A REIGN OF TERROR.

PARIS IN THE CRIP OF THE COM-

Murder of the Archbishep and Priest-The Religious Orders Insulted—A Tempest of Infidelity.

It is now twenty full years since the lest great revolutionary attempt in Paris.
Prom the middle of March to the end of From the initial of date to the end of May's Communist Government was in full control of the city's life and activity From its workings we can learn the true nature of those outbursts which profess nature of those officerings without profess to work a radical change in the constito work a radical enange in the consti-tation of society. In this case the inter-est is heightened by the ruins left be-hind, while to the Catholic no recent ber of the previous year, the Republic inowledged as the lawful government. With the Republic Prussia had signed treaty of peace, evacuating Paris in the first days of March. The national govenment had now before it the task of bing backed the wonted movement and solably in Paris and Lyons. The necessites of the siege had caused the arming ofthat nondescript, unstable and excitable population of the lower quarters of Paris, which for a century has been unthat is opposed to the present condition of society. These were the so-called confusion. pished themselves in real warfare. They see the first to demand guns, and loudb beasted that the Prussians would flee a the very sight of the armed men of Paris. When they were sent to the outpets, they began by plundering the earest church. The company of Belleville was ordered to the front, but, with all their copious I ba ions on the way, courage did not come to them and during the night a single rifle shot, sming by mistake from a drunken man difference party, sent them all home gan in a panic. When the siege was eer, naturally enough their courage was renewed and their pitrlotism knew motioneds. Especially they were filled with contempt " for the cowardly government which had dared to treat with the nemy rather than to find its tomb under the rains of Paris." Such men were sure to find a grievatice. More than this, it asknown that

BEHIND THEM THERE WAS directing committee of the Interna

amb-a great secret society which, in se troublous years, gathered into one the revolutionary designs of Continental Freemasomy. The evacuation of the cty gave the signal for a disturbance me to come sooner or later. "We do not wish," said these representatives of the people of Paris, "that the cannon is we—the National Guard—have so learly raid for should go into the hands the Prussians." Thereupon men and remen and children harnessed themches to the pieces of artillery gathered eather in different parts of the city. addragged them with hymns of triumph pto the heights of Montmartre. There hastily dug trenches and pointed me deadly mitraillense toward every treet leading to their improvised forress Sentinels were posted; and song nd wine consoled the grief of those who adbeen unable to deliver their country from the foreigner at the price of their and Blood, however, they were sure whave, provided only it were not their the new danger which had arisen. Against three mundred thousand armed menthe lawful Government had but the tenthousand soldiers on whom it could rely. In a few days the Government was obliged to retire from the city to Versilles. Two of the principal generals of hearmy, who were unfortunate enough meet with a body of the insurgents were shot down after a mockery of trial With these two assassinations, on the bth of March, was properly inaugurated that government of Paris, which profess d to reform society and by its example

evolutionize the world. So far the Commune was ruled by a lew agitators who had calmly formed the lex talionis. themselves into a "Central Committee of the National Guards." The spirt of The gates of Paris. themselves into a "Central Committee of the National Guards." The spirt of the National Guards." The spirt of their reforming Communism may be We have hostages in our hands! gathered from the deposition of Admiral Misset before a later commission of inquiry concerning this same 18th of March.

March.

The door suddenly opened and a man appeared and throw on the table a bundle of bank 2028, saying, "I will have nothing more to do with it. Let them leave me alone. They are 20thing but assassins!" Who are you?" I aked, "I am Lebreton, the Intendant General of the Commune." He went on: "It's borible. I went to dine yesterday with Assi One of the chief aglitators and a member of the Central Committee of the National Guards); hey were shootling people down, and killed welve before my eyes. At the ond or the dinper Assi said to me: "You know an Intendant has always money." No, I have none." You are an intendant General; you must have even among than an ordinary Intendant. You must were made, the first of the lime is come and have to get off into Belgium. If you don't give them to me, I will kill you. A moment later six Garibaddian (soldiers of Garibaddian opping hithe late war) armed with rides, drew uping line behird me. One of them, whose viewas sick and to whom I kad sent some amony, said to me: "We have orders to execute you, if you don't give money to Assi!"

