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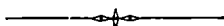
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fire to prepare the coffee and to light pipes. The natives will sit for hours here pulling at their nargilehs and sipping their coffee from cups the size of a diminutive eggcup. They likewise occupy themselves by playing backgammon or draughts; they are experts at the former, and throw the dice from the hand. Gambling is the chief inducement.

It is very interesting from this place to watch the perpetual shifting scene without. It is of a kaleidoscopic character. The variety of the countenances of the passers-by, and the varied costumes ever on the move, form a study and a lively picture. Animals, too, intermingle, and add to the picturesqueness. Huge camels, which make way for none, and absorb nearly the whole width of the street, move slowly onward with dignified aspect and contemptuous look for all they pass. Donkeys with riders or provender on their backs crush through the throng of human beings in a regardless fashion. An occasional braying informs pedestrians of their proximity. Barking dogs too, the scavengers of the East, houseless, homeless, flit about, and, of course, the ubiquitous beggar. Man and beast jostle each other in endless confusion. There is life, animation, and perpetual motion. The whole is a moving panorama. For the present we will stop here and watch this street life, so bewildering and amusing, and withal so interesting and picturesque.

W. PRESTON, D.D.



ART IV.—NOTES ON THE ASPECTS OF RELIGION AND OF EDUCATION IN FRANCE.

PART II.

ONE great difficulty under which the Church labours consists in the providing an adequate supply of clergy, and finding young men to enter the ecclesiastical seminaries. These were formerly recruited from the small peasant proprietor class, and were selected by the curés at the age of fifteen or sixteen as likely to prove fitting persons for the ministry. They were sent on a bursary first to a smaller seminary; and, if they were esteemed to have a call or "vocation," advanced to the larger, where they put on the *soutane* or cassock. There they were trained for their special duties until they were admitted to the subdiaconate, then to the diaconate, and ultimately to the priesthood.

Since the passing of the law, however, which requires seminarists, as well as all other citizens, to serve their time in the ranks of the army, it has been found that the candidates for holy orders have diminished. Life in barracks is not con-

genial with clerical or other studies and aspirations. Add to this that the curés in country places, not being admitted into the governing bodies of the schools, lose touch with their younger parishioners. There are villages where the "presbytère," or parsonage, has no inhabitant, and of which the churches are served by neighbouring curés, or by "missioners," as regularly as may be, but not, oftener, perhaps than once a month, or once even in three months. By degrees the people lose the habit of attending their church, and when a priest comes round to say Mass, he finds no congregation. The towns are generally sufficiently served, and hamlets are to be met with where the Church still holds a powerful position and the services attract numerous worshippers. But these are reported to be decreasing, as must be the case where the supply of clergy is falling off, and twenty years more may see France, to a great extent, denuded to a greater extent of its clergy.

This seems the proper place to say something about the organization of the clergy in France. They are all, then, under the general direction of the Minister of Public Worship, just as all collegians are under the Minister of Public Instruction. Down to the time of the great Revolution the revenues of the Church lands were very large, and many bishoprics and abbeys ranked with principalities and dukedoms. When the crash came, and the property of the clergy was confiscated by the State to provide for its necessities, the lands were sold by auction to syndicates, who resold them in lots to private persons, in whose possession, or that of their descendants or occupiers, they remain. At the same period great numbers of abbeys and churches were pulled down for the sake of the stone, lead and timber materials of which they were composed, only sufficient buildings being suffered to remain as were deemed necessary for the people to meet in for the worship of the Supreme Being, when the farce of the "cult" of the Goddess of Reason came to an end.

Matters stood thus for several years, during which the cathedrals and churches that were spared, although despoiled of their Christian emblems and valuable treasures, continued in use. Napoleon in 1802, becoming First Consul, and afterwards Emperor, entered into a concordat with the Pope for the restoration of Roman Catholicism in his dominions. The arrangement was then made, which has continued in force ever since, that the State should raise by taxation sufficient to provide the bishops and clergy with stipends, or salaries, on condition of the former being nominated by the Government and approved or licensed by the Pope; while the clergy in the towns were to be appointed by the bishops acting conjointly with the mayors and their councils; and in the country by the bishops.

