⁶ In Paris a militia of 48,000 men had formed to protect the citizens from the rioters. These same rioters had spread the above rumors and managed to alarm the whole population. The mob, comprised of ordinary citizens and rioters was under the impression that the fortress might have prisoners within its walls, and, more importantly for them, it was an ammunition depot. Early in the morning of July 14, the crowd had already pillaged the Invalides of 32,000 guns and now was headed for the Bastille, under the impression that they needed the arms for their own defence. The crowd could have been dispersed by cannon but the sensible commander of the Bastille Governor de Launay would not consider it, being of the same opinion as the king, that it was unnecessary and immoral to use such force. After almost no resistance he surrendered, was dragged out and butchered. His head was paraded on a spike throughout Paris. The mob found seven prisoners inside, two of whom were lunatics, insane before they were imprisoned. It is curious to note that two of the prisoners (sane ones), tried to rescue one of the prison officials from the raving rioters because he had showed them such extraordinary kindness while they were incarcerated. The wild men in the crowd stabbed and axed the former prisoners leaving them half dead. The officer was torn to pieces. Later eight former Bastille prisoners were guillotined by the revolutionaries and two were shot. The myth of a prison filled with unjustly condemned prisoners living in horror-tale dungeons was dispelled when the rioters entered it. The conditions in the prison had been vastly improved towards the end of the 18th century. All rooms had windows, good beds, stoves, there was a library and recreation center available for the prisoners. The improvements were the efforts of Louis XVI and his grandfather. There was even a plan to demolish the structure and build a monument to the reformer-king Louis XVI, "Saviour of the Public Liberty." Thus, some historians claim, the Revolution had officially begun. Contrary to the "soap opera" version of the event now celebrated as Bastille Day, we can see, in reality, just how mediocre and inglorious it actually was; simply a misunderstanding accompanied by unnecessary bloodshed. The rebels were deceived and paid off as reported by the historian Lefebvre, "Several men are known to have distributed money among the soldiers or to have paid the July insurgents. Beyond doubt the agents of the Duc d'Orleans did as much."²⁷ The only victors were those perpetrators of anarchy whose ultimate successes were yet to unfold. "The theoreticians of a violent revolution were influenced by the events of July 14, rather than the other way around. Once the Revolution became violent, there arose the doctrine that it had to be."²⁸

Hieromonk Luke

(To be continued)

FOOTNOTES

- 1) J. F. Boshier, *The French Revolution*, New York, 1988. p.ix.
- 2) Malcolm Muggeridge, *Things Past*, New York, p.240.
- 3) *Time*, May 1, 1989, p. 49.
- 4) Abbat Barruell, *Volterianca ily Istorija o Yakobinsakh*, Moskva, 1805, p.36.
- 5) Boshier, op. cit., p.22.
- 6) Will Durant, *Rousseau and Revolution*, New York, vol. x, p. 900.
- 7) Boshier, op. cit., p.24.
- 8) *ibid.*, p.48.
- 9) Durant, op. cit., vol. x, p.175.
- 10) *ibid.*, p. 198.
- 11) *ibid.*, p. 881
- 12) *ibid.*, p. 893.
- 13) *ibid.*, p. 903.
- 14) Sir Robert Ker Porter, *A Narrative of the Campaign in Russia*, Hartford, 1814, p. 42.
- 15) Bernard Fay, *Louis XVI*, Chicago, 1966, p. 106.
- 16) *ibid.*, p. 99.
- 17) *ibid.*, p. 128.
- 18) *ibid.*, p. 134.
- 19) *ibid.*, p. 192.
- 20) *ibid.*, p. 284.
- 21) *ibid.*, p. 284.
- 22) *ibid.*, p. 285.
- 23) *ibid.*, p. 285.
- 24) Georges Lefebvre, *The French Revolution from Its Origins to 1793*, New York, 1962, p. 122.
- 25) *ibid.*, p. 113.
- 26) Nesta H. Webster, *The French Revolution*, Hawthorne, 1983, p. 55.
- 27) Georges Lefebvre, *The French Revolution from Its Origins to 1793*, p. 122.
- 28) Sanche de Gramont, *Epitaph For Kings*, New York, 1967, p. 383.

