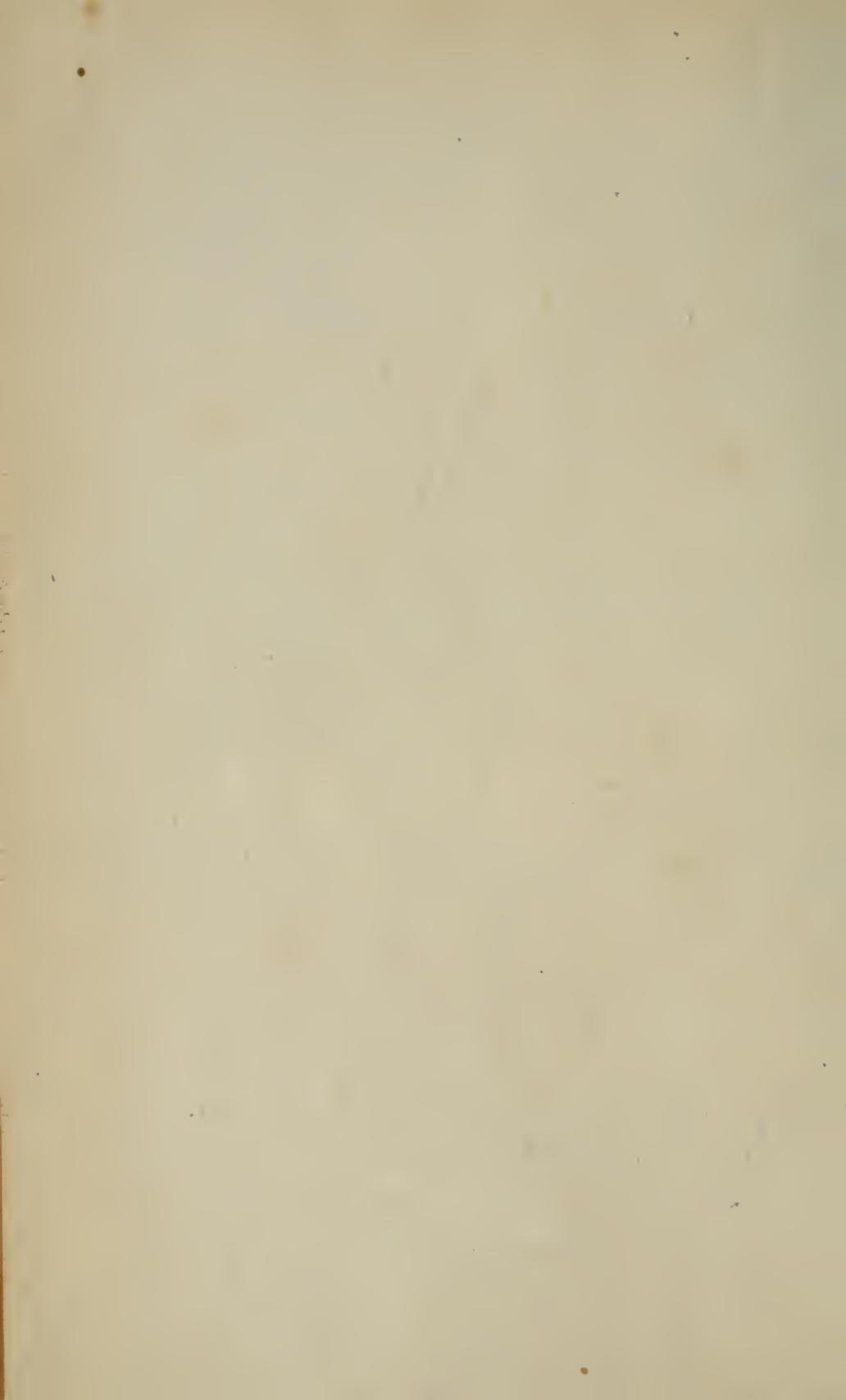






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THE
LETTER FROM THE POPE

TO THE
ARCHBISHOP OF PARIS,

PUBLISHED IN THE
APPENDIX TO A REPORT
TO THE
ELECTORS OF THE 3rd CIRCLE OF THE SEINE.

