

A. K. H. B. was struck with his appearance. A great, burly man, frank and friendly, but not a trace of clerical attire. He was dressed like a "respectable gamekeeper," or the like. "Afterwards, when I came to know him better," says our author, "I revealed to him my perplexity at his appearance, but he said that on the street at home he was merely a citizen—when he entered into church he was duly arrayed. And he confessed a frank disapproval of professional dress, and of other things, notably of palaces, equipages and purple liveries in connection with the hierarchy." And now Phillips Brooks has gone away, too.

Once Bishop Boyd Carpenter, at the invitation of the students, came to preach in their fine chapel in St. Salvator's College. He made a profound impression. Beside preaching on Sunday both morning and afternoon, he lectured on Dante in St. Salvator's Hall on Monday afternoon. "His fluency and memory appeared quite marvellous. . . . He left with one the impression of great brightness and vivacity, and of great amiability. Surely a sweet-natured man, and absolutely without pretension."

With one more story, told by Dr. Boyd himself, we will conclude. "In July, a country member, much concerned in matters agricultural, came to me one afternoon in the club, and informed me that by far the greatest compliment had been paid the humble writer that ever had been, or ever could be. An animal of extraordinary value and beauty appeared in the published record of high-bred cattle as bearing my odd initials. I was somewhat startled, and liked it not. 'Don't you know,' he said, with indignation, 'that the Marchioness of A. and the Duchess of B. are proud to have their names in that book? You don't understand things at all.' I certainly remarked, for a while after, that my namesake got many prizes at shows. But the last mention of him was tragic. The murrain got into that unpurchasable herd, and they had to perish. A paragraph said, 'A. K. H. B. is still alive, but he is to be killed to-morrow.' I heard no more."

JOHN VAUGHAN.

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### ART. III.—ROMAN CATHOLIC INSTITUTIONS FOR THE WORKING CLASSES IN FRANCE.

IT is a striking feature of the policy of the Church of Rome in the present day that both their clergy and their laity are devoting so much attention to the social and moral welfare of the operative classes. The Papal Encyclical of May, 1891,

has given a great impetus to such efforts. Whilst Socialists are vainly theorizing on the relations of capital and labour, and fostering in men's minds discontent and dissatisfaction, the true friends of the working man are bent on solving these questions practically by uniting employers and employed in the promotion of their common interests on a religious basis. So it has been of late years in France. It is, indeed, a country peculiarly unfavourable to work of this kind. Political and social influences have long been alienating the more intelligent artizans from religion of every kind, and the errors and superstitions of Rome have greatly widened the breach. So long as the Church remains unreformed, and grows more and more ultramontane, she will never succeed in winning back to her fold any great number of the industrial classes. The French priests and their lay helpers have a Herculean task before them. Still, their zeal is no less praiseworthy, and not a few of their methods are excellent. It may interest our readers if we offer a brief account of two of the principal institutions now being extensively carried on for the benefit of working men and their sons. These are the "Œuvres de la Jeunesse" for the young, and the "Cercles Catholiques d'Ouvriers," or Clubs, for the men.

I. The former of these owe their origin chiefly to the Abbé Allemand, of Marseilles, a man of ardent though superstitious piety, who devoted his life to the moral and religious improvement of the youth of his native town. He began his work in the troublous days of the first Revolution, when he had to act with the utmost caution amidst many dangers and difficulties. Nevertheless, his work grew steadily and surely year after year, so that at his death in 1836 he left a society of 400 attached and regular members, besides very many who from time to time had gone forth from his care to do good in ecclesiastical or secular colleges. This good man's aim was of a moral and religious, rather than of an intellectual, character. He sought to counteract the evil influences which surrounded many of the young in their workshops or places of business, and even in their schools and homes, by innocent healthful recreation combined with careful religious training. He had peculiar gifts for attracting boys and young men around him, and winning them to higher and better things. He would often say, "Play well, my children; that gives pleasure to your good angels. I have no confidence in a youth who does not play, though he should pass whole hours in the chapel. When you play there is no fear lest the devil should come and take you by the skirt; he would waste his time and trouble." A spacious playground was attached to the institution, where in fine weather they could engage in

active sports, and during the winter evenings rooms were open to them for indoor games. Thus he contrived to withdraw them from the debasing associations of the streets—cafés, low theatres, and the like.