REFLECTIONS ON THE 200TH ANNIVERSARY OF THE FRENCH REVOLUTION

Conclusion

During the period of the taking of the Bastille, the National Assembly continued to meet and formulate new laws for a constitutional France. Of special interest to us is the activity of the National Assembly's Ecclesiastical Committee. The results of their policies were to create a critical division in the country and are indicative of the anti-Christian attitudes prevalent among the representatives. Their far-reaching subversive influence on society has only now been realized in the post-Christian civilization of the 20th century, where violence combined with ideology used as weapons against Christianity have been so successfully employed. It was decided to confiscate, or "nationalize," all the property of the Roman Catholic Church, as in the 20th century Soviet Union. In October 1789, it was decided that all monks and nuns were to be released from their vows, and monasteries and convents were to be dissolved. Later, the Civil Constitution of the Clergy was drawn up and all clergyman were to take an oath of loyalty to the state. The Pope and foreign opinion later denounced the oath, and thus, the Church in France was divided and thrown into turmoil.

Although the Assembly's decisions in regard to the Church were antagonistic and uncompromising, the attitude towards the old regime, and monarchy in particular, remained conservative and supportive. The newly-formulated Constitution guaranteed the continued existence of the monarchy and never intended to abolish it. The text of the Constitution is replete with phrases such as, "the government is monarchical," "...the King's person is inviolable and sacred," "the kingdom is one and indivisible," etc.. For two years, up until 1792, the government line remained moderate, although revolutionary movement continued in Paris, the countryside, and among some of the Assembly representatives.

The revolutionaries, organized by the Orleanists, stirred up the populace by what came to be known as the "Great Fear." This was accomplished by spreading information throughout the towns and villages that massive groups of foreign brigands were about to descend and massacre the people (in order to stop the Revolution). The goal of this maneuver was to create panic among the peasants with an atmosphere of revolt, and the plan was successful. The peasants were deceived into believing that the King himself wanted the nobility exterminated and a fictitious decree was spread about calling for the

A NEW BOOK

A DEFENCE OF MONASTICISM

by Metropolitan Anastassy

from the Monastery Bookstore

Metropolitan Anastassy's masterful

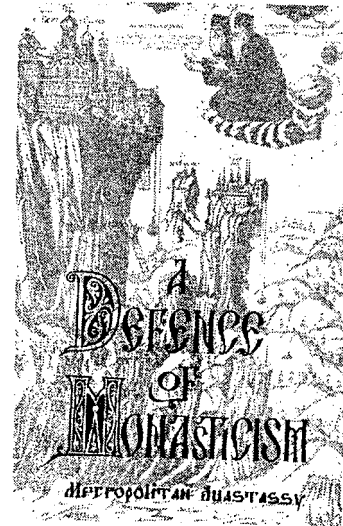
Defence of Monasticism

in

English for the first time.

Approx. 100 pages. Illust.

\$5.00 + shipping and handling.



destruction, in the King's name, of all the nobles' chateaux. When the peasants did not respond correctly, hired bandits threatened them, forcing them to revolt. Thus, riots broke out throughout the country, the aim of which was to liquidate any opposition to total revolution set against the old regime. During this Reign of Terror, many beneficent, loyal servants of the people were exterminated. The minister Roland stated, "In 1789, the misguided people allowed themselves to be worked up into fury and to immolate the men who were occupied in feeding them."²⁹ The National Assembly was informed of the uprisings, but the revolutionary elements among them prevented any action. The revolutionary Mirabeau commented, "The nation must have victims!" Thus, again what many historians have reported as popular revolt was in reality the inspiration of a violent few. A traveler at the time observed, "...Thus it is in revolutions one rascal writes and a hundred thousand fools believe."³⁰

On the positive side, reforms carried out by the King, nobles, and clergy continued at the National Assembly. The popularity of the King and the representatives' satisfaction over the cooperation of the nobles and clergy grew daily. Louis XVI was given the new title, "Restorer of French Liberty." For those who desired revolution, progress and stability were intolerable and they therefore found a point of dispute: the King's right to veto. The royal veto was an ancient privilege granted to the King by the people. This prerogative was supported by the National Assembly, but not welcomed by the subversive Orleanists, and again the people were led into panic. The people's ignorance concerning the real nature of the issue was almost comical. Thus, it was thought "Do you know what the Veto is?" The propagandists cried, "Listen then. You go home, and your wife has prepared your dinner, then the King says, 'Veto!' and you get nothing to eat!" Others questioned, "Who is he, this Veto? What has he done, this rebel Veto?"³¹ Such a frenzy grew in Paris, that a march on Versailles was organized to bring the King and his family forcibly to the capital. The first attempt failed, thwarted by Lafayette and the National Guard, but the second attempt, growing out of a bread riot, succeeded. The crowd arrived in Versailles, disorder followed, and a near successful attempt was made on the lives of the royal family by a frenzied part of the mob on October 6. The King decided the most propitious solution was to return with the people. When the mob finally arrived, the Duc d'Orleans was confronted by Lafayette. The latter had recently been enlightened as to the true nature of the Duke's role in the latest revolt, the part he played in the near assassination of the royal family, and the massacre of the king's body guard. The Duc d'Orleans was exiled to England, and an enquiry was held with a 570 page report proving that the Orleanists engineered the latest insurrection. Unfortunately, the National Assembly was terrified of losing its grip on the Revolution, and out of self-interest refused to condemn the conspirators. Edmund