THE FRIGHTENED INTENDANT

made haste to assure them that he would get the money, and on this pretence succeeded in escaping to the Admiral's office where he told his story, which is still full

of meaning. General elections were now ordered and took place on the 26th March. Needless to say, the Citizen Delegates of the Commune were all of the same color. The inhabitats of Paris who were willing to take part in this mockery of an election had been fured on and deceived by most extravagant appeals. One of the leaders addressed them in these

fires, the trumpet's blare, these glistening ean-non, the blaze of hope, this perfame of honor— is it not enough to make drunk with pride and joy the victorious army of the Republicans? O

great Paris!

Whatever happens, even should we be vanquished once again and die to-morrow, our
generation has been consoled! We are paid for
twenty years of defeat and anguish.

And thou, little one, playing with the cannon
balls behind this barricade, come to my emhrace!

The 18th of March has indeed saved thee, young hoy! Like us, you might have grown up in the fog, and wallowed in the mud and rolled in blood, heart-broken with hunger and shame, with the unutterable grief of those who are dishonored!

It is finished!
We have bled and wept for thee. Thou shalt reapour inheritance. Non of those who despaired, thou shalt be a free man!

It is significant of the crack imposition practised on the people whom the Com-mune professed to dedicer in the name of patriotism, that Assi, who had now become President of the Subcentral Committee and Governor of the Hotel-de-Ville, rode through the streets with an hind, winter the Faith are more interesting almost royal cavalende, loudly speaking the faith are more interesting almost royal cavalende, loudly speaking her ies of the Rattyrs of the Commune of his native Italian! With the aid of the dissistrous war with Prussia such men the French people were to be 1871. The disastrous war with rrussia such men the French people were to be saved. One of the first public pronouncements of the Commune was to declare that roops. From the captivity of the Emperor Napoleon III., in Septeman troops. princes—death! An English correspondent wrote: "All the rascals of Paris are under arms. I never saw such a collection of sinister faces. These men appear to be always more or less drunk; per haps they have been nothing else since the 18th of March."

On the 2nd of April the battalions of the National Guard marched bravely out people. This would have been easy, had into been for a new enemy which had now up in some of the great cities, for a parley, was received by the mean of the major, sent forward by the regular troops for a parley, was received by the mean of the major, sent forward by the regular troops for a parley, was received by the mean of the law to the mean of th pring of civil life among the French of Paris, to attack the troops of the lawthe Commune with a fusillade. He tell hat on head, and escorted the astonished mortally wounded. The regular troops people from the church, women first and were aroused by this, and opened so men afterwards. Then with their atheavy a fire on the insurgents that their tendant soldiers they proceeded to a thorbravery quite evaporated. The men ough search and confiscation. During der the teaching of irreligion and of all and officers of the new Commune this time a funeral approached, but it that is opposed to the present condition speedily regained their beloved Paris in was met at the door by an officer, who

Proclamations, placarded on the dead walls of Paris the next day, show whither the

SPIRIT OF THE COMMUNE

was tending from the first. The attempt to fasten on the Catholic clergy the responsibility of every resistance made to the new order of things is plainly apparent. The first proclamation declared that an attack had been made on the National Guard of Paris by the Royalist conspirators "along with the Pontifical Zouaves," A second proclamation, showed still less equivocally the object of these accusations.

The Commune of Paris,
Considering that the first principle of the
French Republic is Liberty;
Considering that liberty of conscience is the
first of liberties;
Considering that the Budget of Worship is
contrary to this principle, since it is an imposition on chizens against their own faith;
Considering that, in point of fact, the clergy
has been the accomplice of the crimes of the
Monarchy against Liberty,
Be it Decreed:
Article I.—The Church is separated from the
State,

Article 11.—The Budget of Worship is sup-Article III.—Goods said to be held in mort-main, belonging to religious congregations, movable and immovable, are declared to b-National property.

