

MANUAL
OF A
CHRISTIAN
CORPORATION

BY
LÉON HARMEL



TOURS
ALFRED MAME ET FILS, BOOKSELLERS AND PUBLISHERS
PARIS
AT THE SECRETARIAT OF THE ASSOCIATION OF CATHOLIC WORKERS' CIRCLES
10, RUE DU BAC

1877

THIS EDITION

This is an English translation of the original French text, made for the website leonharmel.com in 2026. It follows the original sentence by sentence, without cuts or additions.

The text is given in full, translated from the 1877 edition. It has been typeset in the spirit of the original: title pages and headings follow the layout of the book; the illustrations have been cut out of the digitised document and restored.

The table of contents refers to the pages of this edition; each entry is a link.

The numbered notes are those of the original work; here they are numbered continuously from beginning to end.

Léon Harmel, le Bon Père du Val-des-Bois

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MANUAL
OF A
CHRISTIAN CORPORATION

LETTER FROM HIS EXCELLENCY MGR LANGÉNIEUX, ARCHBISHOP OF REIMS, TO MR LÉON HARMEL

Reims, 27 August 1876.

I have read with the keenest interest your valuable work on the *workers' corporation*. Your apostle's soul betrays itself there in accents that go straight to the heart, and I do not believe that employers and workers can remain unmoved before this demonstration, so full of logic, of their mutual duties, duties whose neglect has brought misfortune upon both and could lead to the ruin of our industry, together with that of the French fatherland.

I pray God to bless your generous efforts. Have confidence; a day will come when you will be better understood, and, sooner perhaps than you think, our great industrialists, so intelligent and so devoted, will find in your experience an encouragement to accomplish in a wholly Christian manner the good they wish to do for the working class.

Religion: that is the ground on which all interests must meet; and it is also the best means of securing for them legitimate and necessary satisfactions.

I praise with all my heart your plan to offer your fine booklet to the Sovereign Pontiff, so that he may ensure its success by his blessings. Pius IX is more concerned than anyone with labour questions; for his great soul, like that of Jesus Christ, loves by preference those who labour and who suffer. In our days, moreover, the whole action of the Church consists in bringing back to God those multitudes gone astray who have disowned their mother and who will find peace, well-being and true progress, in true freedom, only on the day when, better inspired, they place themselves under her laws!

May our prayers and our efforts hasten that blessed day, and may the reign of God come at last!

Accept, dear Sir, the assurance of my affectionate and devoted sentiments,

† B.-M., Archbishop of Reims.

LETTER FROM HIS LORDSHIP MGR PIE, BISHOP OF POITIERS, TO MR LÉON HARMEL

Poitiers, 27 December 1876.

I cannot forget the day spent in the midst of the Christian Corporation of Val-des-Bois, on the morrow of the solemnity of St Remigius.

If anything can give hope of a religious and social renewal, and of a solid reconciliation of interests that have too often become rivals and enemies, it is surely the work that we saw there, not in the state of a programme and a theory, but in full operation and with its results already achieved.

Good constitutions are those that have worked before being written. The Manual of a Christian Corporation, which you are preparing to publish, will have the merit of being nothing but the record of what experience has already sanctioned.

May Val-des-Bois find many imitators! Resting on the foundation of doctrine, and sheltering under the hierarchical authority of religion, the devotedness of the Christian layman increases its strength and its means of action a hundredfold; it succeeds, as we have witnessed, in extending the benefits of association to all the members of the working-class family, and in making moral and material well-being shine into every part of the house.

The Church, Sir, cannot applaud too highly such generous and such intelligent efforts; she sees in them the salvation of souls and the pledge of public peace.

Accept, I pray you, Sir, for yourself and for all yours, the expression of my most particular sentiments.

† L.-E., Bishop of Poitiers.

LETTER FROM HIS LORDSHIP MGR FREPPPEL, BISHOP OF ANGERS, TO MR LÉON HARMEL

Angers, 1 October 1876.

I have been very slow in answering your kind letter; but please excuse this delay on account of my many occupations. It was only yesterday that I was able to read your *Manuel d'une corporation chrétienne* attentively; and I hasten to tell you what I think of it.

Your plan is excellent as a whole and in its details, and I can only approve it. This network of associations of piety, embracing all the members of the family according to age and sex; this union of souls cemented by economic works whose aim is to improve the lot of the workers; this whole organisation, in a word, seems to me conceived according to the true principles of social doctrine.

For, as you rightly think, it is doctrine that gives life and fruitfulness to works. For want of principles, many efforts, praiseworthy in themselves, remain stricken with powerlessness and sterility. How can anyone claim that the Church has no social doctrine? If by that is meant that she does not enter into the ever changing details of the various associations, and that she does not regulate their outward forms, well and good. But there is a social morality just as there is an individual morality, and Christian doctrine includes both. The Church lays down principles and proclaims duties, from which all the rest follows. She lays down as a principle that the head of every association, whether of natural right or of positive right, shares in a certain measure in social paternity, and, consequently, that he must fulfil its charge. From this follow duties for the head of the corporation towards its members, and conversely.

It would indeed be an error to claim that there is neither social paternity nor charge of souls outside the three societies constituted by divine right, natural or positive, I mean the family, the State and the Church. No association, even an arbitrary or conventional one, can subsist without authority, and whoever says authority says responsibility. This responsibility cannot be limited to material interests; for material interests can be distinguished from religious and moral interests, but not separated from them, any more than the soul can be separated from the body without bringing about the death of the man. Thus the head of a mill, for example, has his responsibility towards all those who make it up, from the point of view of religion and morals; and this responsibility is not merely negative, in the sense that he must put no obstacle in the way of their religious practices; it is positive, that is to say, he is bound to do all in his power to improve their religious and moral condition.

These principles are incontestable. If Holy Scripture tells us “that God has commanded each of us to watch over his neighbour, *unique mandavit de proximo suo*. (Ecclus. XVII, 12)”, all the more does this obligation fall upon the heads of associations. No doubt, as I know and see only too well, this duty is scarcely understood or practised in our days. I know a certain industrialist who personally fulfils his religious duties, and who in no way concerns himself with strengthening or developing the faith in the working-class family placed under his direction, as if he had not the slightest responsibility in this respect.

This is the consequence of the great error of our time, which is liberalism. On the pretext that religion is a purely personal matter, a matter of the inner forum, that each person must be left full and entire freedom to believe what he likes and to practise what seems good to him, industrialists, even Catholic ones, take no interest whatever in the religious and moral situation of their workers. No Catholic works inside their mills, no associations of piety, not even a

Christian sign, so as not to offend anyone's susceptibilities; at most a school to give the children primary instruction: that is how they put into practice the prayer which every morning returns to their lips: "Thy kingdom come on earth as it is in heaven!"

The Church has never understood things in this way. Hence those Christian corporations of workers which drew their inspiration from her spirit during the centuries of faith, and which all had a religious character, for they formed true confraternities. Communities of this kind, industrial or commercial, the Church constantly favoured, encouraged and blessed, knowing full well that association is so much in the nature of things that, for want of good and legitimate associations, unlawful and disruptive ones are formed, as we see today. And, moreover, to these workers' associations she offered a permanent ideal in the religious orders devoted to manual labour. There social paternity is established in all its fullness; and it is on this model, taking account of the diversity of conditions, that these groupings of workers engaged in one and the same industry must be formed.

We must start from this principle, that Christianity came to restore and regenerate all things, man in society as well as man as an individual: *instaurare omnia in Christo*, said the Apostle (Ep. to the Ephesians, I, 10). It is the fundamental error of liberalism to restrict this transformation to the individual. It is the family that must be Christian in its common and collective life, and not only the members who compose it, taken in themselves and in isolation from one another. It is the State that must be Christian, in its public and social life, and not only the citizens considered one by one and as to their individual situation. I will say as much of the corporations united by the community of needs and interests: there too, corporative life, social life, must be a Christian life, a life ruled by the maxims of the Gospel, and directed in such a way that each member may more easily reach his last end beyond his earthly and immediate end.

Now all this presupposes the intervention of the Church, respect for her laws, submission to her judgements. For she is the supreme regulator of Christian life; and if she has no business meddling in the relations that may exist between the members of a corporation from a purely commercial or industrial point of view, she is in her own domain wherever morality and conscience are involved.

That is enough to tell you, dear Sir, that you are entirely in the right in establishing your corporation on Christian foundations. You are giving a great and fine example which I should like to see followed by all our manufacturing industrialists. It would be the regeneration of the working classes, and the true solution of the social problems that torment our contemporaries, in the face of the selfishness of some and the insubordination of others.

Forgive me this long letter, dear Sir; it will prove to you all the importance I attach to your work, one of the most considerable that have been attempted in our days in the field of social economy. May God be pleased to bless it, and to bless you yourself! That is the wish I form from the depths of my heart, while begging you to accept the assurance of my high esteem and my affectionate devotedness,

† Ch.-Émile, Bishop of Angers.

SUMMARY OF THE MAIN DIVISIONS OF THE WORK

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NOTE ON THE REFERENCES INSERTED IN THE TEXT

We have divided the work into paragraphs bearing a single series of numbers.

The documents are designated by the letters of the alphabet.

The figures and letters inserted in brackets refer the reader to the paragraphs and documents that bear on the subject under discussion.

Thus, for example:

(8) refers to the 8th paragraph;

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INTRODUCTION

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LETTER TO COUNT DE LA TOUR DU PIN CHAMBLY

FOREWORD

HISTORY OF A CHRISTIAN CORPORATION

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INTRODUCTION

LETTER TO COUNT DE LA TOUR DU PIN CHAMBLY

My dear Commandant,

You have understood, as we have, that regeneration is impossible without the restoration of the Christian family, and that the Association of Catholic Workers' Circles has the mission of establishing in every industrial centre a Christian workers' corporation, suited to our time and to our economic situation.

You have seen with your own eyes the moral resurrection of our little people through the Catholic associations, which together form a true organised corporation. You have followed and encouraged the development of this work; your affectionate devotedness has softened its great trials. Our gratitude and our affection make it a duty for us to answer your wishes by recounting what you know.

We have done this work especially from the point of view of the mill, so as not to go beyond the bounds of what is known and indisputable.

In sketching the duties of the Christian employer, and in describing the works established here by faith and perseverance, we have done nothing but retrace the life of the *Good Father*. You know the venerable patriarch, the pride and the love of our whole great family. A son may well speak of his father, and he would be permitted to keep nothing back concerning him. However, as you know, my dear friend, we are not obeying this desire, legitimate as it is; we have a higher objective before us: we have to glorify our Father who is in heaven, and to show how His reign has brought to our little centre

true peace, union and joy, all the good things, in a word, that men seek in vain apart from God.

You will find in these pages many memories of the congresses. Our aim is not to produce a new work, but to draw a picture as complete as possible.

We shall be happy if these notes can be useful to some. Our method is not the only one; it is perhaps not the best. We have never had any intention of imposing it on anyone; we are giving an example and not a model. To make a system prevail would be a very petty aim; our heart looks higher. The passion of our life has been the salvation of the workers among whom we have always lived. That is the only aim of our efforts; all the rest is only a means, and consequently secondary in our eyes.

This book will be the end of our task in the great social work that you have undertaken. It will be for you and for our friends of the Association of Catholic Circles to make fruitful the seed sown by the Sacred Heart in this corner of the earth which is consecrated to Him.

I am with respect, my dear Commandant,

Your affectionate servant,

Léon HARMEL.

Val-des-Bois, 13 September 1876.

FOREWORD. HISTORY OF A CHRISTIAN CORPORATION

BEFORE THE ASSOCIATIONS

1. — The Christian employer lived in a land of faith. He had received from his father the love of God and of the workers, and, running the family mill with his brother, he followed there the religious traditions that had kept their working population in the faith and in family life.

In 1840 the two brothers had to separate for the sake of their children's future, and the Christian employer came to found an industrial establishment in the neighbourhood of a large town, in regions, alas! very different from the land of his fathers.

He often spoke to us of the deep pang of heart he felt when he attended the parish Mass in this new country. A few people present there represented a population of about two thousand inhabitants. How he suffered from the profound indifference of this new people among whom he was henceforth to live! And this was not an isolated case; the surrounding villages presented the same spectacle.

He set to work courageously. For twenty years he gave the example of every Christian virtue. Filled with a sense of his duties towards his workers, he was among them like a true father of a family. Constantly concerned with their moral and material well-being, he neglected nothing that could attain this twofold aim.

A relief fund was founded in 1846. It was administered by commissioners appointed each year by their comrades; it guaranteed to its members half their wages during illness, a doctor and medicines free of charge, and a Christian funeral.

In 1847 a musical society was established to provide the young men with a wholesome recreation.

Whenever the high cost of food made it useful, advantageous purchases, distributed among their comrades by the worker commission-

ers, made living as cheap as possible.

Every year a patronal feast special to the mill gathered the whole population in the morning at a solemn Mass, to which they went in a body, and in the evening the family received at its table the workers' delegates and the foremen.

The employer himself paid the wages in his office; he took the opportunity to encourage the fathers of families, sometimes towards thrift, sometimes towards the good upbringing of their children.

When the eldest son came home from school, he gathered on Sundays the young men who wished to educate themselves. The second son undertook to entertain those who preferred innocent pleasures, the only ones that give joy, to sinful pleasures.

In this action the soul had its share. The employer often spoke privately to his workers; he let slip no opportunity of making God known and loved to them.

Finally, if the employer was their father, his wife was their providence. She found her happiness in visiting the sick and helping the poor. Her name has remained synonymous with charity, and although her death goes back almost twenty years, her memory still lives in the hearts of the old workers.

Did so many efforts remain without result? Certainly not: many faults were avoided, many disorders repaired. The employer's personal relations with his workers brought about confidence, opened hearts and inclined them to good. The workshop had a far-reaching reputation for exceptional morality; but this morality was only relative, and it was far from satisfying the Christian heart of the employer. Beneath a fairly favourable appearance lay hidden the miseries all too common among the floating populations, the only ones employed in the mills of our region. Few marriages were contracted with honour. Thrift was rare; improvidence and dissipation often kept up poverty in spite of high wages; drunkenness on Sundays was common; many families were troubled by quarrels or disorders and

presented nothing but a deplorable anarchy; sons were seen to throw off the yoke of their parents and abandon them as soon as they could live without them. The children, brought up in religious ignorance by parents careless of their souls, gave promise of a generation worse than the one before.

How was it that all the care, all the generosity of the employer did not lead to a more favourable result?

Several obstacles hindered the good: individual isolation, the fatal consequence of these agglomerations without bonds and without traditions; the powerlessness of the employer's action, spread over too vast a surface truly to reach souls; a tyrannical human respect, the enemy of all religious practice and of every striking act of virtue; the authority of a few bold men whose words met with no one to contradict them: such were the barriers that made a return to religious practice impossible.

FOUNDATION OF THE ASSOCIATIONS

2. — Weary of the powerlessness of his efforts, witness of many faults he could not prevent, the employer resolved to call to his aid the Sisters of St Vincent de Paul, and on 2 February 1861 three Daughters of Charity were installed in a former inn, a hotbed of scandal, which had been hastily and imperfectly adapted to its new purpose.

To begin the work, a great mission was organised in the parish. Two Jesuits devoted a whole month to it, with an instruction every day: one day for the mill, the next for the farming population. Every Sunday there were processions full of spirit, and, as a crowning event, the erection of a cross in the presence of the archbishop.

God blessed the efforts of all, and the mission stirred souls deeply. Numerous conversions and magnificent general Communion were the result, in the farming population as well as in that of the mill.

But, as happens all too often after these great upheavals, indifference very gradually regained ground, and the population went back to the old current which it had seemed to abandon. The Sisters taught school and visited the sick; they were loved and had real influence; but this influence was limited to the solemn moment of death and to a few good thoughts, a few good words, with no apparent result.

3. — To try to overcome this apathy, the Sisters gathered a few girls together and began to lay the foundations of an association.

Their choice was guided by good will and courage rather than by innocence, all too rare in those days. The beginnings were painful; two dances every Sunday excited many desires and awakened many temptations, and in the first year barely two girls remained faithful. The mothers themselves turned their children away and snatched them from the Sisters, on the grounds that young people must have their fun. On 15 August 1863 it was possible to begin the association of the Children of Mary with a few girls resolved to become virtuous.

The following year, on 15 August 1864, the association of the Holy Angels began with a few children who had made their First Communion.

On 10 November 1863 three Brothers of the Christian Schools took over the direction of the boys' schools, entrusted until then to a lay schoolmaster. The good results obtained by the girls' associations encouraged us to make the same attempt among the young men, and on 28 April 1867 the society of St Joseph began with forty members.

On 10 February 1868 the association of Christian Mothers was founded;

On 15 August 1869, the association of St Philomena, for little girls before their First Communion;

On 12 November 1872, the little circle for boys from twelve to sixteen, and some time afterwards the association of St Aloysius Gonzaga for those who had not made their First Communion.

A small chapel, opened on 4 September 1862, at first had only one Mass a week, then one every day from 1864. Enlarged in 1867 and in 1869, it was abandoned in 1872 for the one that exists today.

From 1867 a service of regular missions was established by the Lazarists, and retreats were organised in turn for each group.

These various associations are united into a whole which we call the *Christian Corporation*. Their union is cemented by economic institutions supervised by the guards of the corporation.

A *corporative committee*, composed of the employers and of representatives of each association, governs the Christian corporation outwardly. It gives it a certain unity which in no way impairs the autonomy and the necessary independence of the associations of piety, but which establishes between them bonds of charity and apostolate profitable to all.

This unity shows itself in general gatherings, sometimes at the chapel, sometimes at school feasts, sometimes at evening entertainments where each association is ranged in good order, with its directors or directresses and its internal council.

We shall give the details of this organisation in this Manual. After trying every human means and finding them vain, the Christian employer found without wishing it, so to speak, and certainly without knowing it, the Christian corporation formed by the associations of piety, and with it what he was seeking, the salvation of his workers.

RESULTS OF THE ASSOCIATIONS

4. — Let us see what results our Christian corporation has given us. At the time when the associations were begun, two or three men made their Easter duty in secret; only a few women and a few girls dared to receive Communion two or three times a year. Today, in the mill chapel, there are nearly ten thousand Communions each year (eight hundred a month).

Three quarters of the population belong to the associations; barely a tenth abstain from Easter Communion.

Since 1865 fifteen of our girls have become nuns; we have three priests; two young men died at the major seminary; a great number of deaths have been preceded by most edifying illnesses. It may be said absolutely that illnesses of some length infallibly become the source of the most touching graces.

Our workers are no different from those of whom it is said that nothing can be done with them; many of them have lived in industrial towns. In the village, which has two thousand two hundred inhabitants, there are still two dances on Sundays, and the Catholic associations have never ceased to be exposed to vexations there. A second mill is situated in the same commune, a third two kilometres away; there are twelve within a radius of three leagues. Among the workers of the district, some are relatives of our workers, others their comrades; many have worked with them. A local railway allows them to visit one another easily, and puts them half an hour from Reims. Our valley has all the miseries engendered by estrangement from God and by agglomerations. The Sunday dances and frequent worldly festivities everywhere entice the young to debauchery; no disorder of the great towns is unknown there.

As can be seen, if it is not the town, it is not the true countryside either. We had to overcome obstacles of every kind, within and without, and we had to employ many means to restore Christian social life.

By persevering action over several years, we have reached the goal we had aspired to. Families have been rebuilt; peace and love have replaced trouble and quarrels in the home. The mother rejoices at the change that has taken place in her husband and her children. The father has found again, in a new life, courage and joy in his work; his home is gladdened by the respect of his children, the eager care of his wife and the love of all. Thrift has paid off debts and created savings.

Family feasts have brought back that gentle gaiety, that fruitful enthusiasm which refreshes after the fatigues of life and gives new ardour to continue on the way. When we are all gathered together amid these good and loyal faces, transformed by Christian influence, confidence and love can be read in their eyes, and we thank the good Lord who has made the great family of Val-des-Bois.

DIVISION OF THE MANUAL

5. — The division we have adopted for these notes is based on the order of the means necessary for the Christian reform of the world of labour.

We have begun with *Christian patronage*, the necessary basis of all moral improvement. Part One sets out its duties and indicates the conditions to be fulfilled in order to achieve it.

In Part Two we give the details of *the internal organisation of the mill*: respect for Sunday, work and wages, the staff, and Christian discipline.

Part Three deals with *the external organisation of the mill*, specially designed to lead souls towards God: the chapel, the schools, moral and material well-being.

In Part Four we review the *Catholic associations*, which we were led to found in order to restore the family. They have given all their members the weapons they need to fight against the tyranny of the workshop, the protecting shelter so useful to their weakness, the benefit of mutual apostolate, and the sweetness of that kindly compassion which is the fruit of charity in the heart.

In Part Five, *the Christian workers' corporation of Val-des-Bois*, we see how we have gathered into a single bundle the associations that embrace the whole family, and how their government works.

Finally, in Part Six, on *the Christian workers' corporation in towns*, we try to deduce the principles that result from our experi-

ence, to show how they conform to the teaching of the Church, and to establish the possibility of applying them in industrial centres.



PART ONE



ON CHRISTIAN PATRONAGE

SUMMARY
OF PART ONE

ON CHRISTIAN PATRONAGE

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RESPONSIBILITY OF THE EMPLOYER

On pauperism and its causes. — Responsibility of the employer towards God and towards society. — Ignorance of the duties of patronage.

CHAPTER II
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The Catholic associations are the only means of fighting the evils that beset the worker. — Simultaneous action of all those who can help the associations. — Simultaneous action of the associations on all the members of the working-class family. — Simultaneous action of the means. — The employer cannot fulfil his duties if he is not guided by supernatural motives.

PART ONE

ON CHRISTIAN PATRONAGE

CHAPTER I

RESPONSIBILITY OF THE EMPLOYER

ON PAUPERISM AND ITS CAUSES

6. — “Our civilisation,” says Mr Michel Chevalier, “is forced to make a sad admission: that in our free States, which glory so much in their progress, there is a class of men whose condition is a prey to abjection, and that this class seems likely to spread beyond anything seen in most societies of the past.”

Industrialism without religion and without faith has produced pauperism, that incurable disease of modern societies, which is the union of material poverty with moral abjection.

The progress of poverty follows the progress of industrial wealth. Let us listen to an impartial witness who belongs to the richest nation in the world.

“There is no sadder spectacle,” exclaimed Canning, “than that offered by Great Britain, between boundless wealth and luxury and the exhaustion to which thousands of poor people are reduced, crowded into cellars, dens without air and without sun. Yes, poverty, famine and abjection, in the presence of our sumptuous dwellings and our inexhaustible profusion, shock us more than any other misery in the world.”

7. — Pauperism is the outward phenomenon produced by a disease of the soul; its causes are numerous.

The first is that great social crime which employers have been committing for fifty years, in tearing God out of the hearts of their workers.

The second is the ruling class's fatal forgetfulness of the laws of patronage.

The third is the economic change resulting from the establishment of the great mills and the disappearance of the workers' associations; a cause manifold in its effects, which may be summed up thus: the growing separation between workers and masters, and the isolation of the workers from one another; the abandonment of work in the family home, and the centralisation of work in the great mills; the desertion of the countryside, and agglomeration in the towns; the mixing of the sexes, and the work of children in an atmosphere that poisons souls.

Lastly, the fourth cause of pauperism lies in the progress of certain vices that corrupt the soul and heart of the workers more and more.

RESPONSIBILITY OF THE EMPLOYER TOWARDS GOD AND TOWARDS SOCIETY

8. — *Towards God.* As Mgr Mermillod has so rightly said, "a Christian has no right to be indifferent to the salvation of his brothers and of society." But if this duty is imposed on all who have any influence whatever over other men, how much stricter is it for the industrialist placed by God at the head of numerous workers, over whom he has a necessary and considerable influence!

The employer is obliged, in strict justice, to feed his workers by a fair wage. To violate this duty would be a crime placed by the Church among the four sins that cry to heaven.

Are the employer's duties with regard to the souls of his workers less binding than those he is obliged to fulfil with regard to their bodies? Does he not owe them care to prevent their souls from dying through the very work in the mill, and also care to ensure the daily bread of those souls? Is not this, too, a part of the fair wage strictly owed by the employer? Could this part seem the least important?

If, then, as his name indicates, the employer must be a father, God imposes on him the obligation of fulfilling all the duties of fatherhood, from the spiritual point of view as well as from the material.

9. — *Towards society.* Is the employer's responsibility towards society any less grave?

The creation of the great metalworking and textile mills dates back sixty years. Before that time, all these industries were carried on within the family itself. The trade was handed down from father to son, and the apprentice began the practice of his calling at home, under his father's eye.

Machines and workshops came and destroyed this harmony. The employer has taken the child into the mill and deprived him of his father's protection; must he not take charge of him? Towards society, is not the employer bound to repair, by every fitting means, the disorders engendered by the mill? If he does not, is he not responsible for that immense demoralisation which results from the vast agglomerations necessary to the success of his industry?

Society too, therefore, demands of industrialists the fulfilment of their duties towards their workers. It does not allow them to be indifferent to a question which puts its very existence at stake, and to which the employer alone can bring an effective solution.

IGNORANCE OF THE DUTIES OF PATRONAGE

10. — Today ignorance of these duties is, so to speak, universal. One meets perfectly Christian employers who do not believe they have charge of souls with regard to their workers. They are content to lead, personally, a blameless life, and they do not think of the severe account God will demand of them for the souls lost in their workshops through their negligence.

One of them, to whom someone recently spoke of establishing Catholic works in his mill, replied:

“It is impossible! I am never at my mill, and I have a manager who is entirely opposed to religious ideas.

— Change your manager.

— But my production, how will it be done?”

And this unanswerable reply dispenses the employer from his most sacred duties!

Often the man people are so infatuated with does his work only moderately well; in any case, who would dare to maintain that a Christian clerk is inferior to another? But people do not want to do anything; that is the whole obstacle.

The employer does not understand where his selfish wealth is leading him, without love for God and without compassion for humanity. He does not understand what responsibility weighs upon his head, whether he wishes it or not.

In a family it is right to give the father glory for the virtues of the children, as it is also right to trace back to him the shame of their vices. Thus, in the great social family, all disorders come from the fact that paternal authority has abandoned its mission; and, to confine the question to the populations of the mill, of which we especially wish to speak, the vices of these populations come from the fact that the employers have ignored their duties, sometimes out of selfishness, sometimes by applying the false doctrines bequeathed by the Revolution.

11. — Political economy founded on self-interest has engendered the deepest selfishness; supply and demand have become the only rule of agreements between master and worker. To fulfil his duties of social paternity, the employer must return to Christian economics, in which justice has charity as its inseparable companion.

Some think they can free themselves of their responsibility by pleading the demands of the workers: they have become our masters, they say, and any direct action would make the mill unpopular, or at least would drive the workers away.

No doubt, in a mill where vice prevails, as happens all too often, the employer cannot change the face of things in a few days; but we maintain that, without dismissing his staff (except the ringleaders, who must be got rid of as soon as possible), and with foremen fit to second his action, he will reach his goal, if he is willing to use patience, gentleness and perseverance, and above all if he is guided by the love of God.

CHAPTER II

DUTIES OF THE EMPLOYER TOWARDS HIS WORKERS

12. — The duties of the employer towards his workers may be summed up as follows:

He owes them: authority, freedom to do good, protection.

AUTHORITY

13. — Authority is necessary in every society. If it does not come from God, it must come from man.

When it comes from man, it is nothing but tyranny. Arbitrary will is its only law; it recognises no law higher than itself. Force is its only rule; it has no reasonable ground for imposing itself. That is why slavery was the universal condition of the world for as long as authority had a human origin; and if it were again to cease being exercised in the name of God, as the ungodly wish, slavery, more or less disguised, would once more become the only condition of the material order.

God has subjected authority to certain unchanging rules; these rules have been specially designed to further the development of body and soul, of the family and of society. That is why authority which acknowledges God as its principle is always a protective authority; it is the fruitful source from which all good things flow: freedom, justice, protection; it alone can make our associations powerful, because true fraternity flows from paternity.

The Christian employer knows these great truths; his authority appears to him as a sacred trust which he may not give away and which he must use to lead his workers to God. He draws from his convictions the energy needed never to betray his duties, and the affectionate moderation that makes command lovable.

Those who live among workers have been able to observe how strongly the working man feels the need of a protecting authority. The stronger this authority, the more he loves it; the weaker it grows, the more he despises it; timid employers, who dare not act according to their conscience and who betray their duties, themselves destroy the respect their authority requires. The workers have particularly scornful names for workshops where discipline is not respected; they are proud, on the contrary, to belong to mills where order is firmly maintained. They love frankness and courage, and they feel the need to find all this in their superiors; their weakness rests securely in the shelter of that strength.

FREEDOM TO DO GOOD

14. — The false interpretation of the word freedom is one of the greatest obstacles to the establishment of Catholic works for workers.

As a result of the disorder of minds, words have changed their meaning, and the most seductive word in human language, the word *freedom*, has led us into every abyss, because it has come to mean nothing but freedom to do evil. Now true freedom must be understood as *the power to act and to move within order*; for if man acts and moves in disorder, he wrongs God or men; consequently, he injures the freedom of God or of men: his own freedom is therefore a tyranny with regard to others.

There is only one true freedom, and that is freedom to do good. Freedom to do evil is an oppression, and the facts loudly prove it: wherever evil is free, good is oppressed. It is therefore a very grave error to confuse freedom, as liberalism does, with the power to do evil. God is the only infinitely free being, and yet He can never act or move outside order.

Freedom to do good is the true health of the soul. Is sickness a sign of strength? Is it not, on the contrary, always an oppression for the sufferer himself and for those whose air it poisons? Thus evil is

the oppression of the conscience in which it reigns, and an attack on the freedom of those it influences. And since good and evil, truth and error, can no more live together than day and night, cold and heat, we shall have established freedom to do good only in so far as we have prevented freedom to do evil.

Modern workshops are, in practice, the living condemnation of liberalism. Economists of the most opposed schools have observed, in these workshops where freedom to do evil exists, a veritable slavery of souls.

Why have the efforts of several generous employers remained powerless to bring about the moral reform of their staff? It is because they did not take care to free their workers from the corrupting yoke of the workshop by establishing freedom to do good there, that is to say, the kingship of Jesus Christ; for man is completely free only where Jesus Christ is king. Without wishing it, and certainly without noticing it, they have in practice denied this kingship by refusing Him entry into their mills. In spite of admirable works, called forth by real devotedness, souls continue to be lost, and the works remain dead because God is absent from them; wherever God is not, true life dies out. It is the poison of liberalism that has made so much good will barren.

We must therefore return frankly to the Church. She alone holds the real solutions to all social problems. She teaches us that the God of heaven and earth is also the God of the workshop, and that there He has a right to the respect of all.

The Church also teaches us that, as a result of original sin, man is inclined to evil and needs to be helped to resist his inclinations.

By internal means, Sunday rest and a Christian discipline, the employer restores freedom to do good by having God respected in his workshops. He watchfully represses bad example and dangerous conversation; he favours, on the contrary, and calls forth as far as he can, good example and everything that may lead to good. But at the

same time his charity makes him indulgent towards human weakness; if he is pitiless, it is towards those who torment their companions on account of their faith.

All too often people are afraid of certain workers who lay down the law in the workshops; they fear stirring up the discontent of the population by taking care to protect morality and the family in the mill. This weakness gives importance to the ringleaders, makes the strength of the bold, and creates influences which are always hostile to the employer himself. If he were not afraid, and if he had God respected, he would soon see the fulfilment of the Gospel saying that *he who seeks God first has all the rest besides*.

PROTECTION

15. — The employer owes the worker protection in his body, in his family, and above all in his soul.

In his body. Protection will be secured by the precautions needed to preserve health, by proper care in sickness, and by applying the means suited to preventing accidents. (47-73-77-78.)

In his family. The good education of the children is the greatest service that can be rendered to the workers. (66 to 71.) A Christian discipline, energetically maintained, keeps away from the workshops the many dangers that beset children and girls. (48.) Lastly, the Catholic associations, organised as we shall describe later, are the most powerful lever for rebuilding the family and bringing back to the home the peace and concord that are banished when God is absent. (88 to 94.)

16. — *In his soul.* The employer will protect the worker in his faith, strengthen him against his weakness, enlighten his ignorance, and provide him with the means of struggling against the temptations from outside.

To protect the worker *in his faith*, the employer applies himself to giving good example, not only in his private life but also in his public

life. There is a very harmful error, widespread even among good Catholics, namely that it is enough to serve God in the privacy of the family, and that one may be indifferent in social life. This error is the overthrow of all justice towards our neighbour. If it is a fault not to live as a Christian in the privacy of one's private life, it is a crime not to be a Christian in one's public life. What then shall we say of the man who lives in the midst of his workers and is not a Christian in his social life as an employer? He betrays his most sacred duties, and God will call him to account for the souls lost through his fault or his negligence.

The worker must be strengthened against his own weakness. We all need to be helped to become virtuous; certain efforts are difficult, especially when bad habits are concerned. The worker is particularly aware of his weakness, and when his employer watches over him and closes his eyes to no lapse, he is grateful to him for it, in spite of the ill humour of the moment. Several men sought for a long time to be taken on in our mill, solely because they knew that there alone they would find a barrier against certain vices whose yoke they could not shake off.

We must also enlighten *ignorance*. All the seducers of the people have sought to poison their minds with an accumulation of errors; it is a sacred duty to dispel this darkness, and for that there must be conversations conducted with great gentleness and real love.

17. — *The temptations from outside* have never been more powerful than today; never has the worker had more enemies, they can be counted by legions, and never has he been more abandoned; and so never has he been more wretched! All these enemies proceed by seduction, and flatter the bad instincts that original sin has left in our hearts. They have only one aim: to extort from him the money he has earned with such toil, so as to grow rich at his expense, or to take away his faith, so as to make him serve their unbridled ambitions.

The first legion, the most formidable, is that of the publicans and other tradesmen protected in our liberal society; we mean those who speculate on vice and drunkenness, and who grow rich on the ruin of families.

The second legion is made up of a host of small, unscrupulous suppliers; they encourage debt in order to take away their customers' freedom, and they pander to every weakness to increase their profits. They show themselves openly hostile to the employers: they run them down to the worker, sometimes out of envy, sometimes to stir up the bad instinct that is inborn against the master, sometimes, finally, to display a self-interested compassion. Exploiters know how to flatter their victims, and they loudly boast of being the friends and protectors of those at whose expense they live. Far be it from us to include a whole class of tradesmen in this second legion. There are many very honourable small shopkeepers, but they have little influence over the workers.

The third legion is that of political adventurers. Universal suffrage, by placing the destiny of France in the hands of the workers, has drawn upon them a host of enemies, all the more dangerous because they are generally skilled in speech and powerful in means. Nothing is too much for these schemers: slander, the most monstrous lies, the most senseless promises, the most odious incitements to revolts which these men, once elected, will put down with cannon. How many thousands of poor workers have met with death, exile or prison for having followed ambitious men who always know how to avoid the storm and land good positions!

The fourth legion is that of their companions. The evils it breeds are many: the tyranny of the workshop, the customs that compel the honest man to throw away in the taverns the money his children are waiting for, the conventional prejudices against which one must not attempt to protest, and finally the vast network of oppression described by all who know modern mills.

What can become of poor isolated workers amid such temptations? Can the grand words of freedom, happiness, pleasure, wealth ring in their ears without making hearts leap that have forgotten that life here below is a life of trials? Is it not a sacred duty for the employer, who is a father of a family, to protect these children who are so weak and assailed by such powerful enemies?

To place the pay out of reach of temptation and see that it reaches the mother of the family; to open places of decent recreation, where people can relax without danger; to reason with the workers and make known to them their true friends and their true enemies; to teach them that virtue is not only a supernatural capital that leads us to eternal riches, but also a material capital, the true source of saving and well-being; to gather them into close-knit associations which become citadels of resistance; to raise their hopes towards the fatherland where God will fill us with happiness; to found economic institutions that lead them to the wholesome habit of paying in cash, by giving them every possible reduction in price; to rest all this action on the human conscience, the only true and powerful driving force: such are the various aims which the Christian employer strives to achieve in order to protect the worker against the temptations from outside.

CHAPTER III

HOW THE EMPLOYER CAN FULFIL HIS DUTIES

THE CATHOLIC ASSOCIATIONS ARE THE ONLY MEANS OF FIGHTING THE EVILS THAT BESET THE WORKER

18. — We are obliged to accept the inheritance of our predecessors. We find ourselves face to face with this growing pauperism that is devouring the mill populations. What remedy is powerful enough to cure such great evils? Wages have been mentioned. But what would be the use of raising wages indefinitely if vices continued to grow in an ever greater proportion? Does not experience show, at every moment, poverty shamefully displayed alongside enormous earnings, while we find comfort among modest working people with very small earnings?

There is clearly a mystery of virtue on the one side, and on the other a mystery of vice. Philanthropic systems have achieved nothing, and all they have been able to produce has been but the shadow of good.

How are these souls to be reached? How are they to be imbued with the maxims of the Gospel, which alone give birth to virtue? The isolated worker has no remedy against his weakness. The employer can approach his workers only with difficulty, not only because of the present state of minds, but also because of the great number of families placed under his direction. Catholic association is the only means of fighting the evils that beset the worker, because it gives strength by destroying isolation, because it enables the employer to fulfil his duties, and lastly because it leads to virtue through religious practice.

But to give the association all the power it can have, the employer must organise a well-conceived action:

In its agents, the simultaneous action of all those who can help the associations;

In its objects, the simultaneous action of the associations on all the members of the working-class family;

In its ways, the simultaneous action of the means.

SIMULTANEOUS ACTION OF ALL THOSE WHO CAN HELP THE ASSOCIATIONS

19. — *The action of the employer* is necessary to bring about true fraternity towards his workers. The more large-scale industry develops, the more the world of labour tends to split into jealous and hostile castes. The senior clerk looks down on colleagues who hold a less important post; the older or better-off worker will not mix with a newer or poorer one. Everywhere arrogance and disdain seem to be the character of our democratic societies.

The employer changes these bad feelings by giving the example of an affectionate condescension. When they see him playing at the circle with the humblest, mixing with everyone at the Sunday gatherings, his workers understand better than through the finest speeches the injustice and folly of pride towards their companions and even towards their inferiors. They learn to reconcile hierarchy with Christian equality; for the employer knows how to combine the respect due to his authority with the familiar affection which he shows and which he calls forth around him, because he knows how to remain a father.

But the employer cannot do everything, and he will look for auxiliaries: religious auxiliaries, auxiliaries in the mill, auxiliaries in each of his workers through the sense of freedom. Without ever losing interest in the general direction, he will leave each one a certain responsibility, and will make a point of letting all, Brothers, Sisters, members of the committee, men and women councillors, have the satisfaction of duty done. The more he awakens private initiative by stimulating it, the more effective help he will obtain, and the more fruitful his action will be.

20. — *Religious auxiliaries.* Supernatural devotedness works wonders, and the action of persons consecrated to God is made fruit-

ful by a quite special grace. The first help the employer needs is that of the priest; without him, all efforts are in vain. This is too elementary a truth for us to dwell on it any further.

The action of the priest must be prepared and assisted by men and women religious engaged in education and in the various associations. Those who have taken the vows of poverty, chastity and obedience possess the levers needed to protect souls against the threefold corruption of the world. We shall explain further on¹ how these auxiliaries must help one another, move together so as to double their strength, and bring about the union of the associations they direct.

21. — *Auxiliaries among the staff.* The workers' councils are necessary; they have very great power for the conversion and preservation of their companions. The more we increase their influence, the more we interest them in the works, and the better the whole population understands their benefits.

By calling forth devotedness, one brings characters to light, and it is not rare to meet in a mill several chosen souls who can be made into excellent members of the committee. (153.)

22. — *Auxiliaries in each of his workers through the sense of freedom.* It is not enough for the Catholic associations to be based on freedom; the worker must understand this, so that he may feel proud of the efforts he has freely made upon himself to become virtuous. (90.) This is what we call the sense of freedom. "All through love, nothing by force": such was the maxim of St Francis de Sales.

If one recommends acts of virtue which cannot be imposed, such as piety, the frequenting of the sacraments, etc., authority must make itself accepted and loved by dint of devotedness.

Souls must be touched as the Sister of Charity touches a wound, that is to say with an affectionate delicacy that fears to hurt while it relieves. The employer will carefully avoid being carried away by the

1. See Part Four (101 and 128), and Part Five (159).

pursuit of vain popularity; without departing from his duties of fatherhood, he must bring the action of his auxiliaries to the fore as much as he can; he will thus avoid giving his work a personal stamp, which is often harmful to the good.

SIMULTANEOUS ACTION OF THE ASSOCIATIONS ON ALL THE
MEMBERS OF THE WORKING-CLASS FAMILY

23. — The associations of which we shall speak in Part Four are specially organised to restore the family; to achieve this aim, one is obliged to reach the fathers, the mothers, the sons and the daughters at the same time.

Thus defenders of God are formed in every home; as each member is converted, he spreads the good word around him, and by this action he strengthens his own heart while working for the Christian reform of his family.

SIMULTANEOUS ACTION OF THE MEANS

24. — God has ordained all things to lead man to his end. We enter into His designs by using natural as well as supernatural means for the conversion of our workers.

As far as the soul is above the body, so far do the principles of the faith, the only unshakeable foundation sheltered from the storm, prevail in our associations; but at the same time we make use of all the good things of the present life to win souls. By concerning ourselves with everything that can increase material well-being, we make everything work together towards the final aim: to give God back to the worker.

Away with the maxims of those gloomy moralists who would drown the works of God in tedium. They always raise the objection of hypocrisy; in their eyes freedom is confused with the oppression of good; they loudly proclaim that virtue must be loved for its own sake. Let us leave these Pharisees, let us not try to do better than God, and let us say to the worker:

Be a Christian, so that your life may be prolonged by temperance and sweetened by peace of heart.

Be a Christian, so as to find happiness in your family, obedience in your children, devotedness in your friends.

Be a Christian, so as to attain comfort through saving and through the economic institutions we mean to undertake for you.

Be a Christian, lastly, so as to be the happiest of men, even if you are the poorest; the most joyful, even if you are the most tried. For God is the source of true happiness and true joy on this earth; apart from Him there is nothing but falsehood and disappointment.

It is easy, moreover, to bring about that loyal confidence which excludes all servility and all dissimulation, by associating the workers, from the least to the greatest, in the good one wishes for them. This must be done in the manner established by God, that is to say as a father associates his children in his undertakings, and not in the manner of the Revolution, with the unwholesome equality that conceals revolt and breeds hatred.

Each association has its pleasures and its material advantages.

We shall explain, in the course of these notes, how this threefold simultaneous action can be achieved.

THE EMPLOYER CANNOT FULFIL HIS DUTIES IF HE IS NOT GUIDED BY SUPERNATURAL MOTIVES

25. — God alone can give the employer the strength and devotedness needed to fulfil his duties.

Those who are guided only by human motives cannot keep up the struggle for long; soon inconstancy discourages them, ingratitude casts them down, weakness scandalises them; the futility of their efforts brings on a weariness beyond remedy.

On the contrary, the employer guided by supernatural motives finds in his beliefs an ever-renewed energy. In his eyes, the workers are no longer common men, weak and inconstant; they are souls redeemed by the blood of Jesus Christ.

Then the noble passion for the salvation of souls is kindled in his heart. He knows that God is with him, and that is all he wants. Obstacles become means for him. He does not hesitate to make, with prudence, the outlay necessary for establishing the works; one never loses by lending to God. Trials do not frighten him; they are the necessary condition of the works of God. Humiliations do not disconcert him; they purify his intentions. Ingratitude does not irritate him: are we not more ungrateful towards God than others are towards us? The apparent futility of his efforts does not discourage him; he knows that God has His hour, and that nothing is lost by waiting. If suffering comes, he accepts it as the most powerful means of saving souls. Lastly, even death troubles him little; God does not die, and He knows how to carry on the good we have begun for Him.



PART TWO



ON THE INTERNAL ORGANISATION OF THE MILL

SUMMARY OF PART TWO

ON THE INTERNAL ORGANISATION OF THE MILL

CHAPTER I SUNDAY

Sunday work. — Sunday cleaning. — Sunday pay. — Presence of the clerks on Sunday. — Indispensable Sunday work. — Saturday stoppage.

CHAPTER II WORK AND WAGES

Length of the working day. — Stoppages. — Distribution of work and wages. — Regularity of wages. — Pay and everything connected with it.

CHAPTER III STAFF

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PART TWO

ON THE INTERNAL ORGANISATION OF THE MILL

CHAPTER I

SUNDAY

SUNDAY WORK

26. — In spite of generous efforts in favour of Sunday rest, Sunday work still exists in France on a vast scale. At a time when there is so much talk of freedom, of the emancipation of the people, of the organisation of labour, this odious tyranny displays itself every day in broad daylight. On the railways, in spite of the petitions of the Chambers of Commerce, it has not yet been possible to obtain the release requested for thousands of workers²; in the army, in contempt of the laws, our sons are often prevented from serving God, as if the State had some advantage in taking away their faith; building workers and those of certain trades work on Sunday; far too many mills have kept up this crying abuse. Thus our democratic society flatters itself that it has given the worker every right: the right to work, the right to govern the State, and the immortal *rights of man*, which are to make a god of him; but it refuses him the right to rest.

The Revolution always shows itself the enemy of the worker. It flatters him, but only to reduce him more easily to servitude: political servitude, where a sign from the master is enough, and woe to the head that does not bow; servitude of the soul, where they seek to tear from the worker, along with his faith, the hopes that were his joy

2. *Le Repos du dimanche et les Compagnies de chemins de fer*, July 1875, Albanel, Paris.

amid his hardships; servitude of the body, where he is given over to work without respite, and the poor human machine can no longer recover from the fatigue of the six days, and falls worn out before its time. But what does that matter to the so-called friends of the people? Like the tempter of old, they promise him freedom, wealth, happiness, enjoyment, and they give him the slavery of every vice, work without rest, life without hope, poverty without remedy.

Such is the crime of which all the accomplices of this impious Sunday work are guilty: not only those who compel others to work, but those who, on the pretext of freedom, leave their workshops open on that day; the serpent is ever watchful, and the worker who did not go to the site would suffer from bad companions a persecution more formidable than the anger of the employer; those who neglect to forbid their contractors this unlawful work are no less criminal in the eyes of God.

How many Catholics, without thinking about it, share in the crime of which we speak, through negligence, through complaisance towards a grasping contractor, or through weakness! People complain that good faith is being lost, that no one can be trusted any more. How could it be otherwise with this work that drives God from the earth?

Some have accused the workers of having forced the employers' hand; this is a slander. In vain have the enemies of God proclaimed everywhere that one must eat for seven days and therefore work for seven days; those who do not work are the only ones who seriously uphold such a doctrine. The worker believes himself to be something more than a beast of burden; he needs rest and he knows that he has a right to it. In all the mills where Sunday work has been stopped, this measure has been received with gratitude. Building workers, who seem the most recalcitrant, would be no less happy if they were given rest on the seventh day. We know this from experience. The workers employed on the large building works of our mill (after the fire) had

not known this rest for many years, and they told us several times how happy this return to good customs made them. We have read certain socialist programmes drawn up by workers who have forgotten God; one of the first points of their demands was Sunday rest. The violation of Sunday is a social crime without profit and without excuse.

SUNDAY CLEANING

27. — Cleaning has even more disastrous effects. It has none of the wholesome virtues of work. The stopping of the engines brings a silence that encourages indecent talk to break out. The time of leaving the workshop is not fixed; nobody hurries, time is wasted, and Sunday cleaning is as harmful to the employer's interests and to the good spirit of the workshop as it is contrary to the law of God and to morality.

SUNDAY PAY

28. — Pay given out on Sunday obliges people to come to the workshop, and it presents no lesser dangers. Girls are mixed there with young men, unable to escape the impure talk provoked by their presence. People come in their working clothes, as is the custom, and whatever the hour, attendance at Mass is morally impossible. This unfortunate habit has, moreover, as its logical consequence the squandering of the wages so impatiently awaited by the poor mother of the family. Even the honest worker cannot escape certain tyrannical habits, encouraged by the idleness of the workshops and by the nearness of the taverns, placed like traps around the mills.

PRESENCE OF THE CLERKS ON SUNDAY

29. — Many employers whose mills are stopped on Sunday call in the foremen and the office clerks until noon, on the pretext of making an inspection, dispatching urgent business and preparing Monday's work. These employers believe in good faith that they are having Sunday rest observed; they do not see that by preventing their supervisory staff from being Christians, they are delivering their workers to the most baneful influences from the moral point of view.

All observers describe with horror the disorders caused by a foreman without morals. And yet this man lives constantly among the women workers; he has over them that terrible power which the organisation of modern mills confers; what guarantee shall we have that he will never abuse his power, if he is not a Christian? Has not our own experience taught us that without the fear of God, morality is hardly possible? And how can a man be expected to fear God if he cannot fulfil his religious duties? What inconsistency in an employer, to demand of his foremen a virtue exposed to such trials, and to deprive them of the only effective strength against the perils amid which they must live!

INDISPENSABLE SUNDAY WORK

30. — The only work that deserves to be called indispensable is work on the steam engines and the driving machinery, when it cannot be done during the week without causing a considerable stoppage of an entire workroom. The stopping of a single machine, of a single frame, is not a sufficient reason for violating the third commandment of the Decalogue.

If the employer does not keep a close watch, the locksmiths and joiners always have something to do. In many establishments, the workers employed on repairs come to the workshop for the whole of Sunday; the little they do is badly done, because they are little or not at all supervised. The repairs could often be done more carefully

during the working week. The employer's interests would gain as much as freedom of conscience from a more scrupulous examination of the work that is truly necessary.

We have made a point of having the rest of the holy day respected. Repairs cannot be carried out on that day without a slip signed by the employer on the Saturday, stating the names of the workers, the purpose and the duration of the work.

The workers who are authorised to work attend the half-past six Low Mass at the chapel, and this time is paid to them.

The cleaning of the boilers is done as follows:

When there are repairs to be made in the furnaces, work begins on Saturday morning, if a boiler can be spared for that day, and then everything is finished during the night from Saturday to Sunday. The ordinary cleanings are begun on Saturday evening; they are finished very early on Sunday morning.

Packings, cleanings and small routine repairs are done on the steam engines during the week, in the hours when they are stopped or in the evening.

Lastly, the stoker stays, if necessary, on Saturday until ten in the evening or midnight; but on Sunday he comes only in case of accident.

As for the driving machinery, the shafts are cleaned while running by means of a pole fitted with a brush; the wheels, brackets and bearings are cleaned during the hours of rest and in the evening, but never on Sunday.

SATURDAY STOPPAGE

31. — The English have understood it: the sanctification of Sunday is difficult without the Saturday stoppage, and by two *acts*, of 1850 and 1867, Parliament forbade work on Saturday afternoon and the whole of Sunday, in factories and in the smallest workshops, for young people under twenty-one and for women of all ages. This law has resulted in the closing of all the mills during the second half of Saturday.

At Rouen and in the Nord, several industrialists have taken this path. At Val-des-Bois, the women workers leave the workshop on Saturday one or two hours earlier, without any reduction in wages. The spinners and piecers are free as soon as the cleaning is over, which begins three hours before leaving time.

CHAPTER II

WORK AND WAGES

LENGTH OF THE WORKING DAY — STOPPAGES

32. — The law of 19 May 1874 permits children aged from ten to twelve to work for six hours, on condition that they attend school for half a day. This is what is called half-time.

In our opinion, it is difficult to put into practice; it would require impossible supervision. We do not believe that children can work without danger before their First Communion, and for a long time now we have not taken them on before the age of twelve.

33. — In our mill, the working day is eleven and a half hours; on Saturday it is nine hours, not counting the cleaning; that is sixty-six and a half hours, instead of the seventy-two allowed by law. The workers are nonetheless paid for six full days.

Political upheavals, the revolution of 1848 and the events of 1870–71 did not affect our workers, nor slow down our work. We do not glory in this; we owe it to God alone; without His protection, things would have been quite otherwise.

During the stoppage caused by the fire, we kept on our workers, and we continued their wages, as we usually do when a few machines are partly idle.

DISTRIBUTION OF WORK AND WAGES

34. — We achieve a fair distribution of work by imposing on no one a task beyond his strength, and by sharing out the tasks impartially among the workers of the same workroom.

As regards wages, we keep at the very least to the level of the rates established in similar industries.

Apprentices, piecers and all those who depend on other workers for their wages are the object of our particular care. When a man is

not a Christian, he is inclined to great harshness towards those who depend on him. If competition does not prevent it, he will pay his helpers as little as possible without any consideration. To avoid all abuse, we have fixed minimums for each age, and the office itself pays all the children.

REGULARITY OF WAGES

35. — The regularity of wages has a great influence on the comfort of the household. If piecework yields earnings that differ markedly from one another, the housewife will set her budget by the highest. Habits quickly become needs, and the bad week brings poverty.

We have remedied this danger by combining a fixed wage with a supplementary wage. This supplement consists of bonuses received at the end of the month, of the fortnight or of the week. In this way one obtains the stimulus of piecework without losing the advantages of the day rate.

As for changes in rates, we have never practised reductions, whatever the crisis that has struck us; our wages have followed a steadily rising course.

PAY AND EVERYTHING CONNECTED WITH IT

(Pay slip. Document C.)

36. — If one has any concern for the material well-being of the workers, one must avoid paying on Saturday evening; it has the same dangers as paying on Sunday. In the evening, during the week, similar drawbacks have been met with, because of the opportunities afforded by the closing of the mill. The best-chosen time is the morning, so that the mother of the family may receive the full amount of the wages.

We pay on Thursday morning, market day.

The sums earned by all the members of the family are put together and handed to the head of the family or to the person he designates. In this way the drawbacks of paying the children directly are

avoided, and paternal authority is allowed to remain in control of the earnings. A detailed slip (C) enables the mother of the family to check the sums received, and since the mother is the best guarantee of morality, thrift and union, this slip offers far greater advantages than may at first appear.

CHAPTER III

STAFF

IMPORTANCE OF CHOOSING THE FOREMEN

37. — The employer's principal work is to train foremen fit to assist him. A bad spirit is a constant source of secret and elusive opposition. We have known clerks steeped in revolutionary ideas who certainly acted as if they had been paid by the employer's enemies.

If this war sometimes exists in the field of material interests, it is far more frequent and more bitter on religious ground. In this matter neutrality is difficult; if one is not favourable, one is opposed, in spite of all assurances and all promises.

The employer who wishes to fulfil his duty by working for the moral improvement of his workers must put the choice of his clerks in the first rank. The Christian foreman makes the employer's action easier; little by little he banishes from the workshop blasphemy, indecent talk, brutality towards the apprentice, and the countless petty vexations to which the workers who belong to the Catholic works are exposed. He brings discipline to the workshop and introduces a good spirit there by removing the workers who are a danger to the faith or the morals of their companions. He helps the employer to find workers who are Christian or capable of becoming so, so as to obtain, in time, honest and moral families. Such a staff is a precious treasure that is gathered by perseverance and maintained by devotedness.

The employer can interest the foremen in the works by calling them to form an auxiliary council. (136.) It will also be good to seize opportunities (the New Year, the employer's feast day, etc.), and if need be to create them, in order to speak to them of their responsibility and their duties.

DUTIES OF THE FOREMEN

38. — The foreman holds a delegation of the employer's authority. Since legitimate authority comes from God, it must be exercised not only for the work and for good production, but also to lead man to his end.

He will achieve this through impartiality, supervision, a good spirit and good example.

Impartiality wins the esteem and the confidence of the workers, but it demands great care. Since this virtue is fruitful only in so far as it is visible, the foreman must neglect no opportunity of showing it: 1. in wages, by drawing the employer's attention to the changes to be made, by taking care of the apprentices and seeing that their earnings increase as they come to deserve more; 2. in the distribution of work, by a fair sharing of the difficult tasks and of the profitable ones; 3. in the readiness with which he receives complaints, granting them if they are just, refuting them gently if they are unfounded. Far from taking it amiss when a worker goes directly to the employer, he must encourage it and never show the slightest annoyance at it. Explanations prevent discouragement, dispel ill humour, and avert departures that are often regrettable for both parties. By these means one destroys at a stroke the baneful influence of the ringleaders who stir up division and hatred by exploiting misunderstandings and spreading lies.

39. — *Supervision* is exercised over the machines and good production, over the staff and the order necessary in a well-kept workshop. This is not the place to speak of the machines and of good production; we shall speak only of the second object.

To have God respected and not to tolerate mockery on the occasion of a religious act; to suppress immodest conversation; to have women and girls respected, to protect children in body and soul; to see that a bad worker does not ruin a neighbour who is too weak, and if need be

to move him to another machine to avoid his baneful influence; to show himself firm, and even severe, towards the argumentative and those of bad spirit; to seek means of doing away with Sunday work; if need be to pay in person, by working in the evening on an urgent repair: such are the duties laid upon the foreman for establishing Christian discipline. He will surely achieve it if he is animated by religious feelings, and if he governs his subordinates as he would wish his own children to be governed.

40. — By a *good spirit* we mean judging all things in the light of truth. If the foreman considers his duties in their true light, he will not seek popularity, as is all too often seen in workshops. From whom does he hold his authority? — From the employer. — For what purpose? — To look after his interests. Now, are the employer's interests opposed to the interests of the working-class family? Clearly not, since the prosperity of the firm is necessary to the prosperity of those it employs. The foreman who thinks he is sparing his subordinate by hiding his faults from the employer therefore betrays his duty twice over, by failing in his mission and by endangering the common interests. Moreover, he harms the very man he claimed to protect: he could have been corrected, and his work or his conduct improved, by remarks made at the right time; whereas his bad habits, encouraged by the guilty silence of his superior, become ingrained and make his dismissal necessary.

The good foreman is no less devoted in all that concerns the moral and material well-being of the workers. He prepares minds for the new measures the employer wishes to take; he lets no favourable opportunity slip of making people appreciate the efforts being attempted, the moral and material usefulness of the associations, and the great advantages that result from the union of the workers with the employers. He helps the works to develop without indiscretion, without false zeal and without the slightest appearance of pressure. He respects freedom within legitimate and Christian bounds; but if

the occasion arises, he does not hesitate to show openly his sympathy for the Catholic associations, and he firmly puts down any vexation practised on their account.

41. — The fourth duty of the foreman is *good example* in the workshop and outside the workshop.

In the workshop, in his words and in his actions, he gives the example of respect for everything that concerns religion, the family and authority; of restraint in language, avoiding coarseness and invective; of perfect propriety towards women and girls. (29.)

Outside the workshop his influence still exists, and he is bound in conscience to give the example of religious practice. He must also strive to combat the feeling of envy that devours so many poor hearts and makes them so unhappy. An affectionate gentleness, inspired by supernatural charity, will be the most effective remedy for this painful evil, whose victims are so deserving of pity. Finally, the fulfilment of his family duties and the Christian education of his children are further sources of good example, through which he has a happy effect on the conduct of the working-class families around him.