Burke, commenting on the mockery of justice acted out by the National Assembly in their acquittal of the Duc d'Orleans and his accomplices, wrote "Is this a triumph to be consecrated at altars, to be commemorated with grateful thanksgiving? ...I shall never think that a prince, the acts of whose whole reign were a series of concessions to his subjects... deserves the cruel and insulting triumph of Paris... I tremble for the cause of liberty, from such an example to kings. I tremble for the cause of humanity in the unpunished outrages of the most wicked of mankind."³²

The year 1790 brought with it further acts of scattered violence. A military convoy was burned and pillaged in Paris, tax collectors were lynched in the city of Beziers, and riots broke out in the countryside. The power behind the Revolution was attempting to completely demoralize the forces of law and order. Violence and terrorism were being employed ideologically, using revolutionary motives as an excuse.³³

The year 1790 also witnessed the enslavement of the Church in France. Two bishops were appointed by the Pope to advise the King concerning the Civil Constitution of the Clergy. Their advice was misleading, and under their guidance, the King gave his sanction to the document on July 28. The National Assembly, filled with anti-Church elements, was anxious to subject it to both ridicule and control. On November 27th, they demanded that all clergy sign without waiting for the Pope's approval. The King was aware of the growing antagonism towards the Church, and he feared its total enslavement. In order to rectify the situation, he tried to seek help within France and, if necessary, through foreign intervention. Earlier that year, in July, the King took the official oath promising to maintain the national Constitution. Nonetheless, he and his family were kept virtually as prisoners under Lafayette's guard in Paris. This should not have been, since the Constitution guaranteed that "the person of the King is inviolable and sacred." He was forced, by the growing threat against the Church, and the restrictions on his own personal freedom, to seek help elsewhere. The results in the future were disastrous.

The majority of the priests refused to accept the oath. Clergy of lesser integrity, who were not so concerned about preserving their spiritual freedom, signed their consciences over to the state. Although this created a division, the positive result was the effect of a purge. The more honorable clergy were separated from the more light-minded ones. Those who did not sign were deprived of their functions, their churches and civil rights. The few bishops who signed organized a separate church which vowed loyalty to the state. This action independent of Rome, forced the Pope to condemn both the oath and the principle of the Revolution in general, on April 13, 1791. The clergy who did not sign were forced to meet with their flocks in secret. The peasants and workers were divided over the question of which priests



Louis XVI bidding farewell to his family before his execution

to join. The non-jurors (clergy who did not sign) were treated by the government as public enemies, and laymen who sided with them were persecuted as well. In order to preserve their positions, the clergy who signed became militant on the side of the Revolution.

The King was in a quandary as to where he should confess and receive communion; his regular confessor had gone over to the jurors. The King wrote to his newly-found confessor,

"Judge from your own heart the anguish that mine feels at the wrongs done to religion. It is the cruellest of all the pains that afflict me: everything that has been done against religion has been done in spite of me, and if God should see fit to give me back my authority, you may be sure that the first use I shall make of it will be to solace the Church and to build up the ruined sanctuary once more..."³⁴

The King decided not to communicate. Paris and the National Guard were aware of his conflict and disturbed by his refusal to give full support to the Revolution. Through his efforts, a decree was finally passed in May which allowed for religious tolerance. One cannot help but notice the parallels between the Revolution's attitude towards the Church in France and the Communists' manipulation of the Church in

