

The paper which I have the honor of
reading to you this evening is one of a series
of five in which at attempt is made to
show the part played by women in the
French Revolution. That they were active
in that great social upheaval, you all
know. They helped raise the Bastille, bought
the king, queen & Dauphin back from
Versailles to Paris on that memorable Oct
6, 1789. They were foremost in every riot -
in every note of intimidation of the terrible
period. The former revolutionary weapon,
the pike, was made for their tactics as
well as for those of men. There was a
feminine as well as a masculine
bonnet way.

as well as a masculinist.

Not only were they prominent in actual agitation. ~~All of the great part of the day~~
~~Each of the great parties of the day con-~~
~~tained~~ ^{several} ~~hundreds~~ women who exercised a tremendous influence ~~and in some cases~~ There was no member of the French court ^{in 1792} ~~at~~ fact, who had a clearer notion of the principles of the aristocracy than Marie Antoinette. There was no one who ~~played his part better~~ showed more sense and firmness. ~~She was~~ As great a statesman as Mirabeau was willing to say of her - "She is the only man the king has about him"

The very best exposition we have of the principles of the Constitutional Monarchists is from a woman - Mme de Staël, and the very soul of that party of idealists who forced a republic on ~~France~~ in 1792 bought the second Revolution in France & so was a woman ~~she~~ whom I have selected to ~~us~~ ~~one~~ to consider this evening ~~Mme~~ Roland.

It is not simply for the sake of calling

from the bed, was ~~the~~ the head of women
as well as ^{by} man, ~~just as one~~

reiterating the fact that there was a large feminine influence exercised in the French Revolution, that these papers were prepared ~~merely~~ ^{in order to} for the sake of repeating some dramatic biographies. It was rather with a hope ^{that} a study of what women did in this important period might aid us a little in our struggles with a question ^{which} it seems that whether we will or no, we cannot get away in these days - the much-debated and difficult question of the relation women should sustain to public affairs.

Not that these papers are rash enough to draw conclusions. They simply tell in a brief way what measures of women there who acted so large part in French Revolutionary affairs and to show the character of their influence. Conclusions ^{in this case} are the business of the audience. Not of the reader for history has the same relation

to questions of public policy as experience has to questions of individual action. You all recall the results of a certain course of action in our past & we hope use that experience to help us in deciding what we shall do in the present ~~moment~~.

So before deciding to advocate any course
 of public policy we should study what
 the results of that policy has been in the
 past. So much to my defense - of or in
 apology if you wish - of presenting taking
 your attention for an hour to a woman
 dead 100 years ago, a foreigner at that
 and at that a humble one not having even
 the attraction of a noble birth. ~~for she was~~
~~humbly born. This however of Queen of the~~
~~Gironde as she was popularly called.~~

Who was in
 fact nobody but the daughter of ~~one of the~~ ^{a republic}
~~small bourgeoisie~~ of Paris - a certain M.
 Philpott an gold & silver engraver in gold & silver
 an enamel painter, ~~a dealer in diamonds.~~
~~This M. Philpott was not rich but well to do. He~~
~~had a shop~~ ^{in what was then} ~~at~~ the very heart of Paris, at

~~Philippon was a well-~~
~~to do gold and silver engraver whose~~
~~ambition to be rich had led him to sac-~~
~~ri-fice somewhat his art to commerce.~~
~~He was a little selfish, slightly com-~~
~~mon in his tastes, not always agreeable~~
~~to live with when crossed in his wishes~~
~~but, on the whole, a respectable man,~~
~~devoted to his family, with too great~~
~~regard for what his neighbors would~~
~~say of him to do anything flagrant-~~
~~ly vulgar, and too good a heart to~~
~~be continually disagreeable.~~ What he
 lacked in dignity of character and eleva-
 tion of sentiments, Mme Philippon sup-
 plied—a serene, high-minded woman,
 knowing no other life than that of her-

5 -rallite

and to combine with it a trade
 in diamonds & silver ware.

man

family. ambitious in nothing but
 duty.

