MAY 30, 1896.

of the Boers.

Mgr. Schoch, O. M. I., received by the editor y Record of the Oblates, he but Protestants are of Government service. ews can not be elected rliament nor hold any ituation. There atholic in either of the the rule that the Gov-, post and telegraph rs of the police or artilshould be Protestants. enforced. The worst e old Dutch penal laws r, and petitions for the disabilities under which ffer are entirely disrehave lived," says Mgr. hope to live all the sel the burden."

MOENIG'S TONIC er's Experience. 6

CINCINATI, OHIO, Jan, 1894. ears since I felt that some-rder, although I didn't show it imeso that I couldn't speak sight was also impaired by moving in the eyes so that I after I took Pastor Koenig's ese symptoms disappeared. I I again. May God bless Rev. E. HAUN, Pastor. to the Almighty.

TORONTO, IOWA, Feb. 1894. adache sixteen years, and l ven years and could not sleep, erve Tonic helped at once; my anks to the Almighty God fo

uable Book on Nervous Di and a sample bottle to any ad Poor patients also get the med-free. Seen prepared by the Rev. Father syne, Ind., since 1876, and is now by the

D. CO., Chicago, Ill. ts at \$1 per Bottle. 6 for \$5 3. 6 Bottles for \$9. W. E Saunders & Co.

RICE LIST CEDS

pecially Grown for itical Trade WREADY ill be Mailed on

ation. . . . MAGE & SONS as St., LONDON, ONT. tion this Paper

EFFRON & CO., ses & Bedding.

ail promptly attended u ade equal to new. Institu on liberal terms. Ordere lity. Feathers renovate

t. West, TORONTO, Can. HER WANTED.

EMALE TEACHER, HOLD-ass certificate, to teach junior Separate school. Capable of ench aud English languages, ighly conversant in French. a after midsummer holidays. teted. Address Rev. P. Lang-

TEACHER, HOLDING A ond class certificate. Must id French, and have had some ching. The best of references d. Any one not having these ed not apply. A good salary buttes will commence August eph Girard. Secretary Separ-geon Falls, Ont. 919-11.

LEAGUE OF THE SACRED HEART. ranks. If unity of direction, unity of views on matters outside the field of General Intention for June. UNION AMONG CATHOLICS. faith, could be counted on, when Cath-

VOLUME XVIII.

Messenger of the Sacred Heart. If any Associate were at a loss to single out an intention that would of all others be the most acceptable to the Divine Master, during the present Divine Sacred Heart, he could Network Sacred Heart, he could Divine Master, during the present Divine Master, month of the Sacred Heart, he could not fix upon one other as likely to arms, figuratively speaking, against not fix upon one other as likely to attain this end as that proposed to those who, the day previous, were their aside personal bias and centralizing us above.

allies. In the great centres, where the In the great centers, where there League is thoroughly organized, there will be many grand and consoling demonstrations during the next thirty days in honour of the Heart that so loved men. It is but fitting that such transplant them to the field of religion, transplant the triumph of unity means the vills are rife in the body politic the transplant them to the field of religion, transplant the triumph of unity means the loved men. It is but fitting that such transplant them to the field of religion, transplant the triumph of the Papacy. Lastly, a love shown to those of our co-relig-tor the triumph of the papacy. Lastly, a love shown to those of our co-relig-dence the triumph of the papacy. Lastly, a love shown to those of our co-relig-tor the triumph of the papacy. Lastly, a love shown to those of our co-relig-dence the triumph of the papacy. Lastly, a love shown to those of our co-relig-tor triansplant them to the field of religion, transplant the triansplant the the the field of the the the the the the transplant the triansplant the the triansplant the the triansplant the triansplant the the the the triansplant the the the triansplant the the triansplant the the triansplant the the the triansplant the triansplant the the triansplant triansplant the triansplant triansplant the triansplant triansplant t

country districts, isolated, even, from other League Associates will have it in their power, this month at least, to country districts, isolated, even, from other League Associates will have it in their power, this month at least, to bring joy to the Heart of Our Lord as effectually as if they attended the June services where they are celebrated with the greatest pomp and magnifi-cence. One thing alone is required— that the fervoir to inter the wheels is the most practical manifestation of sons of men, are appealed to by our enemics against us, and we, in our stolid assurance or rather our simplic-that the greatest pomp and magnifi-center. One thing alone is required— that the fervoir the wheels the preview for the fervoir the sons of this day for better, and that is to be a Catholic stolid assurance or rather our simplic-ity, fail to see that, though the work that they pray with all the fervour of their souls and unceasingly for Union among Catholics in our own land, and going on as fast as it might. It is