Russia. In France, a bishop is found in the person of Talleyrand who was unscrupulous and influential enough to do the government's bidding. In Russia, the corresponding figure was found in Metropolitan Sergius. The results were identical: the Church was placed in a subservient position to the state with oaths of loyalty demanded in both situations. France also had its conservative confessors. One such clergyman was the famous uncompromising Abbe Barruel, who wrote: "the disciples of Christ are not Caesar's men; if there are truths to publish in church, they are the truths of the laws of Christ, and the precepts of the Gospel."³⁵

As the situation became more intolerable, the King planned his escape in order to seek help. He was captured and returned to the capital to be further degraded. The country was in chaos. The people were in general discouraged with the Revolution, and many had become impoverished because of unemployment connected with the social turmoil. The anarchical part of the revolutionary movement, set on wiping out the old order without regard for the ruinous effect of such indiscriminant violence to the social order, dislocated the entire industrial system and ruined agriculture. Arthur Young, a traveler in France, observed, "doubtless there were French farmers who rejoiced at the spectacle of all the great properties of the kingdom being leveled by the nation; they did not, however, foresee that it would be their own turn next; that the principle of equality, being once abroad, would infallibly level *all* property."³⁶ In order to prevent further dissolution of the country, the King agreed to accept the Constitution without any reservation. Thus, a constitutional monarchy was established on September 14th, 1791. Previously, the King hesitated because of discrepancies in the Constitution. The people received his decision with wild enthusiasm. Only the underground revolutionary elements were displeased, desiring to see neither King nor Constitution in France. Their displeasure set the groundwork for a second revolution.

Although successful in partially enslaving the clergy and monarchy, the new Constitution still guaranteed the continued existence of both. How, then, could their enemies destroy them and usher in a godless social state. The answer was to seize control of the government. When the Constituent Assembly completed its work in September, 1791, it was dissolved and a new Legislative Assembly took its place. None of the former members were permitted to take new places in the Assembly based on a proposal of Robespierre. New members filled the seats, the majority of whom belonged to the Jacobin clubs, which were scattered throughout France. These club members were partisans of the Orleanists, and were called Jacobins because they met in Paris in the former Dominican convent of Saint-Jacques on the street of the same name. The clubs were all organized throughout France and influenced elections to the new Assembly. What characterized these new leaders? Dumouriez discerned that, "All the

cranks, all the seditious scribblers, all the agitators were chosen to go and represent the nation...³⁷ They began their activity by insulting the King. When he entered, they did not stand nor remove their hats, and decided to deprive him of his title. They also attacked the Church again by threatening the clergy who had not signed with a new oath, or exile, but the King blocked this move by his veto and cited the former clause of tolerance. The tone was set for the final blow to the old regime.

It is necessary to briefly analyze the various factions that had risen up in the government in order to understand their future role in the Revolution. One group, the Cordeliers, were led by Marat (who desired a dictator), Danton and others. Their program was guided by the Orleanists and tended towards anarchy. Another group, the Girondins, headed by Brissot, also an Orleanist, wanted a new ruling dynasty in France. Robespierre formed a group all by himself. He set the other factions against each other in order to assume control himself. New violence broke out: a massacre of old men, women, and children took place in the town of Avignon, and nothing was done to bring the insurrectionists to justice, since the Assembly was under their control. It seemed that a war was inevitable. Some thought that foreign powers were set on forcibly crushing the Revolution, and desired to strike at them first. Others hoped that if France were invaded, the invaders might restore order. Yet others expected that the general disorder caused by war would aid their cause by added anarchy, and give more control to violent elements in the country. The Emperor of Austria actually threatened war through a signed coalition of European rulers made at Pillnitz. It must be noted that throughout the revolutionary period, and especially after the King's escape plan was thwarted, masses of commoners, clergy, and nobles (including the king's two brothers) fled France and constituted a sizable force of emigres. They desired by any means possible to restore order to the country and enlisted foreign support. On April 20th, 1792, France declared war on Austria. In the beginning, French losses were great and treason was suspected everywhere, even of the royal family. Robespierre, who had reversed his position for anti-war to pro-war, even denounced Lafayette as a traitor. By August, the situation became critical with the entire population mobilized for defence.

