

niers, on the contrary, have almost all seen better days; and having descended to the lowest degree in the social scale, too often from their own improvidence and misconduct, take to the occupation of rag-picking to keep themselves from starving. Many among them, it is said, are men of education, who, having run through their property, have, in a sort of cynical despair, selected the occupation as being the most repulsive and degraded means that can be adopted to earn an honest livelihood, and one in which, to drown thought, immoderate drinking is rather looked upon as meritorious than otherwise. It must, however, be admitted that besides poverty they have one quality (and only one) in common with the *balayeur*, and that is honesty.

The *balayeur* has still another qualification which is likely to raise him in the estimation of the reader.—While the *chiffonniers*, when they profess any religion, are all Roman Catholics, the *balayeurs* are to a man strictly Protestant; the majority belonging to the Calvinist section, the remainder to the Lutheran. All, however, dwell together with perfect brotherhood and good feeling, apparently hardly knowing that any theological difference exists between the two sects.—After all, the religious distinction is rather to be attributed to difference of race than any other cause.—The majority of the *balayeurs* are of German descent or German origin, and mostly from the Grand Duchy of Hesse. All these are Lutherans, while those of French descent are Calvinists.

Whether Calvinists or Lutherans, the *balayeurs* are not only all Protestants, but, moreover, a remarkably well-conducted body. They are all profoundly attached to their religion, and are exceedingly careful and anxious that their children should be religiously and morally brought up; and, fortunately, few communities have better means of carrying out their wishes in that respect. And here a word of praise is due to the French Protestant communities in Paris, who have, with great kindness and Christian feeling, munificently assisted with money and good advice their poorer co-religionists to carry out their wishes.

Although the numerous colony of poor Protestant *balayeurs* now at present to be found in the Quartier St. Marcel had hardly any organisation prior to the year 1840, there were not only many living in it before that date, but the whole locality is rife with religious historical associations connected with the Huguenot persecutions and sufferings. It was in the present Place Maubert, in the Quartier St. Marcel, that the Protestant martyr, Pierre Chapot, was burnt alive for defending before the doctors of the Sorbonne the purity of the Protestant faith. Here also, as a mark of respect to the French King Henry II., on the occasion of his public entry into Paris, the Protestant reformer, Florent Vernet, suffered at the stake, after having been subjected to the most frightful tortures on the rack to make him abjure his faith. On the same day also, the reformer Conturier was executed in a similar manner, though less, perhaps, on account of his religious principles than for having had the courage to admonish Diana de Poitiers, the mistress of the king, on the depravity of her mode of life. A tradition is extant that his majesty was, on his entry into Paris, expressly conducted by the place of execution at the moment Conturier was being burnt, that he might see how rigorously his officers were punishing

the indignity offered to his infamous paramour. His eyes, at the moment, caught those of the dying martyr, who cast on him a glance so expressive that the tyrant quailed beneath it. Here also suffered Vincent, the assistant to Christophe Marchenoir, the librarian, The Protestant schoolmistress, La Catilla, and several of her companions, suffered martyrdom in the Place Maubert, as well as Claude Passeron, the custodian of the Porte of St. Marcel, and many hundred others who refused to abjure their faith.

The courage of the Protestant population of Paris, however, did not give way under these persecutions, although they were obliged to conceal, to a certain extent, the practice of their religion. In spite of prohibitions and punishments, they still continued to hold their prayer-meetings, but in secret, in the night, and outside the city walls. There they would furtively assemble at the appointed spot, and listen to the preaching of the celebrated Theodora de Beze; the women and children placed nearest to him, while the men formed a circle around, to protect them from any attack of the mob.

It is said that the blood of martyrs is as seed for a harvest of Christianity, and if so, the present state of the Quartier St. Marcel may be considered as a case in point. Till the first years of the reign of Louis Philippe, the Quartier St. Marcel was somewhat sparsely inhabited. In consequence, however, of the civic improvements and demolition of the houses of the working classes, a considerable influx of emigrants took place into the quartier, but these were all poor, and by no means of a respectable class. At last, so large did the population become, that for some time the poor Protestants inhabiting it seemed likely to be swamped by the new-comers. Among other improvements then taking place in the city was a more perfect system of sanitary arrangements, and a vast deal more cleanliness was ordered to be observed in the public thoroughfares. This, of course, necessitated a greater number of *balayeurs*, and a considerable body of German Protestants joined those of their countrymen and the French Protestants already engaged in the work.—As the improvements in Paris increased, a greater number of scavengers were required, and others—mostly German, and all Protestants—joined those already located in the Quartier St. Marcel. At last their number 'scame so great that there were no places of worship capable of holding them, and what, perhaps, was worse, there were no Protestant clergymen to instruct and guide them, nor any schools for their children. This unhappy state of affairs continued till the year 1840, when, as before stated, the richer French Protestants resident in Paris came to their assistance. In that year the members of the French Evangelical Church determined to establish a mission in the Quartier St. Marcel. Great, however, was the opposition thrown in their way. The Roman Catholic clergy who, during the influx of the poorer of the working classes into the district, had remained comparatively inactive, dreading to see any increase of Protestantism, now took the alarm. Their opposition was in vain; for, by the grace of God, times were changed in France since their Church was dominant over all others. The mission was established, and succeeded even beyond the hopes of those who promoted it. They first built a small chapel, with a proportionately small infant school attached to it. The number