The amount raised by taxation for the support of the clerical

body amounted in 1891 to 45,000,000 francs, or £1,800,000. To this ought to be added certain *pro rata* contributions from the public funds of the towns and villages, which funds are also charged with the repair of the church fabrics, the building and repair of parsonages and episcopal palaces. What these contributions amount to cannot be readily ascertained, as they do not occur under any heading in the buff books of the Government or Municipal Statistics. Nor is it easy to estimate the incomes of the bishops and clergy as provided out of public and private sources. The *traitement* however, of the village curés paid by the State is 900 francs, or £36, a year, to which perhaps £18 or £20 may be added as paid by the *commune* or parish, and a variable and indeterminate amount arising from marriage and funeral fees, private Masses and benefactions. The town clergy are better paid, and their income may vary from £120 to £200 or £250 a year. The bishops receive, it is said, from £400 to £600. The Roman Church numbers in France 17 archbishops, 67 bishops, 420 paid and 275 honorary canons, 3,450 curés, 31,000 *desservants*, or village clergy, 6,932 vicars (or, as we should say, curates), or a total of 42,347 paid out of public funds, to which should be added 8,000 ordained persons called almoners, teachers, chaplains, or unattached, or retired, clerics. For the education of these there are numerous diocesan or bishop's seminaries, educating 9,526 pupils. These are reported to be maintained partly by private benevolence and chiefly by the charges or fees for board and instruction. In the great seminaries the system is entirely clerical, and the students are put through a regular theological course. They correspond with our theological colleges. The training is reputed to be special and thorough. Some idea may be formed of the work done in them when it is mentioned that they sent out in 1891, 5,659 deacons and 2,016 subdeacons. The number of priests ordained is not stated. When a priest is appointed to a curé, he is practically irremovable; although, strictly, only the archpriests and curés enjoy this privilege. The bishops may, and do, exercise their right of changing men from one place to another, the class called *desservants*, or country clergy, being really the bishop's curates. There is no lay patronage in France, nor benefices in the gift of colleges or of private persons. Nevertheless, the bishop is reputed to consult the wishes of influential persons who may desire the services of a clergyman known to them. Cases of ordination of persons in comfortable or affluent positions are said to be now extremely rare, the clergy, except the Jesuits, being chiefly recruited from the lower strata of the middle classes. One seldom, therefore, meets the curé in what is called "society," and he leads a somewhat solitary life, in the villages at least.

At regards the moral character of the class, it stands well in the estimation of the people, although scandals from time are reported to occur, and reported also to be bushed up by the speedy removal of the offenders to some retreat or refuge, whither they cannot be readily traced.

It is customary, I believe, in many dioceses for the clergy to assemble six times a year at certain conferences similar to what we hold, when a programme of subjects is set forth by the bishop for study and analysis. Holy Scripture always takes the lead on such occasions. Then follow scholastic theology, casuistry and Church history. Once, or perhaps twice, a year the clergy assemble at the Diocesan Seminary under the bishop's presidency for a few days' retreat, to meet the expense, of which each clergyman attending pays twenty francs. I extract from the "Ordo," or clerical register, for 1889 of the diocese of Beauvais a specimen of the subjects treated of at these conferences :

- " 1. Holy Scripture.—1 Cor., cap. vi. to end.
- " 2. Theology.—The Sacrament of Baptism.
- " 3. History of the Church—seventh and eighth centuries.
- " (1) Authors to consult—Glaire, Vigoureux, St. John Chrysostom, St. Thomas Aquinas, Estius, Cornelius a Lapide, Bishop Peronne.
- " Note.—To give an analysis and explain the sense of the passage under discussion : To explain difficulties, to rebut the objections of heretics and infidels, to note points of doctrine, to observe literary excellences.
- " (2) Writings to consult : Council of Trent, St. Thomas, Billuart, Migne, Nicolas, Monsabré.
- " (3) Authors to consult : Rohrbacher, Darras, Richon, Gorini, Jager, Montalembert.
- " * Note the progress of Mahometanism, the conduct of the Byzantine Emperors, and the missions to Germany of St. Willibrod and St. Boniface. Also the rules to be observed about the holy oils."

It need scarcely be observed that the Roman clergy are required to make a more profound study of ritual than our simpler form of public worship renders necessary for us. The ritual rules are so complex, and demand so much close attention, in order to follow or obey them, that a tyro, or inexperienced person, has great difficulty in accurately going through the service as directed. There are festivals of several classes—simplex, duplex, and duplex majus, with selections of prefaces, orders of offices, and observances, which vary in different places and days most perplexing to the uninstructed in the mysteries of the rubrics ; and even when the rules are laid

down with apparent exactness, questions frequently arise as to particular points which are left open.

So much for the clergy, their training, and their functions, to which it should be added that every curate ought to preach once a Sunday, either a composition of his own or a homily, or *prône*, as it is called (*preconium*), which he reads out of a book sanctioned by the bishop for that purpose, and consisting generally of simple expositions of the Gospels for the Sundays and festivals, etc., as they happen to occur.

