GREAT HOME.

Socialism, Revolution, and American Affairs.

A correspondent of the Boston Post, on a recent visit to M. Labouchère, says:

Mr. Labouchère lives at Clatigny, 2 miles from Versailles, which place he rather brings him into Paris, the scene of his pleasant evenings, as he runs of the Rue de la Paix, Boulevards, and is no more like a 'city' street in London than a rose in the brilliant Tuileries. The study is composed of an France is called an 'apartment,' that suite of rooms furnished throughout very much in the same style. I went the afternoon to call upon the good thinker, and found him above in the midst of his books, previously I had received a letter from him, in which he said, naively enough: 'I should be pleased to talk with you about your working-class; but in fact I know very little about the labor question,' as it is called. However, perhaps I know as much as any one else about the subject.'

Madame Labouchère was absent, and the study was the only refuge for the good man. He came forward quietly to meet me—a short, slightly-dressed, quiet man, evidently in the best of health and spirits, and full of that gracious and even deferential politeness for which the Frenchman of genius and culture excels. 'The face bore the impress of thought, but it was a tired, and yet an inspiriting face, with a kindliness, a genial gleam thereon, which at once put the visitor at his ease. The studio was a trifle sombre for Paris; there was but little of the characteristic luxury in French furnishing; the book-cases were heavily carved, and the wainscotted ceilings were seven or eight angular. It was not, evidently, the private work-room; there was not even a sheet of paper upon the table.

'Deprecating all apologies for intrusion on his working hours with a cordial 'not at all, I am the world,' he began at once to talk on his favorite subject. His voice is low, singularly sweet and variable, and he seemed never for a moment at a loss for an expression or an illustration. Although both in his lectures and conversation he cultivates extreme plainness, and seems never to use superfluous words, still he has a rare fancy, which he uses but sparingly in his gestures as in the accent of his voice.

A CONVERSATION—INTERESTING FACTS.

"The interview, which lasted most of the afternoon, has been prompted by a desire to become familiar with the efforts of the workingmen to better their conditions, and to see the first questions naturally arise—'What is socialism—as the word is commonly used? What is the ideal which workingmen have in view, hear, and why is it a term of reproach?' 'Socialism, said he, '*sans foi*, every one has a different idea, and no one a definite one. Communism, according to the proper definition of the words, is what most of our Paris and French workingmen generally are striving for; but they seem very far from attaining it. Nowadays, every one who sees an unknown reform gradually coming into view, at once claims that the germ of socialism is hidden therein; and he can analyze neither his fears nor that which he fears.'

"From that we fell to talking about the political situation; out of which, he it remembered, he had just escaped by a hair's breadth. He spoke cautiously, as several holidays were detained to drag him into it. 'Baron Haussmann,' he said, 'has shown much shrewdness in the division of Paris in the present circumscription. He has fitted all the populations into one quarter, by forcing them to a constant retreat by the splendid increase of its rents and thus their expression cannot be generalized.' In speaking of Rochefort, he was evidently restrained from saying his opinion—his real opinions, but finally said, 'He is the Emperor of the Rabble.' The speech of Rumpe was at least graphic, and although it had a touch of satire in it, it would have pleased Rochefort better had Labouliaye's refusal to serve as a candidate against him. Labouchère's judgment on all the men who have been prominent in the recent electoral struggle; all those who may, in fact, be called the new men, I confess took surprise you. Although he is severe, he is not unjust. What he desires is progress toward the perfect republic; and from experience he finds that the efforts of Rochefort and Cremieux, of Arago and Glais Bizoin, and the other 'radical' candidates, are not likely to give republicanism. On the contrary, they are likely to give rise to fresh disorders which will impede the growth of the people toward self-government.

AN ANECDOTE OF 1849.

