### IDLENESS.

(Written for The Register).

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One of the greatest evils with which society must contend at the present day is idleness, and by idleness I mean not only that certain indisposition to labour, but as etomologically found in the German language, "emptiness."
Truly is the idle mean an empty man; a burden to himself, a curse to his family, a despicable character in the eyes of his friends, a hindrance to a community, and a locatisome and half-forsaken soul to his God. It is wholly unnecessary to enumerate the attributes of such a character—we have living examples on all sides of the—R will be far more congenial and profitable to consider the causes and effects of this curse, for so we may truly term it, and cull herefrom, perhaps, a little food for sound reflection. Good society is the society of the good; those who possess good moraks and gentle manners, and who are good, pure, gentle, hour, and fearing before God and man. Polish does not constitute good society; polish has no reference to politicness, virus, and moral goodness. Now surely our character depends largely upon our associates and our training, that character which is the sum of the repetition of our good and evil actions; and here is one of the most prominent of our evil actions, idleness. Were we obliged to spend as much time in the service of the State as we spend in sloth, would we grumble? And yet we are morally bound to labour.

Do we not all, as children of Adam, il under Adam's curse? Must we t earn our bread by the sweat of a brow? What then of the man nose brow or whose life gives no evince of the fact that he is earning a daily sustenance? Surely if he owk not, and hence eat not he must, and we say, "Let him die," and by God have mercy upon him when is called upon to answer for the life at was given him. The lost time newer be recovered. If we love, why should we squander one of life, why should we squander one of its gradest blessings, for time, like weakl; must be judiciously used, since the effects of the abuse of both, idle-ness and poverty, dwell beneath the name roof. Sloth cannot bring us the ounders of industry, and since we are servants of God, why should we not be ashbassed to let the All-Seein's Eye catch us tide.

e ashamed to let the All-Seelity Eye atch us didle
Leisure and idieness are not the anne, but contraries; for leisure imiles a firshhed task, while idieness is ut the task of an unfinished task.
Editon-loop is the only remedy for his, and that necessary, soul-inspiring, oligious education which the Cathotic hurch alone gives us, forming and ostering all good habits and pruning he branches of evil from our tree of fee. Let us then take courage, that ombination of physical and moral trength which insures the highest haracter, and follow in the foolisteps for us Blessed Lord.

haracter, and follow in the foolisteps four Blessed Lord. Let us all hearten to all good adice, and some good may come of it. God helps them that help therm-lives." Then we apply ourselves as-iduously to a book it must be of such character as to enable us to say, then we lay it down, that we have retived advantage from it. Can we ishout impurity say this of the orinary, trashy, sensational novel of the sy?

dinary, trashy, semational novel of the day?

Next to the manifold graces God con-frest upon us, time is His greatest gift; a gift so precious, rays Cardinal Man-ning, that He gives H to us only mo-ment by moment. Do not tell me that, by such reading we do not waste this precious gift and spurn the goodness of a bountival-Providence. We cannot truthfully-say-thus the reader is deriv-ing information, or forming any He-earry style, nor is he seeking for any wont to search out in the works of standard authors; amusement is his sole obless.

of those benefits which a scrowar so you to search out in the works of standard authors; amusement is his note object.

The man who will so spend his hours soole object.

The man who will so spend his hours soole object.

The man who will so spend his hours sool becomes as a ship without a rudder; drifting similessly about in this great storm of life, and utterly incapable of following any one course, while he is blown about by every wind soon to break upon the hidden rocks of despair. Show me the mother who at the cheery firestel, inhues her loved ones with the villest of erroncous phil cooping—that philosophy which inwest her broad ones with the villest of erroncous phil cooping—that philosophy which inwest the standard of their morality by giving them a false idea of life, thus causing them to look with a more from the standard of their majors minds as wholly or another, and I will show you one from whom the world will specil as from the bitte of a serpent.

Tet do they pause to consider that this is just their teaching by allowing run, by the interior in the hands of their little ones? "The child is becoming studious," they will say, but do they runsiae that poor, frail, bumanture is more prone to evil than to find a previous the child so becoming a degraded fouring its days and nights to dilary and abstract text-hooks; it sto gay and frivolous, and I can only right to such a mother's science is low and the character which world list the child to be constant will from his name silvesture that will from his character and make him a man among rise, not following in the flooring the dechings, and precepts in the flooring who is the "Way, tile Truth, and the Life."

Matthew, and can but shudder at our unful responsibility when we recall that "every idle word that men shall speak, they shall render an account for it in the day of judgment."

If this be said of the idle talker, what shall we say of the idle novel-writer, and especially of him who squanders his time in perusing such works which Howells justly terms the "emptiest dissipation."—CHORDAL.

ADDRESSED BY THE GRAND OR-GANIZER.

GANIZER.