BY
M. EMILE OLLIVIER.

PARIS 1869—LIBRAIRIE INTERNATIONALE,
No. 15, BOULEVARD MONTMARTRE.
APPENDIX.

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1869.

APPENDIX.*

Pope Pius IX. to the venerable brother Georges, Archbishop of Paris.

At Paris.

Venerable Brother, with Apostolic Blessing and Benediction.

By a letter written with our own hand, addressed to you on the 24th of November last year, you might easily have assured yourself of our paternal benevolence towards you, and certainly we entertained the sure hope, that, touched by our heartfelt love towards you, you would have heartily responded to our affectionate feelings towards you, and that you would have willingly fulfilled our wishes, and given manifest proofs of your respect and devotion to our person and to the See of Peter, which is so becoming in a Catholic Prelate. We had hoped the more, because when you were designated for the archiepiscopal Church of Paris you had taken care to address a letter to us, in which you professed the highest attachment to our person and to the Apostolic See, and also with the most entire respect for ourselves personally and for the said See. Filled with this hope, we thought fit in a letter, which we wrote to you, and which we now recall to your recollection, not to say one word of the letter which you had yourself addressed to us in the same year in the calends of September,

* In my first edition I suppressed the letter of the Pope to the Archbishop of Paris, not from any feeling of indecision, but from the fear of committing what might be considered as an indelicacy. I am now better instructed, and know that this document is not a private letter but an *official act*, an act of the Chancery of Rome, and therefore liable and open to discussion. I give the Geneva translation, which I have examined with the Latin text, and find it to be perfectly exact. It contains only two or three omissions, which I have supplied; and to show the parts which are *my translation*, I have had them printed in italics.

in answer to that of ours of the 26th of the preceding April, upon the subject of some circumstances connected with your diocese. Such a letter written by you has been a subject of no slight astonishment and disappointment to us; for contrary to our hopes, it has made us understand that you entertain opinions which are entirely opposed to the divine supremacy of the Roman Pontiff over the Universal Church.

You do not hesitate to maintain that the power of the Roman Pontiff over the episcopal dioceses is neither general (customary) nor immediate. It is your opinion that the Roman Pontiff cannot impose his authority over any diocese, excepting in the case when that diocese shall be found in such disorder and difficulty, that this intervention has become the only means for the salvation of souls, and to remedy the negligence of its pastors.

You think that this divine right, in virtue of which the bishop is the sole judge in his own diocese, is completely ignored (unacknowledged) as soon as the Sovereign Pontiff (except in the case of evident necessity already described) interferes in the affairs of that diocese.

It is your opinion that a canonically erected diocese, and that in which the hierarchy is regularly constituted, is converted into a missionary country from the moment that the Roman Pontiff—unless it is in the position already described—executes his authority over it. Besides, you have especially in your speech in the Senate taxed as abuses, appeals made to the Apostolic See. You attack the right, which all the faithful enjoy, of appealing to the Roman Pontiff, and you say that this right impedes and renders the administration of a diocese almost impossible. Nevertheless, while not hesitating to demonstrate such doctrine, you openly and distinctly declare the means which you intend to employ to maintain it. For you intimate that you are resolved to resist to the utmost of your power, and to take measures to prevent, unless in cases of absolute necessity as before stated and often repeated, the direct intervention of the Sovereign Pontiff from ever taking place. You pretend that the conduct of the Regulars of the Nunciature and of the Roman congregation has had no other intention than to bring the direct intervention of the Sovereign Pontiff into all dioceses; and you say, moreover, that you will either excite your venerable brothers, the heads of the priesthood

of France, to join in the same opinions, or by an appeal to the public by means of an instruction addressed to them for the same purpose.