The Philippon household was centered in a
 single child Marie-Jeanne or Marianne
 she was called in short. afterwards Mme Roland
 as At the moment that this little nurse became
 interesting to us she was learning in the 2nd
 year of a house in what was then the
 very heart of Paris & under her windows
 passed day & night an incessant panorama
 which for picturesqueness and vividness and
 variety no other city in the world could
 equal. It was the life which the little
 girl saw from her window which was her
 first education.

To this excellent lecture
 has soon added that of

first education—an education soon sup-
 planted by the catechism and masters,
 the one to prepare her for her first
 communion, the other to teach her to

read and to write, to give her some ideas of history and geography and even of Latin, and to train her to sing, to dance, and to play the guitar and the violin.

The real education of Manon was not what she was receiving in these orthodox ways, she had begun to read—to read with absorption, energy, ardor. The books which passed through her hands were of

the most haphazard sorts. Before she was eleven years old she had read the lives of all the saints, the Civil Wars of Appias, a work on the Turkish theatre, Scarron, many volumes of travels and mémoires, a treaty on Contracts, another on Heraldry—and the latter to such good purpose that she amazed her father by criticising some of his work composed against the rules of the art—Tasso, Télémaque, Candide, Plutarch. The passion for reading consumed her. ~~It books failed she reread the old ones. Her conceptions were intense. She became Eucharis for Télémaque, Erminia for Tancréd, and she carried Plutarch to church in guise of a prayer-book, weeping that she had not been born two thousand years ago in Sparta or in Athens.~~

- During me sent

- and so intense was her admiration of its heroes that she

Thus at an age when most girls are busy with dolls she was dreaming of heroic deeds and she was experiencing joy & sorrow before she could call them up. ~~These~~ ^{These} ~~from~~ ^{from} ~~her~~ ^{her} ~~surroundings~~ ^{surroundings} as was natural from her ~~surroundings~~ ^{surroundings} this excessive sensibility soon took the form of religious enthusiasm and she begged to be sent to a convent to prepare for her final communion.

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The convent did very little for her intellect, but much for her development. It calmed her religious frenzy by giving her plenty of devout exercises, and it furnished her a new outlet for her emotions—a friend, a young girl from Amiens, Sophie Cannet by name. This friendship took at once the form of a passionate devotion, and when the girls parted, they began a correspondence which is undoubtedly the most remarkable correspondence between two girls ever published.† Never were there more ardent love letters written than those of Manon to Sophie. She commiserates all the world who does not know the joys of friendship. She suffers tortures when Sophie's letters are delayed, and, like every lover since the beginning of the postal service, evolves plans for improving its promptness and its exactness. She reads and rereads the letters which always fill her pockets, and she rises from her bed at midnight to fill pages with declarations of her fondness.

This intensity did not prevent Manon including much in her letters which is valuable in a study of her personality. For her to feel, to think, to aspire, was to write. All her life, up to the very evening of the last day, she had the passion for the pen. Her letters to Sophie contain not alone her love, but a detailed and exact, if diffuse, account of her development. Never was person more interested in himself, more given to reflection on human conduct and relations, more determined to develop a sufficient philosophy. She shows remarkable independence in her judgments, comparisons, and criticisms, having flung authority overboard very early. It began with religion. The eternal condemnation of those who have refused, or have never known, the faith was the first stumbling block. In the unpublished letter quoted from above, she says: "I rejected the authority which forced me to believe a cruel absurdity. The first step taken, the rest of the route was not long, and I exam-

had
she left the convent a zealous Catholic
~~but~~ indeed determined to
leave the veil when she was of
age but a serious stumbling
block appeared in her way. She
seemed to her a cruel absurdity -
as soon as she had made
up her mind that it was so

she began to wonder if it was the only absurdity in her creed and she began to examine all she had been taught

med all with suspicion." She certainly examined all conscientiously, reading dutifully all the apologists of the Catholic Church suggested by her good curé, and also reading immediately after—not by the suggestion of the curé, we may be sure—all the philosophers and sceptics whom they pretended to refute.