all the world over. certain that the Church holds in her bosom the true army of Jesus Christ; The trials and sorrows of the Church are mainly due to the want of that are mainly due to the want of that union; or, at least, it is true to say, heart the interests of Jesus Christ: that her enemies have found it possible to afflict her because her children are not united. This holds good for every nation of Christendom; it holds good doctrinal is one of the problems of life.

for our own country. An injustice has been perpetrated in our midst, on our co-religionists, and so far it has been

take.

We know how dear the interest of impossible to right it, owing to dissenpeace and concord were to the peaceful and sympathizing Heart of Jesus. sions among Catholics. This month, the month of the Sacred Heart, the Unity of mind and heart was one of the objects of our Redeemer's last voice of the people will make itself will depend upon the stand Catholics moment when He was about to leave If they stand together the in- his Apostles, He desired to resume in justice cannot be perpetuated ; on the a word all the doctrines He had taught contrary, if they set personal or party interests before those of Holy Church, them, all the duties He had prescribed to them, all the graces He had promised the result will entail the most disastrous to obtain for them from the Father consequences on the dearest interests of the loving Heart of Our Lord for prayed : "for them also who through the present, and for generations yet unborn. We think that our Associates their word shall believe in Me, that they may be one as Thou Father in Me now fully understand us when we and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent attach so much importance to unremitting prayer for this month's intenmitting prayer for this inclinence than tion, and give it more prominence than all the ceremonies, be they ever so dazzling in magnificence, which that they may be one as We also are generally accompany our June de votions. (Joan, xvii, 20-22.) By which it is evident that our Lord was willing

Many of the Associates of the League to stake the success of His divine mishave no voice in the decision the country is to give; this applies strictly. If Catholics would only aim at realizcountry is to give; this applies strictly to devout sex and to youth, and yet the final outcome may be decided by the irresistible prayers of some uninfluen-tial, unknown Associate, perhaps a child, who is dear, however, to the Heart of Our Lord, and whose entreaty Heart of Our Lord, and whose entreaty Heart of Our Lord, and whose entrary united on educational matters; en-is whole souled and unselfish. So let all join in a crusade of prayer, that our Canadian Catholics may be united, and that God may crown scribe to Catholic newspapers; form branches of Catholic Truth Societies their concerted efforts with success. However, as the month's intention not for the present crisis alone, nor assuring the general welfare of the is not for the present crisis alone, nor for Canada exclusively, it will not be Catholic Church, the face of the earth out of place to pass in review the would be changed. It is the indiffer various other considerations which may ence of Catholics that handicaps the better show the necessity of union. Church and her interests.

not shy in manifesting them. Con-temporary history proves that there is too much wrangling going on in our ranks. If unity of direction, unity of selves, according to St. Augustine, and invige corresponding to St. Augustine, and forts and forbidding to marging for the goal of the goal of the selves according to St. Augustine, and forts and forbidding to marging for the marging for the selves according to St. Augustine, and forts and forbidding to marging for the selves according to St. Augustine, and for the selves according to St. Augustine, and forbidding to marging for the selves according to St. Augustine, and forbidding to marging for the selves according to St. Augustine, and forbidding to marging for the selves according to St. Augustine, and forbidding to marging for the selves according to St. Augustine, and forbidding to marging for the selves according to St. Augustine, and forbidding to marging for the selves according to St. Augustine, and forbidding to marging for the selves according to St. Augustine, and forbidding to marging for the selves according to St. Augustine, and forbidding to marging the selves according to St. Augustine, and forbidding to marging the selves according to St. Augustine accor

their efforts in the true interests of harmony and union in the Church. functions should be as frequent and as striking as possible, for all this, and incomparably more can prove but a trilling requital for the overwhelm-ing measure of divine love wasted upon mortals. But the present Inten-tion is of such vital importance that it affirm that those who live in remote country districts, isolated, even, from the stagend even, from the stagend even, from the stagend even from the struggle. "Even weak men," says Schiller, "when united are powerful." Moral support and encouraging words are strong incentives to good. Here, in Canada, there are many champions of our faith struggling for our rights sacred cause of education. Let us century shall be written. True, the help them with our prevent the Cod

work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for ards will be ordained a priest ?" I all requests presented through the asked (he was then in minor orders). Apostleship of Prayer, in particular "In a year or so," was the answer. for the blessing of union in the ranks of the Catholic army, as a means of promoting Catholic interests more efficaciously here on earth.