RECRUITMENT OF THE STAFF

42. — After the choice of the foremen, nothing is more important than the recruitment of good workers. Nothing is more difficult. While the worker does not know where to turn to find a Christian workshop, the employer who wishes to have a select staff has almost no means of obtaining information. (213.)

We take every possible precaution; but the absence of institutions for this purpose, and the surroundings in which we find ourselves, make the choice very difficult.

PERMANENCE OF ENGAGEMENTS

43. — Our industrial populations are made up entirely of families who have come from elsewhere, either from the neighbouring departments or from Belgium. Stability is difficult in such conditions: higher wages, the desire for change and poverty tore them from their native soil; the same causes bring about fresh moves.

To fight against this instability we have used various means: wages as high as possible, facilities for owning a family home, encouragement to save, and extreme restraint in dismissals. We have created traditions for these wandering families; they have grown used to considering our mill as their mill, and to regarding our family as their family. The workers know that they are not tools to be got rid of on the day when too long a use has lessened their power, but that, on the contrary, their old age is sheltered from want and from anxiety.

The Catholic associations prepared, and the workers' corporation completed, the union of all, workers and employers, in one great family where love lowers the barriers and attachment increases respect. The common religious life has created powerful traditions; good morals, the fruit of the associations, have given great growth to saving; religious action has overcome devouring envy and replaced it with mutual confidence.

Our population now hardly changes at all, and those who have left us never speak without emotion of the great family of Val-des-Bois.

HABITS OF SAVING

44. — It is a duty for employers to stimulate the spirit of saving as much as they can. The particular population of our mills hardly knew these wholesome habits. Improvidence is the dominant fault; many do not even try to save; they accept poverty as a kind of fate, without thinking of the means of escaping it. The best keep their spending at the level of their wages; several let debts pile up; when all credit is refused them, they leave the district; departure settles the liabilities, and they go and start another elsewhere.

Two means have succeeded for us in bringing our families to save. The first consists of encouragement given in public, by showing the benefits that come from thrift, and of private talks with the father or mother of the family when higher earnings make saving easier. The second comes from the establishment of economic institutions in which payment in cash receives a real bonus.

In ordinary times, when the wage is sufficient, buying on credit is the ruin of the worker; it plunges him into the abyss of debt, whose very name ought to be held in horror. Many housewives are powerless to avoid this pitfall if they are not helped.

Some ten years ago, bread was dear; an arrangement made it possible to supply it very cheaply, but it had to be paid for in cash. Later, when bread had returned to a normal price, we stopped. A year afterwards, several mothers of families complained: “When you began selling bread vouchers,” said one of them, “I owed my baker 200 francs. He was displeased at no longer supplying me and demanded payment, and by paying 3 francs a week I had managed it. Since you stopped the vouchers, I have gone back to my old supplier, I have got into credit again, and my account already comes to 75 francs. I feel I am going to get back to the old figure. Please start selling the vouchers again; it is the only way for me not to owe anything.” (164.)

But here, as with stability, the associations have been our most powerful helpers; we attribute the successes obtained to their beneficent influence. Before the works, saving never exceeded two and a half per cent of the total wages; at the present time we have come to exceed six per cent, and if this figure were compared with those of similar industries in our region, the importance of the result would be recognised. The reason is that thrift is the fruit of sacrifice, and religion alone has full power to establish the reign of self-denial.

UNION BETWEEN THE FAMILY AND ITS HOME

45. — This practice of prosperous workshops was very hard to attain with floating populations. Our efforts, however, have not been without success, and a certain number of families have devoted their savings to buying houses surrounded by gardens.

The dangers of making workers owners in the countryside have been pointed out. The mines of X... have been cited, where most of the dwellings sold to the workers had passed into other hands; several had become taverns. If a family leaves the mill, it cannot leave the district because of its property. It remains as a ferment of disorder and bad spirit.

We have known all these dangers by experience, but their consequences must not be exaggerated. By selling no dwelling near the mill, one can without drawback encourage the purchase of houses situated beyond a certain radius. In our opinion, the advantages that result for stability and morality are greater than the drawbacks.

Ownership of the family home would be far more common if it did not have two formidable enemies: the first is the ease of acquiring stocks and shares. Solicitations reach into the depths of our countryside. A few have succeeded, and many let themselves be tempted by high interest. The second obstacle lies in our laws of inheritance. It is above all among workers who own property that compulsory division makes its baneful effects felt: on paternal authority, which it

weakens; on small property, whose inheritance it makes impossible; on the constitution of the family as a social force (and this is what the legislator meant to strike by bringing division into it); finally, the influence of this law on the barrenness of marriages is real, a frightful wound that would destroy France without a permanent and considerable immigration.

CHAPTER IV DISCIPLINE

RULES

(See Documents A and B.)

46. — Discipline, which is necessary in families, in houses of education, in armies, everywhere in a word where men are gathered together, is equally indispensable in workshops. Lack of discipline is one of the most serious causes of the disorders that are all too frequent in mills.

We give our rules in document A. They may be modified according to local circumstances.

For notice, we have accepted, only for a year now, the short period of a week; before that it was a fortnight; earlier still, a month. In Reims several large establishments have adopted twenty-four hours, and that is the general tendency. Every engagement seems too heavy, and instability is tending more and more to become the normal situation.

We are indeed obliged to submit to the customs of the neighbouring workshops; but it must be proclaimed aloud that the permanence of engagements is singularly disturbed by such short periods. We long with all our hearts for a return to the old customs, which, by leaving employers and workers time to reflect, often made them go back on a decision taken too hastily.

47. — Accidents are prevented by every possible means. The starting and stopping of the engines are announced in advance by signals. The dangerous parts of the machines are guarded against carelessness, and we have sought out the best measures adopted in the various industrial centres in order to apply them in our workshops. Special rules, posted at each machine, oblige the workers to take the

necessary precautions³. The foremen are very strict about their application.

RESPECT AND PROTECTION GIVEN TO WOMEN

48. — “Today, as in the past, one of the keystones of the social edifice is the respect paid to the character of woman⁴.”

We have striven to make this respect prevail among our population. Very few mothers of families work the whole day; several work a few hours a day, and most stay at home.

Every means is used to prevent seduction; there is firm punishment when marriage is refused. Happily, since the Catholic associations, an unmarried mother is almost unheard of.

In the workshop, in the streets and at home, the girls always wear the ribbons of their associations. (105.) These religious badges command respect from the workers and from the girls themselves. When one of them wishes to yield to frivolity, she feels the need first to strip off the livery of virtue. If she did not do so, she would be scorned by the bad themselves, who would call her a hypocrite. By this means one can be sure of the perseverance of a girl who is faithful to her ribbon, and her unfaithfulness is a sure sign of imminent danger. In that case we use our influence with the parents and the girls to prevent the misfortunes that are so often the consequences of frivolity.

In the men’s workshops there are no women. In the women’s workshops there are only the men indispensable for supervision, for repairing the machines and for carrying loads. A special gate, opposite the Sisters’ house, gives the women and girls entry to the mill yards.

3. See, as a specimen, document B.

4. F. Le Play, *l’Organisation du travail*, p. 162.

ACTION OF THE EMPLOYER OUTSIDE THE MILL

49. — We believe we are fulfilling a sacred duty in concerning ourselves with the conduct of the workers outside the mill, in everything that touches on drunkenness, scandal and offences against honesty. More than anyone, we are anxious to respect the privacy of the family and the secrecy of the home; but does not the employer who exercises no action over public facts that are scandalous or dangerous betray his duty? Is this not part of the Christian discipline of the workshop?

CHAPTER V

GOD IN THE WORKSHOP

50. — In the mills of our region no *religious sign* is to be seen. Before the associations, we ourselves had no devotional statue in our workrooms. The Sisters managed to bring about a request for a statue of the Blessed Virgin from the women workers who did not come to them. A little later, these same women workers asked for morning prayer, and the Christian customs in the workshop are all the dearer to them for having been established on their initiative.

The fire of 13 September 1874 stopped, against all expectation, at a statue of the Blessed Virgin standing against the wall of the large building that burned down; the paper lace that adorned the bracket had remained intact. It was in memory of this event that on 28 August 1875, at the blessing of the rebuilt mill, a statue was blessed under the name of Our Lady of the Factory (Notre-Dame de l'Usine). Placed with honour in the chapel, it is the object of the most tender devotion. But it was desired that the workshop should be protected by her presence, and the statue of Our Lady of the Factory looks down over the great workroom of the new workshops.

Every morning, in the women's workshops, a Sister leads the prayer. Immediately after the start of work, the Sister rings a bell; the machines stop, the women workers come to the feet of the Blessed Virgin: all kneel; the Sister recites in a very loud voice the acts of Faith, Hope and Charity, the *Memorare*, the *Our Father*, the *Hail Mary*, the *Creed*, the offering of the day of the Apostleship of Prayer, then *Lord Jesus, cover with the protection of thy divine Heart our Holy Father Pope Pius IX*, and the invocation: *Our Lady of the Factory, pray for us*. The women workers go back to their machines at once.

This common prayer has very happy effects. We have noticed that all the women workers bring the same eagerness to it, even the most indifferent.

Following a solemn novena held in the workshop, the whole mill was consecrated to the Sacred Heart, whose statue was placed in the spinners' workroom. From time to time candles symbolise the prayer of some anxious families, of a discouraged worker, or of a father who wishes to place a great decision under the protection of Jesus the Worker.

In the other men's workshops there is a crucifix, placed there at their request.

51. — Every *facility* is given *for religious exercises*, confessions, retreats and monthly meetings. The good Lord is treated as a father; people go to the chapel in their working clothes, and the men go to confession dressed, as in the workshop, in shirt and trousers. A companion, man or woman, keeps the machine running during the short absence, and the work does not suffer. Each association has its own hours. Supervision is easy, and there has never been any abuse.

After the fire, the spinners, employed in a mill we had rented, no longer had the chapel within reach. To make up for it, the chaplain would sit, on the eve of Communion, in a nearby room, where each went to confession during working hours.

The workers of the district could not hide their surprise and said: "You are much luckier than we are; in this way confession has nothing difficult about it any more."

52. — The Sisters' *visits* to the workshops always produce the best results. They allow them to win the hearts of the women workers by showing them an affectionate interest, by asking about their work, their health and their families. The girls and the women are glad to see them; they feel protected and strengthened by these devoted souls who share all their troubles.

Sometimes too, the Brother Director and the chaplain go into the men's workshops.

Through common prayer, religious signs and visits, a Christian atmosphere has been spread through the workshop which exercises a very salutary influence, even on those who were at first opposed to religious ideas and who, today, are still far from them.

CONCLUSION

53. — We insist on the following remark: if we have arrived at the customs of prosperous workshops, it is mainly through the Catholic associations. We do not deny that one may reach a result without the associations when one is acting on settled and religious populations; but we think that with floating and misguided populations it is absolutely impossible to restore these customs without giving back to the workers the God whom they have forgotten.

To reach this goal, the employer's action, if it remains isolated, is insufficient, and the action of the workers is impossible without association. We therefore affirm this truth, the first fruit of our experience: that the Catholic associations are the surest means of reviving the customs of prosperous workshops.



PART THREE



ON THE EXTERNAL ORGANISATION OF THE MILL

SUMMARY
OF PART THREE

ON THE EXTERNAL ORGANISATION OF THE MILL

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PART THREE

ON THE EXTERNAL ORGANISATION OF THE MILL

CHAPTER I

ORGANISATION OF THE RELIGIOUS SERVICE

ADVANTAGES OF THE CHAPEL

54. — Experience has shown us that the chapel is necessary for the religious service of the mill. We began the works at the parish. Soon it was necessary to build a small oratory for the convenience of confessions; then exercises were tried for a few souls more inclined to piety; then Mass was said regularly. The more we made use of the oratory, the more marvellous advantages we found in it. It had become too small; an annexe was added on the right, another on the left. Finally, after the war, the large chapel that is in use today was begun. We can say that the progress of Christian life has been in proportion to our use of the chapel. Without it we could not have fought against human respect. No one can imagine how violent the hostility to the faith is in the industrial countryside. Even today, in the village and round about, our workers are the target of jeers and contempt. Amid an indifferent people, religious practice at the parish is almost an act of heroism. How could it be compatible with the general weakness of characters? One meets families, brought up as Christians, who have become complete strangers to all religious practice after a few months' stay in our region. If you express your astonishment, you are told: "How do you expect us to go to Mass? Nobody goes in this part of the world." And these good people think they have given a valid excuse.

In the chapel, the new convert has met around him only sympathetic and encouraging faces. These Christian surroundings have strengthened him, and later he has been able to affirm his faith outside.

55. — The chapel has been a *centre of religious teaching*. “In parish churches the sermon is joined to the office; in chapels, the time and length of the office are subordinated to the instruction, — an instruction given on one and the same subject, by the same priest, until that subject is exhausted; — an instruction composed for a homogeneous audience and given to a homogeneous audience, and by that let us understand a gathering of persons having the same intellectual culture, similar occupations, a life divided in the same way, having the same particular duties to fulfil, and able to exercise around them an influence of the same nature⁵.” In these lines Mgr Isoard describes perfectly the advantages that the chapel has given us. Each association has its own special catechism and its particular instructions there; when the members of the working-class family are gathered together, their duties of state are easily taught there, since they are the same for all. As the intellectual level is also the same for all, the chaplain can give courses of doctrine suited to the understanding and the needs of his audience.

56. — The chapel is the necessary means for the *life of the associations*. In a parish, everything is subordinated to the services known as parochial. In our chapel, the services are specially organised for the works: retreats, triduums, receptions, feasts, etc. The members of the associations are at home there; they feel that everything is done to make their religious life more pleasant and more fruitful (160).

57. — The chapel has been for us the only way of *training our workers in piety*, by making religious practice easy for them and by opening their hearts to the love of the good Lord.

5. Mgr Isoard, *Deux mots sur l'enseignement de la religion*, Société Bibliographique, 1876.

It stands in the mill yard; on leaving the workshop, if one wishes to make a visit to the Blessed Sacrament, to attend Benediction or a service, it is no trouble at all. On Sundays, the workers who have to repair the engines attend Mass in their weekday clothes; poor people from outside, who would not dare go to the parish because of their wretched clothes, come there without shame. And so it is loved by all the workers. The most indifferent go there willingly, and it has led several of those who are not in the works to fulfil their duties faithfully.

On entering the chapel, the soul finds itself as if naturally drawn to devotion. Many visitors have remarked this to us, and we too have felt the same sentiments when visiting other chapels: they seem intended only for devout people. The ears are not distressed there by those loud conversations so frequent in our parish churches; the indifferent man feels ill at ease there and as though compelled to respect. The love of God and recollection seem natural there.

We shall add that our little chapel was easily filled; one felt there that warmth of heart, that enthusiasm one experiences in a church overflowing with people. We therefore advise beginning with a small building and enlarging it only as religious life develops, so as always to have a full chapel.

58. — It has often been said in our congresses that the worker has no *place* in the churches; if he does not rent his pew or his chair, he does not know where to sit in an empty church, for a renter may arrive and humiliate him. In our chapel the worker is at home; the place belongs to whoever comes first; councillors appointed to this service always find a way to seat even the last arrival. Before God, equality makes every place fitting, and charity makes everything accepted with joy.

The two great means of moral improvement have been, for us, the chapel and the association. Our experience has taught us that they are not transitory, but that they must last, on pain of seeing the good

so painfully won first diminish and then disappear. And so we keenly appreciate the lofty wisdom of Pius IX, guided by his tender love for the workers. In his *motu proprio* of 1852 (L¹), he not only permits but requires a special chapel for each corporation. No less do we understand the efforts that Jansenism has made to exalt the parish at the expense of the chapel, and to suppress the associations, which it accuses of being an artificial means. The latter seeks the loss of the souls that the former seeks to save; each has understood perfectly the means of reaching its end.

CHAPEL OF THE SACRED HEART

(Letter from Mgr Cardinal Gousset; document D.)

59. — The chapel of the Sacred Heart is quite especially an episcopal work. His Eminence Cardinal Gousset urged us to it, so to speak, in spite of ourselves. He had us build our first oratory, gave us a chaplain, and granted privileges that we would never have thought of asking for. This great friend of the workers saw only the conversion of his children, and he used the most effective means to that end. The venerable successors of Cardinal Gousset have confirmed, and our beloved father Pius IX has ratified by a special brief, all the privileges granted.

The little oratory, built in 1862, was modest; it did not cost 2,000 fr.

We insist on the very small expense of these beginnings of works because, most often, the initial expense stops everything. It is true that this little chapel of 2,000 fr. was enlarged, then painted with much taste; finally, after a fairly large sum had been spent on this oratory, it had to be abandoned as inadequate, and a much larger chapel built. But if the employer had had to spend 10,000 fr. at the outset, he would have done nothing.

60. — We give here a brief description of the chapel, because in all its forms it is the expression of a thought. Everything in it has a ne-

cessary place, and merely by running one's eye over the statues and emblems, one runs through at the same time the various devotions that gave birth to the associations and made them fruitful.

The statue of the Sacred Heart of Jesus dominates the chapel; the small stained-glass windows and the rose window show its emblems. He is the patron of the mill, and not a day passes without his being specially prayed to. Every Friday is a feast of the Sacred Heart, celebrated with Communions.

On the left, Our Lady of the Factory has her little altar, where poor mothers in sorrow often come to kneel. Already she has consecrated, by signal favours, the new title she received on 28 August 1875 (F).

On the right, St Joseph, the patron of workers, also has his altar. His cult is held in great honour throughout the working population. He is especially the advocate of temporal causes and the protector of the family.

At the far end, the window of St Francis of Assisi, the model of the apostles of the mill. The chapel has the privileges of Franciscan churches: the Portiuncula indulgence, and numerous indulgences for those who visit it and for those who receive Holy Communion there. A fraternity of tertiaries has been established and meets every month.

Beside the window of St Francis of Assisi is that of St Vincent de Paul, founder of the works of Val-des-Bois through his children, the Daughters of Charity and the Lazarists.

Around the apse, four statues:

First, next to the Sacred Heart, St Peter, the prince of the apostles. On the pedestal is inscribed the memorable date of 18 July 1870. The Christian corporation has a particular devotion to the Church and its illustrious head. All the feasts or anniversaries that concern the papacy are celebrated in a special way: a large portrait of Pius IX and several mementoes of him are placed with honour in the

chapel, and hymns to Pius IX are sung there with a fervour that comes from the heart.

St Aloysius Gonzaga, St Philomena and the holy Guardian Angel represent, next to the Sacred Heart, the associations that are dedicated to them.

Three lamps burn day and night in the chapel: the magnificent lamp offered by the congress of Reims, before Our Lady of the Factory, a memento of 28 August 1875; the lamp of the Blessed Sacrament; and the lamp of the Holy Face, displayed near the altar.

All around the chapel, small Stations of the Cross.

At the far end, a large gallery reserved for the girls.

EXERCISES AT THE CHAPEL

(Act of reparation of the works for workers, document E; Customary of the chaplain, H; Customary of the Lazarist missionary, J; Annual customary of the chapel for 1876, K.)

61. — On Sundays, the Communion Mass is said at half past six. Hymns are sung at it. A delegation from each association makes the Communion of reparation there, to ask God for the conversion of the mills. The thanksgiving, and often the preparation for Communion, is said aloud.

This first Mass forms piety and nourishes love for Jesus in the Eucharist. One always comes away from it with a soul moved by tender gratitude for the divine Prisoner of the tabernacle, whose heart asks for the love of his brothers, the workers.

High Mass is sung at nine o'clock; the blessed bread is offered at it by the families of the mill; Vespers and Benediction take place at five o'clock in the evening. The services are full of life; one feels oneself among family, everyone sings, the men with the organ at the lower

end of the chapel, the girls with the organ in the gallery. The two choirs answer each other⁶.

At both Masses the special intentions of each person are commended, for the living as well as for the dead. Frequent novenas to Our Lady of the Factory and to St Joseph make the whole great family share in the sorrows and anxieties of a few.

Several attend both Masses, and offer one of them for those who do not go. Immediately after the Elevation, the act of reparation for the mills (E) is read aloud. This act is a programme for the souls who wish to devote themselves to reparation. We have the consolation of seeing that several have entered on this path; they are the most powerful apostles of our works; suffering and prayer in the secret of the heart make action fruitful and contribute effectively to the Christian regeneration of the mill.

The workshop bell announces the services, and its voice seems to take on a joyful ring to invite all the workers to rejoice in the Lord.

Feasts are very frequent. Every Sunday there is the monthly meeting of one of the associations, often a Mass with music, sometimes by the choral society of the circle, sometimes by the girls' choral society; the military band lends its help on the great feasts, and its ringing fanfares stir in every heart a devout gladness and an enthusiasm that make the troubles of the week forgotten.

Workers from outside are astonished to find so much charm in services that elsewhere seemed so cold to them, and several have said to their companions: "We are no longer surprised that you are so faithful to the chapel; the heart is truly gladdened there."

During the week, at seven o'clock in the morning, Mass brings together the employer's family, the Brothers and the Sisters with the schoolchildren, and a certain number of mothers of families.

6. So that everyone present can follow the services, we sing nothing that is not in the *Manuel de prières* published by the Central Office, 32, rue de Verneuil, Paris.

Every day five *Pater* and five *Ave* are recited there in honour of the five wounds of Our Lord, a devotion very popular among the workers; the children sing a hymn; on Fridays, the Way of the Cross is made in common, a pious custom established by our mother. Twice a week the children read the prayers of the Mass aloud, so as to learn to follow it on their own. When the priest has reached the last prayers, the bell is rung for morning prayer, which the servants attend. In the evening, at a quarter to seven, they likewise attend evening prayer.

Several processions take place in the grounds of the mill. The whole population is drawn up in them in good order. At the head, the little children of the infant school, then the three associations of girls, each with its banners, its council and the Sister who directs them; the Christian Mothers with their banner and their council, the band, the three men's associations, and finally the clergy followed by the guests. Each group sings its own hymns during the procession; the Christian Mothers say the rosary aloud. This array of banners, of pennants and of varied singing gives these demonstrations a particularly pleasing character; all who are present carry away delightful memories of them⁷.

PIETY TOWARDS THE DEAD

62. — Devotion to the dead is a feeling that has kept all its liveliness among the workers.

Funerals are attended by all the members of the association to which the deceased belonged; on the following Sunday, after High Mass, a wreath of everlasting flowers is blessed and taken to the cemetery; a Mass is announced at the chapel for the day chosen by the family; the deceased is commended by right every Sunday at Mass for a year.

7. For the rest, see the Customary of the chaplain, in document H; that of the Lazarist missionary, in document J; and the Annual customary of the chapel for 1876, in document K.

In the month of November, the half past six Mass is said each Sunday for someone who died during the year; the family and friends are invited to receive Communion at it. At the monthly meetings, the members who have died since the foundation of the association are commended. The thanksgiving after Communion and the Way of the Cross always end with a special prayer for the dead. The Monday Mass is said all year round for the souls in purgatory; it is followed by the offering called the *heroic act*. In addition, families have Masses commended and said according to their devotion.

PARISH

63. — Every Sunday, the children who have not made their first Communion attend the services of the parish. The right granted by the archbishops to hold the first Communion at the mill has never been used.

When there is no monthly meeting at the chapel, several members of each association attend the parish Mass. On the great feasts, the girls make their general Communion there. Finally, several times a year, all the associations that make up the corporation go there with the band at their head, and sing the Mass there. All our people attend the processions of Corpus Christi and of the Assumption.

CHAPLAINCY

(Customary of the chaplain, document H; of the Lazarist missionary, J.)

64. — The priest is the principal element of all the works; he is the head of the ruling class, and the measure of his action gives the measure of Christian life in the associations. The employer has made it his concern to find for his people a priest after God's own heart, whose influence he increases by every means in his power.

The chaplain takes the services at the chapel, the catechism classes and the meetings of the associations according to the Customary (H). He preaches every Sunday, and sees to it that the services

are short and interesting. By his zeal, he fosters piety in all the associations. He hears confessions every Saturday. The children who have not made their first Communion come to him every six weeks. We consider it a very important thing to accustom little children to regular confession; we are convinced that many young people no longer approach the sacraments after the age of twelve because they were not accustomed to it for several years before their first Communion.

For retreats and general Communions, the chaplain is helped by a Lazarist missionary (J).

CATECHISM

65. — Religious instruction is given as much care as possible. On Sundays at the chapel, and in each association at the monthly meetings, the chaplain deals with a practical subject suited to his audience. Once a week, the children from the age of seven up to their first Communion, the boys from twelve to sixteen, the girls of the same age and the orphans each have their own catechism class. The Brothers and the Sisters make sure that the children know the text perfectly, so that the chaplain can devote all his time to explaining the lesson.

CHAPTER II ORGANISATION OF THE SCHOOLS

BROTHERS — SISTERS

66. — Three Brothers of the Christian Schools live in the mill yard. They are in charge of the men's associations (128 to 149), and also have a few boarders. They run four classes, namely: two classes of children under twelve or thirteen, six hours a day, and two classes of children from twelve to sixteen, one hour a day; the latter work in the workshop. Outside these regular hours, there are the catechism classes at the chapel and a class in linear drawing for willing children.

Seven Daughters of Charity share the following duties: two look after the orphanage and at the same time the association of the Children of Mary (102 to 115); two others look after the classes and the associations of the Holy Angels and of St Philomena (116 and 117); a fifth is at the infant school; the sixth visits the sick, and the seventh runs the house. The Sisters have the same schools as the Brothers; a special day is devoted to sewing.

The schools are free.

ATTENDANCE CHECKS

67. — In our mill, school is compulsory up to the age of sixteen completed. We have relied on articles 4 and 5 of the law of 22 March 1841.

The law of 19 May 1874, article 9, makes school compulsory, up to the age of fifteen, for every child who does not have a certificate from the schoolmaster stating that he has acquired elementary primary instruction. This fixing of the age at sixteen has therefore become somewhat arbitrary.

The class held for the children from twelve to sixteen working in the workshop causes only very slight inconvenience in the mill. Half an hour is given out of working time, and the child takes half an hour out of his rest time. This daily hour of school allows the Brother or the Sister to keep over the children a very useful influence during the first years of work in the workshop, the most dangerous for beginners.

To enforce punctuality, the master gives the children, at the end of each class, cards bearing their names, which the foremen collect the next morning. A child who has no card is sent away from the workshop until he brings one back. The culprit is thus at the discretion of the master, who sets whatever condition he thinks fit for handing over the card.

For the children who do not work in the workshop, the attendance registers are submitted every fortnight to the commissioners of the relief society, who look into the causes of absences at the homes. The parents are admonished; the list of absentees is posted up in the establishment twice a year, and read out at the general meetings.

68. — The same system is used for the Sunday services, which are compulsory, like school, up to the age of sixteen completed. The members of the little circle are taken to the services at the chapel; the others go to the parish, to the ten o'clock Mass, which is preceded by an hour's catechism given by the Brother Director.

WEEKLY AND MONTHLY TICKETS

69. — Each week, the pupil receives a ticket, the result of the marks of the week: *red*, very good; *white*, good, following the models of the Brothers of the Christian Schools.

Each month, tickets of honour, the result of the weekly tickets, are given by the employer himself, in the presence of all the children. The employer's family attends these little gatherings and stimulates the

children's work by looking over their exercise books, their compositions, and, for the girls, their handiwork.

SCHOOL FEASTS

70. — Three times a year, competitions are held in the main subjects. They are followed by school feasts, around 1 January, at Easter and on 10 August, on a Sunday, in the presence of all the members of the working-class family.

On one side, the Brothers with the schoolchildren, the little circle, the circle and all the men working at the mill; on the other, the Sisters with their pupils and their associations; in the middle, the mothers with their little children, and the girls who do not belong to the associations; on the platform, the chaplain, the employers and their families.

The military band and the choral society of the circle, the girls' choral society, and often little pieces sung or recited by the children give these feasts a real charm.

Rewards are given for diligence in class during the term; others for the competition. At the same time, the children who have made themselves conspicuous by their unpunctuality or their laziness are named, so that punishment may stimulate those whom reward leaves indifferent. The children are always deeply impressed by these sessions, and we have several times observed the good effects of public rewards and admonitions.

The parents' hearts, being moved, are better disposed to understand the importance of their duties and the consequences of a good education. We take advantage of this to speak to them about the associations and the works; we explain their necessity and their benefits. There has not been a single feast that has not produced the desired effect, won over a few prejudiced minds and increased the number of converts.

ADULT CLASSES

71. — From 1 October to 1 April, adult classes are held three evenings a week for persons over sixteen; only the school supplies are at their own expense.

The Sisters take advantage of these evening classes to introduce girls, often without upbringing or schooling, to the moral and religious knowledge they lack. They have gathered excellent fruit from them. We have found a real advantage in entrusting one of the men's classes to the chaplain. He made himself known and loved there, and soon acquired over his grown-up pupils an influence that is always precious. Besides elementary instruction, a vocational course in linear drawing and mechanics is given there.

CHAPTER III

ORGANISATION OF THE CHARITABLE SERVICE

CHARITY CONFERENCE

72. — Each week, on Monday, the Conference of St Vincent de Paul meets under the presidency of the chaplain. It is made up of the Sister in charge of the sick, the working-woman president of the Christian Mothers, the clerk in charge of the workers' accounts, a guard of the corporation, and the employers' family, down to the youngest children; each has his visits to make. The children are introduced to works of charity, and their visits are particularly welcome to the families. The meeting looks after the workers who are not in the associations as well as those who belong to them; it makes its material gifts contribute to the moral improvement of the families visited, but with fitting discretion. The conference has its own budget, formed by weekly collections in the family.

THE SICK

(Inner Association, document G.)

73. — The organisation of the medical service will be found in the rules of the relief society, art. 28 to 35 (E¹). It will be seen there that the doctor and the medicines are free, and that the sick person receives an allowance in proportion to his wages. The free consultation held every day at the mill (art. 34 E¹) has prevented more than one serious illness, by having the necessary precautions taken in time.

Besides the care given at home by the Sisters, the sick are visited by a member of the conference and by a councillor or a woman councillor of the association to which they belong. The councillor sees to it that nothing is lacking; the visitors set themselves to comfort those who suffer by showing them a Christian affection and by turning their hearts towards God; they are taught first to resign themselves,

then to accept, and finally to will what God wills. They are led affectionately to the frequent practice of the sacraments; suffering made fruitful by the visit of Jesus in the Eucharist quickly transforms these simple souls, and brings them easily to heroism. One can then see how true it is that holiness is the sister of simplicity and humility. Such illnesses become the source of abundant blessings for the associations; they edify the visitors, and are the ineffable consolation of those who have worked for the salvation of these poor souls.

For several years, we have constantly had sick people who offer themselves every day to God as voluntary victims for the conversion of the workers. They use the formula given in document G. One is astonished to find in uneducated workers such ease in taking in the sublime ideas of heroic devotedness to God. One then understands those words of the Master, so terrible for some, so consoling for others: “I bless you, my Father, Lord of heaven and earth, because you have hidden these things from the wise and the prudent, and have revealed them to the little ones.” With such feelings, death loses all its horror and becomes like an echo of the feasts of heaven. Without any doubt, each of these poor sick people who suffers and dies generously for the salvation of his brothers converts, by himself alone, more workers than the Christian employer has converted in his whole life. Who is more like Jesus Christ than such a sick person?

CARE OF WIDOWS AND ORPHANS

74. — When the head of the family has died, the widow, ignorant, timid, distraught by her immense grief, has great need of advice to avoid the thousand troubles that may make her misfortune worse. In these sad circumstances, the law is not a mother but a stepmother to those it means to protect. Mr Le Play has related the disastrous consequences of its intervention.

We take care to lessen the miseries of every kind that follow the death of the father of the family. Widows and orphans are the object

of the special solicitude of the councils of the various associations. Moreover, the corporation watches over the whole family, from the material as well as the moral point of view; it exercises an affectionate guardianship, completes the formalities at the death, avoids needless costs in matters of inheritance, sees to the choice of guardians, and takes care of placing the children when necessary; several have become clerks, and thus their very misfortune has been the cause of their success. Finally, the poor widow is helped with the upbringing of her children; her authority is upheld, and her cause is especially favoured by all those who have influence. This entirely friendly intervention is accepted with great gratitude by the families to whose help it comes so opportunely.

ORPHANAGE FOR GIRLS

(Rules and conditions of admission, in document D¹.)

75. — An orphanage for girls, founded in 1864 with eight children, now has fifty-four.

Under the rules, children may not enter before the age of twelve; this rule is made for children from outside; the children of the mill are accepted from an early age. Above the age of thirteen, they work in the workshop nine hours a day; three hours are devoted to the sewing room and to school. Every Monday, the chaplain gives them catechism. Twice a week, on Thursday and Sunday, they have a music lesson.

In the workshop, they do various kinds of work, packing, reeling, twisting, etc., under the supervision of a Sister who fully performs the office of forewoman. Several assistant mistresses of work, chosen from among the eldest, are in charge of the machines, and are responsible for the work done by the children under their direction.

Every week, one of the employers gives the marks according to the work, namely: a blue ticket worth ten centimes, or a red ticket worth fifteen centimes, or the medal of honour worth twenty centimes. At

the end of the month, the marks are paid in money; small bonuses are added for housework, for minding the machines and for singing.

Each year, rewards of twenty-five to sixty francs are given to the children over fifteen who have been resident for at least two years; but the money can only be drawn at the age of twenty-one. They may also receive the dowry of one hundred francs, on the conditions imposed on the Children of Mary.

Finally, at twenty-one, they receive a small trousseau.

The Sisters never leave them, no more in the workshop than in the house; but we have held to a system of freedom from which we have obtained a good result. Freedom, guided by prudence and upheld by supernatural devotedness, bears fruit in great frankness and in ideas more in keeping with reality. Thus the orphans are in frequent contact with the girls of the associations who live outside, they go on outings together, they attend the weddings of their companions. We cannot hide it: these relations and this mingling present certain dangers; we have been blamed, and still are, by many directresses of orphanages, but experience has proved us right: temptation is often useful, ignorance is sometimes dangerous. When children are shut in, without communication with the outside, the world appears to them as an earthly paradise, and their mistresses seem to them angels armed with the sword of a pitiless authority to keep them away from that place of delights. And how common are the falls of children brought up in this way! The Sisters themselves will not accept children from orphanages into their communities until they have spent at least two years in the world. Is that not something of a condemnation of this system? For our part, it has seemed preferable to us to bring our children close to the realities of life, without neglecting a wise prudence.

We have noticed it ourselves, and the experience of others has confirmed us in our observation: the virtue of the girls living outside is more solid and holds out longer than that of the boarders; we attrib-

ute this difference to the fact that the virtue of the former has been more tested than that of the latter.

Several of our children could not bear our system, in which trust has so large a place; we gave them back to those who had given them to us, regretting that we could not do them good, but preferring to sacrifice a few in order to save a greater number.

In consequence of the same principles, we are anxious that our children should feel absolutely free with us. We miss no opportunity of making them understand that the undertaking of the guardian or of those having rights over them to leave them at the orphanage until the age of twenty-one is nothing other than a guarantee of their freedom; it is a protection against the speculation of which they might be the object. To all those who are unhappy in the Maison Sainte-Marie, we offer to return them at once to the persons who entrusted them to us. Not one has yet taken advantage of this permission.

Too often elsewhere, girls long for the moment when they will leave; here they dread nothing so much as leaving the house. Several have asked the favour of staying after the age of twenty-one, which has been granted. They are then paid like the women workers from outside; they are asked for a modest board, and every year they make real savings.

These girls are sought in marriage by the young men of the mill; but the Sisters are hard to please in accepting the requests. The wedding is given by the employer, who receives the guests at his table. We already have several families founded in this way; they make it a point of honour to keep up their good relations with their adoptive mothers.

At all the feasts held at the Sisters' house, these families have a place of honour. And so patronage, after protecting the child, continues to be exercised over the family and ensures a Christian upbringing for the new generation.

CHAPTER IV ORGANISATION OF THE ECONOMIC INSTITUTIONS

SPIRIT OF THE ECONOMIC INSTITUTIONS

76. — We shall speak of the organisation of the economic institutions in Part Five (161 to 167). Here we shall only point out a few more general institutions applied to the whole mill. First we shall make known the opinion of Mr Diterlin, of Rothau, in the Vosges. (Protestant Congress of Stuttgart, from 31 August to 3 September 1869.) He clearly marks the spirit that makes economic works fruitful, and it seemed to us that the very source of this quotation gave it a particular authority.

“For me, the worker is not a particular social element that needs to be treated in a particular way: for me, he is a man like myself, like all the others. The worker, too, holds to this equality. He does not want to be regarded as a number in philanthropic institutions; he wants to feel another’s hand in his own; he wants his neighbour’s heart to beat in unison with his own in everything that happens to him. In the factories of the towns, much is often done for the workers without their showing the least gratitude, because the manufacturers make of their good deeds a kind of wall between themselves and their workers, and do not give themselves. In another place, the same charitable institutions will have a great effect, because the workers feel the heart of their master in everything.

“For the institutions really to do good to the workers, the workers must see friendly personalities at their head.

“It is in this way that the labour question is brought back to the ground of the Gospel. The Saviour was a brother to all those around him; he shared in, he sympathised with, everything that happened to them. He was very severe, he rejected everything that was evil, and

yet he drew everyone to himself. He did good by himself, and not through theories and organisations. What an effect his gentle presence would produce in the midst of our working populations! How he would raise up every soul! How he would win every heart! His presence alone would awaken a new and divine life everywhere. He is no longer here below, it is true; but we have the mission of representing him among the workers. Let each be animated by the same feelings as Jesus Christ, and the solution of the labour question will be easy.

“We have tried it in the very incomplete measure of our weakness, and, although our efforts are very imperfect, we can nevertheless say that it has succeeded. We live among a population two-thirds Catholic and one-third Protestant. Twenty years ago, its moral state was very sad. At that time, my partner began a Sunday school, which he still runs, and which made him known and loved by all the Protestant families. We have a library, schools, relief funds. We visit people in their homes, and now we see Catholics as well as Protestants call us to their sick, ask our advice, confide to us their most intimate thoughts, and behave with us without constraint, as it should be between man and man. When I come, the women ask me how my wife is, and when I leave, they give me their greetings for her. This cordiality in daily relations does no harm whatever to the discipline of the factory. Everyone knows that social life is possible only when someone directs and the others follow. Those who follow do not envy those who direct; on the contrary, they pity them: you have more trouble than we do, they say.

“This improvement in ideas has spread to the townsfolk, to the middle class living in the neighbourhood, which until then had kept scrupulously apart from the workers and the director of the factory. The whole population now, from top to bottom, forms a single whole; there is still much evil, and yet the power of good makes itself felt. A light from on high shines on the village: it is the light of heavenly love. When one family suffers, all the others share in its suffering.”

MUTUAL AID SOCIETY

(Statutes, document E¹.)

77. — A mutual aid society was founded on 21 January 1846 for the whole mill. It provides its members with the doctor's care, medicines and a Christian burial. It gives them, for each day of illness, an allowance equal to the monthly subscription and, in addition, a supplementary allowance in case of accident. Each year, six members of the society are elected commissioners; they administer the funds and issue the payment orders.

ACCIDENT INSURANCE

(Article 36 of the statutes of the relief society, document E¹.)

78. — The insurance against accidents is taken out with the company *la Royale belge*⁸.

The earnings and salaries of the insured persons are added up each month; the return is handed to the company, which takes on this sum a premium of 1.80 fr. per 1,000 fr. of earnings.

As soon as an accident has happened, the declaration of the accident, signed by the employer and by two witnesses, is sent to the company.

When the injured man returns to work, the doctor gives a certificate stating the number of days off work. At the end of the month, the company deducts from its premium, or, if the premium is not enough, makes up by a payment order, an allowance equal to half the wages of the injured worker for the time during which work has stopped.

By virtue of this insurance, a worker earning 5 francs a day receives, when he is injured:

1. From the relief society, an allowance of 1.50 fr.
2. From *la Royale belge*, — — 2.50

Making 4 fr. per day of illness.

8. In Brussels, rue du Luxembourg, no. 41 *bis*.

If the accident entails the loss of a limb or the obligation to change work, the company guarantees the injured worker a pension based on the daily earnings and the age of the worker at the time of the accident.

The sum to be insured is the product of 400 days of work, placed at an annuity rate varying for each age and each quarter.

At 15, the annuity rate is. . . 5.27%

At 25, — — 5.68%

At 45, — — 6.81%

At 60, — — 9.57%

A spinner aged 25 and earning 6 fr. a day is crippled and must take other work in the establishment or outside; *la Royale belge* guarantees him an annual annuity of $400 \times 6 \text{ fr.} = 2,400 \text{ fr.}$ at the rate of $5.68\% = 136.32 \text{ fr.}$, which it will pay him by the quarter, the half-year or the year, as the worker chooses, in whatever country he goes to settle.

If the injured man had been 45 at the time of the accident, the annuity would have been 2,400 fr. at the rate of $6.81 = 163.44 \text{ fr.}$

If the accident caused death, the company would pay the heirs a sum equal to 400 days of work, that is, for a worker earning 4 fr. a day, a sum of 1,600 fr. within the three months following the death.

LIFE INSURANCE

(Contract with *la Genevoise*, document F¹.)

79. — There are several kinds of insurance:

Fixed-premium insurance with profit-sharing: the *Générale*, the *Urbaine*, the *Soleil*, etc., which everyone knows. We have thirty contracts of 1,000 to 5,000 fr. with *la Générale*.

Individual insurance provided by the State. (Apply to the Caisse des dépôts et consignations, 56, rue de Lille, Paris.) The sum may not exceed 3,000 fr.; no medical examination is required; but if death occurs before the end of the second year, the contract is cancelled,

and the premiums are refunded. The rate of the premium to be paid for 20 years to insure 100 fr. payable at death is equal to the rate of the premium to be paid for the whole of life in the companies we have mentioned above; but it should be noted that the State gives no share of profits, whereas the companies give a 50% share, which reduces the premium every year and extinguishes it entirely after 22 or 24 years. Insurance by the State therefore does not seem to us to offer any real advantages.

Collective insurance provided by the State for mutual aid societies is renewed every year; the premium is based on the age of the members, whose names and dates of birth must be given every year. These formalities are difficult to fulfil; they are a real hindrance, as is all too common with our paper-ridden administrations.

Collective insurance with an ordinary company. We refer to document F¹ for the contract we have made in favour of the three principal associations. This insurance, of recent date, has been taken out for a very small figure (100 fr. a head). We wish to see for ourselves the real advantages of this operation before making it more complete; our wish would be to have an insurance of 1,000 francs for all the fathers of families, and of 200 francs for the other insured persons.

SAVINGS BANK

(Rules, document G¹; report on the savings bank, H¹)

80. — The school savings banks were set up only a few months ago; they are working very well. We have several passbooks of children from seven to ten years old.

We have been particularly pleased with the savings regularly made by girls, who have already reached a small sum. Until then the savings bank had seemed to be the monopoly of the men. Parents had not understood its usefulness for their daughters. The little dowry thus put by will be doubly precious, in itself and through the good habits it will have led them to form.

To make deposits easier, a clerk goes to the schools the day after pay day, on Friday morning; on Sunday, to the Sisters' house and to the little circle. In addition, the accountant of the mill receives the deposits made to him every day and at any hour.

As we have already said, the deposits have followed the progress of the associations (44). Several families came into the mill riddled with debts, and today they have a capital of 2, 4 and even up to 6,000 fr. They certainly owe it to the Catholic works. It is easy to see this in practice: multiplying savings banks is not enough to produce thrift; thrift is a virtue, and every virtue, even a natural one, starts from the conscience.

HOUSING

81. — Housing has a considerable influence on morality. If freedom to do good is important in the workshop, how necessary must it be in the family! How can this freedom exist if the housing turns private life into a more or less communal life, and thus destroys the sanctuary of the family home? That is why we are opposed to dwellings built like barracks, with common staircases and corridors; we have done away with almost all of them, to replace them with houses independent of one another, with gardens adjoining them.

All our dwellings are let at a moderate but normal price. We give the clerks allowances, but we are anxious that everyone should have complete freedom to live where he wishes. The prices vary according to the space, the situation, the convenience or the elegance of the dwellings, and we have avoided the jealousies that this diversity causes when the housing is entirely free. The one who is less well housed consoles himself because he pays less.

We regard the freedom of the family home as a precious good, very favourable to moral improvement. Clusters of houses inhabited by workers of the same mill are very unfavourable to this freedom.

That is why we have scattered the houses, as far as we could, within a radius of 400 metres around the mill.

The dwellings we have rented in the village have all the advantages of isolation. Indeed, the families live in the midst of a population that is in some sense foreign to them, and enjoy their independence.

For the other economic institutions: school supplies, libraries, newspapers, Christian hostel, food, clothing, corporative bonus, general meetings, we refer to Part Five, *On the Christian Workers' Corporation of Val-des-Bois* (164 to 167).

CONCLUSION

82. — We have so far given everything that concerns the costly organisation of the works of the mill. Many industrialists have taken on all these expenses; they do not dare to go further, finding, rightly, that the sacrifices made are already considerable. We beg them to go all the way. Parts Four and Five are the soul of the works, of which Parts Two and Three are in some sense the body; they require no new sacrifice, and they multiply a hundredfold the results of the money spent.

We are addressing men of business, and not men of theory; in business, when one undertakes an operation, one calculates the means to be taken to reach the greatest possible profit. To spend one's money wisely when the salvation of souls is at stake is to double the divine harvest; we must therefore set ourselves to take all the means necessary for our money to yield as much as possible. Now our personal experience, confirmed by that of all men engaged in good works, has led us to establish this truth: without the associations, all the means set out so far give results that do not seem in proportion to the importance of the sacrifices they require.

Do not lose heart, then, generous employers, who have already done so much for the Christian organisation of your workshops; profit by our experience; go further: you will spend no more, and you will be

amazed at the results you obtain, at the harvests that the beneficent sun of association will bring forth in your field.

PART FOUR

ON THE CATHOLIC ASSOCIATIONS

SUMMARY
OF PART FOUR

ON THE CATHOLIC ASSOCIATIONS

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PART FOUR

ON THE CATHOLIC ASSOCIATIONS

CHAPTER I

ON ASSOCIATIONS IN GENERAL

NECESSITY OF THE ASSOCIATIONS

83. — Is association an artificial means, or a form suited to our nature?

To answer this question, we must examine the facts. In every age, one has been able to observe man's tendency to join with other men of the same age and the same condition who have a common aim: interest, pleasure, and above all religion, the strongest of moral bonds.

The benefits that are admired in the society of former times, the union of masters and workers, the permanence of engagements and social peace, are the results of association. If we want the consequences, we must want the cause. The craft guild was a complete association; the workers and the masters belonged to it; the interests of eternity were cared for in it as well as those of time.

If association was necessary in former times, how much more is it today! Freedom of labour, in removing hindrances, has stripped the worker of truly protective institutions: work done at home strengthened the family, work outside weakens it; the small workshops allowed the employer to carry out the duties of Christian charity, but he can no longer continue them in their details in those vast mills where the gathering of great masses of workers makes direct relations more difficult; the undertakings required by unlimited competition have created ceaseless preoccupations and crushing duties that leave employers almost no leisure. How will the workers escape isolation without association? How will the employer be able to reach

his workers easily, without a means that brings down the barriers of mistrust, without common centres where Christian charity opens hearts to reciprocal confidence and mutual love?

At one moment in its history, Val-des-Bois was a striking example of the meagre result reached by the employer who follows the good customs of the workshops and fulfils the duties of Christian patronage, while neglecting to make use of association (1). We know several mills where generous masters have done everything for the salvation of their workers: chapels, schools, visits to the sick, everything except the associations; others have organised the best-planned economic institutions. Clearly, these efforts have not been in vain, but neither the ones nor the others have obtained the immense results that Catholic association gives. Without it, the customs of the workshops and patronage are powerless to bring about the Christian reform of individuals. Wherever it does not exist, the careful observer will note that the religious level, and consequently the moral level, sinks from day to day.

HOW WE CAME TO THE ASSOCIATIONS

84. — In our work of moral improvement, we were guided by no preconceived idea. Experience was our only guide. When a means succeeded, we pressed it forward; if, on the contrary, it failed, it was immediately abandoned. Having no other hope than to win wills, and not to constrain them, we stopped at the slightest resistance to attempt a more promising trial. It seemed to us that, having only one aim in view, to bring our workers back to God, our first care must be to study their inclinations, and to seek the means best suited to move their wills.

Whoever wishes to make a perfectly fitting garment takes his measurements with care and follows scrupulously the shape of the body he means to clothe. If, leaving reality aside, he concerned himself with some ideal or other, his garment would be uncomfortable

and would make the deformities of his subject more apparent. In a word, he takes man as he is, and not as he ought to be.

This comparison, for which we shall be forgiven, expresses well the line of thought we have followed. After trying everything, we found in the associations the only garment well fitted to the nature of our dear workers.

We had to struggle against two obstacles: on the one hand, a bad environment, strengthened by a neighbourhood worse still; on the other, the direct authority of the employer, odious in our age of equality. If La Fontaine could say: *Our enemy is our master*, what may one not say today! To triumph over bad example and evil influences, we worked to gather into the associations individuals who on their own were powerless, and, to support our action, we established strongly organised councils. To overcome the obstacles that God met in the family, we extended the associations in turn to the daughters and the mothers, to the sons and the fathers.

Our first associations were founded from 1863 to 1867; when, in 1873, we came to know the Association of Catholic Workers' Circles, that admirable institution raised up by God to bring salvation to our country through Christian association, we found in it all the principles that practice had taught us, and which, since then, the fine book of Mr Charles Périn⁹ has eloquently recalled to us, confirming the results of our own experience. To take man as he is, with his weaknesses, his inconstancy, his inclinations, to turn these towards the good, and not foolishly to attempt to suppress them: such must be the work of anyone who wishes to accomplish a truly useful and lasting work.

9. *De la Richesse dans les sociétés chrétiennes*, Lecoffre, 1868.

NEED TO ORGANISE THE ASSOCIATIONS STRONGLY BECAUSE
OF THE WEAKNESS OF FACTORY WORKERS

85. — If it is easy to found workers' associations, it is much less easy to ensure that they last. Factory workers are conscious of their weakness, and this feeling makes them seek support. They quickly understand that they need God, and association answers in them to deep aspirations, which do not seem to exist to the same degree among farm workers or among those who work in their own homes. Isolation is harder for factory workers; family ties are loosened, the dwelling is often small and wretched, and consequently life outside becomes a necessity; loneliness of heart weighs on all the members of the family, and association is for them freedom, strength and joy.

Found associations, and they will at once gather a great number of members. But on the other hand, the weakness of the workers is very great. Inconstant, heedless of the future, acting on the impression of the moment, easily led astray, they leave the right path as quickly as they entered it.

That is why there will be no perseverance without very strong associations, protecting their members everywhere, in the workshop, in meeting places, at the family home as well as in the chapel. Who does not see that this action is impossible if we do not reach all the members of the family through associations suited to each, and giving one another effective help?

If we wish to convert industrial populations, let us remember their miseries, and let us not begin with incomplete associations that will discourage all goodwill, because they will lead to failure.

Too often, as we have sadly learned by experience, as soon as the worker leaves the association, he is not long in succumbing.

Some people have been scandalised by this and have reproached our works for not producing stronger wills. After three months, we have been told, such and such a one, in an unhealthy environment, abandoned the religious practices that your associations had restored

to them. This reproach has caused us real sorrow. If the men who judge our poor workers in this way were exposed as they are, what would become of them? Is there a single Christian father who would dare to leave a piously brought-up young man or young woman defenceless in those evil places? Do we not see too many young men suffer shipwreck in those barracks through which our generation passes, a generation that no longer wishes to pass through the church? Such a reproach is odious, because it serves as an excuse for cowardice. Those who blame us have the duty and the power to found associations, but they prefer their own comfort to the labour that the salvation of souls demands; they accuse the works instead of accusing themselves. We are well aware that works do not make men impeccable, but we proclaim the necessity of associations because, in isolation, it is morally impossible for a worker to remain a Christian. If the worker who has slipped away from our associations succumbs, in his weakness, to the oppression of those around him, if he returns to his vicious habits, that is a proof in favour of the institution, and not against it.

FOUNDATION OF THE ASSOCIATIONS

86. — When one wishes to found an association, one often meets with a great difficulty; one would like to choose what is, in appearance, the best among the staff of the mill. Now we have witnessed the birth of many works. Is it a gathering of mothers? Among the most esteemed, the most devout women, those who ought to form the nucleus, several refuse to enter the association; in their opinion, they have no need of this stimulus to become better. Is it the girls? There are few who do not go to dances, and of that small number, several perhaps disdain the newborn association. Their mothers support them and reply proudly that they have no need of these new means to preserve their daughters. Are economic institutions founded? Certain families refuse to make use of them. We were told of a guard of a cor-

poration who would not make use of the institutions he himself administered.

At the bottom of all this there is only one obstacle: pride. None of these opponents has in his heart the generosity that places the salvation of his brothers above his whims. To bring these proud people into the first nucleus of the association is to expose oneself to a bad spirit that will soon make progress impossible. Let us found our edifice on freedom and docility. Let us begin with the lowly; humility is the only solid foundation of any lasting society; it gives minds an active submission; it produces precious devotedness; it makes it possible to stamp on the association the characteristics it must have. In our eyes, humility is preferable to proud innocence. Among certain converted sinners, a keener sense of the benefits of association has been found; if their perseverance has demanded more care, at least they have thirsted for virtue, they have been conscious of their weakness, and an admirable goodwill has been found in them, the first source of all success.

SPIRIT OF THE ASSOCIATIONS

87. — For the Christian reform of a population, no decisive effect can be obtained with societies whose sole motive is personal interest, such as relief funds, pension funds, savings banks, etc. The community of interests created by mutual insurance touches man's existence only on its surface, and can exercise no decisive influence on his life.

Let us listen to Mr Ch. Périn on this important point:

“For the worker to become attached to an association, to identify himself with it and make it his own, so that through this close union he may receive all its salutary influences, he must first find in the association a reality, a visible, tangible being, on which his affections may settle, whose honour is his honour, whose prosperity is his prosperity, whose abasement and diminishment are his own abase-

ment and diminishment. What action can one expect to be exercised on the thoughts and affections of the worker by an institution that consists only in receiving annual payments, of which he will find the profit, in the form of a retirement pension, only in the last days of his existence, that is to say in a distant and uncertain future, or in the form of relief in eventualities that his imagination likes to picture as far from him as possible? What does the worker care about the solidarity that an institution establishes, through mutual insurance, among all its members, if they remain strangers to him in every other respect? Will he see in them anything other than the terms of a purely abstract combination, a combination that will be all the less congenial to him because those who draw the most advantageous chances from it will seem to him to profit at his expense? All confidence will vanish, all affection will become impossible, and there will be nothing in the association that can act on the will of the worker, to move him to sacrifice the enjoyments of the present to the security of the future.

“It is not from association so understood that we must expect the solution of the great problems on which the future of the world depends today. Association is a civilising force only when it is founded on the principle of mutual charity. Charity alone opens hearts, unites them by solid bonds, and carries them in a common effort towards the eternal type of all order and all perfection. Without charitable devotedness and affection, association leaves men shut up in their own interest, powerless to correct in them any of the vices that individualism nourishes and develops¹⁰.”

10. *De la Richesse dans les sociétés chrétiennes*, vol. II, p. 262 and 265.

CHARACTERISTICS THAT THE ASSOCIATIONS MUST HAVE

88. — To truly attain their aim, the associations must proceed from religious feeling, arise from individual freedom, give their members a share in internal government, move within the Christian hierarchy, restore the family through the reform of individuals, and work for the moral and material well-being of their members. These six characteristics constitute the essence of association as we understand it.

89. — The effective association is the one that *proceeds from religious feeling*. Only the Christian spirit is strong enough to hold the individual, by his free consent, within the bonds of hierarchy. The Catholic Church gave modern societies the essential conditions of association. She alone makes it truly powerful, by giving it the human conscience as its fulcrum and mutual charity as its cement. We know the wonders brought forth by the old confraternities: it is because they had religious action as their foundation.

An association is all the more powerful the more openly Catholic it is. Whenever founders have made concessions to human prudence and have not affirmed its religious character from the outset, they have achieved nothing. As soon as they tried to lead towards piety men whom they had gathered without any affirmation of doctrine, they met with insurmountable obstacles, and the truly Catholic association was made more difficult by these timid and uncertain attempts.

At Val-des-Bois, the works were first of all means of conversion, and then became instruments of preservation. So we took care, from the beginning, to proclaim the religious aim we were pursuing. This frankness no doubt frightened away the timid; it forced us to begin with a small number of members; but if progress was slower, it was surer. The workers, moreover, love nothing so much as frankness, and in this century of compromise, when clever people have raised

dissimulation to a virtue, boldness of language and loyalty in one's affirmations command respect even from our opponents.

It is not enough for the association to be Catholic in fact; it must be so by right. That is why our rules assure the first place to religious practice and influence. All our associations openly have the character of a confraternity, and so that no one may be mistaken about it, new members are invited to approach the sacraments on the day of their admission.

90. — *Freedom* is the source of responsibility, and so it gives rise to fruitful and lasting action.

We have done everything possible to make the feeling of it penetrate hearts. In losing the Christian spirit, our populations have lost their independence; there is hardly any middle way left between passively submitting to every tyranny and rebelling against all authority.

We have said it already, and we cannot repeat it too often: it is not enough for Catholic works to be based on freedom; the worker must understand it and see it. (22.) In the workshop, in the distribution of work, there is no privilege for those who belong to the works, no indiscreet solicitation of those who do not. There are workers who remain outside, too many no doubt! But even the recalcitrant still serve us, because their resistance makes freedom as visible as it is real.

We seek, moreover, to awaken the sense of responsibility. The worker understands that he enters the association freely, that he can leave it at will, without his work or his family suffering from it. But at the same time, he feels that his action is necessary to the common prosperity; this conviction raises his personal dignity and spurs him to serious efforts in the fulfilment of his duties.

91. — The associations will truly deserve that name only if they *govern themselves* through workers' councils. It is, properly speaking, the council that brings about the fusion of hearts and wills. If it has only an honorary role, there is no true union. The best director is

powerless to procure that moral unity which makes the association fruitful. It is the council that, by giving the workers an active share in the common work, makes them regard the honour of the little society as their own honour; it is the council that gives them energy and courage to work for the good of all. Through a constant and readily persuasive action, the councillors work effectively for the moral transformation of individuals; their voice is willingly heeded, and it becomes all-powerful when it is accompanied by example and supported by devotedness.

The council maintains a good spirit by judging all the members at their true worth, and by making their comrades appreciate the measures taken in the common interest.

We have been asked whether we were not running the risk of making hypocrites. One might fear this danger when a director governs alone: it is possible to deceive a man with whom one has few intimate dealings. But how could a worker be a hypocrite towards comrades who live constantly with him? Is not his life known in its smallest details? Even his thoughts cannot be concealed, and, as men of experience know, workers never have stricter or better-informed judges than their peers.