The philosophers overwhelmed the apologists. Manon did not, however, abandon the church. She explains that she feared to afflict her mother and to give a bad example to the domestic, if she neglected religious forms. Nor did she succeed in adopting any particular system of philosophy. "The same thing happens to me," she says in one of her letters, "that happened to the prince

who went to the courts to hear the pleas. The last lawyer who spoke always seemed to him to be the one who was right." Her last philosopher was always right. A strange phase in the transformation from Christianity to free-thinking which Manon Philipon underwent, is that she seems never to have experienced any of the suffering, the bewilderment, the grief which loss of faith causes to so many. It was a characteristic of hers to abandon almost without complaint anything which her reason condemned—a characteristic of only unusually self-sufficient and self-complacent natures.

It would be a wrong to Mlle Philipon to give the idea that the religious sense died within her. On the contrary, it remained to the end. She arrived in her solitary studies at that religious idealism which consoles itself with the meaning of things and dispenses with the forms. Without knowing it she became a philosopher. ~~Unaided, she reached to nearly all of the advanced conclusions of the eighteenth century. With Bernardin St. Pierre she became naturalist, and never did he and Rousseau, in their tramps in the environs of Paris, rejoice more profoundly over the beauties of the world, enter more deeply into the mysteries of nature, than did M. Philipon when in her girlhood~~

Digital Image, 2011. The Ida M. Tarbell Collection, 1890-1944, Allegheny College Pellier Library.

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It is curious to note that ~~in the same~~ ^{part as unaided} she reached the most advanced ~~philosophic~~ ^{philosophic} notions of the men of her day. So alone she reached most idealistic notions of government.

She read Plutarch, studied the English constitution, watched the growth of the struggling new country across the Atlantic, and as a result became, like thousands of young people all over France at that period, a republican enamoured of ideals of republican simplicity, of justice and of virtue, and above all of equality and of liberty for all men. "If before I had been born, I had been given the choice of a government," she writes at twenty, "I should have decided on a republic. It is true that I should have wished it to be different from anything at present in Europe." Though ~~pronouncedly republican in sympathies~~ ^{Manon Philipon was not in her young womanhood a hater of the existing régime, as many have represented her,}

stt in France as it ~~has~~ ^{was} then the habit to represent her. It is true one gets this impression from reading her memoirs but what she really felt as a young girl one sees in what she wrote as a young girl not what she wrote as a woman who had suffered from the government, and these letters to Sophie show that she really was a very loyal subject of Louis XVI. for instance

contrary, she was a royal subject of Louis XVI. When that prince came to the throne she wrote to her friend: "The ministers are enlightened and well disposed, the young prince docile and eager for good, the queen amiable and beneficent, the court kind and respectable, the legislative body honorable, the people obedient, wishing only to love their master, the kingdom full of resources. Ah, but we are going to be happy!" And again she declares, "If I were in the position to do it, I should serve my prince with as much ardor as the most zealous Frenchman, though never with that blind devotion for his master with which he is born. A good king seems to me to be a creature almost adorable;" and this she wrote at the time of that visit to Versailles which, as described in her "Memoirs," nineteen years later, has been so often used to prove her to have been, as a girl, envious of all ranking above her and already harboring a hatred of kings and courts. Nor did her ideas of equality at this period make her see in the mass of the common people the equals of those who by training, education, and birth had been fitted to govern. "Truly human nature is not very respectable when one considers it in a mass," she reflects one day, as she sees the people of Paris swarming even to the roofs to watch a poor wretch tortured on the wheel. In describing a bread riot in 1775, she condemns the people as impatient, calls the measures of the ministers wise, and excuses the government by recalling Sully's reflection—"With all our enlightenment and good-will it is still difficult to do well." And again, *à propos* of similar disturbances, she says, "The king talks like a father, but the people do not understand him—the people are hungry—it is the only thing which touches them." Nothing in all this of contempt of the monarchy, of the sovereignty of the people, of the divine right of insurrection.

which it has been the custom
 much Revolutionists and
 in which certainly they did
 inaugurate a new age.

