The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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TORONTO. THURSDAY, DECEMBER 29, 1898.

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Dr. Langtry's Outbreaks.

(Wattes for The Reserve 1

Annually, or thereabouts, in the season when day is shortest, and the nights long and cold and gloomy, when the groen has left the field and the birds have ceased to sing, and even the rude bear retired to his hollowing scoke comfort in his paw, the Rov Dr Laugtry, quite enough at other times, creeps out of his hole and stattles the celeoes by a recontamental ground.

of his hole and starties the centers by a most unmusical growil!

Things were had enough, dear knows, without him, but as one or oven a dozon mesquitous are not noticed when the air is full of them, we have no great ids for complaining. meer riddle take him all over is

A queer riddle take him all over is this same Dr; either so easy to interpret that it is hardly a riddle ot all, or, or the other hand, uttorly unreadable. Easy, indeed, if you take him for a mere oulgar seeker after notorioty—like Madill, or Oarman, or Blodgett of Detroit, but hard to be understeed if looked at as a minister of a respectable sea. But lot's tell a short story. "Where are you going to strike?" said the man helding an ox which a squart-oyd butcher was about to kneek down for slaughter "Why just where I am looking" was the roply. "Thou got some one else for my job," and he dropped his hold and ran; for the crook-doyo was glaring right a thim instead of at the beast.

dropped his hold and ran; for incoroosdo yo was glating right at him instead
of at the boast.

The poor butcher was not to be
blamed, pitted rather, because unture
had set the axes of his eyes
out of parallel. Strabismus or skellying is a disease not a crime, and its
worst effect is to make the victim a little ridiculous. There is no
dauger to be apprehended from him.

Dr. Langtry's case is both like and
unlike the butcher s. The latter seemed
to be looking in the wrong direction,
but if left to himself would have
brought down his sledge on the head
not of the mau but the ex. The Dr.
dound his tights and gloves for a bout
with the Minister of Education but, after
a show of lightness and agility to be
addirect in a gentleman of his weight
and years, ran quite out of the ring and
struck at innecent people who were not
von looking on!

Or to put the Matter in another way,
the honorable hished even the usual

none of this. There has been no disturbance, we are one with our sweet sister Rome. We are not Protestants but Catholics, not ministers of an Establishment but priests, look at our surplices and stoles, and see—we have an altar. This and the like of it he has to say, and then whou all the world, Catholic and Protestant allike, laugh or joer according to their tompor—Catholics pitying, and calling the whole business he is engaged in only the recking of a cradic from which the dead baby has been taken away—and Protestants calling it sheer "popery." I think there is ample reason for suspecting unsoundness in the Dre. cyos. How can he trust them against the opposite lestimony of the world? It what they physically report black, he must spiritually or mentally see as white, do you wonder—I don't—that when it is Mr. Ross, the Minister of Education that is attacking him, he doesn't see Mr. Ross at all but ourselves in place of him—and so strikes at us.

There was a man in out town whom the bast he had of constantly looking before and behind, and at both sides for fear some one was going to strike him. At last the strain so affected his acvents system that he did break into volonec, and injure a person who never thought of touching him. Then he was put under restraint. Poor Langtry is toned from so many sides that I am afraid he is losing solf control, and exposing him self to the disgrace and folly of striking at the wrong person. Twere a pity, of course, if he fell into so lampitable a state, but there need be no approheusion on any one part, his band is a very weak

The Mahomedans of the Soudan and

The following from the Archbishop Dublin appears in the London Times

The following from the Archbishop of Dublia appears in the London Times: Archbishop's House, Dublin, 6th November, 1898.

Sin —I have read with interest in "The Times" of yesterday Lord Kitcheuer's statement of the principle on which his projected Gordon Memorial College at Klartoum is to be organised. "The College I have proposed," says the Sirdar, "vill be conducted on purely secular lines. Our students will be mostly drawn from the Mahomedans of the Soudan, and I am sure that any idea of using the principle of action that and the state of the Soudan, and I am sure that any idea of using the principle of action that haid down by Lord Kitchener will commond itself, I do not say to all Englishmen, but unquestionably to the great majority of them. "Denominationalists" or "Socularists" as they may be, in talliquent Englishmen, as a rule, are more practical common senso in matter upon which any of their money to be a proposed to the state of t

Hon. Edward Blake On the Irish Cause.

Glassow, Dec, 13.—The Hen, Elward Blake, M.P., addressed a large and enthusiastic meeting of Glasgow and West of Scotland Irishmen to day in the Grand National Hall, Glasgow Onucillor John Ferguson prosided, and was an

and Declaration and the weight completed by the control of the con

Inhuman Philanthrophy.

The Toronto World, of Wednesday

Religious Orders in France.