

**MATTERS OF MOMENT**

**After the Christmas Feast—Good Advice—New Cardinals?—Tissot's Paintings.**

The great festival has come and gone and the aftermath is of more than ordinary signification and brightness. For some time prior to the day of the Blessed Coming, a note of uncertainty and a vague fear had been felt, for while all knew that the spiritual greeting would be as warm as of old, the temporal atmosphere was doubtful, and to meet the doubt efforts strenuous and successful were put forth. In the churches the worshippers overflowed the accommodation and from the early hours and long before the dawn had brightened, the horizon, the fervent children of the Church wended their way to adore the little Christ King whose advent had been so lovingly anticipated. In some of the churches the day was greeted by the celebration of Solemn High Mass and the Venite Adoramus came from full choirs. From this until noon relays of the parishioners replaced one another until an aggregate of many thousands had done homage to the Divine Child, who had again come to earth, God made man. Every church had its Crib, and one of the most touching pictures of the day was the mother and sometimes the father leading their little ones to kneel for a moment, where the tender Babe lying on the straw held outstretched arms to all humanity. The children as a rule, however, required no guide, but of their own volition and as if by common consent made their way to the Crib, which as their particular property they surrounded after the custom throughout the day. The many who approached Holy Communion was undoubted testimony of the spirit in which the day was approached, and the joy of the pastors was manifested by the commendations and appreciation which in warm terms came forth from the pulpits. The institutions have nothing but bright reports of the kindness of friends and the generosity of Christmas. "Better than ever," is the message over the phone when enquiries are made on this point, and there is no doubt but that the desire to have God's little ones suffer nothing from the alleged stringency of the times, led to greater efforts being put forth in their regard. The Sacred Heart Orphanage, Sunnyside, the House of Providence and St. Michael's Hospital are all fervent in thanks to their many benefactors.

Some good advice was given by Rev. Father McGrand of St. Helen's, at the High Mass on Sunday, when as an introductory to the New Year he spoke of the obligation of the people to vote and to vote only for reputable and honorable candidates. The point of the acceptance of bribes was also touched upon and the custom strongly condemned. Loyalty in these matters was incumbent on all citizens, for fealty to country was part of the allegiance due to God. The discourse will in all probability have the effect of awakening many to a knowledge that in the matter of elections there is something more at stake than momentary results. The affair is not one that closes with the returns from the polls and the subsequent elation or depression of the candidates and their supporters. The men returned to office have to a great extent the power to make or mar the country, its people and prospects for a certain period. Nor does this period end with their term of office, for like the almost limitless circle that bounds the influence of the pebble thrown into the pool, so the results of any action are almost incalculable. In the matter of municipal elections it is to be regretted that politics have any place. Irrespective of party or party lines the best should be chosen. If good reliable men could be located, brought out and placed in the offices where their talents and virtues would best serve their city and country, this would be the best thing possible. When men have to come before the public, cater to its wishes and sing their own praises, their prestige surely depreciates in the process. Even as at present conducted, an election campaign of any nature might carry with it much more of dignity than it usually does, and the remembrance of the moral aspect as outlined by Rev. Father McGrand would tend greatly to profitable and honorable conclusions.

When one of our citizens is attracting the attention and approbation of the Catholic Press abroad, it would indeed be churlish were no word of recognition to come from the Catholic paper of the city in which the subject of outside appreciation and approval, is a resident. We refer to Mr. J. M. Wilkinson, editor of the Sunday Section of the Toronto World, whose late and successful work in providing the newsboys of Toronto with a banquet and other Christmas cheer, places him amongst the highest of the kindly hearted of the day. The success of the venture, with a comparatively short time for preparation, speaks highly of the capacity of the Editor for strenuous work and of his high talent as an executive leader. The banquet, concert and other gatherings inspired by Mr. Wilkinson in the cause of the boys, are all matters for congratulations to the originator. It is not, however, on these points that the Editor of the Sunday Section has drawn the attention of our contemporaries across the line, but because of the movement which he has inaugurated in the matter of reducing the profanity, at present so prevalent in many quarters. In reference to this we clip the following from the Buffalo Catholic Union and Times, which in turn clipped from the Ave Maria:

An extension of the work effected by the Catholic Holy Name Society is

advocated by the Toronto World. It publishes a form of pledge which it would have its readers sign, and thus promise both to refrain from profane language, themselves, and to assist in discountenancing profanity in others. The World would adopt the Catholic appellation "Holy Name" for the new association, and thinks the title would prove a bond of desirable union between Catholics and Protestants. It is to be hoped that the movement may grow rapidly and widely. All Christians may assuredly unite in an earnest endeavor to stem the torrent of present-day profanity, the most utterly senseless and unremunerative — to say nothing of its sinfulness — use to which language can be put.