THE CRUCIFIX CONQUERED.

How Rev. Harmar C. Denny, S. J , Became a Catholic.

In the Messenger of the Sacred Heart for June, Rev. Harmar C. Denny, S. J., of St. Francis Xavier's Church, New York city, recites the story of his conversion and gives his personal impressions of Cardinal Man-

attention was given to dogma in those days—I decided to conform to the established Church. I also concluded to become a clergyman, and applied to Dr. Samuel Wilberforce, then Bishop of Oxford. He accepted my baptism as valid and agreed to receive me as a candidate for holy orders, which implied a curacy. This was quite a con-descension on his part, as Americans are rarely adopted. Having thus settled my future career, it was time to prepare to take the degree of B. A. The Christmas vacations had just be gun, and my plan was to go to Brighton to be coached for the examination by Mr. Austin, a scholar of St. John's College, Oxford, when who should ap credibility for accepting the claims of the Church. He showed me how Christ pear upon the scene but Walter Rich ards. He came, he said, to visit his friends and talk over old times. He Himself had appealed to His credentials that He was a teacher sent from was going to London that afternoon, God. People were to believe the works and I arranged to accompany him they saw; the blind, the deaf, the dumb, the lame, the sick were cured, When we got to the station I noticed that he bought a second class ticket In followed suit. It was my first lesson in poverty. As it happened, we were the only passengers in the railway and the dead were raised. I was convinced that the Church was the divinely-appointed guide. So returned to Oxford, sold off my furnicompartment. ture, talked the matter over with my Naturally, the subject of our conver friends and went back to London. sation was religion. I declared that change was working in me, so this time I hired poor lodgings close to Bayswater. The final step must soon had three insuperable difficulties to be coming a Catholic. He only laughed, Bayswater. The final step must soon be taken. I went to say good by to and inquired what they were. First of all, I said, I could never accept Dr. Manning before going to my old tutor, Dr. Stocker, at Draycott rect-Papal infallibility. It had not been defined, but I knew that all Catholics Carlyle believed it. Difficulty number one was ory soon dissipated, for it was an imagin-I had thought that infallibilary one. wered ity meant impeccability. The explan-ation of the real doctrine was quite quired. satisfactory. Then came the second obstacle. I can believe, I said, in the God-man, but I really cannot believe in the God-woman. I thought that this was a poser. But Richards only laughed, saying that the glory of the

a distrust of our own judgement. This is a pledge of peace and concord. A filial love for Christ's Vicar on earth is an earnest of our fidelity to bis tracking to St. Augustine, and fasts and forbidding to marry? Be-fore I knew it, Richards had convicted me of speaking like a Manichee. The ground seemed to be crumbling beneath me. When we reached London we went

Catholic Record.

to Bayswater, and I was introduced to Dr. Manning. What were my impres-sions? First of all I was struck by the simplicity and poverty of the little house then occupied by the Oblates. It was a great contrast to the quarters of the Oxford dons, and no less was the contrast between the gentle and cordial manners of Dr. Manning and his companions and those of the dignified and cold university dignitaries. Dr. Manning himself was then in

his prime and extremely handsome. One could not but remark the intellect uality of the forehead and the tenderness of the nose and mouth.

books to enter the rather small room he occupied. My friend Richards had told the doc-

better, and that is to be a Catholic priest. "How long will it be before Rich-

This rather encouraged me. It would not take me so long if I decided upon

Faith," and consisted of four lectures delivered by him in St. George's Cathedral, Southwark. The other was on "The Office of the Holy Ghost Under the Gospel." This he afterwards developed into two volumes : "The In-ternal and External Mission of the Holy Ghost." As it was Dec. 10, consequently in

the octave of the feast of the Immaculate

"Why are you going ?" he asked.

