for presenting a hundred cannons to the Fortress respondent writes from Turin, on September 2nd of Alexandria was prohibited by the French Go-vernment. This is a mistake. The subscription is still open at my house in Paris.

ber says :- "Several Mormons, men and women, numbering, it is said, nearly a hundred, are now in Paris ... They profess to have come here to make proselytes, but wisely doubting their ing Parisian nicknacks against flour which they

propose to ship from their colony;" and and the Paris and dangerous kind, held a meeting yesterday, at the Emperor on his return from Biarritz. ... I understand that the police know all the members of this society, most of whom are old members of the 'Marianne,' inhabiting the 6th, 7th, and 8th arrondissements of Paris. The majority of them are artisans. Several of those arrested are very young, and appear intelligent and not uneducated. They have been placed in solitary confinement at Mazas, and are allowed to communicate, with no one. The search made at their residences has brought to light nothing that compromises them, but the police are prepared to prove the existence of the society, and to bring forward witnesses of its frequent meetings. This confirms the details I sent you concerning the Marianne, as to the existence of a secret society, whose members are sworn to attempt the life of the Emperor. Fortunately the police are vigilant and sharp-sighted, and history is there to show how rarely such attempts succeed. It is doubtless very difficult to form a society of this kind, into which some agent of the authorities does not find means to insinuate himself, and even when that is not the case, at the last moment it is rare that all the conspirators preserve their firmness of purpose and of nerve."

GERMANY.

As might be expected, the German papers are full of the affair at Neufchatel, the importance of which must not be measured by the size or population of the territory, nor by the numbers of killed and wounded on one side. The Prussian Government, while it refuses to acquiesce in the usurpation of the Swiss confederacy, or to part with its claims for a consideration, holds a strong position should the question become one for diplomatic discussion among the European Powers. The punishment to be inflicted on the unsuccessful Royalists raises a question on which Prussia can scarcely remain passive. Can Prussia stand by and see men punished for an attempt to liberate a portion of the Prussian territory from those who hold it in defiance of Prussia, and in disregard of her most formal protests !- Tablet. SPAIN.

Spain has returned to the constitution of 1845, a step which proves that General O'Donnell has no idea of governing that country by mere force, without the sanction of law. The Cortes will be retained, but deprived of some of its revolutionary powers.

The Paris correspondent of the Times writes that there is great discontent at Madrid, and that the unpopularity of the ministry was sura passed only by the unpopularity of the Queen.

ITALY.

The Genoa Corriere Mercantile of the 11th September quotes a letter from Alessandria of the 10th, stating that the works of the new fortifications had commenced, and that the contractors intended to carry them on with the greatest brotherhood but people are, as you will see, eaactivity. General La Marmora, the Minister of proceeded immediately to visit the works which the sappers are executing on the bastions in the direction of Marengo. After visiting the ground on which the other fortifications are to be erected, the General reviewed the garrison drawn up everyday, touches of life, that the people require said, no new laws, because "the questions of Church under arms in the citadel, and returned in the evening to Turin.

Gazette del Popolo, decided on having six steam screw frigates built, of the same size of the Victor Emmanuel. Four are to be built in the country and two in England.

It is stated in the Journal des Debats that the French garrison at Rome is likely to be increased rather than diminished. Insinuations to the contrary must be received with great distrust.

NAPLES .- The Times correspondent says it is now considered not improbable that France and England will send in a note to the King of Naples of the nature of an ultimatum, and should with a wistful expression glanced right and left. its terms not be complied with the two powers will withdraw their representatives from the Neapolitan Court. The correspondent of the Post writes that the French Government, unless some. unforeseen events occur, is about to recall M. an air peculiarly joyful. As for them they can-Brenier and the whole of the Embassy from Na- not forget their own position even in their dreams. ples. I understand that diplomatist's last despatches do not now hold out any hopest of an amicable settlement of the Neapolitan difficulties.