~~the kind of doctrines which it has been
 the custom to teach that the revolution were
 born with it which they themselves it must be
 suppressed have tried to pass themselves off as
 of not ridiculous early age~~

Stern philosopher and good Republican as
 Manon Philipon was she was none the less
 a woman and if that we need no other
 proof than the self complacency with which
 she stuns of her ~~own~~ ~~lines~~ ~~in her letter~~
~~to Sophie and his two cousins~~
 - of them

The number of suitors for the hand
 of Manon Philipon is fabulous. One
 is tempted to believe that more than
 one of the regiment which files before
 the reader of the "Memoirs" and the
 "Letters" is there only by virtue of the
 heroine's imagination. She was one of
 those women who see in every man a
 possible lover. Only one of the throng
 shall occupy us here, Pahin de la
 Blancherie. He is worth attention for
 two reasons: Manon was very much in
 love with him, and he is a type of a class
 which unfortunately did not end with
 the eighteenth century, the young men
 of letters who seek to force fame by
~~chefs-d'œuvre of audacity~~ instead of
 art. La Blancherie had been through
 college and made a voyage to America.
 At twenty-four he published a work
 called "Extraits du journal de mes voy-
 ages." It is an indescribable account
 of youthful follies and their distressing
 results, intended as a warning to fa-
 thers and mothers—the last book in the
 world for a young girl; but La Blan-
 cherie gives it to Manon, who finds in
 it "My own principles, my very soul.
 He is not a Rousseau, doubtless, but
 he is never tiresome." The literary
 world did not share Mlle Philipon's en-
 thusiasm nor read and reread the book
 as she did. La Blancherie's next ven-
 ture was to announce himself as the
 General Agent for Scientific and Ar-
 tistic Correspondence, and to open in
 Paris a salon where he arranged ex-
 positions of pictures, scientific con-
 ferences, lectures, and literary soirées.
 After seven years this ambitious un-
 dertaking tumbled and La Blancherie

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went to London. By chance he inhabited Newton's old house. He was inspired to exalt the name of the scientist. His practical plan for accomplishing this was to demand that the name of Newton should be given alternately

with that of George to the princes of England, that all great scientific discoveries should be celebrated in hymns which should be sung at divine services, and that in public documents after the words *the year of grace* should be added *and of Newton*.

Mme Roland gives the impression in her "Memoirs" that she had only a moderate interest in La Blancherie. "~~He interested me and I imagined that I might love him. It was only my head which was at work.~~" But the letters to Mlle Cannet show her thoroughly in love. For some six months after her father had refused the young man's suit she cherished the idea that La Blancherie was working to win her, and she declares repeatedly that if she cannot marry him she will marry no one. Her infatuation was ended oddly enough. Promenading one day in the Garden of the Luxembourg, she met La Blancherie. He wore a feather in his hat—a common enough thing in that day—but such frivolity did not accord with the ideas of republican simplicity, of stern virtue, of high thinking with which she had endowed the young man. To complete the disillusion her companion told her that La Blancherie was known in his circle as "the lover of the eleven thousand virgins." Manon's cure was rapid. La Blancherie was, no doubt, a perfect example of the petit maître whose philosophy Marivaux sums up: "À Paris, ma chère enfant, les cœurs on ne se les donne pas, on se les prête," and Mlle Philpott's idealization of him is an example of her incapacity in judging of the real worth of people whose professions, words, ideas, pleased her; a weakness of judgment essential to understand in considering the relations that she formed in the Revolution.