"To illustrate how the middle classes have always been unable to agree, and how each man wants to be himself the master and controller of the situation, he said 'in the last Lamartine came to me full of fery enthusiasm, and said, "The Provisional Government wishes you to become its minister. Will you?" I hesitated, because I knew that I must probably go at my own expense and answer inquiries. However, Lamartine named the salary. Could I have served them I would gladly have done it, but I asked Lamartine, "And what does Ledru Rollin say?" "Ledru Rollin is an imbecile, non *cher*, and I have not yet consulted him. What does he know about such matters? Ledru Rollin is a fool, non *cher*." But when he consulted with him it was very much as I imagined. Ledru Rollin judged my case by his own feelings, and thought him; and I was spared the pleasure or pain of journeying to Frankfort. But from that Lamartine had not thought to consult his associate'

"Ledru Rollin and Rochefort, truth to say, were not painted in the most favorable colors by M. Labouchère. The former, he thought, had done well not to return to Paris, as his presence might have aided in creating a riot; and a street riot, he thought, which should last long enough to gain any success, would bring about another revolution.

"The Paris workingman, said M. Labouchère, was just now probably quite as unfortunate as any of his class in the other large European capitals. Time was when he was not; but years had suddenly brought to Paris, with that comfortable quarters anywhere near the centre of the city were no longer practicable. 'There are two classes, the workingmen with us,' said he. 'There is the hard-working and honest man, with a family to support, who often finds it hard work enough to do that; and who has no time even to seek relief from his troubles in the co-operative schemes of his fellows. Then there is the Paris gamin, which is generally an orphan, with neither fire or faith, with a sprinkling of wit and a slight refinement in his manners gathered from the lowest which he sees in the city all about him.' He seemed to have no sympathy for Gavroche, whatever might be the heroism of which they were capable. 'You will find, he said, 'a good study of all the workers in the world, that none possess a more habile and at the same time superficial taste than the Paris workmen. The delicate skill that hemmatizes in objects of art is equaled nowhere. Taste, being more generally expanded among the people, does not shine out in any exceedingly striking or original example.'

"The majority of the co-operative schemes of the Paris workmen have not succeeded but a few, said M. Labouiaye. There had been a large number started, but some had been complete failures, which had put a stop to confidence by fragile support. The 'co-operative banks' were notable failures, and the 'trades' co-operative societies had become a burden instead of a support. The masons had succeeded, and one society based now upon a capital of over two hundred thousand francs. The carpenters had not the same success, but the masons were proposing to build in the first getting the money subscribed, and taking the rents rather cheaper than are those of the Peabody houses in London. Rents were really the workmen's great burden. The masons and carpenters, said, of course, succeeded whenever they found means of cheapening rents. I asked him if the Paris workmen to-day was unhappy as he had been twenty years ago, and he seemed loth to think he was. But that could not last long, if education became general. The French had a tremendous height to climb to get to the level of a free nation. Within the last two or three years the revolution had begun which was sure to generalize education. I suspect he meant that it began with the right of reunion. That right, which was the privilege of allowing a so-called free people to meet and discuss their own interests, was the subject of an eloquent lecture by M. Labouchère in January of this year.

"He aptly described the effect of this accession upon the people in these words: 'A nation to whom one gives back liberty is like a sick man who has been shut in the house a long time, and is at last exposed to the outer air. The first day the air makes him giddy; the second, he breathes more freely; the third, he feels himself revitalized, reanimated by that new life and light.' Lamartine very sensibly told the Paris workingmen that they should use their liberty, not to meddle just at present with politics, but to educate themselves and be ready to strike a great blow all at once. He never presides at meetings where politics are supposed to be discussed, nor harangues at electoral reunions; but he manages several libraries for workingmen, and has lent one called a Co-operative Library, in the 'Street of the Holy Fathers,' which is very extensive and admirably arranged. He popularizes among the working class the healthiest literature and the soundest ideas of morals and art. America and the brilliant examples of self-culture and development that she furnishes serve him for texts on all occasions. He spoke, by the way, in the warmest terms of Mr. Vilbrun, who has been some time ago—and one of his friends, and with much enthusiasm of Garrison. In looking over a volume of his 'Popular Lectures,' just quoted, which he gave me, I find that he used, to encourage one Gaillie from Brooklyn, examples of Elihu Burritt, of Franklin, of Lincoln, of Horace Mann (the latter in an able lecture of this year), of Abraham Lincoln, of Garrison and a dozen other prominent Americans. Some over-patriotic Frenchman called Labouchère a true Frenchman. He says HIS OWN STORY OF HIS FRIENDSHIP FOR AMERICA.