It is reported that the World of New York has received a despatch from Rome to the effect that in a recent interview Cardinal Merry del Val, Papal Secretary of State, gave positive assurance that before the end of the coming year and possibly at the next consistory to take place at Easter, another American Cardinal will be created. The report further states that it is hinted at the Vatican that there may be three additional American Cardinals for the United States and in this connection the names of Archbishop Riordan of San Francisco, Archbishop Ryan of Philadelphia, Archbishop O'Connell of Boston, and Archbishop Farley of New York, are mentioned. The rumors may be true or otherwise, as may also the further report that Canada was to share in the honors and that the recipient will be Archbishop Bruchesi of Montreal.

As a sample of the chances taken by a certain portion of the Press of Ontario, the case of the little adopted daughter of a Mr. J. B. Marion of Lindsay may be cited. The child, it seems, was taken in some mysterious way from the school she attended near Lindsay. Naturally the foster parents made search for her with the result as published in the Globe of Monday, that the little one was located a few days ago with her mother in Ogdensburg, N.Y., and was so satisfied with her mother and her new surroundings that she showed a strong disinclination to leave. Mr. Marion, so says the report, stated that he would take no steps to have the child return, as the mother would continually be on the alert for her recovery. The following is a statement which ante-dates the above from a paper published in Toronto, the purposes of which are so apparent even in the extract quoted, that to name it is not necessary. Speaking on the abduction case referred to the paper says:

"What aggravates the case is that the little one should have been kidnapped, taken to the City of Montreal, and her whereabouts remain a profound secret from those who have cherished her, and who expected to have her with them during their lives. All their efforts to locate the child have been futile, and Mr. Marion has appealed to the Attorney-General of the Province of Ontario for assistance. It is a case which the authorities are morally and legally bound to take up. A serious crime was committed in an Ontario town. A home was made desolate. The child, so far as it appears, is in the hands of those who have no natural affection for her, and who are unable, in consequence, to give her the attention and the training that her bringing up makes necessary. The press of this Province has not given much prominence to the case. If the position had been reversed, and this abduction had taken place in the Province of Quebec, the press of the country would have been full of the details of the case. But here in Ontario a child can be kidnapped, taken to a Quebec city and disappear without any serious effort being made to locate her and rescue her for her parents. It is to be hoped that the Ontario authorities will not allow this matter to rest until the woman who is guilty of abduction is brought to justice and until the child is recovered for her foster parents."

This is a specimen of the way in which misrepresentation stalks abroad and many not knowing oftentimes accept the spurious for the genuine.

An opportunity of which all should avail themselves is that of seeing the now renowned collection of Tissot's paintings of the Life of Christ, which are to be on exhibition at Eaton's next week. The people of Toronto will remember that this collection was exhibited at Massey Hall some few years ago and attracted widespread attention and admiration. The present collection—all oils—number 317, all illustrating scenes in the Old Testament. The series has been exhibited in the leading museums of Paris, France; London, England; New York, St. Louis, Chicago, and various art repositories in the United States. Those who saw the works of Tissot on their former visit to Toronto will need no persuasion to visit the present collection. To see them will be a pleasure not often experienced and the chance to study the different Biblical scenes in the graphic and natural manner in which they are portrayed by Tissot is one not often so easily obtained. Tissot studied his subjects for the greater part on the ground where the incidents pictured took place. Hence the near approach to truth which they give to the student. The day of exhibition will be announced in the daily papers this week. Look out for it. There will be no charge of admission.

From a Methodist publication we learn that "all the world over the tendency is away from Rome." Go into our churches and note the away-from-Rome spirit that inspires the people. Also note schools building everywhere, cathedrals, churches, academies, hospitals, houses for aged and infant, all under Catholic guidance, with Rome at the head. Oh, yes, we are going with a vengeance! —Catholic Union and Times.

