

inscription in connexion with the object which it accompanied. On the statue itself, I engraved: 'Thou shalt not make unto thee any graven image.'—(Ex. xx.) On the picture of the Virgin interceding, I put: 'There is but one intercessor, namely, *Jesus Christ*.' On the box in behalf of souls in purgatory, this exclamation of St. Peter: 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.' The priest saying mass, in *Latin*, walks on these lines in the form of a stair: 'I had rather speak five words in the church so as to be understood, than ten thousand in an unknown tongue.' A placarded door has for caption: *A mandate concerning Lent*; and for the order, 'Whatsoever is sold in the shambles, eat, asking no questions from scruple of conscience.' Further distant, the *Tariff of Prices*, which is this: 'Freely ye have received, freely give.' At the other extreme, a man is counting his beads, kneeling on a bench, on which is this inscription: 'When ye pray, use not vain repetitions as the heathen do.' The tabernacle, containing some dozen of Jesus Christs, presents on its door these words of the Saviour: 'If any man say unto you, Lo! here is Christ; believe it not.' 'Whom the heaven must receive until the times of restitution of all things.' But this, I imagine, will be sufficient to give you an idea of my engraving, and to show you that my passages are well chosen. I shall even own to you, that I have the weakness to look upon my work as a little *chef-d'œuvre*.

"Well, would you believe it! That engraving, containing but the simple interior of a church, and some sentences from the Bible, was not allowed to be published!"

The Provisional Government of the Republic of France has declared in favour of entire liberty of conscience. We hope that the declaration will prove sincere, and that the Government will be powerful enough to enforce it.

"The monastic orders are very flourishing in France, and everywhere grow remarkably. To speak first of the *Jesuits*. You recollect that, two or three years ago, the Chamber of Deputies formally asked for the expulsion of these reverend fathers, and that the French ambassador at Rome, Mr. Rossi, obtained from the general of the Jesuits an order enjoining them to quit our country within a given space of time. The government boasted much of its victory, and honest men, simple people thought that the disciples of Ignatius would quit the country without delay. But it was a farce meant to throw dust in the eyes. The Jesuits did not leave,

with all these summons. On the contrary their numbers have increased in France, and they labor incessantly to gain new followers. What matters a lie more or less? Their general Roothaan says to them officially: *Go!* and secretly: *Remain where you are!* These monks are accustomed to hold two languages and to show two faces; they have played a part before the French nation, and the government complaisantly acts its part in this imposture.

"The fact of the existence and increase of jesuits in France has been authentically proved by papers seized at *Friburg* in Switzerland. You know that the troops of the Confederation visited all the monasteries of these good fathers, and laid hands on some documents which had not been carried off or burnt. A radical journal of Berne published an article from which it appears that the province of Lyons contained in 1846 several jesuit-houses, in which were 220 priests, 160 novitiates, and 123 coadjutors or friars of the order of Loyola. So much for the promises of these monks, so much are their oaths worth!

"Besides the jesuits, there are in France a host of other monks of all names and all colours, and also innumerable nuns. The following is a list of some of these monastic establishments in Lyons:—

Brothers of St. John of God;
Dominicans;
Marist Fathers;
Carthusians;
Capuchins;
Brothers of Christian doctrine;
Ladies of Calvary;
Ladies of Sacred heart;
Ladies of St. Charles;
Ladies of St. Francis Regis;
Ladies of St. Elizabeth;
Ladies of the Incarnate Word;
Sisters of St. Sacrament;
Daughters of St. Benedict;
Ladies of the presentation;
Ursulines;
Visitationers;
Carmelites, and many others.

"I do not include the *Sisters of Charity*, nor the *Ladies of St. Vincent of Paul*, who devote themselves to the sick. But of what use are the rest? and what benefit do these monks, who swarm in Lyons, bring to the country? You did not suspect, probably, that France was so rich in monastic establishments. I did not believe it till I saw the authentic list of these houses, and my doubts yielded to the evidence. The Romish clergy employ the most persevering efforts to regain all they held before the revolution of 1789."

—Correspondent of *New York Observer*.