

Specials.

sells gives long and sa-

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coats, made with capot,
annel and piping, high
and tweed lined. Spe-
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cloth lined, equal to
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wonder is how it's pos-

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brown, size 6 to 8.

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Street, Montreal

ET'S

will be

New Year

partment

BUILDING.

74 and 74 1/2

THURSDAY STREET

APOSTELSHIP OF THE LAITY.

GENERAL
INTENTION
FOR
JANUARY
NAMED
AND
BLESSED
BY
HIS
HOLINESS
POPE
LEO XIII.

the Apostles, the saints, the missionaries who ever did anything lasting and supernatural. They were all men of prayer; and had ever on their side holy men and women, who prayed while they themselves preached, and who thus drew down from Heaven that celestial dew which was to refresh and invigorate the seed they had planted. No one can deny that the holy men who instituted the League and the Apostleship of Prayer were noted not merely for their learning and prudence, but for their deep insight into spiritual things. For the greater number of the first associates, prayer, in word and deed, was the only weapon they could wield in the spiritual combat. But they soon learned to value this weapon even more than they had done; and if such great and consoling success has crowned their efforts, the success is due to the excellence of the choice they made. Almighty God has wished to confirm what He Himself had told us, that without Him, we could do nothing, in the higher life of grace and salvation and with Him everything. If then we would be apostles, let us be so by prayer. It is the easiest as well as the most powerful apostleship.

Every Christian should be an apostle, because every Christian should love our Lord Jesus Christ, and should wish to see Him loved by all men. This wish constitutes an apostle in desire; and with an effort to realize the wish we have an apostle in deed and reality.

It would be a serious mistake to suppose that this apostleship is confined, by right, to the ranks of the clergy. It would be about as true to think that patriotism is to be found only amongst those whose profession it is to be soldiers. On the contrary, true patriots, those who have done a great deal for the happiness and welfare of their fellow-citizens, were not unfrequently plain every-day civilians. So in the history of the Church, do we find the names of illustrious laymen who have founded great institutions and done great deeds for the glory of God and His Church.

An apostle then is to be judged much more by what he does than by what he is. If he does the work of an apostle, no matter what his rank or calling may be in the Ecclesiastical Hierarchy, he is a true messenger, sent by God to carry on His work. On the other hand, no matter what his dignity or sacred character, if he does not do the work of an apostle, he is not entitled to that name, nor will it avail him aught when he appears before the great Judgment Seat.

We may consider two kinds or species of apostleship and to each of them we shall devote a short consideration.

The Apostleship of Prayer. This is or ought to be a familiar apostleship to all our associates. Unfortunately, it may at first sight appear that but little can be done in our practical world by apostles of this kind.

This is an error we should not allow to take possession of our minds; for in the work of saving souls and extending the reign of Christ, prayer is the first and great apostleship; and without it, any other would be but the sounding brass and the tinkling cymbal. Man is to be saved by grace, and grace is to be had, as a rule, by prayer and by prayer only. With this principle, which is fundamental in the spiritual life, we may safely assert that the apostleship of prayer is of all apostleships the most important, and consequently the one in whose ranks we should be most eager to be enrolled.

Let then our associates rest assured that they are carrying on, in the most effectual manner, the work that Christ left His Apostles to perform, when they pray daily, and daily offer up all their works and sufferings, for the intentions of the League. These intentions are always most actual and bear the special seal of God's blessing in the solemn approbation of the Sovereign Pontiff.

Apostles of Prayer are those we need most to-day, as they were always most needed in the history of the Church. It is the holy recluses and the cloistered virgins, as well as those untold legions of pious but unassuming souls whose voices were never raised except in prayer, and whose deeds were known only to God, and yet who by their prayerful appeals to the Throne of Mercy, have done more for the conversion of the world, than the most eloquent preachers and most active missionaries. God's grace, after all, is the only indispensable lever to raise men's hearts to those higher planes of the supernatural life. It alone can accomplish that great work; and without it, all else is vain.

This doctrine of the paramount importance of prayer, lies at the bottom of the whole apostolic life. It was taught us by Christ Himself, who spent the greater part of His life in this holy exercise, and who when He had begun His more active work, had His hours by day and by night to draw down the grace of God on what He did. So

tacked. A patriot needs not have pointed out to him how he can show his love for his country, nor does the soldier need any other incentive than the presence of the enemy to make him take up arms in her defence. Neither should a Catholic layman require to be told how and when and where he can prove his love and loyalty to the Church. Let his principles be sound and his love ardent. Every such Catholic layman will be an Apostle in action.

