

and to recognize the divine marks of a Catholic Church.

Determined to become a Catholic in obedience to the dictates of conscience, he hesitated to make known his purpose to his wife; but what was his pleasure when he first mentioned it to hear her reply: "You know that I have always asked, God to give me a spouse who would be my guide to heaven. That guide you are qualified to be; and now more than ever, I am disposed to walk in your steps; for God, who knows the sincerity of our hearts will not allow us to lead ourselves astray."

The laws brought forth by Protestant toleration pressed at that time, with all their weight on Ireland; and the two neophytes could not abjure their errors without exposing themselves to proscription. They disposed of their property and passed over to France, where they made the abjuration, and lived in the Catholic faith, and in the practice of every virtue.

God had blessed their union by giving them a son who became the heroic and venerable Abbe Edgeworth de Firmont. Having entered early into the ecclesiastical state, in which he distinguished himself by his talents and virtues, the Abbe de Firmont, when the Revolution broke out, was Vicar General of the diocese of Paris, and confessor of Madame, the King's aunt. During the terror he remained concealed in Paris, and it was he who was pointed out to Louis XVI. when that unfortunate Prince asked for a Catholic priest before his death. He did not shrink from the perilous mission. He saw Louis in the temple and accompanied him to the scaffold, and it was when the most monstrous iniquity of modern times was about to be consummated that the noble ecclesiastic addressed to the martyr king these sublime words, now a portion of history: "Go, son of St. Louis, mount to heaven."

It was through delicacy that Louis preferred the ministry of the Abbe Firmont to that of a French priest. The Abbe was, it is true, French by adoption; but born in Ireland, and of English parentage, he had been always a British subject, and in that quality could more easily escape the action of the Revolution laws which struck at all French Priests. In fact he succeeded in getting out of France after the death of the king. He attached himself to the adverse fortunes of Louis XVIII., refused a pension offered him by the minister Pitt, and died at Mattau, May 37, 1807, with the deserved reputation of a holy priest.—*Pittsburg Catholic.*

At the island of Grenada there was but one clergyman and one chapel ten years ago; but there are now six chapels and seven priests there.

WESTPHALIA.—The dominical paper of Munster, announces upon the authority of a letter from Bohemia, that Count Octavius of Lippa, a relative of the reigning house of that name, has just embraced Catholicity. It is now about ten years since he commenced his investigation of the claims of Catholicity to truth. He has had all his children reared in the Catholic Church.

PRUSSIA.—In public circles the religious vocation of a gentleman known to the whole kingdom has been a subject of much remark. Mr. B****, alic counsellor, and a gentleman of great wealth, has abandoned the circles in which he was esteemed and distinguished, disregarding the false allurements of the great worldly fame which he would have otherwise have possessed, in order to enter the Seminary of Breslau, as an humble theological student. The circumstance has created a great sensation.

We hear so much said by the Protestant press about the intolerance of Catholicity, going back in order to sustain their position to a period when the Catholic was the only Christian Church, that we beg them to turn to the following picture. The Prussian monarchy consists of 14,800,000; of these 9,250,000 are Protestants, of various (religious) "hues and features;" 5,800,000 are Catholics; 190,000 are Jews; 14,500 are Maronites, and 1,300 are Greeks. Thus the Catholic population is very nearly one third of the entire nation. This circumstance does not prevent the Prussian government from declaring that the people are exclusively Protestant, perhaps as a feint in order to countenance it in its present position that it is under no real obligations to any but the Protestant Church. This therefore it encourages and supports, whilst insult and persecutiun are vainly employed to put down Catholicity.—*St. Louis News Letter.*

The Augsburg Universal Gazette, a Protestant print, announces that the wife of a minister of the King of Saxe, and whose husband remains still Protestant, has just embraced the Catholic faith; and that a large number of ladies in Dresden show so favorable a disposition towards it that it is hoped they will follow her example. A like movement towards the Catholic Church has taken place at Liepsec. This seems the necessary result, with minds of a religious turn, of the actual state of dissolution in which Protestantism is seen in Germany.

BAVARIA.—According to an official report, the Congregation of the Most Holy Redeemer, gave, in the year 1846, twenty-six misssons—fifteen in