Peterborough, Jan. 25.—Grand Organize Killiackey, of the C. M.
B. A. addressed a large gathering in the C. M. B. A.
hall last hight. Ven. Archdeacon Casey opened the meeting with a few words on the benefits and social advantages gained by membership in this socialy, after which he introduced Brother Killackey.

ackey. Mr. Killackey gave an excellent ad-

Mr. Killackey gave an excellent address, in which he pointed out the good
work that the association was doing,
and its progress since its organization
in Ontario twenty-one years a c. He
told the members how they could help
the work of the association by individual work, and by taking an active
interest in its progress, and urged
them all to live up to its practices.
He showed that insurance in the C. M.
B. A. is cheaper than in any other insurance society in Canada, which is
chiefly the result of the assistance of
its members by which the expenses of
management are kept very low.
Mr. Killackey is an eloquent speaker, and his panesyric upon the C. M.
B. A. was powerful.

Knowing the disadvantages which
we ourselves meet with and the obstacles we have to overcome, far be it
from me." said the speaker, "to say
anything in opposition to alzier socieucs. But the membership of this
society is limited, and for that reason deserves favor at your hands. None
but Catholics are enrolled as members. Any from the age of ils to so
years are eligible, and, unlike other
societies which seek your favor, the
C. M. B. A. has for its sorner stone the
faith in which we all believe. Its
constitutions are approved by our
spiritual leaders, and large numbers of
our priests are on the rolls. The C.
M. B. A. does not exist as a menace to
our priests are on the rolls. The C.
M. B. A. does not exist as a menace
of our priests are on the rolls. The C.
M. B. A. does not exist as a menace
of our priests are on the society
to the inherities of any who are not Catholics. It is willing that all should
enjoy the same Mherites and labors
to that end. The object of the society
to the inherites of any who are not Catholics. It is milling that all should
enjoy the same Mherites and labors
to that end. The object of the society
to the inherites of any who are not members to join the association and by
earnest work forward its best intersits. You have the best society to leave
petty thoughts behind them, and is appeal
to the m

programme was also furnished.

After the meeting Bro. Killackey was entertained at a supper at the National. The president, Mr. A. J. Gough, occupied the chair. and short speeches were made by Ven. Archdeacon Casey, Mr. Killackey, Mr. Thos. Cabitl, and Treasurer Seguin, of the Catholic Orneries resident and the control of the Catholic Orneries. The national artitlem brought a pleasant evening to a close.

REFUGE FOR FRENCH ARTISTS.

REFUGE FOR FRENCH ARTISTS.

The retreat or refuge for artists of every category at Ligure, in the Western Department of the Vienne, is now being built under the guidance of M. Huysmans, the novelist, and former disciple of Zola in literature. The idea was first surgessed to M. Huysmans by a pricat of St. Sulpice. The novelist and his friends will live close to the great Benedictine Abbey of Ligure, and will be inspired by its traditions and by those of the Order of St. Benedict, in general, in their endeavours to refor: Christian Art. Ligure is situated in a most piessant country. The lold Abbey was founded by St. Martin of Tours, but was destroyed in the Sth century by the Arab invaders. Another building and church were subsequently destroyed by the English, but Ligure Mounstery was again restored, and become the property of the Jesuits until the Revolution. In 1853 the Hishop of Potitiers, added by the Annual of Colonel du Paty de Clean, who has been heard so such of in the Droyfus case, made the famous Abbey what R is at the present day—a splendict exterior of the historic Order of St. Benedict.

Bor I made 400 c. Househ high-law Batterpeins.
I made 300 c. Househ high-law Batterpeins.
I made 300 c. Househ high-law Batterpeins.
I made 300 c. Househ high-law better better

### AN INFAMOUS SLANDER.

(From the Catholic Union and Times.)
A despicable Britister manned Sir Herry Smith, ex-Consult to Samon, re-cently made a vile attempt to resur-ros, the inframous calumny against the saintly Father Damien, which was attacted by a certain preached named Hyde, and which Robert Louis Steven-

SON."
Thus has another attempt to rob
Father Damien of his fame and reputatation been frustrated. The whitping
post is the only punishment for such
rascals as Smith and Hyde.

CARDINAL MORAN ON THE DECAY OF PROTESTANTISM IN AUS-TRALIA.

TRALIA.

In the course of a Lenter sermon Cardinal Moran, of Sydney, said:—One speaker at the Angilean Congress in Baikarat asked the question, "What is the Angilean Church in Australia to-day?" The speaker invised supplied the answer. He said that the Angilean Church was like a beam of wood, the substance of which had been eaten away by white ants. Ottwardly, the beam had the appearance of strength and soldity, but it was hollow. These (said the Cardinal) are not my words. They are the words of one of the Deans, and the statement, coming from such a source, and at such an assemblage, is most striking and most significant. Let us thank Almighty lod that we are members of the Church of Our Divine Saviour—members of that Church whose unity is as perfect to-day as when the Church first came from the hand of God. What are the positions to-day of the Church of Christ-the Holy Catholic Apostolic Church—and the Church of the "Reformation!" One side we have perfect unity; on the other complete disunion. We have the Church of Christ-the Church of Christ repeating the Divine invitation: "Come to Me all ye who labor and are heavily burdened, and I will refresh you." In God's Church all the foundations of Divine messy all the growing the Tree of Life, whose laves are fig the hashing of her children of all mations. On the other hand, we see a tree sending forth no branches, yielding no fruit, for it but a holiour trank, the assistance of which has been eaten away. Let us yive thanks to Alenighty God for the biessing of living in the CRt of Peace, the City of Unity. More than it mailions of washing and seeds and undededed, od and young. These challed and pointed of Our Divine Saviour:—"9, fast then and the first process of the seeding for the biessing of living in the CRt of Peace, the City of Unity. More than 180 millions of manking are agreed in the unity of the Cashable to the pos

to I rong or Holy Church. We mus-lank outselves worthy of that mean-bership. We creat show form in our lives are alaundance of fruitfuliness-the fruitfuliness of fith, of piety, of charity, and good works.