"'Sometimes in my lectures,' he said, 'I found that I was making such constant allusion to America and its people that I feared to weary my hearers. But they always deprecated any excuse. Often some of my friends called my lecture to annoy me, nevertheless. One day (it was during our war) I was before a very numerous audience, and while the lecture was in progress two glorious bouquets were laid upon the desk, with a letter from one of my friends, with a French sense of fun, smiled broadly. By-and-by I laughed; presently others followed the example. I stopped reading my lecture and asked, "Why they laughed more." "But," said I, "you do not understand the sense of these gifts." Immense laughter. *Je vous comprends!* So I read them the note, which had profoundly stirred my heart—"From two young American ladies, who desire to testify their affection for the man who has the courage to defend their country in her hour of trial." The audience was still for a moment, and then there was a very loud and long and glorious applause. I mention this incident, because it shows that I never been in America. All of you remember the Uncle Tom's Cabin, which I wrote, which I told me it wrote as a trifle. Its success was more startling to him than to the world. It has been translated in nearly every modern language. Twenty-four editions have been published in France. The modern Greek, the Turk, the Servian, the Bohemian, all have had translations made for them, and the demand for their reprints, with the autographs of presidents of liberal societies who thanked him for his goodness of heart, and for the friends, who saw the book in manuscript, approved him for wasting his time on such a trifle, but he said, 'We shall see.' 'France,' said M. Labouiaye, 'owes more than I do to America. He went to a book-case and took down a large, heavily-bound volume, printed in antique type. 'See,' said he, 'this is the volume which contains the constitutions of the different original States of the Union. If you should copy it with your constitution, made in 1795, you would see that we borrowed not only your ideas, but transferred the phrases into our new guide.' It is the spirit of those immortal constitution-makers in America that guides France to-day.'

"The number of presents that M. Labouiaye has received from America is astonishing. It is but a little museum of curious presents from his Yankee admirers. One pretty gift, an ottoman worked in the most luxurious tissues with the traditional eagle screaming above the shield, was presented by a lady whose name is unknown to M. Labouiaye. 'I should like to know who so kindly sent that charming gift of color and beauty,' said he. 'And the ladies of America, ask you, which of your sweet sex have served them? Tell them that when the eagle screamed it cry'

"He has been asked to come to America so many times that he has since been ashamed of his refusals; but he told me he should be thought he should never go. 'I am too old,' said he; and yet he is fresh and lively as a young man, and as charming and fascinating as ever. But he is inspired with the greatness of his task—that of educating the French workmen; more than that, of striking the root of the really serious European revolution.

"'Latterly,' said he, 'there were two or three persons very high in government positions that Italy leave who assured me that if a really serious revolution succeeded in France, it would be followed at once by one at Florence, at Naples, at Rome. In Spain, Castelar is Labouiaye's fast ally, and these men are laying the foundation of the United States of Europe. Laugh as you may at this project, it has a better chance of success than have all the present empires of endurance. I have discovered I was going to add that Lamartine was once offered $200 per night and his expenses for a course of lectures in the United States. Familiarity with English, and his rare humor and delicious consciousness in speech—he was very fond of a good joke—made him at a moment' He has been engaged in a crusade for American ideas, and I think it was a thankless task. We ought to honor him in more than a trivial manner.

Education of Women in India.

Another effort is in progress to secure a higher education of Indian women. Dr. Burzorjee, a Parsee physician, who has lived in England for ten years past, with his wife and two daughters, in the hope that through them he might do something to introduce a higher culture among his country women. He is now ready (says the London *News*) to return to Bombay, and the ladies of his family are willing to give their whole time and effort to the accomplishment of a school in that city for native girls. There are no accomplished Indian women to teach schools, and as girls are therefore all taught by men, they leave school at ten or eleven, when the custom of the country withdraws them into the seclusion of the zenana. Dr. Burzorjee therefore proposes to take his wife and daughters to Bombay. Dr. Burzorjee and her daughters, should receive girls at ten years old, and give them the equivalent of a finished Western education without interfering with their religious scruples or their social prejudices.