It was six months before Manon saw the feather in La Blancherie's cap that she met Roland de la Platière. He lived at Amiens, was a friend of the Cannets, and was presented by her to them. Roland was at that time forty-two years old and a self-made man.

could

to her friend would

—she

Sophie

you see
B. was ~~no doubt~~ a shallow
pretentious youth and he
only with ~~one~~ attention
because he ~~was~~ idealized
in a time by Mlle Philpott.
I have only called attention
to him to show how
Manon would idealize a
character who ~~was~~ without
imagination, was incapable
she was of

at the

time Mlle Philipon met him he was inspector of manufactures at Amiens and was well known in the industrial world of France as a valuable writer on commercial and manufacturing topics. Roland had travelled so much and had studied so profoundly, that for Manon Philipon, impassioned for learning, he was a delightful companion. His rigid virtue delighted her, too. He was in fact a man of the sternest integrity, devoted to details, minute in his dealing almost rustic in his simplicity; but unfortunately so convinced of his virtue and that because of it he could do and say what seemed to him best, that he frequently antagonized people who only find virtue attractive when it is modest. He was, too, extremely careless in dress and indifferent, even impatient, of formalities, a characteristic which, if it allied him in Manon Philipon's eyes with the Spartans, only served to exasperate lovers of the conventional.

Soon after their acquaintance Roland left France for a long voyage in Switzerland, Italy, Sicily, and Malta. He wished to embody his observations in a book of travels in the form of letters. He asked Mlle Philipon to allow him to address the letters to her. ~~She was~~

When Roland came back to Paris after an absence of eighteen months, he received a warm welcome and soon afterward sought the hand of the girl.

They were married in February, 1780.

The account of her courtship and marriage which Mme Roland gives in her "Memoirs" ~~produces a very different impression from that of the unpublished correspondence between her and Roland.~~ From the first one ^{she} receives the idea that, while she was sensible of Roland's value, affection had a small part in deciding her to marry him, that when she did it she cherished no illusions in regard to him, and really charged herself with the happiness of two people.

There came into my hands in Paris some
 two years ago a quantity of unpublished
 letters of Mme Roland. Among them
 were the letters she wrote to R. in the
 days of her courtship. Rarely have I read
 more passionate love-letters. Certainly
 if love-letters mean anything - of which
 there may be a question - in the Republic
 was thoroughly in love with the man
 she married. & the popular notion
 of her as a woman who ^{sacrificed herself to} ~~married~~ a
 wise man thinking ~~to be his~~ it enough
 that she share his work is quite wrong.
 She married ~~like any~~ ^{only} in the good
 old-fashioned reason because she
 was ^{in love} ~~in love~~ and that she could not
 conceive of any happiness apart from
 her lover.

Had she forgotten? Perhaps. And
 if she remembered, it was only to smile
 at her illusion. In love the new effaces
 the old, and when Mme Roland wrote her
 "Memoirs" she was absorbed by what
 was the profoundest passion of her life.
 In the presence of it the love which
 twelve years before had seemed to her
 necessary to her happiness, had become
 an affair which she could smile at dis-
 interestedly and explain philosophically.

when she wrote her
 Memoirs? I am afraid so

Republicans as the ~~Revolution~~ ^{Revolutionaries} were by their
ideas, they never had entertained any
notion of other than
the ~~Revolution~~ ^{Revolutionaries} & her husband had long
believed like all intelligent observers in
France that unless the government
reformed its abuses a revolution

was inevitable and they had done all
 they could to aid in the reforms ^{which had been} suggested.
 But that they had had any idea of overthrowing
 the ~~monarchy~~ ^{government} before the day that the
 people of Paris arose in despair at the failure
 of the government to keep its promise to
 storm the Bastille, there is no proof. The
 fall of the Bastille altered Madame Roland's
 mind completely. However, she suddenly concluded
 that reform of existing institutions would be incomplete
 & unsatisfactory. She must see complete regen-
 eration. To have complete regeneration, the
 old form of government must be ~~thoroughly~~
 & a new one put on. She ~~seems~~ ^{was} not to have
 hesitated at all about undertaking the
 task. It ~~seemed~~ ^{was} a simple & practical
 matter she ~~signed~~ ^{was} in her judgment.

Like all the idealists of her day
 she was a devoted follower of Jean Jacques
 Rousseau.

When the Revolution broke out in 1789 the Rolands lived near Lyons. In Feb 1791 ~~Mrs.~~ Roland was sent to Paris to look after certain interests of his city & in my own little time no sooner were they established than their friends Brissot & Co. who was a journalist & politician of importance, came to see them & gradually he brought with him others of similar notions good patriots, like himself. Among these men were some who were afterwards the most famous of the revolution this account by accident made R. soon had me of the most important political salons of Paris.