You have even dared in your speech before the Senate, to propose several measures contrary to the supreme authority of the Sovereign Pontiff and of the Holy See, namely those which consist in withholding the apostolic letters, and submitting them to the approval and consent of the civil authority, and to have recourse to the power of the laity.

In the same speech, which was immediately printed, in treating of the organic articles, you have acknowledged the obligation of allowing them some measure of authority and some respect, because they relate to a pre-existent necessity and a grave condition of society. You are not however ignorant how the Apostolic See has never failed to protest against these articles published by a lay power and contrary to the doctrine of the Church, to its rights, and to its liberties. No, venerable brother, we never could have supposed that you would be animated by such opinions. If to our deep grief your letter of September, and the speech already mentioned did not prove it, we cannot but be deeply afflicted and greatly agitated, when we find you so unexpectedly favouring the false and erroneous doctrines of Febronius, which, as you well know, have been reprobated and condemned by the Holy See and by various Catholic writers, and by the most learned works in which they have been refuted and overthrown. You, venerable brother, can easily understand the astonishment with which we were overwhelmed when fully assured that you had enunciated such opinions, so contrary to Roman Catholic doctrine, and which for that cause alone, as a Catholic bishop, you ought to have rejected with horror. Thus, for example, by asserting that the power of the Roman Pontiff over each diocese in particular is not *ordinary* but *extraordinary*, you enunciate a proposition entirely contrary to the definition of the 4th Council of Lateran, in which we read these very clear and decisive words: "That the Church of Rome, by the will of God, has over all others the supremacy of ordinary power, and that as the mother and mistress of all the faithful,"*—that is to say, over all who

* St. Thomas, Question 26, Art. 3.

belong to the flock of Christ. You ought, venerable brother, to have well known and carefully examined these decisive words pronounced at the Council.

You cannot but know that your proposition above cited is contrary to the common usage of the Catholic Church, to the doctrine received and transmitted from age to age by the Church and her bishops even until this day, doctrines which the Church has always held and taught, and which it teaches and holds by these inspired words—"Feed my sheep, feed my lambs," which were said by our Lord Jesus Christ to the blessed prince of the Apostles in this sense; and in virtue of these words all the faithful, each and every one, remain in immediate subjection to Peter and to his successor as the Supreme Head and Ordinary over the whole Church and over all religion, even as they are all and every one submitted to our Lord Jesus Christ, of whom the Roman Pontiff is the veritable Vicar on earth, the head of the whole Church, father and director (*Docteur*) of all Christians.

We were not a little astonished—unless perhaps that it had escaped your attention—that according to the opinions of Febronius, you think that according to the above mentioned doctrine, the dioceses would find themselves transformed into missionary countries, and their bishops into vicars apostolic. But all know the contrary, and Catholics will rightly answer that this assertion is as false as if you were to affirm that in the civil state ordinary governors of provinces could no longer call themselves ordinary magistrates, because kings and emperors reserve to themselves the plenitude of their power, either immediate or ordinary, over all and each of their subjects; and it is in fact this very logical comparison which is made use of by the Angelic Doctor, when he says, "The Pope holds the plenitude of Pontifical power as a king in his kingdom. But the bishops assume a portion of those cares which devolve upon him, as the judges are set over each city!"*

We still retain our astonishment, venerable brother, at your complaints on the subject of petitions and appeals addressed to the Sovereign Pontiff of Rome, and that he should receive them; for being a Catholic bishop you ought to know perfectly well that