The English press does its utmost to kindle the hope. They are pitied on account of their derifications are considered as the conditions of civil war in Italy. How far the enstantism; but on account of the manner in which tente cordiale may draw the French Emperor they must drag themselves to it, they are still Apostles not the Apostles of the Bishors and the Bishors are all of the past control of the p

THE POINT IN THE LAIL GIVEN BEHINDING SHOULD BEHINDING SHOULD BEHINDING SHOULD BE SHOU

_ I have only been in Turn Tour and twenty hours, but have already become aware of the great state, of excitement the country is in on account of the Murat movement in Naples. The presence of Prince Lucien at the boths of Air, in Savoy, and that of the Murat-Pepoli family, at the Hotel Feder, in Turin, give shoot grounds to believe that something of unitsual importance success in this mission, they apply themselves is going on ; and the numerous Neapolitan exiles subsidiarily to commercial pursuits, and are buy in Piedmont are to be seen walking about the streets, talking and gesticulating with great eager ness, in a state which in Pagland would be de-scribed as bordering on distraction of and rispense Correspondent of the Times; dated Wednesday, ing, it seems to men of sense; here! that wthe wisit 17th Sept.:—"There was an unusual stir last of the young Prince Murat to a place lying on night at the Prefecture of Police and the prison the very threshold of Italy and the stay of so many of his family in this the only town in Italy sons belonging to a secret society. This society where anything like political agitation may be composed of revolutionists of the most violent carried on could not have taken place without the knowledge and the tacit consent of the tenewhich it is said that it was decided to assassinate brous ruler now wielding the destinies of Trance. They think that Napoleon III. is secretly bent on; suddenly, and violently hurling the Bourbon from the throne and placing his cousin at Naples, on conditions which may enable him to come to the best understanding with Piedmont, and to establish an alliance which may serve to resist; and to combat, if need be, the overbearing ascendancy of Austria in Italy! It is supposed that the English government—so far as it may be said that there is an English government piqued by the obduracy and insolence of Ferdinand, evince no hostility to this Imperial scheme, and that by the sanction of England Sicily may easily be induced to acquiesce in the change of dynasty, and the evidence already pretty positive, contained in persuaded or compelled to give up all thoughts of a separate crown, if not of a separate parliament and constitution."

RUSSIA Property of the Latington

A letter from Odessa of the 2d., in the Austrian Gazette, says:-"Workmen continue to be actively engaged in endeavoring to raise the vessels sunk in the harbor of Sebastopol. It appears that the fine steam frigate Vladimir is completely lost. According to a census lately taken, the population of the south side of Sebastopol amounts to 1,500 souls, exclusive of about 3,000 sailors."

The immense reduction of the military force of Russia, involved in the dispensation from all. recruiting or military conscriptions for the next the Czar. It is a pledge to Europe of a pacific policy. The restoration to their rights of nobility granted to the state prisoners, and the amnesty to those who took part in the Polish war of genuine satisfaction.

