







The Catholic Register

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TORONTO, DECEMBER 28, 1905.

A HAPPY NEW YEAR.

No wish is so universal as that made at the beginning of the year. We cheerfully join in it and wish to our patrons a very happy New Year.

THE LATEST CHURCH UNION.

Some expression, however tentative, has been given to the growing desire which Protestant sects feel, of coming to a closer union and better understanding.

The desire for Church Union is undoubtedly laudable. It should be the object of watching, work and prayer; for divided Christianity is a pitiful spectacle and a perpetual source of weakness.

The growth of the evangetic spirit within the churches, and the pressure of the religious and missionary problems from without, have combined to make union the truest statesmanship, the highest duty, and the most imperative necessity.

truth, was to abide with it in a continuous action, the guarantee of its unity, the personal pledge of its sanctity, and the omnipresent token of its universality in place and time.

Such a union as is presented by these three sects federating will never stem the torrent of materialism. Let us explain. Christianity is a religion, not a system of philosophy.

That our articles relative to the above subject have awakened a considerable amount of interest, is evidenced by the communication from Mr. Strickland in last week's issue.

A CENTRAL CLUB.

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A Kerry Visitor With a Patriotic Mission

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way the blessed work of Peterborough's potent worker. Still another instance may be quoted. In Ennismore the parish priest is Rev. Father Fitzpatrick and from our exchanges we learn that this Reverend gentleman has federated his entire district by the establishment of a Catholic High School.

Now though we quote others as doing such excellent work, and though we affirm that Toronto is somewhat lacking, we do not want it to be understood that nothing has been done or is being done amongst us.

DR. OSLER ON DEATH.

This distinguished son of Canada has again crystallized into a dictum a large number of facts which he observed at some five or six hundred death scenes. As a result of his experience, Dr. Osler concludes that the majority of men die as they lived, practically uninfluenced by the thought of a future life.

The Pope and the Widow's Mite

Writes the Rome correspondent of the London Tablet, under date of December 3: 'Last Monday Father Brandi, editor of the Civiltà Cattolica, made his fifth Calabrian visit to the Holy Father with over eighty thousand francs in his inside pocket—a sum which brought the Civiltà subscription to over 550,000 francs.

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D'YOUVILLE READING CIRCLE

The d'Youville Reading Circle held its fortnightly meeting last evening and was largely attended. In spite of the inclement weather, the world wide interests were reviewed; a rapid survey was made of the developments since December, 1804.

The Cervantes study was resumed, attention being confined to the dramatic genius of the broken soldier, whose pathetic story was ignored by his king, the memorial he had drawn up before leaving his Moorish prison was simply consigned to the Archives, there to remain till many years after the gallant hero's death.

The History of Education was considered in relation to the Abbey schools of the Middle Ages, especially as bearing on women. The picture of the Chateleine was portrayed in glowing colors. Regret being expressed on the scarcity of books on this subject in English.

The second part of the evening was given to the study of two Shakespeare heroines: Portia of Venice, in the casket scene, and Cleopatra, in the scene where Brutus fails to convince his noble wife that by and by he would construe to her all the "characters of his sad brows."

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MARTHA

Many a time in the four years during which the village greengrocer courted our maid Martha, my wife and I shared a good laugh over the bashfulness of the one and the haughtiness of the other. But, somehow, when Mr. Peck proposed and was accepted, the joke collapsed like a pin-pricked toy balloon, and neither of us could find anything left to laugh at. It was a hard thing to realize that Martha, who had been with us all the nineteen years of our married life, had actually decided to leave us. Martha was not, speaking literally, a perfect treasure, but she had long ago become familiar with our little ways, just as we—which was quite as important—had become familiar with hers; and, apart from resenting the bare idea of engaging a stranger, we felt, as we gradually admitted to each other, that Martha had a place not only in our modest household, but also in our affections. But, after all, we only admitted to each other a feeling that had been in existence for many years, ever since the night when our little boy was suddenly taken away—that night, and the dreadful days which followed, when Martha's heart seemed broken as our hearts, although her hands were ready and steady for the work that had to be done.

My wife could not recollect the exact reply she made to the announcement, but she distinctly remembers dropping the lid of a muffin-dish by which she set great store, and which she could never trust to Martha's fingers. In the evening she reported the announcement and some subsequent conversation to me, adding: "But the thing that puzzled me most, Jim, was that Martha wasn't the least excited. She didn't even blush."

mean, Jim. He certainly ought to be the latter, with the prices he charges for his vegetables and fruit. "But what's wrong with him?" I asked. My wife hesitated. "Well," she said at last, "I'm sure he's a mean man—you can see it in his eye, when you catch it; and I don't mind saying that I wish Martha were going to marry anybody else in the village, for I'm convinced that as Mrs. Peck she'll have harder work and far less reward than she has had here."