**FOUR NEW CARDINALS**

**Pontiff Confers the Red Hat Upon Two Italian and Two French Prelates.**

A despatch from Rome, dated Dec. 16, says: Pius X. to-day held a secret consistory in the Vatican, in which he created four new cardinals and preconized several bishops. The new cardinals appointed are Monsignor Pietro Gasparri, secretary of the Congregation of Extraordinary Ecclesiastical Affairs; Monsignor del Lai, secretary of the Congregation of the Council; Monsignor Ludovic Henry Lucon, archbishop of Rheims, and Monsignor Paul Pierre Andreu, archbishop of Marseilles.

The Pope made official announcement of the appointment of Monsignor Kennedy, rector of the American College here, to be titular bishop of Adrianopolis, and the appointment of Monsignor Denis O'Connell, rector of the Catholic University at Washington, to be titular bishop of Sebaste. The Pope delivered an allocution, in which he made reference to the tenacious persecution of the Redeemer and said that His church had been attacked from all sides in a warfare, open or dissimulated. The rights and laws of the Church had been trampled on even by those who should safeguard them, and the impious and vulgar press had fought her even to the extent of disturbing public quiet.

The Pontiff recited the recent disorders in Italy. To this must be added, he continued, the disastrous propaganda in the bosom of the Church carried on by modernists who disdain the pontifical authority and desire themselves authoritatively to sanction a new faith and a new conscience. If the modernists would enlist themselves frankly among the enemies of the Church this evil would be less; as it is, they proclaim themselves Catholics, partake of the sacraments and celebrate Mass. Fulfilling his apostolic duty, the Pope said, he had adopted against the modernists such measures as were necessary, striving particularly to save young clergymen from perversion.

In conclusion the allocution reads: "The episcopacy has accepted the papal directions with eagerness and has applied them with zeal, but the modernists persevere in their rebellion and give manifest proof of their attitude even in the press. May God enlighten those misled ones."

**Christmas Among the Indians**

You wish me to tell you how I spent my last Christmas. In order to do so I must first say that when these Nez-Perces were converted in a short time they became a model of fervor and Christian piety. But when the Indian Reservation was opened to white settlement, and the wrong kind of white people came in with their vices, bringing whisky to flood the whole land, many Indians lost their fervor and Christian piety. But with their religion, and some even lost their faith. About four years ago, our good Bishop, at the suggestion and earnest petition of some of these Indians, established here an Indian boarding school, to have the children re-convert their parents. The school has made, and is making, a great change for the better, and more than half of those who had fallen away have already returned to the practice of their religion.

Last December, one of our young Jesuits went around on horseback visiting the different families, exhorting them to come to the Mission during the Christmas novena. A good many came to camp near the Mission. During the day of the 24th I heard the confessions of the Indians, and after night prayers I continued to hear the Indians, and my young companion, Fr. Boil, heard the few Catholic white people that have farms some miles from the Mission. We were through at about 10 p.m., when one of my old school boys (the Indian School of 1869), who had, like the others, given up the practice of his religion but has now returned to his religious duties, came to see me.

"Well, Paul, said I, 'are you going to make a speech to-night, as your good father Jesus used to do in the old times, before midnight Mass?'" He answered: "I would gladly do so, had I not misbehaved these last several years. I wish some of the men would make speeches, as of old."

"Well, Paul, I do wish they would. Go around and invite some of them to speak; tell them so in my name."

At 11 p.m. the first bell rang and the Christmas bonfire was made before the church; at 11:30 p.m. the second bell was heard and all the Indians gathered around the fire on the square.

Paul came again to tell me that no one dared to speak, for they had all behaved badly, but I should go and speak myself. I went out to the square and told them I would speak in the church, but now they should speak for themselves. As no one opened his mouth, I approached one of them, and whispered a few words and he began to speak. In substance he said that he was sorry for having given them bad example, and as he had now given up whiskey all should follow him in that resolve. "God has forgiven me, and I hope you will forgive me too; we forgive each other, and the Infant Jesus will make our hearts strong to do according to our promise."

A shout of approval, a long a-a-a-a-a filled the air, and at the third bell all went into the church, singing Christmas hymns in the Nez-Perce language. A little after midnight High Mass began and the Indians sang Gloria, Kyrie, Credo, which they had learned thirty odd years ago. After the Gospel, I said a few words in English, and then gave them a long sermon in Nez-Perce. After the Agnus Dei they said in common their prayers before Communion, and then

I said, Domine non sum dignus, etc., in their own language, and gave them their loving Jesus. With the exception of a few non-Catholics, all the Indians received the Lord, and with great devotion. The church was crowded.