~~a week at Mrs. Roland's.~~ Of her part in these gatherings she says, "I knew the rôle which suited my sex, and I never forgot it. The conferences were always held in my presence, but without my taking any part in them; yet I never lost a word of what was said, and it happened sometimes that I had to bite my tongue to keep from saying what I thought."

During the seven months in Paris Mme Roland followed all that went on in politics. She joined the *Société fraternelle des deux sexes*. She went to hear the Jacobins. She frequented the Assembly, but neither she nor Roland were satisfied with the progress of the new ideas. "We have seen those precious Jacobins," writes Roland to Champagneux, "if in physics objects increase as one approaches them, it is rare that it is not the contrary in morals." "Throw your pen into the fire, generous Brutus, and go and cultivate your cabbages," writes Mme Roland to Brissot, in April '91, "the Assembly is now nothing but corruption and tyranny, civil war is no longer an evil. It will regenerate or destroy us, and as liberty is lost without it, we need neither fear nor avoid it." After having followed the sessions of the Assembly for two months, she left one day toward the end of April, furious and convinced that it would never again do anything that was not shallow-brained. "I promised myself," she says, in an unedited MS. recounting this experience, "never to see it again—an engagement that I have faithfully kept." She was disgusted with the new constitution, she distrusted the king's profession to uphold it. When Louis made his weak attempt to escape in June, 1791, she rejoiced. It proved his perfidy, and she and her friends began to say to each other that this was the moment to prove to the people that the king did not want the constitution, and to prepare public spirit for a republic; and while they talk Robespierre, sneering and biting his finger-nails, asks them what they mean by a republic.

When the king was brought back, she

declared that "it would have been better if he had not been arrested. Civil war would then have been inevitable, and the nation would have been forced into that great school of public virtues."

She soon after begins to distrust La Fayette. At the same time the press dis-

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a revolutionary society which admitted both sexes.

At last in despair she told Brissot

she would

declare she would

she

meant. In her judgment there must be another revolution which would drive the king from the throne and establish a republic. But France had performed

nothing but the same old thing. She would make up her mind to push the king to it. She would wait until he was in a position to do so. She would wait until he was in a position to do so.

In the fall of 1791 there was a new assembly
 called to take charge of the affairs of the
 country & in it was a party of young men
 whose members were young.

They are young, the majority
 thirty or under. They have been formed
 in the clubs of the Revolution. They are
 eloquent, patriotic, extravagant. They
 possess much rhetoric, much determina-
 tion to give France a government of the
 people, and little practical sense. The
 chief party among them is known as the
 Girondins. It is among them that the
 republican theories are conceived most
 purely and defended most eloquently.
 All of them have read Plutarch, Cicero,
 Rousseau. All of them have been in-
 flamed by the story of the American
 Revolution. They have come to the

Legislative Assembly as Buzot came to
 the Constitutional. "The head and heart
 full of Greek and Roman history and of
 the grand characters who, in those an-
 cient republics, honored most the human
 race." But what the Girondins have
 gotten from Plutarch and Rousseau and
 America is personal aspirations, not clear
 conceptions. They have formed an ideal
 of a government where all men shall
 be free, but how to create and work
 this government they have no practical
 idea. They have sublime faith, superb
 audacity. They are young and brave
 and virtuous, and they do not hesitate
 to overthrow whatever exists, trusting
 boldly to themselves to make a new gov-
 ernment out of their ideals. That there
 is danger to themselves in such hardi-
 hood they know, but that is part of the
 glory of their undertaking. That there
 is danger to the country, to humanity,
 to their ideal, they do not see at all.

This party you will have
 was in its ideals its aspirations & did not see
 it was evident that -
 evidently this party in its
 ideals and ambitions was not long before its members had conflict about her.