The council restores confidence in people's minds. It is through its action that one can overcome that instinctive mistrust which suspects the purest devotedness. Everything done with its help is received with gratitude and without ulterior thoughts. It avoids the many misunderstandings that arise between the worker and the employer without any ill will on either side; it is the true link that ensures good understanding and makes common action possible. So we have set ourselves to develop the zeal of our councillors, to call forth their initiative and to facilitate their influence on their comrades. We bring them together frequently, we put them forward as much as possible, and we seek to kindle in their hearts the flame of the apostolate. It is thus that the men and women councillors of our seven associations

form a little regiment of apostles whose action is felt in every family. We can say almost without exception that all the conversions in the mill have been brought about by the action of the workers on their comrades.

92. — There is no society without *hierarchy*, and the one that God has established is always the best. That is why natural authorities (the father in the home, the employer in the mill, etc.) are preferable to conventional authorities constituted by election. The family is the perfect model of every association; fatherhood begets brotherhood, whereas equality alone is the source of division. The chaplain, the Brothers and the Sisters each exercise, over the associations entrusted to them, that affectionate authority which encourages, supports and guides. The employer, with the help of the committee, himself exercises this fatherhood over the whole corporation. The workers are united to those who direct them, but in the way children are united to their parents. Religious practice establishes there the sublime equality before God, the family spirit begets equality in love, and the use of the economic institutions affirms equality in outward means. But this threefold action only increases authority instead of lowering it, for it gives it an indescribable charm. The head is no longer a master, he is a father. This feeling is expressed outwardly by the name of *Good Father*, which is given to the patriarch of the family. The workers know him by no other name, and the familiarity of this appellation only increases the respect with which the venerable employer is surrounded.

93. — *To restore the family* through the reform of individuals, to raise up again the sanctuary of the family home: such has been the constant concern of the Christian employer. One may say that the family no longer exists; everything tends to dissolve it: estrangement from God, the migrations so common in our time, the great concentrations of population and the debauchery they have bred.

Our associations are arranged so as to remedy this great evil. The meetings take place at the hours and on the days that suit each person, so as never to hinder family duties. The mothers meet during the week, during working hours, when the children are at school and the husbands in the workshop. (123.) The presence of the girls is required only on Sunday from four to five o'clock, and in the evening, at the hours of dances and dangerous festivities. (106.) The meetings of the children and of the men are likewise arranged so as to leave the family all its rights.

By reaching each member of the family through different associations, we have been able to teach all of them their domestic duties anew. Paternal authority has been taught, and it has regained its prestige in the fulfilment of its duties; children have learned to honour their parents; the purity of the girls and young men has been the surest pledge of happy marriages; the presence of God at the family home has banished drunkenness, quarrels and dissipation, and brought back the Christian love that years and trials only draw closer. It is thus that our associations have restored the family, far from weakening it, as some seemed to fear.

94. — The associations must work for the *moral and material well-being* of their members through mutual assistance made fruitful by charity of heart. We give further on the details of the institutions created to attain this aim. (161 to 167.)

BENEFITS OF THE ASSOCIATIONS

95. — Association has replaced isolation with the union of hearts, it has restored freedom to do good, it has been a strength against enemies from outside, and it has led to religious practice.

Isolation kept the workers apart from one another and the employers apart from the workers. A thousand prejudices fatal to good harmony maintained a universal mistrust. Association has given a common centre; little by little people have come to appreciate one an-

other, and confidence has opened hearts. Relations have recovered that loyal frankness which is the mark of Christian workers.

96. — *Freedom to do good* has been restored to weak souls, oppressed by human respect. (14.) People counted themselves; and if at first the Christian group was not large, it won esteem by its courage. Weak souls esteem frankness all the more as they are less capable of it. This boldness of the right sort always astonishes them and arouses their admiration.

97. — We have spoken of the *enemies from outside* and of the persecution they inflict on the workers. The cohesion of the associations has given each of their members a strength unknown until then; they have leaned on one another; they have felt powerful through their numbers; they have dared to look in the face, and then to fight against, those legions that conspire for the moral and material ruin of the working-class family. (17.)

98. — Finally, association has led, so to speak naturally, to *religious practice*. What the mission had procured for us for a few days, the associations have given us permanently: the monthly Masses, the general Communions, the regular meetings at which a warm word stirs up good desires, the unceasing action of the directors and the councillors, the examples given and received: everything combines to urge inconstant wills onto the Christian path and to keep them there. Families have been rebuilt, the workshop has been transformed. We have passed through the most terrible moral and material crises, those most likely to ruin the works; thanks to the associations, the good has suffered no harm from them; the results have even exceeded our hopes, and we can say it aloud: association has worked miracles.

99. — Our associations include the girls, the mothers, the young men and the men. If we speak at greater length of the girls' and mothers' associations, it is not that we fail to recognise the importance of the men's associations. These form the centre of our organisation. But while they are accepted everywhere and have at their

service the powerful propaganda of the Association of Catholic Circles, the former find little support; men engaged in good works seem unaware of their necessity. The changes that have come about in our society have made associations as we understand them indispensable, to replace the gatherings for piety and the purely religious sodalities which no longer suffice for the needs of our age; many do not understand this, and we have thought it necessary to insist upon it.

CHAPTER II

GIRLS' ASSOCIATIONS

SPIRIT OF THESE ASSOCIATIONS

100. — Our associations bear very well-known names, but one must not be misled by the label. The sodalities of the Children of Mary and of the Holy Angels are often no more than gatherings for piety; they therefore do not have the characteristics we have indicated (89 to 94), and we have said that these characteristics were indispensable to constitute a true workers' association.

The associations must have as their principle to develop, through freedom, the sense of *individual responsibility*. Now, this cannot be achieved without the blessing of fatherhood. This action, made entirely of love, must be exercised by a Sister in charge who knows how to fulfil towards the children the functions of a mother, in her tenderness and also in her firmness. The Sister cannot attain her aim unless she has the full confidence of the girls; she must be able to read their hearts, so as to give her advice usefully and to arm these young souls against the seductions of every kind that surround them.

In our society, where women are so little protected, and in that particular environment of the mill, where respect is so little known, it is necessary for the girls to receive a manly upbringing. One must not, under the pretext of delicacy, hide from them the snares that will be laid for them, and the catastrophes that follow a fall. The more corrupt the age, the harsher it is towards women. The girl must learn how much injustice and cruelty lie beneath the flattering appearances the world puts on in her eyes to seduce her. A manly upbringing is therefore needed to place in safety the treasure of innocence, which seems the favourite object of covetousness in our debauched society where ordinary vice has lost all its savour.

One of the main aims of our associations is to *restore the family*, so weakened by selfishness and the frenzy for pleasure. The family is essentially the domain of woman. As mother, she holds the first place in it; her order and thrift are the source of comfort; her piety establishes the reign of God; and the teachings of the mother are the last barrier against human passions. As daughter, she is its ornament and its bond; her purity and her gentleness are the dignity and the joy of the family home.

To teach these great duties, to form young souls in them by having them practise devotedness and self-denial, the fruits of solid piety: such is the twofold aim to which the means set out in the following paragraphs are directed.

DIVERSITY AND UNITY OF THE GIRLS' ASSOCIATIONS

101. — We have three girls' associations: the first, before First Communion, called *St Philomena*; the second, from eleven to fifteen years of age, the *Holy Angels*; the third, from fifteen until marriage, the *Children of Mary*. Experience has shown us the need for separate meeting places for children from eleven to fifteen; they are boisterous, and would soon weary the older girls; on the other hand, the youngest, far from gaining, would often lose by sharing the life of older girls whose age has changed their tastes; hence distinct associations, which nevertheless lend one another mutual support.

But if it is useful to have three girls' associations in order to separate ages that must not be mixed, it is nevertheless important that they should have a certain unity in their members and in their direction. The president of the association of the Holy Angels and the president of the association of St Philomena are two councillors of the Children of Mary; common feasts often bring the three associations together. And so, through their presidents and through the gatherings, they appear as three beloved sisters. Different nuns direct the associations; but these nuns have the same superior, they have the

same spirit and support one another. If it were otherwise, serious drawbacks could result. As fruitful as the spirit of emulation is, so fatal is the spirit of rivalry, which can exist even in doing good. We cannot take too many precautions to avoid certain very regrettable tensions. A child is reluctant to leave the one who has her confidence; the directress finds it hard to give up a soul she has preserved or brought back; she distrusts a new influence and fears the loss of her protégée. We insist on this point: we consider it absolutely necessary that the three associations be directed by the Sisters of a single house.

We also consider it very useful to fix the limits within which the authority of the priest and that of the Sister must be exercised. Truth lies in order, and not in a confusion that would lead to the annihilation of one of the two influences. Order requires that powers be well defined and that each keep within its own sphere. If the chaplain absorbs everything, he kills the Sister's initiative; he takes away her action without profit to anyone, and to the great detriment of the work. The real association ceases and becomes a gathering for piety. How many associations do we not know that have been destroyed by this confusion! How many excellent priests do not understand the importance of the Sister's mission! No one can replace her. She must direct her association as the director directs the circle. She could achieve nothing without a definite initiative in everything that concerns her little government.

We shall speak in more detail of the association of the Children of Mary, which is the type and model of the other two.

ASSOCIATION OF THE CHILDREN OF MARY

(Rules, document L; Special customary for 1876, M; Half-yearly questionnaire, N; General customary of the girls' associations, Q.)

1. *Organisation.*

102. — This association receives children of fourteen to fifteen years of age, when they leave the association of the Holy Angels, and it keeps them until they enter that of the Christian Mothers.

Recruitment. — The Sisters and the councillors see to the recruitment of the association. If a new family comes to settle in the district, it at once becomes the object of affectionate attentions. The Sister sees the mother, asks her to send her daughter on Sunday, and explains to her what good she can draw from it. This intervention is sometimes necessary. Too often mothers understand their duties poorly; in any case, how could they appreciate the benefits of an association unknown to them? On the other hand, the shyness of the newcomers and their isolation among strangers would keep them away from the Sisters if one did not go out to meet them. Lastly, the bad girls never fail to give a warm welcome to the latest arrivals; they try to seduce them by dangling before their eyes the imaginary charms of an unhealthy freedom; they try to keep them away from the association, on the pretext that a girl has much more reason to work at the housekeeping than to go to the Sisters, and by showing them the commitments of the members as heavy chains. They too are apostles in their own way, and this all too easy apostolate needs neither organisation nor devotedness to spur it on. If the zeal that the wicked put into drawing others into evil were equalled by the good, what marvellous fruits could not be gathered from an action so powerful, made fruitful by God! One must not be alarmed by coarseness. Often a rough exterior hides a pure soul capable of great devotedness. Coquetry and frivolity, on the contrary, are real dangers.

As long as the girl is not an aspirant, she does not attend the meeting from four to five o'clock; but she takes part in the evening recreations and the outings. Her character is studied; care is taken that she does no harm to others by talk or habits contrary to the Christian spirit; finally she is entrusted to a councillor who has judgement and

spirit, and who knows how to arouse in her heart the desire to enter the association.

103. — *Aspirants*. (Art. 2, L.) — The aspirants have all the privileges of the Children of Mary; they attend the meetings and make the monthly retreat. On the first Sunday of each month, the president gathers them together, encourages them, makes sure that they attend the services, and gives them affectionate advice.

As soon as a girl is received as an aspirant, she is entrusted to a *good angel* who undertakes to form her in piety and virtue. Not much is demanded to begin with. Remarks about hairstyle and dress are made gently and in private. As soon as there is any appearance of courting, the *good angel* or the Sister warns the child, and the help of the mother is sought. When these means are not enough, at the Sunday meeting the Sister alludes to what has happened; she sets out the malice of the world, the fragility of reputation, and the harm a girl does herself through her imprudence. Everything is done to ensure perseverance. The Sister visits the family, sees the child in the workshop, gives a few encouragements accompanied by a word of affection. We have noticed that small presents given in private do more good than raffles or general distributions.

104. — *Children of Mary*. (Art. 2 and 3, L.) — After six months of probation and good conduct, the aspirant is presented to the council. If she is accepted, the chaplain receives her in the chapel in accordance with the directions of the Manual of the Children of Mary¹¹. When the aspirant has not been well-behaved enough, her admission is postponed; some have waited two years in this way.

105. — *Ribbons*. (Art. 4, L.) — The aspirants wear a green ribbon, and the members a blue ribbon. These insignia, which they wear constantly, remind them of their duties, commit them very happily to the good in the eyes of their companions, and guard them

11. *Manuel des Enfants de Marie*, ch. X, p. 85, Adrien Le Clère et C^{ie}, rue Cassette, 29, Paris.

against their own weakness. It took courage for the first girls who dared to face the jeers, and who appeared wearing the livery of the Blessed Virgin in workshops where she was so little known. (56.) The struggle lasted several months, and it was sharp. The employer and the foremen cannot altogether prevent every petty persecution; they can do only one thing: make it bearable by forbidding any public demonstration, and by sustaining the courage of the persecuted. The ribbon of Mary won the victory, and since then it has been respected by all; its influence has spread to the other women workers, and the mill has taken on the true appearance of a Christian workshop.

106. — *Meetings*. (Art. 5, L.) — The Sunday meeting, from four to five o'clock, is compulsory. The prayers indicated in the Manual are recited there. The Sister then gives advice, and since she knows everything that has happened during the week, her little instruction always has a topical stamp that makes it profitable. Once a month, this same meeting is presided over by the chaplain. At the end, the president, a candle in her hand, recites the monthly act of consecration at the feet of the Blessed Virgin, whose altar has been adorned for the ceremony. The meetings are held in the hall called the hall of the Immaculate Conception. When a girl cannot attend, she must ask permission, which is never refused. Absence three Sundays in a row leads to a private reprimand.

The Sisters set great store by regular attendance at the evening recreation. The absence of a girl is a very bad sign; the respectable pretexts put forward cannot hide from watchful eyes a secret leaning towards frivolity or a bad spirit.

107. — *Communions. Retreats*. (Art. 6 and 7, L.) — The general Communion takes place on the first Sunday of the month; many receive Communion every fortnight, and several every week. Nearly half of the girls make the Communion of reparation. The rule-keeper is in charge of the list; she reminds her companions each Sunday, and no one fails to keep the appointment.

The annual retreat is given by a Lazarist missionary; he alone hears the confessions of all the children and devotes to each the time needed to renew her soul, dispel scruples, make good the past and strengthen the future with good resolutions.

Confessions are made during working hours, without stopping the machines, by the following procedure. Each workshop councillor has a card that allows one child to go out; her machine is looked after by a neighbour. On her return, the Child of Mary hands the card back to the councillor, who gives it to another. In this way there is never more than one woman worker absent from each workroom, while three or four are at the chapel.

2. Administration and direction of the association.

108. — *Sister in charge.* (Art. 8, L.) — The council can never meet without being convened by the Sister in charge. No question may be dealt with there without her prior authorisation.

The Sister in charge must have the love of souls in her heart, and not be afraid of bruising her feet running after the lost sheep. Here as in all the works of the mill, more self-denial, gentleness and patience are needed than authority. We have had striking examples of the victories that kindness and devotedness can win: some girls left the association; the Sister let the storm pass; she managed, without compromising her dignity, to make them understand how much she still loved their souls, and what sacrifices she was ready to make to save them. Several times she was rewarded with success, and the lost sheep, returned to the fold, became models and examples for their companions.

Morning prayer in the workshop, by bringing the Sister into daily contact with all the women workers, makes it easier for her to see them again later, either at work or at home. It is not far from knowing the Sister to loving her; she knows how to make use of this sympathy with the mothers and with the workers, either to recommend

the association or to bring back to the right path children who have strayed from it.

Before the monthly meeting of the council, the Sister sees the chaplain; she informs him of the events of the month and of the abuses to be corrected, so as to guide his remarks.

109. — *Councillors*. (Art. 9, L.) — The president and the councillors have a truly serious role. They combine at once the functions indicated in the council, those of the sections, those of the workshop and those of the good angels. It is they who appear to do everything, and the true talent of the Sister in charge is to keep alive the ardour of the apostolate in all these souls. One must not be afraid to impose a certain amount of work on them. The more trouble we take for a thing, the dearer it becomes to us, and the councillors who spend themselves most for the association are those who care most for its prosperity. They find a thousand ingenious ways to win the hearts of their companions, to put life into the games, to lead them to more frequent reception of the sacraments. We can say in all truth that some councillors are worth as much as Sisters.

110. — *Workshop councillors*. (Art. 11, L.) — Often a woman worker does not dare to approach the employer herself; the workshop councillor spares her this embarrassment, and the request is always received as favourably as possible.

In the workrooms there are unavoidable dangers: weak children may let themselves be dominated by bad neighbours. Here again the councillor intervenes, either to destroy the baneful influence, or even to request a change of machine that will shelter her companion from a temptation beyond her strength.

We have already said how the councillor organises confessions during the day. (107.) There are times when the work can bear some interruption, either because certain machines are ahead, or for some other reason. In that case, the councillor asks the foreman's permis-

sion, and the workers who are less pressed can go to Mass in the morning.

When a girl has parents who are seriously ill, the councillor can obtain for her one day's leave a week, without any reduction in wages. The only condition required is that her companions do the absent girl's work in addition to their own.

111. — *Good angels.* (Art. 12, L.) — The mission of the "good angels" is one of pure devotedness. Their action extends not only to the Children of Mary, but also to the association of the Holy Angels. The older girls gain such an ascendancy over the little ones that they manage to overcome everything; sometimes the mothers themselves make use of the good angels, knowing that they will give them effective help. If a child falls into some fault, the good angel is informed; she makes sure to see her protégée the same day, either as she leaves the workshop or at home; her remarks are always well received.

If the child is ill, it is the good angel who nurses her and who is the first to sit up with her. The Sister takes care to have the favours reserved for the child passed on through the good angel. She has her intervene to lift small punishments. It is thus that the good angels support the weak, raise up those who fall, and maintain the closest union within the association.

3. Life of the association.

112. — *Evenings and outings.* (Art. 13, L.) — From time to time there is a theatrical evening. Those chosen as actresses are the girls who need a great stimulus; it is a supreme means of strengthening wavering wills. This entertainment always has a great attraction for the girls, and especially for those who have a part. Certain directors of works have condemned such amusements: with us, for ten years, the theatre has saved several souls and has not lost a single one. No men are admitted to the performances: only the girls and the mothers may attend. All the evenings, theatrical or other, end with a hymn at the feet of the Blessed Virgin, followed by evening prayer.

The compulsory outings are those that take place on the days of the patronal feasts. These feasts are full of seductions: illuminations, music, crowds of strangers; the devil does everything to attract the young. A girl who did not go on the outing would be much exposed to succumbing to curiosity. Now, from curiosity to a fall is but a step; the Sisters know it, and they are very strict on this point. A girl who goes to watch the dance, even without dancing, is punished publicly. Corruption of morals is so common and weakness so great that one cannot give girls too great a horror of those fatal pleasures in which their virtue is so exposed.

113. — *Marriage. Dowry.* (Art. 18, L.) — We set great store by celebrating the marriage of our children solemnly. It is important, indeed, to affirm that our associations also aim at Christian marriage, and not only at giving virgins to the Church.

The *Good Father* has undertaken to give a dowry of a hundred francs to the Children of Mary who have spent the last three years in the association with honour. The council is called upon to examine whether the donor's conditions are fulfilled; for this purpose, it is specially convened a few days in advance. In addition, the council offers the bridal wreath.

Usually the marriages of our workers take place on Sunday morning, after the parish Low Mass. At High Mass in the chapel, the newly married couple have a place of honour, and the whole workers' family surrounds them with its good wishes and congratulations. After Mass, everyone goes to the large hall of the Children of Mary. One of the employers addresses a few words to the couple and hands over the dowry of a hundred francs. The Sister Superior removes from the young bride the blue ribbon she has kept until then, and then embraces her. The Sisters and the Children of Mary embrace her in turn while a hymn to the Virgin is sung. This ceremony, always very touching, leaves the sweetest emotions in those who witness it.

A few days later, the council of the Children of Mary is convened to present the new bride to the council of the Christian Mothers. The young wife attends the first meeting and receives her admission card without any probationary period. And so she ceases to belong to the girls' association only to enter the one that is to help her in her new life, and to accompany her affectionately to the end of her days.

114. — *Illnesses*. (Art. 19, L.) — We have spoken of the care given to the sick, for soul and body. (73.) We consider the visiting of the sick very salutary for those who practise it. Nothing is better suited to destroy the illusions of life; at the same time, charity has no sweeter duty. The councillor for the sick, the good angel and the section councillor make it their duty to visit the sick girl and to give her all the care her condition requires.

115. — *Deaths*. (Art. 20, L.) — All the deaths are so edifying that they are subjects of joy rather than of tears. A family had left us to settle a few leagues from the mill; it had taken with it a Child of Mary who had already been ill for several months. A councillor went to visit her every week. The sick girl died. The parish priest said to the councillor who had come to her funeral: "Never have I witnessed an illness and a death so touching." The worker answered him with great simplicity: "Father, it is because you have no association. With us, all deaths are like this one." That is truly the greatest benefit the works bring. In these circumstances so painful to nature, the soul feels strengthened by this consoling sight, and thoughts turn naturally towards heaven, which counts one more inhabitant.

ASSOCIATION OF THE HOLY ANGELS

(Rules, document O.)

116. — Immediately after her First Communion, the girl enters the association of the Holy Angels. The purpose of this association is to carry her through the difficult period that separates childhood from youth. We think it important to set apart this middle age, the most

dangerous of all. The treasures of childhood, innocence unaware of itself, natural submissiveness, vanish one after another to make way for an unhealthy curiosity, a certain spirit of defiance, a secret feeling of revolt and frivolity. The young woman worker does not yet know the exquisite virtues that are the adornment of Christian virgins: delicate and holy modesty, tender piety, and that amiable gentleness which gives such great power within the family.

To combat the frivolity natural to youth, the body needs exercise that brings a wholesome tiredness, and the mind needs diversion and constant liveliness that keep the soul always awake and turn it away from the evil preoccupations into which the devil draws it. One can understand what an active role is given to the councillors in such an association.

Girls begin to work in the mill after the age of twelve, so that we must fear at the same time the dangers of their age and those of entering the workshops. To combat these perils, we make use of the council of the association, and of the good angels provided by the association of the Children of Mary. (111 and art. 10, O.)

We also find a great advantage in the schooling required until the age of sixteen. (Art. 12, O.) This obligation gives the Sister a precious authority, and makes her action easier.

The Sister in charge does not fail to see the parents from time to time; she tells them of the child's progress, interests them in her work, and so gains precious helpers.

Through this unceasing action, the association of the Holy Angels forms the young souls entrusted to it, and prepares Children of Mary worthy of their holy Patroness.

ASSOCIATION OF ST PHILOMENA

(Rules, document P.)

117. — We have nothing to say about this association, the easiest of all. It nevertheless has its importance in forming children in the

love of associations, in piety and in religious practice. The impressions of early years leave indelible traces; it is the period of life when faith passes, so to speak, into the blood, and becomes so intimately united to the soul that all the storms of the heart can no longer destroy it.

We make very fruitful use of the pictures of Fr Lacoste¹²; teaching through the eyes is among the most effective, and we cultivate it with care.

Here, as in all our associations, we have a council, which holds weekly meetings under the presidency of the Sister. No doubt it does not fulfil there, in its full extent, the important role assigned to it in the senior associations, but it has a real influence, and we set great store by its working. We take care to give the councillors a role made wholly of devotedness. We strive to fight against the tendencies to vanity, natural in childhood, and so contrary to the simplicity that is the charm of that age.

The crowning of our efforts is to prepare a good First Communion, and we have observed the influence that the association of St Philomena has had on this most important act of life.

12. Available from Ch. Bertin, 80, rue de l'École-de-Médecine, Paris.

CHAPTER III
ASSOCIATION OF CHRISTIAN MOTHERS,
CALLED THE ASSOCIATION OF ST ANNE

NECESSITY OF THE ASSOCIATION

(Rules, document R.)

118. — No association is more necessary than that of working mothers. Is it a matter of a girls' youth club, a little circle for adolescents, a circle for young men and grown men? No help will be found as powerful, as effective as the support of the mothers; no difficulty will be met more insoluble than their ill will.

While it is the most fruitful, this association is also the easiest and the least costly. Why is it the rarest? In vain do we work to purify the waters of a river, if its source is poisoned! In vain do we work for the moral improvement of the young, if the mothers are against us! We shall wear out all our energy in barren efforts.

How is it that so simple an idea has not been able to make its way for several years? Is it a new doctrine, and is it not, on the contrary, the constant practice of the Church? Is it a truth lost in the night that has fallen upon the world since the Revolution triumphed, and is it not, on the contrary, a truth more firmly affirmed than ever? To say that mothers have saved the faith in our country, is that not a commonplace? Why persist in the thankless labour of acting on the effects without acting on the causes! Through this pernicious error, one is condemned to enormous sacrifices of money and devotedness, to obtain quite paltry results. No doubt a soul saved never costs too much blood and money; but then, a thousand souls lost will never cost enough tears to the heart that loves Jesus Christ. Now, by neglecting the mother, one neglects the natural means established by God himself, and all the other means that the most ingenious charity may

devise are nothing beside this invention of God, so admirable, so simple and so powerful.

The need for it has long been felt for the ruling class, and the sodalities of Christian Mothers flourish throughout France; but for the working mother nothing has been done, and that is why we produce so little effect with such great devotedness; we have refused the lever that can lift the world, and that lever is the mother's heart, with God as its fulcrum.

CHARACTERISTICS OF THE ASSOCIATION

119. — We have said above how we understand association. We believe we must insist on it for the association of mothers of families, because of the many sodalities of Christian Mothers that exist in France. It is easy to show that these sodalities do not have the characteristics we have indicated, and are therefore not true associations. (88 to 94.)

We draw the attention of the friends of the worker to this point; we earnestly urge them not to found lame works whose results are insignificant and which prevent the establishment of serious associations. Let us take care not to trouble anyone. It is easier to found than to reform. Let us respect the sodalities of Christian Mothers in their organisation, wherever they exist, and let us found beside them associations intended for working mothers and constituted as we understand them.

There will always be a great advantage in holding the meetings in the chapel of the Sisters in charge of the association. The parish has a service that can suffer no hindrance, and it hardly lends itself to special arrangements. For a work to have life, everything must be done for it and it must undergo no constraint.

BENEFITS OF THE ASSOCIATION

120. — The life of mothers of families is strewn with trials, and this is not without a mysterious design of Providence, for sufferings are the most powerful means of calling forth great devotedness. As sorrow draws one closer to God, mothers come to him without effort and almost naturally; they are near him even when they seem farthest away. In youth, everything leads away from religious practice: the seething of the passions, the deceptive mirages of an unbridled imagination, physical strength, health, in short a thousand causes that drive away every thought of death. In mothers, on the contrary, everything draws them closer to religion: the sorrows of the heart, so common when the household is not Christian, the painful experience of life, illnesses, and those great duties under which the human soul feels crushed by its own powerlessness, when God is not with us.

Generally, women workers do not fulfil their religious duties, some for want of upbringing, others through a deplorable prejudice: they say that household duties leave them no leisure, and that a married woman should no longer go to church. As we saw in the foreword, several mothers misunderstood their duties to the point of turning their children away from the associations and pushing them towards bad gatherings. But as soon as the mothers' association was formed, these blinded souls returned to the right path with an ease that astonished us. Good nature reclaimed its rights, and piety developed rapidly in a soil only too well prepared by the hardships of life. The God of all consolation became the consoler of these suffering souls, the support of these poor women in the great and difficult mission of bringing up their children. Monthly Communion was promptly adopted by the members, most of whom formerly did not even fulfil their Easter duty. The mothers brought back to the home the God who had long been banished from it, and with him strength in love, under-

standing in devotedness, and patience in trials. Peace restored happiness and joy; the mothers helped us instead of struggling against us, and through them the associations were honoured in the families.

LIFE OF THE ASSOCIATION

121. — *Lady patronesses.* (R.) — We shall see further on the duties of Christian women in the works. (246 to 252.) The ladies of the family fill the various functions of patronesses, especially as regards the association of working mothers. But in preparing and supporting the action of the councillors, they take great care never to hinder or diminish it. They endeavour to call forth devotedness and to awaken the spirit of mutual help so common among workers. They visit the sick, take an interest in the works for children, and show a quite special affection for mothers who have large families. They make it a scrupulous duty to attend the monthly meetings, to receive Communion there with the members, to work in the sewing room every week, to make use of the economic institutions, and to employ the best means to help in the salvation of the working-class family.

122. — *Admissions.* (Art. 2, R.) — Admissions are much easier in this association than in all the others. One thing alone is required: regular attendance at the meetings. We have the greatest interest in the support of the mothers; without them, the conversion of the family is, so to speak, impossible. Here, moreover, there is no danger to fear: the meetings are rarer, shorter, and almost always take place in church.

123. — *Meetings.* (Art. 3, R.) — It will be noticed that the mothers' meetings take place every month, during the week, and at hours chosen so that neither the household nor the children suffer from their absence. In the working class, Sunday is the day when mothers have the least freedom, and if their material duties leave them some leisure, they owe it to their family.

At the *Tuesday meeting*, the duties of their state in life are especially discussed. The upbringing of children, Christian influence in the family, the benefits of the associations; how they serve to help the mother and to secure her happiness; how, even from the natural point of view, the mother's happiness is in direct proportion to religious practice; how religion alone enables mothers to fulfil their duties: such are the subjects treated by the chaplain.

The *Thursday morning meeting*, at the six o'clock Mass, is devoted to developing piety and in particular love of the Sacred Heart.

Exclusion is applied only with extreme caution, and when evident ill will has been established.

124. — *Retreats*. (Art. 4, R.) — The September retreat is preached by a priest other than the chaplain, in order to follow the wise prescriptions of the Church regarding extraordinary confessions.

125. — *Functions of the councillors*. (Art. 8, R.) — The president keeps in constant touch with the councillors, either at the Tuesday sewing room or through the vice-president. The latter is really the working-class president; she must have great devotedness to the association.

The constant work of the section councillors gives the association a permanent life. The monthly meeting is in reality only the starting point and the plan of an action carried on throughout the month. This action takes the form of a devotedness that attracts, and not of an interference that gives offence. In this association, as in all the others, conversions have been the fruits of the zeal of the councillors, and this zeal shows itself in a thousand ways, often ingenious and always touching.

126. — *Childhood*. (Art. 13, R.) — At its birth, the child is welcomed by the association, which offers it, as a gift of welcome, a small layette according to the number of its brothers and sisters and the decision of the council.

Around the third month, the mother brings the child to the chapel on one of the appointed days to present it to the Sacred Heart, to Mary and to Joseph, the patrons of the corporation. Immediately after High Mass, the mother, accompanied by her husband and her family, goes to the foot of the altar. Usually four or five children are presented at the same time. One of the fathers recites for all the act indicated in the rules. The chaplain blesses a dress in the colours of the Blessed Virgin, the first that the child will wear, a medal, and a small picture representing the Sacred Heart of Jesus with, beneath it, the formula of consecration, the child's name, the date and the chaplain's signature. All this is handed to the mother in the name of the Christian corporation, in whose bosom this dear little being is to find protection. Then the chaplain solemnly blesses the children. This ceremony is very touching for those present as well as for those who are its object. The pictures have a place of honour in the house, and thus the sweet memories of the family are sanctified by love of the Sacred Heart of Jesus.

Mothers who are obliged to come and work at the mill can place their children in the crèche for a small payment. As soon as the children can go to the infant school, the section councillors see to it that they are sent there regularly. The infant school, like the schools, is entirely free.

127. — *Feasts.* (Art. 15, R.) — The feasts of each association are feasts for the mothers, for they rejoice more in the joys of their children than in their own. They are invited to all the theatrical evenings at the Sisters'; but their own special feasts are the *blessing of the children* and Christmas night.

The first takes place on a Sunday in May at the nine o'clock Mass. All the pews are filled with bright-eyed children, and with mothers carrying in their arms charming babies with astonished and delighted eyes. The sermon is short, for the preacher could not obtain a long silence from these little birds of the good Lord, whose twittering moves

and charms the hearts of the parents. At the end of Mass comes the solemn blessing of the children, followed by a hymn sung by delightfully discordant voices; and everyone leaves the house of the good Lord with a soul perfumed by the fragrance of these little ones.

On Christmas Eve, when night has fully fallen, the children who have been regular at the infant school are led into a hall transformed into a resplendent crib. There, some thirty little boys and girls, dressed up with a taste whose secret the Sisters alone possess, act out scenes suited to the occasion. Then comes a grand children's feast, from which each guest carries away a toy, cakes and an indescribable joy. The next day, the children come in procession to High Mass; the shepherds and shepherdesses form a guard of honour around the crib; the whole little battalion goes up to the offering; and in the evening, at Benediction, it comes back to take its place of honour. These feasts leave indelible memories in the children's minds. Christmas often appears to them in dreams like an enchanting fairy-land amid the dark nights of December. The mothers are particularly touched, and their hearts are gently won over to the happy influence of the associations.

CHAPTER IV MEN'S ASSOCIATIONS

ASSOCIATIONS

128. — We have three men's associations:

St Aloysius Gonzaga, before First Communion;

The little circle, from First Communion to sixteen or seventeen;

The Catholic workers' circle, above sixteen or seventeen.

We shall say little about these associations, which are very well known and widely practised in our day. The Association of Catholic Circles possesses sound doctrine; we refer the reader to its rules and documents for all details.

We have shown how necessary unity is in the direction and among the members. (101.) We have taken care to secure it in the direction by entrusting this to three brothers of the same community, dependent on the same superior. We have established it among the members by giving the little circle one of the councillors of the circle as its president, and by organising religious feasts and joint evenings. One cannot be too wary of the tendencies to division that may arise in the various associations. We have known a youth club and a circle that had a single director, and yet the boys prefer to stay in the youth club; they have to be forced to make up their minds to enter the circle. Clearly the unity that exists in the direction has not brought about the necessary union among the members.

We have heard much about the deep differences that separate the spirit of the youth club from the spirit of the circle, and it has always seemed to us that they were exaggerated. In our opinion, all associations must have the same principles and the same characteristics. The differences brought about by age, by surroundings, by circumstances, concern only details, and not substance.

CATHOLIC WORKERS' CIRCLE

(Rules of the Paris Circles; Reports on the Circle of Val-des-Bois, document S; Customary of the Circle, T; Half-yearly questionnaire of the Circle, U; Meeting of the internal council, V.)

1. Organisation.

129. — The circle officially began on 28 April 1867, the day of the feast of the Patronage of St Joseph. We had been working towards it for several years without having been able to gather sufficient elements for an organisation. The first nucleus was made up of three or four Christian young men.

Since 1873, we have adopted the rules of the Association of Catholic Circles of Paris, with a few minor modifications.

130. — *Members.* — Married men are members on the same footing as young men. Among our first recruits we counted fathers of families; they were necessary to us in order to have the children, and they are still today our most devoted and most faithful helpers. It would have been difficult for us to have a serious association if we had confined ourselves to young men. Military service and marriage would have reduced us to a small number, and moreover, the average age would have given us a youth club rather than a circle. The married men brought a certain dignity and a real influence. The fathers of families understood the importance of the work for their children; their devotedness has nothing of that inconstancy which is the failing of youth; one can count on their goodwill, and they do not hesitate before the small sacrifices needed to help the development and the smooth running of the circle.

This is not to say that we have diminished the role of the young men; on the contrary, we strive to make use of their energy in the functions they can fill, and we encourage them to join the music, singing, shooting or other societies, according to their tastes, leaving them everywhere initiative and government in due measure. They

make up half of our internal council. If we place fathers of families everywhere, it is to sustain the enthusiasm of the young men, to direct their energy affectionately, to protect them against their inconstancy, and not to hinder their legitimate freedom or to stifle their ardour.

131. — *Monthly assemblies.* — Every month, the military band leads the members to Mass at the chapel. The banner of the circle is carried by one of the vice-presidents and placed in the choir. The band plays at the offertory and at the end of Mass. Then everyone returns to the circle, where the monthly meeting takes place. The secretary of the internal council calls the roll, beginning with the members of the committee, who make it a duty to be punctual.

132. — *Attendance checks.* — We have attendance checks in all our associations, except at the circle. We were afraid of wounding the pride of our workers and of needlessly offending their spirit of independence. Besides, encouragements of this kind do not always have the effect attributed to them. We have been told so in several places: there are young men who present themselves at the appointed moment and then disappear. Through this little trick, the check loses its usefulness. If we have kept it in the other associations, it is because we have been able to take the necessary measures there so that the ticket is the sure sign of a stay and not of a self-interested passing visit.

2. *Internal council.*

133. — *Irremovability.* — The internal council has a small number of members elected for life. Our intention is to proceed very slowly. In our circle, marriage does not change the position of the members, and married men remain active councillors. On the other hand, the stability of our working-class families keeps pace with the progress of the Catholic works; the result is that irremovability, far from being illusory, becomes a very real fact. We cannot therefore take too many precautions in appointing councillors for life; it is easy to understand to what dangers hasty choices would expose us.

The council is completed by several officers, elected each year from a list of names chosen by the committee and approved by the internal council.

134. — *Meetings.* — The council holds its meetings on Tuesday evenings; it is presided over by the employer. The director and the chaplain attend. Nothing is decided there without the consent of the director. We give in document V the order of the meetings and the questionnaire used by the president.

In the vote held for admissions, a single *no* is enough to postpone the admission. It may happen, indeed, especially in the case of newcomers to the mill, that only one person knows of sufficient reasons to prevent the admission. The president invites the councillors to pass on their information to the director. The latter decides whether to overrule it and present the applicant again. The second vote is held, and the admission is pronounced if the number of *no* votes is not greater than the first time. We have had very good results from this precaution.

The workers are sometimes severe towards their comrades. Indulgence is nevertheless legitimate for faults that arise from weakness; severity must be reserved for combating a bad spirit and pride. We think twice before pronouncing a dismissal; exclusion is always a painful measure. Most of the time, a worker dismissed from the circle

is a lost soul; in any case, one ceases to have over him that affectionate influence which is one of the great benefits of the association: the councillors can no longer reach him, the Brother Director no longer sees him so easily, the monthly meetings no longer oblige him to hear each month a sympathetic and encouraging word that draws him towards God. We exhaust all the means that charity can devise, so as to exclude only the incorrigible or those who give scandal.

135. — *Action of the council.* — All the efforts of the councillors aim at bringing a good spirit and frankness into the association. Nothing is more harmful than that distrust common among workers, which leads them to conceal the best-known things. This bad feeling is born of the jealousy of the inferior towards the superior; it is essentially hostile to all hierarchy, and consequently to all true fraternity. Our Catholic societies love broad daylight. In them the heart is open to all who can give good advice. Loyalty makes testimonies and inquiries unnecessary; the word of a Christian must be enough to make the truth known.

That is the goal we strive to reach; it requires straightforwardness in conduct and breadth in ideas. We disregard foibles and small failings, knowing that humanity cannot live without imperfections. We openly combat, with indulgence towards persons but without weakness on principles, whatever offends God, whatever endangers the salvation of souls. The action of the councillors is guided along this path by a devoted affection that removes from the mind any thought of ill intent.

136. — *Auxiliary council.* — Every two months, the internal council invites the clerks and foremen of the mill to attend its meeting. The secretary gives a summary of the decisions taken and of the events that have occurred during the previous two months.

Measures suited to maintaining Christian discipline in the mill and to furthering the associations are discussed. In this way, for the gov-

ernment of the workshop, the active sympathy of the clerks is secured, and their influence is used for the works. (38 to 41.)

3. Action of the employer in the direction of the circle.

137. — The employer takes special care of the circle, and presides over its internal council every week; he seeks to awaken love of souls in the hearts of the councillors, stimulates zeal, revives courage and makes the small annoyances of each day accepted. He urges the councillors to an absolute Christian independence towards him, and he is particularly happy when he meets a resistance that he takes good care not to overcome, sometimes over the admission of a candidate of his choice, sometimes over the adoption of a measure he thought excellent. To make this independence easier, all votes are cast by secret ballot.

In a word, all his action tends to inspire confidence and to open hearts. He who holds the formidable power of an employer must take a thousand precautions so as not to frighten anyone and not to call forth any feeling other than love.

It is through the heart alone that conversions are brought about; love alone can draw people first to the man, and then lead them on to God. The employer draws from these feelings the devotedness necessary to reach the noble goal he sets himself. Several workers have come of their own accord to pour out their hearts into his and to make him a true confession of their past life. These marks of confidence have been for him the sweetest reward and the most powerful encouragement.

His task, moreover, is made easy for him; he cannot come in contact with these upright and simple souls without loving them, and soon he does out of enthusiasm, I would dare to say out of passion, what he began out of duty. When one sees in the worker a brother of the divine carpenter of Nazareth, the love one feels for him makes one overcome the greatest obstacles without difficulty.

4. *Action of the director.*

138. — All those who are engaged in works know how important the choice of a good director is. This point has been treated at length, and in masterly fashion, by a man who long practised what he taught¹³. We have had the good fortune to find in the Brother Director the devotedness, tact and virtue necessary for this important post. He is much loved by all our men. He knows how to put so much kindness, so much affection into his private advice, into the small reproaches he is obliged to make, that he never meets with resistance; he seems not to use the authority that belongs to him. And so a mere wish on his part is always carried out with affectionate eagerness. Every week before the council, the Brother Director sees the president of the committee and informs him of whatever may guide him in conducting the internal council.

It is the director who takes care of the details; everything comes from him; everything goes back up to him. He often sees the councilors, guides them in the exercise of their apostolate, and remains for them an affectionate and experienced friend, always ready to listen to them and to give them good advice.

5. *Purity of morals.*

139. — By founding the association that takes in young men from the age of sixteen until marriage, the Association of Catholic Workers' Circles has undertaken the most difficult, the boldest and consequently the most useful task.

To preserve in working-class youth the integrity of faith and purity of morals, to lead it to Christian marriage in chastity, that admirable virtue which is not of this earth: here is a goal that seems to exceed all human strength, and we can understand that no one dares to undertake it unless he has first placed his trust in God.

13. Mr Maurice Maignan, director of the Montparnasse circle, Paris.

There is in our day something like a deluge of lust that covers the earth and reaches the highest mountains. We have been told of country districts far from the mills, where faith and the old Christian habits seem deeply rooted, and where nevertheless hardly a marriage takes place without the young man having abused the girl he meant to make the queen of his home. If the countryside has come to that, what is to be said of the mill populations? No doubt it is enough to discourage the most devoted man. But do we not possess in the tabernacle the almighty God whom nothing can resist? If the world is returning to paganism, if lust is devouring our populations, it is because there are no longer enough apostles, no longer enough souls who devote themselves, no longer enough souls who sacrifice themselves.

For this great work God asks for action, prayer and sacrifice. It is the grain of wheat that the ploughman lays in the earth. All that is nothing in itself; all that rots, but in order to sprout. The farmer does not stop working, he does not lose heart, although the earth shows nothing on its surface. He knows that one must wait, and he waits.

So, in this difficult undertaking of reforming the young to make them chaste, we must work, pray and suffer without losing heart. And if the harvest does not come up as quickly as we would like, if the winter months seem endless to us, if our heart continues to be torn by the faults committed around us, then each evening, as we kiss the crucifix, we must take courage again and ask God to make our labours fruitful. The harvest will come in its own time, and let us be certain that not one of our efforts will be lost.

6. Marriage.

140. — We shall not reform society if we do not reform the family, and is not the most effective means of achieving this to have Christian marriages? Nothing is less common in our day. Workers marry late, and most often the most important act of life is the consequence of a weakness or a chance encounter. Should not the principal aim of the Catholic circle be to lead the young man to Christian marriage?

The chief obstacles against which we have to struggle are: the law, which has exaggerated paternal power; military service; the heedlessness of families and of young people; and habits of debauchery spread everywhere.

The civil law makes marriage depend on the will of the parents or of those who represent them, and puts serious obstacles in its way through its rigorous formalism. The Church asks for no other consent than that of the spouses. The Revolution, here as everywhere, has shown itself the enemy of the family and, consequently, the enemy of the worker. While it strips paternal power of its rights in the laws of inheritance, it exaggerates that power in the most personal of acts, where individual freedom moves within an inviolable domain.

Parents are often not aware of the harm they do their children by the successive delays they put in the way of marriage. In the mothers' meetings, and in the monthly meetings of the circle, we have combated these delays. If the young man does not remain well-behaved, he quickly tires of handing over his earnings, or he keeps a large part of them for his pleasures; he becomes the scourge of the family; his bad example is fatal to his brothers and sisters: insubordination, selfishness and hardness of heart are the usual fruits of misconduct. In this way an unhappy life is prepared for the young men themselves. And besides, do not parents feel that their devotedness must above all have as its aim the souls of their children?

The second obstacle lies in military service. Until recently, it seems as if a deliberate effort had been made to demoralise our soldiers, making them lose the faith by systematically keeping every religious influence away from them. Others with more authority than ourselves have described the harm done to France by service under the colours in conditions so fatal to beliefs and to morals. The degeneration of the race, morally and physically, the premature exhaustion of our youth, debauchery and impiety carried into the most remote hamlets with all the refinements of our corrupt civilisation: that, for

the poor people, is one of the most distressing results of the contempt for souls practised by governments that claim to be friends of the people.

We also have to struggle against a deplorable heedlessness on the part of parents and young people about the gravest act of life. We have endeavoured to make both understand what importance marriage has for the temporal and spiritual happiness of the spouses and for the upbringing of the children. Indeed, what goods should one seek in marriage? Virtue, thrift and health. Now, are not these goods the portion of the girls who have remained faithful to the association of the Children of Mary? If virtue is a treasure of the soul, is it not also a temporal good? Is it not, in fact, the surest source of thrift, and consequently of comfort? Does it not procure the treasure called peace in the home?

Finally, habits of debauchery destroy in advance the happiness of the household. Too often, in his attachments, the young worker does not have marriage as his first aim, and this union, which demands so many guarantees, is merely the consequence of weaknesses long indulged. The young couple knew each other long before the priest's blessing; they have worn out their love, and they bring to the home only withered and jaded souls. Like the prodigal son, they have foolishly squandered their treasures, and their life is spent in poverty of heart.

Experience has shown us many times that marriage contracted early is the effective remedy for the disorders of youth. It gives real guarantees of harmony in the household: when one is young, characters blend more easily. It offers advantages for the family: children are easy to bring up when the parents are in the prime of life, and later on the children can give back part of what they have cost. The worker who marries becomes better; he has more ardour for work, he is readily thrifty; in a few years he acquires real experience that makes him capable of filling serious functions.

7. *Life of the association.*

141. — *Religious spirit.* — As soon as the first nucleus of the circle was strong enough and Christian enough, we became easier about admissions and stricter about dismissals. In our indifferent regions, the workers no longer have any religious practice. If we cannot avoid, as we would wish, all the miseries of human nature, we at least preserve around us a Christian social life, and we exercise a constant influence on hearts that would escape us outside the associations. This influence has brought real progress: piety, completely unknown in former times, is practised by a certain number, and among the members of the circle there are now almost none who stay away from the sacraments at the four general Communions.

There are two men's retreats each year, one for Easter and the other for All Saints. The general Communions of the Assumption and of Christmas are preceded by an instruction given two days beforehand, so as to remind those who might not be thinking of the coming feast¹⁴. We have organised the Communion of reparation, and, under the name of the Militia of the Sacred Heart, several men meet every month and receive Communion especially for the conversion of factory workers.

All the members are enrolled in the Apostleship of Prayer and belong to the archconfraternities of Our Lady of the Factory and of St Joseph. Some are tertiaries.

The councillors themselves take charge of religious propaganda among their comrades; they do so with all the tact one could wish, and they have often succeeded with men who seemed obstinate in their unbelief.

We have followed with love the development of the religious spirit among our little people, and although it might seem that we should be accustomed to this sight, it is always something new for us to see the

14. The details of the religious life of the circle will be found in the customary (T).

stream of men who attend Mass on Sunday, and to witness their simple piety. It is never without emotion that we attend those magnificent general Communions, so touching for the visitors who have seen them. We know these men intimately, having lived with them for a long time; we know their weaknesses, their impatience with every restraint, and the changeableness of their characters, which makes perseverance difficult. We have gone through many crises in which all seemed lost, and it is for us an ever new wonder to see what God has done in these hearts by means of the association.

142. — *Role of the circle in the corporation.* — The circle is the most important of our associations; it is the circle that governs the corporation and is its true centre. We shall see, in the fifth part, the organisation of the corporative council, appointed by the internal council on the proposal of the committee. (162 to 167.)

143. — *Trade.* — The circle is a trade circle. We tried to bring a few farm labourers into it. In spite of our efforts, we were unable to overcome a hostility, at least a hidden one, between our mill workers and the farm workers; on the contrary, in spite of the difference in religious spirit, there has always been a great affinity between our workers and those of the neighbouring mills. We believe that bringing in elements foreign to the trade would harm the close union that makes the members a true family, speaking the same language, having the same concerns and the same habits.

144. — *Opening hours of the circle.* — The circle is open on Sundays, from the end of High Mass at the chapel until ten o'clock in the evening. The Brother Director stays there all that time; the chaplain spends a few hours there. Responsibility for order and for the games belongs entirely to the councillors on duty, whose names are posted on the door. During the week, there are only partial meetings of the various societies: theatre, music, etc.

145. — *Institutions.* — The circle has set up various societies for its members: instrumental music, choral society, theatre, rifle shoot-

ing, military drill. Rules, with a commitment for one year, are signed by those who join.

Given human frailty, anything can become a seed of division. We have had occasion to suffer from a certain antagonism between these various groups, and we have taken the necessary precautions to secure their union. Each society has as president a member of the committee, and as vice-president a member of the internal council. Four commissioners, appointed each year by their comrades, share in the government with the president and the vice-president. The councillors who belong to the group are members of the commission by right. These means have succeeded completely, and the most perfect harmony has never ceased to reign among the various sections.

146. — *Games and outings.* — Simple and inexpensive amusements seem to us the most wholesome. It is dangerous to accustom young men to luxurious pleasures; they enjoy them less and tire of them more quickly. It has been rightly said that we live in the century of boredom; gaiety, joy and true amusements are disappearing day by day, together with the simplicity and peace of conscience that were their source. We have sought the remedy in the high spirits of a few devoted members rather than in a variety of games and in costly stimulants.

The buildings of the circle stand in the middle of a large garden; the band plays there on Sunday afternoons when the weather is suitable. From time to time, prizes are given for shooting, for outdoor games, and in winter for billiards.

During the summer, every fortnight, we make outings into the country, with a picnic tea in the woods; we return between nine and ten in the evening. A cart carries the games and the provisions; each one pays a subscription, and the outing costs the society nothing. The young men are very fond of these outings. The workers, shut in all week, are happy to get some fresh air.

In winter, on Sundays at seven in the evening, every fortnight, there is a lecture or a small evening entertainment, organised in turn by the actors of the circle and of the little circle.

Four times a year, the whole population is gathered in a vast theatre hall. The actors of the circle, the military band, the choral society and a lecture provide the evening's entertainment. A special door gives entry to the associations of girls and women, who are placed in front of the men's associations. After the evening, the girls return to the Sisters' house, to be taken home from there by the section councillors. We thus avoid the very serious drawbacks of mixed gatherings held without precautions.

147. — *Lottery*. — Every year, a lottery is organised by the internal council for the benefit of the circle. Some of the prizes are provided by benefactors. The tickets cost ten centimes and are sold within the workers' family. The draw is made on a Sunday evening.

Feasts. — We celebrate the feast of St Joseph in union with all the workers' circles. But the patronal feast of the circle and of the corporation has remained fixed on the day of the Patronage. In the morning, at half past six, Communion Mass; at nine o'clock, solemn Mass sung by the choral society, with pieces by the military band; then a meeting at the circle, where, before the employers' family and a certain number of guests, the reading of the reports begins, to be continued at the evening banquet. These are the reports: on the circle, by the secretary; on the circle's fund, by the treasurer; on the savings bank and life insurance, by the treasurer of the committee; on the economic institutions, by a clerk who is a member of the committee; on the little circle, by its president; on the band, the choral society, the actors' section and the shooting section, by their vice-president; on the library, by the librarian¹⁵.

15. We give some of these reports in documents S¹, H¹ and J¹.

In the afternoon, a general procession in honour of St Joseph, and in the evening, the banquet. Each table is presided over by a lady of the family. Various toasts are proposed, in an order set by the committee. Light songs prolong the evening until ten o'clock.

In the month of May, the members of the circle make a great pilgrimage lasting a whole day, sometimes two days. The chaplain and the members of the committee accompany the party.

The feasts of the Church are celebrated with spirit; each of them keeps its own particular character. The feast of the Good Father brings together all the associations; those of the chaplain and of the director are celebrated at the circle. We shall give no details, which would weary the reader without profit to our cause; we shall confine ourselves to one general remark. At the feasts and outings, everything is organised by the workers' councils and directed by their delegates. The division of labour is widely practised. Those who have attended our celebrations, even the most exceptional ones, such as the blessing of the mill, will have noticed that everything is done without any intervention by authority. Each councillor has his task, his area of direction; he attends to it with zeal, and we consider that by making our workers act, we give our association a life that our own devotedness would be powerless to give it.

LITTLE CIRCLE

(Rules, document X.)

148. — The little circle takes in the boys who have made their First Communion; they remain in it until sixteen or seventeen. We have consulted with the greatest profit the *Manuel du patronage à l'usage des conférences de Saint-Vincent-de-Paul*, an excellent work for direction, for rules and for games¹⁶; it is in the hands of all the members of the committee.

16. Published by Victor Sarlit, 25, rue Saint-Sulpice, Paris.

In this association as in all the others, we have endeavoured to make the fullest possible use of the councillors, always urging them to act by devotedness rather than by authority. Since the little circle is the nursery of the circle, we have sought to instil into our boys the spirit we wish to see reign there: a firm piety resting on an unshakeable faith, a sense of individual responsibility developed by personal initiative, and a mutual apostolate supported by Christian zeal and by love of one's neighbour.

The dates of foundation show that we began with the elder ones and continued with the younger. Many experienced men will blame us, and the general principle is that one must begin with the children in order to have Christian men. We admit that we did what we could. Without wishing to build any system on these facts, we would point out how many disappointments a youth work brings when it has no outlet into a circle. Children always look above themselves, and example has a power that neither the most varied games nor the most pressing exhortations can counterbalance. We therefore think that the circle founded in 1867 made the association of the boys easier, and above all prepared their perseverance.

It is pointless to give many details about an association practised for a long time by the Conferences of St Vincent de Paul, and studied from every angle, in all its forms and in the smallest details, by the congresses of the Union of Works for Workers¹⁷. We have found much profit in reading the excellent book by Abbé Timon-David¹⁸.

We have endeavoured to give the little circle all the characteristics that, in our view, constitute the workers' association. (88 to 94.) Men are big children; they remain what their upbringing has made them, and most of the faults of our workers come from bad habits acquired in youth. We must therefore have in view above all the future and not

17. Central Office, 32, rue de Verneuil, Paris.

18. *Méthode de direction des œuvres de jeunesse*.

the present, and the seeds we sow in these young hearts must be chosen with care, so as to produce in them as fruit a religious spirit, Christian independence, a sense of hierarchy and devotion to the family.

ASSOCIATION OF ST ALOYSIUS GONZAGA

From the age of eight to first Communion.

149. — We can only repeat what we have said of the association of St Philomena. (117.)

On Thursdays, the Brothers take the young members out for a walk; from time to time they give them a little afternoon snack, and in this way they teach them, from their earliest years, that the Catholic associations are the source of the joys of earth, as they are the road to heaven.

CONCLUSION

150. — We have just given the details of our associations. We shall see further on how we have gathered them into a single bundle in the corporation. (151 to 160.)

It is not enough to found; one must persevere. That is more difficult, but it is the condition of success. Just as the employer must remain at the head of his mill and really govern it until a successor has relieved him of his functions, so in the conduct of the associations he must never cease to fulfil his duties of paternity; these are obligations he cannot hand over to anyone else. While taking great care not to hamper the freedom of his auxiliaries in matters of detail, he will do well to make sure for himself that the associations work effectively in substance, and not merely regularly in form. A man of business takes the necessary steps to learn the cold reality; he does not let himself be dazzled by workers' demonstrations in which everything charms the eyes and the heart. Our love of ease inclines us all too strongly to be content with appearances; but our zeal for the glory of God and the salvation of souls will put us on our guard against these

illusions. We have a definite aim from which nothing must distract us. What is that aim? Is it to have a working population whose virtues are only on the surface? Is it to win popularity? to appear to be loved by our workers? to gain the esteem of our fellow citizens? to win the honour that attaches, in our day, to industrialists whose generosity shrinks from no sacrifice? All these aims are unworthy of us. We want to increase the number of the children of God. Knowing that life is a journey towards a better country, we want to lessen, as far as lies in our power, the miseries of this passing life, and to secure the infinite happiness of the life that will never end. To reach this aim, we must transform our workers, make them men who are slaves to duty, mindful of the morrow for themselves and their families, devoted to their children and to those around them; we must combat selfishness in them by supernatural devotedness; luxury and the love of pleasure by simplicity and moderation of desires; sensuality and debauchery by Christian hope and by purity, that flower of heaven which fills souls with a divine fragrance.

That is the result we pursue through our associations, and we must find out for ourselves what changes have been brought about and what successes obtained. Without stopping at appearances, or at the judgement of men who are deluded or too eager to please us, let us go courageously to the heart of things; let us learn how many fathers have replaced drunkenness and contempt for all their duties with saving and with the care they lavish on their families; let us see how many mothers show themselves truly concerned for the salvation of their children; how many young men make it a point of honour to keep the precious treasure of innocence; how many girls have the delicacy of modesty. When we have drawn up this balance sheet, we shall find that serious progress is slow to obtain, that it is not enough to found associations suited to human weakness, but that we must watch over their perseverance. By showing us that life is a constant struggle without respite, this review will stimulate our vigilance; and

if our courage should flag in the task we have undertaken, we would find new energy in seeing God's action on hearts, and in thinking of the ineffable joys reserved for those who have increased the number of the children of God.

PART FIVE

**ON THE CHRISTIAN WORKERS' CORPORATION
OF VAL-DES-BOIS**

SUMMARY
OF PART FIVE

ON THE CHRISTIAN WORKERS' CORPORATION
OF VAL-DES-BOIS

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ORGANISATION OF THE CORPORATION

Why we have adopted the name of Christian corporation. — Christian Corporation of Val-des-Bois. — Committee. — Union of the associations.

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Organisation of these institutions. — Corporative council. — Conclusion.