* St. Thomas, Question 26, Art. 3¹

the right of appeal to the Apostolic throne, as was said by Benedict the 14th, our predecessor of immortal memory, "is so necessarily tied up with the judicial supremacy of the Roman Pontiff over the Universal Church, that it can never be questioned, unless it is pretended to deny absolutely all supremacy."* The right is so well known by all the faithful, that St. Gelasius, also our predecessor, has written, "There is no Church on earth which ignores that the See of the blessed Peter has the power to loose that which has been bound by the sentence of any bishop whatsoever, because to it alone belongs the right of judgment over all the Church, nor is any one permitted to pronounce a judgment against that decision. It is to that throne that the Canons have decided that we must appeal to from all the countries of the universe, and no one has any right to appeal from that judgment to any other."†

Thus you have thrown us into astonishment when you assert that the custom practised by the Apostolic See, of receiving the complaints of those who appeal to it from the judgments of bishops, renders the administration of a diocese impossible to you. Of such an impossibility, no Catholic bishop, either of the present or past time, has ever had experience. If this pretended impossibility could ever have existed, it is the Roman Pontiff who must have felt it;—he, whom we may say is oppressed in every sense by the heavy charge of all the Churches, is obliged to receive the petitions from every diocese in the world, to examine them carefully, and decide everything. It could never have been felt by a simple bishop, who was only obliged to answer for the affairs of his own diocese, always a very small portion of the Universal Church. Your complaints against the right of appeal to the Roman Pontiff, and against the ordinary and direct jurisdiction of that same Pontiff over all dioceses, excites our astonishment even more; for all bishops possessing a generous mind draw from that right and jurisdiction, as you yourself must feel it, a great alleviation of his cares, a consolation and power before God, before the Church, and before the enemies of the Church.

Before God:—because being relieved in great measure from his

* Benedict XIV. Diocesan Synod, Book iv., chap. v. to viii.

† Seventh Letter to Bishop Darden.

responsibility, and of the account which he has to render, illuminated by the blessed light of the Apostolic See, he feels himself day by day better directed to a happier administration of his diocese.

Before the Church:—for by that means he sees it daily fortified and rendered more flourishing, both by the increasing union and by the increased firmness and unity of government.

Before the enemies of the Church:—because the Bishop becomes more courageous and more constantly opposed to them. It is a matter of experience, and perfectly demonstrated, that the bishop not only loses his power, but becomes the plaything of his adversaries, as soon as he adheres less firmly to the immutable rock on which Christ our Lord has built His Church, and against which the doors of hell shall never prevail.

As to the declaration which you have made of your determination to resist, and to excite other bishops to adopt your quarrel, and to appeal to public opinion, do you not see that by such means, most assuredly seditious, prepared by Febronius against the Apostolic see, you deeply offend against the Divine Author of the constitution of his Church, and you inflict the greatest injury on your colleagues and on the Catholic people of France?

If we should now enter on the question of Regulars, know in the first place that these Regulars have given us no information, that it is by another source that we have heard of the visit which you made to them. On that subject we have amicably warned you in our before-mentioned letter, of the 26th of April, and that warning you are pleased to call a *sentence passed without a hearing*, and you add that it is contrary to the supposed right which you think exists in favour of the superior, when there is a question of difference between the superior and the inferior, which the Regulars are in their relations to you. We can scarcely believe that it was yourself who spoke thus, venerable father, considering that the Book of Decretals of our predecessors was so well known to you, and that consequently you know that from the earliest times it has been the custom of the Roman Pontiffs, on hearing that a bishop had committed an action which had not a perfectly desirable appearance, to write to him fully upon the subject, and explain to him their sorrow on the occurrence. And there are in existence numberless canons which begin in the

following terms—"It has been related to us," "a complaint has been made to us," "at our audience," "to ourselves," etc., etc., and the bishops have never considered that those letters from the Roman Pontiff were sentences passed without hearing the party implicated. They have never expressed any irritation in consequence, but have always received them in the sense in which they were written,—that is to say, as an invitation to justify their conduct, or to acknowledge themselves in error, or to disavow it entirely. Any other manner of acting would render the government of the Church too difficult for the vicar of Christ on earth, and would not be sufficiently conformable to the gentleness of episcopal usage.