"To prepare for my degree," I an-

"Why do you do that?" he in-

" Because it is my duty," I replied.

over there and pray." I went. I was had been received into the Church and probably the bluest mortal in London, because I realized the hour for decision The elevation of Dr. Manning to the

had come the church was an arch bearing the Rood. As I prayed there the figure of Christ on the cross seemed to be hang-ing in mid-air. You believe in Christ, I said to myself; which Church has here beit the seemed to be hang-ing in mid-air. You believe in Christ, I said to myself; which Church has here beit the seemed to be hang-to the control of the con kept bright the true idea of Himwhich Church has the crucifix ? Only

one. This settled the matter for me. The crucifix had conquered. I then went to Dr. Manning's room and knelt down on the prie dieu. Soon after he came in and found me kneeling. I first became aware of his presence by feeling his arms around me. "You have had a hard struggle," he said ; "tell me all about it." Why, thought I to myself, I can talk to him Why, as I would do my mother, and before I realized it I had made a general confession of my whole life.

He received me very kindly and took me up to his room. I remember how I had to wade through piles of the Great Western Hotel at Paddington and carried out his injunctions.

That very evening, before the altar of St. Charles, I was baptized conditionally, adding the name of Charles to my own. In those days a reception into the Church was quite simple; there was a profession of faith, but there was no supplemental ceremony in baptism, merely the pouring on of the water with the formula and then con-ditional absolution. There was Bene-

Dr. Manning did not press me, but gave me two or three of his tracts to real. One was on "The Grounds of Mr. Palin said : "I understand you

byterianism you might as well go to the column, but for me, I shall stay where have not. Take the leap, but don't come back."

I assured him that I would not.

Archbishopric of Westminster occurred At the entrance of the sanctuary of in 1885, and Father Denny resolved to

the novitiate at Frederick, Md., and became a member of the Jesuit community.

ONTARIO AND QUEBEC SCHOOL LAWS.

To the Editor of the Globe :

To the Editor of the Globe : Sir,—In your issue of the 15th inst., I noticed the educational report of the Presby-terian Synod of Montreal and Ottawa, in which an effort is made to make it appear that the Protestants of Quebec are laboring under great educational disabilities, and that, in fact, the injustices inflicted on them are much greater than those inflicted on the Catholics of Manitoba by the abolition of Separate schools.

Having confidence in your readiness to do justice to all, I think you will permit me to correct this statement, which appears to have been endorsed by the whole Synod, but especially by the Rev. Messrs. Scringer and McVicar.

but especially by the key. Stessis, scringer and McViear. The chief points insisted on in this report are (1) that "all Roman Catholic Bishops and administrators of dioceses are members exoificio" of the Council of Public Instruc-tion; (2) that, in consequence, "all school matters are controlled by the Roman Catho-lic Bishops, no other churches having any rights"; (3) that "the taxes of all joint stock companies, banks, corporations, etc., though these companies are wholly Protestant, and most of them largely so, go to support schools which use the Roman Catholic catechism as a chief text-book and teach that Protestant-ism is false and blasphemous." In regard to the first of these matters, I

ditional absolution. There was Bene, diction of the Blessed Sacrament, as it was January 21, feast of St. Agnes, and this was a fitting close of a mo-mentous day for me. The next day I received a visit at the hotel from Mr. Palin, dean of the faculty of St. John's college, Oxford. He had been sent by Dr. Wynter, me. Mr. Palin said : "I understand you are going to the spinal column of Cath-licity. The Church of England has also a part of the vertebrate system. Of course, coming as you do from Pres-byterianism you might as well go to the column, but for me, I shall stay where

There are exactly three times as many Protestant schools in Quebec as there are Catholic schools in Ontario under Govern-ment patronage, though the Protestant popu-lation of Quebec is only about one-halt of the Catholic population of Ontario, Jews being