PART FIVE

**ON THE CHRISTIAN WORKERS'
CORPORATION OF VAL-DES-BOIS**

CHAPTER I

ORGANISATION OF THE CORPORATION

WHY WE HAVE ADOPTED THE NAME OF CHRISTIAN
CORPORATION

151. — We have adopted the name of Corporation because we know of no other to express our organisation.

Several titles were suggested for the present work. Some wanted “Duties of Employers”. It is true that everything comes back to social paternity, and that our misfortunes are due to the abandonment of the sacred duties of patronage. But that title does not point to the associations, which are the chief means from our point of view. Others preferred “Organisation of a Christian Mill” or “Manual of the Mill”. These titles, though more complete, do not show the active part we give to the workers. Besides, the word is essentially French in the sense in which we take it.

It would be a mistake to refuse to admit corporations organised otherwise than in the fifteenth century. Time may alter the forms without changing the substance.

What is a corporation? It is an association of individuals of the same trade, formed to attain a common aim. Thus, in our towns, the name of corporation is given to every gathering of people of the same craft; often the aim goes no further than relief in case of sickness or a decent burial; nevertheless, if there is a gathering of people of the same calling, in Lyon as in Paris, it is called a corporation. Whether there is a single workshop or several does not matter. Can a large

mill employing as many workers as a hundred employers of former times not form a corporation by itself? It will be called special or particular, but it must be admitted that the association formed among its members has all the characteristics of the modern corporations that exist in our industrial towns.

We read in the work of Mr Mounier, where he speaks of the universities of arts and crafts restored by Pius IX: “Why should pious unions, of the kind of the Roman universities of arts and crafts, not be established among children of the same age working in a factory, among men, among women of the same condition? Why should the union of these associations not form, with the master and the foremen, a corporation of each establishment? If these establishments then acted together, what churches, what hospitals would they not be able to build and maintain, to judge by the monuments built by the Roman corporations¹⁹.” Is it not this wish that has been fulfilled at Val-des-Bois?

CHRISTIAN CORPORATION OF VAL-DES-BOIS

(Rules, document Y; Annual customary, Z; General calendar, A¹.)

152. — The Christian Corporation of Val-des-Bois was formed by the union of the various associations, which include the employers as well as the workers and the various members of their families. Being founded in a mill, it is perfectly homogeneous as regards trade.

Its aim is to further the three great temporal interests of the worker: education, health and the conveniences of life, while making this threefold action converge towards the salvation of souls.

It is governed by a committee that includes representatives of each association. This committee is none other than that of the circles, whose functions have been widened.

The Catholic Workers’ Circle is its centre.

19. *De l’Action du clergé*, vol. II, p. 320.

Each family that belongs to it receives a corporation passbook (16) containing the rules (Y).

The associations that make it up are:

For girls:

St Philomena, before first Communion (133);

Holy Angels, from 11 to 15 years of age (132);

Children of Mary, until marriage (117 to 131).

For mothers, the association of St Anne (135 to 144).

For men:

St Aloysius Gonzaga, before first Communion (169);

Little Circle, up to 16 or 17 years of age (168);

Catholic Workers' Circle, over 16 or 17 years of age (145 to 167).

All these associations have the same characteristics. (88 to 94.) The devotedness of the ruling class to the workers is shown in them by the presence of the various members of the employers' family in the associations. The share of the worker members in internal government is secured by strongly constituted councils.

Common religious practice in the chapel, and general gatherings with a special place for each association, grouped under the guidance of its director or directress and its council, show the bond that links everything together without confusing anything.

Economic institutions, extending the solicitude of the corporation to all its members, from the moral and material point of view, are governed by the corporative council, which springs from that of the circle and from the committee; they keep up the union of the associations.

COMMITTEE

(Order of meetings, document B¹; Census table, C¹.)

153. — The works for workers of Val-des-Bois have always rested on the fruitful principle of the division of labour. For a long time there has been a real committee for the government of the associ-

ations; it is made up of the employer and his sons, the chaplain of the mill, the Brothers and a few clerks devoted to the works²⁰.

The meetings take place every fortnight. We give the order of meetings in document B¹.

The sections are arranged as follows:

154. — First Section. *Secretariat, relations with the outside*. — We are in regular correspondence with the committee of the Association of Catholic Workers' Circles. We know what beneficial influence submission to this direction can have, firm in its principles, broad in its spirit, kindly in its manner. Its action ensures the regularity of our progress. And if God were to allow changes of persons, we are certain that the committee would find strength and perseverance in this direction.

155. — Second Section. *Associations. Christian discipline of the workshop*. — Each of the associations has a representative on the committee: for the men's associations, the director; for the association of working mothers, a clerk whose wife is a councillor; for the girls' associations, one of the employers. They report on the progress and the good spirit of the associations; they receive the direction of the committee and pass it on to their respective councils.

20. It has been asked whether a clerk could belong to a committee. To answer, we shall use the definitions that Mr Le Play gives in his *Vocabulaire social (Annuaire de l'Union pour l'an 1875, A. Mame, at Tours)*:

Upper class: The body of persons who employ their time and their resources chiefly in the interest of the lower class and of the public.

Ruling class: The body of persons who, by their doctrines or their acts, give the impulse to a society.

Lower class: The body of persons who employ the time and resources at their disposal exclusively in their own interest or in that of their families.

Who does not see that a clerk, and even a worker, may belong to the ruling class, while a rich man may fail to recognise his vocation and in fact remain in the lower class?

This direction is simplified by an annual customary. In it the days of feasts, monthly meetings, outings, etc., are settled in advance²¹.

The customs of the different associations are transferred onto a calendar, which thus gives a view of the whole year²². The Brothers, the Sisters, the chaplain and the President of the committee each have a copy of this calendar in hand, and so know in advance the detailed course of the corporation. These customs are drawn up in agreement with the directors and directresses. Far from being a hindrance to their freedom, they are on the contrary the best guarantee of their independence; it has never occurred to anyone to find their observance a constraint; all have understood that they were the only condition of a regular life in the various parts of our corporation.

The committee maintains the common principles in each association; it fosters mutual understanding and takes great care to avoid any cause of rivalry.

At the Patronage of St Joseph and on 1 November, a half-yearly general report from each association enables the committee to take stock of the progress made and the regularity observed²³.

The *Christian discipline of the workshop* is entrusted to the Second Section; its members see to the reform of abuses in the workshops, and propose the disciplinary measures to be taken to support the perseverance of the Christian workers.

156. — Third Section. *Finances. Economic institutions.* — Our resources consist of the corporative bonus and the gifts of benefactors.

21. We give a few examples of these customs in the following documents: K, customary of the chapel; M, of the Children of Mary; T, of the Catholic Circle; Z, of the Corporation for the year 1876.

22. An extract will be found in document A¹.

23. In documents N and U we give the half-yearly questionnaires of the association of the Children of Mary and of the Circle. In document C¹ will be found the model of the census table of our population.

The religious service, the schools, the charitable service and each of the associations have their budgets fixed in advance. The treasurer, when rendering account of the expenditure, submits to the committee the requests made for unforeseen expenses.

The general secretary of the corporative council reports on the working of the economic institutions, the expenditure, the receipts and the resulting financial position. He submits to the committee the new measures to be taken and the new institutions to be set up.

157. — Fourth Section. *Teaching.* — The committee sees to it that religious teaching is given as widely as possible. It takes the necessary means to ensure that the catechism classes are attended and bear fruit. Attendance at school, the reading of good books, the spreading of publications fit to combat revolutionary propaganda, and the setting up of useful and interesting lectures are the objects of its solicitude. One of the members is in charge of the good press. He sees to the spreading of Catholic newspapers, pictures and pamphlets, not only in the mill but also outside it, by hawking.

Daily newspapers have become a need for the workers. Experience has shown us that, left without guidance on this capital point, they do not resist the seductions of the bad newspaper. Everyone knows what incalculable evils are bred by this baneful reading, repeated every day, which makes a perverse doctrine heard without anyone combating it.

We have organised rounds of readers, who receive the local Catholic daily newspaper and the *France Nouvelle*, which is at present the newspaper best suited to the needs and tastes of the worker.

We also have several weekly publications: *Bulletin de l'union*, *Messenger du Sacré-Cœur*, *Annales catholiques*, *les Missions catholiques*, *Bulletin du diocèse*, *le Clocher*, and 40 copies of the newspaper *l'Ouvrier*.

Each association has its library, open every Sunday. Books may be taken away and kept for a fortnight. Books are taken to the sick to

relieve their boredom and to make their enforced rest as useful as possible.

158. — The preceding lines show clearly enough the importance of the committee in an isolated mill. Without its help, it would be impossible for an employer on his own to follow many associations and institutions. Only a regular course, kept up over several years, can transform the population of a mill. The committee gives the employer necessary help by allowing him to divide the work; it brings him valuable advice by giving him the assistance of practical and devoted men; finally, it ensures the permanence of the works by training collaborators. The employer may fall ill, be absent for a long time; he may die. What will become of his associations if he has not trained successors in his brothers, his sons and a few chosen clerks? And how could he train these successors if there is not a committee that acts effectively and really governs? This training is not done in a day, and a corporative committee embracing all the labour questions and all the associations will be truly solid only after several years of real operation.

Several people have asked what action the Association of Circles can have on a committee made up of members who are, more or less, dependent on an employer. Will this employer not have a preponderant influence, and will his personal feeling not too easily override the will of the others? But the committee is set up precisely to ward off these dangers. We must suppose in the employer who forms it a sincere desire to be enlightened, and consequently a particular care to encourage the initiative of his auxiliaries. Does our corporation offer fewer guarantees of perseverance in sound doctrine? We do not see what difference there is, in this respect, between it and the works in towns. If it slides into liberalism, the committee of the Association will warn, entreat, and finally cut off from its body the disobedient sons. We do not believe that its action is more powerful in a town, or that it has coercive means at its disposal to hold back a committee that goes astray. It is the story of the heretics. And as human free-

dom is the basis of all moral action, there is no infallible means of preventing a man from falling or an institution from degenerating.

UNION OF THE ASSOCIATIONS

159. — The union of the associations is established in the upper class by the committee, which gives a central direction. In this way each association is given perseverance in principles and in practice, by subordinating the personal action of the director to the constant action of the committee. Changes of persons are then of only secondary importance, and the observance of the rules is ensured by frequent checking.

We have said how the union of the associations is formed among the directors and the presidents. (101 and 128.) Among the members, it results from the common trade, the common feasts, and the characteristics found in each of them. (88 to 94.) Parents and children draw from the same sources not only the same beliefs but also the same spirit. Individual responsibility, Christian solidarity and the apostolate open the same horizons and the same hopes to them, and in the evening, at the family home, they encourage one another to bear valiantly the struggles of the morrow.

Christian marriages, the foundation of the rebuilding of families, are not the least benefit of this union, which tends to bring virtuous workers together.

The economic institutions, by merging all interests in a real and active mutuality, secure well-being for the members of the various associations.

160. — Religious practice in the chapel of the corporation is obviously suited to establishing the union of hearts. The special charm of the feasts of each association is more than doubled by the presence of the other members of the family. What could be more touching than the presentation of the little children whom father and mother come to consecrate to God? What could be more delightful than the chil-

dren's feasts, where the parents recognise with tender emotion, in the little battalion honoured that day, some fresh face whose sight gladdens their hearts? When there are receptions, is not the whole family happy to hear the promises of the new members? Do not the feasts of the girls with their harmonious singing, and the feasts of the circle, enhanced by the brilliant brass band alternating with deep and powerful voices, borrow an added charm from the presence of the whole family, whose hearts unite always to celebrate Jesus the Worker? Do not the religious instructions, suited to the special needs of the listeners, adapted to their moral miseries, and full of comparisons drawn from their trade, sum up God, the family and work in one and the same whole? Public prayer for the sick of the corporation, for the afflicted and for the dead, the celebrations at weddings, the general Communion and the frequent gatherings at the chapel complete this fusion of hearts, in which all joys and all sorrows become common.

But this is a parish, it will be said? No, it is a corporation. Everything in it is adapted to the particular needs of mill workers and to the development of the associations. Christian life has been restored. God has taken back His place in the working-class family.

We should never have achieved this transformation without the Christian corporation, which has been for us the necessary means.

CHAPTER II

ECONOMIC INSTITUTIONS

ORGANISATION OF THESE INSTITUTIONS

161. — Our economic institutions are not the consequence of rights acquired by an investment of capital or by any title whatever, as in cooperative societies. Nor are they intended especially for the destitute, like works of charity. They are created for the members of the Catholic associations, who lose their right to them as soon as they cease to belong to the associations.

The rules of the corporation (Y) are in the hands of every member and clearly lay down the rights of all.

The employers make use, as far as possible, of the vouchers of the corporation and of its suppliers. Every quarter they receive, like the workers, at a public meeting, the corporative bonus, and in this way they have given the institutions real popularity.

By letting the employers enjoy the same advantages as the workers, the special character of these institutions has been affirmed: their principle is association, and their basis is the Catholic circle.

CORPORATIVE COUNCIL

(Agreements with the grocer-haberdasher and the baker, document K¹; Annual report of the corporative council, J¹.)

162. — Our corporative council is made up of a president and a general secretary, who are members of the committee, a treasurer and nine guards of the corporation appointed by the internal council of the circle on the proposal of the committee. About half have been taken from the internal council.

In order to complete the good effects of the council, no important measure is taken without gathering all the members of the corporation, that is to say the whole workers' family, to explain what is in-

tended. We know that several employers follow this method in the government of their mills and find it very satisfactory. The worker does not always understand the aim in view; he is surrounded by enemies who stir up his distrust against those who want to do him good. These public explanations, always given before the measure, prevent misunderstandings and dispel the anxieties that result from a wrong interpretation. Thus, when the part of the economic institutions that concerns the purchase of food was set up, there were two false ideas or misunderstandings that might arise in the minds of the workers: “We shall be forced,” people said, “to go and buy here or there”; “they are giving us rebates because they will give us goods of lower quality.” At the general meeting, both objections were met in advance by addressing the mothers of families, who are more easily alarmed than their husbands: the new institution will hamper no one’s independence; we offer it only to people of goodwill; the goods will be of the best quality; you will have guarantees you did not have before through the supervision of the guards of the corporation, whose names will be posted up with their special duties; these duties themselves will be changed from time to time, so as to dispel even the shadow of distrust; moreover, everyone will remain free not to make use of the advantages offered. They ended by showing them the strength of union, and how the first effect would be to lower the price of foodstuffs throughout the district. In this way we rallied all men of goodwill.

163. — The president of the corporative council is the guardian of the Christian spirit that must inspire all the institutions; he takes care to turn their influence towards the moral improvement of families, either by favouring the members of the various associations or by forbidding in purchases whatever might lead to luxury and needless expense.

The general secretary sees to the carrying out of the decisions of the council.

The treasurer is responsible for distributing the passbooks certifying that the families belong to the corporation, for working out the corporative bonus every quarter, and for keeping the accounts.

The council meets at the end of the month and deals with everything concerning the passbooks, the corporative bonus, the economic institutions, their development and the improvements to be made in them. The guards of the corporation are divided into three divisions, each made up of a secretary and two assessors. The divisions meet every week to deal, within the limits laid down by the council, with the three main branches of the economic institutions: the hostel and the supervision of the approved suppliers; the direct purchase of coal, clothing and potatoes; the purchase of the refreshments for the circle. The secretaries of these three divisions report on their operations at the monthly meeting of the council.

164. — First Division. *Hostel, approved suppliers.* — The hostel takes in orphans old enough to look after themselves and widowers who have only sons. Each family has its own bedroom; the dining room, the smoking room and the garden are shared. A delegate of the internal council lodges in the boarding house, and he is responsible for its moral side. A councillor of the First Division makes the weekly visit, sees to good food as well as good conduct, and at the monthly meeting reports on the state of the hostel. Prayer is said there before and after meals, and in common in the evening before going to bed. Only members of the circle are admitted; residents are bound to lead a Christian life. The first offence is followed by a warning, the second by dismissal.

We use approved suppliers as much as we can. We were afraid to found a consumer shop or a sales house, in which bad management could have led to great losses. The agreements made with a baker, a butcher, a grocer, a clothes dealer and a pork butcher secure several advantages: prices at the lowest rates, fixed every month by the council and posted up in the meeting places; a discount of 5 to 6 per cent

paid in cash to the treasurer of the council on purchases made with the vouchers, or paid in cash by a member of the corporation, who must have the sum entered in his passbook. Under the agreements, the dealer undertakes to give no rebate to his customers and not to sell to anyone below the prices fixed by common agreement²⁴. On the other hand, the suppliers find it in their interest to accept this arrangement: no bad debts, easier trading thanks to payment in cash, and larger sales resulting from their privilege. The council reserves the right to change any dealer whose supplies should prove defective. Competition has given us advantages that special foundations would have found it hard to achieve.

The members of the First Division receive complaints and follow them up; they supervise the carrying out of the agreements and keep themselves informed of the prices of goods, so as always to have the lowest prices. Before these measures were taken, the three-kilogram loaf was sold at five centimes above the Reims market price; under our agreement, it is sold to us at five centimes below, not counting the benefit of the discount. It was the same for the other goods.

165. — Second Division. *Direct purchases*. — We have had to resign ourselves to buying coal and potatoes directly. We supply them at prices much lower than those charged in the retail trade.

Twice a year, the Second Division organises an exhibition of clothing. Samples of good-value fabrics are requested from manufacturers, and samples of garments at wholesale prices from a ready-made clothing dealer. The council orders according to the requests, so that nothing is ever left over. All articles are priced in very clear figures. On Sunday, the mothers of families visit the exhibition with their husbands; there are articles for women and children as well as for men. On Monday, everyone puts in his requests; on Tuesday the list is submitted to the corporative council, which strikes out pur-

24. In document K¹ we give the agreement made with the grocer-haberdasher and the one made with the baker, approved suppliers of the corporation.

chases that are excessive or dangerous for its responsibility. All authorised deliveries are paid for by the corporation, less a discount of 5 per cent; the corporation is then repaid by the families, who are given a reasonable time to pay.

166. — Third Division. *Refreshments of the circle.* — After much hesitation, we agreed to the sale of wine at the circle. It was the only way of keeping away from the inn many workers who have no wine at home and wish to drink some on Sunday.

The members of the Third Division deal directly with the wine merchants, the brewers, etc. They are answerable to their companions for the good quality of the refreshments, and to the council for the slight surplus that must be made on the sales. In reality, the Third Division takes the place of the café-keeper. Our workers have preferred this arrangement, which lets them see how matters stand and manage their affairs as they please.

167. — *Treasurer.* — The treasurer of the council is responsible for the accounts of the vouchers and of the purchases.

The vouchers are of various colours. — For bread, they represent a quantity of three kilograms; for the other goods, they are a real fiduciary currency of fifty centimes and one franc, with small change of ten centimes. The shape and colour of the cards rule out any confusion; the cross and motto of the circles, the title of the corporation, the date and the number form a set of indications that make theft and error difficult. The purchases are paid for by the treasurer; every month he renders an account of the sales and of the surplus resulting from them; he is responsible for deducting from the workers' pay the price of the vouchers or of the goods.

He sees to it that every family that fulfils the conditions laid down has a corporative passbook containing, on the first leaves, the rules (Y), and then pages for entering the total of the vouchers issued and the amount of the purchases made in cash, either from the approved suppliers or from the corporation. The passbooks remain in the hands

of the workers; they are brought up to date every week; at the end of the quarter they are handed to the treasurer, who adds up the supplies, on which a rebate of 5 per cent is made, and returns them at once.

The distribution of the *corporative bonus* is made publicly at a general meeting, usually at the school feasts. This extraordinary income comes very opportunely to the improvident or needy family to pay off arrears, and to the thrifty family to increase its savings.

Our economic institutions have been beneficial to the whole district by lowering prices, and the discount, which our agreements forbid to other buyers, gives a real advantage to the families that belong to the corporation.

The vouchers may be sold to workers who do not belong to the associations. For its part, the Second Division sells its goods to all who ask for them. The result is a surplus that enables the treasurer to pay for the life insurance we have spoken of (79), and for the school supplies, under art. 6 of the rules of the corporation (Y).

CONCLUSION

168. — We have finished our account of the workers' organisation of Val-des-Bois. We have gone into many details at the request of several industrialists who wished to find in these notes the information needed to establish our corporation in their mills. But these details must not frighten men of goodwill. This organisation is less difficult and less costly than it appears.

A weekly meeting of the internal council and a fortnightly meeting of the committee: so much for time. The other councils are held by the directors or directresses. The principle on which all our works operate is the goodwill of the workers and their help, regulated and encouraged by an affectionate direction. It takes some time to train auxiliaries; but once they are on the way, they spare us all the details, and our action is limited to overall guidance.

As for expenses, they in no way exceed what many employers spend on their workers. A great many mills have the chapel, the Brothers, the Sisters and the visiting of the sick, and that alone is what costs money; the associations make use of these institutions, but in themselves they cost nothing, or next to nothing. Now the associations have been for us the only means of bringing our hearts close to those of our workers, and in this way they have given us the great consolation of our life. We have found in these simple natures, under a bark that is sometimes a little rough, loyal souls capable of great devotedness. The union of employers and workers is the source of all blessings. Are not the time we devote to our works and the money they have cost us amply repaid, from the industrial point of view, by conscientious work, more intelligent care, greater stability, and an affectionate and trusting understanding that makes management easier! Is it nothing, then, to see from open and frank faces that we are among men who love us and who draw from their affection a more sincere respect and a more real devotedness? We do not speak of the spiritual advantages; but how could Jesus the Worker be indifferent to the homage paid to Him by an employer, that is to say the father of a large workers' family, not only of his own heart and those of his family, but also of the hearts of all those of his workers who are beginning to love Him because they have learnt to know Him?

PART SIX

**ON THE CHRISTIAN WORKERS' CORPORATION
IN TOWNS**

SUMMARY
OF PART SIX

ON THE CHRISTIAN WORKERS' CORPORATION
IN TOWNS

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PART SIX

**ON THE CHRISTIAN WORKERS'
CORPORATION IN TOWNS**

CHAPTER I

GENERAL CONSIDERATIONS

DIVISION OF THIS PART

169. — So far, we have remained in the realm of facts; we have not gone beyond the limits of the known. We shall now be allowed a few considerations on the establishment of the same works in towns.

It bears repeating that we do not claim to lay down rules. If, in the course of the pages that follow, the reader finds assertions that are too absolute, or advice too insistent on a particular way of doing things, we beg our readers' pardon in advance. We are guided only by love for the workers, and not by a stubborn attachment to a system. The history of Val-des-Bois has shown that we are not theorists; we should be sorry to become so. We shall state our thoughts in all simplicity. If we awaken in some the desire to concern themselves with their brothers; if we give to some others the firm hope that the slightest attempt, made in the name of God, is never without result, we shall have done enough, and our Manual will have had all the success to which we aspire.

After studying the present evil and its causes, we shall show that the corporation is the necessary remedy. As the aim of a work wonderfully throws light on its means, we shall set out the various aims of the corporation, namely: the restoration of Christian social life, the economic institutions, and the industrial organisation suited to restoring social peace in the world of labour. Then we shall speak of the various associations that are to make up the corporation.

This work has in view especially the workers of large-scale industry, in town and country. Can the same principles be applied to all workers, with a few differences of detail? We think so. Man is the same everywhere. If the moral diseases that are decimating our industrial populations have reached the farming countryside and the towns where there are no factories, why should similar remedies not produce the same results?

ON LIBERALISM AND FREEDOM OF ASSOCIATION

170. — The ills of the working class in our day are the fruits of liberalism, which for nearly a century has never ceased, in various forms, to govern our country. Humanity making itself God, and God exiled from the earth, or practical atheism: such is the twofold aim of the doctrine that begins by separating true religion from the social order and ends by disowning it.

Ill-advised Christians have thought of reconciling liberalism with Catholicism by cutting away a part of human error and a part of divine truth, so as ingeniously to merge yes with no. The rise of this hybrid doctrine coincided with the most astonishing discoveries of the human mind: machines, steam and electricity. By a kind of irony, God seems to have wished to grant these great conquests to our society at the very time when He was abandoning it to miseries unknown to the truly Catholic centuries. So much so that proud humanity may believe it has subjugated the material world, but it is forced to admit its powerlessness to cure the pauperism that seems to be the fruit of its conquests.

England is the country where liberalism has received its most brilliant development. Thanks to a strong feudal organisation, which shelters it from the political storms so frequent in our own country, it has presented to the eyes of other nations the appearance of an unheard-of and unequalled prosperity. Now, what has become of the world of labour in that very rich country? In 1872, 977,200 paupers

cost the State 8,007,403 pounds sterling (more than 200 million), without being effectively relieved, consoled or morally improved. Despite this enormous expenditure, countless miseries remained without help. In France, the social question began with the reign of liberalism; it grows worse every day, and all remedies will be vain palliatives as long as the cause has not been removed.

171. — The economic doctrine of the liberals can be summed up in two phrases: “human labour is a commodity; therefore it is desirable that it be cheap;” — “let things alone; only one influence must be watched and fettered by the State, that of the Catholic Church.” This school, having no principle, has replaced equity with arbitrariness; confusing good with evil, it abolished the right of assembly; then, unable to resist the current that drives men towards association, it subjected everything to prior authorisation, that is to say, to caprice. Now, in practice, the restriction too often works against good; government hindrances embarrass only honest people, because they respect the law; as for the revolutionaries, they care very little about authorisations, and France has long been covered with unapproved workers’ associations, all more or less hostile not only to the Church but also to the social order.

It is therefore wrong of certain employers to fear Catholic workers’ associations; the gathering of workers in a religious spirit can only bring about good.

Catholics are the only true friends of the people, and they alone, through the devotedness that rests on God Himself, can be its benefactors. The Revolution wants to make them odious by representing them as the promoters and supporters of an oppressive legislation of which they alone are the victims. Should they not seize every opportunity to affirm their sympathy with the popular cause, by asking for a freedom that can benefit good? Would not the most powerful means of fighting the secret societies be to allow associations to be formed in broad daylight? The courts are always there to repress abuses, and

the civil liability of associations, clearly defined, would seem a sufficient check. It is time, finally, that the revolutionaries ceased to have the field to themselves, which does not prevent them from complaining hypocritically that they are hindered by the authorities in carrying out those magnificent programmes that are to bring back the golden age upon earth. If Catholics were fully free in their action, they could found fruitful works for the happiness of the workers, and the world of labour would know what it must expect from the one side or the other. In spite of the hindrances heaped up by a vexatious legislation, we see them setting to work within the limits of the possible, and it is a duty for them. They would be partly responsible for the ruin of their country if they waited, before beginning, for every obstacle to have disappeared.

DEFINITION OF THE CHRISTIAN CORPORATION

172. — The corporation, as we understand it, is a religious and economic society freely formed by heads of industrial families (employers and workers of the same trade or of similar trades), all of whose members are grouped in various associations for piety.

The corporation is governed by a corporative committee that includes employers of the trade; its centre is a Catholic workers' circle.

It has three aims: 1. to restore Christian social life in the working world; 2. to work for the moral and material well-being of its members; 3. to arrive at social peace through the union of employers and workers, a union necessary to establish an industrial organisation favourable to the reign of justice, the restoration of the family, freedom to do good and Christian charity.

But as far as the soul is above the body, so far is the first aim above the other two; as the health of the soul and that of the body have secret and indissoluble bonds, and must work together towards the supernatural end of man, so the threefold aim that we propose

has secret affinities between its three terms, and its last end is the social reign of Jesus Christ on earth.

Christian social life shall be restored by the Catholic associations, which alone give entry into the corporation; it shall be maintained by the committee subject to the Catholic Church, which will be represented within it by an ecclesiastical delegate having full authority on questions belonging to the domain of conscience and doctrine; it shall be manifested and sustained by a church or oratory belonging to the corporation, where its members shall gather for religious exercises (in accordance with the obligation laid down by Pius IX in his *motu proprio*) (L¹).

Moral and material well-being shall be facilitated by the common trade of the members of the corporation; it shall be prepared by a solid instruction, in which religion shall never be separated from professional knowledge; it shall be procured by the economic institutions that the corporative council will govern.

The third aim of the corporation shall be attained: for social peace, through the union of employers and workers; for justice, through the Christian solution of the questions of work, engagements and wages; for the restoration of the family, through the protection of women and children, Christian marriage, the restoration of paternal authority, the union of the members of the family in work, habits of saving and moral housing; for freedom to do good, through respect for the legitimate independence of each, and through rules suited to preventing blasphemy, indecent talk and vexations against Christian workers; finally, for Christian charity, through relations of affection between employers and workers, and among the workers themselves.

NECESSITY OF THE CORPORATION

173. — Is the Christian organisation of labour possible without the establishment of the trade associations that we have called corporations (172)? We do not hesitate to answer: No. The history of the past, as well as the judgement of the most experienced men, agree on this point, and if we delay any longer, the corporations that are being formed everywhere outside the Church will entangle all our workers in a network of associations hostile to God and to society.

The Christian corporation, by concerning itself with material and spiritual interests, satisfies all legitimate needs. It is the most complete association, and consequently the most powerful. In the centuries before us, Catholics did not have to struggle against ills as numerous as those that are eating away at our society. In the Middle Ages, the family was strongly constituted; traditions were respected; in every home, the faith was taught and engraved in the hearts of the children. Catholic associations therefore could not have as their object the conversion of the family; they tended to preserve rather than to build up. To preserve the faith of their forefathers, work and comfort through scrupulously maintained honesty, the rights of each through the duties of all, the family spirit and mutual assistance among men of the same calling: such was the great and noble mission that the craft guilds admirably fulfilled, a mission that a few abuses inherent in human weakness must not cause to be misjudged, and that no one thinks of reviving.

The misfortune of the times gives us an aim more difficult to attain. Everything is in ruins: faith seems now to be the privilege of only a few; tradition is despised; the spirit of novelty unsettles every mind. The family is breaking apart, each claims every right for himself and will submit to no duty; free competition has broken down the barriers that maintained honesty, secured work, and made of all the men of the same craft a single family.

Jealousy, division, selfishness, a frantic race to make a fortune quickly and leave business, have replaced union, Christian solidarity and moderation. It is therefore necessary to work as soon as possible to rebuild the family through the Christian reform of individuals, and to restore in the world of labour the kingship of Jesus Christ, the true source of social peace. Now, to be lasting and powerful, these institutions must unite virtue and usefulness. The interests of labour are very important; they dominate all others in the material order, and the corporation is necessary to satisfy them.

The workers' associations attempted in recent years have not gone beyond narrow limits. And yet the workers are easy to reach (85); but they need to be vigorously supported, and to find in our works the moral and material well-being they lack. At the first call they come, then their inconstancy prevails: not enough has been done for their families, for their children, for their work; their life has not been made easier; they have been burdened with duties they no longer knew, and they have not been protected enough against those hostile legions and those enticements of which we have spoken. (17.) No attempt has been made to bring the whole family into Christian life through associations, and most of its members have escaped our action. That is why the good produced has not been in proportion to the efforts, why the work of recent years has had more results in the ruling class than in the working class.

The Christian corporation presents itself to us with means powerful enough and varied enough to reach the whole working-class family, and to check the movement that is carrying our populations towards materialism.

174. — We are not alone in proclaiming the necessity of the corporation; it has become the concern of all men who occupy themselves with the world of labour. The anti-Christian schools and those that have God for their master, the workers' congress of Paris as well as the congress of Catholic works for workers at Bordeaux, and the

Catholic provincial assemblies all proclaim it: the corporation is the only remedy to set against the present ills. After trying every novelty, after turning over and over every liberal combination, the world is frightened to see the canker of pauperism growing every day. Never have there been so many savings banks, pension funds and food societies; never has the country imposed such sacrifices on itself for popular education, and never has poverty been so harrowing, nor crimes so numerous. The blindest are obliged to recognise that all the remedies tried have produced nothing, that others more effective must be sought, and public opinion, weary of novelties, turns back to the past and recalls those corporations of former times that gave social peace to the world for so many centuries.

The Church has long had this clear-sightedness, and Pius IX, in his *motu proprio* of 14 May 1852 (L¹), re-established the universities of arts and crafts without touching commercial and industrial freedom, which is a principle of our social state. The Sovereign Pontiff proclaims that the restoration of the corporations is the “best means of securing the true good of the souls of his subjects without neglecting their private interests”. And we too repeat it after Pius IX: the Christian corporation is the true plank of salvation for our society, the only means of restoring social peace, “because it secures the true good of souls at the same time as the satisfaction of private interests.”

TIMELINESS OF THE CORPORATION

175. — It is not enough to demonstrate the necessity of a work; once that aim has been reached, opposition hides behind the argument of timeliness. Everyone agrees that the corporation is desirable; it is even necessary, but it is not timely. The question is not ripe, people say, and with that phrase all good will is discouraged and every initiative is killed. People think themselves wise; they are merely blind.

The inopportunist, often without knowing it, have always lent a hand to the enemy; they agree with the torpor of good men and their secret apprehension of meeting with new duties; many honest people like to stand with folded arms in the face of the fire, and to justify their inertia by saying that it is not yet time to act. Let us look at their objections.

“No perfect plan is to be found!” But we must act before codifying. The regulations that Étienne Boileau collected were put into practice long before St Louis. Those that we give in the earlier parts of this work were followed for many years before being written down. Do not wait, then, before beginning, until you have a formula that answers every objection; steep yourselves in the principles and go forward, certain in advance of finding, in the practical work of each day, the solution to the thousand difficulties that hold back the prudent.

176. — Several are scandalised to see us use the word *corporation*, on the ground that this word is in use among our opponents. How shall we understand one another? But because the radicals constantly use the word liberty, must we stop using that expression? If by liberty they mean licence, must we give up that fine word of human language, to which Catholicism alone has given its magnificent reality? In the same way, if by corporation our opponents mean trade unions which they want to make an instrument of war against the employers and of oppression of the workers, must we for that reason refuse to found Christian corporations that will restore union between employers and workers, and that will give protection and help to the latter without hindering their freedom? The word corporation is wholly Christian. “We are one body,” says St Paul, “all of us who eat one bread.” The revolutionary spirit breaks things apart and makes majorities and minorities that fight one another. The Catholic spirit makes living bodies, all of whose members live in mutual harmony.

177. — Another objection: “The question is not ripe; we must expect the failure of the movement, or rather of the agitation of the working class in favour of trade unions. Once disillusioned, the workers will come to us more readily.” But how will they come if we do not call them? The worker stands between two camps: one loudly vaunts to him its so-called devotedness, announcing that it will lighten the burden of work and abolish poverty; the other says nothing to him; it relieves him in his distress, but in secret and as if in hiding. If Catholics seem to lose interest in the great questions that stir the working world, they desert the sacred cause that God has entrusted to them. No, we must not wait until all our workers have been shipwrecked in the errors of radicalism before bringing them help; no, we must not wait until France is torn apart by her own children before working to bring her salvation through the Christian rebuilding of the world of labour. Excess of evil does not produce good, and it is never too early to practise Christian brotherhood.

178. — “Some see a danger in going beyond a simple confraternity, to which they are quite willing to add a mutual aid society.” We cannot take this objection seriously, for no Christian association of any kind can be more dangerous than a socialist association. Suppose a Christian corporation badly understood, made by inexperienced people: it will not give the desired result, and even, if you like, it will go over to our opponents. But the harm is no longer to be done on that side; it is already accomplished. Bad associations are swarming; only good ones do not exist. Today the workers know one another, count one another, and form a mass easily carried away by an ambitious man who knows how to flatter popular passions. On this ground, a worsening of the evil seems to us difficult, and the fear of failure is no longer a sufficient reason to prevent us from attempting a work so desirable for the salvation of our society.

179. — The most serious objection is this: “Our workers’ circles are not made up as they ought to be in order to be the centre of a cor-

poration.” But why do you not have the workers who can help you? Is it not precisely because you have not taken up the interests of labour and material well-being according to the order of the trades? Only by this means will you be able to satisfy the legitimate concerns of the workers; only thus will you obtain a truly manly association, one that will soon become popular, because it will answer a real need understood by all.

We should very quickly have the necessary element if we formed a trade circle, and above all if we had on the district council one or more of the employers who employ the members of the circle. Thus the great effort of our present committees must be to form groups of Christian employers, who, under the inspiration of the committee, would open circles for their factory workers. The corporation would arise quite naturally, and even necessarily, from this union of the employer and the workers. When there is agreement on religious ground, understanding is easy on professional interests.

In our century, the corporation answers the aspirations of the workers no less than their needs. Any attentive observer who takes account of the facts must conclude that if we do not hasten to create the workers’ corporation under the standard of the cross, it will be made without God, and that will be to the present and future ruin of our unhappy workers. To hear the clamour of our opponents, and to listen to our silence, it would seem that Catholics do not have the solution to the social problems. But if our opponents have kept a few truths in their subversive theories, these are truths that Catholics have been proclaiming for eighteen centuries. It was the Church that made the corporation in the Middle Ages; today it is she alone who can remake it in a way suited both to the present conditions of modern labour and to the special needs of our workers.

We have given a definition of the corporation especially suited to factory workers; but let the imperfection of our thought not delay the growth of the truly liberating work of Christian labour. If on certain

points our language is difficult to understand, if you find it obscure or incomplete, begin nonetheless, set to work with courage, enter the lists with prudence, but with firmness and perseverance. Experience will teach you far more than this manual; it is experience that made us travel the roads we have pointed out; it is experience that will enable each to discover means better suited to the needs of his population.

CHAPTER II

FIRST AIM OF THE CORPORATION: TO RESTORE CHRISTIAN SOCIAL LIFE

180. — This first aim is the principal one. To restore the reign of Jesus Christ in the working world is to make it possible to work for the moral and material well-being of the working-class family, and for the restoration of social peace.

The corporation, the associations, instruction, saving, facilities in work, the economic institutions: all these are means for better attaining our end. If, on the contrary, the means becomes an end, we may have savings banks that work perfectly, but we shall not reach souls; a Christian people will never be made with the best philanthropic organisations.

We seem to be seeking a purely supernatural good in wishing to restore the reign of Jesus Christ; but in reality it is the only means of giving back to the workers happiness, the family and comfort. Happiness cannot exist without peace of conscience; the family can be restored only by purity of morals; comfort is the fruit of sacrifice through saving, and above all of the moderation of desires that banishes luxury and costly pleasures. Now, are not religious practice and the Christian spirit the source of all these virtues?

What is the vice of liberalism? It is to separate the supernatural world from the natural world, and to make the latter the object of all its efforts. What has been the consequence of applying this doctrine? The excessive wealth of a few and the immense poverty of the greater number. (170,171.) Mr Ch. Périn, in his magnificent work *De la Richesse dans les sociétés chrétiennes*, establishes that “the comfort of the greater number can be obtained only in societies where God holds the first place”. If we are truly imbued with this great truth, we shall undertake nothing in our corporation without first making sure

that our chief aim will thereby be more easily attained, and in the organisation of each institution we shall see to it that every means is taken to contribute to the restoration of Christian social life.

FIRST MEANS: CATHOLIC ASSOCIATION²⁵

181. — “Christian social life shall be restored by the Catholic associations, which alone give entry into the corporation.” (171.) Let us take full account, by a retrospective study of the facts, of the way in which the corporation was formed. It was the fruit of the religious confraternities, and as it were their natural development; as it moved away from them, it lost its spirit, and abuses invaded it. It is objected in vain that the corporation has justice for its object, whereas the confraternity has charity for its object: there is no justice without charity. If we make a corporation that does not have the confraternity as its basis, in other words the Catholic circle, we make a work without principles, that is to say a work destined to die quickly without having done any good to souls. (253.)

We have set out the necessity of the associations and the characteristics they must have. It remains for us to speak of the importance and the spreading of sound doctrine.

1. Importance of doctrine in the works.

182. — The Revolution began by proclaiming the rights of man and the deposition of God, and from these monstrous doctrines there logically issued the iniquities that have appalled human reason.

We Catholics must not begin an important work without proclaiming the rights of God. Every time we are gathered in our churches, we sing our *Credo*, and each of its articles reveals to our minds a luminous series of truths that produces fruitful consequences. The deeds of the saints were powerful and lasting because they were be-

25. For the details of the associations, see Part Four (83 to 150); for the organisation of the Corporation, see Chapter V (232 to 266).

gotten by truth. In the same way, in the social and economic order there are great truths proclaimed by the Church (above all in the Councils of Trent and of the Vatican, and in the *Syllabus*). Now it is not enough to say that we believe; we must ask the competent authority for an exact summary of the truths of these two orders, in order to light the road that is to lead us to the social restoration of the reign of Jesus Christ.

It has been asked whether the Church has an economic doctrine.

Economics deals with the production, distribution and consumption of wealth.

For production there are three elements: intelligence or management, on which the duties of Christian patronage are imposed; capital, which is bound to moderation (laws on interest, against usury, duty of shareholders towards the enterprises they support); labour, for which the Church fixes its law and its measure (Sunday rest).

In the distribution of wealth, the impious doctrine of supply and demand is condemned, and a just remuneration is required for each. In several manufacturing towns, old merchants have told us that in former times ten per cent of the profits used to be given to good works. Who suggested this sacrifice to them, if not Catholic doctrine?

It would be easy to show that the Church has regulated the consumption of wealth, and if the maxims of the Gospel were practised on this point, the socialist demands would not be so fierce.

It therefore seems to us quite certain that the Church has principles and laws for everything that concerns the economic order; but we no longer know them. Today, because of our superficial education, because of that hectic life in which business absorbs our time, night reigns in our minds. We know nothing or almost nothing, and our ignorance paralyses our efforts through the venom of bad principles which, without our knowing it, poisons our best actions. We must begin by learning the social and economic truths that the Church has defined.

183. — By studying the examples provided by the Church and the results given by experience, one would understand that there is a doctrine in the works. And here the word doctrine means not only defined social truth but also the methods sanctioned by practice and confirmed by the study of facts. Thus would be dispelled the uncertainties and contradictions of men devoted, by a generous will, to the moral restoration of our society.

Some say that associations are a transitory means, and not a means essentially suited to the nature of man. Others claim that all associations are equally good, as if a mutual aid society, which sets before itself first of all a utilitarian aim, could replace a society whose principal end is the salvation of the souls of its members. Several maintain that the temporal must not be mixed with the spiritual, that there must be separate associations for the well-being of the body and others for the sanctification of the soul, thus separating what God has united in a single whole, and forgetting that it is impossible to touch the body without at the same time touching the soul, and vice versa. Some, finally, have made wisdom consist in an absolute scepticism, admitting that everyone is right and making it a scruple to show any preference whatever for one principle or another.

Can it be denied that the Church provides us, in her religious orders, with an accomplished and perfect type of association? No doubt our workers' associations cannot have the same form as the religious orders, but they can have their principal characteristics. The closer we come to them, the more truly powerful for good our associations will be.

A teaching society, possessing sound doctrine, subject to the Church and preserving the fruit of experience as a precious deposit, would give a considerable impulse to well-conceived workers' associations; its direction would be an immense benefit, for it would steady minds amid indecision, and it would make them distinguish the true methods from the imperfect means that practice has condemned.

2. *Spreading the doctrine.*

184. — We must work with all our power to spread sound doctrine through the press and congresses, through visits, and through teaching in places of education.

In the *press*, we have the review *l'Association catholique*, the *Bulletin de l'Œuvre des cercles*, the *Bulletin de l'Union des œuvres*, and for some time the founding of a daily newspaper especially devoted to labour questions has been under study. In this last respect, we are behind our opponents.

The importance of *congresses* escapes no one; they give labour questions a popularity that is difficult to obtain without the rapid diffusion that takes place in a large gathering.

The general congresses (those of the Catholic committees, and above all those of the Union of Works for Workers), by giving new ideas the means of making themselves known, have rendered very great services. They are called to render new ones, and we must all support these assemblies.

The special congresses, such as the general assemblies of the circles, give a considerable result by allowing certain questions to be studied seriously and a practical conclusion to be reached, which is impossible when the subjects are too numerous.

Regional congresses are extremely desirable, and, far from harming the general assemblies, they will recruit members for them. Not only will they extend the movement, but they will revive provincial life, so fertile for good.

185. — Without regularly established *visits*, we shall find it hard to imbue our committees with sound doctrine. In religious corporations there is a long novitiate, detailed rules, strict obligations, and changes of persons that blend the elements together, and in spite of these aids, isolated houses would lose the spirit of the institute without regular visits. What are most of our committees like? For a novitiate, they have heard a single rapid exposition of the work; for

rules, they have in hand instructions that no one reads; and for guides, men of unfailing good will, but without experience and without any real knowledge. If once every three months, or at least every half-year, the committee received a visit from an experienced man fully conversant with the doctrine, it would be taught and advised, always with profit; the committee would give an account of the progress of the works since the previous visit; each would submit his observations and his doubts; the visitor would answer all the questions, and thus light would dawn in minds; misunderstandings and the friction that follows from them would be dispelled by friendly explanations; people would understand one another better, and good would everywhere receive a powerful impulse, for we have noticed in all the members of the committees a great docility of mind towards the delegates of the Association.

186. — The *teaching* of the doctrine of the Church in the social and economic order is the indispensable complement of a Christian education. The Revolution would not have dominated the world of labour if these truths had been better known. Why should our teachers keep the truth hidden, and why should the teachers of error be the only ones to take up these vital questions? Many Catholics, after attending Christian schools as we did, have minds full of errors on such grave matters, because they were not sufficiently armed against falsehood.

The directors of seminaries have already recognised this need and are meeting it with praiseworthy eagerness. But does not the same necessity exist in all our schools for our sons and our daughters? Ignorance makes practice difficult. Now our misfortunes have no other origin than the abandonment of the duties taught by Catholic social science, and we shall never succeed in spreading this science if we do not make it enter into the education of youth. We therefore call with all our heart for the writing of a small special work that would be distributed in our colleges and boarding schools.

We go further, and we maintain that the workers themselves need to receive in their education the Catholic notions on social questions. On leaving school, on entering the workshops, they will hear talk of solidarity, of capital, of the emancipation of labour, of cooperation. How will their minds be able to defend themselves against a current of opinions that meets with no contradiction? Will they not be quite excusable in taking error for truth? In our civil wars, workers brought up as Christians have been seen to die heroically for a cause they believed just and holy. Would they have been the victims of such an aberration if, in the schools they attended, they had been taught? if they had been told that association is always tyrannical and barren when it drives God from its bosom, that antagonism gives birth to poverty? if they had been made to understand that the Catholic Church has always protected the worker, and that today still she holds in her mother's heart all the remedies for the ills of the present time?

SECOND MEANS: SUBMISSION TO THE CHURCH

187. — “Christian social life shall be maintained by the committee subject to the Catholic Church, which will be represented within it by an ecclesiastical delegate having full authority on questions belonging to the domain of conscience and doctrine.” (172.)

Our submission must be active, and not merely passive. By this we mean that we must not be content to proclaim our absolute obedience to the Church, but must also know her teaching, so as to make it the rule of our conduct. The meagre results of the efforts made up to now come from the fact that, among men engaged in good works, many have been content with a passive submission; they have not studied enough the social doctrine of the Church and the examples she gives in her organisation and in the life of the religious orders; most often their conduct has had no sure guide.

In founding the Christian corporation, we are beginning a work for the future; the day when men of good will unite to apply their energy to this great undertaking, we shall have success. The Christian corporation is a desired institution; it answers the ardent aspirations of the workers who have kept the faith, and soon it will contain crowds. If the Church is not their queen, they will bear the yoke of liberalism, and we shall have prepared the ruin of those we wished to save. We must therefore take effective measures to secure her rule, so as not to abandon this capital point to the inconstancy of men and to changes of persons.

But how can this supremacy be reconciled with the legitimate independence of our associations? Gallican and liberal errors have engendered servitude and revolt, and our minds no longer have that sound notion of truth which finds freedom in submission. Either religious authority has only an honorary power in our works, or we abandon our duties by handing over all the functions to it and expecting everything from its initiative. Here again, let us ask the Church how her kingship is to be reconciled with the government of the associations by their own members. As in the old confraternities, is there not in the religious Orders a committee called a council or chapter? Does not this committee have full power for the direction of the institute? And yet does the association cease for a moment to be perfectly subject to the Church? Let us admire how Pius IX, in his *motu proprio* of 14 May 1852 (L¹), was able to reconcile the rights of the Church with the freedom of the corporations. Not only does he leave to each of them the task of drawing up its statutes, but he entrusts to the general assembly the appointment of the priest primicerius, who must afterwards be approved by the authority.

To conform to these very wise rules, the committee must choose, with the approval of the bishop, a priest who will have full authority on points of doctrine. He would have no function in the work, either as chaplain or as director, so as to secure his independence and to

avoid those impulses of human passion that can influence the best minds.

Any association of employers, of men, of young men, etc., that is not subject to the Church, not merely in fact but by right, is a society on the slope towards liberalism. How many works founded at great expense by zealous priests, with the help of generous Catholics, have become philanthropic societies in which God no longer has any place in hearts? The priest still goes there, but he dares not say anything; he is glad to be tolerated. How did this change come about? The founder had truly religious men in hand, and the association was entirely Christian in fact, but he forgot the principles that would have safeguarded the future; the government, handed over to universal suffrage without any condition, was little by little corrupted; it became liberal, and it will hinder the establishment of any other truly Catholic work in the town.

We must not be content to maintain the authority of the Church within our councils; we must also require of each of those who sit on them written commitments giving every guarantee as regards faith and religious practice. The Association of Catholic Workers' Circles, which has long followed this practice, has shown how attached it is to true doctrine. It has thus disposed the minds of its members to that active submission of which we spoke above.

188. — People rightly complain of the scarcity of priests, and several wonder how these new works could be provided for. Experience has proved to us that associations always give back to the Church more than they have cost her. Recruitment to the priesthood is becoming more and more difficult; people wear themselves out in vain efforts, while the mill is an unexplored ground, where the flowers are stifled for want of air and sunlight. Were not Kolping and Matthew workers? The true apostles of the mill will come from the mill itself. When the Catholic associations have let the life-giving air into those surroundings where souls are dying of suffocation, when the Chris-

tian workers' corporation has made the divine sun shine forth, we shall see with admiration the flowers of priesthood blossom, and, far from costing the Church anything, the mill will give her a new generation of men and women religious and of priests of Jesus Christ.

THIRD MEANS: COMMON CHURCH

189. — “Christian social life shall be manifested and sustained by a church or oratory belonging to the corporation, where its members shall gather for religious exercises.” (172.)

Common religious practices are the most powerful bond for uniting men and for bringing forth among them the true family spirit. We sketched a picture of them in the fifth part. (160.) Here we shall speak only of the chapel and of the religious orders.

1. Chapel.

190. — We are touching on a very delicate question, because all too often it stirs the passions of the best minds. We mean the question of the chapel. Catholic works are sometimes feared, on the pretext that they take the faithful away from the parish. It must be admitted that, in certain regions above all, it would be hard to take many men away from it. But since we are speaking specially of mill workers, is it true or not that these workers attend church? And if they do not come, why are they not brought there? The works would then be made unnecessary, which would be more convenient for us. If the works are necessary, why fight them? We refer the reader to a chapter by Abbé Timon-David (*Méthode de direction des œuvres de jeunesse*, vol. II, p. 176). There he will find, in words full of verve and truth, the refutation of these criticisms, which are contrary to the spirit of the Church and to her teaching.

191. — The *spirit* of the Church is shown by the example she gives us.

“In Rome, the moral separation from the parish is very old: it was brought about by the multitude of churches of religious, of chapters

and of chapels of confraternities that rise on every side. A very great number of the faithful attend a church on a particular footing; they are tertiaries, members of confraternities or of sodalities; many others follow the attraction of their devotion; others again take advantage of the greater convenience offered them, given their ordinary occupations, by the hour of the sermon and of Benediction; in the evening, private chapels open for men only...

“It may be said that everything has been tried in Rome so that there should not be a single Christian who could not hear the word of God²⁶.”

In colleges, even day colleges, in hospitals, in orphanages, in all religious houses, the first step is to set up a chapel and to free the inhabitants from the obligation of going to the parish. For the parish is in fact a means, not an end; and the Church, as a tender and compassionate mother, has only one thing in view: the salvation of souls.

As regards workers’ associations, let Mr Mounier speak:

“In Rome, a guild, college, school or trade corporation is first of all a confraternity whose object is to honour God in his saints. It therefore owns a church and a chapel, which it maintains at its own expense. It appoints a chaplain and has Masses said for the deceased members and benefactors, and for those who die, masters, journeymen or apprentices; it celebrates all the great feasts with pomp, and chiefly those of the Blessed Virgin and of the saints under whose protection it has placed itself; it calls in preachers and follows special exercises of piety, as well as the explanation of the catechism, chiefly to prepare for Easter. It supports, by alms and by every possible means, those of its members who fall into poverty; it gives help to those who are sick, and visits them, exhorting them to receive the sacraments. It fixes the rights of widows and defends them; it brings up orphans and

26. Mgr Isoard, *Deux Mots sur l'enseignement de la religion*, p. 35.

finds them positions; lastly, it gives dowries to the girls who deserve them²⁷.”

Does it not seem that Mr Mounier is summing up our plan?

Having seen the examples of the Church, let us consult her enemies. The clear-sightedness of hatred long ago showed the Revolution the true means of driving God out of the hearts of the people. “All revolutions begin by respecting the parish while persecuting first of all the orders or the associations outside the parish. That is how the revolution of ’89 began, in order to sweep everything away in ’93. Hatred to the congregation was the cry of that of 1830²⁸.” In Italy, the enemies of Catholicism closed the chapels, while protesting a hypocritical respect for the parish, which they claimed to be protecting by these acts of violence; they knew very well that they were taking the best means of destroying religion. Did not Jansenism, that perfidious doctrine which ruined the faith in so great a number of souls, have as its principle the destruction of religious orders, associations and chapels? Is it not to Jansenism that we owe a painful exaggeration of the parish? In all our old cities, people point out the ruins of the sanctuaries that once housed the confraternities. The parish alone has remained standing, and the workers are drifting further and further away from it.

Wherever attendance at the services has increased, the observer of good faith can note that this increase coincides with the building of new chapels. A venerable parish priest supported what we have just said with the following story: “My ministry was difficult, and my heart bled to see my church so empty. Some religious came to settle in my parish and had a sanctuary built there. On all sides, everyone made gloomy predictions to me: the chapel was going to empty my

27. *De l'Action du clergé*.

28. *Méthode de direction des œuvres de jeunesse*, by Abbé Timon-David, vol. II, p. 191. From the bursar of the Œuvre de la jeunesse ouvrière, boulevard de la Madeleine, 88 A, Marseille.

church and spread trouble in my little flock. Let them be, I answered those who spoke to me; the very opposite of what you foresee will happen, and it is they who will fill my church. And indeed, a few years later, my little people had become fervent, the chapel was always full and my church was overflowing.” Why is there today so marked a movement of return among the ruling class? It is thanks to the chapels of the holy religious who brought up our youth and who sustain piety in our hearts. The day we make the same efforts for our workers, we shall have the consoling sight of seeing them return in crowds to the bosom of the Church.

192. — The examples of the Church are confirmed by her *teaching*. Article 5 of the *motu proprio* of 14 May 1852 reads as follows:

“The competent higher authority, at the request made by a number of members recognised by law as sufficient to form a society in each class of traders and craftsmen, may declare the Guild constituted, provided it is proved that it possesses either a church or an oratory, where the members of the corporation shall gather for religious practices, and a sufficient income or an endowment to ensure the upkeep of their church or oratory and the exercise of worship.”

We know so little of the social doctrine of the Church that we regard as a privilege what Pius IX imposes as an obligation. If the Church obliges the members of corporations to special and common religious practices, it is because this means is necessary to establish the family spirit and the fusion of hearts.

The last synod of Marseille, published on 20 March 1877, expresses the following wish:

“*On the Catholic mill.* The synod wishes that a commission of priests chosen by us should come to an understanding with the managers of these mills for the suppression of blasphemy, impious talk and obscene conversation, for the separation of the sexes, and so that

a Mass, accompanied by a short instruction, may be celebrated, as far as possible, every Sunday, in the mill itself²⁹.”

The employer has the care of souls; he is bound to concern himself with the salvation of those who depend on him. He has no more effective means for the conversion of his workers than the building of a chapel. He must lay his wish before his bishop, and, we are certain, he will soon have the authorisation he requests. His charity will be able to excuse untimely opposition, but the sense of his duty will give him courage and perseverance, so that nothing may turn him away from the work he has undertaken. No doubt this work will not be accomplished without vexations; but when, after struggling and suffering, he has brought about the religious resurrection of his little people, when he embraces in his heart all those souls in which he feels the heart of Jesus Christ beating, oh! then he will forget his pains, and he will thank God for having put a little bitterness into the intoxicating cup of the salvation of souls.

In a time like ours, when the tide of impiety rises every day and threatens to engulf everything, we would deeply pity those who had the misfortune to hinder the conversion of the workers by preventing the use of the most effective means of bringing back the lost populations.

We know, moreover, that such opposition is rare, and that it arises only from complete ignorance of the situation of the labouring classes.

We place all our confidence in the clergy, not only because we need their help, but also because we have everywhere met with their sympathy. The exceptions cannot destroy the rule, and many testimonies bear witness that parish priests do not hesitate to inspire the works,

29. “De opere vulgo *usine catholique*. Exoptat synodus ut comitatus sacerdotum a nobis delectorum, consilium ineat cum rectoribus illarum officinarum specialiter ad hos fines: ut tollantur blasphemiae, impiae sermocinationes et turpiloquia; ut viri ac mulieres ab invicem separentur; et, si fieri potest, *die Dominica*, celebretur *missa*, in ipsa officina, cum brevi adhortatione.” (Page 88, no. 10.)

to devote themselves to them, to urge laymen of goodwill into them, and to support them with admirable devotedness. The parish has its necessary mission, and we have only one desire: to help it by forming children for it.

2. *Religious orders.*

193. — “The revival of the religious orders is one of the signs of the social regeneration now in preparation, and they are called to take a notable part in the capital work of the patronage of the working classes³⁰.” May we not say that God has prepared the resurrection of the corporations through the new flowering of the ancient trunks that once bore such admirable fruit in the Church? Their zeal is constantly rekindled by the examples that surround them, and by community life, with its strict and salutary obedience. They belong to a perfect association, and their very life initiates them into an understanding of our works. Lastly, they assure us of permanence in doctrine and in tradition. A religious does not die; he is always replaced by another self. Amid the upheavals and instability of our time, the people recognise them by features that do not vary: the same habit, the same language, the same customs, the same spirit. “The man of the people,” says Mr Ch. Périn, “will find them today such as they were when his father went to ask them for advice and protection; he will have learned from the cradle to respect them, to love them and to place all his confidence in them; he will carry over to them the affection that binds him to his family; towards them he will be bound by honour, affection and gratitude³¹.”

Nothing would prevent several religious orders in the same town from each having the spiritual government of a particular corporation. Why should their chapels not serve to establish family life among the various associations of one corporation? Would this not be

30. Ch. Périn, *De la Richesse dans les sociétés chrétiennes*, vol. II, p. 239.

31. Ch. Périn, *De la Richesse dans les sociétés chrétiennes*, vol. II, p. 333.

to renew old traditions, and to take up again functions that they gloriously fulfilled throughout the Middle Ages?