We are afflicted, venerable brother, that you should have fallen into any ambiguities concerning the affairs of the Regulars. But in the first place we would wish you to consider, with your usual sagacity, that this is a question of an episcopal visit, made either to the Society of Jesus, or to the Franciscans of the Order of Capuchins, who have resided in the city of Paris under several bishops, in the enjoyment of it, and in the possession of their exemption, and that in consequence the Holy Apostolic See itself was in the enjoyment of its peculiar and private right of jurisdiction over these same Regulars. Thus it becomes a question of spoliation, accomplished by an effective act, against the privileges of the Holy See and the Regulars. Such is the real state of the question, whence you will easily perceive that the Apostolic See would act with justice even if it was pleased to convert into a judgment or a sentence the terms in which we have thought proper to make it known to you. In truth, venerable brother, *even if you were perfectly right as to the facts*, you are nevertheless not ignorant, that according to the rules of either one or the other right, no one could be violently deprived of a right of which he is in possession. For which reason, before proceeding to deprive either the Regulars or the Holy See of that state of possession and of their rights, propriety as well as justice requires that you should have informed the Holy See of the reasons, and you should have awaited its answer. You know very well the difference which exists between a judgment *demandé*, and a judgment *on possession*, and that which either right enjoins, particularly in all that concerns judgments of either class. We earnestly desire,

venerable brother, you would in your great prudence examine these points with care, and weigh them in your mind.

You believe, moreover, that presumption ought always to exist in favour of the superior when it relates to a debate between persons of different stations; and you therefore propose a rule very different from that proposed by St. Bernard in the following terms to our predecessor Innocent II. :

“In all that distinguishes your sole supremacy, that which ennobles it most especially, and that which renders your apostolate most peculiarly illustrious, is that you can rescue the poor from out of the hands of those more powerful than themselves.”* But you say the religious communities who live at Paris cannot enjoy this exemption because as it appears to you they have not been canonically erected, and that for three reasons—Firstly, because the law of the State allows the Regulars no legal existence; secondly, because the same law does not permit religious houses to hold property or possessions of any kind; from which it follows that it is impossible to fulfil the orders of the Apostolic constitutions,—that is to say, that before the foundation of a religious house, it must be proved that they are in possession of a revenue sufficient for their decent support; and lastly, because the Council of Trent and the constitutions of the Roman Pontiffs require, for the canonical existence of Regulars in any diocese, the consent of the bishop, which you affirm has never been given to the Religious in question. You also affirm, that the fact of their preceding existence cannot in any way render their position canonical under the pretext of implied approbation; for, according to your opinion, the constitutions of the Pontifical See and the Council of Trent demand that the consent and authorisation should be formally expressed by a written license made before the establishment of the Regulars. Thus, according to you, the consent cannot be supposed to be given under the title of prescription, because this is a case of the laws of public order, which do not admit of prescription.

We have no doubt, venerable father, that you will succeed in convincing yourself that these arguments are powerless and have no weight. You have now only to weigh seriously, and

* St. Bernard, 193.

with your great intelligence, that which we are about to say, and that which we wish you to consider carefully.

In all that relates to the laws of the State which refuse a legal or civil existence to the Regular Orders, which interdict their houses from possessing the full and complete enjoyment of any property, and which thus prevents them from fulfilling the conditions imposed by canonical rule on their foundation, that is, on the condition that they shall make known what revenues they possess to provide decently for themselves: what can be the value of such a civil law as regards the rights of ecclesiastical government? It cannot escape your notice that the civil laws and the laws of the State above all, in these troubled and unhappy times of frightful and pernicious rebellion, may any day deny even to the bishops, and every other constituted power of the Church, a legal or civil existence, even to their denying them unjustly the possession and full protectorship of any species of property. Is it possible that such laws should be a sufficient reason to deny bishops and every constituted power of the Church a canonical existence and their ecclesiastical rights? You well know that it is in religious communities, that it is most easy to observe and practise the exercises declared to be necessary by the Holy Council to attain to Christian perfection. How can it be? May civil laws interdict in any state the practice of Christian perfection, and can bishops attribute any canonical value to such laws? All the world, and more especially the bishops, know what has always been the conduct of the Church, and more especially of the Apostolic See, in regard to those laws which are hostile to the religious orders. Is it possible that a bishop should separate himself on such a point from the tradition of the Church; and by deserting the position he holds in the Church, and sanction such laws in the face of the whole Church by attributing to them any power?