The Jesuit order has been already mentioned, and of these there are reputed to be about 3000, in France, not, however, living in communities, these being now illegal, but engaged chiefly in the large towns and colleges as clergy or professors. The great seminary of St. Sulpice in Paris was formerly to a great extent in their hands, and they are the most active and influential priests, and perhaps the most learned professors, in the country, and much esteemed as directors of consciences among the higher classes. Their school of moral theology finds scant favour among the better class of the clergy of the other orders, and has been severely handled by M. Carrière and other St. Sulpician professors. It is, so far as an outsider can form an opinion, owing to them and to their Suarez, and other casuistical divines, that religion itself is so bitterly attacked by its opposers, the more temperate schools of the old Gallican Church, of which the spirit at least survives, not being unpopular or objected to. It is a case of violence breeding violence.

Before passing on to another part of the subject, it may be well to mention that all collections in churches, which in wealthy parishes are often very liberal, are under the control or disposition of the bishop, the curé, and the church council or committee already mentioned, which goes by the technical name of the *Fabrique*. A statement of these collections is sent to the bishop every three months, under the title of the parish or church budget, of which I append a specimen. There are certain collections ordered by the episcopal authority, others by the papal, and others, again, by the parochial; but the form will sufficiently explain itself:

Deanery of		£	s.	d.
Parish of				
	Receipts for seats or chairs . . . . .	.	.	.
	Lent collections . . . . .	.	.	.
	Peter's pence . . . . .	.	.	.
	Catholic Institute . . . . .	.	.	.
	Propagation of the Faith . . . . .	.	.	.
	Sainte Enfance . . . . .	.	.	.
	St. Francois de Sales . . . . .	.	.	.
	Holy places . . . . .	.	.	.
	Seminaries and schools . . . . .	.	.	.

Here follows a statement of expenses.

It is time that I should now say something concerning the relations that exist between the people and the clergy. While, then, a great number are attached to their priests and to their religion, there are as many who oppose them and their teaching and influence by every means in their power. The masses, perhaps, are best described as indifferent; but it is difficult, if not impossible, to arrive at a true estimate of the opposing forces of religious sentiment and infidel or neutral opinions. Certain indications would lead one to think that France was still a "very Christian" nation—such as the great sums spent in church restoration, ornamentation, and building. Take as an example the million that the new church of the *Sacré Cœur* has already cost, and the perpetual adoration one witnesses going on there by devout worshippers, who come in squads of twenty from noon to noon, without intermission, to spend half an hour in worship before the Sacrament, day and night, month after month, and year after year. Take, again, any important church in any town, and observe how the services are attended and the sermons flocked to during Advent and Lent, at Christmas, Easter, Whitsuntide, and other festivals or fasts of the Church when a popular preacher occupies the pulpit. One might conclude from all this that the French were a very religious people; but when we look on the obverse of the shield, and take note of the great multitudes who never darken a church door, who are either indifferent or active unbelievers and scorners, we then swing with the pendulum to another opinion, exactly as we do when we consider our own case.

The French are readily attracted by splendid shows, fine music, oratorical displays, and the pomp and circumstance that attend upon a gorgeous worship offered in imposing cathedrals, while great numbers are deeply attached to their devotional practices in connection with the Virgin's and saints' intercession.

It is difficult, however, to believe that the common people have a clear idea of what the priest is saying and doing at the altar, although a French translation in the service books for popular use is printed side by side with the Latin prayers he reads. Many seem to be occupied with their private manuals of devotion, and to consider that the main point is to be present or assist at the service, to kneel at the elevation of the Sacrament, and to use the sign of the cross. Seldom does any worshipper join in the hymns, although they make their responses very readily in the litanies and such offices as the Stations of the Cross, and frequent certain altars for special private devotions, sometimes singly, at others in companies, where one leads the petitions and the rest respond audibly in unison. And these various observances evidently make for religion, and promote piety and devotion.

So much for the aspect of the public services. As regards the relations of the clergy with their flocks outside the church, it is difficult for a stranger to estimate it with any approach to accuracy. The priest lives a solitary life, and, being free from family ties, can scarcely be expected to have much sympathy with those who have such. They live a good deal in one another's society; and while some give themselves to study, and others to devotion, and many to the recreation of gardening, and all more or less to catechize at certain seasons, they are little noticed.

From what has been already said, it is plain that the relations between the clergy and the people are very different in Roman Catholic countries from what prevails among ourselves. Being celibate, the priests form a caste apart, being bound by vows to their bishops and to the Pope, their allegiance to the State is divided. They take their word of command from Rome first, from the minister of public worship afterwards. They form a compact garrison in an often hostile country, and constitute an *imperium in imperio*, as powerful often, if not more powerful, than the Imperium of Cæsar or the temporal prince. The State will not let them go, as by keeping them in its pay it is able to exercise a certain control over them. It as often happens as not that the mayor of the *commune* is unfriendly to the curé, in which case the law, acting through the prefect or secular authority, gives him power to forbid, for example, processions outside the church, or the carrying publicly the Sacrament to the sick and dying. Nor may the priest inveigh in the pulpit against the State or its laws, on pain of having the communal contribution to his stipend suspended; and the bishops equally find themselves constrained in the exercise of their special functions, the strong ultramontane section of them meeting with much opposition.