DAILY
PRAYER
DURING
THIS
MONTH.

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, the prayers, good works and sufferings of this day, in reparation for our sins, for all requests presented through the Apostleship of Prayer, and according to all the intentions for which Thou sacrificest Thyself continually on our altars; I offer them in particular that the spirit of true apostles may be aroused in the hearts of Christian laymen.

Daily resolution. Each day I shall note down in a book what I have done to propagate the faith.—The Canadian Messenger of the Sacred Heart.

Memorial of Archbishop Corrigan

The Cathedral Library Association announced that the memorial volume of the Most Rev. Michael Augustine Corrigan, D. D., was ready for delivery on Monday, the 22nd Dec. The book is a handsome product of the book-makers' art. It is bound in purple cloth and bears upon its front cover the imprint, in gold, of the late Archbishop's coat of arms. It shows throughout the richness and the excellence of workmanship for which the DeVine Press is noted. It is printed in large type, on heavy paper, and contains many half tone pictures of the Archbishop at various periods of his life, as well as pictures of some of the larger Catholic edifices in which he was particularly interested. A finely executed photograph of the Archbishop from a picture taken shortly before his death will, we are sure, be accepted as the most striking presentment of his expression and features.

A biographical sketch contributed by John A. Mooney is an interesting feature of the book, and shows the writer's sympathy for his subject, as well as diligent and patient research, particularly in the earlier life of the Archbishop. Its material, and fine literary form will receive quick appreciation from the many admirers of Archbishop Corrigan, and it will add greatly to the value of the book as a contribution to the history of the dioceses of New York and Newark. Glimpses, too, of life and travel in Spain, France and Italy are in it, and gracefully lighten the darker shades of sorrow that run through much of the narrative. Touching is the description of the guardianship and devotion of the noble-hearted sister, who died in France, and was buried there, while young Mr. Corrigan was pursuing his studies in Rome. And the sorrow in the Newark home, briefly dwelt upon, but with a moving pathos, that, after so many years, stirs one's feelings to a fellowship in the affliction. Hero and elsewhere in this admirable biography, Mr. Mooney has sketched a human life, with its multitudinous cares, its joys and its sorrows, with knowledge and discernment, and the charm of its truth and fidelity to nature, as each of us feels and understands it, will grow with the added experience that years give us.

A description of the obsequies by Rev. James N. Connolly; sermon at the Requiem by Archbishop Ryan, and at the Month's Mind, by Bishop McQuaid; speeches by Messrs. Bourke, Cockran, John J. Delany, Eugene Philbin, and others at the memorial meeting of the laity—all make a very interesting work; a fitting tribute to the life and worth of Archbishop Corrigan. Price, \$3.00.

Prayer is a pasturage, a field wherein all the virtues find their nourishment, growth, and strength. Open thine ear to the voice of Nature and thou shalt hear them in concert inviting thee to the love of God.

Lessons and Examples

RELIGIOUS INSTRUCTION.—The Australian Commission on Education having recommended the introduction of Bible lessons into the curriculum, Archbishop Carr, in a sermon delivered in the Melbourne cathedral, declared that "we do not believe that the State has the duty, or even the right, to give any religious instructions, this being the duty of the parents and the obligation of those acting in their name. Protestant teachers can not assume this obligation for Catholic parents. The scheme is unwise, unworkable and unjust. Let Church schools be multiplied."

ABOUT FAMILIES.—How curiously families are constituted in some of their members. The black sheep is in almost every flock. What an abyssal difference there was between John Henry Newman, the saintly cardinal, and his agnostic brother. Both were highly intellectual but at opposite poles spiritual-ly. It is now said that one of Emile Zola's ancestors died a Christian martyr in Japan in the same year the Pilgrims landed at Plymouth, and was made a saint by Pope Pius IX. in 1860. This John Baptist Zola was a Jesuit missionary.

LADIES OF CHARITY.—In the archdiocese of Westminster, London, Eng., there is a society known as the Association of the Ladies of Charity. It was founded in 1900 by Cardinal Vaughan, who felt that the work of English ladies interested in charitable works would be strengthened and perpetuated, if they were united in a well-ordered society under the patronage of St. Vincent de Paul. To-day the organization numbers 282 members, active and honorary.

The report of the Hon. Organizing Secretary, Lady Edmond Talbot, covering the period from October, 1901, to July, 1902, has just been issued, and presents the following statistics: Number of visits paid, 21,360; number of baptisms, 177; number of board school children brought back to Catholic schools, 137; number of board school children receiving religious instruction, 511; number of conversions, 32; number of lapsed Catholics brought back to the practice of their religious duties, 185.