AN INCIDENT AT THE FETES AT MOSCOW. A touching incident occurred at one of the distributions of the imperial proclamation. The heralds had just moved onwards from the Yaousa, and the admiring multitude, chained to the spot mal excommunication against all Churches throughby one of their own readers, were following the out the world except his own." Professor Schaff, of gleams of the retreating procession with their gaze, when up the Solanka came a train of another sort. Six soldiers bayonets fixed and muskets loaded, conducted through the dense groups the bell is not better understood. The attention of the listeners wandered, the tone of the reader faltered-he looked up, and ceased. You know the custom. The Russian government steps not between the prisoner and the compassion of his fellow-creatures. As the poor wretch passes through the populous, noisy, many-colored streets of Moscow, to begin that formidable march which sometimes lasts two years ere he has carried the clank of his heavy chain down into the distant Siberian mine, not only none are forbidden to testify their pity, to hail him as he passes: with a parting word of good! cheer-a word of couraged to do so, they are even taught that War, arrived at Alessandria on that day, and alms given to such a passenger are peculiarly such circumstances there was no means of arranging holy, peculiarly the alms of Providence And the difficulty, unless an arbitrator could be found to here permit me to say, since I am on the subject, what I have noticed in Russia, both now, and formerly, a thousand and a thousand times in little, contented party refused to admit it; they needed, they no exhortations to mutual kindliness. Never have and office are not open questions, but have long been I known anywhere a more naturally gentle-heart-The Piedmontese Government has, says the ed people than the Russian, or a people who more evidently delight in giving out of their poverty to help poverty still greater: As to the theran is competent to decide it, whether he be a permission to give alms to the prisoners, the very theologian or no.—(Id p. 345.) guard of soldiers who conduct them from march to the conclusion, that when men leave the Catholic to march are their purse-bearers, and I believe Church, there can be no real system of authority, that the most ruffianly soldier in the service would except an appeal to the Democratic principle on the deem it a less he inous sacrilege to rob the Czar one hand, or the power of the State on the other. of the ring that he wears than to appropriate a All the English Protestant Dissenters stand on the single kopek of what was destined by the charity real tendency therefore of the efforts of the Lintherof a passer-by to one of the culprits in his charge. and to vindicate the office of the Minister, and to On the occasion to which I refer, the prisoners They were not beggars who could return next day; it would be hard for them, at any time to Article the words, "The Church hath authority in souls for bread. As regards the few priests that now see, as they passed, human beings with whom they controversies of faith," she was in fact asserting her would not exchange lots, but now all around wore at night the chains forbid easy rest, and at each frequent toss of the galled limb a clang of iron Ramsauer's Oldenburg Ohurch Paper argued that it banishes the brief illusion of liberty, or home, or longitunet be the people. "It The Ohristian Church," The English press does its utmost to kindle the hope. They are pitied on account of their de-

by order of Jesus Christ was decapitated on the 29th of February last, after suffering with which the courage the most horized for days be-fore, refused to be separated from his spiritual Father, and suffered marty dom with him. Other Christians were arrested, and at the latest date were in the prisons of Kouan See. Sanguis perpetual reproduction of the beroic bincidents of heri history with A Protestant will read the Breviary, and praise the "legend" of Stu Laurence. Whas has he to say of the repetition of the story in actual life in 1856?—Tablet.

in mar had we n<u>oticed a directening anone</u> GERMANY OF THE CONTROL OF THE Weekly Register.)

Sir—I spoke in my last letter of the difficulty, which is experienced by the Old Lutheran party, because they cannot carry out their own principles consistently. It may be thought, perhaps; that this arise merely from their being fattered by their relation to governments, and that they will do better when they establish that Church of the future which Bunsen has talked of. Unhappily, however, they have had an opportunity of trying the experiment; and it has proved more clearly than anything else their incompetency for self-government. Much has been said about the liberality of the late King of Prussia in granting an asylum in Silesia to some Tyrolese, who left the Zillerthal, in 1837; in consequence of their becoming Protestants. It is a curious coincidence that at the wery same time a large number of his own subjects were compelled to emigrate, not like the Tyrolese for adopting a new faith, at variance with the ancient laws and customs of their neighbors, but because they did not choose to abandon their old belief at the di rection of the Royal Bishop at Potsdam in In wol. xxxvi. No. 19, of the Politische Blatter will be found a curious account of their proceedings; and they afford an example how difficult it is for Protestants to introduce any principles of unity and authority into their religious relations.

One body of Old Lutherans, which settled in America, consisted of 800 persons, who had emigrated from Saxony under the guidance of their Pastor Ste-phen, who established themselves at St. Louis, in the territory of Missouri, an This was in 1839; they were followed next eyear by al 1000; Prussians, who were driven out for their opposition to the Union, and who established themselves, under their Pastor Grabau, at Buffalo, in the State of New York, at It might be sup-posed that small bodies of this kind, who had suffer-ed in behalf of their doctrine and discipline; would be able to go on for a considerable time in peace. But four years, is more than a boon to the subjects of they had no sconer settled in America than they began to quarrel with their Pastors and with one another. The Ministers domineered over the congregations the congregations murmured against the Ministers; and when they referred their disputes to Synods at home to settle, the beaten party refused to 1831, will be hailed over the whole world with submit, because they said no one had a right to make new laws, and for the old ones; one man was as good a judge as another. Of the two first Pastors who went out, one soon got himself the name of Pope Stephen; while the other (Grabau) asserted for his congregation the exclusive title of "the Lutheran Church which has emigrated from "Prussia;" and was accustomed, "every Good Friday, to issue a for-Mercersburg, who records the last fact, adds, "I have not as yet heard that anyistable has been fired by the lightnings of his indignation ment of the states