She suspected everybody who by birth or training was allied with the aristocratic party. Dumouriez, the most skilful diplomat in the cabinet, and by her own testimony, "diligent and brave—capable of great enterprises," she declared to have a "false eye," and warned Roland against him. When Dumouriez presented to her his first associate, she remarked to a friend: "All these handsome fellows seem to me poor patriots. They have the air of thinking too much of themselves. They prefer themselves to the country, and I can never escape the temptation to shock their self-complacency by pretending not to see the merit on which they pride themselves."

In this relentless attitude there is something more than political principle. In the letter to Sophie Caneet written in October, 1774, where she described her visit to Versailles, Manon Philipon said, "I have a character which would be most harmful to the state and to myself if I were placed at a certain distance from the throne. In my present condition I love my prince because I feel my dependence but little, but if I were too near him I should hate his grandeur." Mme. Roland is now at

that "certain distance," where she "hates his grandeur."

Under her influence Roland and his Girondin colleagues soon became factious with the king, "killing him by pin pricks," says Dumouriez.

They misinterpreted his acts, overlooked the dangers of the Jacobins, prolonged contact fastened the suspicions against ~~the king~~ and in every way helped on the feeling that as long as Louis XVI was on the throne of France no constitutional government was possible.

Madame Roland succeeded at last in bringing
 matters to a peace between Louis and the ministry.
 War was going on with Austria and the enemy
 had invaded the country. It looked as if they
 might soon recede Paris. The patriots in the
 city believed knew that many of the court
 party were in communication with the
 Austrians and that they asked nothing better
 than to open the city to them. To prevent ~~this~~ the
~~assembly~~ To protect Paris from the foreigners
 Mme R. proposed that a camp of 20,000 patriots
 be formed around the walls. At the same
 she proposed that all the priests who had refused
 to sign a certain document which she con-
 sidered highly important should be prosecuted.
 These measures were presented & passed the
 Assembly. The king vetoed them. Louis had
 in fact very good reasons for voting both
 measures. The constitution allowed him
 the right of veto, but Mme R. & her friends
 argued that he need not have exercised
 this right if he had been loyal ^{to the people} ^{as she thought}
^{there was no payment to Louis as she thought}
 and that if they were to support him he
 must sign their measures. Accordingly to
 put the matter clearly Mme R. wrote a
 letter to the king in her husband's
 name in which she stated that they

Madame
my
Lyon

was was going on with
Austria ~~but~~ and the enemy
~~the~~ had ~~soon~~ invaded their
country. It looked as if
they might leave

felt that the safety of the country depended on the acceptance of the two bills and that if he persisted in vetoing them Roland would resign. Louis XVI was of weak & long suffering monarch but he could was too much of an aristocrat to tolerate such advice and threats from one of his ministers and he asked Roland to leave. Her ultimatum was refused but it was what she desired. A king who would dismiss so good and patriotic ministers as R. because he had written him a French letter would not in her judgment be a patriot - a king who would refuse the measures which she thought necessary to save the country must be a traitor. So she & her friends combined with the insurrectionary party - to overthrow Louis. The famous day of Aug 10 1792 ~~was~~ accomplished the work. The mob invaded the palace - drove out the Royal Family to take shelter in the Assembly - from there they were transferred to the prison where they ~~had~~ left only to go to the guillotine.

Now that the king was removed - the stick out of the wheel as Roland said everything was sure to go smoothly. It could not be otherwise. For Rousseau had demonstrated in the Social Contract - that if the people take things into their own hands and do away with a government they do not

18. 31

The story of the disorders and excesses which spread & multiplied over France so rapidly from the fall of the Bastille is familiar to all.

In the agitations and disorders which disturbed different parts of France at this time the Rolands recognized only a spontaneous impulse toward liberty, the aspirations of a suffering people toward freedom. That demagogism, a Jacobin machine, was behind a part at least of the disturbances, they did not see, or seeing, justified as a necessary means to a glorious end. Insurrection was now in their opinion a divine right. Their greatest grief was, it was insufficient.