If these statistics but speak, they would most assuredly tell us of countless works of mercy, spiritual and temporal, performed by the Ladies of Charity on behalf of those, the young and old of both sexes, sorely sick, socially, spiritually and physically.

They would tell us of visits lovingly and patiently paid to the destitute and dying in garret and hospital; to the hardened sinner in slum and prison; to the orphan and neglected little ones yet unclaimed by Holy Church; to the sick and suffering, starving and shivering in the court and alley. They would tell us of efforts, constant and vigilant, made to safeguard the faith of those leaving school to make their first start in life; of evening recreative classes opened for boys and girls; of religious instruction given week after week and month after month to Catholic children attending board schools, and who but for these instructions would receive no religious teaching whatsoever. They would tell us of a number of children prepared for their First Communion, and so prepared that, be their lives in the future what they may be, it will ever be remembered as the great day of their lives. They would tell us of some 800 working girls, who, for the first time in their lives, have learned, and learning, loved, the hidden joys and consolations of a retreat within convent walls.

They would tell us of a sympathy begotten between two classes, socially wide apart, but now united in the sphere covered by this association, into one community. A sympathy directed to the well-being of the young, the aged, the sick, the destitute and infirm, a sympathy that softens and tones down the irritation and craving for revolt against laws of God and man, which poverty, bitter and never ending, so often engenders in the hearts of those with whom it abides and against those who have never known it.

THE CHURCH AND POLITICS.—A few individuals in Sydney have formed a religious combine under the high-sounding title of the Protestant Defence Association, and in order to justify its existence and to gain that notoriety which is so essential to such an organization, it has made several silly allegations against the Catholic Church. A re-

porter of the Sydney "Morning Herald" called upon Archbishop Kelly, and invited His Grace to reply to them. The Archbishop declined to do so, as it was beneath his position as a Christian man to engage in religious warfare merely to satisfy a few persons, and "in that determination," continued His Grace, "I feel I have the sympathy of the large and more deserving section of the Protestant community of this State. I have now travelled from one end almost to the other of New South Wales, and I find that wherever I go the people share my views in regard to the unwise step of trying to stir up religious strife. It is, therefore, just as well to let a few agitators alone, and treat them with indifference."

The newspaper representative was determined that he would get an expression of opinion on questions raised by the Defence party with regard to the allegation that the Catholic Church engages in political work. "Well," replied Dr. Kelly, "I can say a word or two on these matters if you think they are of sufficient importance. We will take the question first of the Catholic Church as a political organization. No such thing exists. It is against the first principles of the government of the Catholic Church to interfere in any way with a man's political opinions. It matters not whether a man be a Conservative or a Liberal, or whether a nation be despotic or constitutionally governed, the Catholic Church uses no influence whatever in the control of such matters. As a proof of that, Ireland is a Catholic country, and there is no such thing as Catholic intolerance there. In Belfast a Catholic has never been elected to the mayoral chair, and, indeed, until lately a Catholic has not even been elected as an alderman of the city. In Dublin in electing the Mayor the people never discriminate between Catholic and Protestant. In fact, there is only one spot in the whole of Ireland where intolerance prevails, and that is the north-eastern corner, in a place called Ulster. There the intolerance is on the part of the Protestant section of the community. The word Catholic means universal, and we Catholics embrace all classes of politicians. In New South Wales it is the same. One of our strongest organizations here, viz., the Hibernian Society, has amongst its rules one excluding politics from consideration by its members. I think that is enough on that point. In conclusion, His Grace defined what his attitude should be towards all classes, and it would be well if the strife-raisers were to take to heart the dignified rebuke conveyed in the following words:—"As I said to you at the outset, I feel convinced that the more deserving portion of the non-Catholic community will share my views, and I come to such a conclusion after meeting with all classes of the community from one end of the State to the other in my travels. I hope the good feeling that now prevails will, irrespective of the seeds of discord that a few malcontents are trying to sow, continue among the people of New South Wales, and I can assure you that nothing contrary to it will on my part be ever found. I brought such sentiments with me to Australia. My official life in Rome confirmed me of their importance, and I shall strive at all times to teach others to live and to let live, and thus to act the part of a true Christian."

Are You Sensitive.

"Beaten to death by the wings of butterflies," is the way someone has expressed it. It is not the big blows, aimed full in the face, that hurt most, but the little, petty annoyances and worries that beat against us with daily regularity. These usually have to do with trifles and unimportant things, but how they pain and worry and kill!