The Jacobin clubs pursued their aim of deposing the King in the only way possible -- by overthrowing the Legislative Assembly, which they had been planning to do anyway. Ferrieres reported, "The Orleanists and Girondins never ceased exciting the populace against the king and queen...a crowd of hired orators daily declaimed the libels composed by the faction...Louis XVI was represented as a Nero, a sanguinary monster breathing only murder and carnage."³⁸ It is alarming to note the similarity between this situation in France and the Revolution in Russia, for Nicholas II was also falsely called "bloody." A war was used in both cases to bring down the governments, and in both cases the queens

were accused of treason. It appears as if history was written beforehand by the same imagination. Brissot sought the opportunity as he wrote, "to find an opportunity for setting traps for the King, in order to demonstrate his bad faith and his collusion with the princes who had emigrated."³⁹

During the night of August 9, 1792, a revolutionary municipality, later to be called the Paris Commune, led by the Duc d'Orleans, Marat, Robespierre, and others, replaced the mayor of Paris and instigated an invasion of the Tuileries Palace, where the royal family was living. The commander of the national guard, Mandat, was tried and immediately executed. The King turned himself and his family over to the National Assembly in order to save themselves from the mob. It has been consistently noted by historians that "the Revolution of August 10th was no spontaneous upsurge of an indignant people. An attack on the governing authorities, the court, and the Legislative Assembly, was planned and openly prepared by leaders of the clubs [and] the popular societies..."⁴⁰ The King and his family were settled into the stenographer's box of the National Assembly for fourteen hours, since it was noted that the members could not openly debate according to the Constitution in the presence of the sovereign. They conveniently forgot that the same Constitution guaranteed the inviolability of the King and they were duty bound to protect him, and not discuss where to put him while they debated! Only the King's personal Swiss guard rallied, fighting back the mob while crying, "Down with the factions! Down with the Jacobins!"⁴¹ When the fighting came too near the Assembly, the members asked the King to call off the Swiss guard. Wishing for the best, the King agreed, ordering, "Lay down your arms. place them in the hands of the National Guard. I do not wish brave men to perish."⁴² The National Guardsmen, having gone over to the side of the mob, aided them in massacring six hundred of the defenseless Swiss. When it was over, there was not a street in Paris without a Swiss Guardsman's head positioned on a spike. Children were seen rolling heads down the street, and women "like vultures" swooped down tearing off pieces of their bodies, with acts of cannibalism following. Thus, the end came for the men who, due to their conservative Christian upbringing, felt it their duty to defend the King. A monument was later dedicated to them in Switzerland. Anyone found in the Tuileries who might have served the king, cooks, servants, women, etc., were butchered, two hundred in all. An eyewitness recalled, "They threw the bodies out of the windows, impaled heads on pikes, looted the rooms...fugitives who tried to escape were struck down as they ran across the garden, and hacked down under the trees and beside the fountains."⁴³ Robespierre commented, "[It was] the most beautiful revolution that has ever honored humanity."⁴⁴ The mob finally broke into the Assembly, shouting and screaming with blood still dripping from their hands, "We shall not hold our hand until the people's vengeance is satisfied."⁴⁵ It is

CRUCIFIXION LIFE

puzzling to wonder just whose vengeance needed to be satisfied, for what reason, and how! Thus began the Terror, organized violence. It is also interesting to note that nearly two hundred people from among the mob died that day from the results of alcohol intoxication, one source of their patriotic enthusiasm. In some pro-revolution histories, the 10th of August is referred to as a "glorious day."

At the Assembly, it was decided to suspend the monarchy, the Constitution, and the Assembly itself. A new National Convention was to be elected. In the interim, a Provisional Executive Council was set up to lead the government, with Danton as Minister of Justice. In fact, it was the Paris Commune that gave the orders, placing the power totally in the hands of the men who desired to wipe out the Old Order completely. Arrests (over one thousand) and executions by guillotine began immediately. The majority of those first arrested were simple priests taken from seminaries, colleges, churches and even from people's houses in which they were hiding. A famous priest in Paris, Abbe Sicard, an instructor of deaf, mute children, was arrested without reason. The children pleaded for him but were refused. These priests who occupied positions which had a positive Christian influence on youth were obviously arrested in such an indiscriminant manner in order to eliminate their guidance. Thus, the spirit behind the Revolution exposed its true motivations towards Christianity the very first day it felt enough confidence to do so.