I immediately began the second Mass, at which they recited in common their prayers after Communion, morning prayers, the rosary, hymns, etc., all in the Nez-Perce. At the third Mass, immediately after the second, the school children said their prayers and sang hymns in English. It was 3 a.m. when this Mass was over.

These Indians like to pray, the longer the better. At 10 a.m. there was another High Mass, with Fr. Boil as celebrant. The school children sang Mass very devoutly. The Indians were very much pleased with the singing of the children, and several were induced to place their children in our school. Oh! if we had means to compete with the government school; this lack causes great objections to our school. It is true we have a little band of very zealous, self-sacrificing nuns who work and suffer generously, but our poverty prevents them from doing all they could otherwise. You may judge the quality of our poverty when I tell you that we have had to find substitutes for tea and coffee—cherry, bark and barley.

At noon all the Indians ate dinner together, and then the school's brass band went around the village playing and adding solemnity to the day. Then amusements, meetings, speeches, etc. Finally Vespers, night prayers, Benediction of the Blessed Sacrament, and other meetings and the great feast day was over.—Joseph M. Cataldo, S.J. (Idaho), in Extension.

**O'Brien and Redmond May Agree on Terms**

The series of conferences which have been held with a view to bringing about the reconciliation of William O'Brien, Nationalist member of Parliament for Cork, and the Parliamentary party, of which John E. Redmond is chairman, resulted in an agreement on certain propositions, but thus far have failed to secure Mr. O'Brien's return to the party. In an official report of the meeting with Mr. Redmond and Mr. O'Brien say that they see no reason why the Nationalists should not unite in a pledge-party on the following principles:

First—No man or party has authority to interfere with the inalienable right of Ireland to the largest measure of national self-government that may be in her power to attain.

Second—Pending the attainment of an Irish Parliament and a responsible Irish minister, with full control of all purely Irish affairs, which in our belief can alone be accepted in full satisfaction of the national demands, it is the duty of the Nationalists, while striving incessantly for Home Rule, to devote themselves earnestly to working for every measure of amelioration which it may be possible to obtain for her people from either of the English parties and, as especially urgent matters, for a university settlement acceptable to the Catholics of Ireland, for the complete abolition of landlordism and for financial reform.

Mr. Redmond would not agree to the immediate calling of a national convention, saying that a convention would be held after the government bills had been introduced, probably about Easter.

Mr. O'Brien demanded the immediate summoning of a national convention on a new basis of representation, but Mr. Redmond declined to accede to this on the ground that only the convention itself had the power to change the basis of representation.

**Working Girls Have an Audience With The Pope**

Last Sunday his Holiness admitted to his presence 170 working girls of the Retreat of Monte Mario with fifteen of the "ciocciardi" models. Before going round the hall his Holiness stopped for a few moments to congratulate the ladies of the committee, with the Princess Barberini, president of the work of the first communion, and Mrs. Fitzgerald, president of the work of the retreat of Monte Mario, on the success of their efforts among the working girls of Rome, and to repeat his approval of their organizations. Reverend Mother Little of Our Lady of the Cenacle presented the girls individually to his Holiness and the Holy Father addressed a few words to all present thanking the ladies again: "I pray that our Lord may bless you, and more than this cannot do, for our Lord being rich, being good, being almighty, has all things in His hands." He urged the girls to profit by the counsels of the good nuns and thus fortify themselves against the terrible temptations of the world. After having bestowed his blessing the Pope listened to a little address read by one of the girls and the singing of a hymn.—Rome, Nov. 30.

**Feast Extended**

By a recent decree of the Sacred Congregation of Rites, says the Ave Maria, the Feast of the Apparition of Our Lady of Lourdes, which falls on the 11th of February, is extended to the whole Church. Hitherto the celebration of this feast has been restricted to particular dioceses and religious communities. The extension of the privilege is due to the Holy Father's personal devotion to Our Lady conceived without sin, whose intercession he constantly invokes for the peace and prosperity of the Church. Next year is the Golden Jubilee of the apparition at Lourdes, the truth of which has been confirmed by some of the most extraordinary miracles on record in modern times.

