of hearing from the neighbors the language of sympathy for the bereaved parent, she was shocked by such observations as, 'Ah! it's a fine thing for the mother the child is in two clubs." And after describing infanticide as having become a social habit in the manufacturing towns, he tells us "These accounts are really too horrible to be believed at all; but, alas! they are only too true. There can be no doubt but a great part of the working classes of this country (Protestant Britain) are sunk into such a frightful depth of hopelessness and misery, and utter moral degradation, that even mothers forget their affection for their helpless little offspring, and kill them as a butcher kills his lambs, in order to make money by the murder, and therewith lessen their pauperism and misery."

Of course, we are aware that it is what is called the " factory system"-not the pernicious heresy of the English people-which is accused for this domestic Thuggism. Female minds are supposed to become naturally and inevitably depraved when female fingers are industrious in the management of a spinning-

We are told that in Manchester, at no remote period men were ashamed of staggering through the streets in inebriery, but that they have since learned to glory in it. They used to skulk shyly into a public-house, through some private door or backway, but now, custom having subdued their shame, they stagger boldly in by a front entrance, through a blaze of gas-light, and the intemperance at which men used to blush no longer excites shame in women, or even children. As a necessary consequence, the dingy liquor-shop has swelled into a flaming public-house, the public-house into a tavern, and the tavern has grown into a monstrous gin-palace. The seductions of these establishments have been augmented by games of chance, by the liveliness of the dance, and the charms of music. The tones of the piano and the modulations of the fiddle alternate with comic and sentimental vocalisation.

One of these establishments is thronged every night at eleven o'clock by one thousand customers. A curious calculator has reckoned in an interval of forty minutes, during which he stood at the door, 112 men and 163 females swarming into one gin-shop, while a rival "palace" boasts of serving blue ruin to two thousand visitors in a single hour.

The intemperance of the females is still more widespread and ruinous than that of the men. Women in Manchester—brutalised by semi-intoxication—may be seen pressing the fatal glass to the thin lips of their infant children. Domestic ties which were weakened in the factory are dissolved in the gin palace. The occupations of the factory necessarily separate the children from the parent and the husband from the wife, but the nocturnal amusements which succeed the toils of the day complete the estrangement. The men divide their leisure equably between gin and beer-the women seek oblivion or consolation in the stronger stimulant alone-while their offspring find a substitute for home on the noisy seats of a penny theatre. Thus children, in the wynds of Glasgow, and doubtless, likewise, in the lanes of Manchester, may be found degraded into so completely animal a condition that they have not even a name.

There can be no doubt but that Protestantism in England has debruialised the masses more than the Paganism of antiquity. It is not the lactory system which is culpable. The factory system, in Catholic management, far from producing female Thugs, produces female Saints. Instances of this sauctification of the system may be seen in the holy families or suintes familles, which are well known in France. At the time we received our information one of these families existed at Lyons, another in Beaujen, a third at Cordelle, and a fourth at Mornand. A Chaplain of the Chartreux, at Lyons, has inherited a small piece of ground, which, like many such heritages in Erance, was fre-simple property. This worthy Priest, by means of his small estate, managed to open an asylum for some hungry and miserable temales whom his exhortations and exertions had rescued from vice and squalor. But the excellent Clergyman had not even a faint notion of the national and economical results which might spring from his organisation of a workshop in which labor secures subsistence to destitution. The factory at Cordelle, which gives employment to fifty-three persons, stands on a rising ground, and is embosomed in a spacious garden, in which the inmates find z wholesome recreation in cultivating flowers. They are not always in the garden. The kitchen - the laundry - the making and mending clothes—the maintenance of cleanliness—diversifies their labors with a pleasing alternation. The remunerative labor is weaving satin for the manufactures of Lyons. The haders of that city send the silk in threads and receive it in pieces of satin. The excel-lence of the work—the punctuality and the honesty with which the girls return in the piece precisely what they receive in the thread ensure them a constant supply of work. They give twelve hours to weaving, eight to repose, and four are divided into prayer, recreation, and the toilet. Their alimentary regimen is wholesome, plentiful, and strengthening; and their twelve hours' work is cut by four intervals for meals, &c. They carry on their labors in a common workshop, in which silence is prescribed during certain hours, while conversation is enjoyed during others, and the singing of hymns in choir sanctifies a portion of the intervals of toil.

The economic results are by no means contemptible, for the females are better fed, lodged, and vested than any other laborers whatever. Slanderers said that the charitable founder was making a fortune by this factory, the truth being merely that the Reverend Philanthropist performed a good work by which he did not lose. Charitable institutions, let us remark, which, like this, are self-sustaining, are always the most permanent and useful.

We are not quite conversant with the financial miturine of the factory, but it appears that an account is opened for each female, in which her earnings are recorded on one side, and the expenditure, or the cost of her maintenance, is seen on the opposite page. Common expenses, of which she pays a part, and individual expenses, of which she pays the whole, are deducted at the year's ond from the total amount of her earnings, and the balance is handed over to her, a balance which amounts very often to 150 francs a year, but rarely sinks below fifty francs. This pecuhiary result may be considered as the reward of virtue, at least of the absence of corruption, and of the costly dissipations of an ordinary factory life in a town. Such savings are never realised by the squalid workers in Ruglish factories.

In opening a refuge for these outcasts of Lyons the apparmost thought which predominated in the zealous imprecedented interest.

mind of the good Father Pousset, who founded it, was to teach them an honest means of earning bread, and then dismissing then to earn it. He anticipated a rapid rotation of pupils—an anticipation which his experience has not realised, for so soon as they contract habits of order, cleanliness, purity, and self-respect, they feel an insuperable loathing and aversion to their former habits and associations; their object is to become Sisters-to take triennial vows, by which they become accepted members of the Santa Famille.

One tie, and one tie only, binds them to the house -namely, the fact that if they go out and forsake the house they shall never be received again; yet, though the central door is always lying open, a single female, during six successive years, has never been known to forsake the factory. This circumstance, as well as the calm air of content which beams in the faces of the girls, show that, so far as virtue and happiness are concerned, the Santa Famille of Father Pousset has attained its object. These happy workers, engaged in the light labors of the garden, into which they go out from their workshop when the heavier labors of the day are concluded, fanned by refreshing airs, and cheered by the bright evening sky, and surrounded by the flowers and foliage which constitute the objects of their culture, form a happy contrast with the squalid, drunken, and blaspherning females of Glasgow and Manchester, of whom the poet says so truly-

Sin crusts them o'er as limpets crust a rock. It is only where the Devil can establish Bible Societies to preach down truth that he can establish Burial Clubs to destroy infant life. It is only where the Catholic religion has been crowned with thorns and crucified and buried, or banished, that men and women have to learn the most rudimental of moral lessons, not from the Church, but from the beasts of the field. The preservation and instruction of one's offspring is a duty so fundamental and universal that even animal instinct impresses it on every creature of God, and heresy alone, or "Bible Christianity," assuredly could extinguish so common an instinct in the hearts of Englishmen.

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