194. — For the congregations of women, the direction of associations is a new work, the result of the particular needs of our time. The Christian family of past centuries concentrated its whole life in the family home; there was no work outside, and if the women and girls crossed the threshold of the house alone, it was to go to church. That being so, mild associations were enough to sustain a piety that was not exposed to great trials and that found nourishment in conversation at home. Today, work in the mills, several of which employ only women, and by the hundred, calls for very powerful associations, and consequently for special religious congregations. St Vincent de Paul seems to have foreseen this need in instituting his Daughters of Charity, so admirably suited to these works.

At Saint-Marcellin, near Grenoble (Isère), the religious congregation of St Philomena has been founded, established quite specially for the mills. We hope that the Catholic spirit will give rise to other foundations. New needs call for new help, and today we need truly strong associations, and consequently intelligent directresses trained for this mission. Several industrialists are pressing to have Sisters and cannot obtain them; others have had to accept nuns whose institute is animated by a different spirit, and who are waiting to be replaced.

The Church has never failed in her mission, and she will be able to supply our century with the elements of its resurrection.

It might perhaps be useful, later on, to write a manual for these congregations, so as to spread the best methods. It would speak especially of those large factories where from 500 to 1,200 girls are gathered. (221.) It would show by examples the marvellous results the Sisters have obtained. They have succeeded in changing into places of sanctification those workshops which were demoralising

entire regions. In our opinion, there is no mission more fruitful or more timely.

CHAPTER III
SECOND AIM OF THE CORPORATION: TO WORK
FOR THE MORAL AND MATERIAL WELL-BEING
OF ITS MEMBERS

FIRST MEANS: COMMON TRADE

195. — “Moral and material well-being shall be facilitated by the common trade of the members of the corporation.” (172.)

Since the Catholic circle is the centre of the corporation, it is the trade of its members that draws along the other members of the family. Strictly speaking, it is the circle and the committee made up of employers of the same *trade* that form the trade corporation. The affiliated associations are all attached to the corporation of the father of the family, whatever the particular occupation of each of their members may be.

As it would be difficult, in the present situation of the Catholic works, to divide our forces too much, we could, to begin with, establish only three categories: first, the mill workers; the various trades employed in a mill may rightly be considered as belonging to a single trade, since their members are subject to the same rules and the same discipline, and since they have the same interests and a common life.

Next, the craftsmen who carry on their trade at home or in small workshops. Lastly, the building workers would form the third category. It will be understood that this division is purely arbitrary and varies according to the centres in which one finds oneself. Thus, in seaports, the dock workers form a considerable group; in farming country, the farm workers, etc.

After unity of faith, nothing is better suited to establish union among men than a common trade. Mill workers hardly enjoy the company of craftsmen, and the reverse is also true; conversation is difficult when people do not lead the same life. The whole family feels the

effects of this particular spirit, and we have noticed in all its members particular habits and a particular way of seeing things, according to the trade of its head. We have observed this fact even in the girls' associations; there are among them aversions, estrangements and sympathies, according to whether their families belong to one occupation or another. That is why the corporation, by specialising the affiliated associations, would multiply their number, and would ensure the prosperity of each of them by making them more compact and more united in their members.

196. — It has been asked how, in a large town, the workers of the same trade could be brought together. This difficulty exists only in theory; it is noticed everywhere that workers of the same trade seek one another out; there is something like a natural kinship among them; they do not like to mix with others, and the sorting, which seems difficult, is already an accomplished fact.

The various associations formed by the workers themselves always have the trade as their basis; for indeed the interests of labour would inevitably be sacrificed in gatherings where too many different interests were represented. For our part in particular, how could we bring about the union of employers with their workers, achieve the Christian reform of the mills, and organise special institutions to promote labour, if we did not act within the limited field of a trade corporation that gives a definite aim to our efforts?

Let us not hide from ourselves that the trade circle is the most difficult change to make in the present works; but it is also the most necessary, because it is the only means of coming to grips with the great labour questions. Without it, we cannot produce any social movement, because we remain outside the great interests of labour. At the present hour, our action has remained powerless with regard to many workers who have kept the Christian spirit and who could become precious auxiliaries through their influence, the soundness of their principles and the relative independence of their situation. They

do not understand the supernatural side of our work, either because no one has shown them its importance, or because their faith is too weakened to appreciate it. If these same workers knew that the interests of labour were being looked after, that the Christian worker was being protected in his trade, they would make it a duty to become members out of *esprit de corps* alone. Moreover, prompted by a certain generosity of character that is usual with them, they would consider it an honour to join an association in which they can do good to their comrades, even if they thought they would never need it for themselves.

SECOND MEANS: INSTRUCTION³²

197. — “Moral and material well-being shall be prepared by sound instruction, in which religion shall never be separated from professional knowledge.” (172.)

All Catholic societies have promoted the education of the people, and the Church has always fought ignorance. In our century, the enemies of God have seized upon the word instruction to carry the crowds along and stir them up against religion. Despite all the efforts of free thought, the Church still stands at the head of the intellectual movement; and in the field of primary instruction, and of vocational instruction in particular, the schools of the religious congregations, as their brilliant successes in all competitions prove, worthily uphold her renown as queen of the sciences.

In our works, we must take special care to give our workers the vocational knowledge needed for each trade. Catholics do not seem to have understood so far how easily they could reduce to their real worth those so-called friends of the working class who impress the common people with high-sounding words and a few lessons in chem-

32. We spoke of schools in the third part (66 to 71), of libraries and the press in the fifth part (157), and of the importance of doctrine in teaching in the previous chapter (182 to 186).

istry, physics, weaving and mechanics. If they would act together, they would easily organise courses just as good and better attended. They would thus give back to the Church the prestige that ambitious men, more eager to look after their own interests than to serve the people, wish to take from her.

For the children of the corporation, manual exercises could be established to prepare them for the trade they are to take up. The organisation is simpler in practice than it appears at first sight. The children are free on Thursdays; the most varied industrial operations come down to a practice of hand and eye that is almost identical; the handling of a few common tools and a little drawing would be enough to prepare an easy apprenticeship.

Adult classes also deserve all our sympathy. The task will often be arduous; at times there will be almost as many courses as pupils; but let us not be put off by the difficulties. A course in industrial drawing, a short account of industrial processes, a description of the main tools and mechanical appliances; a sufficient indication of the laws concerning the trade and the family; a little course in Christian economics, bringing out the connection between good conduct and comfort, and the importance of saving and of foresight, and showing by examples how virtue is a capital that leads more surely to success than an inheritance does when it falls into improvident hands; good popular libraries strictly selected: such are the benefits with which the corporation would endow the workers, with the help of practical men. We could find some of these men among our foremen, whom these honourable duties would make more devoted and more influential in the corporation, and among our workers themselves, and these institutions would certainly soon become popular among our families.

198. — We cannot urge Catholics too strongly to unite their efforts to create “Christian schools of arts and crafts” able to rival the government schools. We are witnesses of the results obtained over the last twenty-five years by secondary education in the hands of the

religious congregations; we would have the same results from the industrial point of view with the foundations we are asking for. Most mill managers and employers come out of the schools of arts and crafts, and it is well known in what anti-religious spirit government education is organised everywhere. Our schools would, in time, bring about a true Christian revolution in the mills.

Will this institution, so useful and so necessary, meet with many difficulties? Not at all. We have the teaching staff, the Brothers of the Christian Schools; their pupils would provide us with very broad recruitment; our young men would soon be sought after by industrialists, who would find in them every guarantee of work and morality. We do not have to struggle against the crushing omnipotence of the State, as in secondary education and the faculties, and our diplomas would soon be valued by all practical men.

The foundation of our schools would answer a need of the times. There are only three schools in France: Châlons, Angers and Aix; none of them can admit more than a hundred pupils a year, and four times as many apply. Let us add that the regions served by these three schools are too extensive and call for long and costly journeys. In several manufacturing towns, industrialists could, at the cost of a few sacrifices, obtain from the municipal administrations themselves the foundation of schools of arts and crafts entrusted to the Brothers. The Catholic employers who have helped the development of vocational training have too often neglected the religious side. In our age more than in any other, institutions that are not subject to God are in revolt against him.

While they were being trained in professional knowledge, our young men would be instructed in Catholic social science. They would learn to see in the worker something other than an intelligent tool. They would see in him a man made in the image of God, whose soul, as well as his body, has interests that work must satisfy. What res-

ults such schools would produce, and what transformations they would bring about in our industrial centres! (37 to 42.)

THIRD MEANS: ECONOMIC INSTITUTIONS

199. — “Moral and material well-being shall be secured by the economic institutions that the corporative council shall govern.” (172.)

It is essentially in the spirit of the Church to concern herself with material needs at the same time as with moral needs. The memory of the saints is eternal in the heart of the people, because they brought forth imperishable benefits. And if the old guilds have left such vivid memories, it is because of the advantages they procured for the world of labour.

Catholic workers’ associations have not paid enough attention to what is useful. Certainly, we do not blame any of them for having sought religious good too much; on the contrary, many have reason to reproach themselves on that score. But it seems that all their attention has been directed to games, recreation and amusements. That is one element for works for children; but for men’s associations, the practical side is absolutely necessary.

We have already spoken of several institutions³³. Detailed information on the most varied organisations will be found in specialised books. Most of them could be applied in our works³⁴.

We must not be discouraged if our attempts are unsuccessful. The consumer societies have not succeeded because we conceived them badly or carried them out badly. Everyone knows what unheard-of

33. In the third part we gave details on the mutual aid society (77), insurance against accidents (78), life insurance (79) and savings banks (80); in the fifth part, we spoke of the functions of the corporative council in these institutions (162 to 167), of the Christian hostel (164), of the arrangements used for cheap food and clothing (165) and of the corporative bonus (167); lastly, in this sixth part, we speak of the corporative council in paragraph 239. The reader will find there some information that may be useful to him.

34. *Société de patrons chrétiens à Lyon*; — *Les Institutions privées du Haut-Rhin*, A. Pénot, Mulhouse, 1867; — *Le Livre du peuple ou le riche et le pauvre*, Frédéric Taulier, Grenoble, 1860.

prosperity the association of the Equitable Pioneers of Rochdale has attained. Mr Casimir Périér gives us moving details of the beginnings and progress of this association, started by a few weavers: “God knows what courage and perseverance were needed to overcome the first obstacles, and how much more was soon needed to triumph over resistance and hostility, when the first successes alarmed those whose interests seemed threatened. The retailers formed a league against a competition they called unfair, and fought it by selling below the prices fixed at the store, as the premises where the society’s sales took place were called, at first in derision and soon by way of distinction. Nothing discouraged the courageous pioneers, neither lawsuits, nor sarcasm, nor defections. They went on their way with the faith that was to assure their reward³⁵.”

This society, which had 700 francs in 1846, possessed more than a million francs in 1863. Would our Catholic circles be more powerless than the English workers? We maintain the contrary, and the proof will be given on the day when a committee brings to this work the perseverance that wears down obstacles and the faith that halts discouragement.

The committee that undertakes these institutions must do so with energy. It will meet with opposition, sometimes from the retailers, sometimes from the prudent, whose efforts seem to have no other aim than to make evil easier by preventing good. We must let ourselves be stopped neither by the one nor by the other. We have only one interest in view, that of the workers. True prudence secures the help of God; it brings to a project the reflection and study that are necessary, then it goes forward with holy boldness and wins the victory. False prudence, on the contrary, always undecided, wavers miserably between different interests, always wanting to reconcile the most opposed. Under an appearance of timidity lies self-seeking; one sacri-

35. *Des Sociétés coopératives de production*, p. 8 ff.

fices one's duty to a popularity that abandons us, and one inevitably ends in inaction or failure.

But let us not lose sight of the fact that the most ingenious economic institutions will be utterly barren for the moral improvement of our workers as long as they are not quickened by the religious spirit. One can be convinced of this by studying the facts: the deceptive appearances of philanthropic works attract only superficial men. Wherever God is not, life is lacking; the best organisations, in themselves, are a body without a soul, and to bring them life we must breathe the spirit of God into them. Let us therefore profit by the experience of others, study the consumer societies founded in various countries, adopt the best systems, but make them means and not ends. The more these means are subordinated to the one end we must set ourselves, the more fruitful they will be in their results, even material ones.

With all our hearts we long for the day when a few men, uniting the ardour of devotedness with a practical knowledge of business, will rise resolutely to found truly powerful economic institutions, made fruitful by the Christian spirit. Such men will be blessed by God, for they will bring back to him many strayed children who have lost the habit of seeing in the Catholic Church the best of mothers for the interests of the body as well as for the interests of the soul.

CHAPTER IV
THIRD AIM OF THE CORPORATION: TO
RESTORE SOCIAL PEACE IN THE WORLD OF
LABOUR

200. — Can the Christian corporation satisfy the legitimate aspirations of the working world in our time? Mr A. Audiganne sums up these tendencies as follows: “The movement among the working populations is really tending more and more towards a single end, the triumph of the principle of association. However right one may be to react against the idea of privileged corporations restricting the rights of the individual, one must equally understand that the very idea of the corporation, I mean of a certain grouping of similar interests, is natural and indestructible. Believe me, the decree of 1791 was able to break a degenerate institution; it could not annihilate the corporative bond; that bond has always existed, it has always given rise to certain relations between individuals. Open or hidden, its influence has more than once presided over collective movements. It is because it was not free that this influence has at times become excessive and dangerous. In more than one secret association, there was at the outset no other stimulus than a kind of wholly spontaneous protest against an arbitrary hindrance to a kind of relations which arise from the similarity of individual situations, and which correspond to invincible affinities³⁶.”

This need for association drives our workers towards the compagnonnage and towards cooperative societies, and they think they can arrive at a solution of all social problems by mutual agreement.

36. *Les Ouvriers d'à présent et la nouvelle économie du travail*, p. 75. Eug. Lacroix; Paris, 1865.

All these tendencies have their roots in the very nature of man; they are true, and if they lead to false and disastrous consequences, it is because they are turned aside from their path. The Christian corporation recognises the legitimacy of these aspirations, and it prepares their solution in a manner entirely favourable to society.

If the present movement is capable of destroying our country, the blame lies with the bad direction given to just desires. So it is that water lays everything waste when its course is unchecked, like that of a torrent, while it is a source of wealth when it flows gently and in an orderly way. The enemy of mankind has seized upon the just desires of the workers; he has breathed anger and selfishness into them, and, turning the beneficent waters into a torrent, he wants to destroy society to satisfy his hatred. But though he promises man every happiness, he can give him none. We shall make the spirit of charity breathe upon these waters, and, taking in turn the various needs of our workers, we shall give them the true solution. The Christian organisation of labour will be the source of comfort and happiness, and at the same time it will restore our country to its former greatness.

Hatred, the fruit of division, has made submission an unbearable yoke; the union of workers and employers will make dependence light and will cause social inequalities to be accepted without bitterness. In work and wages, justice, in the Christian sense of the word, will protect the worker against the iniquitous liberal system of supply and demand. The system of the large mills tends to break up the family; our organisation will rebuild it on Christian foundations, and will give back to the workers those true joys of earth that are so far above riches and honours. Lastly, freedom and charity, those two supreme goods of mankind, unknown before the Gospel, will reign in the workshop and bring peace and devotedness to it. We shall show how the Christian corporation has the mission and the power to provide an industrial organisation fit to satisfy the legitimate aspirations of the working world.

FIRST MEANS: UNION OF EMPLOYERS AND WORKERS

201. — The world of labour seems more and more to be dividing into two camps: the employers and the workers. The latter claim to achieve the satisfaction of their desires on their own; they may perhaps bring about considerable ruin, but they will never establish anything solid; the means they have chosen is bad and the aim they set themselves cannot be achieved. They thought they had found in anti-Christian association a lever powerful enough to overcome every obstacle; the hatred of God that breaks out at every turn in their assemblies points to the Masonic origin of this whole movement. Now a gathering of men animated by such sentiments may have great strength to destroy; it has none to build up, because there is no love among its members, and love alone is fruitful. Man is naturally selfish; he may well make use of other men for his ambition or his interests, but he does not love them; since the Fall, love of neighbour has been a supernatural virtue.

The dream of the workers' associations of which we speak is the emancipation of labour, that is to say the suppression of the employer and of capital, a twofold chimera that cannot be realised and whose pursuit will bring about the ruin of our country.

If capital became impersonal, it would lose all responsibility. No undertaking can succeed without direction. In the cooperative societies themselves, success is impossible without leaders who fulfil the real role of employer. Though less apparent in joint-stock companies, this function exists there nonetheless, with the aggravating circumstance that the salaried managers have all the privileges of authority without bearing all its responsibility.

The Revolution, on the pretext of equality, destroyed the duties of employers towards workers. "Individuals who are at once strong, skilful and provident, freed from the duties of patronage, rise rapidly to the highest positions. Those who are weak in body and mind, and

the improvident, deprived of protection, fall even faster to the extreme limits of physical suffering and moral degradation³⁷.” The workers, deprived of their natural support, become the prey of a few adventurers. Their weakness cannot resist any audacity. Whoever raises his voice has all the more influence the less right he has. If he uses the terrible weapon of mockery, he soon imposes silence, and those he oppresses dare not complain.

That is how the Revolution has stripped those it claimed to enrich. It rejected devotedness, and to replace it, it has nothing but violent means. A few ringleaders appoint themselves defenders of the people; they live at the people’s expense and exercise an authority without control: all contradiction is repelled with a threat that always takes the form of the revolutionary watchword: liberty or death!

202. — Is the suppression of capital possible? Obviously not. All the attempts made to suppress it have only succeeded in increasing its power. In our century, when might comes before right, capital no longer has any rule, and it is not without reason that its yoke seems heavier and heavier. But this evil has only one remedy, the law of God. If capital does not become Christian, it will lay upon the world an ever harsher tyranny. In our liberal society, souls are valued at a lower price than money, and the men who speak of lowering the power of capital are precisely those who hand it omnipotence in their pagan system, in which human dignity disappears before the force of numbers. They have taken from it the only check capable of restraining its excesses: the doctrine of the Gospel.

203. — In the face of the social movement we are witnessing, employers have three possible positions: to remain in the isolation in which they have long kept themselves; to accept the struggle and answer the workers’ associations with employers’ associations; or to unite with their workers to form one and the same family.

37. F. Le Play, *L’Organisation du travail*.

Isolation is the worst of systems; it has led to the neglect of every duty, and the present crisis is due to the incredible blindness of those who had the right and the duty to act and who did nothing. We must therefore come out of it as soon as possible, and immediate action appears even to the most heedless as a pressing obligation.

To take up the fight, we would have to do what has already been done in a few places: organise employers' associations to answer combination with combination. But war brings ruin and poverty to both camps; this is as true in the economic field as in the political one. While divisions put all kinds of obstacles in the way of manufacturing, foreigners go on producing; free trade has opened our frontiers; we shall be flooded with goods from abroad, and French consumers will enrich other countries, while our closed mills leave our workers in poverty. The struggle now beginning will bring about the ruin of French industry if we do not take care.

The third position is therefore the only good one. The union of employers with workers, founded on religious sentiments, would bring about social reform, and with it the restoration of national wealth; for, as Mr Ch. Périn has shown, "the law of God leads nations to material and commercial prosperity." What are the conditions of this union? They are the practice of the duties of Christian patronage, of which we spoke in the first part (6 to 25), and the formation of the Catholic associations, without which reconciliation is impossible.

It has been pointed out to us that our Manual might rightly bear the title *Duties of Employers*. Indeed, many questions would be solved by the restoration of Christian patronage. In a family where paternal authority betrays its duties, disorganisation is hard to avoid. So it is in society.

204. — The abuse of the word equality has caused patronage to be rejected as an action that infringes on freedom. Mr Le Play has shown how far inequality lies in the very nature of man, and he very

rightly observes that “the workers would gain little if the present ruling classes were replaced by new individuals risen from the lowest ranks of society. Everyone knows, in fact, that those who are beginning to rise treat their equals of yesterday with a harshness that is always rare in persons placed from their birth in an elevated position³⁸.”

Never have so many workers become industrialists, and never has hatred of employers been so keen. Their action has been rejected wherever possible, and patronage has become odious. No doubt the revolutionary spirit is the main cause of this antipathy, but we must also acknowledge that the harshness of the new masters towards their former comrades has all too often replaced the fatherliness of former times. Patronage as we understand it is not, as our opponents claim, a guardianship that stifles initiative and freedom; on the contrary, it is a benefit, a support and a guarantee for the independence of the weak.

205. — But in the present situation, are there not special conditions that are needed? The wind of the Revolution and the bad newspapers have spread incitements to hatred everywhere. The best populations have undergone this disastrous influence. “In the old days,” a Christian master told me, “our workers would send for us when they were ill, and my father or I received the last breath of many of them. Today they no longer send for us. When we go in, we feel a distrust that must be overcome before we are accepted. And yet we have had the same families for thirty years, and we have always been good to them. What means must we take to restore the old relations?” In the new economic situation, a single employer has a very large number of workers dependent on him. With his many occupations, how can he reach all these minds to fight against the evil spirit that everywhere

38. *L'Organisation du travail*, p. 352.

breathes hatred and error? He can do nothing without the associations.

Our meeting places offer a ground where the dignity of the worker and the authority of the employer meet in Christian charity. They make easier personal relations that are difficult in ordinary life. Hearts prepared by religious influence are naturally inclined to love there. By pooling acts of devotedness for the good of the families, the corporation breaks down the distrust of some and the disdain of others, and gives rise in all to feelings of mutual sympathy. That is why our associations must include the upper class as well as the lower class.

We must not be frightened by the violent prejudices of the workers against the employers. In the isolation in which they live, the contrast between the poverty of some and the opulence of others is a cause of constant irritation. The worker attributes his poverty to the employer, and the employer's opulence to his own labour. When personal relations have broken down barriers that isolation makes insurmountable, when superiors, not content with doing material good, give their hearts through active devotedness, all distrust will vanish, and soon masters and workers will form but one family. From the point of view of the interests of labour, the corporative council will make it possible to reach a mutual understanding in which the master's authority will never be lessened, but in which his goodwill will be enlightened by valuable information and seconded by the help of devoted workers. (239.) And thus we shall restore the union of employers and workers. The devotedness of the former will give rise to the love of the latter, and dependence, the necessary consequence of social inequalities, will cease to seem an oppression and will become a family bond.

SECOND MEANS: INDUSTRIAL ORGANISATION FAVOURABLE
TO THE REIGN OF JUSTICE

206. — We understand the word justice in the Christian sense. This virtue obliges us to render to each what is due to him; it forbids us to separate, in any question, the two elements of which man is made: body and soul. It makes us recognise everywhere the particular and often common interests of these two parts. It sets the order and importance of interests when they seem opposed; it forbids us ever to sacrifice the necessary to the useful, the soul to the body, God to man.

From the economic point of view, it is exercised on questions touching work, engagements and wages.

1. Work.

207. — All sound regulation of work must be inspired by the Christian spirit. The Church alone gives work its origin, the command of God; its notion, an effort, and, since sin, a punishment; its law, self-denial; its mainspring, devotedness and reparation; its measure, moderation in desires and Sunday rest; its dignity, likeness to Jesus Christ, who became a worker; its secondary end, the satisfaction of our needs; its higher end, the perfecting of our being and eternal reward.

No fact can deny its origin: it is good or bad according as it proceeds from a good or bad principle. That is why, if the organisation of work is based on false principles, the inevitable consequence will be a false organisation, that is, one contrary to the nature of man and to the interests of the workers. Liberalism holds that the corporation, being simply one of the forms of the organisation of work, must remain a stranger to religious influence. Here we meet its error again: it wants to separate material life from spiritual life, but always to the detriment of both. In every age, corporations have belonged to a religion, and they have been more or less perfect according as that reli-

gion had kept more or fewer truths. We are not afraid to assert it: a corporation that lived outside any religious idea and was therefore atheist, having no bond but the interests of its members, would never achieve a good organisation of work; war or oppression will be the only roads along which it will lead the workers who belong to it.

Work is prepared by vocational training³⁹; it begins with apprenticeship; its measure is the physical strength of man and the law of God; finally, it is helped by special institutions.

208. — *Apprenticeship*. This question has long drawn the attention of all minds; legislators have dealt with it, and workers' congresses have voiced complaints that are not all without foundation. Apprenticeship, indeed, has consequences for the worker's whole life; it must be the special object of its care. Here again the committee will make good use of the help of a workers' council. With its aid, it will spread the best methods so that the child truly learns his trade without his faith or his innocence being put in danger.

Apprentices would find better guarantees in our corporations than in laws that are always badly applied. This purely moral intervention, exercised in the workshops willing to accept it, would soon achieve improvements whose main obstacles are the negligence of employers, general selfishness and the isolation of families. Its influence would soon be felt in the neighbouring workshops, and even in those that had at first refused their cooperation.

209. — *Measure in work*. The Church has given many proofs of her love for the labouring classes; but none is more striking than her enjoining of Sunday rest, so necessary to the body as well as to the soul of the workers.

The committee will strive to bring about as complete an application of the divine law as possible; it will make known to employers of goodwill the measures taken in thoroughly Protestant countries to

39. We have spoken of this earlier (197-198).

secure Sunday rest in every industry, notably on the railways, in glassworks, in blast furnaces and in sugar mills. It is only in France that Christians, through a sad prejudice, persist in proclaiming the necessity of Sunday work. We have heard men competent in the industries named above, and they have assured us that the Sunday stoppage is a gain rather than a loss. It is shameful for us to see what petty reasons can stifle the voice of our conscience in so serious a question. (26 to 30.)

Is Sunday rest even enough for the mill worker? Does he not need part of Saturday for certain tasks he is forced to do on Sunday? The English have understood it so, and many of our industrialists would certainly be willing to accept a partial stoppage on Saturday if they were asked. (31.) There are towns where, in all the mills, the working day on Monday ends two hours earlier than on other days. Let this concession, so liberally granted to drunkenness, be given back to God, and by transferring the Monday stoppage to Saturday, an act of high morality, and therefore of high wisdom, will have been accomplished.

210. — *Regulation of work.* It has sometimes been asked whether it would be fitting to seek legislative intervention for the regulation of work. The example of the Belgian Catholics, who refuse such interference, seemed to tip the balance in favour of their system. We must admit, however, that the government has positive duties in so important a matter. The laws made in our country on the work of children and women, and on night work, have achieved results that private initiative could never have reached. It will be objected that our present governments have lost all Christian sense and that their action is always perilous. But even if we gave up seeking their intervention, would we stop them from working to stifle the freedom of Catholics? A law on the Saturday stoppage, like the one passed in England, would do more for Sunday rest than all our efforts put together.

The concessions made on the law of 1874 by ministerial decisions are not to the advantage of the working-class family. Isolated work is declining everywhere; an irresistible current is pushing our society towards the system of large mills; industry will become a power more formidable every day if it is not Christian. Now, it must be said, it is not, and all too often it works openly to destroy the faith of the people. Legislation can and must intervene, and we should consider it a great service rendered to the cause of the workers if half-time were abolished, night work abolished and the Saturday stoppage established. Production would thus be brought back within juster limits, and by satisfying a legitimate part of the workers' demands, the observance of the law of God would be made possible. (31.)

211. — *Special institutions to help work.* Work is of major interest to the worker; for him it is a condition of life or death, of comfort or poverty, of joy or despair. No work of charity that neglects this great interest can flatter itself that it is seriously concerned with the welfare of the labouring class. Is the Christian worker protected in his work? Unfortunately not. In this respect he is almost completely abandoned, and that is one of the great causes of the slight development of Catholic works in the working class. The Christian corporation will put this great interest of its members in the first rank; it will set up everywhere centres for the protection of work, in order to place the workers in houses where their faith is respected and, if need be, to see to the fixing of wages by a friendly agreement with the employers who engage them.

Christian industrialists must consider that they are forbidden in conscience to employ ungodly or debauched managers or foremen. If they object that they cannot find others, they can at least set about training some at once: for are they not responsible for the loss of souls caused by such influences, and is not the first means of protecting the worker to give him superiors who respect his faith and do not seek to corrupt him?

The society for the protection of Christian labour⁴⁰ was organised by the Rev. Fr Ludovic to put employers and workers who share the same belief in touch with one another. The application of this principle would give the happiest results. All too often, indeed, religious workers fall into corrupt workshops under indifferent or ungodly masters, while Christian employers are forced to take the sorriest characters. Thus perseverance is impossible for the former, and for the latter the forming of a good staff seems a task beyond their strength.

Our action must not extend only to employers of goodwill; we must also, without hesitation, take up the defence of the workers against the tyranny of the workshops where efforts are made to corrupt them and to make religious practice impossible for them. As much as we must condemn strikes and revolts, so much must we encourage and stimulate that noble independence which gives the courage to resist the powerful of the earth in things contrary to the law of God. Contempt for God has bred contempt for every weakness, and abuses of force appear at every step. If we are united with our workers, and if we are as bold for the good cause as the audacious are for the bad, we shall soon succeed in making the Christian interests of our brothers respected. It cannot be repeated too often: our adversaries are strong only through our cowardice and our disunity, which false wise men dress up with the names of prudence and freedom. In the face of this universal league of evil, the league of good is the only means of salvation; if we do not make it complete, embracing all the interests of life, our workers will fall into the servitude of souls and bodies, and the reign of God will not be restored in our society.

212. — *Unemployment* is a greater evil than illness. One of our friends relates that Mrs de la Rochejacquelin was deeply touched by a wish for her happiness that she little expected. It was during the Re-

40. Pamphlet on sale at the Central Office of the Union, 32, rue de Verneuil, Paris.

volution. Thrown into prison, she had grown attached to a young girl with a sad and suffering face; she surrounded her with a wholly motherly affection. A few days later they had to part. Then the poor child, who loved her benefactress dearly without knowing who she was, wanted to put her whole heart into her farewell: “Ah! Madam,” she said to her in tears, “I shall not forget you. Every day I shall pray to the good Lord that you may never be short of work⁴¹.” For indeed, unemployment is poverty in its fullest sense.

Shall we remain indifferent before the greatest scourge that can strike our workers? We must work to prevent it, and to a certain extent we can. The thirst for riches and the desire for rapid success have been roused by the doctrines and laws of the Revolution; selfishness has been raised to a virtue; the new political economy has considered only the product without concerning itself with the worker, and these errors of principle have bred new sufferings, of which unemployment is not the least painful.

We must react against these pagan doctrines. If masters knew their duties better, if luxury and the love of riches were tempered by the Christian spirit, undertakings would be made with more wisdom, and unemployment would be less frequent. The workers would not be the only ones to gain from this change; while they would find more regular work, the employers would be less exposed to the catastrophes so common in our day, and fortunes made less rapidly would remain longer in the same families.

By acting on wills, the teachings of the Church would soon give us the effective remedy for the ills from which we suffer. The Revolution has advocated its universal panacea: the intervention of the State, the right to work. The application of its theory would lead straight to bankruptcy, and as a consequence to general unemployment.

41. Histoire d’une usine. (*Le Correspondant*, issue of 25 August 1875.)

Some industrialists set aside reserves in times of prosperity so as to be able to maintain wages during days of crisis. Here there is a duty that agrees with interest rightly understood.

The Christian corporation will study the means of relieving the distress caused by unemployment it has been unable to prevent. Here we have no advice to give; the question must be studied and solved with prudence according to the locality. But we must not let ourselves be held back by a vain fear of socialism. If the Revolution exploits the real sufferings of the workers with a view to ruining society, is that a reason for us to stand aside? Is it not, on the contrary, a reason to hasten all the more to relieve the distress of our brothers?

Would the evil not have had less disastrous consequences on the minds of our workers if decent people had not lost interest in it? We acknowledge that there is a danger, but our Christian sense will enable us to avoid it. Fratricidal war has never found fuel in our ranks. Among Christians, foresight is at the service of the virtue of which it is the fruit. Let us therefore organise resources in advance to relieve the distress bred by unemployment; let us unite to bring the offering of our love wherever the evil breaks out. This institution will help to calm hearts and to bring together those whom the Revolution wants to divide.

Some industrialists have used the time of unavoidable stoppage for instruction. This is clearly an excellent use of it.

213. — Free *employment offices* have been set up in Lyon by the association of Christian employers. Foremen and workers will render more service on this point than the employers themselves; their help will be fruitful, and the corporative council would give this institution a great development. (239.)

The committee would set up *amicable arbitration* at the service of the members in disputes that might arise among them or with third parties.

2. Engagements.

214. — In engagements, we believe that freedom is an element of stability. We do not approve of those contracts by which it is claimed to bind a foreman, or any clerk whatever, for several years to his mill. As much as we must take precautions so that changes are never the result of a passing impression on the part of the employer or the worker, so much shall we take care to make freedom not merely apparent but real. The reader of our Manual will have noticed how much this idea has prevailed in our institutions. As long as the worker is happy to belong to a firm, his stability is assured; as soon as he is unhappy there, he becomes a persistent cause of disorder and sometimes of ruin. Our opinion, therefore, is that the permanence of engagements is more effectively obtained by the bonds of the heart than by the fragile chains of a long-term contract.

But it is important to shelter the worker and the employer from hasty decisions by setting periods of notice and fixing special days, outside which neither party may give notice to the other. Departures caused by a bad mood, which a moment's reflection or a night's sleep would dispel, would thus be prevented. (46.)

The instability of workers is becoming more and more universal. We have said how we have remedied it at Val-des-Bois. (43.) The corporation will bring together the Christian workers gathered in the same town; it will create traditions of work and religion; it will attach the families of the employers to the families of the workers; and thus it will powerfully help the worker to take root in a locality, to make a home there, and to become a known and respected citizen there.

3. *Wages*⁴².

215. — We first accept in principle that, since labour is not a commodity, a wage, to be fair, must feed the worker who receives it. In certain regions, owing to local circumstances, labour is so plentiful on offer that it falls to a pittance and cannot suffice to feed the one who works. Clearly, the Christian does not believe he has satisfied justice with this derisory wage; his conscience tells him what he must do. The only exception is the case where a man of means gives work out of charity, and has tasks done that are of no real value to him. (33.)

There are three methods of remunerating work: cooperation or profit-sharing, piecework and day work.

216. — The cooperative production society is the dream of the communists, the ideal of the emancipation of labour. There, everyone is an employer; wages and hours of work, the distribution of profits, everything is fixed by the members. But “this form of association demands the most solid virtues. No other workers’ society asks of its members so much honesty and skill. Indeed, whereas the trade union needs, in order to survive, only the regular attendance and the spirit of justice of its members; whereas the consumer society requires only its single manager to show the most serious qualities, the production society imposes on each of its members regular attendance, the spirit of justice, honesty and skill⁴³”. Religious orders can combine all these conditions, but it is impossible to demand them of ordinary men; and so almost all the foundations have failed. The name was attractive, and people believed it was enough to succeed; equal sharing discouraged the good workers and bred idleness; then envy divided those who, through different functions, were meant to work towards the same end. The attempts cost a great deal and produced only a re-

42. For what concerns the payment of wages, the day to choose and the best method, we refer to the second part (34 to 36).

43. *Les Associations ouvrières*, page 25. Xavier Roux.

sounding failure; the few societies that persevered kept nothing of co-operation but the label; in some, the managers became true employers; in others, the founders no longer admitted to a share of the profits the workers they engaged. The confidence placed in such an arrangement rests on illusions, and it is impossible to make it the basis of an economic system.

Profit-sharing has an attractive appearance, but in reality it is difficult. If it entails supervision of the management, it destroys all authority, all hierarchy; consequently it makes order impossible, and order is the first source of prosperity. If it does not allow supervision, it develops distrust; when there is no profit, some deception is readily suspected. If there is a loss, the worker cannot bear it; so there is no justice. And then, how is the share of intelligence, capital and labour to be determined, the three agents necessary to every industrial undertaking? How is the share of the worker who left the workshop before the profits were realised to be established? Besides the difficulties of such a system, it could never be considered an effective means of procuring social peace.

217. *Piecework* tends to be universally adopted. Yet it was forbidden in the rules of the old guilds; we have heard it condemned as a method harmful to the perfection of the work and dangerous to the health of the workers. On this last point we would observe that, in the mills, the pieceworker is obliged to leave at the regulation hours; he cannot therefore overtax his strength as he would at home. We acknowledge, however, that this method has drawbacks when, owing to differences in the work, it makes earnings irregular. (35.)

218. — The best remuneration of work seems to us to be the combination of the day rate with the piece rate through wisely arranged bonuses, which encourage the worker in his work and reward his efforts while keeping wages sufficiently regular. For the same reason, we see grave dangers in raising and lowering wages according to the prosperity or decline of business. If the worker is not to have a share

in the profits, we do not think he should any more bear the consequences of the passing crises that every industry has to endure. (35.)

But we must not delude ourselves; the important point for the worker's happiness is not that he should have a very high wage, but rather that he should be brought to find it sufficient, thanks to the moderation of his desires, and to feel the need to save in order to provide for an ever uncertain future.

Thus questions of work and wages always bring us back to the law of God. It is this law that sometimes obliges the employer to do more than the rule of supply and demand requires. It is this law that enables the worker to find relative comfort and wealth in ordinary earnings that dissipation and misconduct would make insufficient.

THIRD MEANS: INDUSTRIAL ORGANISATION FAVOURABLE TO THE RESTORATION OF THE FAMILY

219. — The institutions favourable to the restoration of the family in the mill are the following: the protection of women and children, the encouragement of Christian marriage, the restoration of paternal authority, the union of the members of the family in work, habits of saving, and moral housing.

1. Protection of women and children.

220. — The protection of women and children in the workshops cannot be obtained without the separation of the sexes.

In some workshops it has been claimed that the same machine needed a young man for his strength and a young woman for her dexterity; and this hideous mixing, the source of all depravity, has been produced systematically. In most mills the employers take no precautions; they do not even suspect that they are responsible for the crimes that follow from their negligence in so serious a matter. If they understood their responsibility better, there is no doubt that

they would at once take every precaution compatible with the difficulties of the workshop.

Absolute separation is sometimes difficult, but the employer must consider it a duty to come as close as possible to the goal to be reached.

We have found real help in the girls' associations and in their outward insignia, which are like the livery of virtue. (48 and 105.) Our women's associations have been no less powerful in restoring among the women workers that self-respect which is an essential condition of respect for others.

The lady patronesses have an important role here. If they form, with the women workers, a common association of piety, they will have considerable influence, whether by themselves, through the women worker councillors, or through the Sisters, whose visits to the workshop will always be a true benefit. (246 to 252.)

221. — Some industries employ only women. Drawn by the earnings, girls leave their families on Monday morning to work during the week in the mills, from which they return on Saturday evening. When these gatherings are deprived of all supervision and all precautions, they produce a frightful corruption, which destroys faith and morals in the surrounding countryside; debauchery and depravity reach their utmost limits there. The only means of preventing such disorder is to have the women workers who are far from their families lodged with nuns who have access to the workshops. (194.) Even from the professional point of view, good work requires these morally improving precautions, and the masters who have taken them have recognised that they acted in their true interests.

The Christian corporation will take particular care over the good upbringing of the children, above all from the religious point of view, and as regards their vocational training. Children will be advised to take up the trade of their parents, and turned away from careers that are brilliant but in reality disappointing. The worker aspires to be a

clerk; one is better dressed, and one looks like the employer. But in that position the perils are many, the earnings small, the demands of luxury terrible, and families would be much happier if their children remained good workers instead of becoming petty clerks devoured by ambition, and all too often seeking in vice a compensation for the enjoyments of the fortune that they see at close quarters and that escapes them.

2. Christian marriage.

222. — Marriage is the foundation of the family, and therefore of society. If it is not Christian, it becomes a mere civil contract formed by the chance of a meeting, and soon broken by caprice or poisoned by domestic quarrels. It is above all among the workers that one can observe, in the brutality of facts, the necessity of the influence of religion on marriage. As beliefs have weakened, the conjugal bond has loosened; the holiness of the sacrament has been trampled underfoot, fruitfulness has become a scourge, almost a crime; debauchery has led many men to abandon marriage, seeing only a burden where they no longer understand the duty.

Our corporation will react against these evils through the Catholic girls' associations; for woman will always be the principle of all purity or of all disorder in a society. Large families will be honoured, supported and helped, and our workers, having become Christians again, will recover that trust in God, that abandonment to Providence, which makes easier the great duties of marriage. We shall encourage our young men to marry early and to choose virtuous companions. And thus we shall protect our women's associations and the whole world of labour.

Pious girls find it hard to marry if no one takes an interest in them. We have been told of a large metalworking concern where the Sisters are in charge at once of the girls' schools and the boys' schools, and of visiting the sick. They have the confidence of the young men. When these come of age, they come to ask their advice,

and so the Sisters make it easier for well-behaved girls to marry. In the corporation, the committee must give serious attention to this point, so important and so delicate. Christian devotedness will know how to find the means suited to the particular setting in which one is working. If the problem to be solved is difficult, its solution is one of those that bring forth the most fruitful results. (259.)

3. Restoration of paternal authority.

223. — Paternal authority has been profoundly weakened by the law. The denial of the father's right to dispose of his property, and the proclamation of the children's right to the father's property, have made him a troublesome life tenant once he grows old and ceases to produce. The father has discredited himself through religious indifference, which has been followed by drunkenness, dissipation, bad example, and often a kind of practical indifference towards his children. Lastly, a third cause has completed the dissolution of the family: the master has employed the children with no regard for the consent of the parents. As long as the son needed help to live, he stayed under his father's roof; he left it as soon as he thought he could support himself, and this revolt has been encouraged by the negligence of employers who accepted the work of a young man living apart from his family.

The Christian corporation will work for the restoration of paternal authority: in the children, by publicly honouring filial piety, especially towards the old; in the fathers, by teaching them to honour God, to know their responsibility and to carry out their duties; in wages, by handing over the family's earnings to the parents; in work, by never employing children without the consent of their parents.

4. Union of the members of the family in work.

224. — In the industries that can employ all the members of the family, we must try to bring them together in the same workshops. This will be a useful means of combating, at least in part, the bad influences arising from large concentrations of workers.

What could be more contrary to the family than the scattering of children and parents among several mills, sometimes situated at opposite ends of a large town? What could be sadder than such a home? These poor people part before daybreak, barely awake, to meet again only at seven or eight in the evening (when there has been no misconduct to make the hour later), worn out with fatigue and asking only for rest. The day has gone by: father, mother and children have spent the greater part of their earnings at the canteen, where they have been badly fed. Husband and wife become strangers to each other. The children, used to living apart, lose all love, all respect, all submission. Who does not see here a source of misery for souls and bodies?

The misfortune of the times is such that this system is adopted systematically by industrialists who fear the gaps caused by the departure of a whole family, and by workers who do not want all their children to run the same chances of favour or unemployment. There are, however, honourable exceptions. We know working-class families who make it a condition for the employers that all their members be employed; but these are workers of the first rank whose work is in demand. The others are obliged to submit to the common rule. There are also masters anxious to maintain union between parents and children, and these do not accept a worker without the whole family. But the immense majority of our towns practise this scattering, which leads straight to the extinction of the family home.

We can only deplore this situation and urge the employers strongly to react against such a tendency. The dangers they fear are nothing beside the evils they cause.

When the trade does not allow the whole family to be employed, the employers' societies must use their ingenuity to create in the locality industries that allow the family not to be too divided. This will not always be impossible. We know that it has been attempted with success in several centres.

5. Habits of saving.

225. — Thrift is a natural virtue that is sometimes found, without religion, in country districts where traditions have kept their influence and where the worker is settled on the land. The desire for esteem, the ambition to found a family and to preserve it, can have influence on stable populations. But in the particular setting of the mill, it seems to us difficult to achieve any result without religious action. We have observed the efforts made in several places by industrial societies, and we have found the evidence of their failure in the reports published by these societies. (242.) For virtue and convictions are the most powerful motives for bringing the worker to be thrifty. It has been said: Make the workers provident, turn them into small investors, and in this way you will succeed in improving their morals. But it is not thrift that makes them moral; it is morality that makes them thrifty.

The enemies of comfort are luxury, the love of pleasure, and certain vices all too common in our day.

Although the problem seems difficult, we must apply ourselves to bringing back the simplicity of old to our people. Experience proves that this can be achieved through the Catholic associations. As example draws people to virtue more than any speech, we shall seek it from the most devoted working-class families, and we shall give it ourselves by seeing to it that our wives and daughters are adorned with that noble simplicity which is the honour and ornament of the Christian woman.

As for dissipation and vice, we can combat them only by religious influence. By forming Christians, we shall soon succeed in making

thrifty men.

We must consider it a duty to promote saving by encouraging it and making it easier. When the worker willingly agrees, there will be a certain advantage in deducting an agreed sum from wages. Money one does not receive is easier to save, and it will always be an act of good administration on the part of employers to promote saving among their workers. (44 and 80.)

6. *Moral housing.*

226. — Housing has a considerable influence; it favours or hinders Christian life according as it respects the privacy of the home or makes it impossible. The family is of itself a morally improving force. When its action on its members is all-powerful and is not counterbalanced by outside influences, the law of God meets few obstacles, and virtue is easy to maintain. That is why our efforts must aim at securing the true independence of the family, and to achieve this, completely separate dwellings would be the best. In the large workers' housing estates, home life is known to the neighbours; one might say that the walls are made of glass, and the mockery of a few hinders the freedom of all, especially from the religious point of view. The Catholic associations would remedy this danger. By creating centres of resistance, they would break down human respect and give back to families their Christian independence.

Despite all the efforts made to improve housing, it must be admitted that our manufacturing towns still leave much to be desired in this respect. We have been told of several families living in the same dwelling, sometimes in the same room, in certain towns of the Nord. One can understand what harm such promiscuity does to morals.

Housing is a capital point for the health of the soul as well as for that of the body. Until our corporations are able to build suitable dwellings, could they not set about seeking out, in the town, houses that are healthy and well arranged for family life? By this simple care, which requires no expense, the housing of the members would

soon be improved. The workers, poorly informed, have difficulty finding what they need. They are unknown, they have no credit with the landlords, and it is hard for them to find a home that is at once in keeping with hygiene and favourable to family life. Let us add that sound advice, given by experienced men, will often lead, in the humblest households, to inexpensive arrangements that are much more favourable to health and morality.

FOURTH MEANS: INDUSTRIAL ORGANISATION FAVOURABLE
TO FREEDOM TO DO GOOD

227. — We must point out how much our corporation differs from that of the Middle Ages. The latter was based on privilege; trades, apprenticeship, the number of workers, everything was limited by excessive regulation, and we understand the reproaches that could be made against such a system. But, as Pius IX declares in his *motu proprio*, “the present state of society and of legislation absolutely forbids us to turn our thoughts to the re-establishment of the old systems of privileges in favour of particular classes of traders and craftsmen.” (L¹.)

Our corporation rests on the free consent of individuals; we compel no one; everyone may enter or leave the corporation without difficulty, being held there only by the bonds of goodwill. Uniting all efforts in mutual charity, we seek to obtain, through the free adherence of the employers, measures favourable to the workers; at the same time, we make the workers understand that real happiness cannot be found apart from the practice of their duties. We want to free the workers from the tyranny of vice and of bad influences. Our associations are a protection against the abuse of force, against the dangers of isolation and the perils of weakness. Everything is arranged so as to preserve the just independence and dignity of the workers without lessening the rights of the employers.

228. — Our corporation must pursue an industrial organisation favourable to true *freedom of conscience*, which does not exist outside

Christian workshops.

Freedom to do good is a duty of justice. We have said how it cannot exist without the restoration of the reign of God in the workshop. (14.) The harassment is sometimes so violent that the workers must give up either their faith or their wages. The noise of the machines is no obstacle; signals establish a silent language, and by this means blasphemies and indecent remarks are exchanged. If masters were in closer relations with their workers, they would know many mysteries of iniquity that go on in their mills without their knowledge. The corporative councils would render services on this point to employers of goodwill, and would enable them to establish a truly fruitful Christian discipline to repress the tyranny of vice and protect the freedom of virtue⁴⁴.

229. — *Regulation of wages.* We are opposed to the regulation of wages. Constraint is essentially the method of the Revolution. In the socialist associations the same tendencies are found. There are industries in Paris where the number of apprentices and the day and piece rates are fixed by the workers' societies, and the will of the employers is powerless to resist these demands. If the Christian corporation finds it advantageous to establish agreements concerning wages, it must never go beyond the limits of an entirely unofficial understanding. Examples have always proved that such engagements were hindrances and not helps.

The organisation of labour as the socialists dream of it is the ruin of industry. It is nothing other than a despotism, the vastest and heaviest that has ever weighed upon the world of labour. A few leaders, into whose hands the workers would have surrendered their freedom, would quickly become the most absolute and implacable of tyrants. Mr Martinet has summed up this system in a phrase that seems

44. We refer to the following paragraphs: Freedom to do good, 14; choice of foremen, 37 to 41; rules, 46; action of the employer outside the mill, 49; God in the workshop, 50 to 52; Corporative council, 239; Employers' societies, 240 to 245.

to us accurate: “A few ogres devouring humanity in peace, such would be the result of your social organisation⁴⁵.” The Revolution has only one lever, that of force, and it is by its constant use that its works are recognised. As for us, we have only one lever, conscience; freedom is our first means, and the Christian corporation will give the workers the independence that they seek in vain along revolutionary paths.

The submission asked of the conscience of Christians bears on defined points. Even among religious, obedience is never blind; not only does the superior offer guarantees in himself, but his command cannot be exercised outside a perfectly limited radius. In the liberal system of the unions, unlimited obedience is demanded; people have dared to put forward the senseless claim that the engagements contracted by a few delegates, over a period of five years, would bind all the members. What will these engagements be? Who will set bounds to their extent? Can a deeper contempt for human freedom be shown?

In our workshops we protect the Christian worker, but we never persecute the one we have not been able to convince. If we enter into a struggle with him, our weapons are love and good deeds. Our aggressive action is confined to fighting tyrannies, whether they come from above or from below, and in this way we work for the real emancipation of labour.

45. *Solution de grands problèmes*, vol. III, p. 417.

FIFTH MEANS: INDUSTRIAL ORGANISATION FAVOURABLE TO
THE REIGN OF CHRISTIAN CHARITY

230. — “To each according to his strength, according to his abilities,” such is the motto of the humanitarians. “Love one another,” such is the answer of Catholics. To the barbarous law of force, which seeks to level everything down in abasement, Christians oppose the law of devotedness, which transforms natural superiorities into protection of the weak by the powerful. To the theory of temporal interests, we oppose the theory of eternal interests. Hearts stirred by divine love bend down towards the little ones, while these in turn accept the toil and sorrows of life with the compensation of invincible hopes.

Charity is the divine element that makes the Christian corporation fruitful and makes it the work of salvation. Its reign is established by direct and personal relations between the members of the committee and their families on the one hand and the workers on the other. (201 to 205, 261.) It is shown forth by the institutions established for the relief of every kind of distress: widows are helped in the education of their children; orphans find again in the corporation the family they have lost; the sick are visited and consoled. No sorrow feels itself alone, and the ills inseparable from life are softened by that gentle compassion which the love of God brings to birth in hearts.

231. — All the economists have acknowledged the powerlessness of humanitarian works in the social question. Let us allow Mr Xavier Roux to speak:

“Yes, the workers of our towns, yes, the workers of our great factories live in healthy dwellings, receive sufficient pay and are surrounded by relief societies. But what has this achieved from the point of view of the social question? This material prosperity has not, so to speak, stifled a single complaint, and has calmed no irritation; it has given back to the worker none of his essential rights. In spite of these benefits, undeniable benefits, social hatreds are growing, engage-

ments are becoming more and more short-lived, uncertainty is increasing, and every day the army of the Revolution recruits new soldiers.

“Is there then, in the social question, an impenetrable mystery? and are we condemned never again to see the times of peace in the midst of which a prosperous France shone with incomparable brilliance^{46?}”

Here is the mystery: material well-being and the best organisation of labour can do nothing without charity to solve the difficult problems of the present time. The mutual love of masters and workers, and of the workers among themselves, is the fruit of divine action upon hearts. That is why our corporation will be essentially Christian; its manifold unity, in which the religious element and the civil element will work together, will have Our Lord for its living bond. Charity is life; without it, everything is dead. It is the condition of freedom; without it, the corporation will be nothing but slavery. It is charity that will breathe into hearts the flame of the apostolate, that burning source of devotedness which moves the employer to give much because he loves much, while it stirs up the generosity of the worker towards his employer and towards his companions. Mutual affection, that is to say, in practice, charity, the daughter of heaven: there is the solution of the labour question and of all social questions.

46. *Les Utopies et les Réalités de la question sociale*, p. 151.

CHAPTER V

ORGANISATION OF THE CORPORATION

MISSION OF THE ASSOCIATION OF CATHOLIC WORKERS' CIRCLES

232. — It is not without a secret design of God that the Association of Catholic Workers' Circles was founded by officers, more experienced in the art of war than in the difficult work of converting men. They alone could have had the boldness to undertake the greatest work of our time without any human means. Their minds, formed by the habit of discipline, were not imbued with liberalism, as are, without knowing it, far too many conservatives, even Catholic ones. From the beginning, when they set out on that unknown sea to discover a world that was new to them, without hesitation, without equivocation, they took the true compass, that of the Catholic Church, and they unfurled before the eyes of all, with a pride that might seem heroic in the midst of our sick society, the *Labarum* of Constantine, by openly subscribing to the definitions of the Church on her relations with civil society.

The Association of Catholic Circles has a providential mission, and the mark of its mission is its doctrine, absolutely contrary to liberalism, the source of so many evils. It knows how to cut away nothing from the truth and to tolerate no compromise for the needs of its cause; it has the courage to set truth above every success, because truth is the end, not the means, and the end must never be sacrificed or diminished for the success of the means. It gives back to God the government of society, which liberalism takes from Him.

233. — This Association is Catholic in its organisation, in its action, in its doctrine, in its object and in its unity.

In its organisation. It is not, as has been said, an essentially lay work. At its head is a cardinal protector; the committee of the Associ-

ation has a chaplain invested with absolute authority in all religious questions; the publications are supervised by an ecclesiastical commission; this commission has full power to cut out not only everything that would be contrary to sound doctrine, but even everything that would not be perfectly in conformity with it; in the local committees the priest has all the influence, and he is sometimes the president; many circles have priests or religious as their directors; and the Association has taken as its social doctrine the doctrine opposed to the modern aberrations condemned by the *Syllabus*. Is that a lay society? Is it not rather a Catholic society, in which lay people, under the guidance of the bishops and priests, work with all their might to bring back into the bosom of the Church those countless crowds who have strayed from her?

In its action. Its action tends to restore the reign of God. Is not the apostolate the duty of all the faithful? Are we to confuse submission, which is a duty, with inaction, which is a grave fault? We cannot remain indifferent spectators in this great struggle waged against our beloved mother, holy Church, and we are doing a Catholic work when we labour for the defence of our priests and help them in a mission that is always difficult, but in our day morally impossible without our assistance.

In its doctrine. Does the Association of Catholic Circles have sound doctrine? I open the fundamental document, *Bases et Plan général de l'œuvre*⁴⁷, and I find there: absolute submission to the Church, the religious bond that makes it a true confraternity, the Catholic profession of faith, Christian social life without disguise and without restriction, the devotedness of the ruling class to the working class, the participation of the worker members in the internal government, individual responsibility and Christian solidarity. Is not that the whole of Catholic social doctrine? (182 to 186.)

47. *Instruction sur l'œuvre*, 1877.

In its object. This Association embraces in its action the various classes of society.

First of all, it addresses itself to the ruling class. It is the Association that has spread in practice the Catholic notions on the responsibility of all persons who have influence around them. It has taught the employer that he has the charge of souls, and that, in order to fulfil his duties and work effectively for social peace, he must give not only his gold, but his time, his action and, more than all that, his heart.

It addresses itself to the worker, to whom it brings the benefit of a strongly constituted association, with a legitimate share of responsibility in the government of the association.

Lastly, it addresses itself to all the members of the ruling class and of the working class through its associations of lady patronesses and its affiliated associations. The Association aims at nothing less than the union, we might say the fusion, of workers and employers in Christian charity, the only bond that can bring together those whose interests so often seem opposed.

In its unity. Another characteristic of the Association of Circles is unity, and in this respect the Association is very badly understood by some Christians who do not belong to it. Direction must not be confused with tyranny, help with protection, freedom with isolation. Counsel, help and freedom: that is what the committee of the Association gives to the different groups that are in union with it. Tyranny, oppression and absorption are things essentially revolutionary and in no way Catholic. Our Association has that fine unity of which the Church gives us the example, the guarantee of freedom and the main-spring of personal initiative.

We therefore firmly believe that the Association of Catholic Workers' Circles has the mission of recalling social doctrine, of giving impetus to workers' associations, of promoting Christian workers'

corporations and thus of re-establishing the social reign of Jesus Christ in our country. (183.)

ASSOCIATIONS NEEDED TO FORM THE CORPORATION

234. — The workers' corporation is nothing other, in its essential elements, than the free aggregation of persons of the same trade. To attain the first aim, which is to restore Christian social life, we must compose it of Christian elements. Since we make it open and resting on absolute individual freedom, we must require moral conditions, the best guarantee of which is found in associations inspired by religious feeling. We therefore believe it necessary to give entry to it only through the Catholic associations. If the corporation existed outside them, how could we prevent it from becoming irreligious or indifferent, and consequently powerless for the good of our society? History agrees with us: it was the confraternities that gave birth to the corporation, and not the corporation that gave birth to the confraternities; and if abuses came, it was because the institution strayed from the Christian spirit that had founded it. We shall therefore admit, as a first principle, that the corporation must be formed by one or more Catholic associations.

To arrive at social peace, our corporation must include the employers as well as the workers. That is why an association of employers of the same industry and a parallel association of their workers, both based on the Catholic faith and practice, united to form a single body and dealing together with professional interests, form a corporation that may be regarded as the type of the Christian organisation of labour. Modern industry has created great agglomerations without any precaution, and in this way it has brought about an unheard-of corruption and an absolute disorganisation of the family. How can the family be rebuilt without the reform of the individuals who compose it? To reform individuals, one must reach them; since parents and children need protection and conversion, we must found as many as-

sociations as there are different members in a family; by this means each of them will be converted, protected in his beliefs, and will bring back to the common home elements of Christian resurrection. Without this group of associations, how can Christian social life be restored?

It is therefore with justice that the plan of the corporation was defined thus at the Lille congress: “In the upper class, a committee, the head of the work; associations of employers and of ladies, the arms of the work; in the working-class family, the body of the work, associations reaching all the members of the family, linked to one another and to the circle, the heart of the work, by one and the same religious bond⁴⁸.”

CORPORATIVE COMMITTEE

235. — The corporative committee is a Catholic association formed in the ruling class. Its mission is to create and maintain in the working class the Catholic associations that are part of the corporation, and especially the workers’ circle, which is its principal and necessary element.