ARCHBISHOP BRUCHESTS LENT EN PASTORAL

Montreal, Jan. 80.—The circular concerning the observance of Lan, adversed to the deergy by the Archbishop of Montreal, was read in the churches of the ilocese yestroday at mass. It said, in part:—

'The heath of a large number of people has been affected since the beginning of the winter by la grippe. This mailedy, as well as several others, are saidly, as well as several others, are should conform to the spirit of kindness and solicitude which animates the Church towards its children by lightening the severity of the Lenten regulations. By virtue of the powers conferred, regarding this subject, to the Bishops of the whole world by the Pontifical Decree of 182, I decree for the coming Lenten or season the following discipling regards.

my time subject, to the issues of the whole world by the Pontifical Decree of 192, I decree for the coming Lenten scason the following discipline regarding fasting and abstinence:—
1st. The only days of fasting and abstinence during the whole of that period, including Holy Week, will be Wednesdays and Fridays of each week, as well as the Saturday of the Quatre-Terips.
2nd. On all other days the faithful be exempt from fasting and will be exempt from fasting and will be remitted to cat meat at the three meals. This exemption from fasting at the three meals extends even to persons who fast on the days on which fasting is maintained.

who fast on the days on which fasting is maintained.

"Nevertheirss, you will understand, this lighter ing of the ordinary riles of Lent, far from relieving the faithful from the obligation of doing penance during that holy period, must, on the contrary, render such obligation more imperious for everybody. I require, you, therefore, to renew your zeal with your parishinores, in particular from the pulpit, and at the tribunal of penance, to induce them to enter into the spirit of the Church, which requires that each Christian prepare himself for the Bester fetes, by a fervent imitation of Jesus Christia, suffering and crucified.

POPE LEGOS PLEAS FOR PUBLICTY

POPE LEO'S PLEA FOR PURITY

Christ, suffering and crucified.

POPE LEO'S PLEA FOR PURITY.

Rome, Jan. 30—Granting the customary new year's reception to the Roman nobility on Thursday, the Fope, replying to Prince Cotonna's address, took occasion to severely reprimand the nobility for the tendency toward corruption and immorality prevalent among the higher classes. He began by thunking the particians for the expressions of loyality to the Hoty seposition of loyality to the Hotself for the soundaries of the world's compest. Two enemies principally compile against it—scepticism, fostered by intellectual vanity, and sensuality, bringing every base appetite in its rain. The soul must be spotiess to harbor God. If invaded by sensuality bringing every base appetite in its rain. The soul must be spotiess to harbor God. If invaded by sensuality the divine principle reflece, leaving man a prey to base instincts."

Leo reminded his hearers that when the abomination of desolation penetrate the Tempe of Jerusalem, a mysterious voice from Heaven cried:—"God withdraws." He went on:—"The same terrible words are applicable to the soul without faith, abandoned to lust, and worldly ambitions alone. See that by harkening exclusive-rious voice from Heaven cried:—"God withdraws." He went on its faith the region of the next; that while first here you lose not the next; that while first here you lose not the next; that while first here you lose not the next; that while first here you lose not the next; that while first here you become not the last in the future.

"No age like the present has offerneduces in private and public resistant immorality, Li

paths."

He repeated the words of Paul to the Corinthlans: "Watch and keep in the faith," and ended by bestowing the apostolic benediction on the nobles and their families.

The Pope's speech was read by Mgr. Miscitaelli, His Homess still being

The Pope's speech was read by Mgr. Miscitacili, His Holmess still being rather weak.

The Pope nodded energetically during the passages condemning modern immorality. When his keen eyes fixed thomselves on certain fast patricians they winced perceptibly. All were greadly impressed.

After the eremony the Pope's chief hyspician, Dr. Lapponi, emphatically contradicted the report that the Pope had an attack of the gr. fc. The Pope's slight cold has now passed, leaving a weakness.

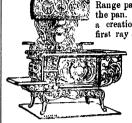
Dr. Lapponi considers Leo's constitution marvesious, and believes he will live to bless the twentleth century, celebrating the holy year already announced.

C. L. L. A.

C. L. L. A.

The Catholic Yours Ladtes' Literary Association will hold another of their very enjoyable "At Houses" at St. George's hall next Monday night, February 8th. An these affaire have always been overy pleasant, we expect and hope they will have a large number attending. Their will be the usual short presumence of vocal numbers, followed and anatumental freshments will be severed all avenues for the state of th

# Time is on the Side of SOUVENIRS



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a creation to be wiped away with the
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"Time is on the side of the

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fects. Special per yard.

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