The royalist press was siezed, the editors and printers arrested, the news suppressed. No printed criticism was permitted by the ruling Jacobin committee: "...on the 10th of August, the cause of liberty perished utterly, and the people... lost everything they had gained."⁴⁶

Vast sections of society had been alienated by revolutionary activity, and those in power recognized the impossibility of continuing as long as these sections, especially the clergy and nobles, still survived. Thus, the answer was, "Let us cut off the gangrened part, so as to save the rest of the body," and it was thought that, "we are in a state of war with intractable enemies, we must destroy them."⁴⁷ Marat, a well known psychopathic revolutionary and prominent leader of the Jacobin clubs, used his influence to exterminate the "enemies" of this new Revolution. He suggested, "Cut the thumbs off the hands of the former nobles...split the tongues of all the priests...it is not the retirement of the ministers, it is their heads we need. It would be a really humane expedient to massacre 260,000 men in a day."⁴⁸ According to his plan, and that of other members of the Paris Commune, arrests began August 29-31. Nearly 8,000 people were arrested, the prime targets being clergy and the wealthy, whose property could be confiscated to finance the Revolution. The prisons were already occupied by what remained of the Swiss Guard and other royalists, and a rumor was spread that they were planning an uprising, thus justifying the following planned massacres. First, a group of twenty-two prisoner priests were butchered,



St. Genevieve

and next, 119 priests, imprisoned at the Convent des Carmes were violently murdered, all of whom refused to sign the declaration of loyalty to the state. It took five days and nights to exterminate 1,368 prisoners, deemed necessary to perpetuate and save the Revolution, which was celebrated this year (1989) amidst such splendor. It has been well documented that the killers were salaried by funds from the city of Paris distributed by the Paris Commune.⁴⁹

On September 21, 1792, a new National Convention was called to decide the future of France. The decision to abolish the monarchy and establish a Republic was made without consulting public opinion. The main influence in this new Assembly was by the revolutionaries Danton, Marat, Robespierre, and others, collectively called, the "Mountain." Marat's desire to see the country governed by a mob succeeded. To prevent anti-revolutionary sympathy from growing, they decided to eliminate the King. On November 13th, debate began concerning his faith, sealed by the words of Robespierre, "If Louis can be presumed innocent, what becomes of the Revolution?"⁵⁰ Obviously, there was no desire to acquit him, for justice had nothing to do with the trial, and it was politically expedient to condemn him.

The King had been imprisoned with his family for nearly three years, under no charge, without a trial, or conviction. The conditions of their arrest were unbearable. For example, chopped off heads were

displayed to them through their dungeon windows. Considering these facts, the King cannot be blamed for trying to escape. Louis was tried on ambiguous charges and pronounced guilty. His execution was set for January 21, 1793, with the Duc d'Orleans casting a deciding vote for his own cousin's death. The King was allowed to see his family and a priest, one who had not signed the declaration of loyalty. His last words were, "I die innocent. I pardon my enemies. I hope that my blood will be useful to the French; that it will appease God's anger..."⁵¹

On April 6, 1793, a Committee of Public Safety was established to try the "enemies of the people" in the provinces, where counter-revolutionary movements had sprung up. The sympathy of the people for the monarchy, and even for the deposed Constitution was alive and had to be suppressed by the new Revolutionary Tribunal. It was announced, "Let us make terror the order of the day." In Bordeaux, 301 people went immediately to the guillotine. At Lyon, hundreds were executed, including women. Since execution was too slow, groups of people were herded together and blown to pieces by cannon fire. The Rhone river was filled with 2,000 corpses. In the city of Toulon, the population was reduced from 29,000 to 7,000, including women and children. In the province of Anjon, 10,000 were killed without a trial. The Reign of Terror at Nantes took 32,000 victims. Wholesale drownings were practised there by herding people into barges on the river and then sinking them; approximately 9,000 perished in this manner. It is estimated that 1,025,711 were executed in the name of democracy.

The indiscriminant slaughter of the population had a purpose. The goal of the Revolution was to create a new France in which everyone would be forced to be equal, and since it was impossible to suddenly transform 25 million Frenchmen into a socially equal mass, a plan was instituted by the revolutionary leaders for the "depopulation of France." One half of the population would have to be eliminated, thus it was stated by one leader, "Let us make a cemetery of France, rather than not regenerate her after our manner."⁵²