As it was Dec. 10, consequently in a pression of Cardinal Maning, the octave of the feast of the Immaculate to him had gently led him into the claims of the feast of the Immaculate to him had gently led him into the claims of the Blessed Virgin in the octave of the feast of the Immaculate Conception, there was to be a pressing of Cardinal Maning is community of Object and a member of St. John's College, My first wy gears and a member of St. John's College, My first wy gears and a member of St. Charles, He was use, the relation of the St. Mary's Hall, where one of my initiate friends was my from danger until Christmas, when I went to St. Mary's Ital, was the to a provide the state of the max spin of so many clerise in the state of the max spin of the spin of the state of the max spin of the spin of the

the educational funds of the Province. It appears to me that the Quebec laws deal very fairly with regard to corporation assess-ments for school purposes. All companies are empowered to place their taxes on the Catholic or Protestant school panel as they one fit according to the radiation of the stocksee if, according to the religion of the stock-holders, and it is only in the case when their religion is "not apparent"-such being the words of the school law—that the school tax is divided in proportion to the Catholic and Protestant populations. I do not see that any fairer provision could be made : and it is absurd to say, as the Synod does, that the Protestants thus dealt with are treated more harship than the Catholics of Manitoba whose schools have been legally abolished. In regard to corporation taxes the Protest-ants of Quebee are much more fairly treated than are the Catholics of Ontario. Practic-ally in Ontario al corporation taxes are paid to the Public schools, the Separate schools being excluded from any share in them. There is a provision by which corporations may divide their tax in properion to the value of shares held by Catholics and Pro-testants, but is easy to see that this provision is worthless, for the corporations never think of passing such a vote as this. Sir Oliver Mowat has desired to deal kindly with the Catholic schools of Ontario and to have them efficient, but he has not made so fair a provision for the proper division of the taxes of banks and other cor-porations as has been done in Quebee. In the towns and cities of Ontario the Catholic school of the country parish which I admin-ister loses hundreds of dollars on account of this, and even the Catholic school are deprived of thousands of dollars on account of the ame cause. We Catholics of complain than have Professors McVicar and Serimger in regard to the Protestants of. Their Province. Depth the catholic of the protection of the pr see fit, according to the religion of the stock-holders, and it is only in the case when their Scringer in regard to the Protestants of their Province. P. Corcoran, Parish Priest of La Salette.

LONDON, ONTARIO, SATURDAY, JUNE 6, 1896.

Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

NO. 920.

NIST WANTED.

RGANIST (MALE) WANTED tant Catholic church in a large rences required. Address, stat-enclosing testimonials, A. B. ord, London, Ontario. 917-4

ch No. 4. London. nd and 4th Thursday of every ock, at their hall, Albion Block, bet. G. Barry, President; Vice-President; P. F Boyle, etary

tario's Summer Resort

HE FRASER," TANLEY, ONTARIO.

ablished 26 years.)

o, and is now open for the sea-really recognized as, in all re-t appointed summer hotel in io. Every attention to guests rested by long experience and prehension of the public wants the fact that it has been con-ts establishment, twenty-six r the same proprietorship and rith the exception of the past womer and original propriet-ssumed control of the House, d most pleasantly upon a loity mg a magnificent view of the y surrounding it on every side. ng a magnificent view of the y surrounding it on every side. g Lake Erie from a height of tris always pure and exhilarat-oreezes from the lake diffuse a ightful coolness around, while is and drives are most inviting, ounds, shaded with umbrageous er fifty acres, and access to the each is obtained by means of a d stairs. Comfortable bathing icient attendants, are provided entlemen, under the direct sup-House. Hous

Wm. Fraser, Proprietor.



CANAL ENLARGEMENT,

to Contractors.

ement calling for Tenders to be a the 23rd instant, for the en-he Grenville Canal, is hereby

By order, J. H. BALDERSON. Railways and Canals, 1896. 919-1

A well-known English writer said somewhere : "Without some strong The chief sources of disunion among motive to the contrary, men united in the pursuit of a clearly defined common Catholics are ably outlined by modern writers. Diversity of character aim of irresistible attractiveness naturally coalesce; and since they coalesce naturally, they are clearly right in coalescing, and find their advantage in it." The writer was writers. frequently inspires diversity of tactics. At first blush, one hardly sees why Catholics should not differ in opinion in matters of political expediency for instance : but we should bear in mind telling us of the way men act in their that when the Church's interests are at wordly concerns, with no special restake, there is no room for discussion. ference to religion ; but he might just It is then we should sink our differas well have included the latter. In the drama of life men feel the ences, and recall the words of Carlyle,

quite orthodox in this matter - "A man, necessity of association ; man is a social be the heavens praised, is sufficient for himself; yet were ten men, united in love, capable of being and doing animal in more senses than one. Individual interests suffer when they are disunited ; combined, they are strengthwhere ten thousand singly would fail ened, and out of the reach of fluctuat-

