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as the world, as being an emanation from an infinite and eternal Being. If these are its characters, it must be Christianity; and if it is Christianity, it must be acknowledged to be divine, and heart and soul should acquiesce in it.

Is it then credible that God Almighty should display this Universe in such splendor, only to feed the eyes of flocks of men and beasts, that ought to be confounded together, as having all the same destiny; and that this intelligence which dwells in us, which combines, which calculates, which extends beyond the earth, which mounts above the firmament, which recollects the ages past, and penetrates into those which are to come, and has an idea of that which is to last for ever, should shine forth one moment, only to be dissipated afterward, like a feeble vapour?

What is that voice which incessantly proclaims within you, that you were born for great things? What are those desires which continually renew themselves, and which make you feel that there is nothing in this world capable of occupying the wishes of your heart?

When man estrangeth himself from God, he is like a distempered wretch rolling in agony ; and the light of his reason, which he extinguisheth, leaves him in the midst of a darkness replete with horror.

The same truth which assures you of your own existence ; I would say that intimate testimony which you find within yourself, assures you of the existence of a God, and cannot give you a lively idea of him, without impressing you with an idea of Religion. The worship which we render to the Supreme Being, is so linked with him, that our heart is not satisfied but when it is rendering homage to him, or conforming to the order which he hath established.

If there is a God, he ought naturally to be beneficent ; and if he is beneficent, you ought by the justest consequence to thank him for his benefits. Neither your existence nor your health comes from yourself : 'about seven-and-twenty years ago, you was nothing, when all on a sudden you became an organized body, enriched with a soul to act as master, to command and guide your frame according to its will and pleasure.

This

This reflection engages you to seek for the Author of life; and when you will examine, you will find him in yourself, and in every thing which surrounds you, without any one of these objects being able to boast of their being a part of his substance; for God is single and indivisible, and cannot therefore be identified with the elements.

If the Religion which he hath established hath taken different forms, and has been since perfected by the coming of the Messiah; it is because God hath treated it as he has done our reason, which at first was only a feeble ray; but afterwards, disclosing itself by degrees, at last appears in the brightest light.

Besides, is it for man to interrogate the Deity with regard to his conduct? Is it for a creature to regulate the ways of his Creator, and to prescribe a manner of operating to him? God communicates himself to us in part, but still reserves to himself the right of absolute dominion, because there is nothing but what is truly

subject to him. If he clearly manifested<sup>3</sup> his designs to us here below, if the mysteries which astonish and confound us were laid open to our view, we should have that intuitive sight which he reserves till after this life, and death would then be unnecessary. Evidence is only for Heaven, *cognoscam, sicut & cognitus sum* \* : yet we would anticipate that moment, without reflecting that every thing is regulated by Infinite Wisdom, and that we have nothing to do on our part, but to submit and to adore. The unbeliever changes nothing of the designs of God, when he dares to rise up against him. He even enters into his plan, that comprehensive plan, where the evil concurs with the good for the harmony of this world, and for the happiness of the next.

Religion and nature are equally derived from God; and both the one and the other, though in different manners, have their mysteries and their incomprehensibilities; and by the same reason that the existence

\* I shall know God, as I am known by him.

of nature is not denied, though its operations are often concealed, Religion cannot, nor ought not to be rejected, on account of its obscurities.

There is nothing here which hath not a dark side; because our soul, weighed down by a body which oppresses and darkens it, is not capable of seeing every thing. It is in a kind of infancy here below, and should have light in proportion to the weakness of its sight, till death disengages it from the oppressive load which weighs it down. It is like a tender bird which pants and cries in its nest, till it can spring up into the air, and take its natural flight.

The progress of Religion is admirable in the eyes of a true Philosopher. It is at first seen like a twilight issuing from the bosom of Chaos; then like Aurora it announces the day; which at last appears, but surrounded with clouds, and cannot manifest itself in meridian brightness, until the Heavens shall be opened.

Hath then the unprincipled unbeliever any thing in particular which tells him, that



what we believe is chimerical? At what time, and in what place has this secret light come to shine upon him? Is it in that moment when his passions ingulph and govern him? Or is it in the midst of public shows and pleasures, where he commonly passes his life?

It is astonishing, my Lord, how men give up all the authority of tradition, and elude all the strength of the greatest testimonies, to refer blindly to two or three people who give them lessons of infidelity. They will not allow of inspiration, yet they look on those people as oracles, from whence it may be easily concluded, that nothing but their passions can attach them to infidelity. They abhor a Religion which restrains them when they would follow the torrent of their vices, and swim in the midst of the waves of a world agitated with foaming billows.

Christianity is a superb picture traced out by the hand of God, and which he presented to man while it was yet but sketched, till the moment Jesus Christ came

to finish it, waiting the time when he should give it the lustre and colouring it is to bear throughout eternity.

Then Religion will be the only object to engage our attention, because it will be then in the essence of God himself, making, as St. Augustine expresseth it, *a-whole with him*.

This progress is conformable to that of the time which constitutes this life, and which does not exist but by succession. God has thus varied the forms of Religion, because we are in a variable world; but he will fix it unalterably in Heaven, because there no change will be known. These are the combinations and proportions which display the wisdom of the Supreme Being. Religion being formed for man, it was his pleasure that it should follow the progress made by man, according to the different modes of his existence.