These considerations must show you clearly how vain and useless any scheme of opposition, drawn from such a species of civil law, must ever be. As to what the laws prescribe, that religious houses can possess nothing as full and absolute owners; and as to the conclusion at which you have arrived from this state of affairs, viz., that the condition of certain possessions being necessary for the decent maintenance of the Religious,

imposed by the sacred canons on the foundation of houses of Regulars can never be fulfilled, you have only, venerable brother, to study profoundly the letter and spirit of the canons cited by yourself, to prove that you are in error and deceive yourself. In fact, what is the aim of these canons when they prescribe a condition of that kind. They seek for nothing, except the welfare of the religious, taking into consideration the interest of each individual; and, also, the good government and administration of the community.

Therefore, when it is quite impossible for them to fulfil that condition, would it be just to turn to their detriment, that which had only been prescribed for their advantage? On that subject you are perfectly well acquainted with the regulations, not only of the canons,* but of those of the civil law.† It is an acknowledged maxim that, neither in law nor in equity, is it admissible that we should turn to the disadvantage of individuals by either too strict or too hard an interpretation, any prescriptions which have only been introduced into law with a view to their advantage. Now, if you examine the letter of the canons, do you find that it is only by an accident that they prescribe, that the religious, according to your view of the case, should feed themselves, and maintain themselves solely on the produce of properties belonging to themselves? Certainly not. The canons relating to that are the constitution *Cum Alias* of our predecessor Gregory XV., published on the 25th of August, 1622;‡ that of Urban the VIII., also our predecessor, issued on the 21st of June, 1625; lastly, the constitution *Nuper* of Innocent the XII., dated the 23rd of December, 1697. We might have satisfied ourselves by alleging only the last, which is the most recent, and which contains both the others. This constitution expresses itself thus: "That no monastery, convent, or house of Regulars, shall any where be received, unless there are in the establishment, at least twelve religious who can subsist and maintain themselves on the revenues of all kinds, and the accustomed alms, abstracting all that is to be abstracted." Thus the canons do not speak of all and only the produce of the property they possess. They merely mention "the revenues in general, and alms."

* Cap. quod, ob gratiam de regulis juris.

† Legge nulla . . . 25 ff, de legit.

‡ 15th August, 1622.

We must now speak of another condition, that is to say, of the diocese; and the Episcopal consent which the Council of Trent and the Constitutions require to constitute the canonical existence of houses of Regulars. No one certainly, venerable brother, can doubt about the necessity of the Episcopal consent; but in this case we must see if the consent has not existed in a manner sufficiently satisfactory. Now, having carefully weighed all the circumstances, how can any one ever deny that the Episcopal consent has really existed in this case? Without citing other facts, all the world knows, venerable brother, that the religious in question of the Order of St. Francis, and of the Society of Jesus, have really existed in Paris under several bishops, your predecessors, who accepted very willingly of their assistance in providing for the salvation of souls; and in executing all the various offices of the holy ministry, and whom they overwhelmed with every possible mark of their goodwill and esteem. This conduct on the part of your predecessors towards the Regulars in question shows that, Episcopal consent has been sufficiently expressed; and that it is impossible to deny the fact without imputing grave blame to your predecessors. And this is a convenient opportunity of placing before you the words written by Fagnan,* an author contemporary with Urban the VIII., and other Roman Pontiffs, our predecessors, invoked by you, who possessed a fundamental knowledge of the canonical constitutions which you invoke. Fagnan remarks; and neither before nor since has any one contradicted the opinion, that in all that concerns the establishment of Regulars in the diocese: "It is sufficient that the consent of the bishop should be given after the election; and that to confirm it, ratification is sufficient," in which opinion, the Archdeacon Hugo, and others agree.† And, in truth, it could not be otherwise. Justice demands it, and the lawyers have agreed that facts and acts are more powerful than words. Thus in your wisdom you will understand, that your opinion, drawn from the Constitution of Urban VIII., namely, that the license of the Ordinary ought to be formally expressed in writing, and cannot be either implied or presumed, has no weight. Firstly, because that which is proved by facts, certain, evident,