Dr. Burzorjee and his family offer their services gratuitously, and it is proposed to raise subscriptions to start the school, with every necessary appliance of an Indian boarding and day school. It is proposed that the school fees shall be low, and that an Endowment Fund shall be raised for free education, donors of £250 to have the privilege of nominating a free boarder, donors of £100 that of nominating a free day scholar. It is also proposed to found scholarships and prize funds, and especially a Teachership Fund, to encourage the native ladies to become teachers of girls' schools. The scheme necessarily needs this support at first, owing to the apathy which exists in India as to female education.

THE GREAT COUNCIL.

A letter from Rome in the *Feather Lloyd* gives the following interesting particulars on the subject of the Ecumenical Council:

"The Vatican hopes to see the resolutions which it will lay before the Council adopted by an immense majority. It is confidently expected that the American, Dutch, Belgian, and Italian bishops, with the entire body of apostolical vicars, will follow the Curia blindly. Some doubts felt about the German and French prelates, but it is believed that a considerable number of them, at least, may be trusted. The Hungarian bishops are suspected of a decided leaning to the German and French 'liberal Catholics,' as the supporters of the views announced by Monsignor Meret in his latest work on the Council are called, and are believed to have been for a long time past in private communication with the leaders of that party in France.

"The opposition in the Episcopacy is as yet not numerously represented here, but its members display considerable activity, and deliberations are continually being held. The Vatican is making all the use it can of the adage, 'Divide *et Impera*, and affects to distinguish among the recalcitrants a Gallican, an Imperialist, and a Liberal Catholic party; but, at least, all these elements of opposition appear to be perfectly unanimous in their resolution to combat the absolutist aspirations of the Curia. The opposition party have already completed the plan of the campaign, and are now waiting for a sufficient accession of strength to enable them to attempt its realization."

The American Bishops in Rome.

The N. Y. *Post* has the following on the same subject:

The telegraph reports that letters published in Berlin, from Rome, "deny emphatically the truth of current reports as to the liberality of the American Bishops at the Ecumenical Council," and assert that these Bishops "follow blindly the lead of the Papal Curia."

If any one in Europe imagined that the Roman Catholics in this country are such "liberals," he made a very great mistake—a mistake which he might easily have corrected by reading the published Roman Catholic organs here, such as the *Tablet* or the *Freeman's Journal*.

When Father Hyacinthe came here he was attacked, often in an offensive manner, by these and other Roman Catholic journals. The recent letter of the Bishop of Orleans, against the proposed decree of Papal infallibility, has been received with vigorous protests by the Roman Catholic press here; and the letter of the English Roman Catholic Archbishop Manning, defending and urging the decree of Infallibility, has been published by the Roman Catholic journals here with approval.

Indeed, the Roman Catholic organs have of late, with denials the reports sent over here, that American bishops were likely to act with the liberal side at Rome. Thus the *Freeman's Journal* on October 16 said:

"So much does this coming Council trouble the minds that oppose the Catholic Church, that they still use the Atlantic Telegraph cable for the propagation of transparent falsehoods about it. One of the latest is that 'fifty American bishops will support Bishop Dupanloup in urging liberal ideas on the Council.' Prodigious! Who has counted these 'fifty American bishops?' When did they meet to agree on what each of the fifty considered 'liberal ideas?' Must the anti-Catholic sectaries of America swallow it that fifty of the Catholic bishops of this country are for 'liberal' ideas? Why, we know that not half a dozen are so; and it is known they are against 'liberal' ideas? Who has been canvassing their votes? And, what means 'liberal' here? gone to Rome to sit in a Council with their minds made up what they will do—consequently of the lights they receive when the Council has sat, and the Holy Ghost has been invoked to enlighten their minds?

Again, the same journal spoke of Father Hyacinthe, recently here, on the 30th of October, in this language:

"He seems, in a childish sort of ignorance, to have come hither, thinking that the Catholic Church was something different here from what it is in Europe. One of his first visits was to the Very Rev. Father Hecker, on the eve of the departure of the latter for Europe, to appear, as alternate of a bishop, at the (Ecumenical Council. We have been devoid of any *seeing* curiosity as to the result of that interview; but from several sources, each believed to have been for a long time past in private communication with the leaders of that party in France.

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