So much for the conduct of the Ministers. On the other hand, where a Minister attempted to enforce guidance of an ungodly surgeon, and I was formally asked by the leaders on behalf of the majority; whether I would give up Church Discipline; and on my refusal to do so, the church was shut against me, and I received notice to quit the parsonage in ten days," "According to the law of the land, there was no other course left for him and the faithful who adhered to him (about 30 families out of 70) but to submit; and they celebrated Whitsuntide in a private house, while the faction was drinking at an adjoining tavern." In half a year, the Missouri Synod sent a Pas tor, who (complains Claus) has not hitherto belonged to any Synod, is not ordained, but undertakes to do all the duty; he wont preach, he says, about the Devil, but about Christ. The faction is very well contented with him!" (Pol. Blutt vol xxxvi, 334.)"Under settle the relation of Pastor, and people, in their new circumstances. But when such an authority was sought after in the General Synods at home; the dissettled," "as to the point whether the teaching of the Synod of Buffalo or ours is conformable to the symbolical rules of Church; that is a question which it needs no General Lutheran Council to decide; every Lu-

assert his right to enforce Church Discipline, is only to give greater weight to the Civil Power, by which the spiritual authority in Germany is in fact exerown power, seeing she was the ultimate judge in all Church questions, and that no legislation could take was disputed who should choose Ministers. Pastor

among the number of those to whom the embassyris sent? And it concludes; "It must be shown not som that whe apostice and Bishops; done also princes and Pations, are representatives of Ohrist, and baye the Holy, Spirit, without measure, (Polit, Blatter, All Pations of the Company of Tasido legit if It is obvious that when men sire in the authority of the Catholic Church, they must either fall back upon the Democratic principle with Bunnen, or they upon the Democratic principle with Bunsen, or they may be remarked, we should must admit the old fleathed principle that the magisture is supreme in matters of faith. In England, for intrace, no one would claim more independence, for the Archbishops of the Establishment than they do the Archbishops of the Establishment thin they do the Michigan of Protestants have been considered. But the way principle of the contents of the Charles of the Catholic error to the Catholic error to the Michigan of Protestants have been considered in the contents of the co Appendix of the rest of the re And to this men are led to turn, so soon as they leave the Catholic Church, from fear of the divisions which were in the prisons of Kouan See. Sanguis are, the necessary result of Protestantism, "The martynum semich ecclesia: Protestants reproach Protestant Church left to itself," says Strauss, "Prusthe Churchethat she is sempenicadem: In this, sin's example shows what would be the inevitable retoo, they will recognise her immutability fine this sult; it would be dissolved into sects. With the fear, therefore, of Bunsen and Democracy before their eyes, the old superintendents of the German. Protestant communities come out against anything which can separate them from the State, in a manner which would be highly edifying to the sapient Prelate whom the Establishmenty boasts at Worcester. The socalled territorial system, the only one hithertojem ployed, sys one; whereby the Church is governed by the State, cannot be given up without a change fraught with danger. Before all things it is to be observed, says another, that a spiritual government does not mean a government; of mere spiritual officers, as though the Church were to be put under a Hierarchy instead of a Bureaucracy. We cannot forget that the State, looked at from an Evangelical point of view, had originally a Divine character; an emancipation of the Church from the State, such as Romanism seeks for, cannot be talked of among Protestants" (xxxv., 422, 3). This is most true, and it is the real principle of corruption by which this first stage in the Lutheran revival is infected. The Lutherans must needs find, as the Tractarians did, that unless they go beyond the principles of the Reformation, and build upon the maxims, of the ancient Church, they will only end in a Cesaropapacy. This is keenly felt by the New Lutherans, who will be the subject of my next and remaining letter.