Article IV.—Inquisition shall be made im-mediately as to these goods, to determine their nature and to place them at the disposition of the nation.

the nation.

The Commune of Paris.

One of the more violent of the Communist organs justified this measure in the following terms:

Papists and other nurslings of the priests have been the first in the attack of Paris.

Paris answers them by taking from them the goods sequestrated by priests and by suppressing the Budget of Worship.

A documentary curiosity of these few days is a permit delivered to the chaplain of the jail where one of the wounded had demanded his ministry.

Pass Citizen X- who calls blinself the servant of a party named God!

On the 3d of April there was more tighting in the outskirts of the city. Twenty thousand of these brave own. Paris soon awoke to the gravity of National Guards were again stricken with panic and saved themselves in hot haste within the city. Great services were rendered them during these days by the ambulance hospital which had been set up by the Brothers of the Christian Schools. We shall see later on now the modest devotedness of the Brothers was recompensed.

The ninety members of the Commune soon saw that new measures were necessary. Henceforward the Commune was turned into a

VERITABLE REIGN OF TERROR.

On the 4th of April the organ of the Commune demanded the application of

of Paris with his Secretary and a Vicarto prison. The houses of the Jesuits, of to the Missionaries of the Holy Ghost, and of the Dominican Fathers were sacked and pillaged. The next day the house of the Lazarists received a visit, and a second house of the Jesuit Fathers was searched from garret to cellar and the Superior and another Father taken to prison. The Superior was Father Olivaint, who stands out as one of the most notable figures of this dreary time. From the notes of his spiritual life which were found after he had been martyred and peace restored, we have learned to know his saintliness. He at once began in the prison the exercises of "retreat," and continued them for the forty days and

more until the end came. Meanwhile things went on from bad to worse. The National Guards of the Commune, as they call themselves, were driven back toward Paris by the constantly advancing forces of the law-ui Government at Versailles. In the little suburb of Feuilly the Fathers of the Holy Cross had an establishment of education. It was between two fires, and one day a shell passed the whole length of the students' wardrobe, carrying even into the yard shreds of linen with the fragment of the exploded bomb. Day by What a day! This warm bright sun which fils the cannon's mouth, this fragrance of the swers, this trembling of our banners in the teze, the murnur of this Revolution which they could not be sween tranquil and beautiful as the azure-lated river; all this leaping for joy, these benday the wretchedness grew greater, and

should not give his services to the Commuune.

of a higher order," which might serve

STRENGTHEN THE FAILING CAUSE

among the populace. The notorious Henri Rochelort, in his lurid journal, drew the attention of the Central Committee to the churches. There is a mockthem worth quoting. He began by speaking of the bells and the treasures of sucred vessels existing in the different sacristics.

Bells constitute an exterior manifestation of Catholic worship, and by the terms of the Concernat this kind of munifostation is absolutely forbidden. Our eternal belief shall be that, since Jesus Christ was born in a stable, the only treasure the Church of Notre Dame ought to possess is a bundle of straw.

It is also worth noting that, at a time when this violence of language was drawing a considerable revenue to its author, his father was dying in extreme poverty, uided only by the priests whom the son was reviling.
At Montmartre the church was closed

the priest taken to prison, and the following curious placard posted on the church door:

Seeing that priests are bandits, and the churches are their haunts where they have morally assassinated the masses.

the Uvil Delegate at the former Prefecture of Police ordains that the Church of St. Peter be closed and decrees the arrests of the priests and of the Brothers ignoranting.

At another church, where a great con course of the faithful were assisting at the High Mass, two delegates entered, gave these plain directions:

Take your dead man straight to the cemetery. It's the best thing you can do. What's the use of passing in through this house, which is only a haunt of the colotins [a name of conemp, given to priests.