The massive slaughter of the population reflected only one side of the spiritual nature of the Revolution, the plan of de-Christianization was the other side, and should indicate categorically to the discerning Orthodox Christian what his attitude should be towards this year's anniversary celebrations. The de-Christianization was orchestrated by Hebert, a member of the Cordeliens club, which waivered between Orleanism and anarchy, and included Marat and Danton. They forced the bishop of Paris, Gobel, to publicly defame his Christian faith or die, which he did on November 7th. This signalled the beginning of church desecrations. Notre Dame, the main cathedral of Paris, witnessed a "festival of reason" on November 10th. The cathedral was emptied of crosses and images of saints, and an opera singer was dressed up as the goddess of reason and enthroned in the church. In another church, St. Sulpice, an orator raved, "If this God exists, let Him thunder, and

may one of his thunder bolts crush me." Since this did not occur, he added, "He does not thunder, so His existence is a chimera."⁵³ The maniacal Marquis de Sade suggested to the Convention that the "Jewish slave" and "the adulterous woman, the courtesan of Galilee" be replaced by the gods Reason and Virtue, and his suggestion was well received. Anarchist Cloutz submitted a plan to the Convention for a one world government and the destruction of all religion. He wrote, "Religion is a social disease which cannot be too quickly cured. A religious man is a depraved animal."⁵⁴ Blasphemy took place throughout Paris and the provinces, and by order of the government, the inscription "Death is but an eternal sleep" was placed in all the cemeteries. The Convention abolished the Gregorian calendar as a sign of the end of the Christian era. No Christian holidays were to be celebrated. The names of the days of the week were changed, and the number of days were increased to ten. The months were changed also, as the break with the past had to be complete. All religious funerals were forbidden in Paris, and 2,436 churches were closed, some being turned into dance halls. On November 21st, the relics of St. Genevieve (venerated by the Orthodox Church) were desecrated and thrown into a bonfire. The perpetuators of desecration were soon brought to justice. On March 21, 1794, Hebert and his main supporters were brought before the Revolutionary Tribunal and accused of consorting with foreign powers. Robespierre could not depend on the Hebertists and their unpopular violence towards religion in order to rally support for his own fantasy-utopia, and, therefore, he plotted their elimination. They were all guillotined before a massive jeering crowd. It should be noted that Hebert also had viciously attacked the Queen with vile accusations at her trial, calling for her execution. Shortly afterwards, he met the same fate. The Duc d'Orleanes, reportedly for a slip of the tongue concerning his regret over the martyred King, was arrested and executed, and his sons were exiled from France. Next to fall was Danton on April 5, 1794, who had collaborated with the Orleanists and whose epicurean life style was inconsistent with Robespierre's ambitions. Immediately followed the Great Reign of Terror, which was instigated in order to depopulate Paris of undesirables, and in which 1366 victims perished. When the Terror finally ended, there were approximately 100,000 more officially cited "suspects" to be executed under the new law #22 Prairial, which permitted execution without trial. A paranoia of vindication, as might be expected, began to strike the Terrorists. Robespierre made a fatal mistake in deciding to purge the National Convention of traitors. The accused traitors fought back with denunciations of Robespierre as a tyrant. It has been noted by some writers that Robespierre did in fact uncover the true nature of the power behind the Revolution, and thus his suspicion of treason was not just a product of his deranged mind. This would explain why he was so quickly dispatched to the guillotine -- in order to silence him. On July

28, 1794, he and 21 other Robespierrists were executed, to the relief of Paris. Thus, the Terror ended, and with it the Revolution, which the general public has always been inclined to view as something positive and inevitable.

From the narrative presented, one can clearly see a negative, sometimes chaotic, though always powerful spiritual force at work. Even secular historians have discerned this force and described that, "one is here confronted with forces other than those controlled by men," and that, "a spirit was abroad, which contemporary conservatives truly described as satanic."⁵⁵ Metropolitan Anastassy, in his writings on revolution, noted "attracted by its own inertia, the French Revolution, like a hurricane, uncontrollably forged ahead and gradually became more intense, turning into a terrible mixture of blasphemy, cruelty, blood, immorality and collective insanity, which the leaders attempted in vain to cover up with the expression, 'freedom, equality, and fraternity'...the Revolution rejected the eternal laws of the Creator in order to worship human reason."⁵⁶ As portrayed in this study, the events clearly leave one with no doubt that the Revolution, contrary to the joyous celebrations this year, was in fact a tragic nightmare of self-contradicting political intrigue, hysteria and anarchy. The blatant anti-Christian elements speak for themselves, as reported in the circumstances surrounding the execution of sixteen nuns on July 17, 1793. The charges brought against them are too absurd to enumerate here, sufficient was the last accusation of "fanaticism." One of the nuns questioned the public prosecutor, Fouquier-Tinville, what he meant by fanaticism, and he replied, "I mean your attachment to your childish beliefs and your silly religious practices."⁵⁷ This quote makes it clear that the Christian faith in general was a crime in the eyes of the Revolution.