A fortnight after the fall of the Bastille Mme Roland wrote to Bosc, "You (the

revolutionists of Paris) are only children. Your enthusiasm is only a straw fire. And if the National Assembly does not put on trial two illustrious heads, or some generous Decius does not take them, you are all mad." Brissot in his journal condemns a riot in Lyons. Roland writes a long article defending the people, and to an acquaintance who deplores the bloodshed, remarks that there never has been a revolution yet without slaughter. Mme Roland writes to Bosc in January, 1794: "I weep over the blood spilt, but I am glad there is danger—I see nothing else to whip you and make you go." "Paris," she complains, "has not enough influence on the Assembly to oblige it to do all that it ought to do." "It is not the Palais Royal which must do the work, it is your united sections." Truly, there were few so advanced Jacobins as Mme Roland during the first eighteen months of the Revolution.

and in every way they tried to arouse such feelings to

she told her friends

and again she wrote after a terrible riot.

She would see the people of the city sitting in the galleries of the Legislature forcing the representatives to pass the bills which pleased them.

A few that had Mme Roland in the constituted authorities, greater suspicion of the sincerity of the party, greater willingness to turn over the government to the power of the Paris mob.

la citoyenne Roland was taken to the Conciergerie. On the eighth she came out from the Revolutionary Tribunal condemned to death, as "author and accomplice in a conspiracy against the unity and indivisibility of the republic, and against the liberty and safety of the French people." The cart awaited her in the prison court.

Standing on the ~~Pont au Change~~ and looking down the Seine, is one of those fascinating river views of Paris where a wealth of associations dispute with endless charm the attention of the loiterer. The left of the view is filled by the Norman towers of the Conciergerie, the façades of the prison, the irregular fronts of the houses facing on the Quai de l'Horloge, and ~~ends in~~ an old house of Henry IV.'s time. It is the house where Manon Philipon passed her girlhood. When the cart drove across the ~~Pont au Change~~ Mme Roland had before her the window from which as a girl she had leaned at sunset, and "with a heart filled with inexpressible joy, happy to exist, had offered to the Supreme Being a pure and worthy homage."

She faces death now as she faced life then. The girl and the woman, in spite of the drama between, are unchanged: the same ideals, the same courage, the same faith. Not even this tragic last encounter with the home of her youth moves her calm, for she passed the ~~Pont Neuf~~, writes one who saw her, "upright and calm—her eyes shining, her color fresh and brilliant—a smile on her lips; trying to cheer her companion, a man overwhelmed by the terror of approaching death."

Bridge which the cart crossed
when it came out of the prison court

at the end there is

Bridge

spot

is the cart

It was a long & weary jolt in the wretched cart from the prison to the guillotine. A hideous looking crowd followed & cursed her. But nothing earthly could reach the height where she had risen. At the foot of the guillotine, so the tradition goes, she asked for a pen to write the words— which had arisen in this awful journey to death but it was refused.

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 headman in a hurry, pressed her to mount
 the short ladder which led to the platform
 for there was a grim guillotine ~~last~~ disguise
 which gave her the a woman the right to
 have her head taken off just, but she
 asked Lanson to let it go this time and
 spare her crying companions the misery of
 seeing her die. Lanson demurred, it
 was against order. 'Can you refuse a
 lady her last request? She said smilingly
 & he a little shamefaced, consented.
 The ~~man~~ man her turn came, they fastened
 her to the fatal plank, her eyes fell on a
 colossal statue of liberty - erected to celebrate
 the first anniversary of the 10th of Aug.
A liberty - she cried, how they have
tricked you. Then the axe dropped, the
 beautiful head fell. more R. W. Wendell.

A few days later a few lines from Rouen
 a man was found dead in a field, a
 sword through his heart. On his person there
 was a note, it told that his wife had been
 guillotined in Paris & that he could not live
 in the world without her. The man was Roland.

an outcast hunted & hiding from the fury of the Perrois - he had heard of her death and taken his life.

~~And~~ At the same time the nurse reached another outcast - who for days had been chased through fields & forests, by the same furious enemy. When he caught it - he ~~was~~ lost his senses and a few days later his body was found half eaten by wolves in a remote field in which he had taken refuge - the man was Buzot.