"Every city or house Narrowness of certain minds is ing fortunes. divided against itself shall not stand signalled as a cause of disunion. There 25). The modern commerare some people who can conceive only (Matt 12. cial world has found this out after the one plan of action possible— their own —in an enterprise, even the holiest. manner of a secret ; and the tendency now a days is to join hands in trusts, combines, etc. Goethe tells us that of course, there is only one right way is not an individual helps not; only he who unites with many at the proper time; and experience shows us there was method in this method. widen our angle of vision. Providence In the domain of religion a similar did not give the monopoly of tact or method in this worldly wisdom.

The wisdom to any individual. Catholic Church is the home of unity again says: "It is not possible to knew of faith and doctrine. "One faith, all. Here on earth we are soldiers one baptism, one God and Father of fighting in a foreign land that underall," is the proud boast of this solitary stand not the plan of campaign, and Queen among the religions of the have no need to understand it, seeing She alone can claim that unity earth.

of faith, unity of worship, unity of It should be the ardent desire of our government which is the test of relig-Associates this month to banish those ious truth ; she alone wears the mantle sources of discord from among the faithful. And we may count on victory of truth with none to contest or share

Unhappily, unity of faith, of worship, if we try reasonably to develop a love blessed virgin was in being a creature of government, does not necessarily in us for our invisible Head, Jesus and yet mother of her Creator, to whom mean unity of action. Catholics have their likes and dislikes, and they are brethrenin arms, the Catholicsthrough- being a creature she had it to give. key of the sacristy and said : "Go dear to me by associations, for there I

ing and getting up objections. at St. John's, took his degree of M. A., opened on him with the difficulty : If and became in turn scholar and fellow I stay as I am or if I become a Roman of his alma mater. I bade him good by in '58, and did not see him again Catholic, it is only the result of exercising private judgment. Therefore until he came to New York in 1884, am just as well off as I am. when we met as members of the same He was attentive and repeated the

religious order. objection, making it appear even Having taken leave of all my Oxford stronger than I had put it. He then friends, I went back to London and pointed out that, if by private judg settled down in a lodging near St. ment I meant using my reason, I wa Mary's of the Angels, Bayswater. I became an Oblate of St. Charles, and bound as an intelligent being to do this ; not indeed to sit in judgment of began to study with the other young religion, but to examine the proofs of nembers of the community. the existence of a divinely appointed After a few months of happy life at guide in all the doctrines of religion. Bayswater, it was decided that I should In other words, that I was bound to examine the credentials or motives of

go to Rome to complete my studies. So in October, 1858, I took up my resi lence in the Collegio Pio, attached to the English College in Rome. I en joyed great freedom. I went when I pleased to the lectures of the Jesuit Fathers in the Roman College.

My life in Rome was drawing to a close. I had been ordained deacon on the eve of Trinity Sunday, 1860, by Cardinal Patrizzi, in the venerable Basilica of St. John Lateran. Dr Manning thought it advisable for me to go back with him to England for the the summer, saying that I might perhaps return in the fall. I remember the farewell visit we paid Cardinal Franzelin. He was very gracious and "This is your Bethlehem, your said : house of bread, where you are to lay in your supply for future needs, " and urged my return. But this was not to be. In October I made a retreat with the Passionists at Highgate, London, in preparation for my ordination. On the feast of All Saints, 1860, I was ordained priest by Bishor Morris, being assisted at my first Mass

"What is duty?" he continued, but explained it himself by quoting a pas-sage of St. Cyprian. The gist of it was that when the intellect is conby Dr. Manning, who had been made a monsignor and prothonotary apos tolic during his last visit to Rome. sang my first High Mass on the feast vinced the will must act. I knew well

May 19.

A Prominent Convert.

New London, Conn., May 12 .- It did not become known untill to day that Rev. F. W. Kelley, formerly rector of St. John's Episcopal Church in Norwich, but who renounced Protestantism to be come a Catholic, was confirmed yester-

day morning in this city. The Rt. Rev. Bishop Tierney of Hartford came here quietly, and the con-firmation took place in St. Mary's