**SUBJECT OF THE HOUR.**

**"The Lamp" Sympathizes with His Holiness—Cannot Succeed Without the Pope.**

The Lamp, an Anglo-Roman monthly, self-defined, and whose sole reason for being is to promote church unity, opens its December number with this tribute to the Papacy and to our present Pope:

At the council of Ephesus, Philip, presiding as the Papal legate, said, "It is doubtful to no one, but rather known to all ages that holy and blessed Peter, Prince and Head of the Apostles . . . to this very time and forever, lives and exercises judgment in his successors," the Popes of Rome. The Vicar of Christ then at this hour is Pope Pius X., the present occupant of St. Peter's Chair and the inheritor of his primacy.

"To lift up the beggar from the dunghill" or to wash the leper's sores while we neglect to reverence and love the Vicar of Christ is to expose ourselves to the judgment our Lord meted out to the Pharisees who tithed mint and anise and cummin, but neglected the weightier matters of the law, "these ought ye to have done and not to leave the other undone." When we think of the Holy Father of the entire family of Christ on earth, we should recall the first commandment with promise—"Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Who is our mother so much as the Catholic Church, who is our father so much as the Pope? They who love and honor them shall inherit as their reward everlasting life.

When it is taken into account that all the Christian world confesses that our Holy Father Pope Pius is a saint, it ought to prove no difficult matter to love so holy a man, and the easier to acknowledge and reverence him as the Vicar of Christ.

There is a special reason why this new year we should remember with loving hearts and strive to do honor to the Pope. It is the year of his jubilee as a priest of the living God. For many months the Catholic world has been looking forward to celebrating this jubilee with great pomp and rejoicing, but owing to the outbreak of satanic hatred and wickedness unpareable at Rome, the anticipated festivity and joy has been largely turned into mourning and grave anxiety by reason of the foul indignities and insults to which the Holy Father, the cardinals, the bishops, the priests and even the friars and nuns have been subjected by the anti-clerical socialists, who now control the municipal government. The public journals have reeked with the vilest scandals, designed to make the name of the Catholic priesthood and the religious communities infamous, which scandals have been exposed again and again as slanders having no foundation which has given them currency. One of the worst features of this campaign of slander has been the shamelessly obscene cartoons which have bemired the pages of such anti-clerical newspapers as the Asino, "of such utter filth nature," says Rome, "that no description of them can be given." In fact a very plague of unbridled mendacity and diabolism has broken out all over Italy, and only the four walls of the Vatican shield the Holy Father from bodily assault and the violence of these enemies of all righteousness.

It seems to us that the present day condition of religion in the countries, which for centuries have maintained their ascendancy in Catholic Christendom offers to the Anglican Communion and the English speaking nations the chance of a millennium to take front rank in the forces which the Vicar of Christ is leading to oppose the swiftly uniting bands of unbelief and misbelief. We have heard so much about the dominance of the Italian in the government of the Catholic Church. But what has taken place in France is fast transpiring also in Italy. By an overwhelming majority the French people have ratified the atheistic legislation of their rulers, striking the name of God from their coinage, removing the crucifix from their law courts and confiscating the property of the Church. The same regime of anti-clericalism is heralding the national apostasy of Italy, and when a people reject God, God rejects them, at least until they repent. It is quite within the range of future possibility that divine providence will cease to favor the Italian people with the preponderance of control in the government of His Church should they, as a nation, become apostate from the faith, and the question is one of world-wide importance, who then will merit by their first place in Catholic Christendom? Will it be England, will it be America, will it be the combined English speaking people of the earth?

Whose fault is it, if the Latin races have been predominant in the papal administration for the last three hundred years and the nations of Western Europe for five hundred years prior to that? Those who remained faithful to the Vicar of Christ when the rest forsook Him, who had a better right to form the papal court and to be associated with the Supreme Pontiff in the government of the Catholic Church than they? If the Easterns preferred the independence of Constantinople to communion with the Apostolic See, the Western Church could not be justly faulted by them with narrowing the bounds of the Catholic Church to the limits of the Roman patriarchate; and when the Teutons, the Anglo-Saxons and the Norsemen allowed themselves to be cajoled into a repudiation of the Papacy they could no longer blame the Churchmen of Southern Europe if they became disproportionately prominent in the college of Cardinals and the various departments of ecclesiastical government which surround the Vatican. Let the people of Northern Europe, the Greeks and the Slavs, together with the North Americans and the Christian portions of Asia and Africa combine in a request to the Vicar of Christ to give a reunited Christendom a more representative form of ecclesiastical government with, if possible, a closer approach to the ancient patriarch system and the largest amount of home rule compatible with the solidarity of the universal Church and its unity about the Chair of Peter, who that believes in the unfulfilling promises of Christ can doubt that the successor of St. Peter would be enabled by the divine assistance to develop the government of the Church upon a scale commensurate with its vaster dimensions. The capacity of the Vicar of Christ to rule the Catholic Church has been proven by the experience of nearly two thousand years. Never was the flock of the universal shepherd so large and ethnically complex as it is at the present hour, and where and when has so diverse and cosmic a body been more efficiently governed?