It is nothing other than the committee of the circle. It has as its special chaplain a priest appointed by the bishop, who has full authority in religious questions. (187.) It must include among its members some employers of the trade, the director of the trade circle, and representatives of the employers’ society, of the association of lady patronesses and of the affiliated associations attached to the corporation.

We cannot recommend too strongly, for the organisation of the committees, that the very wise rules established by the Association of Catholic Workers’ Circles and confirmed by experience be followed⁴⁹. In Part Five we explained the working of a corporative committee in

48. *Rapport sur la corporation chrétienne et la liberté industrielle*, by Rev. Fr Marquigny.

49. *Instruction sur l’œuvre*, 1877.

a mill; the reader will see which details can be applied in a town. (153 to 157.)

On examining the present economic situation, one will recognise how different it is from that of the Middle Ages. In the old guilds the employer was scarcely distinguished from the worker, his companion and his table-fellow; he had hardly any different role. In our day, on the contrary, the agglomerations made necessary by large-scale industry have given the employer a powerful authority, which is exercised over a great number of families; and since duties are always in proportion to rights, his fatherhood must be exercised with greater initiative; he must be the founder and the protector of the corporation.

But while admitting that the employers form the necessary professional element, we must not lose sight of our essential aim, which is to restore the reign of Jesus Christ. It is therefore very important that the direction of the committee should belong to devoted Christians, of sure doctrine and proven zeal, so that everything, in government and in daily life, may tend to restore Christian social life. If these qualities cannot be found among employers, they must be supplied by Catholics resolved to work effectively for the salvation of souls.

236. — To found a committee, numbers matter little. Above all, men of action are needed, resolute men, who do not shrink from the responsibilities imposed by the needs of the work. Quarrelsome and captious minds hamper everything, do nothing and discourage those who work.

Parliamentarism must be banished from our meetings; nothing is built by force of majorities; what is needed is devotedness, doctrine and activity. The struggle against difficulties, experience in business, the many occupations that make one feel the value of time, a life spent under the yoke of a rule, and the management of men in in-

dustry are, in a Christian, excellent guarantees that he will be a good member of a committee.

Real profit will also be found in the cooperation of men who have suffered; suffering is a light, it teaches much, and it opens the heart to the love of God and of one's neighbour. Those who have profited by this great grace are eminently suited to good works.

With an active committee, the obstacles that stand in the way of establishing the Christian corporation will soon be overcome. But one must go beyond good wishes. The labour question is a question of life or death, for time and for eternity. Too often, the lack of enthusiasm and generosity means that people drag themselves along rather than walk where they ought to run. On the other hand, devoted men are exposed to a great danger, that of making personal works in which they are everything. This method seems easier at first; it avoids the trouble of consulting others and of winning them over to one's opinion. But it becomes the heaviest in practice, because it imposes fatigue without respite; it is the least fruitful, because it paralyses goodwill and stifles devotedness; it makes the life of the work precarious, by making it rest on the presence of a single man. Here again we shall invoke the example of the religious orders, where unity of direction does not prevent, with the effective cooperation of the members, the division of labour.

237. — For the *foundation of the works*, the committee may be regarded as the collective employer in an industrial centre. If it wishes to succeed in establishing the corporation, it will do well to found everything itself, so as to keep the unity of direction that is necessary in a comprehensive work. There is no need to be frightened by the undertaking; it is great, it is true, but it is less difficult than it appears. In good works as in industry, and as in many other things, patching up gives more trouble and ends by costing more than a new building.

The first association to be founded is the Catholic workers' trade circle, and to achieve this, great help will be found in the support of the employers on the committee.

But here an objection arises: "What is to be done if one has no employers?" One of our friends wrote to us from a great industrial town where people wished to try the corporation: "A few days ago an attempt was made to bring together employers and workers of the industry of our town. The employers would not answer the call; only a few workers came; they said they were willing to form a Christian corporation, but that they were used to seeing the employers demand everything of them and concede nothing, and that they doubted whether anything could be achieved under those conditions. All in all," our correspondent adds, "nothing was done, and I really do not see that anything could have been undertaken."

We are not of his opinion. When generous officers founded the Association of Catholic Circles in 1871, they took up a post abandoned by those to whom it had been entrusted. In the same way, if the committee has not been able to bring employers together, it will take the place of those who no longer know their duties. As soon as the corporation is going well, the employers, who would not found the work because they did not believe in it, will be glad to rally to it.

If, in the town we have mentioned, people will do nothing, corporations will be established nonetheless; but they will be directed against the Church, and we know that the radicals are actively working at it. Why then abandon to the enemies of God workers of goodwill who might later become the nursery of a Christian corporation? Besides, must we despair of a work because we have to begin with the little ones? Were not all the great Catholic works founded with the smallest elements? Did not the guilds of the Middle Ages have their origin in the confraternities, which were at first purely workers' associations? The weaker man is, the more he feels the need to unite; the workers will always be the first and the most constant, if the form

proposed to them has as its end the protection of their material interests as well as the salvation of their souls.

The second association to be founded is that of the little circle, to keep the children from their first Communion until they enter the circle. The lower association will be united to the higher association by their common origin and government, and they will complete each other. A youth work that dismisses its members at sixteen is a lost work; on the other hand, a circle that takes at sixteen young people who have been left to themselves since their first Communion is so difficult an undertaking that it may be called impossible. It is therefore necessary that the youth club and the circle be united, that they have the same spirit and the same direction; the only admissible differences are those of premises and of certain details made necessary by the difference of ages. Man is one; just as the catechism taught to little children gives the doctrine that must guide the life of old men, so our associations must take the child and lead him without interruption to the end of his course, always and continuously providing him with the means necessary for his moral and material well-being and for the salvation of his soul. The separation of the circle and the youth club has everywhere brought about a war all the more harmful to each of the two works as they have the more pressing need of each other.

The foundation of associations of girls and of women has greatly frightened our friends. We shall speak of it shortly, and they will see that their difficulties are only imaginary. (255 to 260.)

238. — The economic institutions are represented on the committee by some of the members who deal with them. We shall speak of them in more detail when treating of the corporative council. (239.)

The corporative committee governs the Catholic circle, which is the workers' centre of the corporation. The documents of the Association give all the useful information on this point. We refer the reader

to them; he will find there, together with sound doctrine, details as complete as possible.

The committee will choose from among its members the officers of the employers' society and the president of the association of lady patronesses; in this way it will secure its influence there.

For the affiliated associations, the committee would have two means of exercising its action: the first, directly, as in an isolated mill (153 to 157); the second, indirectly, through a district council for the little circle, and similar councils formed by the lady patronesses for the women and the girls. In the latter case, the action of the committee would be confined to the common feasts, to the relations of the associations with one another and to maintaining the principles necessary to make their influence fruitful.

Unity of government is an essential condition of success, but this unity can very well be reconciled with the legitimate independence of each association; there is nothing in it resembling the centralisation that several people seem to fear. The action of the corporative committee is exercised in no other way than that of the Association of Circles; now this Association has given itself as its principal mission to call forth devotedness and to awaken the sense of personal responsibility. The struggles it has sustained have had as their object to protect the initiative of the greatest number against absorption by a single one. Is that not the opposite of centralisation?

There are some who refuse to accept the beneficent direction of the corporative committee because they fear its influence; they do not understand that there can be no union without hierarchy; for them the ideal consists in isolated associations, each working on its own and without any concert for the moral improvement of the various members of the family. This system has been practised for too long; we are reaping the bitter fruits of this lack of understanding. Isolation has killed initiatives, far from awakening them; it has discouraged devotedness, far from stimulating it; it has bred misunderstand-

ings, the sources of fratricidal wars in which the strength needed to resist the enemy has been foolishly squandered. Union alone can save us; it is union that multiplies strength tenfold; it gives each one precious moral support; it stirs up the ardour of all. In the face of the number of the enemies and of the discipline that governs their efforts, union has become, more than at any other time, the absolute condition of social salvation.

CORPORATIVE COUNCIL

239. — This council, presided over by a member delegated by the committee, will include employers of the trade and the “guards of the corporation”. By this name we mean workers appointed by the committee and by the internal council, chosen principally from among the fathers of families and men of experience. It will often be found profitable to add to them a few devoted foremen.

Since the guards of the corporation have a very important mission, we must choose true Christians, in whom supernatural devotedness always prevails over passion or interest.

The division of labour, so strongly recommended to the committees, could usefully be practised, and the different sections would have to deal with the following questions:

1. Measures to be proposed to the employers for the Christian discipline of the workshops. The workers and the clerks know the abuses that exist in the mills, and they will often find the best remedies for them. The employers would gain much by knowing these practical facts, which are almost always unknown to them. Moreover, those who have supplied them will be better disposed to have the measures taken by the council carried out by their companions.

2. Measures to be proposed to the committee for the development of the associations. The fathers of families will naturally be the spokesmen of the members of the affiliated associations; they will easily inform the committee of the means to be taken to extend Chris-

tian action in the industrial centre. Fatherhood brings with it the graces of state, and inspires a true devotedness to the moral improvement of families.

3. Vocational training. It is not enough to set up classes; one must strive to have pupils; here again the help of the guards of the corporation will be very useful in making these institutions popular and in pointing out the means of making them more attractive.

4. Placing of workers. In most workshops it is the foremen and the workers who see to recruitment; their help is necessary for the protection and placing of Christian workers.

5. Management of the economic institutions. We attach the greatest importance to the help of the workers in a matter that touches so closely on the interests of the family. If we are less advanced in this respect than they are in England, it is because our workers have not been taught about the power of mutual aid and the means of achieving it without danger. In the revolutionary world, economic questions have never been anything but a pretext to hide politics. This unfortunate interference has brought the bitterest disappointments and has cast an undeserved discredit on institutions that are excellent in themselves.

The council would take the best means of instructing the members of the working-class family in their true interests, of explaining the working of the institutions, of making their benefits understood, and so of popularising their practice.

The economic institutions are addressed to all who belong to the corporation. Our rules fix the conditions imposed on families for obtaining the passbook. (Art. 2 and 3, Y.) In speaking of the corporative council in Part Five, we explained our working in divisions, our corporative bonus, our general meetings and our agreements with various tradesmen. (162 to 167.) We refer to Chapter III of this Part Six for the details. (199.)

EMPLOYERS' SOCIETY

240. — This society must be formed of the employers who cannot or will not belong to the committee, and who are nevertheless frankly sympathetic to the workers' associations, whose benefits they recognise. This general goodwill would be the only condition of their entry into the society; we would ask no engagement of them; the meetings would take place only every two months.

In order to ensure Christian direction and to achieve the unity indispensable in the work of the corporation, the rules of the society would give the presidency and the other posts of officers to members of the committee. If this precaution were neglected, the society would soon turn into philanthropy, and it might become an obstacle to the Catholic works instead of being their support. The employers will accept this direction easily, I would even say with pleasure, at the start, whereas later it would be impossible to come back to it.

The employers' society, organised on broad lines and directed in a Christian spirit, will bring together the goodwill that isolation reduces to powerlessness; it will be a practical school of social science; it will bring precious help to the committee by securing the support of industrialists for the reforms to be introduced in their mills, and by procuring financial aid for the life of the works. We need hardly say that the employers who are members of the committee would belong to it as of right.

241. — Well-intentioned employers are more numerous than they have ever been; their isolation is the cause of their weakness and their inaction; united, they will be stronger for good, and they will draw to themselves other employers, led on by example or taught by experience. Those who understand their duties better can be persuaded to join the committee, which would thus find in this society a precious source of recruits for the corporation.

242. — In the general meetings, efforts would be made to combat those false doctrines of modern political economy which has replaced charity by selfishness and Christian solidarity by self-interest; endeavours would be made to show masters that they have the charge of souls, and they would learn that it is from the Catholic Church alone that they can ask the means of fulfilling their duties towards God and towards society⁵⁰. The futility of all philanthropic efforts for the moral improvement of the workers would be brought into full light.

Examples speak loudly enough, and the numerous experiments made in recent times would furnish striking proofs of it. One would cite to them that society of generous employers which has an annual income of 40,000 to 50,000 francs to encourage saving and which, in spite of the advantages offered to the worker, sees savings decrease every year. Another society imposed on itself at each stocktaking a serious sacrifice to help its workers take out life insurance; it asked them for only a third of the premium and paid the other two thirds; the enthusiasm of the first day quickly cooled, and in the second year not a single worker had persevered; all had stopped imposing on themselves the small privation that secured them so great a result.

Even if the philanthropic institutions succeeded in giving the worker the natural virtues, foresight, order and a certain moderation, they would do nothing for the salvation of souls, which is the principal aim of our efforts. But the teachings of the Church and the lessons of experience show us that “the supernatural influence of the Christian principle alone can bring back the customs of prosperous workshops, and that social peace will never be solidly re-established unless the faith, justice and charity of the Church govern the whole conduct of masters and workers⁵¹”.

50. We have dealt with this point in Part One, On Christian Patronage (6 to 25).

51. Report given at the Bordeaux Congress, by Rev. Fr Marquigny.

243. — The society would work to establish Christian practices in the workshops, namely: respect for Sunday, the suppression of blasphemy and licentious talk, the separation of the sexes and the preservation of the family spirit, the personal relations of the employer with his workers, the choice of proven foremen, payment of wages, as far as possible on a day other than Saturday or Sunday, to the heads of the working-class families; the organisation of religious instructions and feasts, Masses, weddings and Christian funerals. The questions would be studied beforehand by officers; the measures to be proposed would be prepared and tried out by competent people, so as to ask nothing that is not easy to apply. By this means there would be interesting meetings, from which serious decisions would come, which vain discussions will never produce. We think that an employers' society, however small, would give considerable results in a short time. The usefulness of the measures adopted for the Christian discipline of the mills would soon be recognised by the indifferent themselves, and in this way practices favourable to the moral improvement of the workers would come to be generalised in the manufacturing centre.

As soon as possible, Christian vocational schools would be established. (198.) What immense results would not be obtained with foremen coming out of these schools!

By making freedom to do good prevail in their mills, the employers would encourage, by themselves and through their clerks, the grouping of the Christian workers, whether to found a Catholic trade circle or to send their women workers to the Catholic associations of girls and women.

244. — Besides the customs relating to the good administration of the workshops, two kinds of works are necessary, and we find them united in our corporation: the works of Christian preservation and moral improvement, schools, youth clubs, circles, associations of piety; and the economic institutions, mutual aid societies, savings banks, life insurance. The full success of these works is impossible

without the collective action of the masters of workshops and without their financial support.

Moreover, this expenditure is well placed, and if religion did not urge us to it, intelligent foresight ought to lead us to it. We are faced with an imminent peril, and the moral ruin of the workers tends directly to bring about the material ruin of French industry. Patriotism will therefore decide those who are not Christian enough to be moved by zeal for the salvation of souls. Besides, the industrialists who seem the most hostile do not have against religion the furious hatred of the scribbling tribe; they forget it rather than hate it. If facts prove to them that religion exerts a fruitful influence in the workshop, they will readily admit it. More than one Protestant industrialist has wanted to have Catholic nuns among his workers.

245. — These meetings could also concern themselves with the undertakings that make up the life of industrial companies. When one considers the power of the means at the disposal of certain companies (242), and the smallness of the results achieved, since the absence of God renders the greatest resources vain, one cannot help regretting that there are no Catholic industrial companies. They would soon show what results can be obtained with the same means made fruitful by divine assistance. Professional interests have been too much separated from religious interests; this separation is contrary to the nature of man. Soul and body are not divided in any human act; in the same way, religious feeling must be foreign to none of our institutions.

LADY PATRONESSES

246. — “Ladies may be admitted to the title and to the advantages of the other members of the Association. They may also form, under the name of lady patronesses, associations dependent on the committees and the district councils.

“They are presided over by the president of the committee or by a member of the committee delegated for that purpose. The chaplain of the committee is at the same time the chaplain of the ladies’ association⁵².”

To recruit lady patronesses, one must seek persons of solid piety, frankly resolved to work as far as possible for the social reform of the working-class family. There is a particular advantage in securing the wives of industrialists, and persons less favoured by fortune, but able to give their time and an active devotedness.

When the association has been assembled, the various missions that it is to fulfil in the corporation will be put before it, and in order to set to work immediately, three sections will be formed: the first for the foundation and government of an association of working mothers; the second for the creation of the girls’ associations; the third for seeking out the financial resources needed by the corporative committee.

In the monthly meetings presided over by a member of the committee, the secretaries of the sections will report on the work of the month, the obstacles to be overcome, the successes obtained. The chaplain will stimulate devotedness, sustain perseverance, and recall how God knows how to make difficulties themselves contribute to the success of those who work for his glory. The president will take care to preserve everywhere the spirit of practical devotedness of the ruling class, the awakening of initiative and of individual responsibility among the workers, and the essential characteristics of the associations. (88 to 94.)

247. — First section. *Foundation and government of the association of working mothers.* The wives of the members of the circle will naturally form the first nucleus. Other associates can then be recruited. They will be so many active auxiliaries, preparing the way

52. Extract from the brochure *Instruction sur l’œuvre*, p. 150. (At the general secretariat of the Association, 10, rue du Bac, Paris, 1877.)

for the members of the family to enter the various associations. (118 to 127.)

The lady patronesses will fulfil towards the workers' association all the functions that the district council fulfils towards the circle⁵³. One of them will preside over the workers' council; the Sister will attend the meetings of the section and of the council. The presence of the lady patronesses at the meetings, Masses and Communions of the working mothers will be a good example. The association of piety must mingle the ranks and unite in a single family all the children of the same God. To mark this equality at Val-des-Bois, the lady patronesses receive, like the working mothers, the lottery ticket distributed at the monthly meeting. (Art. 9, R.)

The institutions proper to the mothers' association, which we described in detail in the fourth part: care of young mothers, presentation of the children, crèche, infant school, widows (126), must appear as the fruit of a Christian solidarity that in no way resembles almsgiving.

The action of the lady patronesses may often be exercised on well-off working-class families; to be accepted, this action must respect legitimate sensitivities; it will consist in the gift of oneself rather than in anything else. There are delicate points here that are easier to feel than to explain. We want social peace, that is to say the union of employers, foremen and workers in one great family. Almsgiving does not bring about this result, which is why we insist on this point: the institutions proper to Christian women, while keeping in their outward appearance striking resemblances to certain existing works, maternity charities, crèche societies, etc., are nonetheless essentially different in their spirit. A nascent corporation must therefore not believe that it can make use of those institutions. Let us take good care not to frighten the workers away. Our associations are not assemblies of

53. *Instruction sur l'œuvre*, § 75.

the poor; they are gatherings of free men, in which every rung of the social ladder is found. We want the benefits of the corporation to make people love the associations and the Catholic Church, rather than this or that employer. He who loves God readily devotes himself to his brothers, whereas gratitude towards men often becomes a burden. It will be easy to deduce from these principles the practical details, which may vary according to the different centres where the work is established.

248. — Second section. *Creation of the girls' associations.* The lady patronesses in charge of these associations will be powerfully helped by the Sisters in charge. By bringing their daughters into the workers' associations, with the care and precautions that prudence may suggest, they will initiate their children into the delicate art of devotedness. In looking after others, these children will themselves find as their reward a more practical mind, and a maturity of judgment impossible at that age without the exercise of charity.

Third section. *Financial resources.* By making themselves collectors for Jesus the Worker, the lady patronesses relieve the committee of the worry of financial resources, always *hard to find* for men. There is no need to dwell on this point, which is well known and already practised.

249. — Having spoken of the collective mission of the lady patronesses, we may be allowed to say a word about their individual mission. Christian women have always had an important role in all Catholic works; their devotedness can render the greatest services through the action of their zeal in the family, in the mill, in their surroundings and in the economic institutions.

If the Christian woman makes all the members of her family love the works, it will be easy for her to urge them, according to the age of each, into a committee, or into an employers' society, or into a workers' association, and later on, the child, grown up, will wish to

honour his mother's memory by performing the acts of devotedness that he came to know through her.

Outward action is wonderfully helped by prayer and suffering, which are the secret but all-powerful levers for overcoming insurmountable obstacles. The conversion of the mill is a very difficult undertaking; it will require great efforts, but it will also yield great harvests. Now for generous souls there is no nobler aim than to increase the number of the children of God, and for the mother of a family there is no better means of drawing down on her own the blessings that are so necessary, and often so ardently desired (G).

250. — Industrialists, too absorbed in business, are content with a discipline that is in a way pagan. Is it not a strict duty for the Christian woman to concern herself with everything that relates to morals and to the service of God in her husband's workshops? Will not this action draw the blessing from on high upon the business? Is not our Father who is in heaven angered to see the loss of his beloved children brought about by the enrichment of a few? Is it not God who is the source of all success? If he will do nothing without human effort, is that effort sufficient when it is not made fruitful by Him?

The action of the Christian woman may be exercised: with regard to the rules, by obtaining in practice the separation of the sexes, the protection of children and the repression of licentious talk; towards the families, by a small charitable gathering like the one of which we spoke in the third part (72); by affectionate visits, always well received when they are made by the employer's wife; these visits will have an excellent effect on the cleanliness and the inner order of the households. When necessary, she will be the advocate with her husband of the most deserving women workers, either for an advance or for a rise in wages.

By opening the doors of the workshop to the Sisters, and by having direct relations herself with the women workers of the mill, she will foster the growth of the associations of women and girls.

Her solicitude must extend especially to the children, by taking an interest in their punctuality and their progress at school. By a few financial sacrifices, she will be able to encourage them to join the youth clubs and to be faithful to them. In watching over the children of the poor, the mother draws heavenly blessings upon her own children; she thus spares herself the cruellest sorrows a human soul can experience. This action, entirely outside professional responsibilities, causes no trouble as long as one takes the precaution of passing through the chain of command the orders that concern internal discipline.

251. — The Christian woman must seek to gain a beneficent influence over the families of her neighbourhood. She will use it to lead all the members of the family gently towards the Catholic associations. She must do so with prudence, without being discouraged by the slowness of the results. Her action will be all the more certain for having been more discreet and more careful to respect individual freedom.

Luxury is the great plague that is eating away at modern societies; it may be said that this vice is the cause of every fall and every ruin. Christian women will make it a duty to fight against this scourge by giving the example of simplicity. This duty seems to be laid more particularly upon those who wish to work for the moral resurrection of the working classes. And truly the manners of the day have made it easier: amid the insolent display of the demi-monde, has not simplicity become the hallmark of nobility and greatness?

252. — The economic institutions have been attempted in several places and have too rarely succeeded, because the ruling class disdained to use them and thus discredited them in the eyes of the workers. The Christian woman would make these works popular, and consequently fruitful, if she made a point of using the means devised for buying bread, meat and groceries. In our corporation at Val-des-Bois, the employers use the corporative vouchers; they buy from the shop-

keepers of the corporation; every three months, they receive the corporative bonus like the workers, and at the same time as they do. By this means, the economic institutions have been regarded as the fruit of the association; it has never entered anyone's mind to compare them to alms, and the most sensitive pride has never felt the slightest hurt from them. (167.)

CATHOLIC TRADE CIRCLE

253. — The circle is an association of piety; it is, properly speaking, what used to be called a confraternity. All the documents of the Association agree in insisting on this idea: *The circle is an association of workers formed around a chapel*⁵⁴. It has common religious exercises; in the processions of our towns, the members grouped around the banner publicly manifest their faith, and revive the old customs of the confraternities. Our aim is to make Christians and to ensure perseverance through the practice of piety, and through zeal for the interests of our mother the holy Church.

We shall be forgiven for insisting in this way on ideas that practice and numerous instructions ought to have made known to all; unfortunately, certain circles are very far from these rules, everything there is limited to respectable games, there is no true association, and we understand the objections that were made to us when we said that the Catholic workers' circle must be the centre of the corporation. By that we meant to give as its basis a confraternity such as the documents of the Association require, and not gatherings of men who usurp the name of Catholic circles, when they are nothing but Christian taverns.

If the corporation is founded outside the circle, we shall have no guarantee of its perseverance. Every Catholic work must be religious, not only in fact, but by right, that is to say according to its constitution. (182 and 183.) Our internal councils are subject to clearly

54. *Instruction sur l'œuvre*, p. 47.

defined conditions, and if later the conduct of one of their members ceased to be in keeping with the principles, there would be the right to remove him. Outside these conditions, the councils may become dangerous. Once we have constituted them, we shall not set aside their influence as we please. It is they who will draw the whole working-class family in their wake; their action will be the most considerable, and the committees will be powerless against it. It is therefore of capital importance to have workers' councils perfectly composed from the point of view of good spirit.

254. — According to our definition, the Christian corporation is a society formed among persons of the same calling or of similar trades. The circle which is its centre must therefore be a trade circle. By this we mean that it must be composed of men who have, in their life, their concerns and their interests, a community born of work. (195 and 196.)

We must take good care not to harm the good that exists on the pretext of doing better. All souls must be equally dear to us. The transformation of a circle must be done gently, without upheavals and in agreement with the workers. If too great difficulties are met in making the circle a trade circle, we advise leaving it as it is and founding another.

Several have invoked the help of the employers as indispensable. Certainly this support is the most powerful, and we must work to obtain it. If in each industrial town one could bring together a society of a few mill owners, resolved to affirm their faith in the eyes of their workers and to bear witness to their devotedness to the good cause by substantial sacrifices, our cause would soon be won. Let us work with all our power to obtain this excellent result. But let us have no illusions: the working-class family offers us more resources than the well-to-do class, and, for our part, we know workers' councils in which devotedness, Christian spirit and self-denial are greater than in the committee. The corporation will often be rebuilt sooner with the

workers than with the employers, and the trade circle seems to us the most solid basis as well as the easiest to establish. (237.)

AFFILIATED ASSOCIATIONS

255. — We call affiliated associations in the working class those intended for children before their First Communion, for boys from twelve to sixteen, for girls and for women. We explained their organisation in the fourth part. (83 to 150.)

The boys' associations meet with no serious opposition. We think it unnecessary to insist on their necessity. We shall speak only of the associations of women and girls.

256. — Modern industry has a particularly baneful influence on woman; it has brought about the deepest moral degradation among girls, and among women ignorance of the most sacred duties. Through this harmful action the family is destroyed, and we shall not restore it without associations well enough organised to fight against the dangers that corrupt the new generation at its source.

The Association of Catholic Workers' Circles, at its general assembly of 1876, proclaimed this truth in the following terms: "When a circle is opened in an urban agglomeration, the same necessity as in the mill is laid upon the committee, namely: to bring into being associations of women and others of young people, similar to that of the circle, in order to take hold of the families and form them into a Christian group. For if ever the strength of association was necessary, it is there, in that abandoned and so often corrupted milieu, where nevertheless there sometimes still remain old traditions, or at least a memory of the ancient guilds, and, in any case, a very marked tendency to reconstitute new ones, outside, alas! the Christian spirit.

"How indeed could men commit themselves to and persist in the Christian life of a Catholic circle, if around them the women were impious and dissipated, not to say worse? if the young people were not

brought up as Christians, from the family to the school and the youth club^{55?}”

Is this necessity the same in industries where only men are employed? We think that there too associations of women will be very useful. If the dangers of the workshop do not exist for them, the home also has its perils. Idleness is the source of many evils, and all too often, while the husband works, the wife spends and ruins the household. Everywhere there are the seductions of the enemy who prowls around families to take them from God and throw them as prey to impiety.

257. — We have been reproached for giving far too much space in our Manual to the associations of women. Is it not the rule, in a battle, to concentrate on the positions that are difficult to take? It must be admitted that for three years all our efforts have been broken against an absolute passive resistance when we tried to establish the easiest work, the least costly, the most fruitful in results: the association of mothers. It has been admitted to us, in the best industrial centres, that women workers stopped practising as soon as they were married. How could we, with such mothers, obtain a Christian generation? Have we not often seen the wife keep her husband away from the Catholic circle, against which she is prejudiced, and find natural the visits to the taverns, which are a necessity of the times? Devoted priests wear out their lives to make a youth club flourish, and they observe with sorrow that the family works against them, often without being aware of it, and only because it is not imbued with the Christian spirit. Every day one hears it said: Ah! if only the parents helped us, what wonders we would achieve!

To make up for this great means established by God himself, charity has invented the most alluring attractions; it has varied the pleasures infinitely, and generous souls have brought their gold. In our

55. *Rapport sur l'organisation de l'œuvre : La Corporation chrétienne*, p. 8 and 17.

censuses, we have calculated how much a soul costs, and we have understood that private individuals hesitate to enter on so costly a path. Do we wish to save our time, our pains, our money? Let us employ the natural agents for the conversion of peoples. Does not the heart of the poorest mother contain more riches for the conversion of her son than the coffers of the bankers? Why then persist in refusing the divine means in order to seek, in an artificial world, means as great in the efforts they require as they are small in the results they produce?

258. — The associations of women are not indispensable for forming the corporation, but the corporation will not reach its aim without the Christian reform of the family. Woman was instituted by God as the first morally improving element, as the foundation of society. Populations have been seen transformed solely by the sanctification of woman; we have never heard it said that this aim was achieved with mothers without religious practice. Every time Eve picks the fruit of sin, Adam will eat of it, and no institution will be able to prevent him.

A vast conspiracy has been formed among the enemies of God to tear women away from the priests. Everywhere we can see that the work is well under way. Now the experience of the centuries shows us that faith will disappear from the earth on the day when mothers are without beliefs. What efforts are being made to react against this imminent danger? One might say none. Almost nowhere is it understood that, to resist the revolutionary current, harmless and insignificant meetings are no longer enough, but that everywhere, among women as among men, strongly constituted associations are needed, in which the workers' action has a large place under the inspiration of a supernatural devotedness.

We must therefore set ourselves to reproduce the essential characteristics of the associations (88 to 94); we shall not succeed in this if the Sisters are not the real directors and do not enjoy the prerogatives attached to the functions of director in the Association of Circles. The chaplain no doubt has a considerable role, necessary in all Cath-

olic action; but while the priest will often be the best director for men's works, it is impossible for him to fulfil any functions other than those of chaplain in the works for women and girls. We know by experience that wherever the Sister ceases to direct in reality, the true association is destroyed, and nothing remains but a gathering for piety producing completely insignificant results. A priest cannot gather girls together outside the church, and without these gatherings, how can hearts be fused together? How can one give birth to the spirit of family and of mutual assistance, which establishes true bonds of fraternity among all the associates?

It must be added that the parish clergy are overwhelmed with work, and, for all their zeal, it is difficult for them to maintain perseverance in a work of which they would be the necessary driving force. We know an association of working mothers with an excellent organisation. The director is the parish priest. As he alone can convene the council and he is overburdened with occupations of every kind, the council never meets, and this association, which could do much good, exists purely on paper. We draw the attention of the committees that wish to have affiliated associations to this point: if they cannot find Sisters to run them, let them wait.

259. — In our travels, we have many times consulted the directresses of associations; all of them have told us how happy they would be to enter a whole such as that of our corporation. More than once we have heard them complain of the powerlessness to which their isolation reduces them with regard to the capital act of life, the marriage of their girls.

One of them said to me recently: "We have next to us a Catholic workers' circle where there are many excellent young men. Most of them marry late and do so thoughtlessly; many fall into the nets of scheming mothers who have more or less well-behaved daughters to settle, and I could name several who have married women who are barely Christian. Meanwhile, I have in my association charming girls,

very pious, endowed with all the qualities of mind and heart needed to make an excellent home, and they do not marry. As they attend the association all day on Sunday, they make no acquaintances, and if no one looks after them, these poor children are condemned to oblivion. The result is that vice is rewarded and virtue punished. How things would change if the young workers were shown that our associations are the best guarantee of virtue, and consequently of happiness for their future!”

This desire for good understanding is far removed from the imaginary obstacles that make several of our friends draw back. (222.)

260. — *Upkeep and government.* Upkeep will not be a real burden for the committee. These associations require far less expense than men’s works; the Sisters, together with the lady patronesses, will know how to find the necessary resources.

As for government, it belongs to the sections of the lady patronesses (247 and 248), and we have seen how the committee preserves the necessary unity without any interference in details, except for the points that require common action among the various associations. The freedom they indispensably need for their development must be carefully respected; there is no need to touch it in order to uphold the principles, and in particular the action of the workers’ councils.

Catholic associations have been reproached with breaking up the family. We said in the fourth part how our associations have been organised to rebuild it and make it Christian. (93.) In studying the institutions favourable to the restoration of the family, we saw what effective and necessary help associations such as we understand them give to those institutions. (219 to 226.) No doubt it would be desirable for life to be concentrated in the family home, for the father never to leave his children, for the daughter always to remain under her mother’s eyes; one may express eloquent and very just regrets about the disappearance of work at home, about the desertion of the countryside, about the crowding into the towns; but it is impossible

for us not to accept a social transformation against which we are powerless. Let us therefore leave these vain elegies to the poets. We must be men of our time; we must take society as it is and work to restore the reign of God by means suited to present ills. Now, who can say in good faith that the worker will do without any kind of recreation on Sunday, and will forbid himself all company with his companions? If these gatherings are sanctified by the Christian spirit, will they not give him back courage and energy for his duties in the family home? Besides, apart from the religious exercises and the monthly assemblies, we ask for attendance only in so far as it is a safeguard against certain dangers; all our efforts tend to develop family life, and we favour it as much as we can.

UNION OF THESE VARIOUS ELEMENTS IN THE RULING CLASS AND IN THE RULED CLASS

261. — The complete corporation, as we conceive it, comprises different associations, reaching the various members of the working-class family. The trade is determined by that of the father of the family, so as not to separate him from his children; the union of the various parts is maintained by the corporative committee; the members of the ruling class are united with the members of the working class by common associations of piety.

The union of the associations among the members of the working-class family produces the happiest results. We have several times cited touching examples of husbands converted by their wives, brothers by their sisters, and the reverse. Could all these things have happened if we had had only a single association?

When works are not united, they have no combined action. In a small town where we were able to draw up statistics of the children of the youth club, we found that not a single one belonged to the families of the neighbouring Catholic circle. It is true to say that, in keeping with the usual traditions, the directors did not get on with one another. In short, all these divisions profit the devil; he reaps souls,

and the Christian heart cannot help bleeding at the thought of the harvest that escapes Our Lord through the lack of understanding among those who serve him.

This union is far better understood by the workers than by us. Recently a youth club was being opened near a circle. The workers of the circle asked that their place in it be marked out, and wished to ensure, by regular visits, the relations of fraternity that should bind the two associations together like beloved sisters. The committee that had founded the youth club did not show this understanding. It entrusted the work to an entirely independent committee, without keeping any higher direction for itself. When circumstances have broken the unity in fact, by bringing different members into the two directions, one can foresee what will happen. It is true that a committee must concern itself with the circle above all, and the government of a youth club may distract it from its serious duties. But a district council avoided this danger and maintained union and submission with the principal work.

A common chapel, or at least general religious gatherings on the occasion of the feasts of the corporation, will give all the members of the different associations a sense of Christian solidarity which will make them regard the whole corporation as one great family. The picture we draw in the fifth part gives an idea of it that falls far short of the reality. (160.) The Eucharist alone has the power to fuse hearts in a divine unity; its wonderful action extinguishes envy, kindles charity and begets true fraternity. General Communion is more powerful for uniting the workers among themselves and with the employers than the economic institutions and the best organised recreations.

WHERE SHOULD ONE BEGIN?

262. — We have often been asked this question: Where should we begin? The first care of a man engaged in good works will be to gather the auxiliaries needed to organise the corporation. He must therefore form a committee bringing together the Catholics resolved to help our priests in the struggle undertaken for the salvation of souls.

Social reform requires the union of all forces, and personal zeal acquires a power that is, so to speak, without limit when it is seconded by active goodwill.

For founding the associations and institutions we have spoken of in this work, it is difficult to lay down absolute rules. The advice that can be given in all circumstances is to be modest at the start. The considerable expense required for suitable premises often prevents anything from being done, whereas if one had been content with a very simple temporary arrangement, souls would have been saved at once, and that is the great aim to be achieved.

Associations are much easier to establish than one might suppose. In the exile that followed our fire, amid a population little prepared, we were able in a few months to found all the works. Our stay was too short to ensure perseverance. Nevertheless, a girls' youth club, a boys' youth club and an association of working mothers are still functioning, thanks to the devotedness of the parish priest.

There are some who will not begin anything, because they fear they will not succeed. They would believe the good of souls compromised by their failures and their humiliations. But what path did Our Lord follow? The royal way of the cross, that is to say supreme failure and humiliation, which he made the sources of his glorification. Human prudence will always lead to death, and the history of the Church is full of examples that condemn it. One must therefore begin; the worst of failures is to do nothing.

The most diverse situations, apart from details, come down to four: the rural population, the isolated mill, the town without a mill, and the industrial working-class conurbation.

In every case, one should get in touch with the Association of Catholic Workers' Circles (10, rue du Bac, Paris).

Union is too salutary to deprive oneself of it voluntarily; it does not hamper freedom, and we must be wise enough to understand that we lose a great deal by isolating ourselves. Self-centredness is a bad counsellor; it hides a self-love that we perhaps do not see, but which certainly harms the good.

263. — Among *rural populations*, where faith grows weaker day by day, associations are the only means of restoring the parish. By reaching the different members of the family and men of all classes, they awaken everyone's zeal, they bring the strength of union, and they bind all devoted efforts together into one bundle.

In country districts where Christian life leaves nothing to be desired, associations are still necessary. Not only do they increase the piety of their members, but they also prepare help for those who might emigrate to the towns. Nomadic habits are becoming more and more general. Everywhere there are complaints about the desertion of the countryside. Now, what becomes of the villager isolated in those great agglomerations where everything turns him away from his duties? He soon abandons the Church, he swells the tide of the indifferent, until his children increase the number of the impious. These dangers would be averted if the members of the family had had in the village special associations whose beneficent protection they would find again in the town. Weakness and isolation would be sheltered from temptations, and the newcomers would join the Catholic army instead of reinforcing the camp of disorder.

One must first gather together the persons of goodwill, begin with the easiest association, and take care to omit none of the principles that make the strength of the works. It will be almost impossible to

reform what has been badly established, and good beginnings are of major importance. Efforts will be made to arrive as soon as possible at an association of men, even if it is not numerous. Those who have a youth club will never obtain perseverance without the circle.

One must not rest on the way, but advance with energy, so as to arrive at a complete rural corporation, if not on the temporal side, at least on the spiritual side. Division of labour and the help of a few zealous men will make a common work succeed where a personal work would have failed.

264. — For *the isolated mill*, we refer to the first parts. One must not be alarmed by a certain appearance of complication. We give the result of fifteen years of effort. Evidently the same effects will not be obtained without perseverance.

If possible, one will begin with the men's circle, then the girls' association, the little circle and the mothers' association. But it is impossible to give any absolute rule. In reading the Manual, it is important to distinguish between the variable details and what we call the principles. The number of the associations, their names, their forms, are variable things. What is necessary is the whole set of characteristics they must all possess: union, and government by workers' councils. Sometimes the parish church may suffice; but there must at least be an oratory, in the mill itself, for confessions and a few exercises of piety.

The education of the young and the practices that follow from the laws of patronage (243) are duties generally fulfilled by Christian employers. Most of them have only one step to take, that of association. We must encourage them to try. God always blesses goodwill, and he knows how to grant us the grace and the means to advance further than at first seemed possible to us.

265. — In the *town without a mill*, we shall begin by founding an employers' society. We shall achieve this with a little perseverance. Many examples prove that small employers are very easy to reach.

In this society, several sections can be formed corresponding to groups of similar trades, and each of them would become the head of a corporation that would have its circle and its affiliated associations.

The carrying out of such a plan would immediately triple the number of circles, and several of our readers wonder how four circles could be made in a town where a single one lives with great difficulty. We have given the answer to this objection. (196.)

For the general gatherings of the corporation, nothing would prevent the choice of a parish church, where the holy protectors of labour would have their altar, or at least their images.

It will be profitable to establish a society for the protection of Christian labour⁵⁶. Its directory, drawn up in each town, gives the addresses of good workshops and good workers; it thus allows union and meeting among those who share the same faith, while at the same time showing Christian families where the preference of their purchases should go. It is a work entirely of peace, charity and union, and not at all of hatred and division, as several have feared. The council, composed of Christian workers and employers, sends its members in search of their brothers; it offers them the service of its propaganda, and thus helps them in their work.

Is not union in love necessary to rescue our workers from the oppression that union in hatred seeks to spread, like a universal net, over the whole world of labour? What institution would be more effective in bringing Christian workers and employers together, and thus preparing the elements for the trade circle and for the employers' society?

266. — *The industrial working-class conurbation* may present two different situations: when the mill is quite large, the employer will do well to form, with his industrial family, a special corporation

56. Brochure on sale at the Central Office of the Union, 32, rue de Verneuil, Paris.

that would have its committee, its associations and its institutions. In that case, means similar to those of an isolated mill could be adopted.

The second situation is the formation of a single corporation with workers from several similar mills. In that case, it is very desirable to have employers; but if it is impossible to obtain their help, the committee must not hesitate to fulfil all the duties of social paternity, until the employers have better understood their obligations. The foundation of the trade circle will be the first object of the committee's care. The corporation will easily be established, with all its associations, in industrial centres; but it will be harder to maintain there, because of the inconstancy and improvidence of the workers to whom it is addressed. This will not be achieved without active and devoted chaplains, Sisters consecrated to the families, and workers' councils constantly kept on their toes to awaken initiative and stimulate devotedness.

CONCLUSION

267. — In every century, the struggle against the Church has taken on a particular character. In our day, impiety has attacked everything; the universe resounds with nothing but the violence of persecution and the prayers of the Christian people. It seems, however, that the world of labour is a ground specially chosen by the enemies of God. It must be acknowledged that our adversaries have had a free field on that side. Apart from a few isolated efforts without appreciable results, Catholic action, always active in the modest field of charity, has remained a stranger to economic questions. The Christian reorganisation of labour has not been undertaken, and that is why the Revolution seems to be the mistress in our country; its battalions, more and more numerous, have met no serious resistance, and the Catholic army of workers is not yet organised. The tide of evil rises unceasingly. Every day, bad newspapers poison souls, and ambitious men lead the people astray.

Many have spoken of reforming the laws, and they have seen no other remedy for the evils that overwhelm us. But, no doubt by a secret design of divine justice, the origin and source of the laws have been placed in the hands of those workers whom liberalism has relentlessly stripped of every good. So that universal suffrage places our country before this alternative: either we shall make the Christian spirit, the only one that preserves and saves, penetrate the working masses; or our society will collapse into the abyss.

The elements, moreover, seem to have been prepared by the merciful hand of God, who wills the resurrection of France, and not its destruction. Freedom of secondary education has given us a generation of Christian employers. The revival of the religious orders has prepared for us the help of the devoted people we shall need. The workers, deceived so many times by their false friends, are weary of new systems in which declamation hides selfishness. Wherever we call them, they come to us, and if they have not come in greater numbers, it is because we have not yet offered them a complete institution, in which the interests of their families, of their trades and of their souls find equal support.

Yet let us hide nothing from ourselves. The effort to be made is considerable. Discipline has given victory to our enemies. Honest people have been lost through isolation and division; they will not achieve success without concerted action. Christian reorganisation is impossible without an institution that binds together in a single bundle temporal and spiritual interests, the upper class and the lower class, and the various members of the family. We have explained how our corporation achieves this beneficent unity, how it restores Christian social life, works for the moral and material well-being of its members, and restores social peace in the world of labour.

268. — Our associations of piety reach all the members of the family. Through their continuous action from childhood to the grave, each one is sustained and encouraged in the practice of his duties.

From his birth, the little child is consecrated to the Sacred Heart, and enters the corporation, which will never cease to watch over him. As soon as he reaches the age of discernment, special associations teach him submission and filial love, while at the same time Christian education fills his mind and heart with the great truths that will be the rule of his life.

The girls find in their associations a shelter against the dangers that surround them. For them, work in the workshop ceases to be a fearful consequence of poverty; it is ennobled by losing the humiliating persecution of holy modesty. Their frank gaiety knows nothing of those bursts of affected laughter by which frivolous girls seek to deceive others and to deceive themselves. Our Children of Mary bring to marriage the true treasures: innocence, the love of God, habits of order and thrift.

The association of working mothers has transformed the family home into a dwelling of peace and union. It has ceased to be a meeting place made unbearable by the quarrels of which it was the scene, and has become a sanctuary. The mother has understood the greatness of her mission in the education of her children; she has carried these little ignorant hearts towards God, and evening prayer has replaced altercations and blasphemies.

The little circle watches over the children up to the age of 17. In the past, they seemed barely civilised, and their budding vices foreshadowed every corruption. Today, one recognises a complete transformation in their politeness, I would even say in their distinction.

The circle, by converting the fathers of families, has restored to them a courage they had lost. Disorder in the household prevented all saving. Necessity or the doctrine of enjoyment: such were the sad levers that drove the worker back to his work when his wages had been spent thoughtlessly and to no profit. Today, he is happy to come home to a house where everyone greets him with an affectionate smile. On the evening of pay day, he looks with satisfaction at the

savings passbook whose figures keep growing; and when the children are in bed, the parents talk about the future and the plans they are making for their family; they bless the associations that bring them the help of the councillors, the Brothers, the Sisters, and even that of the employer, to keep on the right path the ardent youth tempted by the thousand seductions of our corrupt society. When the husband goes out on Sunday, the wife is not anxious; he has gone to take the youngest to the little circle, and he himself, with the eldest, is going to the circle for some pleasant relaxation. It is a joy to see one's companions; they talk together about the economic institutions, about the family, about the good Lord, about their trade. In heart, in mind, in beliefs and in the habits of life, so many things are held in common that intimacy is easy. The employer comes to the circle, his kind word makes faces light up, and when his hand meets the worker's, something like a current of affection is established that unites these hearts for ever.

In the workshops, from the child to the old man, every face reflects an affectionate trust. Work, under the eye of God, takes on a certain liveliness that resembles joy, and the mill breathes an air of happiness that contrasts with the sad and gloomy look of so many other places where the worker curses his labour.

Among those who have lived in the Christian corporation, several have left it, but none has ceased to love it.

In all the associations, workers' councils keep alive the flame of the apostolate, stimulate zeal and awaken initiative.

Every need is provided for. The corporation cares for every interest, from the schools and vocational training to the most varied provident institutions; from relief in the various accidents of life and care in sickness, to the consumer societies and the corporative bonus.

God is the centre of everything; he is the mighty agent who directs hearts, he is the beneficent dew that makes goodwill fruitful, and this

dew visibly comes down from heaven through frequent Communions, in which classes and ages are mingled in a divine equality.

269. — Such is the picture of the Christian corporation, as the Sacred Heart of Jesus has brought it about. To reproduce it, is it necessary to wait for wiser laws, for a transformed society? Not at all. Wherever there are a few devoted Christians who draw from their love for God the courage to work and to unite, a workers' corporation will be born. If, brought together by the same zeal, we work in concert, we shall soon see Christian social life flourish again. The workers, freed from the tyrannical yoke of Freemasonry, will find God again, and with him freedom to do good, ease, the joys of the family and peace of heart, the sources of true happiness. The employers, by fulfilling their duties of paternity, will regain the love of their workers.

On the day when these corporations are numerous, we shall have prepared the resurrection of France, we shall have saved our country by the *Christian organisation of labour*.



ANNEXED DOCUMENTS
TO THE
MANUAL OF A CHRISTIAN CORPORATION

SUMMARY OF THE ANNEXED DOCUMENTS
TO THE MANUAL OF A CHRISTIAN CORPORATION

- A. — General rules of the workshops.
- B. — Rules concerning the workers employed on the self-acting spinning mules.
- C. — Pay slip.
- D. — Letter from Mgr Cardinal Gousset.
- E. — Act of reparation of the works for workers.
- F. — Archconfraternity of Our Lady of the Factory (Notre-Dame-de-l'Usine).
- G. — Extract from the *Messenger du Cœur de Jésus*. — Inner Association.
- H. — Customary of the chaplain.
- J. — Customary of the Lazarist missionary.
- K. — Annual customary of the chapel for 1876.
- L. — Rules of the association of the Children of Mary.
- M. — Annual customary of the association of the Children of Mary for 1876.
- N. — Half-yearly questionnaire of the association of the Children of Mary.
- O. — Rules of the association of the Holy Angels.
- P. — Rules of the association of St Philomena.
- Q. — General customary of the girls' associations.
- R. — Rules of the association of Christian Mothers, called the Association of St Anne.
- S. — Reports on the Catholic circle of Val-des-Bois, 18 April 1875.
- T. — Annual customary of the Catholic workers' circle for 1876.
- U. — Half-yearly questionnaire for the Catholic workers' circle.
- V. — Agenda and questionnaire of the internal council.
- X. — Rules of the little circle.

- Y. — Rules of the Christian workers' corporation of Val-des-Bois.
- Z. — Annual customary of the corporation for 1876.
- A¹. — General calendar of the corporation for the year 1876.
- B¹. — Order of meetings of the committee of the corporation.
- C¹. — Model of the half-yearly census table, of attendance at services and of weekly Communions.
- D¹. — Rules and conditions of admission to the Maison Sainte-Marie.
- E¹. — Statutes of the Mutual Aid Society.
- F¹. — Life insurance contract with la Genevoise.
- G¹. — Rules of the savings bank.
- H¹. — Extract from the report on the savings bank, 22 April 1877.
- J¹. — Report on the economic institutions, 22 April 1877.
- K¹. — Agreements made with the approved suppliers of the corporation.
- L¹. — *Motu proprio* of 14 May 1852.

ANNEXED DOCUMENTS TO THE MANUAL OF A CHRISTIAN CORPORATION

DOCUMENT A GENERAL RULES OF THE WORKSHOPS

Art. 1. *Entry and departure of the worker.* — Every worker who enters the establishment shall be free to leave during the first week, and his employers shall likewise have the right to dismiss him. Once this time has passed, he is considered as belonging to the establishment and as submitting to the present rules until the moment he leaves. From that day, employers and workers are bound to give each other a week's notice. (*A week means six full working days.*)

Notice shall be given only during the day on Thursday of each week, to the foreman of the workroom or to the book-keeper, and shall end on the following Thursday evening; it shall be entered in a register with its date. The worker shall be given a record of his notice; and no notice shall be valid if the worker cannot produce the card that records it. However, the following shall be dismissed on the spot and without notice:

1. Workers who insult one of the employers or one of the clerks;
2. Those who are guilty of plotting;
3. Those whose conduct is a permanent scandal and disturbs the order of the workshop.

Those who have asked for or received the notice card may not leave the workshop without having served their time in full, under penalty of a deduction of half the days of work done since the day on which they gave notice; this deduction shall be paid into the relief fund.

All those who are paid by the month are obliged to give a month's notice before leaving, and this mutual notice may be given only on the monthly pay day.

Art. 2. *Working hours.* — The opening and closing of the workshops shall be announced every day by the ringing of the bell. Work shall begin at 5 o'clock in the morning, summer and winter alike.

If work is arranged in quarters, the breaks shall be fixed as follows:

Half an hour for breakfast, 8 o'clock to half past 8;

One hour for dinner, noon to 1 o'clock;

And half an hour for the afternoon snack, 4 o'clock to half past 4.

If work is arranged in thirds:

One hour for breakfast, 9 o'clock to 10 o'clock,

And one hour for dinner, 2 o'clock to 3 o'clock.

Art. 3. *Daily cleaning.* — Every day, a cleaning of half an hour shall be carried out in each of the workrooms of the establishment.

The day may thus be extended to twelve and a half hours, namely: twelve hours of actual work, and half an hour of cleaning. All the workers shall be bound to this without any increase in wages.

Art. 4. *Work of children.* — No child shall be admitted to the workshop before the age of twelve full years.

Until that age, he must attend the schools of the establishment.

Children from twelve to sixteen who work in the establishment must attend school for one hour a day; half an hour shall be taken from free time, and half an hour from working time.

At the end of the lesson, the master shall give each child an attendance card, and the child shall be received in the workshop only on presentation of this card.

Art. 5. *Punctuality on arrival.* — The gates shall be closed five minutes after the ringing of the bell. The gatekeepers shall take note of latecomers.

If the lateness does not exceed ten minutes, the fine shall be 0.05 fr.

Art. 6. *Absences.* — Workers who are absent without permission asked in advance, or without a valid excuse given by someone else, shall pay a fine, on Monday, of half their earnings for the time lost, and on other days of a third of their earnings for the time lost.

Anyone who, in one week, is absent for more than one day, at one time or several, without permission, may be dismissed immediately. In any case, the spinner must pay his piecer as if he had worked, and he shall also pay the fine above.

Never may a son, a father or a brother take the place of someone who is absent without permission.

To be exempt from the fine, the sick must inform, or have someone inform, the foreman or the employer before work begins.

However, absences on Monday are never excusable, except in the case of serious illness attested by a doctor's note.

Art. 7. *Leaving during work.* — No worker may leave the establishment during work unless he hands the gatekeeper a pass. A breach of this article brings a fine of 0.50 fr. for the gatekeeper, and an equal fine for the offender.

Art. 8. *Oiling and cleaning.* — The workers must oil and clean their machines properly.

Every worker is likewise bound to maintain the greatest cleanliness in everything concerning the good order of the workshop and of the place he occupies.

Every week, on Saturday evening, all the machines and frames shall be thoroughly cleaned. The negligent shall be punished according to the particular rules of each workroom.

Art. 9. *Cleanliness of the frames and waste.* — All the workers must take care never to leave wool or waste on the floor or on the ground. A quarter of an hour before each break, the frames must be swept, and care must be taken to leave the frame and the place clean.

Art. 10. *Care in work.* — The woman card-tenter who lets materials pass into her machine that are liable to damage its parts shall pay a fine proportionate to the seriousness of the damage caused.

The minder, whatever her machine, who lets a single sliver pass, caused either by a lap or by a missing sliver, shall be fined 0.10 fr.

The spinner who winds on slubs or has snarls in his bobbins shall pay the same fine of 10 centimes.

Spinners, piecers or bobbin-winders are expressly forbidden to make piecings other than at the front roller, that is, piecings stuck on after the carriage has run out, under penalty of a fine of 10 centimes in the weft and 20 centimes in the warp.

The reeler must put the number of turns of the counter into her hanks, and tie up all the broken threads.

Art. 11. *Smokers.* — It is expressly forbidden to smoke in the workshops, and even in the yard, during working hours. As soon as the bell has rung for work, every pipe must be put out.

Art. 12. *Visits from outsiders.* — Workers are strictly forbidden to bring with them persons from outside the workshops; anyone who breaks this rule shall be punished by a fine of 1 franc.

Parents are likewise forbidden to bring with them children under twelve.

An outsider who wishes to speak to a worker must ask for him at the office.

Art. 13. *Drunkenness.* — Those who come to work drunk shall, the first time, be sent away until the following day, and shall pay a fine equal to a third of their day's wage; the second time, they shall be dismissed without notice.

This state would be no excuse for them if they committed acts that entail immediate dismissal. (See art. 1.)

Any worker who brings in wine or spirits without permission shall pay a fine of 2 francs. The wine and spirits shall be seized and confiscated for the benefit of the relief fund.

It is expressly forbidden to pay or to demand footings.

Art. 14. *Sunday*. — The workshops are closed on Sundays and holy days, these days being reserved for the service of God. The workers are urged to fulfil on these days the duties that our holy religion imposes on them. Even cleaning is absolutely forbidden. Only work for urgent repairs is tolerated, and this work may be done only on the written order of an employer.

Art. 15. *Order*. — All political or religious discussion is forbidden; swearing, blasphemy and indecent talk are severely punished.

Those who fight inside the establishment shall be punished, the first time, by a fine of 1 franc, and if it happens again, dismissed without notice.

Those who, without need, leave their frames or go into a work-room where they have no need to go, are punished by a fine of 10 centimes.

The same fine shall be imposed on those who leave their work-rooms and workshops before the first stroke of the bell.

Art. 16. *Damage*. — All the workers are personally responsible for the tools or frames they use.

The spinners are responsible for their piecers and bobbin-winders, and for any damage done, whether to their frames, to the floor or to the wall, even if this damage occurred during their absence.

Art. 17. *Accidents*. — Article 319 of the penal code punishes those who, through imprudence and failure to observe the regulations, have involuntarily committed homicide or caused injury, or have involuntarily been the cause of them.

It is therefore expressly recommended to see to the strict observance of the particular rules, posted next to the present rules, for starting up and cleaning the machines.

Those who do not observe them in every point shall alone bear the responsibility for their acts.

Art. 18. *Pay.* — Pay shall be given every week, on Thursday, at the office.

The earnings of the members of the family, itemised on a pay slip, shall be handed to the head of the family or to the person he has designated.

The piecers and bobbin-winders shall be paid at the office.

Any complaint not made within 24 hours of the pay shall be considered void.

Art. 19. *Relief fund.* — Since the relief fund is established in the interest of the workers, all without exception are obliged to belong to it.

All fines are paid into this fund.

Art. 20. The present rules shall have the force of law from the day they are posted.

They shall be posted in every workroom, together with: 1. the statutes of the relief fund; 2. the rates; 3. the special rules of each workroom.

DOCUMENT B

RULES CONCERNING THE WORKERS EMPLOYED ON THE SELF-ACTING SPINNING MULES

Art. 1. The mules must be set in motion only by the spinner (minder) to whom they are entrusted. If he is absent, this task belongs to the first piecer alone. Any other worker is expressly forbidden to put them into gear.

Before putting the machine into gear, the worker must make sure that nobody is in danger, and give a warning aloud by calling out: “Look out.”

Art. 2. While the machines are running, every worker is expressly forbidden:

- A. To clean the motion of the headstock, or the inside and top of the carriage;
- B. To remove the gear covers;
- C. To enter, on any pretext whatever, the space between the carriage and the roller beam;
- D. To oil the motions of the headstock and of the carriage.

Art. 3. While the machines are stopped but the shafting is running, every worker is likewise forbidden:

- A. To clean under the machines while the bobbins are being doffed. Cleaning must be done when the carriage is three-quarters of the way out, at the last stretch before doffing;
- B. To climb over the headstock, or to pass under the carriage, in order to go from the front to the back of the mule, and *vice versa*;
- C. To place himself, on any pretext whatever, between the carriage and the roller beam without having taken off the driving belt, or without having securely wedged the catch;
- D. To place himself above the roller beam when the carriage is fully out or has begun to run in.

Indeed, in either of these positions, the carriage starts instantly as soon as the winding pulley moves, which can happen for many reasons. Anyone who happened to be under the machine in such a case would be struck by the carriage without having time to get out of the way.

Art. 4. For the Saturday cleaning, care must be taken to throw off the belts of the main shafting.

Art. 5. Spinners and piecers are likewise forbidden to use a ladder by setting it against the shafting, or for any other purpose. If a belt has to be put back on, a hooked pole shall be used, and if, exceptionally, this cannot be done, the person in charge of this work shall be sent for.

Art. 6. The worker who stops a machine in order to clean underneath it (which he must do when the carriage is three-quarters of the

way out) shall stand at the starting lever for the whole time of the cleaning; he shall watch those who are cleaning and shall put the machine into gear only after giving warning by calling out “Look out,” and after making sure that no worker is in danger.