In some churches everything was pil-laged, from the works of art in the sacred cuitding itself to the linen and pictures and other objects of the adjoining house, even to the rabbits and poultry of the sacristan. A number of priests were arrested and brought to the Prefecture of Police. Meanwhile a vigorous hunt was kept up for the former policemen of the city, with whom these Communists had long since made unfavorable acquaintance. On the 5th of April a still more telling attack was made by the troops of the city, and again they turned for revenge on the Church and clergy.

IT WAS HOLY WEEK

and the solemn services were going on in the great Parish Church of St. Sulpice. A detachment of the National Guards came in with a noisy rattling of arms, to the great consternation of the faithful who filed the church. They had an order for arresting the Superior of the adjoining Seminary. He was not in the church, but the Guards insisted on finding him and commenced to threaten the priest who was officiating. At this men, wo-men, and children rose up together in the church to protect their pastor, crying: "You shall not have our priests. You shall kill us first!" Two of the National Guards were so impressed that they threw down their arms and retired, declaring that they would have nothing to do with so infamous an affair. The others were obliged to have recourse to the priests to protect them from the indignation of the crowd. This did not hinder them from forcing their way immediately after into the Seminary and leading away to prison the venerable Superior.

The Commune had naturally a crying eral millions from the banks; but their treasury soon became empty. Then they began an official visit of the religious communities, demanding whatever funds they might have on hand for their own expense: One of the first to receive the visit was the house of the Little Sisters of the Poor. The high-minded Communist were astonished at the scanty purse of the Mother Superior, and insisted on scarching everywhere. The decrepit old men who were cared for by these Sisters broke out into the most viobent expressions of indignation. Even the Captain of the Delegates of the Commune felt himself affected and withdrew in confusion.

"I did not know what the Little Sisters of the Pour are," he said

Doubtless many more of the misled people of Paris were in the same condition. The tendency of the Commune was plain. At the head of affairs were some eighty men who had succeeded in These significant threats were put in duping the lowest classes of the people execution that very day. The Archbishop to their own advantage. But in the midst of their debauches and declama-General were arrested, and with the tions they could not help seeing that Parish Priest of the Madeleine and their lease of power would be short. They several of the Jesuit Fathers, swept of had sown the wind and they were sure

REAP THE WHIRLWIND.

All that remained for them was to hold fast to their position as long as they could; and to lo this it was necessary to keep some live issue constantly before the populace. The question nearest to hand was this of the Church and the clergy. whose religion was distasteful to men living without religion, whose Ten Commandments were burdensome to men that desired to be without restraint, and who were popularly supposed to be rich and given to the interests of the rich. All these causes of irritation against the elergy were

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a crime that each able-bodied man skilfully exaggerated and kept constantly before the government of the Commune. It is instructive to note the antecedents Hitherto the churches had remained of the governors of Paris during these open, but it was now time to finish with days. There were 12 journalists, 4 prisuperstition and recall other principles mary school teachers, 4 lawyers, 3 doctors, 2 druggists, 5 painters, 2 architects. 2 engineers, 6 clerks, 1 sculptor, 2 small shop-keep rs, 1 joweller, 1 carver, 1 printer, 2 book-binders, 2 dyers, 6 shoemakers, I hatter, 5 mechanics, I boiler maker, 1 basket-maker, 1 joiner, 1 cashier 1 periumer, 3 who were called owners of ing air about his words which makes them worth quoting. He began by perhaps because they had had too many in the past. It was a sufficiently curious make-up for the government of a great city claiming to be the centre of the world's civilization. It was not claimed for any one of them that he had had the least experience in practical government. As the fortunes of the Commune became precarious, the persecution of priests and religious grew in force. At a principal church, much frequented by the market-women, the priest was arrested just in time to prevent his celebrating the solemn feast of Easter with his people. The good women of his parish rose in a body and marched to the headquarters of the Government, declaring—"We must have our Cure for to-morrow in our own church." Commune for once was abashed, and the good priest celebrated the feast of the Resurrection in the midst of his people. On the 16th of April the Commune declared that it had documents in hand proving that the Christian Brothers were Prussian spies. Until then everyone had thought that the Brothers, who had been harged with ambulances in the fiercest battles of the late war, had devoted themselves at the risk of their lives to the cause of their country. But the Commune proceeded to their central house, arrested the Superior, plundered whatever could be lound, taking the

