

the lofty garret, they hurry from unclean lodging-houses, unwashed, uncombed, unlovely, but powerful from their numbers, their unanimity, and recklessness—they take the foremost part in the fray, and continue in their undeviating, onward course, till the work is done. What political party in France gave orders to this portion of the Parisian mob? None. They did not follow the lead of the opposition, of the reformers, or the republicans, or of any particular man among themselves, but the decree had gone forth, *delenda est Carthago*, the dynasty of the Bourbons must be overthrown, and without wasting much time in talk, they drove Louis Philippe from his throne. Having performed their part in the drama, they retired, and made way for Lamartine and the other members of the Provisional Government, who now undertook the more difficult task of building up, in another form, a Government to replace the one which had so speedily been annihilated. Where are now the instruments and actors of the decisive day! They have disappeared in cellar, lodging-house, and garret, they sleep under the arches of bridges, on boats, on the pavement, in the open air—they are the men whom the moralists of France call “the dangerous classes of society.” Eight years ago this class amounted, in Paris, to 63,000 persons, who were addicted to every variety of vice and crime; but there was one connecting link which bound them all together—they were all drunkards, and one-half of them were brutally drunk. At the same time, it was ascertained that there were 20,000 women in Paris, who were notoriously given to drink, and 10,000 of these were, if possible, more abandoned than the men. Well might Mons. Freezier say—“In reviewing the habits of the workmen of Paris, we have pointed out a vice which has the effect, not only of degrading their character as men, but of consuming, in a wasteful manner, a large part of their wages, and thus depriving their wives and children of the necessaries of life. This vice is drunkenness; it is spread through all classes of the workmen, and particularly in some, where an unfortunate and inveterate custom, and perhaps the nature of the trade, has contributed to perpetuate it. Those men who work in factories are especially addicted to this vice.” He goes on to mention different plans by which a check might be put to drunkenness, including various modes of punishment to which the drunkard should be subjected, and then is constrained to pay the following tribute to the superiority of the results produced by the operation of Temperance Societies:—

“The Puritans who laid the foundation of the United States of America, evinced, at their commencement, an implacable severity towards vice. The first acts of their legislature attest the fervour of their piety, and the purity of their lives; but they produced nothing but impracticable theories, and at present they serve, like historical monuments, to show the ascendancy acquired by religious feelings, in a country so little calculated in appearance to admit and respect them on account of the form of its government. There exists to the present day, in America, legislative enactments against drunkenness; temperance societies have acted much more powerfully, by the sole power of persuasion, against intemperance, than these laws which have fallen into desuetude, and

are kept on the statute book from a respect for morality, rather than as a means of preventing intoxication.”

We proceed to give a mere outline of the character of some of the men who form the dangerous class of society in Paris.

Of all classes of the poor, the rag-pickers are those who live in the most disgusting and unhealthy lodgings. It is in vain you descend even to the lowest ranks of society, you will not find perfect equality even there; for the rag-pickers, who would have imagined it? have their men of note; they are the men who are more prosperous than their neighbours, and enjoy a certain degree of comfort. Those who are the most elevated in rank among them, occupy one or two small rooms, which they rent for their family. The others have a mattress on which they sleep, in a room which they occupy in common with other persons; but this possession is more frequently collective than personal, and though shared with another lodger, it is still coveted by the poor wretches who sleep in a sort of hod, upon a heap of rags, with which is mixed some handfuls of straw. Each lodger keeps near him his panier, which is sometimes full of filth. These savages include in their spoil, dead animals, and pass the night by the side of their stinking prey. When the police come to these lodging houses, to seek for some suspected criminal, they experience a feeling of suffocation which almost causes them to faint. They order the windows to be opened, where there are means of opening them, and the admonitions which they address to the lodging house keepers upon this horrible mixture of human beings with putrid animal substances, produces no impression on them. They answer that their lodgers are used to it as well as themselves. One trait of manners peculiar to rag-pickers, and which may be called one of their pastimes, consists in having a rat-hunt in the court belonging to some of the houses which they frequent. They entice the rats by means of certain substances attached to the rags which they pick upon the streets. They place these rags in heaps near to the holes in the walls, and as soon as they suppose that the rats have taken refuge in the heaps, they let the dogs loose, which they keep for this purpose, and in the twinkling of an eye the rats fall into their power, and the men devour the flesh, and then sell the skins.

After having shown the causes of the unhealthiness of the furnished lodgings, which are inhabited by the most wicked and abject of the vicious class, it is not possible to avoid reflecting upon the necessity of finding a remedy for a state of things, which is as much opposed to the rights of humanity as to civilization. However, it is more easy to state the evil, than to find a means of curing it. While, instead of diminishing his misery by sobriety and economy, the pauper aspires to drink of the cup of pleasure reserved for the wealthy; when he seeks not to moisten his lips in this cup, but to drink of it even to intoxication, through a foolish pride, he degrades himself the more, instead of elevating himself. Even cold reason will not reprove innocent pleasures, but it is shocked by the sight of excessive intemperance, which struggles in vain against misery. This studied sensuality in tatters, embrutes the poor more and more, at the same time that it reduces the means in his hands, which