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"Perhaps not. I don't know—and yet I can't believe that she has lost all her feelings. Surely the soul of that man little man hasn't gone in to her. That's nonsense I'm talking, but I—feel the whole thing terribly, and—so do you, Jim."

them. So you see, mem," she turned to her mistress, "I'm no needin' to marry Maister Peck nor any other man, 'an' if ye'll let me, I wud like to bide here an' dae as I've done for near twenty year."

"But, Martha," cried my wife, the tears in her eyes, "were you going to marry Mr. Peck because your mother was in want?" "That's about it, mem. Ma Mither is gettin' auld, an' her sight was failin', and she had lost a' the fine needlework used to bring her in a bit siller. 'An' so there was naethin' for it but to marry a man o' substance, an' Maister Peck—a wail he was the only man o' substance that seemed to want me. It was a bargain 'twixt him an' me. I was to keep his horse an' shop when he died, but the mither, an' he was to see that ma mither didna waste a mither, ma mither had to write it doon on paper, for I wina jist shair o' him. But that's a' by noo, an' I telt' him yesterday to buy an' get another lass about ma size an' I wud mak' her a present o' ma wedding garments at half price wi' pleasure. He was gey pit out, puir man, but I doot there's mair o' his he'rt in his cabbages an' plooms nor in his—his inside. An' that's the hale story, mem, an'—"

The Klondikers' Friend

He tried to console Mr. H. —and told her that she should not worry—her husband's death did not amount to anything—we are all going to die—dying is the easiest part of the whole life. He said he would be glad when his work was done, and God would call him. He was ready to go. We will all be ready to go if we live right.

THE CLONDIKERS' FRIEND

These little incidents were related to me. On one of his trips down the Yukon with a dog team—going to Holy Cross Mission, I believe—he met an Eskimau at a point where a creek comes into the Yukon. This native told him of a man who was sick and alone up the creek and practically out of food. Father Judge was traveling alone, and expecting to go right through to his destination, had taken barely enough food for the trip; but that meant nothing to him. The mere fact that he had knowledge of the man's being in distress meant for him to go and bring him out. He did so, but nearly starved himself to death doing it.

a person in the Yukon that knew him who did not feel sorry for himself, but glad that the Father whose hard work was over and who had been called to his rest. Nothing else was talked of. Of course we being Catholics, felt it the worst, if the whole town had slipped down into the river it would not have been more of a shock.

I was told that the Sunday before he died, while apparently in good health, he told the Sisters at the Hospital that his work here was ended, and that he felt that God would call him before the week was over. Father Judge's name will go down in the history of the Yukon as one of its heroes, and I feel sure he will never be forgotten by any who knew him. May his soul rest in peace, is the fervent prayer of

Very sincerely yours, ED. C. GEROW.

Mr. Gerow's story of Father Judge and the Eskimau recalls a similar incident, mentioned in one of Father Judge's letters, wherein he describes the reception of unexpected guests. Reading of such whole-souled hospitality rests mind and heart.

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eight days with only one small salomon. "They are young men, about twenty-one years of age, one was a Scotchman a sailor by profession, and the other the son of German parents, from Minnesota, and a Catholic. The Scotchman is a Presbyterian, or at least his parents are, but he left home too young to know much about religion.

"When I examined their feet I found them in a terrible condition, one had the heel and toes of both feet badly frozen, and by that time they were black. The other escaped better, only his heels and the sole of one foot being hurt. For about two months they were not able to use their feet, and it was nearly four months before they could wear shoes. They left on the first steamer to go to the mining country to seek their fortune, just five months from the time they came.

"They were very clever. When they were able to move about the room I put a carpenter's bench there, and although they were not professionals, they made many useful things for me. "But we had to suffer a little for our charity, as last summer we received provisions for only two or three, and we had to make them do for five or six, so that everything was short. What we felt most was the limited amount of bread we could afford to take. We cooked twenty-five pounds of flour every week, making twenty-one loaves, one for each meal, which we cut into five pieces, one for each. Our principal food was rabbits, which, thank God, were very plentiful this year, with occasionally some venison, sometimes stewed, sometimes fried or baked, for variety, for, as the two sailors used to remark, we were afraid we would turn into rabbits."

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