SACRED VESSELS FROM THE ALTAR

and expressing great indignation at finding so little. Other Brothers were after-wards arrested, and held to the end in a painful and ignominious captivity among ommon criminals; and one at least lost his life. Since the preceding month of August these Brothers had admitted to their hospital and cared unweariedly for 1300 men, of whom over 1000 were sick and wounded. Meanwhile the army of Versailles was slowly driving back the Commune into the city, which was now subjected to the horrors of another siege. The Commune openly declared its programme, which was nothing else than to "universalize property"—in other words, universal confiscation, for the benefit of those who happened to be at the head of affairs. They defended the melting up of the sacred vessels which had been ound in the churches.

Made into silver and gold coin and east into circulation, they will be much more useful to labor and to business. . The right of transforming these things, which belong to it for the great interest of all, cannot be dealed to be size.

With their waning fortunes their grandiose pretentions only increased. On the 19th of April the Commune of Paris declared that it had "the mission of carrying out the modern revolution-the greatest and most fruitful of all revolutions which have lighted up the page of history."

The Communal Revolution, inaugurated by the people on the 18th of March, opens a new era of experimental, positive, and scientific politics. It is the end of the old world, governmental and cherical, the end of militarism and the system of public functionaries, of the exploitation of the people and of seriage, of the monopolics and privileges to which the common people owe their slavery and our country its mistoriums and disasters.

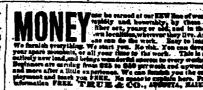
During all this time the Commune was carefully keeping from the people the deteats daily met with by their soldiers in the forts around Paris. A curineed of money. They everywhere seized supplies of provisions and extorted several to the Commune on the part of the Freemasons, asking that further blood-shed might be avoided. The popular demonstration on the occasion, the cries of the Masonic delegates, their speeches and the banners given and received, seem to show a full and working sysmpathy between the great secret sysmpathy between the great secret society and the principles of the Commune. Naturally enough, the Masonic heads may have disgusted the singular leaders of the present movement with their philos phic pretensions. At the end of April all the schools of the Christian Brothers were transformed into irreligious schools taught by lay masters; the crucifix was taken from the walls and instead of the opening prayer the Marsei laise was sung. The children were not in sympathy with this movement, and in several schools there were disorders serious enough to demand the presence of the National Guards. In one place the scholars hastily left the room shouting to the disconcered master as they ran, "Down with the Commune!" Meanwhile the Brothers were kept under guard in their house, and some of their number who were in charge of an Orphanage in the suburbs were brought to a prison in the city. At the same time the schools kept by the Sisters of Charity were closed by order of the Commune, to the great dissatisfaction of many a poor mother. The new school-mistress in one of these establishments began her instruction with the words: "Children, there is no longer any God; there are no more prayers; let's sing the Marseil-It was well known that in many brise!" of the classes the women appointed by the Commune to replace the Sisters had been taken from one of the public prisions. All this was not calculated to reassure even the most ignorant of the populace; and the Commune found it necessary to increase its rigors against all that was Christian and to defame more and more the good name of priests an I religious. The house of the Capuchins was sacked. A neighboring Hospital was invaded, and the Mother Superior was summoned to call down the whole community, even to the sick patients in the wards. She was a venerable Sister known in the whole quarter as the "Good Mother." She answered bravely: is impossible that all those in the house should come down to the courtyard. I have here sick patients who cannot leave their beds without danger to their ives. As for ourselves, we shall neither

(TO BE CONTINUED.)

mune.'

jump through the windows nor go out by the roof: the doer is wide enough

for us. If I am deceiving, you may take my head and carry it to the Com-



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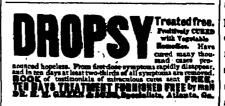
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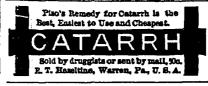
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