* De Institutionibus, cap. Non amplius.

† Fagnanus, glossa ultima in cap. de Monachis quest. 2.

and continued during a long series of years, is not less formally expressed, than that which is made known by words or writings. But, also, because no canonical constitution imposes the condition of a writing. You cannot allege here the argument drawn from the Council of Trent, that their consent of the Ordinary must precede the foundation; in fact, it cannot escape you that it is the natural and judicial virtue of every ratification of posterior acts to repair the defects of the act, which, according to legal form, ought to have preceded it. As to what you say about prescription, that has nothing to do with the present question. No one pretends that a prescription can be taken instead of episcopal consent, and render it unnecessary. We say simply in this case, that the episcopal consent exists, without doubt, in manner sufficiently satisfactory; which is clearly and amply proved by a great number of facts, and during a very long series of years, that, not only it is impossible to deny its existence, but that we ought to consider it certain that it has been given in the best form.

This is what we considered necessary to answer to your letters, namely, those of the calends of September; and it is to this that we think it necessary to draw your attention. But, besides, we cannot avoid making other observations which are nevertheless of great importance.

In fact, we cannot conceal from you, venerable brother, that our grief and astonishment was very great, when we heard that you had presided at the Obsequies of the Maréchal Magnan, Grand Master of the Order of Freemasons, and given a solemn absolution when the Masonic Insignia were placed on the cataphalque; and that the members of that condemned sect with decorations, and the same insignia, were ranged around the cataphalque.

In the letter which you addressed to us on the 1st of last August, you assure us that these insignia had not been seen by you, nor by your clergy; that, in one word, they were unknown to you in any manner; but you knew very well, venerable brother, that the dead man had during life had the misfortune to fulfil the charge of that proscribed sect, vulgarly called by the name of the "Grand Orient," and consequently you might have easily foreseen that the members of that sect would assist at his

funeral; and that they would take care to make a parade of their insignia. You ought therefore in your religious position to have maturely weighed these considerations, and to have been on your guard on the occasion of this Funeral, in order not to have caused by your presence and co-operation the astonishment and profound grief which all true Catholics have felt on this occasion. You cannot be ignorant that masonic societies, and all other associations of the same iniquitous character, have been condemned by the Roman Pontiffs,* our predecessors, and by ourself, that even severe penalties have been enacted against them. These impious sects, having different denominations, are, in fact, all linked together by their mutual complicity in the most criminal designs, all being inflamed with the most intense hatred of our holy religion and the Apostolic See, and are endeavouring by the dissemination of pestilential books, to injure them in many other ways, by perverse manœuvres and by every kind of devilish artifice to corrupt all over the world both morality and belief, and to destroy all honest, true, and just opinion; to spread throughout the universe these monstrous opinions; to conceal and propagate the most detestable vices, and every conceivable rascality; to shake the power of all legitimate authority, and to compass the overthrow, if it were possible, of the Catholic Church, and of civil society, and to drive God Himself out of heaven.

Now we cannot pass over in silence the accounts that have reached us, that such erroneous and pernicious opinions have been accredited by you, namely, that the acts of the Apostolic See do not engender any obligations, at least, not until they have been clothed by a warrant for their execution from the civil power.