CONVERSIONS DO THEY CONTAIN ANY ARGUMENT?

(From the Charleston Miscellany.)

It is now, understood that the noble lady, whose secession from the Church of England was lately re-ported by the London papers, is the Downger Duchess of Argyle. She is the fourth of Scotland's highest nobility, that, within the last three or four years, has sought refuge from the sho less sea of sectarian doubt in the Ark of Salvation. Such conversions, we have had many occasions to repeat it are not recorded by us with the intention of calling on Catholies to rejoice at the accession of our communion of one of the great or titled personages of this world .-This would imply that any worldly honor could shed its rays on her in such a way as to add to her honor, or fortify her claims to the possession of eternal Truth. Nothing could be more false or more insulting to her than such a supposition; and no Catholic, who would not dishonor his Mother, could ever entertain it for a moment: She imparts; to all whosembrace her, "grace and glory," and receives nothing in return but the homage of a willing heart. She enno-bles all who are hers, whether they wear a beggar's shreds or a ducal coronet. The soul of the rugged child of toil or of the abject galley slave, is as dear to her as the souls of those who revel in palaces, or sit on the thrones of earth; for she judges them not by worldly standards, but weighs them in the unseen scale of Divine Righteousness-and there they are

Yet we do not deny that accidental circumstances may confer on certain conversions an importance to which others never could attain. And it is well to direct the attention of our erring brethern to this point, at a time when great efforts are made to establish as probable the imminent downfal of the Church on such grounds as the alleged "conversion: from Popery" in Ireland, the occasional apostacy of a Priest, the recreancy of a few Statesmen or rulers shall have no confidence in the lessons of the past if three glassy-eyed prisoners, chained by the knees. Church Discipline against the ungodly, the absence in Italy, Spain, Mexico, &c. In scrutinizing the valie that the regged pavement. All the reader of which had been among their complaints at home, lue of any one's conversion, as a fractional part of charitable towards those who differ from him in reliable towards those who differ from him in reliable towards the regged pavement. the people was the offending party. "At Whitsun the great argument furnished by the mass of late tide, 1852," complains Pastor Claus, who had emig-conversions, (though this argument, strictly speaking, rated from Silesia, "a meeting was held under the not being a logical chain, does not depend upon the not being a logical chain, does not depend upon the value of any single link,) or rather as an illustration of the general proposition, on which the reasoning mainly rests, we must find in it as a necessary element, the absence of all improper motives, or, in plainer terms, sincerity and uprightness. Now, what motive of the many that influence corrupt human nature, can be imagined in one of England's nobles for renouncing an hereditary creed, a church clothed with all the splendor and sustained by all the wealth that the national influence can command—andembracing an austere, despised and proscribed religion, the mass of whose adherents are poor and contemptible in the eyes of the world! True, the convert is not thereby reduced to poverty but he is exposed to ridicule, ill-speaking and reproach, and generally to the loss of friendship, and even of family associations. To a noble soul, these are evils far outweighing loss of riches or bodily suffering. What must we think of the mental suffering, for example of the Duchess of Buccleugh, another late convert, who with heroic constancy, bears up under the loss of her children's society, from whom her husband, in the spirit of an Asiatic lord, rather than a Christian nobleman, has cut her off forever, lest she should tincture them with Popery! The greatness of the sacrifice proves the intensity of the conviction that enables one to endure it. Looking at the thing in a mere worldly light, no