Art. 7. The lower clearer rollers of the fluted rollers should be cleaned from the front of the mule; as long as the workers have not yet adopted this way of cleaning, it must be done by stopping the machine with the carriage three-quarters of the way out and after the catch has been securely wedged.

During this time, the spinner shall keep his eyes on those who are cleaning, and shall set his machine in motion only after giving the signal for starting, and after carefully making sure that every worker has left the space under the machine.

Art. 8. The foreman or the employer must be called as soon as any accident occurs or anything unusual happens.

DOCUMENT C

PAY SLIP

No. 59 Family *Muno Joseph*.

Week *from 13 to 19 March* 1876.

	fr. c.		Bonuses fr. c.	Earnings fr. c.
Owing	» »	1. <i>Adolphe</i>	» »	33 20
		2. <i>Jean</i>	» »	33 15
Rent	3 05	3. <i>Louis</i>	» »	12 »
Relief fund	3 15	4. <i>Henri</i>	» »	9 »
Advance	» »	5. <i>Mélanie</i>	» »	10 20
Goods	10 »	6. <i>Alexandrine</i>	» »	10 20
Piecers	» »	7.		

		Total pay	107 75
		To be deducted	16 20
Total	16 20	Net to be received	91 55

DOCUMENT D

LETTER FROM MGR CARDINAL GOUSSET

Reims, 6 *November* 1865.

Father,

When I authorised the Harmel family to build a chapel in the centre of their vast establishment at Val-des-Bois, my intention was to make it easier for the working population gathered there to fulfil its religious duties.

It is therefore a chapel of ease in the proper sense, in which one may satisfy the obligation of hearing Mass on Sundays and holy days, receive the sacraments of Penance and the Eucharist, fulfil the Easter duty, teach the children their catechism and admit them to First Communion.

The chaplain attached to this chapel is in charge of the whole service.

However, the baptisms, marriages and funerals of persons belonging to the establishment are reserved to the parish priest of Warmesville; it is for him to decide whether they are to be celebrated in this chapel or in the parish church. He must preside himself or delegate someone to take his place.

This letter shall be kept in the archives of the parish, so that it may be referred to when needed.

Accept, Father, the assurance of my most affectionate devotedness,

† Thomas, Card. Gousset, Abp. of Reims.

DOCUMENT E

ACT OF REPARATION OF THE WORKS FOR
WORKERS, WHICH IS READ EVERY SUNDAY
AFTER THE ELEVATION

Every day, O my God, sinners by their crimes diminish, as far as lies in them, your accidental glory and happiness; at the same time, they do themselves a harm that would be irreparable if you did not come to their help.

By an admirable condescension of your infinite goodness, for which we shall praise you for all eternity, you have deigned to associate us with the great work of repairing this twofold harm. We devote ourselves to it entirely.

By Communion of reparation, we shall console you for the abandonment in which you languish.

By attending Masses that are not of obligation, we shall ask you for the conversion of those who, through negligence, do not attend Mass on Sunday.

We shall pray during our work for those who do not pray to you.

Lastly, we shall offer you our sufferings for those who refuse you their hearts.

We know that all our actions have in themselves no value, but we shall make them all pass through your adorable Heart, beloved Jesus; you will purify them, and they will acquire an infinite value by their union with your actions, your sufferings and your death, O Word incarnate, the one and necessary foundation of all reparation.

Forgive all our infidelities and our ingratitude; grant that, prostrate and abased before you, we may make you special amends for all the scandals, the blasphemies and the crimes of every kind that are committed in the workshops where you are not known.

Come to the help of our brothers, cast by necessity into these vestibules of hell, where souls are so easily lost. Raise up apostles of the factory; may the workshop become Christian again, may your name be known and respected there. May the worker find you again, and with you happiness, the joy of the family, and the remedy for all the many evils that have fallen upon him since he went away from you!

And so that this reparation may be more pleasing to you, we make it in union with Mary, your holy Mother, who, by sharing in your sufferings at the foot of the cross, became the restorer of her race and the Mother of Christians. Amen.

DOCUMENT F

ARCHCONFRATERNITY OF OUR LADY OF THE
FACTORY (NOTRE-DAME-DE-L'USINE),
ERECTED IN THE BASILICA OF SAINT-REMI AT
REIMS

CARD OF ADMISSION

Mr

has been received as a member of the Archconfraternity of Our Lady of the Factory, established in the basilica of Saint-Remi at Reims, to share in all the prayers and good works of this Archconfraternity, and to enjoy all the graces, privileges and indulgences granted to it.

On the of the year 187.

The director of the Archconfraternity,

AIM OF THE ARCHCONFRATERNITY

The conversion of the working population, and especially of those who work in the factories: such is the aim of the present Archconfraternity. Everyone knows that, as victims of deceptive illusions, anti-Christian prejudices and false promises, many workers, while keeping in the depths of their hearts the faith of their childhood, which awakens at the great moments of life and above all at death, have outwardly become indifferent or sometimes ungodly. Now, in abandoning the faith, the worker has lost the joys of conscience, the intimate happiness of the family and, too often, alas! his dignity as a man.

And yet the workers are the hope of the future; if one loves one's country and the Church, one cannot remain indifferent in the face of these working people whom so many evil influences seek to win over.

That is why it seemed necessary to undertake a peaceful crusade for the salvation of the workers, and especially of those who work in the factory. At the head of this crusade the Blessed Virgin has been placed, invoked under the name of *Our Lady of the Factory*; it is she who will advance victorious into the kingdom of Satan: *terribilis ut castrorum acies ordinata*.

Our Lady of the Factory leaves to each workers' corporation the special patron saint it has chosen, but she is called to be the general patroness around whom the various trades will gather with their traditional patron saints.

CONDITIONS OF ADMISSION

Every person concerned for the salvation of the working class is called to belong to the Archconfraternity. To be admitted, it is enough to have one's surname, Christian names and address entered in the register of the association, kept in the basilica of Saint-Remi, and to receive a card of admission signed by the director.

OBLIGATIONS OF THE MEMBERS OF THE ARCHCONFRATERNITY

Every member of the Archconfraternity undertakes, without however promising it under pain of sin: 1. to recite three times each day the invocation: *Our Lady of the Factory, pray for us*; 2. to pray and to offer his good works especially for the salvation of the workers; 3. to support with all his power the works for workers that Catholic zeal seeks to create or develop; 4. each member is invited to make an offering to the Archconfraternity, which is optional. This alms will serve to meet the expenses of the Archconfraternity, to spread the work, and to have the holy sacrifice of the Mass celebrated for the associates.

ADMINISTRATION OF THE WORK

The president of the Archconfraternity is, in perpetuity, the parish priest of Saint-Remi. Men and women promoters may be appointed and will be given the mission of working more especially for the development of the work, of rousing the zeal of the associates, of gathering new members, etc.

MEETINGS AND FEASTS OF THE WORK

On the first Sunday of each month, the Benediction that follows Vespers in the basilica of Saint-Remi will be sung for the intentions of the Archconfraternity.

Then there will be a meeting, an instruction and the singing of a hymn in honour of Our Lady of the Factory.

The patronal feast of the Archconfraternity is the *Nativity of the Most Holy Virgin*. On that day there will be a Communion Mass and an instruction in the morning. In the evening, after Vespers and Benediction, which will be sung solemnly, there will be, as far as possible, a general procession of all the workers' associations, which,

with the statue of *Our Lady of the Factory*, will carry the statues and banners of their various patron saints.

The secondary feasts of the Archconfraternity are: *the Epiphany* (wedding at Cana, sanctification of marriage and of pleasures), the *Purification of the Blessed Virgin* (consecration of children to God), *Our Lady of the Seven Sorrows* (sanctification of work and suffering), *the Assumption* (a good death).

INDULGENCES GRANTED TO THE WORK

Plenary indulgences:

On each of the feasts of the Archconfraternity.

To each member, on the day of his entry into the association. Each month, for the associate who receives Communion for the intentions of the work.

Partial indulgences:

An indulgence of 60 days to each member who performs an act of piety or charity to obtain the conversion and salvation of the workers.

An indulgence of 60 days each time the associates attend the meetings of the work.

An indulgence of 60 days each time one comes to the basilica of Saint-Remi to pray at the chapel of *Our Lady of the Factory* and recite there at least five *Pater* and five *Ave*.

† BENOIT-MARIE,

Archbishop of Reims.

Reims, 12 April 1876.

DOCUMENT G
EXTRACT FROM THE *MESSAGER DU CŒUR DE*
*JÉSUS*⁵⁷

INNER ASSOCIATION

It was not only by his prayers and his works that Jesus Christ saved the world; it was above all by his sufferings and by his cross. Following his example, true apostles are not content to pray and to act; they give their lives, and this is what the members of the *Inner Association* formed at the congress of Reims do.

No doubt our sufferings are nothing in themselves, but we know that it is Jesus Christ who suffers in us, and who in this way satisfies the thirst of his Heart. Hence we may, without rashness, believe that our sufferings are powerful for the salvation of the souls of our brothers.

As always, it is the poor who give us the example of heroism.

At the small meeting held at the congress of Reims to form the Inner Association, we heard with emotion the account of sufferings and illnesses borne until death, solely to increase the glory of God through the salvation of the workers, leaving aside all the personal motives that are usually the only consolation of Christian sick people.

We know that there are still some of these valiant sick people who have been making every day, for more than a year, the offering of which we are going to speak; they rejoice at not dying so that they may suffer longer, and thus save a greater number of workers.

The directors of works who were present thought that they could not lag behind, and the Inner Association began on 26 August, with thirty-five members.

These are the undertakings:

57. Vol. XXVII, p. 629, 2nd December issue, 1875.

1. To make, each day, the following offering:

“Almighty and eternal God, although most unworthy to appear before you, yet trusting in your infinite goodness, I undertake, in a spirit of perpetual immolation, to make once each day to your divine Majesty the offering of my sufferings and of my life for the salvation of souls, and in particular for my spiritual family and for the conversion of the workers.

“In addition, I undertake, at the same time and for the same ends, to ask God each day to accept me as a victim and to lead me, by the way of crosses and sufferings, in the footsteps of his divine Son. Agonising Heart of Jesus, victim of love for us, deign to unite me to your holy dispositions, above all in the Garden of Olives and on the cross, and to offer me with you as a holocaust. Compassionate Heart of Mary, be gracious to me.” (This offering does not bind under pain of sin, not even venial sin. Later, it may be made in the form of a vow binding under pain of venial sin, never more.)

To fulfil the promise, it is enough to say: “My God, I make you my offering.”

2. To read each day a maxim of St Vincent de Paul. (*Maximes spirituelles de saint Vincent de Paul*, 32mo, published by A. Mame, Tours, 50 cent. bound.)

We attach great importance to this second undertaking, which, through this little reading of a few lines, brings all the associates into communion of thought.

3. To recite each day one *Ave Maria* and three times *Our Lady of the Factory*, pray for us.

4. To work for the salvation of the workers with all one’s strength, through the Catholic associations embracing the whole working-class family.

DOCUMENT H

CUSTOMARY OF THE CHAPLAIN

EACH WEEK

<i>Sunday</i>	6.30, 1 st Mass, Low Mass.
	9.00, 2 nd Mass, sung, with a short instruction.
	5.00, Vespers of the Blessed Virgin and Benediction.
<i>Monday</i>	9.30, Conference of St Vincent de Paul.
	6.00 p.m., Catechism at the orphanage.
<i>Tuesday</i>	8.00, Catechism for girls from 12 to 16 years of age.
	11.00, Catechism for children before their First Communion.
	7.00 p.m., Internal council of the circle.
<i>Thursday</i>	8.00, Catechism for the children of the little circle.
	7.00 p.m., Committee (every fortnight only.)
<i>Friday</i>	6.45, Mass, followed by the Way of the Cross.
<i>Mass</i>	Every day at 7 o'clock, except Friday (see above.)
<i>Confessions</i>	Every day after Mass, on Friday when there is need, and on Saturday after three o'clock.

EACH MONTH

1 st Sunday:	4.00, Monthly meeting of the association of the Children of Mary.
2 nd —	1.30, Monthly council of the association of the Holy Angels.
3 rd —	4.00, Monthly meeting of the association of the Holy Angels.
4 th —	1.30, Monthly council of the association of the Children of Mary.

Association of Christian Mothers:

On the Tuesday following the feast noted in the rules:
at 10.00, council at the house of the president;

at 11.00, meeting at the chapel, instruction; in the afternoon, confessions.

On the Wednesday, Confessions.

On the Thursday, 6.00 a.m., Communion Mass with instruction.

On the Saturday, 7.00, Mass of the widows, and commemoration of the deceased husbands.

Third Order of St Francis of Assisi:

1st *Friday of the month*, 6.30 p.m., Special instruction and Benediction.

MISCELLANEOUS

Lent: On Wednesdays and Fridays, when work ends, prayer, instruction and Benediction.

Month of March, consecrated to St Joseph: Every evening, when work ends, gathering at the chapel, singing of a hymn, reading or instruction, Benediction on Wednesdays and Fridays.

Month of May, consecrated to the Blessed Virgin. As for the month of March, Benediction on Wednesdays and Saturdays.

Month of June, consecrated to the Sacred Heart. As for the month of March, Benediction on Wednesdays and Fridays.

Adoration: The Blessed Sacrament is exposed for the adoration of the faithful on the following days:

Quinquagesima Sunday, Shrove Monday and Shrove Tuesday (Forty Hours);

The Sunday within the octave of the Sacred Heart (patron of the chapel);

And 2 August (feast of the Portiuncula).

From Holy Thursday to Holy Saturday, there is adoration at the tomb.

Adoration tickets, handed out in advance, assign special hours to each of the members of the associations.

Processions. There are processions, within the grounds of the mill, in honour of:

St Joseph, at the feast of the Patronage of St Joseph;

The Blessed Sacrament, on the Sunday following the parish procession or on the 1st Sunday of July;

The Sacred Heart, at the pilgrimage of the Reims circle (month of August);

The Blessed Virgin, on the Sunday following 8 September, feast of Our Lady of the Factory.

Various feasts. On the principal feasts of the year that fall during the week, there is a solemn Low Mass in the morning, and Benediction in the evening when work ends. These feasts are the following:

2 February, Purification;

19 March, St Joseph;

29 June, St Peter;

8 September, Nativity of the Blessed Virgin (feast of Our Lady of the Factory);

4 October, St Francis of Assisi;

8 December, Immaculate Conception;

31 December, End of the year.

The whole octave of Corpus Christi.

Feast of the Sacred Heart of Jesus.

Holy Thursday and Good Friday.

DOCUMENT J

CUSTOMARY OF THE LAZARIST MISSIONARY

A Lazarist missionary of the house at Reims is entrusted by the Archdiocese with the extraordinary ministry of the chapel, namely:

1. Easter retreat for the men, consisting of four instructions given in the evening, when work ends, from Wednesday to Saturday; general Communion on the Sunday.

2. Easter retreat for the women and the girls, beginning on the Sunday and ending on the Thursday. Mass at 5 o'clock, followed by the meditation, instruction at 2.30, and sermon in the evening, when work ends; general Communion on the Thursday.
3. In the month of June, retreat of the Children of Mary and of the Holy Angels, in the order indicated in the rules of the associations.
4. In September, retreat for the Christian Mothers (see their rules).
5. At the end of October, for the circle and the youth club, retreat in preparation for All Saints.
6. General confessions of the men at the feasts of Christmas, of the Sacred Heart and of the Assumption.

DOCUMENT K

ANNUAL CUSTOMARY OF THE CHAPEL FOR 1876

Designations	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December
Adoration												
40 Hours		27-28-29										
Holy Thursday to Holy Saturday				13-14-15								
Sacred Heart						25						
Portiuncula								2				
Processions												
St Joseph					7							
Sacred Heart								6				
Blessed Sacrament							2					
Blessed Virgin									10			
Retreats												
Easter. Men			29 to	2								
— Women				2 to 6								
Annual. Children of Mary						11 to 16						
— Christian Mothers								18 to 22				
— Circles									29 to	1 st		

[illegible]

Benedictions. in Lent, on Wednesdays and Fridays, when work ends.
of St Joseph, during the month of March, when work ends.

of the Blessed Virgin, — May, —

of the Sacred Heart, — June, —

Masses. on Sunday, Low Mass at 6.30; sung Mass at 9.00. Vespers
and Benediction at 5.00.

during the week, every day at 7 o'clock.

on Friday, at 6.45, followed by the Way of the Cross.

DOCUMENT L

RULES OF THE ASSOCIATION OF THE CHILDREN OF MARY

CHAPTER I. ORGANISATION

Art. 1. — *Foundation*. On 15 August 1863 an association of Children of Mary was established, aggregated to the sodality of the Immaculate Conception directed by the Lazarists, 93, rue de Sèvres, Paris.

The association follows the rules of the *Manuel des Enfants de Marie*, for the use of the sewing rooms and schools of the Daughters of Charity.

Art. 2. — *Admission*. To be received as an aspirant, a girl must:
1. be at least fourteen years old; 2. have lived in the parish for at least three months; 3. make her request to the president, to the directress or to a councillor; 4. be accepted by the council.

To be received as a member, she must: 1. have been an aspirant for at least three months; 2. join to exemplary conduct the keen desire to enter the association; 3. make her request to the president, to the directress or to a councillor; 4. be admitted by the council.

The probation of the aspirants may not last more than a year; if, after this period, the child were not judged worthy to be a Child of Mary, she would have to present herself again to the council to begin

her probation afresh. A girl who is presented by the council of the association of the Holy Angels to the council of the association of the Children of Mary is received as of right as an aspirant of the Children of Mary.

There are two admissions a year, one on 8 December, the other at the end of the annual retreat.

As soon as a girl shows the desire to enter the association, she is invited to the recreations, and she is at once entrusted to a *good angel*. In this way she can be known before she presents herself to become an aspirant.

Girls who do not belong to the association may take part in the games and the feasts; they attend the services and follow the retreats, but they attend neither the meetings nor the banquet of 8 December.

Art. 3. — *Reception*. Receptions are carried out in accordance with the directions of the *Manual*.

Before the ceremony, the aspirants, dressed in white, are gathered together by the Sister in charge; she explains to them the undertakings they are about to make: a formal promise is required that they will never go to a dance, and that they will attend all the Sunday meetings, from four to five o'clock, except with the Sister's permission; the same obligation applies to the major outings. Three absences lead to a reprimand.

Art. 4. — *Ribbons*. The aspirants wear the green ribbon, and the members the blue ribbon, from which hangs a medal of the Blessed Virgin, bearing the name of the member and the date of her reception. The aspirants and the members will make it a duty to wear the ribbon, not only at the meetings of the Children of Mary and throughout the whole of Sunday, but also in the workshop, at home and everywhere. Their faithfulness in openly wearing the livery of the Blessed Virgin honours their holy patroness, who never fails to reward them by granting them perseverance and the goods they need.

Art. 5. — *Meetings*. On Sunday, from four o'clock to five o'clock, there is a meeting, presided over by the Sister in charge, who gives special advice. Only the members and the aspirants attend it. The prayers indicated in the *Manual* are recited. Each month, the chaplain conducts the meeting. Every Sunday there is common recreation and games from six o'clock to nine o'clock in the evening.

Art. 6. — *Retreat*. Every month, a short retreat. At six o'clock, meditation, preparation for death; at half past six, Communion Mass; at half past one, particular examen, rosary.

The girls attend the great Easter retreat that is given every year for the whole population.

Besides the ordinary monthly retreat, they have a special retreat in the month of June, the order of which is fixed as follows: On the Tuesday evening, at seven o'clock, when the workshops close, opening of the retreat. On the Wednesday morning, at half past four, meditation, Mass; at nine o'clock, instruction for a quarter of an hour; at half past one, conference until half past two; at seven o'clock, sermon and Benediction. On the Thursday, the Friday and the Saturday, as on the Wednesday. On the Sunday, at half past six, general Communion. Election, according to the Manual, at eight o'clock in the morning. In the evening, reception after Vespers.

Art. 7. — *Associations of piety*. All the members are entered in the register of the *Archconfraternity of Our Lady of the Factory*, erected at Reims, dated 12 April 1876 (F). They are also entered in the register of the *Archconfraternity of St Joseph*, erected by diploma from Beauvais dated 24 November 1864.

They are aggregated to the *Apostleship of Prayer*, established by diploma of Fr Ramière dated 6 March 1864.

Those who undertake to make the Communion of reparation for the salvation of the workers, every month, or every fortnight, or every week, are organised in sections and receive rosary cards of the

Apostleship of Prayer, bearing the name of the member and the day she has chosen.

All the members are invited to enrol in the *Association of Devoted Hearts*, for the greater glory of God, in the wounds of Our Lord Jesus Christ (Lyon, 61, rue de l'Enfance, at la Croix-Rousse). (Say each day five *Pater, Ave, Gloria*, in honour of the five wounds of Our Lord.)

Lastly, the most devout may enter the *Third Order of St Francis*, whose fraternity was constituted by letters of 2 February 1865.

CHAPTER II. ADMINISTRATION AND DIRECTION OF THE ASSOCIATION

Art. 8. — *Council. Promoters.* The association is governed by a Sister in charge, with the help of a council elected each year, according to the Manual.

The Sister presides over the weekly meetings.

The chaplain presides over the monthly meeting.

The council may co-opt, under the name of promoters, members who are judged better suited to certain offices. But these promoters do not attend the monthly council and have no deliberative vote.

The weekly meetings deal especially with everything relating to games, feasts and outings, and with whatever can bring life to the association.

The monthly meeting deals with the measures to be taken to develop piety among the members, and to carry out propaganda. Admissions take place only at this council. A child may not be presented there without the prior consent of the Sister in charge.

Art. 9. — *Duties of the councillors.* The president and the first and second assistants are appointed, according to the Manual, by all the members.

The secretary is chosen by the directress; she writes the minutes and must also keep a little journal of everything that is done in the association.

The treasurer renders an account of the funds every six months.

The sacristan is in charge of the altar of the Blessed Virgin in the church, and of the little altars in the meeting places.

The rule-keeper gives the time of the exercises; at each Sunday meeting she reads the programme for the following Sunday, and posts it on the door of the hall.

The markers give out a lottery ticket at the end of each meeting.

The mistress of ceremonies directs the processions, the entrances and the exits, and everything concerning the placing of the members at ceremonies and general meetings.

The librarian recommends new books at the meeting each week, so as to have the whole series read. On Sunday evening she sets out picture books for the children's use, sees to their preservation, and puts a better-educated child in charge of explaining them to the others (Pictures of Fr Lacoste, etc.).

The nurse is in charge of the sick of the association; she is helped in these duties by three promoters.

The leading singer sees to everything concerning the singing.

The mistress of games organises: 1. a theatre commission, of which at least two councillors are members; 2. a games commission, whose members share out among themselves, each Sunday, the principal games so as to put life into them; this commission also has the task of bringing variety into the recreations.

Art. 10. — *Section councillors.* Five councillors act as section councillors, and their task is: 1. to take the girls of their section home in the evening; 2. to take an interest in the girls of their section; 3. to carry out propaganda around them.

The sections are the following: A, section of the Sisters and of the village; B, section of les Censes; C, new quarter; D, le Pré and Malakoff; E, Saint-Joseph and les Marais.

Art. 11. — *Workshop councillors.* In each workshop where Children of Mary work, one of them is designated by the council to act as

workshop councillor, that is to say: to protect her companions as regards wages and work, if need be to speak for them to the employer, to remove or at least lessen the dangers of bad company, to make it easy for them to go to confession during work, and to Mass when the demands of the workshop do not prevent it, and to have them replaced in the event of an urgent and exceptional need in their family.

Art. 12. — *Good angels*. The council chooses from among its members *good angels*, each of whom is given charge of several companions. Their action is founded on devotedness. Everything that can give them influence over their protégées is made easy for them (little presents, forgiveness of slight faults, etc.), so as to make this protection loved.

In return, the *good angels* must make every effort to keep their children on the right path. Each Sunday the Sister in charge gathers them together and stirs up their zeal. It is a true apostolate.

CHAPTER III. LIFE OF THE ASSOCIATION

Art. 13. — *Evening parties and outings*. Theatrical evenings are given on Epiphany Sunday, on 2 February, on the day of the village feast, on the feast day of the Sister Superior, and on 8 December. Outings that are compulsory for all the members take place on Easter Monday, at the village feast, on the 1st Sunday of September and on the 1st Sunday of October.

Art. 14. — *Singing*. The singing society is governed by four dignitaries chosen by their companions under the presidency of a councillor. It performs the Masses set to music on Christmas night and on all the feasts of the Blessed Virgin. It sings during the Sunday Low Masses, at Benediction and in the processions.

Art. 15. — *Lotteries*. Four times a year, the tickets given out by the markers are drawn in a lottery.

Art. 16. — *Sewing room and schools*. A special sewing room and adult classes, held at suitable hours, enable the members to acquire,

apart from their trade work, the knowledge girls need.

Art. 17. — *Feasts*. The special feasts of the association are: 8 December, patronal feast (feast at the church, banquet, evening party); 2 February, feast of the Presentation; Patronage of St Joseph, 15 August; 8 September, feast of Our Lady of the Factory.

Art. 18. — *Marriage, dowry*. A few days before the marriage, the council meets to decide whether the member is entitled to the dowry of a hundred francs granted to a girl who has spent the last three years in the association. In addition, the council offers the bridal wreath to the young bride. The whole association attends the wedding Mass.

Art. 19. — *Illnesses*. The sick girl is visited by the Sister, by the councillor for the sick and by her *good angel*. Care is taken that she often receives the sacraments, and that she lacks nothing for the needs of body and soul.

Art. 20. — *Deaths*. All the members attend the burial of their companions. Blue and white hangings are placed at the door of the deceased; a special pall for the Children of Mary is laid on the coffin; four councillors hold the corners of the pall. The Litany of the Blessed Virgin is recited at the cemetery. A wreath is blessed the following Sunday and carried to the grave. The children attend the Low Mass said at the chapel in the week following the death. The deceased is commended to prayers at the chapel every Sunday for a year. At the monthly meeting, all the members who have died since the beginning of the association are commended to prayers.

DOCUMENT M

ANNUAL CUSTOMARY OF THE ASSOCIATION OF THE CHILDREN OF MARY FOR 1876

Designations	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
Monthly Masses, meetings and retreats												
1 st Sunday of the month	2	6	5	2	7	4	2	6	3 1 st	1 st		3
Monthly Communions	6-27		30	16	25	25	23	15	10 1 st	1 st	10-25	
Retreats												
Easter	2 to 6											
Annual	11 to 16											
Triduum	8 to 10											
Feasts and evening parties												
Epiphany. Evening party	9											
Purification. Holy Childhood lottery		6										
Feast of Warm. Evening party					30							
— Chaplain —							23					
— Good Father. Afternoon snack							30					
— Good Mother. Evening party								15				
— Immaculate Conception. Banquet and evening party												10
Christmas. Infant school evening party												24

Designations	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
Sales for regular attendance		27			30			27			26	
General outings												
Easter Monday				17								
Feasts of Warmeriville					29							
Procession of Our Lady of the Sick, at Bazancourt								20				
Feast of Bazancourt									3			
Feast of Isles										8		
Monthly council												
Last Sunday of the month	30	27	26	30	30	25	30	27	24	29	26	31

Weekly council, every Sunday at half past one.

Savings bank, every Sunday, at half past four.

DOCUMENT N

HALF-YEARLY QUESTIONNAIRE OF THE
ASSOCIATION OF THE CHILDREN OF MARY

Statistics. How many aspirants and how many members were there at the last return? Present situation, aspirants, members.

Admission. How many new members have come from the Holy Angels, and how many from outside?

Weekly meetings. How many absences on average at the meeting, and in the evening? Has attendance fallen off since the last return?

Retreats. Monthly, on what days since the last return?

— Annual, at what time of year?

Good angels. How many are there?

Weekly council. How many councillors, how many promoters? Does it meet regularly?

Monthly council. On what days was it held? Who presided over it?

Duties of the councillors or promoters. Do the president and the assistants help the directress in governing? do they render her real services? — Does the secretary keep her register of minutes regularly? — Does the treasurer give her expenses every month? — Does the sacristan look after the various altars of the meeting hall and of the chapel? — The rule-keeper: is the programme posted every Sunday. — Markers: are the lottery tickets distributed at each meeting? — Does the librarian put the picture books at the members' disposal? are the little reviews distributed regularly? — Nurse: have there been any sick? have they been visited? have they been led to piety and to the love of God? Have there been any deaths? — Mistress of games: when have there been general evening parties? — Do the section councillors take an interest in the girls of their section?

are the girls taken home in the evening after the meeting. — Do the workshop councillors watch over the work of their companions?

Marriages, nuns. Have there been any marriages of Children of Mary? Have any become nuns?

Outings and evening parties. When have they taken place since the last return?

Associations of piety. Apostleship of Prayer, how many promoters? — Communion of reparation, how many make it every week, every fortnight, every month? — Association of Devoted Hearts, how many belong to it? — Third Order, how many members?

General Communions. At the parish, on what days? at the chapel, on what days?

DOCUMENT O

RULES OF THE ASSOCIATION OF THE HOLY ANGELS

CHAPTER I. ORGANISATION

Art. 1. — *Foundation.* On 15 August 1864 an association of girls was established under the title of *Association of the Holy Angels*.

It follows the rules of the Manual: *Les Anges sur la terre, ou Nouveau Manuel de l'association des Saints-Anges*. (Librairie Lecoffre et C^{ie}, 90, rue Bonaparte, Paris.)

Art. 2. — *Admission.* To be received as an aspirant, a girl must have made her First Communion, have lived in the establishment for at least three months, make her request to the president, to the directress or to a councillor, and be accepted by the council.

To be received as a member, she must have been an aspirant for at least three months, join to exemplary conduct the keen desire to enter the association, make her request and be admitted by the council.

A girl who is presented by the council of the association of St Philomena is received as of right as an aspirant of the Holy Angels

There are three admissions a year: one in the month of January, another in the month of May and a third on the second Sunday of August.

Art. 3. — *Receptions*. Receptions take place at the chapel; the directions of the *Manual* are followed.

Art. 4. — *Ribbons*. The aspirants wear the *violet* ribbon, and the members the *red* ribbon with a medal of the Guardian Angel. The girls are urged always to keep their ribbon on, in the workshop and in their family. In this way they draw down upon themselves the blessings of the holy Angels, their protectors.

Art. 5. — *Meetings*. Every Sunday, from four o'clock to five o'clock, there is a meeting presided over by the Sister in charge, who gives special advice. Only the members and the aspirants attend it. The prayers indicated in the *Manual* are recited. Each month, the chaplain conducts the meeting. Every Sunday there is common recreation and games from six o'clock to nine o'clock in the evening.

Art. 6. — *Communions, retreats*. On the third Sunday of each month, the day of the monthly meeting, there is a general Communion.

The members of the association follow the Easter retreat given every year for the whole establishment; they follow the annual retreat given to the association of the Children of Mary.

Art. 7. — *Associations of piety*. All the members are entered in the register of the *Archconfraternity of Our Lady of the Factory*, erected at Reims, dated 12 April 1876. They are also entered in the register of the *Archconfraternity of St Joseph*, erected by diploma from Beauvais, dated 24 November 1864.

They are aggregated to the *Apostleship of Prayer*, established by diploma of Fr Ramière, dated 6 March 1864.

All the members are invited to enrol in the Association of Devoted Hearts for the greater glory of God in the wounds of Our Lord Jesus Christ (Lyon, 61, rue de l'Enfance, at la Croix-Rousse). (Say each

day five *Pater, Ave, Gloria*, in honour of the five wounds of Our Lord.)

CHAPTER II. ADMINISTRATION AND DIRECTION OF THE ASSOCIATION

Art. 8. — *Council, promoters.* The association is governed by a Sister in charge, with the help of a council elected each year, according to the Manual.

The Sister presides over the weekly meetings.

The chaplain presides over the monthly meeting.

The council may co-opt, under the name of promoters, members who are judged better suited to certain offices. But these promoters do not attend the monthly council and have no deliberative vote.

The weekly meetings deal especially with what relates to games, feasts and outings, and with whatever can bring life to the association.

The monthly meeting deals solely with the association from the point of view of souls.

Art. 9. — *Duties of the councillors.* The president is chosen from among the councillors of the Children of Mary.

The vice-president is appointed by all the members.

The secretary is chosen by the directress; she draws up the minutes and keeps a little journal of what is done in the association.

The rule-keeper gives the time of the exercises; at each Sunday meeting she reads the programme for the following Sunday, and posts it on the door of the hall.

The markers give out a lottery ticket at the end of each meeting.

On Sunday evening the librarian sets out picture books for the children's use and sees to their preservation. A better-educated child is put in charge of giving explanations to the others (Pictures of Fr Lacoste, etc.).

The mistress of games organises a commission whose members share out among themselves, each Sunday, the principal games so as

to put life into them; this commission also has the task of bringing variety into the recreations.

CHAPTER III. LIFE OF THE ASSOCIATION

Art. 10. — *Good angels.* The council of the Children of Mary delegates *good angels* chosen from among its members to guide the members of the association of the Holy Angels.

Art. 11. — *Evening parties and outings.* The means of recreation are the following: little dramatic evenings to which the Children of Mary are invited; special outings; lotteries six times a year. In addition, the members of the association of the Holy Angels are invited by the Children of Mary to the great evening parties and to the annual outings.

Art. 12. — *Sewing room and schools.* Up to the age of sixteen, attendance at the schools and the sewing room is compulsory. Part of the time is taken from working hours and the rest from hours of rest. A singing lesson is given to them each week.

Art. 13. — *Feasts.* The special feasts of the association are: the second Sunday of October, patronal feast of the association (reception, afternoon snack, evening party); Epiphany, St Joseph, 15 August, 8 September (Our Lady of the Factory), the feasts of the holy Angels and the quarterly sessions of the schools.

Art. 14. — *Illnesses, deaths.* The members are cared for in their illnesses, visited often, consoled and encouraged.

All the members attend the burials of their companions.

DOCUMENT P

RULES OF THE ASSOCIATION OF ST PHILOMENA

Art. 1. — *Foundation.* On 15 August 1869 an association of girls was established under the title of association of St Philomena.

Art. 2. — *Admission*. To be received as a member of the association, a child must be at least seven years old, have lived in the establishment for at least three months, make her request to the president or to the directress, and be accepted by the council.

Art. 3. — *Receptions*. There are three receptions a year, in January, in May and on 15 August. They are carried out solemnly at the chapel.

Art. 4. — *Ribbon*. The members wear the pink ribbon.

Art. 5. — *Meetings*. Every Sunday from four to five o'clock, and on Thursdays from one o'clock to two o'clock, there is a meeting presided over by the Sister, who gives special advice. On Sunday evening and on Thursday afternoon there is common recreation.

Art. 6. — *Confessions*. The members of the association go to confession every six weeks.

Art. 7. — *Attendance at services*. Every day, the members attend the seven o'clock Mass in the morning at the chapel. There they sing hymns. Twice a week, they read the prayers of the Mass aloud. The most regular receive a small reward. On Sunday, they attend the services of the parish.

Art. 8. — *Directress, council*. The association is governed by a Sister in charge, with the help of a council of eight members, chosen by the directress.

This council meets every week; it is presided over by the Sister. The president is taken from among the councillors of the Children of Mary.

The secretary keeps a record of events of interest to the association.

The markers give out a lottery ticket at the end of each meeting.

Art. 9. — *Lotteries, outings*. The means of recreation are the following:

Every six weeks, a lottery; in summer, outings.

Art. 10. — The feasts of the association are: Christmas, St Philomena, the feasts of the Holy Childhood in January and July, and the quarterly sessions of the schools.

DOCUMENT Q
GENERAL CUSTOMARY OF THE GIRLS'
ASSOCIATIONS

January. 1st *Sunday of the month*, monthly Communion; the girls of the associations and those of the classes gather to wish the chaplain a happy New Year.

Epiphany Sunday. Each association presents its blessed bread at the chapel, carried solemnly by four children. Then the beans are drawn; a portion is set aside for the sick. The girl who finds the bean is proclaimed *queen*; she takes as *king* the one pointed out to her by the Sister. The three kings and the three queens are crowned at once, and each of the kings makes a speech, learnt beforehand. Among other festivities, the kings offer coffee to their subjects in the afternoon; in the evening there is a great feast, the three courts visit one another, and little scenes suited to the occasion are performed.

Holy Childhood. On the last Sunday of January, feast of the *Holy Childhood*. All the children of the infant school go in procession to High Mass with banners. They go up to the offering in the middle of Mass, and two little children dressed as Papal Zouaves take the collection for the ransom of Chinese children. In the evening, a grand evening party given by the little girls of the classes; a Chinese play is performed. All the mothers are invited to this evening party.

February. On the 2nd, feast of the *Purification*, anniversary of the arrival of the Sisters; general Communion in the morning, and in the evening a talk on the state of the works and the progress made since the previous year.

Carnival days, feast of the *Forty Hours* on the Sunday, Monday and Tuesday. This last day is reserved especially for the girls; they make it a point of honour not to show less eagerness than the men on the Sunday and the mothers of families on the Monday. Although the Tuesday is their special day, the three girls' associations are glad to have representatives before the Blessed Sacrament on the two other days.

March. *Month of St Joseph*. The Children of Mary spend a quarter of an hour every day at the Sisters' house praying to St Joseph. His statue, set up in the great hall of the Children of Mary, is the object of a thousand attentions: fresh flowers, candles, letters laid on the little altar; on 19 March, the hall is turned into a chapel ablaze with lights, and throughout the day a great number of candles show how much the good saint is loved. In addition, the girls go every evening to the exercise held at the chapel.

April. On *Holy Thursday and Good Friday*, adoration at the tomb.

On *Easter Day*, general Communion at the parish.

On *Easter Monday*, a grand outing at which eggs bearing pious mottos are distributed.

Patronage of St Joseph. Feast of the whole corporation. General Communion, grand procession of St Joseph through the grounds of the mill. Evening party at the Sisters' house. (During this evening party, the men's associations have a banquet.)

May. Exercises of the *month of Mary* at the chapel at seven o'clock in the evening, then at the parish at eight o'clock. The girls willingly put themselves to this inconvenience so that the Blessed Virgin may be honoured at the parish as well, where she would find few faithful children⁵⁸.

58. All the hymns sung during the months of March, May and June are taken from the *Manuel de prières des œuvres ouvrières catholiques*. (Paris, rue de Verneuil, 32.) This book, as we have already said, serves for all the associations.

Village feast, three days. What efforts, what pious and charming devices to turn the weakest away from the seductions of every kind that make these feasts so dangerous for souls!

On the Sunday, the programme is announced for the grand outing of the next day, and very often of the day after. The destination of the journey is sometimes as far as ten leagues away.

On the Monday, at five o'clock in the morning, the children arrive at the Sisters' house, carrying the basket holding provisions for two days. Four large wagons, fitted with benches padded with straw, each carry from thirty to thirty-five children under the direction of a Sister. The children are arranged in little groups, each led by a councillor; care is taken to place the most mischievous near those of the older girls they like best, usually near their *good angel*.

On arriving at the destination, the first visit is to the church; then they go to have lunch and take a walk in the surrounding countryside. — When they do not return the same day, since it would be very difficult to find beds for everyone, a few bundles of straw spread out in a barn take their place; the fatigue of the outing and the jolting of the wagon make this bed seem delightful.

June. As for the month of St Joseph, the Children of Mary spend a quarter of an hour every day at the Sisters' house for the exercises of the *month of the Sacred Heart*. These exercises are also held at the chapel, after work ends, and all the Children of Mary make it their duty to attend.

Corpus Christi procession at the parish. The girls are dressed in white. The Sisters lend dresses and veils to those who have none. Each of the three associations has its banner and its pennants. The singers perform the motets that precede the Benediction given at each altar of repose. During the procession, hymns are sung or the rosary is recited aloud.

At the end of this month, *annual retreat* of the associations. (Art. 6, L and O.)

Feast of the *Sacred Heart of Jesus*, patron of the chapel and of the mill. Adoration of the Blessed Sacrament all day long.

July. On the first Sunday, close of the *month of the Sacred Heart*; procession of the Blessed Sacrament through the yards of the mill. Two altars of repose are set up, one by the Children of Mary, the other by the Christian Mothers. All the ornaments, carpets, hangings, candlesticks, vases, flowers, etc., are provided by the workers. The children are dressed in white, and everything is done as at the parish procession.

On the 19th, *St Vincent de Paul*, a great feast at the Sisters' house, general Communion.

On the following Sunday, the chaplain's feast day is celebrated with good wishes.

On the 25th, feast of the *Good Father*, a little collation, a theatrical evening.

August. On the 2nd, *Portiuncula* indulgence at the chapel. Adoration of the Blessed Sacrament all day long.

On the 1st Sunday, annual prizes for the boarders. (D¹.)

On the 2nd Sunday, feast of the association of St Philomena, a little procession, reception and afternoon snack.

On the 15th, feast of the Sister Superior. General Communion; procession at the parish; theatrical evening.

On the Sunday after the Assumption, procession of the Blessed Virgin at Bazancourt, where the Archconfraternity of Our Lady of the Sick is established.

September. On the 1st Sunday, patronal feast in a neighbouring village. We know that the best way to conquer is to flee from danger; so on that day there is a grand outing. Departure in the morning after Low Mass. The parish priest of the place we are going to has been told the day before; we arrive in time for High Mass, where the singers perform; a little meal on the grass beside some fine spring.

Then we go to Vespers, sung in fauxbourdon by the choral society, and return at eight or nine o'clock in the evening.

On the Sunday after 8 September, *feast of Our Lady of the Factory*, procession of the Blessed Virgin in the gardens of the mill.

October. On the 1st Sunday, patronal feast in another neighbouring village. A grand outing the whole afternoon, a few kilometres from the mill. We go and sing Vespers; then a little afternoon snack; we come home as late as possible, so as to avoid on the way back any temptation to go to the village feast.

2nd Sunday, feast of the association of the Holy Angels. General Communion, solemn Mass, reception, afternoon snack.

November. On the 1st, All Saints, general Communion at the parish. No games in the evening, because of the commemoration of the Dead; during the week, Mass for the deceased members; if the work of the workshop does not prevent it, a general Communion is made at this Mass.

December. On the Sunday after the 8th, the Immaculate Conception, patronal feast of the Children of Mary. Preparatory *triduum* on the Friday and the Saturday; on the Sunday, general Communion, High Mass with music at the parish; banquet; in the evening, at the chapel, reception and consecration to the Blessed Virgin. The feast ends with a theatrical evening.

On the 24th, *crib*, feast at the infant school. Midnight Mass sung by the girls.

On the 25th, at four o'clock in the afternoon, New Year wishes to the Good Father. Compliments and a chorus for the occasion.

On the 31st, New Year wishes to the Sister Superior.

DOCUMENT R

RULES OF THE ASSOCIATION OF CHRISTIAN
MOTHERS, CALLED THE ASSOCIATION OF ST
ANNE

1. LADY PATRONESSES

The association of lady patronesses fulfils the duties of Christian patronage towards the workers' association.

The chaplain and the Sister in charge of the association attend the meetings, which are presided over by a member of the committee.

2. ASSOCIATION

Art. 1. — *Foundation.* On 10 February 1868 an association of Christian Mothers was established, affiliated to Notre-Dame de Sion in Paris by a diploma dated 21 February 1868, and placed under the patronage of St Anne.

Art. 2. — *Admission.* To be admitted to the association, one must apply to a councillor. If the applicant is accepted at the next council, the chaplain announces at the chapel that she has been received as an *aggregate*. Six months later, the council votes on her reception as an *associate*, if she has been regular at the monthly meetings. The chaplain hands her the diploma card used in Paris, attesting her final reception.

Art. 3. — *Meetings.* The meeting at the chapel is held at half past ten in the morning, every month, as far as possible on the Tuesday preceding the feast noted on the diploma card. The chaplain gives an instruction on the duties of mothers. The associates who wish to go to confession do so immediately after the exercise, and all the next day, Wednesday. On the Thursday, at six o'clock in the morning, Communion Mass, with a commemoration of the deceased members of the association, and special prayers for particular intentions. Pro-

clamation of the associate or aggregate members. All the associates are obliged to attend the monthly meetings or to inform their section councillor.

Any lady who missed three consecutive meetings without valid reason would be excluded from the association.

Art. 4. — *Retreats*. Each year, in Eastertide, a retreat common to all the women's associations. In September, a special retreat for the mothers is given by a missionary. It usually begins on the Sunday evening, at Benediction, and ends with the general Communion on the Thursday morning. The exercises are as follows: six o'clock, Mass and meditation; ten o'clock, conference; two o'clock, instruction; seven o'clock, Benediction.

Art. 5. — *Associations of piety*. All the associates are entered in the register of the *Archconfraternity of Our Lady of the Factory*, erected at Reims on 12 April 1876. They are also entered in the register of the *Archconfraternity of St Joseph*, erected by a diploma from Beauvais dated 24 November 1864.

They are aggregated to the *Apostleship of Prayer*, established by a diploma of Fr Ramière dated 6 March 1864.

Those who undertake to make the Communion of reparation for the salvation of the workers, every month, or every fortnight, or every week, are organised in sections and receive Rosary cards of the *Apostleship of Prayer*, bearing the name of the associate and the day she has chosen.

All the associates are invited to enrol in the *Association of Devoted Hearts*, for the greater glory of God, in the wounds of Our Lord Jesus Christ (Lyon, rue de l'Enfance, 61, at La Croix-Rousse). (Say, each day, five *Pater*, *Ave*, *Gloria*, in honour of the five wounds of Our Lord.)

Lastly, the most devout may enter the *Third Order of St Francis*, whose fraternity was constituted by letters of 2 February 1865.

Art. 6. — *Council*. The council is composed of: the chaplain; a member of the committee, as president; a lady patroness, as lady president; the Sister in charge of the association; and twelve women worker councillors, who fill the offices of vice-president, secretary, treasurer and the others named in article 8.

It calls into its midst, under the name of dignitaries, the persons it considers useful.

It appoints commissions for the sick, the widows, etc., reserving the right to recruit them outside the council when it sees fit. It meets every month, at the Sister's house or at the president's, before the exercise held at the chapel. It admits members into the association, in accordance with article 2, and pronounces the exclusion of associates who do not attend the meetings, or whose conduct would be contrary to Catholic principles.

Art. 7. — *Order of meetings*. Prayer by the chaplain;

Reading of the minutes of the last meeting;

State of the funds, by the treasurer;

The councillor in charge of the crèche, the councillor for the sick, and the one who looks after the sewing room report on what has happened during the month;

Presentation of new associates;

Customary for the following month;

Sundry questions;

Prayer.

Art. 8. — *Duties of the councillors*. The president sees to the good running of the association; she is assisted by the vice-president.

The secretary convenes the councillors for the monthly meetings, writes the minutes, keeps the books needed by the association, and prepares the customary for each month. Every quarter she revises the lists of the section councillors. In the minutes she records the number of those present and absent at the meetings, and the subjects of the instructions given by the chaplain.

The treasurer keeps the funds, gives an account of expenditure, and makes the purchases decided on by the council.

The councillor in charge of the crèche looks after the works mentioned in article 13.

The councillor for the sick is in charge of all the sick members of the association (art. 11 and 12), and each section councillor visits the sick of her section.

The section councillors notify the ladies on their list of all meetings. The sections are: A, the yard; B, the Sisters' section; C, les Censes; D, the village; E, the new quarter; F, le Pré and Malakof; G, the cité Saint-Joseph and les Marais; H, the outlying district.

Art. 9. — *Lottery*. At each monthly meeting, lottery tickets are given to the members who attend Mass. These tickets are entered in a special register by the secretary, assisted by the vice-president. The lottery is drawn every year, in December, at the Sisters' house.

Art. 10. — *Widows*. Every half-year, the council appoints a commission which looks after the widows in particular, under the direction of the president.

Their care extends: 1. to the children of the widows (physical care, schooling and moral care); 2. to the widows themselves (moral and material assistance).

On the Saturday after the monthly meeting, at seven o'clock in the morning, the widows attend a Mass said for their deceased husbands.

Art. 11. — *The sick*. Every month the council delegates three ladies to care for the sick, under the direction of the councillor for the sick, which does not prevent the visits of the section councillor.

These three delegates meet on Tuesdays at the sewing room (art. 14).

Art. 12. — *Care of young mothers*. Special care is given to young mothers. We see to it that the doctor's orders are followed, and in particular that the young mother does not get up before the tenth day. If it is useful, the council provides a charwoman to take the place

of the bedridden mother during the day for as long as necessary. A washerwoman does the housework until the young mother can take up this work again.

Art. 13. — *Childhood*. The council decides whether a small layette should be given. The presentation of the children at the chapel takes place four times a year: Christmas, St Joseph, the Sacred Heart and Our Lady of the Factory, 8 September.

Here is the formula of consecration read by the father of one of the children presented:

“Heart of Jesus, friend of the workers, Immaculate Virgin, Mother of grace, glorious St Joseph, patron of the whole workers’ corporation, we consecrate to you this child whom God has given us; may he live and die a Christian, so as to win heaven. Amen.”

The council is in charge of the crèche, and the lady patronesses look after the infant school.

Art. 14. — *Sewing room*. On Tuesday of each week there is a sewing room at the president’s house. The associates who can are invited to come, or to send one of their daughters. Work is done there for the association’s clothing store.

Art. 15. — *Deaths*. All the associates are invited to the burial of the deceased Christian mother and to the Low Mass said at seven o’clock in the morning, at the chapel, on the day chosen by the family of the deceased.

Art. 16. — *Feasts*. Patronal feast, Our Lady of the Seven Sorrows, in September; evening party at the Sisters’ house, given by the little children, in February; Christmas feast at the infant school; blessing of the children in the month of May; feast of the Holy Childhood at the chapel, in January.

DOCUMENT S
REPORTS ON THE CATHOLIC CIRCLE OF VAL-
DES-BOIS, 18 APRIL 1875

FIRST REPORT BY THE SECRETARY OF THE INTERNAL
COUNCIL

We are gathered today to celebrate two feasts: the Patronage of St Joseph, a feast dear to the Catholic workers' circles, and the anniversary of the foundation of the circle.

The Catholic circle of Val-des-Bois was founded on 28 April 1867. At its inauguration there were some forty members; in 1868 there were eighty, and since then the number has grown steadily every year. In 1873 there were a hundred and fifteen members, and in 1874 the number rose to a hundred and forty-four.

This year, alas! a terrible accident came to interrupt the steady growth of the previous years. You remember, Gentlemen, the night of 12 to 13 September last. At three o'clock in the morning, cries are heard, the bugle sounds; the bell, which used to wake us only for work, is heard too, but for the last time. At its call, the working population rushes up to try to save its daily bread.

Alas! the fire spreads rapidly, a thick smoke darkens the yard. Yet for a moment hope revives, the flames seem to be dying down; it looks as if the fire has been checked. But all of a sudden the flames reappear and grow, the fire is everywhere at once, on the first floor, on the second floor and under the roof.

Oh! before that vast blaze that was swallowing up your dreams of hope, poor workers, what bitter thoughts tore your hearts! And you, beloved employers, with what bitter grief must you have watched the collapse of that building which you had seen rise stone by stone, and which was the fruit of so much toil!

And yet, dear friends, as long as there remained a few walls, a few machines to save, your courage did not fail you. You were all at your posts: one in the chain, another at the pump; this one leading the rescue work, that one up on the smoking beams. For among us there were no idle spectators; everyone did his duty. But at daybreak, when everything had been consumed, you could not tear yourselves away from those beloved ruins; for then you were thinking of the cruel separation that was about to become inevitable. Yes, we had to part! one had to go to the right, another to the left, leaving behind precious and dear memories, and yet keeping a hope in one's heart! That hope has grown, and each time an exile comes back to the Val, he goes away again with a heart still sad, but saying to us: "See you soon!"

Our separation was not a separation of strangers, but that of members of one and the same family, as you felt just as I did. On 20 September, Count de la Tour du Pin, delegated by the committee of the Catholic Circles of Paris, came in all haste to console the victims of the burnt-out Val. He arrived at the most painful moment and presided, so to speak, over the separation, addressing kind words to each of the exiles.

Ah! if on leaving the Val you had changed only machines, frames and cranks, you would no doubt have left it with less sorrow; but in going away you were leaving the Brother's school, the Mass at the chapel, the Circle and those Christian works from which come the bonds that unite us all in so brotherly a way; in a word, you were leaving the Val of the Sacred Heart to go, perhaps, to towns or villages peopled with selfish hearts, among whom you would be regarded either as strangers or as curiosities; for to them a member of the Catholic Circles is a new kind of man.

But the heart of the Christian employer bleeds at the thought of all these ills. His father's heart cannot bring itself to abandon his children. Amid the torments inevitable in such circumstances, he is still concerned with what he must do to save his poor workers from so

many misfortunes. The Sacred Heart answers him: rent a spinning mill and found another Val on foreign soil. At once the wagons set off, and a hundred and six workers leave for an exile of several months. The cost will be enormous, the sacrifices considerable, but the good of souls demands it: the Christian employer is resolved.

Here, Gentlemen, I speak for all in thanking our revered employers, who organised the exile at La Neuville. Yes, a thousand thanks, dear Sirs, in the name of the whole working population of the Val, for the tenderness and solicitude that you never cease to show us. May the Sacred Heart take you under its protection and preserve you for a long time yet for the salvation of souls and the well-being of the working classes.

If our employers were in this circumstance, as always, true fathers, they did not forget that the exiles needed mothers. They sent to our colony those good Sisters who are the Providence of our families at the Val.

These trials are not the only ones the Circle has had to bear. We still have a long list of them to set before you.

You know of the cruel illness that nearly plunged our whole population into mourning. Happily, divine Providence was watching over that health which is so dear to us, and granted the fervent prayers that all the members addressed to it for the preservation of the *Good Father*. Oh yes, may it keep him among us for a long time yet, this good father, so that he may always watch over us on this poor earth.

We have to mourn the death of four members:

Protin Auguste, who died at the age of twenty-six, after an illness of several years, and who showed truly edifying sentiments of piety.

Évrard Joseph, taken from the affection of all the members of the circle after a few months of illness. In spite of terrible sufferings, he always remained calm and patient, offering his pains to the divine Master for the salvation of his soul.

Druart Omer, who had only just time to take to his bed to die. Since the fire, he had been suffering from a slow illness. Only a few days ago he was still among us, taking part in our religious feasts. Last Sunday he came home at seven o'clock in the evening, called some neighbours, went to bed, and gave back his soul to God.

Périn Honoré, our bandmaster. You all know of his death. I believe I speak for you in joining in the regrets that his former pupils will express to you in a moment.

The fire caused the departure of twenty-two members; thirteen others are still at La Neuville, where they belong to the circle founded for the colony; four are at present soldiers in garrison at Lunéville, Troyes and Reims, where they show the good spirit of our work; a total of forty-three members who have left or are absent. There thus remain present a hundred and one of the former members. We have received eighteen new ones in the course of the year, recruited from among the long-standing workers of the establishment who until then had stayed outside the works. In spite of all these trials, the circle still numbers a hundred and nineteen members, a very consoling figure after such great disasters. To whom do we owe the good spirit that reigns in it? to whom do we owe this relative prosperity of our circle? Is it not to the one who knows so well how to make himself all things to all men, whom you love so much, and who knows so well how to return that love? You have all named him: it is good Brother Vidal.

God tried us cruelly in 1874-1875. That is a mark of his love for us and one more reason to close our ranks and to be more faithful to the standard of the Catholic circles: *In hoc signo vinces*, We shall conquer by the cross.

SECOND REPORT BY THE TREASURER OF THE CIRCLE

My dear friends,

It is in misfortune that we know those who love us; we have had a very keen experience of this, and its memory will never fade from our hearts. I will not speak of the admirable devotedness shown to us by our employers in a disaster that caused them such considerable losses; we saw their generosity grow in proportion to the trial. In other similar disasters, the workers have had only one course open to them, that of finding a place as soon as possible, sometimes after a long search and, consequently, long suffering. Here, on the contrary, we were surrounded by a solicitude that one would have to call motherly, and, if I could reveal what my books say, you would be astonished at the considerable sacrifices of money that have been made in silence, I would even say in forgetfulness.

But I know that our excellent employers do not wish to be praised, and if, a moment ago, I said to you that it is in misfortune that one knows one's true friends, I meant to speak to you of that host of friends who were unknown to us yesterday and are henceforth dear to our hearts, the workers of the Catholic circles. A hundred and twenty-nine works for workers have sent us nearly 7,000 francs. I shall tell you in a moment what your internal council has done with it; allow me first to draw your attention to this magnificent demonstration, which makes us see with our own eyes the resurrection of the Christian working-class family.

Those of our age know what oppression weighed on the workers in our youth: everything was free except doing good. When a worker wanted to do wrong, to fail in his duties to his family, to throw his children's bread to the winds, he could act in broad daylight, and no one would have dared to say a word to him. If, on the contrary, the worker wanted to act according to his conscience, if he refused to go and throw away at the tavern part of the pay his family was awaiting so impatiently, if, above all, he wanted to serve God and render him the duties that we all owe to our Creator, oh! then the jeers, the whistles, the mockery and the insults rained down on the honest man;

to face these storms, this tyranny of evil, he needed greater courage than our soldiers need to face the enemy's grapeshot. Honour to the Catholic circles which have freed the worker from this shameful slavery! Honour to the valiant captains who have led this crusade so nobly and have given back to the worker the freedom to do good!

Today, in Reims, the very town where the tyranny I speak of weighed so heavily, you see the banner of the Catholic circles flying, and behind it a battalion of men who are not afraid.

And that is what the hundred and twenty-nine subscriptions to Val-des-Bois have affirmed: that there are today in France a hundred and twenty-nine centres of Christian workers who do not blush for their faith, who dare to appear good without fear of the wicked, and who know how to come to the help of their brothers in misfortune!

Let this lesson serve us, my dear friends; let us all stand firm in Christian independence.

The scoffers are not the ones who come to the help of the unfortunate. They are easily routed: they are strong only against cowards; and since among us there are only brave men, they will never meet one of ours who will bow his head before them.

(Here follows the table of receipts and expenditure of the fund managed by the internal council.)

DOCUMENT T

ANNUAL CUSTOMARY OF THE CATHOLIC WORKERS' CIRCLE FOR 1876

[illegible]

Designations

	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
In summer, walks in the countryside every fortnight.												
In winter, a lecture and a little evening party every fortnight												
Auxiliary council		22		25		20		8		3		19

Internal council, meets on Tuesday of each week, at 7 o'clock in the evening.

Instrumental music, attends the processions, the feasts at the chapel and the monthly Masses; leads the way to the parish, plays at the school feasts, at the evening parties, and every Sunday at the circle, from half past 1 to 4 o'clock.