Religious services and instruction were also provided in the chapel, which the members were required to attend, especially on Sundays and festival days. The same happy combination of wholesome exercise and amusements with Christian worship and sound moral training characterizes these "Œuvres," as they now exist in town and country throughout France. In the large towns it is found convenient to group several parishes round one central institution, under the direction of an Abbé, or of the members of some religious order. Boys are usually admissible at the age of twelve, after their first Communion, and with the consent of their parents. Many remain until they enter the army. There is, therefore, a great variety of ages amongst the members, and the amusements and instruction have to be adapted to each grade. In some places billiards, with or without small stakes, are allowed, as well as chess, draughts, dominoes, etc. Wine and spirits and smoking are generally forbidden, although mild beer and cooling drinks are sold on the premises. Lectures on scientific and general subjects are occasionally delivered, and sometimes private theatricals are got up by the members. Discipline is maintained without rewards or punishments, chiefly through the influence of the older and steadier youths on the younger. A neophyte is committed to the care of a bigger lad, who, as his patron, is responsible for his conduct and watches over his interests. Cases of misconduct are reported to the director, who reprimands the offender, and, should repeated reproofs fail, finally expels him. Membership is regarded as a privilege, and exclusion as a disgrace. This is for the most part the system pursued in the towns. In the rural parishes the "Œuvres" are necessarily of a simpler kind. The Curé, or Vicaire, is there at their head. The members, if no suitable rooms are to be had, meet in the Presbytère and its garden for play, instruction, the practice of sacred music, etc., and are encouraged to attend the parish church regularly. The aim is everywhere the same, and there is no doubt that by these means many youths at a critical age are kept from drifting away into bad company and strengthened in doing right. It will be seen that these "Œuvres" are not unlike our own Youths' Institutes and Young Men's Christian Associations, though they are often of a more distinctly religious character.

II. Side by side with these institutions an equally important work is being done for the benefit of adults in the "Cercles Catholiques d'Ouvriers," or workmen's clubs. These

have no exact counterpart amongst ourselves. They have been started in France since the disasters of the German War and the Commune, with a view to overcoming the evils that were then brought to the surface in so terrible a form. They, too, are of a distinctly religious, as well as social, character; and this makes their success more remarkable. The design of their founders has been to induce masters to unite with their men in promoting their social, moral and spiritual welfare. There is a central committee and a chief secretary in Paris, who have the direction of the movement throughout the country. France and its colonies are mapped out into eight zones, with a secretary over each: and when an opening occurs for a new branch of the work in any place, he is consulted in the first instance, and with his sanction a local committee is formed of persons of the higher classes, who take an interest in the matter. These elect their own president and secretary, and then proceed to create a club. For this club a director is nominated by the central committee as their representative to act with the local committee. He has the care of the buildings, calls the weekly meetings, takes charge of the funds and supervises the whole business. Associated with him, again, is the council of the club, elected by ballot from a list of members proposed by the director, as men of decidedly Christian character, and otherwise qualified to exercise a good influence on their fellow-members. These are set apart for their office with a special religious service, and after making solemn promises of fidelity. Once appointed, they cannot be removed, except for some serious offence. The council admits members to the club, who must be working men of at least sixteen years of age, and introduced by a member. They must undergo three months' probation as to their religious principles, good conduct and regularity of attendance. Once fully enrolled, if they leave the neighbourhood, they are admissible to other clubs where they may be located, and may be granted tickets of membership ("livrets diplômés") for that purpose. Other persons, not operatives, may join a club as associates, but these have no voice in its management. The members are expected to attend the chapel services at least on Sundays, to visit their brethren in illness, and to befriend each other in the workshops to the utmost of their power. They may be expelled for bad conduct or non-payment of subscriptions, or frequent absence from meetings or services. The subscriptions vary from half a franc to a franc per month. In the larger clubs there are a chapel and a chaplain, and in some rooms may be hired by unmarried members or those on a journey. Religious instruction, lectures on secular subjects, libraries, games (not of chance), are provided. There is also often a restaurant on the premises,

where the members can take their meals; and in connection with many "Cercles" there are savings banks, sick clubs, and the like.

It will be seen even from this general review of these institutions that they combine the principles of union and submission to authority with self-help and mutual control. A kind of religious freemasonry unites the members. Viewed apart from the canon of Romanism, which unhappily pervades them, they seem to be admirably designed, and in a country where vice and infidelity abound must be a valuable boon to well-disposed operatives. Socialism is being thus in a measure met on its own ground and opposed with its own weapons. How far similar clubs on a sounder basis could be worked with advantage in this country, is a question worthy of consideration. Certainly one great want of our times is a fuller recognition of religion in the workshops. Christianity is the only bond which can effectually draw together the too widely sundered classes of employers and employed, and the Church of Christ is the one centre where they can meet.

W. BURNETT.

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#### ART. IV.—THE AGE OF APOLOGY.

IT cannot be doubted that we live in an age of apology. The atmosphere, religious as well as social and political, is charged with the electricity of stormy discussions, and darkened by showers of arguments and counter-arguments on every kind of question; controversies, making a severe demand on time and thought, thicken about us, and subjects once held sacred, and safe from all intellectual curiosity, are now taken up and handled with complete freedom. Certainly the *Zeitgeist* is a creature of argument. The spirit of the French Revolution, still active among us, has laid all subjects open for unshackled debate. Free discussion is no doubt a good, and there is no reason why Christianity should not be prepared to face it; but it unquestionably inspires, even in the most Christian disciple, an apologetic tone. The lines of defence, moral, historical, rational and spiritual, are made more prominent than they were, both by those within and those without the Christian camp. The pulpit of to-day has become more controversial and less dogmatic. In those who are practically at work on the problems of the times, or who are obliged to meet, in life or literature, the doubts and difficulties of their fellow-men, the natural result of this clamour of argument is the disappearance of those quiet moods of un-