adequate human motive can be assigned. But in giving an account of our apostates, we can always assign a motive; one which their previous actions suggest, or which their subsequent conduct verifies, and in the truth of which not unfrequently a visible Providence, sooner or later, compels our encmies to concur. In Ireland, there are, it is true, some apostates, though their number has been greatly exaggerated. But the records of the police court show that many of them were knaves who, surfeited with idleness, fonly joined the Souper ranks to vary their career of crime; the return every day to the church of so many others (in most cases juridically attested as a matter of precaution, is proof sufficient that they were unwilling victims of the tempter, and that fa cised. When Queen Elizabeth put into the English mine alone, in an evil hour, induced them to sell their and then fall away from the Church, all well meaning, intelligent Protestants know exactly what account is to be had of such miserable renegades, and place without concurrence. Something analogous are heartily ashamed of them! The World and the was exhibited on a late occasion in Oldenburg. It Flesh will, without any special recourse to the devil sufficiently explain their conduct. And if here or there nominal Catholic statesmen invade the rights of the Church, appropriate her revenues, and talk it argued; "is a creation from above, a kingdom and boldly of shaking off Roman supremacy, it argues no dot a republic; as "Christ" was not chosen by the approaches Protestantism, but mere infidelity and ir-

abet and encourage a movement, whose certain stepped quickly up to the old woman, received those to whom he is sent and the stepped quickly up to the old woman, received those to whom he is sent and the stepped quickly up to the old woman, received those to whom he is sent and the stepped quickly up to the old woman, received those to whom he is sent and the stepped quickly up to the old woman, received those to whom he is sent and the stepped quickly up to the old woman, received those to whom he is sent and the stepped quickly up to the old woman, received those to whom he is sent and the stepped quickly up to the old woman, received those to whom he is sent and the stepped quickly up to the old woman, received those to whom he is sent and the stepped quickly up to the old woman, received those to whom he is sent and the stepped quickly up to the old woman, received those to whom he is sent and the stepped quickly up to the old woman, received those to whom he is sent and the stepped quickly up to the old woman, received those to whom he is sent and the stepped quickly up to the old woman, received those to whom he is sent and the stepped quickly up to the old woman, received those to whom he is sent and the stepped quickly up to the old woman, received those to whom he is sent and the stepped quickly up to the old woman, received those to whom he is sent and the stepped quickly up to the old woman, received those to whom he is sent and the stepped quickly up to the old woman, received the stepped quickly up to the old woman, received the stepped quickly up to the old woman, received the stepped quickly up to the old woman, received the stepped quickly up to the old woman, received the stepped quickly up to the old woman, received the stepped quickly up to the old woman, received the stepped quickly up to the old woman, received the stepped quickly up to the old woman the stepped quickly up to the old woman, received the stepped quickly up to the old woman the stepped quickly up to the old woman the stepped q

plebelines in est the furnished converts and il hurafi sorato of receive and receive an absence of froom, for comparison can conly tell with ansence corroom, for comparison can only ten win orushing effect; on Protestantism as: a religious system. What better proof of the words, addressed by Melancthon to his dying mother, and repeated often since by others. The New religion is the best to live in the Old, the safest in which to die!

If any Protestant enquirer would lay aside iall other investigation of special or general points of difference between us and institute coolly; and conscientionally such a comparison as we have mention as the layer mention. ed, we could almost vouch, humanly speaking, for his speedy conversion He would find that from the beginning, lust, ambition, rapine, avairce on terror himan passion or human frailty—inspired those who first left the Church three centuries ago. And of all the single instances that since that time deserve attention there is scarcely one where the roof of perversion may notibels atteractily traced to the form cupictuce of the flesh, the concupiedence of the eyes, or the pride of life," But, with converts to Catholicity, it is invariably otherwise. By their change of faith—to say nothing of the austere moral rule, the subjugation of the will, the wholesome bondage of the intellect which the Church exacts they must, if living in a Protestant community, submit to loss of much that this world prizes. Their standing is, for the most part impaired; all prospects of worldly advancement vanish; friends, and too often relatives are estranged; their social relations are daily em-bittered; and they find themselves at home no longer in the home of their childhood. Do we exaggerate in this?—Far from it. We are not drawing upon imagination, but stating the crude realities of daily experience. The social persecution of Catholics is one of the most atrocious features of modern seets, wherever they are in the ascendant. It may be less sayage, less revolting in appearance, but in reality for vindictiveness and cruelty, it is not a whit behind the racks or gibbets of Diocletian or Elizabeth. The dread of this ordeal has caused many a timid soul to linger for years at the threshold of the Church, before daring to enter; it has caused others to turn their faces away from her gates forever, and go down in sorrow and remorse to the grave, unregenerate and unforgiven.