The priests, I have said, form a caste apart, and this caste retains its character throughout the ages. The English parson may come out of a noble or middle class or a humble family. His children, however, are absorbed into the ordinary professions, and one son probably becomes in his turn a parson like his father, who has thus the parent's tradition and experience to go by. But in the celibate system there can be no such succession, and the priests of this generation are an unimproved type of those of the last. The caste remains, therefore, fixed, nor is there any prospect whatever of any change in this respect.

Again, our clergy have in most cases received a liberal and athletic education before turning their thoughts to the study of theology. This training is stopped at an earlier age in the Roman seminaries to give place to a particular and special

attention to Divinity in its various branches. The priests are, therefore, probably better equipped than we are for their special calling and duties on taking orders, but not so well in general acquirements and knowledge of the world. As to the devotion of great numbers of them to their profession there can be no question. If piety, conscientiousness and self-denial are to be found among one class more than another in the world, they are to be sought among the Roman Catholic clergy in France.

My discourse has concerned the parish or secular clergy, which the law in France alone recognises, congregations or monasteries being illegal. Some few, however, remain and are winked at, and there are numerous nunneries up and down the country, some for contemplation, some for education, and some for the nursing of the sick in hospitals and at home. With these the State does not interfere, although it denies the validity of religious vows, and would help persons to break them if they so desired. In the Diocese of Beauvais there are upwards of a hundred such congregations of religious of both sexes.

This paper is probably sufficiently extended, although much more might, of course, be added, and a more detailed account presented. It would be very incomplete, however, if some words were left unsaid with reference to the missionary zeal of the French clergy, and the numerous works of charity and mercy engaged in by lay men and women. It is computed that the missionaries of India and China and Africa represent nine-tenths of those who preach the Gospel in those regions. As regards religious societies of lay people, the principal, that of St. Vincent de Paul, for the relief of poor and sick at their houses, numbers 1,200 brotherhoods, or, as we might say, lodges, with 21,000 active members, every one of whom must be a communicant. Then there is the "Société de St. François Xavier," the object of which is to provide workmen with a pension when they are no longer fit for labour, and to gather them once a week, on Sunday, for instruction and innocent recreation. The "Frères Chrétiens" have been already mentioned. They are prepared in special seminaries for the work of public instruction, which they pursue as a profession. Of the same kind are the "Frères de St. Antoine," the "Frères de St. Joseph," "Les Frères de Marie," and others, as well as numerous congregations of women under different designations.

There are other associations which ought to be mentioned and described, but they would swell the bulk of this paper beyond reasonable bounds. Enough has been indicated to show how active the Church in France is under frequently

most discouraging conditions. We also are active enough in all conscience at home, and the power the Church of England exercises is fully as great as that wielded by the clergy on the other side of the Channel. In some respects we have a pull upon them; in others they have a pull upon us. While we are split up into sections or shades of difference, and no two priests conduct the public worship in the same fashion, each exercising a liberty which degenerates frequently into license, they obey the same rules and submit to one authority, although it is true that Jesuits, Dominicans and other orders are in many points at variance with one another. But to use a hackneyed phrase, they wash their dirty linen at home, and keep their quarrels to themselves, so that the world outside bears little of them. In this way they maintain the face of religion clean. The fact is, they are under a rule which we are loath to submit to or fail to recognise because it is scarcely recognised, and submit to a discipline to which they have been from early youth trained and accustomed, whereas we, like Britons, who "never, never will be slaves," follow the dictates of our own propensities and are a law unto ourselves, the ignorant, the fanciful and the self-willed generally carrying the day over the learned, the serious and the obedient, the Episcopal authority being neglected both by those who bear it and by those over whom it should be exercised for the general edification of the whole body. Which observation leads me to remark that the French bishops are understood to be acquainted personally with every one of their clergy, whereas this is so far from being the case with us, that most of our clergy know their bishop only by sight, and have therefore never spoken to him face to face, the old idea of the distinction between the superior and the inferior orders of the clergy still holding, though slowly disappearing under the pressure of altered conditions of life. I will conclude, therefore, by observing that differing as we do from much that is taught and practised in the Roman Catholic system, desiring that their worship was of a plainer and simpler kind, in which the people could join intelligently, and that the rules as to celibacy, compulsory confession and penances were relaxed, we cannot but confess that they hold the fort of Christianity in a country which to all appearance would lapse into unbelief, as it has to a great extent (though this is a question) fallen into general indifference as to religion under the rule of a Government which seems bent upon breaking down the barriers that fence the moral law and protect society from dissolution.

W. H. LANGHORNE.