Now all must see how injurious such erroneous opinion must be to the authority of the Church and the Apostolic See, and how completely it is opposed to the spiritual welfare of all the faithful; for the supreme authority of the Church and of the Apostolic See can never, in any way, be submitted to the power and the will of any civil power, in anything that is connected in any manner whatsoever with ecclesiastical affairs and the spiritual government

* Clement XII., Constitution *Imminenti*. Benedict XIV., Constitution *Providos*. Pius VII., Constitution *Ecclesiam*. Leo XII., Constitution *Duo graviora*, and Encyclical of the 9th of November, 1846. *Et alibi*.

of souls; and all those persons who dignify themselves by the name of Catholic, are completely under obedience to that said Church, as well as to that of the Apostolic See, and are bound to testify respect and devotion towards them.

And here again we wish that you should observe that in the above-mentioned speech in the senate, you bring forward a fact, which is entirely inexact, that Benedict XIV.,* of blessed memory, our predecessor, in a Concordat with the king of Sardinia, had conceded to that monarch the right of royal execution in relation to pontifical acts. *And you assert that the Instruction annexed to this Convention, declares, "That the Papal constitutions relative to discipline, ought to be submitted to the cognisance of Parliament, and that they require the royal exequatur to have the force and obligation of law, with the exception of constitutions and apostolic letters relating to doctrine or morals."* So very false an assertion could never have been uttered by you, venerable brother, if you had looked at, and carefully examined, the terms of this Instruction: and here we give the terms of the 3rd Article of that Instruction:—

"In the Concordat of the Pontiff Benedict the XIII., it treats of the execution of Briefs and Apostolic Bulls as can be read in that Concordat, in which it tolerates only a simple visa (visura) without placing there any signature or enacting any decree for ordering the execution of the said Briefs or Bulls; and we know that all has been faithfully executed, though it is said, with great assurance, and though they believe that neither the Senate nor any other tribunal has accepted at the instance of any person to take cognisance of the justice, or of the pretended injustice, of Bulls and Briefs, wishing nevertheless to preserve harmony. If by any chance any doubt contrary to the execution of a Bull or Brief should occur, and it should be desirable to understand the reasons for it, His Majesty's ministers being sufficiently instructed on the subject, ought to inform either the minister of the Holy See residing at Turin, or else the Apostolic minister residing at Rome, of the fact. Bulls of Jubilees and Indulgences are excepted from the simple visa, also the Briefs of the Holy Penitentiary and letters of the Sacred Congregations of Rome, which are written to Ordinaries or to other persons as informations." And those rules relative to their execution have never been

* Benedict XIII.

modified in the posterior conventions between the Apostolic See and the king of Sardinia.

Gregory XVI., by a Convention made in 1842, with the late king of Sardinia, Charles Albert, on his personal immunity, restored in all their vigour all the preceding conventions in all things which were not derogated by that said Convention.

Be fully persuaded, venerable brother, that our charge as sovereign Apostolic minister, and our pontifical affection for you, have made it our duty to communicate these matters to you; and we have complete confidence, considering your religious piety, that you will accept all these admonitions and instructions which have been dictated by our heart; that you will hasten to follow them, and that you will attach yourself firmly to them, and vigourously defend the rights and the pure doctrines of the Church, and inculcate to all the devotion and obedience due to the Apostolic See, to the vicar of Christ on earth; and daily fulfil more fully, and above all other things, in these iniquitous times, all the duties of a good pastor.

Be certain that we honour you, that we appreciate you, and that we love you with an affectionate ardour, and we hope that this marked testimony of our benevolence is a good augury that all the blessings of heaven shall be contained in this Apostolic benediction which we bestow upon you, venerable brother, with all the affection of our heart, and to all the flock confided to your care.

Given at Rome, near St. Peter's, the 26th of October, 1865, the 20th year of our Pontificate.