Anglicans need to recognize the fact based upon Revelation and confirmed by history, that the corner-stone of the Catholic Church is the Papacy and that any religious body which rejects that stone, whatever greatness, material or spiritual, it may temporarily achieve, is essentially sectarian, and that this is just as true of the Anglican Communion as of any other portion of apostolic Christianity apart from the Holy See. For three hundred years our builders have been toiling to erect a triumphal arch out of Anglicanism, but our attempts have produced to say the most, very doubtful successes because we lack that keystone which the sixteenth century reformers rejected. Thanks be to God, it is beginning at last to dawn upon our inner consciousness that we never will and never can succeed without the Pope.

There was no priest to remove it, as the cure had been called away to Lyons for the thirteen days' service. It was only at peril of life that the sanctuary could be approached, and every one, moreover, felt a religious diffidence at presuming to touch the Blessed Sacrament. Finally, a villager, known for his virtuous life and piety was chosen. A large piece of pure white linen was put into his hands, and he made his way amid the falling stone and mortar, to the chancel; opened the tabernacle, wrapped his hands in the linen and took forth the pyx, and finding it in thy linen, brought it safely out of church. The whole building collapsed a short time afterwards. A procession was then organized, and the faithful laymen carried the Blessed Sacrament to the Mairie, where the great Salle was used as a chapel of repose, until a priest could be found to remove it to a neighboring church.

**A Procession Without a Priest**

It is not often that a procession of the Blessed Sacrament takes place without the assistance of a priest. A short time ago, at the little village of Felines, in a remote and mountainous district of France, a landslip carried away several woods, fields and dwellings, and a considerable portion of the parish church. The part of the church which was left standing, was already tottering to its fall, and the villagers gathered around it in great anxiety, as the Blessed Sacrament was still in the tabernacle, and likely to be buried in the ruins.

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**Proposed Beatification of Pope Pius IX.**

The Sacred Congregation of Rites has published the following edict with regard to the examination of the writings of the servant of God, Pope Pius IX.:

Serafino Cretoni of the Title of S. Maria sopra Minerva, Cardinal Prefect of the Holy Roman Church, Priest of the Congregation of Rites.

His Holiness Pope Pius X. having by appropriate Decree of the 31st May this year entrusted to us in Rome jointly with the Monsignor who is Promoter of the Faith and with the assistance of the undersigned Notary and Chancellor, the examination of all the writings of the servant of God, Pius IX., whilst the investigations are conducted in certain other places by the said Promoter, in conformity with the Decree referred to, we as Prefect of the Sacred Congregation of Rites, by the present edict order and command all and every person of whatsoever state, rank, or condition, ecclesiastics, secular and regular, as well as the laity of both sexes who possess, letters or writings of any kind of the said servant of God, Pope Pius IX., to bring them forth and deposit them, in the first case, in the original form, amongst the records of the undersigned Notary and Chancellor, and, in the second case, to mention in the said Records the persons in whose possession they actually are or were preserved in the past, and this is to be done within two months from the date of the present edict under pain of the ecclesiastical censures to be incurred by the transgressors, as on the expiration, without result, of the aforesaid period.

The present edict on being posted up will bind every one in the same manner as if it had been communicated personally.

Given from our residence this 7th day of December, 1907.  
SERAFINO CARD. CRETONI, Prefect.  
GUSTAVO SAVIGNANI, Notary, Chancellor and Archivist of the Sacred Congregation of Rites.

**Collingwood's Generous Offering**

Sunnyside Orphanage begs to acknowledge with thanks the generous 1907 offering of \$171.45 from the good people of Collingwood.