Vocal music, sings the Masses of the corporation and some choruses at the evening parties of the circle. Sol-fa classes on Tuesday and Wednesday; full rehearsals on Friday, from 7 to 8 o'clock.

Actors' section, prepares the little winter evening parties and gives three or four grand general evening parties. Rehearsals on Tuesday and Saturday, from seven o'clock to half past nine.

Shooting section, rifle shooting every fortnight, prizes every month.

Evening schools, on Monday, Wednesday and Friday, from October until Easter.

DOCUMENT U

HALF-YEARLY QUESTIONNAIRE FOR THE CATHOLIC WORKERS' CIRCLE

Statistics. — At the last return, how many active members and how many candidates were there? how many have been received since? how many have left? Present situation: active members, candidates.

Attendance at services. — On ordinary Sundays, how many, on average, go to the first Mass, to the second, and to Vespers?

Attendance at the circle. — How many young men regularly spend their evening at the circle? how many men? Average attendance per Sunday: young men, men.

Council. — Does the council meet regularly? Are the councillors punctual at the meetings? do they carry out their Sunday duty faithfully? Is the games commission working well?

Monthly meetings. — How many members are usually absent?

Music. — How many players and how many pupils does the band have? How many more or fewer since the last return? Does the music council meet regularly? Have there been any special engagements outside?

Choral society. — How many members? Are new pieces, a new Mass, being learnt? Is the council working?

Actors. — How many evening parties has the society given? when is the next one? Is a play in preparation?

Shooting. — How many members? State of the funds. Does the council meet periodically?

Illnesses, deaths. — Have the sick been visited regularly? how many serious illnesses? Have there been any deaths?

Piety. — Easter or All Saints retreat: how many followed it? how many received Communion at the close? — Communion of reparation: how many make it every month? how many every fortnight? — Third Order of St Francis: how many members among the men?

Feasts and evening parties. — What have been the principal feasts of the circle since the last return? Have there been any general evening parties? Have there been any private evening parties at the circle? Have there been any grand outings?

DOCUMENT V

AGENDA AND QUESTIONNAIRE OF THE INTERNAL COUNCIL

1. Prayer: *Veni, sancte.*
2. Minutes of the previous meeting.
3. Roll call of the members of the council; remarks, if need be, on absences.
4. Reading of one or more articles of the rules of the Catholic workers' circles of Paris.

5. Review of the main points raised in the minutes and not yet settled.

6. Which councillors were on duty last Sunday?

Questioning of these councillors: Did everything go well? Roughly how many members were at the circle? — Did any outsiders come in? Did the doorkeeper take care to hand the entry cards to the secretary? The secretary is asked to give the names of the outsiders.

7. Games commission: who was on duty for lotto, cards, billiards, skittles, bowls, rifle shooting?

Questions to be put to each councillor on duty:

How many players did you have? Was your game lively? When did the game begin? When did it end? Do you take care to recruit your players and to get the idle ones to play? Are your games in good repair? Do you have enough of them?

8. Visiting the sick. Which councillors have one or more sick members to visit? Questions to be put to each visitor:

Does the doctor see your patient? How is your patient? Does he have books to read? Do the Sisters visit him? Is it long since he received Communion? Do you encourage him to piety? Have you advised him to make a novena to the Sacred Heart of Jesus, to Our Lady of the Factory or to St Joseph? If he is only convalescent, does he go to Mass on working days and on Sunday? What are his needs? Have you brought him anything this week?

9. Music. Questions to be put to the secretary, bandmaster or president:

How many rehearsals have the musicians held this week? How many were absent? When are the musicians giving a feast? Do they have the pieces they need? Are the pupils taking lessons regularly?

10. Choral society and actors. The same questions to be put to the secretary of the choral society and to that of the actors' society.

11. Outing to the countryside or in the neighbourhood.

12. Sundry subjects to be dealt with. On what days are the monthly meeting, the general meeting of the corporation, the general Communion, the religious feasts?

Receptions. Is there any member to be presented, any remarks to be made?

13. Corporation, economic institutions. Are there any remarks to be passed on to the corporative council? Are the refreshments at the circle good?

14. Attendance at services. Are the members faithful in observing the public duties of religion? Is there no scandal?

15. Meeting closed with prayer.

DOCUMENT X

RULES OF THE LITTLE CIRCLE

Art. 1. — *Foundation and aim.* On 21 November 1872 a society was founded at Val-des-Bois under the name of *Little Circle*, placed under the patronage of St Joseph.

The aim of this society is: 1. to safeguard the faith and the morals of its members; 2. to provide them with wholesome recreation; 3. to train them to become Christian workers, strong against human respect.

Art. 2. — *Members.* There are two kinds of members, candidates and active members.

To be a *candidate*, one must have made one's First Communion, have lived at the mill for three months, apply to the director or to a councillor and be accepted by the council.

To be an *active member*, one must have been a candidate for three months, apply to the director or to a councillor and be admitted by the council.

Members who are presented by the council of the association of St Aloysius Gonzaga are received as of right as active members of the

little circle.

Children who have been resident for less than three months may be admitted provisionally to take part in the games and recreations.

Art. 3. — *Meetings*. Every Sunday the members of the little circle attend the services in the chapel. There is common recreation and games until eight o'clock in the evening.

At eight o'clock, the director gives a few words of advice, followed by night prayers.

Art. 4. — *Associations of piety*. All the members are entered in the register of the *Archconfraternity of Our Lady of the Factory*, erected at Reims on 12 April 1876. They are also entered in the register of the *Archconfraternity of St Joseph*, erected by diploma of Beauvais, dated 24 November 1864.

Those who undertake to make the *Communion of reparation* once a month are organised in sections and receive Rosary cards of the Apostleship, bearing the name of the associate and the day of the Communion.

All are invited to enrol in the *Association of Devoted Hearts*.

Art. 5. — *Council*. The little circle is governed by a Brother, who is its director, with the help of a council elected every year.

The council meets every week, under the chairmanship of the Brother Director.

The council co-opts, under the name of dignitaries, those whom it judges best suited to certain offices; they attend the council, but they have no deliberative vote.

Art. 6. — *Duties of the councillors*. The president is a member of the internal council of the circle, delegated for this purpose.

The vice-president is appointed by the active members.

The secretary is appointed by the council; he keeps a register in which are recorded the minutes of the council and the history of the association.

The markers give lottery tickets to the members present at certain fixed hours during the day.

One councillor is in charge of distributing and looking after the indoor games; he settles the disputes that arise between the players and sees that the rules are observed.

Another keeps order in the outdoor games, in the garden and on the outings; he stops dangerous or forbidden exercises; he organises games for the newcomers and spurs on those who do not play.

The rule-keeper prepares, rings and announces the exercises of the day.

The sacristan sees to everything concerning the order of the religious services.

The librarian is in charge of distributing and looking after the books of the library.

Lastly, councillors appointed by the director visit the sick of the association.

Art. 7. — *Games for money.* Games for money are absolutely forbidden.

Art. 8. — *Lotteries, evening parties, outings.* Lotteries to reward regular attendance are drawn every six weeks.

The members of the little circle attend the evening parties given by the circle, and, in their turn, they invite their elders to the lottery draws and to the little evening parties that they give.

In summer, long outings are made into the countryside.

Art. 9. — *Schools, catechism.* The schools and catechism are compulsory for all children up to sixteen. The members of the little circle must attend them.

Art. 10. — *Feasts.* The feasts of the association are: St Joseph, the Patronage of St Joseph, the Assumption, Our Lady of the Factory, Christmas and the school feasts.

DOCUMENT Y
RULES OF THE WORKERS' CORPORATION OF
VAL-DES-BOIS

Art. 1. — All the workers' associations attached to that of the circle together form, under the direction of the committee, the Christian workers' corporation of Val-des-Bois.

Art. 2. — All those who are members of the circle belong to the corporation with their whole family.

Art. 3. — Families in which there is neither a father of the family nor a son over sixteen belong to the corporation provided that there is at least one daughter who belongs to the association of the Children of Mary, or, if there is no daughter over fourteen, provided that the mother of the family belongs to the association of Christian Mothers attached to the corporation.

Art. 4. — The economic institutions, reserved for the families of the corporation, are managed by the corporative council. This council is appointed by the internal council of the circle and presided over by one of the employers.

Art. 5. — The institutions of the corporation are the following: schools, marriage, childhood, hostel, life insurance⁵⁹; foodstuffs, sales of clothing, savings bank, special advantages for each association.

Art. 6. — *Schools.* The children of the corporation, up to sixteen, receive school supplies free of charge, except books. The books they need are lent to them.

In winter, adult classes are held three times a week for the men and for the girls over sixteen, class supplies at their own expense.

Art. 7. — *Marriage, childhood.* The civil formalities of marriage are carried out at the expense of the corporation for those members

⁵⁹. We do not speak of the relief fund here, because this institution exists for the whole mill, and not only for the Corporation.

who request it. A dowry of 100 francs, offered by the *Good Father*, is handed over on the wedding day to the girl who has spent the last three years with honour in the association of the Children of Mary.

Special care is provided for the children of the corporation.

Art. 8. — *Hostel*. A hostel is established under the direction of the council; members of the circle who no longer have a mother, a wife or sisters able to look after them are admitted to it at a greatly reduced price.

Art. 9. — *Life insurance*. The corporation reserves the right to take out a collective insurance for the benefit of its members.

Art. 10. — *Foodstuffs*. The council will see to it that the families of the corporation enjoy special rebates on all the foodstuffs with which it is able to concern itself.

These rebates will be totalled and paid every quarter to the member families.

These accounts will be drawn up by the council and closed on 31 December, 31 March, 30 June and 30 September of each year.

Art. 11. — *Sales of clothing*. Twice a year, in autumn and in spring, there will be sales of clothing at greatly reduced prices.

Art. 12. — *Savings bank*. Special rules. Interest 5 per cent. Premiums.

Art. 13. — *Feasts*. The feasts of the corporation are: Christmas, the Patronage of St Joseph, the Sacred Heart, the Assumption, Our Lady of the Factory, All Saints.

DOCUMENT Z

ANNUAL CUSTOMARY OF THE CORPORATION FOR 1876

Designations	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
Feasts at the parish												
Easter				16								
Feast of Warmeriville					30							
Corpus Christi						18						
All Saints											1	
St Cecilia											26	
Immaculate Conception												10
Feasts at the chapel												
Epiphany	9											
Forty Hours		27										
St Joseph			19									
Patronage of St Joseph					7							
Ascension					25							
Pentecost						4						
Feast of the Sacred Heart						25						
— of the Chaplain							23					

Designations	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
— of the Good Father							30					
Assumption								15				
Our Lady of the Factory									10			
Christmas												25
Retreats												
Associations of men		29 to		2					28 to		1	
— of mothers			2 to 6					18 to 22				
— of girls			2 to 6			11 to 16						
Committee										27 to 30		
General Communions								15			1	25
— of devotion		27			7 4-25		23		10			
General feasts and evening parties										22		3
Epiphany	9											
Shrove Tuesday		29										
Patronage					7							
Presentation of the children			19			25			10			25

Designations	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
Quarterly sessions of the schools	9			9				13				
Distribution of the corporative bonus	9			9			9			15		

Committee. Meets every fortnight, on Thursday, at 7 o'clock in the evening.

DOCUMENT A¹
GENERAL CALENDAR OF THE CORPORATION
FOR THE YEAR 1876

June		Month of the Sacred Heart of Jesus. Every evening, on leaving the workshop, gathering in the chapel, singing of a hymn, reading or instruction. Benediction on Wednesdays and Fridays.
1 Th.	St Pamphilus.	
2 F.	St Pothinus.	Third Order, <i>Meeting</i> .
3 Sa.	St Clotilde. Vigil. Fast.	Girls' schools, <i>Prizes</i> .
4 Su.	Pentecost.	Circle, <i>Communion of devotion, Mass, monthly meeting.</i> — Children of Mary, <i>Mass, meeting</i> .
5 M.	St Boniface.	
6 Tu.	St Norbert.	Boys' schools, <i>Prizes</i> .
7 W.	St Claude. Ember Day.	
8 Th.	St Medard.	
9 F.	St Felician.	
10 Sa.	St Landry.	
11 Su.	Trinity.	Angels, <i>Monthly council, lottery</i> .
12 M.	St Basilides.	
13 Tu.	St Anthony of Padua.	Mothers, <i>Council, meeting</i> .
14 W.	St Valerius.	St Philomena, <i>Confessions</i> .
15 Th.	Corpus Christi.	Benediction of Corpus Christi. — Mothers, <i>Mass</i> .
16 F.	St Rufinus.	— —

17 Sa.	St Avitus.	— — Widows, <i>Mass</i> .
18 Su.	Office of Corpus Christi.	— — Corporation, <i>Mass, procession at the parish</i> . — Angels, <i>Monthly meeting</i> .
19 M.	SS Gervase and Protase.	— —
20 Tu.	St Silverius.	— — Circle, <i>Auxiliary council</i> . — St Aloysius Gonzaga, <i>Confessions</i> .
21 W.	St Leufroy.	— —
22 Th.	St Paulinus.	— —
23 F.	St Felix.	Benediction of the Sacred Heart.
24 Sa.	Nativity of St John the Baptist.	
25 Su.	Sacred Heart of Jesus.	Corporation, <i>Feast of the chapel, adoration of the Blessed Sacrament all day</i> . — Children of Mary, <i>Monthly Communion and council</i> . — Circle, <i>Communion of devotion</i> .
26 M.	SS John and Paul.	
27 Tu.	St Crescens.	<i>Visit to the schools</i> .
28 W.	St Irenaeus.	
29 Th.	SS Peter and Paul.	Benediction in honour of St Peter.
30 F.	Commemoration of St Paul.	

DOCUMENT B¹ORDER OF MEETINGS OF THE COMMITTEE OF
THE CORPORATION

Customary prayer. — Reading of the minutes.

Section I. — *Secretariat, relations with the outside*. Reading of the letters received and sent that are of some interest to the committee. Extracts from the *Bulletin de l'Œuvre des Cercles catholiques d'ouvriers*. Relations with the outside.

Section II. — *Associations. Christian discipline of the workshop.* Each member of the committee in charge of an association reads out the annual customary for the past fortnight, and if everything has not taken place as planned, he gives the reasons. He reads the customary for the following month, and if he foresees some obstacle to carrying it out, he consults the committee on the matter. Inner spirit of the associations, means to be taken to increase piety among their members. Christian discipline of the workshop, measures suited to favouring the development of the associations.

Section III. — *Finances. Economic institutions.* State of the funds, expected resources, expenses occasioned by each association. Economic institutions, savings banks, etc.

Every month, an account is given of the working of the institutions taken in detail: corporative bonus, expenses for religious and charitable services, the schools and the competitions, marriages, dowries for girls, Christian hostel, care of the sick, care of young mothers, savings banks in each association, circulation of the corporative money, etc. etc.

Section IV. — *Teaching.* Catechism classes and everything concerning the customaries of the chaplain, of the missionary and of the chapel for the past fortnight and for the following month. Number of confessions, of Communions, attendance at services. Libraries and publications for the various associations. Schools, adult classes, vocational classes. Lectures.

Various questions on the agenda. Prayer.

DOCUMENT C¹

MODEL OF THE HALF-YEARLY CENSUS TABLE

Dates of birth.	Commune	Department or country.	Surnames	Christian names
-----------------	---------	------------------------	----------	-----------------

26 May 1839.	Bitschwiller- Thann.	Alsace.	***_***	Henri.
13 March 1842.	»	»	***	Marie-Amélie.
25 April 1862.	»	»		Maria-Amélie.
11 October 1863.	»	»		Louis.
14 January 1869.	»	»		Edouard.

Married
men:
Circle.

Widowers: Circle

Boys of 16 and over: Circle

Boys from 12 to 16: Little Circle

Boys under 12: St Aloysius Gonz.

1

1

1

Married
women:
Christian
Mothers

Widows: Christian Mothers

Girls of 16 and over: Children of M.

Girls from 12 to 16: Children of M.

Holy Angels.

Girls under 12: St Philom.

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1

MODEL OF THE TABLE OF ATTENDANCE AT SERVICES AND OF WEEKLY COMMUNIONS

Dates	Communions, Chapel m.	Communions, Chapel w.	Communions, Parish m.	Communions, Parish w.	Chapel, 6.30 Mass m.	Chapel, 6.30 Mass w.	Chapel, 9 o - clock Mass m.	Chapel, 9 o - clock Mass w.	Parish, 7.30 Mass m.	Parish, 7.30 Mass w.	Parish, 10 o - clock Mass m.	Parish, 10 o - clock Mass w.	Chapel, Vespers m.	Chapel, Vespers w.
1877. Feb. 4.	17	130	»	10	27	188	75	125	18	40	25	30	52	118
— — 11.	34	175	»	5	46	214	150	120	12	25	10	15	130	160
— — 18.	5	36	»	7	18	103	80	130	22	35	35	30	50	110
— — 25.	15	52	»	4	30	150	90	150	17	45	40	40	45	130

DOCUMENT D¹
RULES AND CONDITIONS OF ADMISSION TO
THE MAISON SAINTE-MARIE

The children are accepted free of charge.

They must be twelve years old, free from infirmities, of a sound constitution and in good general health.

They must provide an undertaking by which their guardians or the persons responsible for them bind themselves to leave them at the Maison Sainte-Marie until the full age of twenty-one.

The children never go out; they may see their parents on the first Sunday of each month, from half past twelve until three o'clock.

The children work at the spinning mill under the guidance and supervision of a Sister or of an assistant mistress.

Several hours are devoted each day to primary and religious instruction and to housekeeping.

A chaplain is attached to the house.

A child may receive only at twenty-one the money rewards that she may have earned for her work at the establishment; if she leaves for any reason whatever before the age of twenty-one, she loses all rights to the rewards obtained, and the money from them will be paid over for the benefit of the Maison Sainte-Marie.

If a child dies at the house before the age of twenty-one, her parents do not inherit, and the proceeds of her rewards go back to the common fund.

The child becomes the real owner of the money granted as a reward only if she is still at the Maison Sainte-Marie at twenty-one, that is to say at the end of her engagement.

When their engagement expires, the young women will be free to remain in the house; they will then be considered as workers, and a wage will be granted to them according to their ability.

MAISON SAINTE-MARIE

DIRECTED BY THE SISTERS OF ST VINCENT DE PAUL

Val-des-Bois (Marne)

Near the station of Warmeriville.

No. Date of entry

Surname, Christian names

Dates of birth and of baptism

Date of First Communion

Length of time she attended school

Can she sew, read, write?

Name and address of the parents

Date and place of the parents' religious marriage

Date and place of the parents' death

Name and address of the person responsible for the child

I, the undersigned,

declare that I have taken note of the conditions of admission given opposite and of the rules of the Maison SAINTE-MARIE, and I undertake to leave in the said house the girl named

until the full age of twenty-one, that is, until

Should I withdraw this child before the age of twenty-one, I undertake to compensate the house for her keep and board, at the rate of 50 centimes a day from her entry until the day on which I take her away.

I acknowledge that Messrs HARMEL Frères shall always have the right to return this child to me, without any compensation on their part, should her bad conduct, her bad spirit or her incapacity for work be recognised by the Sisters.

Done at , this

DOCUMENT E¹
STATUTES OF THE MUTUAL AID SOCIETY OF
THE VAL-DES-BOIS SPINNING MILL

CHAPTER I. ORGANISATION AND RESOURCES OF THE
SOCIETY

Art. 1. — *Aim of the society.* On 21 January 1846, a mutual aid society was founded by Messrs Harmel frères in their spinning mill at Val-des-Bois.

The aim of this society is:

1. To provide the care of the doctor and medicines for sick members;
2. To pay them an allowance during their illnesses;
3. To pay them an additional allowance in the event of an accident;
4. To provide for their funeral expenses.

The society denies itself the right to deal with political or religious matters; any discussion of this kind is strictly forbidden.

Art. 2. — *Members of the society.* All the workers are members of the relief society by the very fact that they work in the establishment. They cease to belong to it on the day when they are given a month's or a week's notice (according to the agreements) of their departure from the establishment.

Members of the society who leave the establishment are not entitled to any compensation for their payments.

Art. 3. — *Resources of the society.* The resources of the society consist of:

1. A first payment made by all the workers when the fund was started, and afterwards by all newcomers (art. 8);
2. A payment made by each member every fortnight (art. 4, 5 and 6);
3. All fines.
4. Gifts made to the society.

Art. 4. — *Ordinary subscriptions.* The subscriptions are based on wages and fixed as follows, except for married women:

Earnings per day.	That is, a weekly minimum of	Subscription per fortnight.	Allowance per day of illness.
fr. c.	fr. c.	fr. c.	fr. c.
3 30 and over.	20 » »	» 75	1 50
2 50 to 3 25	15 » »	» 60	1 20
2 » » to 2 45	12 » »	» 50	1 » »
1 50 to 1 95	9 » »	» 35	» 70
1 » » to 1 45	6 » »	» 25	» 50

This subscription gives entitlement:

1. To the doctor and to medicines, according to articles 34 and 35;
2. To a sickness allowance, according to articles 29 and 30;
3. To the allowance in the event of accidents, according to article 36;
4. To burial, according to article 37.

Art. 5. — *Married women.* Married women working in the workshop or staying at home must pay 0.15 fr. per fortnight. On this condition, they will belong to the relief society and will be entitled:

1. To the doctor and to free medicines, according to articles 34 and 35;
2. To the confinement allowance, according to article 31;
3. To the allowance in the event of accident, according to article 36;
4. To burial, according to article 37.

Art. 6. — *Children over twelve.* Children over twelve who do not work at the establishment and who have no other occupation may, at their parents' request, belong to the relief society by paying 0.15 fr. per fortnight, which will entitle them:

1. To the doctor and to free medicines, according to articles 34 and 35;

2. To burial, according to article 37.

Except for the mother of the family, no one may be admitted to the society who has an independent occupation, that is to say work that is not supplied exclusively by the workshop or by the employers.

Art. 7. — *Families*. All families who live exclusively on the work supplied by the mill or by the employers belong to the relief society if all the members over twelve pay the subscriptions mentioned in articles 4, 5 and 6. In that case, all the children under twelve are entitled:

1. To the doctor and to free medicines, according to articles 34 and 35;
2. To burial, according to article 37.

By way of exception to the rules, and for reasons easy to understand, the mother of the family who stays at home to look after the household may at the same time carry on an independent occupation without ceasing to belong to the society.

Art. 8. — *First subscription*. The first payment is double for each class.

Art. 9. — *Extraordinary subscription*. Should it happen that, because of too great a number of sick or injured, the fund were exhausted so as to be unable to meet the relief granted by the rules, the subscription for each fortnight may be raised by one to three fifths, but only by the general council. (Art. 21.)

Art. 10. — *Annual Mass*. Each year, in the church of Warmeriville, a Mass of the Blessed Virgin will be sung for the prosperity of the establishment and of each of its members in particular, followed by a prayer for the repose of the souls of deceased members.

This Mass will be sung on the Tuesday of the patronal feast of St Drogo, at the expense of the fund.

All members must attend it with their whole family.

CHAPTER II. ADMINISTRATION OF THE SOCIETY

Art. 11. — *Council.* The administration is entrusted to a council made up of the president, the treasurer-secretary and six elected members, the commissioners.

The head of the establishment is president as of right.

Half of the commissioners are renewed each year at a general meeting, the day of which is fixed by the president.

For the first year, lots will designate the three outgoing commissioners.

Outgoing commissioners may be re-elected.

They are elected by a relative majority of the votes.

Art. 12. — *Electors.* One cannot be an elector before eighteen, nor a commissioner before twenty-two.

Art. 13. — *Composition of the council.* The council must include among its members at least one combed-wool spinner, one carded-wool spinner, one locksmith or joiner and one labourer, scourer or packer. Should one of these four elements not be represented on the council, the election of the sixth commissioner would be annulled and the seventh or the eighth in votes would be taken, and so on, until this gap is filled.

If there is a tie in votes, the oldest is preferred, and if an elected member does not accept, the one who obtained the most votes is called upon to replace him.

Art. 14. — *General meetings, elections.* The general meetings will take place at the same time as the quarterly sessions of the schools, around Christmas, Easter and the Assumption.

The secretary will give an account there of the operations of the fund.

The elections will be fixed, as far as possible, for the general meeting at Easter.

Art. 15. — *Resignations.* In the event of the resignation or departure of a commissioner, he will be replaced by one of the three who have the most votes after the last one elected, at the choice of the council.

Art. 16. — *Duties of the commissioners.* The commissioners, in accepting their offices, declare that they submit to the following conditions:

1. To attend scrupulously the meetings held every fortnight, under penalty of a fine of 0.25 fr., when there is no very legitimate cause;

2. Never to disclose outside what might be said at the meetings and might cause unpleasantness to a commissioner.

Anyone guilty of breaking this rule will be liable to a fine of 50 centimes to 1 franc. He may be excluded from the council at the second offence.

3. To visit the sick.

A commissioner will be excluded from the council if the president and the five other commissioners ask for his resignation, for habitual absence from the meetings, for indiscretion or for a question of honour.

Art. 17. — *Attendance.* At each meeting, the commissioners will sign a register prepared for this purpose to record their attendance.

A statement of it will be drawn up three times a year and every year, but will be communicated only to the members of the general council.

For a member of the council who has nine absences during a financial year, the year will not count towards becoming an honorary commissioner. (Art. 20.)

Art. 18. — *Visiting the sick.* The commissioners must visit the sick, bring them their allowance, make sure that they receive the doctor's visits and the prescribed medicines punctually; lastly, report to the council all the abuses and breaches of the statutes or rules that

they may have noticed in the course of their visits. These visits must be made at least once a week.

At each meeting, the members of the council will share out among themselves the visits to be made, and they will give an account of them at the following meeting.

Art. 19. — *Rights of the commissioners.* The council administers the fund, judges in the last resort, according to the statutes, the cases in which allowances are to be granted or refused, and settles cases not provided for by the rules.

It alone manages the proceeds of any collection made in the establishment for the benefit of anyone whatever.

Art. 20. — *Honorary commissioners.* Any member of the society who has held the office of commissioner for three years may be appointed honorary commissioner.

The honorary commissioners are called to sit on the council, where they have a deliberative vote on the matters specified in article 21.

They sign the minutes of the elections and the statement of the fund every quarter.

Art. 21. — *General council.* The meeting of the honorary commissioners with the six serving commissioners, under the chairmanship of an employer, constitutes the general council.

This meeting must take place in the week preceding the general meetings. (Article 14.)

It is convened to take extraordinary decisions, such as:

Additional allowances.

Economical purchases.

Raising of subscriptions. (Article 9.)

Amendment of the statutes.

Art. 22. — *Installation.* The minutes of the appointment of the council must bear the signature of the president, of the outgoing commissioners, of the newly elected and of the honorary commissioners.

All the members present appoint, there and then and by secret ballot, the honorary commissioners for the current year.

Art. 23. — *Appointment and duties of the treasurer.* As soon as it is installed, the council appoints a treasurer, who at the same time performs the duties of secretary.

The treasurer may be chosen from outside the council; he regularly enters the receipts and expenses in a book numbered and initialled by the president.

Three times a year he presents the report on the financial situation to the members of the general council, who approve it with their signatures. This report is then read at the general meetings and posted up.

At the election meeting, the treasurer gives the summary of the year, so as to inform every member of the operations of the fund.

Art. 24. — *Order of meetings.* There is a meeting of the council every fortnight. Its order is fixed as follows:

Reading of a part of the rules, so as to go through them in two months;

Receipts and expenses for the fortnight, and, every month, the state of the fund;

Allowances to the sick;

Allowances to the injured;

Complaints.

Art. 25. — *Complaints.* Any member who has a complaint to make against some decision of the council shall be required to explain himself before the commissioners, at the place and time of the meetings, and nowhere else.

He shall then withdraw at once so that his complaint may be judged in his absence.

Art. 26. — *Appointment of the doctor.* At the meeting of the general council that follows the elections, the outgoing commissioners and the newly elected, in agreement with the president, appoint the

doctor of the society. He is allotted a fixed sum per year, in return for which the said doctor undertakes to call every day at premises specially designated for consultations, and to visit the sick as often as their condition requires.

Art. 27. — *Census*. Twice a year, around 30 September and 31 March, the council will draw up the list of the families who belong to the relief fund and of the individual members. This list will remain posted up in the meeting room. The doctor of the society will be invited to take note of it.

CHAPTER III. OF THE RELIEF GIVEN

Art. 28. — *Formalities to be completed*. When a member is ill, he must inform one of the commissioners or have him informed. The commissioner will inform the doctor of the establishment and will give a ticket⁶⁰ certifying the date on which work stopped.

Allowances may be given only on a doctor's ticket certifying the illness and fixing, where appropriate, the day on which work could be resumed.

The allowances are fixed by the council every fortnight; they are paid on a voucher⁶¹ signed by at least three commissioners and by the secretary-treasurer.

60. Mutual Aid Society of the Val-des-Bois spinning mill.

The undersigned commissioner certifies that Mr
stopped work on 187 because of illness.

The Commissioner,

The Doctor of the Society declares that Mr is fit to resume work from 187

61. Relief fund of the Val-des-Bois spinning mill.

Pay to Mr

Allowance of days at

less subscription

Net to be received

Val-des-Bois, 18

The Commissioners, The Cashier,

Art. 29. — *Allowances.* Any member whose illness has been certified as stated in article 28 will receive an allowance fixed as follows:

1st category: 1.50 fr. per day.

2nd — 1 20 —

3rd — 1 00 —

4th — » 70 —

5th — » 50 —

Sundays, holidays and days of stoppage, even accidental, are not paid.

The first three days of an illness are not counted for the allowance, except in the case of an injury in the workshop during work, and only if this injury gives rise to the allowance specified in article 36.

From each voucher issued, the insured person's usual subscription is first deducted.

Art. 30. — *Chronic illnesses.* A sick person will be deemed to be suffering from a chronic illness when he has been more than four months without working.

Any sick person who cannot, within five months, show a full month of work will be considered to be in a permanent state of illness. The allowance will be reduced by half at the end of the fourth month, and withdrawn at the end of the eighth month.

Art. 31. — The confinement allowance granted to married women is ten francs, paid to the midwife, who must give all her care for ten days.

Art. 32. — *Hospital.* When a sick person is being cared for temporarily at the hospital of Reims, and has not incurred the forfeiture of article 30, the society will take charge of the sum due to that establishment, reimbursing itself from the sick person's allowance.

If the allowance is insufficient, the society bears the remainder.

Art. 33. — *Exclusion from the allowance.* The following shall not be entitled to any allowance:

1. Members whose illness the doctor recognises as dating from before their entry into the society;
2. Those who are ill as a result of fighting, brawling, drunkenness or debauchery;
3. Those who, during their illness, enter a tavern of the district or of the surrounding area;
4. Those who, without being forced to, do something harmful to their recovery.

If it is proved that the sick person can easily earn as much as the fund allows him, the fund may be released from its obligations towards him.

Art. 34. — *Doctor.* The doctor of the society comes to the mill every day.

The ringing of a bell announces his presence, and all the members of the society may come to the consultation.

The doctor then goes to visit at home those who have given notice according to article 28.

If a member thinks fit to call in a doctor other than the society's, it will be at his own expense.

If the doctor judges it necessary to call in a colleague, he alone must pay him.

Art. 35. — *Medicines.* The medicines are bought by the council of the relief society, on the proposal of the doctor.

They are delivered to the sick by the doctor or by the secretary on a voucher signed by the doctor.

Cod-liver oil and syrups are not considered as medicines. The council may supply them to a sick person only as an extraordinary allowance.

Art. 36. — *Accidents.* The relief society has insured all the workers with an accident insurance company. By means of this insurance, workers injured within the mill and in all the places where the insured may be working temporarily on behalf of Messrs Harmel frères

receive, in addition to the allowance granted in article 29, an allowance equal to half their daily wage. However, this allowance will not be granted for more than twenty-six weeks.

Those whose injury results in the loss of a limb will receive every quarter an annuity fixed according to age, on a sum equal to four hundred times the injured person's daily wage.

In the event of accidental death, the victim's family will receive a sum equal to the wages of four hundred working days within the three months following the death.

Art. 37. — *Burial*. The society grants all its members, for burial expenses:

Over 15 years, 38.00 fr.

From 12 to 15 years, 21 — 75

— 10 to 12 — 19 — 25

— 8 to 10 — 18 — 25

— 7 to 8 — 17 — 50

— 3 to 7 — 12 — 00

— 1 to 3 — 9 — 75

— 0 to 1 — 9 — 25

These sums pay for: the religious service, a High Mass over fifteen years, a Low Mass from twelve to fifteen years, the coffin, and the digging and filling of the grave.

In addition, the family may have a Low Mass said free of charge in the chapel on the day of its choice.

Art. 38. — The president will send each year to the competent authorities the report on the moral and financial situation of the society prescribed by article 13 of the law of 15 July 1850.

Art. 39. — No amendment to the present statutes may be put into force until it has received the authorisation of the prefect.

DOCUMENT F¹
LIFE INSURANCE CONTRACT MADE WITH THE
COMPANY *LA GENEVOISE*

Between la Genevoise, life insurance company, having its head office in Geneva (Switzerland), represented by Mr L. Aubert, managing director, and Mr Le Cointe, director, of the one part;

And Messrs Harmel frères, spinners, domiciled at Val-des-Bois (department of the Marne), of the other part, the following has been agreed:

Art. 1. — The company la Genevoise, in consideration of the regular payment of the annual premiums fixed in article 2, which payment shall be made to it by Messrs Harmel frères, undertakes to pay the sum of one hundred francs on the death of each of the persons entered on the schedule annexed to the present contract, signed and initialled by the contracting parties, if this death occurs after the contract has been put in order, and at a date before the first of May eighteen hundred and eighty-one.

Art. 2. — The annual premium, payable in advance by Messrs Harmel frères to the company la Genevoise, is fixed, for the period of five years from 1 May 1876 to 30 April 1881, at the sum of five hundred and sixty-eight francs and seven centimes, that is, at one franc eighty-seven centimes per cent (1.87 per cent) of the total sum of thirty thousand four hundred francs insured on the lives of the persons appearing on the annexed schedule.

Art. 3. — The insurance takes effect only from the day of the signing of the contract and of the payment of the first premium.

Each year, the contract has effect only in so far as the annual premium has been paid on the due date fixed, namely:

The first premium, on 1 May 1876,

The second, — on 1 — 1877,

The third, — on 1 — 1878,

The fourth, — on 1 — 1879,

The fifth, — on 1 — 1880.

Failing payment of these premiums on the due date, the insurance is cancelled and the present contract terminated as of right, without any need for summons or formal notice.

In that case, the premiums paid belong in full to the company.

Art. 4. — The insurance is cancelled as of right for insured persons whose death occurs by suicide, as the result of a duel or as the result of a judicial sentence. It would also be cancelled as of right for any insured person who should perish in an armed struggle, whether against national troops or against foreign troops, or on a journey outside Europe. However, in the event of a war against a foreign power, the insurance may continue its effects at the express request of Messrs Harmel frères, and on prior payment of an additional premium, which shall be the same as that fixed in the same case by the French companies of the committee, without this additional premium being able to exceed ten per cent of the capital insured. In the event of an invasion of the department of the Marne by a foreign power, the additional premium shall be due and the insurance maintained, even if Messrs Harmel frères have not been able to inform the company of their intention.

Art. 5. — In the event of the death of one of the insured persons, Messrs Harmel frères must notify the administration of la Genevoise within eight days, stating the probable cause of death. The supporting documents to be supplied are: the birth certificate of the insured person, the death certificate of the said person, and a medical certificate stating the illness of which he died. These documents must be supplied through the agency and at the expense of Messrs Harmel frères.

Payment of the sum insured shall be made fifteen days after the receipt of these documents, into the hands of Messrs Harmel frères,

who shall give the company a final discharge and receipt.

Art. 6. — The persons insured by the present contract who cease to belong to the Catholic circle of Val-des-Bois, or to the society of Christian Mothers, or to the Children of Mary, shall by that fact cease to be entitled to the insurance. The clerks or workers of Messrs Harmel frères who, after the date of the present contract, should come to belong to the aforesaid circle or societies may, at the request of Messrs Harmel frères, be admitted to the insured body. The company la Genevoise reserves, however, the right to have the state of health of the new candidates examined, and to refuse their admission to the insurance if they do not show the signs of normal longevity.

Entry into or departure from the insured body shall take place at fixed times, on 1 February, 1 May, 1 August and 1 November; on these dates, Messrs Harmel frères shall supply la Genevoise with the statement of the changes that have occurred in the past quarter. This statement must contain the names of the persons who have left the insurance and of those who have been admitted to it. At the end of the year, la Genevoise shall draw up the account of the modifications brought about by these changes in the annual premium due, taking the fixed annual premium of 1.87 francs per hundred francs insured, whatever the age of the persons who have left the insurance or of those who have been admitted.

According to the result of this account, la Genevoise shall refund to Messrs Harmel frères, or receive from them, the amount of the difference.

Art. 7. — The present contract is made for a term of five years, to begin on 1 May 1876 and to end on 30 April 1881. After this last date, la Genevoise shall be released from all obligations towards Messrs Harmel frères.

La Genevoise shall keep a separate account for the operations relating to the present contract. It shall carry to the credit of this account the premiums received from Messrs Harmel frères; to the debit,

the sums paid for claims, and twenty per cent of the premiums received as representing the general expenses. Interest of four per cent a year shall be allowed on both sides of the account. On the expiry of the contract, the account shall be closed, and Messrs Harmel frères shall be entitled to fifty per cent of any profit that may result from it.

Thus done in two copies, one for each of the parties.

Val-des-Bois, 1 May 1876.

Signed: Harmel frères.

For the company la Genevoise,

Paris, 1 May 1876.

Signed: L. Aubert, managing director.

Geneva, 30 April 1876.

Signed: Le Cointe, director.

DOCUMENT G¹

RULES OF THE SAVINGS BANK

Art. 1. — The savings bank is divided into three sections: the first is intended for men and for young men over eighteen; it accepts no less than one franc per deposit; the second is intended for young people under eighteen, and accepts deposits of twenty centimes; the third is set up for the children who attend the schools and for the girls' associations; it accepts deposits of five centimes.

Art. 2. — Interest is made up on 30 June and on 31 December of each year. Interest is calculated at four francs eighty centimes per hundred francs for periods of less than six months, and at 5 per cent for periods of six months.

Art. 3. Fractions of a month and of a franc earn no interest. Each month is counted as one twelfth of the year. Interest on the sums deposited shall run from the first day of the month following the deposit, and shall cease from the first of the month preceding the request for withdrawal.

Art. 4. — By way of encouragement, the *Good Father* grants to the depositing members of the little circle a bonus of ten per cent on the total of the deposits made between twelve and eighteen. This bonus shall be paid to them at the age of twenty-one, provided that the capital is left until that time and that the depositors belong to the circle. To be entitled to this bonus, one may not pay in more than one franc twenty-five centimes a week.

Art. 5. — Repayments take place only eight days after the request, and with the authorisation of the parents in the case of minors.

Art. 6. — On the day a depositor leaves the mill or withdraws from the association to which he belonged, his account is closed, and the sums he has deposited cease to earn interest higher than that of the State savings bank.

DOCUMENT H¹EXTRACT FROM THE REPORT ON THE SAVINGS
BANK (22 APRIL 1877)1st SECTION: LARGE SAVINGS BANK

There was deposited, from 1 April 1876 to 31 March 1877	20,776.40 fr.
---	------------------

We repaid, for the purchase of houses and for investments	6,286.30
---	----------

The accounts of this section break down as follows:

22 families have from 100 to 500 francs.

7 — 500 to 1,000 —

4 — 1,000 to 2,000

12 — 2,000 francs and over.

Total. 45 families.

2nd SECTION: SMALL SAVINGS BANK

During the same period, there was deposited	897.95 fr.
---	------------

We repaid	358.80
-----------	--------

Position of the accounts:

3 depositors have 200 francs and over:

2 have from 100 to 200 —

3 — 60 to 100 —

3 — 40 to 60 —

8 — 40 francs and under.

Total. 19 depositors.

3rd SECTION: SCHOOL SAVINGS BANK

1,464 deposits came to the sum of	1,055.05 fr.
-----------------------------------	-----------------

121 repayments	205.15
----------------	--------

Position of the accounts:

2 depositors have 80 francs and over;

4 have from 30 to 80 —

19 — 10 to 30 —

31 — 4 to 10

41 — 1 to 4 —

43 — 1 franc and under.

Total. 140 depositors, of whom 23 from the infant school, 40 from the permanent schools, 17 from the little circle, 28 from the association of the Holy Angels, 32 from the association of the Children of Mary.

DOCUMENT J¹

REPORT ON THE ECONOMIC INSTITUTIONS (22
APRIL 1877)

My dear friends,

Our economic institutions are going better and better. You all know the names of the members of the corporative council, since the list is posted up. Each division meets at least once a week, governs the part entrusted to it, and renders its accounts to the monthly general council. We urge you to submit all your observations, and to report defects in goods and short weight, to the guards of the corporation. They will themselves look into the grievances and put them right when there is cause. Your satisfaction is their sweetest reward.

We have kept you informed of the vexations stirred up by the bakers who have not made an agreement with the corporation. To wreck our arrangements and divide us, they have lowered the price of bread. Whenever this reduction is ten centimes below the prices posted at the office, our baker agrees to make the same reduction, but then ceases to give us the rebate. So war is not much to be feared on that side, and we know that you will hold firm.

An attempt has been made to organise a struggle over other goods, notably over potatoes. This year was exceptionally bad, and our usual merchants would not guarantee the quality. Of the forty-eight thousand kilograms that we delivered, four thousand kilograms were really defective. Our opponents did not fail to exploit this defect to their advantage, praising their own goods as faultless. Several workers wished to see for themselves; they bought at the market, and they admitted to us that their purchases were more defective still. We can certainly be deceived, but you must always remember that all our goods have the merit of bringing low prices to our locality, and of making the over-demanding merchants understand that we can do without them.

The corporative bonuses distributed in 1875 and in 1876 give the following figures:

	1875 (fr. c.)	1876 (fr. c.)
1 st quarter	829 35	957 80

2 nd —	479 20	1,420 10
3 rd —	831 10	1,624 85
4 th —	914 30	1,168 30
Total for the year	3,053 95	5,171 05

In the year 1876, 9 families received more than 100 francs.

8 received from 80 to 100 francs.

13 — 60 — 80 —

18 — 40 — 60 —

Apart from the rebate received by each family, our economic institutions have brought about a reduction in market prices, namely: 10 per cent on bread, 7 per cent on meat, 20 per cent on coal, 10 per cent on potatoes, and about 5 per cent on the other goods.

Every year we repeat the same refrain: *Union, union*. The reason is that this refrain is so sweet to the heart, and so profitable to the purse, that its benefits cannot be praised too highly. This union has brought us a considerable fall in the price of foodstuffs, 5,171 francs of corporative bonus distributed, a life insurance of 100 francs for the members of the associations, free school supplies for all our children, and immense advantages that we do not even notice, because we are as it were wrapped round by a multitude of works that all tend to improve our lot.

Fathers and mothers of families, reflect on this result, and I am sure that you will all want to make use of the economic institutions, and to strive to keep them from falling.

But the corporation has not been content to procure you cheaper food, for man does not live by bread alone; he also needs his element. The element necessary to man is society, it is love of one's neighbour. This Christian thought has been perfectly understood at the Val, and it has reached there the highest degree of development, through the works that make up the harmonious whole of what we have called a corporation.

Thus there have been instituted:

1. The crèche and the infant school for the little children;
2. The girls' and boys' schools for the young;
3. The hostel for orphans, apprentices and journeymen;
4. The mutual aid society, the Conference of St Vincent de Paul, the conference of Christian Mothers for women in childbed, life insurance, accident insurance, works intended to help families;
5. The associations for the different ages, the workers' meetings, the religious feasts at the chapel and at the parish, the outings of each association, in short, everything that is needed for relaxation and decent recreation.

No age, no condition of man's life has escaped the solicitude of our benefactors. Who does not see, in all these institutions, the watchful hand of a mother, always ready to fly to the help of her children? Yes, gentlemen, you all feel, you all understand the constant care with which we are surrounded.

Some time ago, I found myself in a village of the neighbourhood in the company of a good worker, a father of a family, who lived ten or fifteen years at Val-des-Bois. Since he left, the good Lord has visited him and cruelly tried him. He told me the story of his misfortunes in these words:

"One must," he said to me, "have spent many years at Val-des-Bois, as I did, to appreciate the loss one suffers on leaving it. My children were ill, and nobody came to see them; my wife herself was in bed for several months, and not a soul came to visit her, apart from a few neighbours and relatives. During my wife's illness, my children went to school or did not go; I confess that I hardly worried about it, my only concern being to get them bread. Before sending them there, did I not have to think of paying the school term, the paper, the pens, the ink, and so on?"

"For several months, I had to work by day to earn a little bread and feed my family; at night, I watched at the bedside of the poor in-

valid. My employer knew my troubles, and never did a single word of comfort fall from his lips. I found myself in the most complete destitution; often I did not even have a little sugar to put in the invalid's herb tea, and never, never, do you hear, did the mite of charity come out of his purse to be offered to the unfortunate.

"Sleeplessness, work and the miseries of the heart had worn me out. In the workshop, I produced less than my comrades, and the work was perhaps less well done. I sometimes reasoned with myself like this: The master I work for has entrusted me with a machine. This machine must bring him in a certain sum every day. My God! what will happen if my arms cannot make the machine produce the sum the master expects from it?

"When misfortune strikes you," he added, "when you need help or advice, you know which road you must take. How many times have I said to myself: If only I were at the Val!... everybody would come to my help. The employer would set the example; the Sisters, the workers themselves would lavish help and comfort on me. Whereas here I meet only hard and miserly rich men and selfish poor ones, there all arms would reach out to me, mouths would open only to speak affectionate words to me, I would feel generous hearts beating beside my own, and my misery would seem less great to me because it would be shared.

"Ah! how good it is to live under such a roof!..."

I could not listen to any more. I left him deeply moved, understanding how right were the feelings he had just expressed, and very happy to have met a man who appreciated so well the devotedness of one's neighbour.

Yes, he had every right to complain bitterly of a society that showed itself so heedless of his existence. And indeed, this worker was unhappy, not because he was no longer at the Val, but because he was in a place where people have forgotten those words of the Saviour which are, so to speak, the motto of the house of Val-des-

Bois, and which we took as our banner when establishing the economic institutions: “Come to me, all you who suffer, you who labour and who bend under the burden, and I will relieve you.”

DOCUMENT K¹

AGREEMENTS MADE WITH THE APPROVED
SUPPLIERS OF THE CORPORATION

1. AGREEMENT WITH THE GROCER-HABERDASHER

Between Mr Charlier-Hanrot and the Christian Corporation of Val-des-Bois, represented by Messrs Harmel frères, the following agreement has been made:

Art. 1. — Mr Charlier is the approved supplier of the corporation for the following goods: groceries, haberdashery, printed cottons, hosiery, footwear and wines. However, for the exhibitions that will take place twice a year, the corporation reserves its full freedom, as also for articles of cloth or clothing for which very advantageous opportunities might be found in the course of the year.

Art. 2. — Mr Charlier undertakes to supply goods of good quality at the lowest prices.

The grocery prices shall be posted in the offices of Messrs Harmel frères, and may not be increased unless the increase has been posted at least eight days beforehand.

The selling prices of the other articles shall be marked in plain figures, and shall never exceed ten per cent gross profit.

Art. 3. — Payments shall be made in cash, either in *corporate money* (the vouchers are worth one franc; the half-vouchers, fifty centimes; and the small change, ten centimes), or in *coin*, or by *deductions* made from the pay of the members of the corporation by the office of Messrs Harmel frères.

Payments in coin, and the deductions made by Messrs Harmel frères, shall be entered in the corporation's passbook.

All these payments shall give rise to a rebate of five per cent, which shall be collected by the treasurer of the corporation.

By *payment in cash* we mean payments made within the week and within the month. All the sums for which Messrs Harmel frères undertake to make deductions are also regarded as paid in cash.

However, in order to give a guarantee to the members of the corporation, Mr Charlier may not withdraw the five per cent rebate from a debtor who has owed for a month until ten days after a warning.

This warning shall be given officially by the treasurer of the corporation, by means of a note bearing the date of the purchase, its amount and the date of the warning. If, within the ten days following the warning, the debtor has not paid or has not supplied Mr Charlier with a guarantee from Messrs Harmel frères, the five per cent rebate shall be withdrawn on the purchase indicated. The treasurer of the corporation shall take note of this withdrawal.

Mr Charlier shall have the right to refuse to sell new goods to the member of the corporation who has incurred this forfeiture and who still owes the sum that brought it about.

Art. 4. — Mr Charlier formally undertakes to make on his quoted prices no rebate other than that stipulated in article 3, and only at the office of Messrs Harmel frères.

Should he contravene the present agreement, either by giving the rebate directly to a member of the corporation or by giving any rebate whatever to other retail buyers, he binds himself to pay, for each infringement, a fine of ten francs for the benefit of the corporation of Val-des-Bois.

Art. 5. — All disputes that may arise concerning the present agreement shall be judged in the last resort by two arbitrators, who shall be chosen, one by Messrs Harmel frères and the other by Mr Charlier. If they are divided, the two arbitrators chosen shall appoint a third, and they shall judge together by a majority of votes and without appeal.

Art. 6. — The treasurer of the corporation shall be bound to inform Mr Charlier in writing of the departure of a worker or clerk as soon as he learns that notice of departure has been given.

In return, Mr Charlier shall allow a discount of five per cent on the deductions made on his behalf from workers who do not belong to the corporation.

Art. 7. — The present agreements may be terminated by either party giving the other two months' notice.

Art. 8. — The present agreement in no way limits the individual freedom of all the members of the corporation, who remain free to buy wherever they please. It limits only the freedom of the corporate body formed by the corporation, which may not take any other approved merchant, nor set up the sale by itself of the goods specified in the present contract, without the authorisation of Mr Charlier or the cancellation of the present agreement.

Done in duplicate at Val-des-Bois, 19 March 1876.

Signed: HARMEL Frères. — CHARLIER-HANROT.

2. AGREEMENT WITH THE BAKER

Between the undersigned:

1. Mr Lhotelain, baker, residing at Warmeriville;
2. The Christian corporation of the workers of Val-des-Bois, represented by Messrs Harmel frères;

The following has been agreed:

Mr Lhotelain undertakes to supply bread to the workers of Messrs Harmel frères at five centimes per three-kilogram loaf below the price of bread in Reims. This price shall be established in the following manner: Messrs Harmel frères designate two bakers of Reims: Mr Kreutzer, rue des Poissonniers, and Mr Caumont, rue des Deux-Anges. Mr Lhotelain likewise designates two: Mr Clément, rue des Tapissiers, and Mr Démoulin, rue Saint-Étienne.

Each week, the firm of Harmel frères in Reims shall ask the said bakers for their prices, and the average of these prices shall make the current price. The said Lhotelain shall therefore sell us his bread five centimes below the average price of the three-kilogram loaf. The price thus established may be changed only once a week, on Monday, and only eight days after the change has been announced from Reims.

The treasurer of the corporation shall issue, on the Monday of each week, vouchers to all the workers who wish to take advantage of these terms. The vouchers shall be for three kilograms and shall bear the date of issue. Mr Lhotelain undertakes to accept these vouchers in payment. The said Lhotelain further undertakes to deliver the loaves to the workers' homes, to supply bread of pure wheat and of the first quality, and never to sell bread on the terms of the present agreement, nor more cheaply, to persons not provided with vouchers, on pain of a compensation of five francs for each infringement established. He shall pay this compensation into the hands of the treasurer of the corporation. Notwithstanding the delivery of the bread to the homes, the loaves must weigh exactly three or six kilograms. The holders of vouchers shall have the right to have the weight of the loaves checked by the commissioners of the corporation. Bread that does not weigh exactly one of the above weights shall not be paid for.

The vouchers shall be redeemed at the office of Messrs Harmel frères each week, on Saturday, at the price of the day of the voucher's date. A discount of six per cent shall be deducted from the amount of the vouchers to be redeemed to Mr Lhotelain, for the benefit of the corporation's fund.

All disputes that may arise concerning the present agreement shall be judged in the last resort by two arbitrators, who shall be chosen, one by Messrs Harmel frères and the other by Mr Lhotelain. If they are divided, the arbitrators chosen shall appoint a third, and they shall judge together by a majority of votes and without appeal.

Whenever bread, as a result of competition, is sold in the district at ten centimes below the established price, as stated above, that is, at fifteen centimes below the average price in Reims, Mr Lhotelain undertakes to follow the prices of the competition, and Messrs Harmel frères shall deduct only one per cent discount instead of six.

The parties shall have the right to terminate the present agreement by giving each other one month's notice.

Done in duplicate at Warmeriville, the eighteenth of November eighteen hundred and seventy-six.

Signed: LHOTELAIN. — HARMEL Frères.

DOCUMENT L¹

MOTU PROPRIO OF 14 MAY 1852

The grave changes which, with regard to the exercise of the industrial arts, were introduced into commercial relations at the end of the last century, and certain reprehensible abuses which, during the long succession of centuries, had unhappily crept into those associations and universities formed by the traders and craftsmen of our capital, led Pope Pius VII, our predecessor of glorious memory, to deprive the said universities of many privileges they had enjoyed until then.

And although the last of the three *motu proprio* relating to this question appears to have been marked by great severity, it does not, however, fail to recognise all the good and the wonderful works that the so wise institution of these universities had produced for whole centuries, to the advantage of Christian society. Still less did this *motu proprio* intend to restrict that spirit of Gospel charity from which these works had drawn their vitality, or to diminish in any way the spiritual aids and graces with which the Sovereign Pontiffs our predecessors had favoured them with such great liberality.

But it unhappily came about that, while the universities of the traders and craftsmen were thus deprived of their privileges and

harmd in their material interests, there were seen to recur in our States those deplorable vicissitudes which in former times contributed in great part to the weakening of piety and the slackening of morals among our populations.

The former activity of the commercial and industrial associations no longer felt the stimulus of economic necessity, nor the encouragements of priestly zeal, because the noblest and most active portion of our clergy had been cast into exile. Thus, in all that concerns the exercises of piety, some universities were entirely dissolved, and as for those that had persevered in these practices, they presented no more than a faint image of the ardour and zeal with which they once fulfilled their duties.

The misfortunes that flowed from this, misfortunes striking individuals, families and consequently the whole of Christian society, remain before everyone's eyes in the indifference to religious things professed by so many traders and craftsmen, and in the ease with which they abandon themselves to debauchery and intemperance.

The present state of society and of legislation absolutely forbids us to turn our thoughts to the re-establishment of the old systems of privileges in favour of particular classes of traders and industrialists; but on the other hand, the solicitude of our apostolic ministry, which lays on us the sacred duty of seeking out with care the best means of securing the true good of the souls of our subjects, without neglecting their private interests, requires of us salutary measures that may change the heedlessness of so great a number into a keener concern for their spiritual interests.

Wherefore, after examining with the greatest attention the resolutions proposed to us by a Congregation composed of Cardinals of the Sacred Congregation of Rites and of other eminent persons, a Congregation appointed by Us for this special purpose, of our own motion, with certain knowledge, and in the fullness of our authority, we have thought fit to ordain as follows:

Art. 1. — The re-establishment in the city of Rome of the universities and corporations suppressed and abolished by the *motu proprio* of our predecessor Pius VII of holy memory, dated 3 September 1800, 11 March and 16 December 1801, is authorised.

Art. 2. — Consequently, those who exercise any branch of trade or any industry shall be free to form themselves into a university, with full freedom for the same traders and craftsmen to have themselves enrolled at any time whatever. All this subject to the provisions of article 8 below and to the regulations that may be laid down in the respective statutes of each university, statutes which are mentioned in article 9.

Art. 3. — No limit of time is fixed for these constitutions, nor for the number of members, provided that each tends towards the same end.

Art. 4. — As we have recognised that it is of great usefulness that the journeymen and apprentices of the same trade should be united and associated with their masters and employers, we grant them the right to be admitted into the same universities according to the rules and distinctions that shall be laid down by the statutes, while leaving them the option of forming a separate university.

Art. 5. — The competent higher authority, on the request made by a number of members recognised by the law as sufficient to form a society in each class of traders and craftsmen, may declare the university constituted, provided it is proved that it possesses either a church or an oratory where the members of the corporation must meet for their religious practices, and a sufficient income or an endowment to ensure the upkeep of their church or oratory and the exercise of worship.

Art. 6. — The endowment thus required of each class of traders or industrialists in order to found a university must be substantial, and it may be guaranteed only by landed property or by interest-bearing capital.

The monthly or annual contributions, and the dues or fines to be imposed under the conditions laid down, shall be taken into account only as an increase of the endowment.

Art. 7. — The universities may never call on the public force (*mano regia*) for the recovery of the said dues and fines.

Art. 8. — As certain civil professions touch too closely on public health, trust and safety, those who exercise them, when they are constituted into universities, may not withdraw from them voluntarily, and, by reason of the rights they enjoy in consequence of their profession, they may be compelled to join the universities.

Art. 9. — Each corporation, by means of its secret commission, shall draw up, within the space of one year from the date of its regular constitution, its particular statutes, the approval of which shall belong exclusively to the higher authority.

Art. 10. — A special Congregation shall be instituted by the Government; this Congregation shall have the guardianship of all the universities that shall be successively erected, and shall exercise this guardianship in accordance with the regulations that we shall prescribe on this subject.

Art. 11. — The aforesaid Congregation shall be composed of the Cardinal Vicar of Rome, president; of the prelate delegate of Rome and the Comarca, with the title of vice-president; of the senator and of one of the conservators *pro tempore*, taken from the second class, to be elected by all the corporations.

To these members shall be added, as secretary, a municipal councillor proposed by the senator and approved by the president.

Art. 12. — Each university may ask us to be presided over by a cardinal, with the title of protector, and it shall at the same time have as its head, with the title of primicerius, an ecclesiastic elected by the general assembly in the form that shall be laid down by the statutes, in such a way that, in all cases, the head must be approved by the Cardinal Vicar, president of the above-mentioned Congregation.

In order to bring the various classes of traders and industrialists back to true well-being, we have thought it good to lead them back, thanks to these provident measures, to that fraternal union and to those practices which were so effective, during so many centuries, in keeping them in Christian piety and moderation.

We have firm confidence in the infinite goodness of Almighty God, in the motherly goodness of most holy Mary and in the constant assistance of the Prince of the Apostles; they will be pleased to bless and strengthen our holy attempt at reconstitution, by moving the minds of those for whom we have taken these measures to use them for the sanctification of their souls; this reconstitution, we are certain, will contribute wonderfully not only to the material improvement of their interests, but also to the greater prosperity of our metropolis.

We have therefore decreed and do decree that our present *motu proprio* shall have full effect and force, etc.

Given in our apostolic palace of the Vatican, 14 May 1852, in the sixth year of our pontificate.

PIUS IX, POPE.



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