As indicated in the first part of this article, the overall conditions in France in no way warranted a revolution, if they had, the King would have been more than willing to correct them. The French Revolution was not inevitable in terms of causes traditionally given. The inevitability lay, rather, in the deliberate realization of the plan, no matter what the obstacles, to abolish civilization, Christianity, and a large portion of the population.

What is the inheritance of the Revolution? Many historians feel that the unsettling effect of the turmoil started in 1789 is still present in modern France. The religious climate of the present Republic is indicative of one of the Revolution's "successes." Many writers view the French Revolution as an experiment which has blossomed in the present achievements of the Soviet state. The parallels between the two revolutions are unmistakable, and it is known that Lenin idolized his counterparts in 18th century France. The successful attack on authority and religion, under the guise of liberation, has given impetus to our contemporary social atmosphere. Protest against authority, hostility towards and mockery of established Christianity, the general haughty,

proud, self-assured attitude towards culture, civilization and institutions (especially monarchy) of the past all find their roots in the French Revolution. With one sweep of violence, the Ancient Regime in France ceased to be. Within in a few short years, the whole fabric of Russian Orthodox civilization was laid low by the same infamous spirit. The legacy of such phenomena has come down to us in the form of the opinion that having once eliminated the Christian past modern man can nonetheless successfully manage his affairs. The immortality of man's soul exposes the deception of such an opinion, for our eternal fate is measured by the spiritual growth we gather, not from the trendy, liberated spirituality of our times, but from the rich Christian treasury of the past.

Hieromonk Luke

FOOTNOTES

- 29) *Le Ministre de l'Interieur Aux Corps Administrates*, Sept.1, as quoted in Webster, op. cit., p.114
- 30) Arthur Young, *Travels*, July 24, 1789, as quoted in *Ibid.*, p.115
- 31) *Deux Amis*, iii.166, as quoted in *Ibid.*, p. 121
- 32) Edmund Burke, *Reflections on the French Revolution*, 1969, Middlesex, England, pp. 165, 177
- 33) Boshier, Op. Cit., p. 155
- 34) Fay, Op. Cit., p. 347
- 35) Simon Schama, *Citizens*, New York, 1989, p. 489
- 36) Arthur Young, *The Example of France*, p. 33, as quoted in Webster, op. cit., p. 185
- 37) Webster, op. cit., p. 191
- 38) *Ibid.*, p. 210
- 39) *Ibid.*, p. 208
- 40) Boshier, op. cit., p. 175
- 41) David P. Jordan, *The King's Trial: The French Revolution versus Louis XVI*, Berkeley, Calif., 1979, p. 7, as quoted in Warren E. Carroll, *The Guillotine and the Cross*, Manassas, Virginia, 1986, p. 14
- 42) Rupert Furneaux, *The Bourbon Tragedy*, London, 1968, p.34, as quoted in *Ibid.*, p. 19
- 43) Christopher Hibbert, *The Days of the French Revolution*, New York, 1980, p. 160, as quoted in *Ibid.*, p. 20
- 44) Schama, op. cit., p. 615
- 45) Louis Madelin, *The French Revolution*, New York, 1925, p. 272, as quoted in Carroll, op. cit., p. 21
- 46) Webster, op. cit., p. 285
- 47) *Ibid.*, p. 292
- 48) *Ibid.*, p. 294
- 49) J.M. Thompson, *The French Revolution*, New York, 1945, pp. 332, 336-337, as quoted in Carroll, op. cit., p. 43
- 50) Jordan, op. cit., p. 74, as quoted in Carroll, op. cit., p. 67
- 51) *Ibid.*, p. 220, as quoted in *Ibid.*, p. 79
- 52) Evidence of Lamarie, *Proces de Carrier*, Buchez, Et Roux, p. 204, as quoted in Webster, op. cit., p. 427
- 53) *Journal des Lois, du 14 Prairial, An. III*, as quoted in Webster, op. cit., p. 431
- 54) Webster, op. cit., p. 432
- 55) Stanley Loomis, *Paris in the Terror*, Philadelphia, 1964, p. 328, as quoted in Carroll, op. cit., p. 198
- 56) *Sbornik Izbranych Socheneii Mitropolita Anastasia* (in Russian), Jordanville, 1948, p. 360
- 57) Bruno de Jesus-Marie, *Le Sang du Carmel*, Paris, 1954, p. 28, as quoted in Carroll, op. cit., p. 28