When we see a convert exchanging of his own accord, a life of ease and enjoyment for this burden of affliction, and bearing it patiently for years from love of his new Faith, where are we to look for the motive that supports him, save ouside of the natural order? Nothing but insanity or divine grace could prompt such a course. The very number, to say nothing of the character, of our converts forbids the former supposition. The latter is the true one. Or to speak of grace through its effects, in language that no unbeliever can misunderstand, nothing could sustain [them in such a trial but the most deep intense conviction that the Catholic Church alone possesses Truth, and that to hear and obey Her is necessary for eternal salvation.

THE PROTESTANT PRESS ON FABIOLA .- Cardinal Wiseman's lectures on Concordats have been translated into German, and have had an extensive circulation in that language. There is probably no exist-ing publication so colculated to be useful to those who desire to understand and appreciate the true relations of the Ecclesiastical and secular powers, or to convey useful lessons from the history of the past. believe we are correct in saying that Fabiola has been translated into every European language. It is graifying to notice that the "Tale of the Caticombs" is generally appreciated (however reluctantly) by the Protestant press. Many papers have spoken of it in the highest terms; and it may be interesting to quote some of these notices, which we preserved. The Allas tells its readers that it is a tale of "thrilling interest," and that "no one will lag it aside until he gious belief." The Hull Advertiser notices it as follows :- "All the characters introduced are drawn with the hand of a consummate master..... There is not a page of the work which is not calcu-

lated to improve the intellect; strenghten the under-standing and purify the heart. The author of Fabiola has shown us how fiction may be consecrated to the purest, brightest, and holiest of purposes; and few, after reading this book, will arrive at any other con-viction than that, had the powers of his mind been devoted to the production of works of the imagination, he would have had but one greater than himself in the whole circle of British novelists." The Chrisian Remembrancer tells its readers "that it is a touching tale exhibiting great skill in composition, and consummate knowledge of the primitive Church."—
The Globe introduces it as "a remarkable book—the story interesting-the scenery and general setting carefully, learnedly, and tastefully executed." New Quarterly says :- "The noblest of all eulogies ever yet bestowed on any body of men seems to form the theme of the book before us, and, in truth, the author has worked up his matter with no common feeling, while displaying the erudition of a man of refined education and thoughtful mind. A new, not to say strange feature in this volume is, that the interest is maintained unwaveringly from the first chapter to the last, without any adventitious aid from re-gour of the style command the attention, and admiration of the reader." The Dorset Chronicle, says of the entire series of which Fabiola is the first volume, that "it is one which seems to possess the elements of success. That literary merit—and in a high degree belongs to it, is proved (says the writer) by the tale entitled Fabiola. Although the author says that his work has been performed. 'Anyhow.' no one can dis-ten score of your novels of social nonsense. Apart from the intensely-absorbing nature of the subject, there is about the sundry snatches of sound and solid information which the author has infused into it that which must fix any reader's attention, and excite his admiration and gratitude. Of this we are certain, that the author, whoever he is, is a profound scholar, a powerful writer, and a practical Christian." The work has also been favourably noticed by the Guardian the Sunday Times, the Disputch, and many other papers not certainly predisposed to admire the work of a Catholic Prelate, and we observe from the American papers and reviews that it is likely to be as popular on that side of the Atlantic as amongst ourselves .- Dublin Tablet

The work is published in this country, by the Messrs Sadlier & Co., and we are pleased to learn from them that they have sold over Eight Thousand copies of it already. We once more recommend it to such of our readers, as have not yet read it. วิทธิปัญญาและประชาการ

granen, finalisated in the colleges upon How Women veit THE TRUTH When a woman says of another woman; she has a good figure, you may be sure that she is freckled, or that she squints,