If you are misunderstood, criticised, or persecuted, do not be over-sensitive nor surprised. If you are doing right, you need fear no man. The consciousness of doing one's best is in itself a handsome reward. Nothing can be higher at the last than "Well done, thou good and faithful servant." Therefore, if you are right and doing right, go right along, thinking and doing no harm to any man, faithfully fulfilling your destiny by living a noble, upright manhood.

There is a great difference between work that is done mechanically, in the spirit of a task that must be got rid of, and energetic work, done in the joyous spirit of a creator.

Come to our aid, ye elements, ye skies, ye angels, animals, plants and flowers. Let us love God, let us love God! God is love, love is God!

City & District Savings Bank's Christmas Donations.

The Montreal City and District Savings Bank has made its usual Christmas distribution. This year the sum given to the various charities in the city amounts to \$9,353, and is distributed as follows:—

Secours Grises	\$813
L'Asile St. Joseph	240
La Salle de l'Asile St. Joseph ..	98
L'Asile des Aveugles	240
La Salle de l'Asile Nazareth ..	98
Secours de la Providence	576
La Salle de l'Asile, Rue Visitation	162
L'Asile des Sourdes Muettes ..	289
L'Asile du Sacre Coeur, Rue Ful-lum	98
Secours de la Misericorde	400
Secours du Bon Pasteur	480
Orphelins Catholiques, Rue Ste. Catherine	196
Asile des Sourdes Muettes, Co-teau St. Louis	196
Hospice St. Vincent de Paul ..	98
Hopital Notre Dame	480
Hopital Dieu	800
Hospice Auclair	51
Hopital des Incurables	400
Patronage St. Vincent de Paul ..	400
Union Nationale Francaise	65
St. Patrick's Orphan Asylum ..	575
St. Bridget's House of Refuge for Aged and Infirm Destitute Persons	280
St. Bridget's House of Refuge for Night Refuge and Destitute Poor	320
The Little Sisters of the Poor ..	200
Montreal General Hospital	480
Protestant House of Industry and Refuge	880
Montreal Dispensary	155
Ladies' Benevolent Society	150
Protestant Orphan Asylum	80
Protestant Infants' Home	200
Protestant Industrial Rooms ..	100
University Lying-In Hospital ..	100
Hervey Institute	100
Protestant Church Home	50
Mackay Institute for Protest-ant Deaf Mutes	75
Woman's Hospital	50
Samaritan Free Hospital for Women	50
Western Hospital	150
Hebrew Benevolent Society	100
Hebrew Ladies' Benevolent So-ciety	50
Hebrew Ladies' Aid Society	25

An Irish Priest Buried at Sea.

The "Wexford People" states:—During the week very sad news, indeed, was received in Wexford from the steamship Runic, in which three young Irish priests left for New Zealand a couple of months ago—the Rev. Michael Furlong and the Rev. H. Holbrook, of Wexford, and Father Masterson. The two brave and devoted Wexfordmen were bound for the diocese of Auckland, and Father Masterson's destination was further north. From the moment the three met on board the Runic they became very much attached to each other, and enjoyed their trip heartily, until, in a couple of days, Father Masterson took slightly ill. Day by day his condition continued to grow worse, and notwithstanding that every possible remedy that was available under the circumstances was applied, he breathed his last and passed to his eternal reward on the morning of Sunday, October 19th. The ship at this time was thousands of miles from any land except a mere speck, known as St. Paul Island, in the Pacific. Writing to his mother in Wexford, from Albany, Western Australia, four days afterwards, Father Furlong told the sad story, and described the funeral obsequies at sea. He states that on the morning following Father Masterson's death they made ready for burial at the early hour of half-past five o'clock, and in severe wintry weather. After Requiem Mass the captain and officers of the ship and the clergymen who were on board, Protestant and Catholic, besides the Wexford curates, stood around the stern of the ship and performed the dismal and painful duty of lowering the coffin over the side into the depth of a mile the side into the depth of a mile and a half of water to "sleep as well beneath that purple tide as others under turf." The compass registered 88 S. and 77 E. at the time the position being, roughly, midway between Cape Horn and Albany, and within four days' sail of the latter port. Father Masterson, who was at Maynooth College, had been lately ordained to the priesthood in Thurles Seminary, and appears to have been of a consumptive and delicate constitution. A cablegram from New Zealand has been received announcing that the Wexford priest had arrived safe.