They who are intent upon this world, see nothing of all this; but you would judge of these things as I do, if you were disengaged from all the pleasures and all the riches which make you a Materialist,  
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in spite of yourself. Christianity is spirit and life; and they stray widely from it, who are occupied only about what is corporeal. Souls become enlightened at death, only because they are no longer weighed down by bodies which immure and darken them. True philosophy, by disengaging man from whatever is carnal, does what death will finally effect; but it is not the modern philosophy, which acknowledges no existence but that of matter, and looks upon metaphysics as a science purely chimerical, although much more certain than Natural Philosophy, which has only its existence in the senses.

I do not enter into the proofs of Religion, because they have been so often and so well explained already in immortal works, that I could only repeat them. Jesus Christ is the beginning and the end of all things, the key of all the mysteries of grace and nature; so that it is by no means surprising that we should wander after a thousand absurd systems, when we do not steer  
by

by that sublime Compass. If you do not admit of Jesus Christ, I must say as Cardinal Bembo did to a Philosopher of his time, *I cannot give you a reason for any thing in Natural or in Moral Philosophy.* Even the creation of this world is inexplicable, incomprehensible, and impossible, if it was not effected by the Incarnate Word; for God can have no other intention in what he does, but what is infinite. This is the reason why St. John called our Saviour *Alpha and Omega*; and that the Apostle told us that the ages were made by him: *Per quem fecit et secula*:

Study, then, as much as a creature is capable, this Man-God, and you will find all the treasures of science and wisdom in him; you will observe, that he is the first link of that chain which bindeth all things visible and invisible; and you will acknowledge him to be that divine breath which inspires justice and holiness into all hearts.

The unbeliever can never give a satisfactory answer, when you ask him, Who is  
this

this Jesus Christ, this man at the same time so simple and so divine, so sublime and so humble, so pure in the whole course of his life, so great in the moment of his passion, so magnanimous at his death? But to answer this question without evasion. If he is only a man, he is an Impostor; for he hath said he was God; and from that time, what becomes of his sublime virtues? what becomes of his Gospel, in which he forbids the use of the least equivocation? and how account for his Disciples victories in all parts of the world? And if he is a God, what ought we to think of his Religion, and those who dare to combat it?

Ah! my Lord, behold what is better to know, and better to examine, than all the profane sciences which you study. Sciences will be at an end; *Lingua cessavit, scientia destruetur* \*; and nothing will remain but the knowledge of Jesus Christ, which will ride triumphant upon the abyss, when time and the elements shall be swallowed up.

\* Languages shall cease, and Science be destroyed.

Consider only yourself, and that view will necessarily lead you to truth. The smallest motion of your finger declares the action of God upon your body; this action announces a Providence; this Providence informs you that you are dear to your Creator; and this information leads you from truth to truth, till you come to those which are revealed.

If you are neither the creator of yourself, nor your own ultimate end, you ought necessarily to search for Him in whom these two qualities subsist. And what can that be, if it is not God?

Religion will be always sure to gain her cause in the eyes of all those who have settled principles. To come at the truth, it is sufficient to remount to its source, to analyse and investigate the ends of its institution: but the wicked dishonour and disfigure it, and substitute a skeleton in its place. I am not surprised, then, that they who are not instructed, and who put their trust in the false philosophy of the age, should look upon it as a bug-bear.

My

My Lord, I expect from the rectitude of your soul, and the extensive powers of your mind, a more solid judgment than what you have hitherto formed with regard to Christianity. Shake off all these systems, and all the opinions with which you have been unfortunately biassed; enter like a new man into the way which tradition will open to you, and you will judge very differently; appeal from your prejudices to yourself; for as yet you yourself have not pronounced any opinion upon this subject. As for my part, I say what my heart and soul dictate to me, when I assure you of all the affection with which I shall remain, during life,

Your servant, &c:

The CARD. GANGANELLI.

Rome, 29th Nov. 1768.

## LETTER CXX.

TO COUNT \*\*\*.

**T**HE reflections which you have made upon the present state of the different Courts of Europe are very judicious. It is plain that you know them perfectly; and though you are not of their cabinets, you are very well acquainted with what is passing there.

It is well to be on a level with the Age, to know it perfectly, and to observe the springs which move the great personages who figure on the stage of life.

The person you speak of is a man of *wool*, without consistence or steadiness, and upon whom, consequently, there can be no dependence. There is another person you know, zealous as he ought to be for the August House of Bourbon, but though he leaves his Palace with a firm resolution to speak strongly to the Holy Father about the affair of Parma, he is scarcely got into his



his presence, when awe strikes him dumb. As to the little Prelate who should act and constitute himself Mediator, he is an indecisive person, who is always putting off every thing till the morrow, and who has no other answer but *Vederemo*, We shall see.

We might easily speak about it to the General of \* \* \* ; but it is not safe to confide in him at present ; especially when even the secret enjoined by the Holy Office is not kept. As to his Assistant, he is merely a well-meaning man.

Many of the great men here are with reason attached to France and Spain ; but they dare not explain themselves, they are so teized and beset by numbers, who make Heaven speak as they please.

A devotion faintly enlightened, which is unhappily but too common, is constantly whispering, that all should be sacrificed to defend the interests of God ; as if God required that his First Minister upon Earth should embroil himself with all the Catholic Powers to support some seignorial rights ;

rights; and, at all adventures, to preserve a Corps, which can be of no further utility, when the tide of prejudice runs against it.

Let us suppose, for a moment, that there is nothing against them but prejudice; still it is certain, that they can be no longer useful, when opposed by powerful Princes; but it is impossible to make people hear reason upon this subject, who have adopted a certain manner of thinking.

All this forms a labyrinth, from whence we can see no exit; and the best way we can take is to be silent, and wait God's good time. When he pleases, he can enlighten their minds, and make them know his intentions.

The evil is, that the longer they are kept in suspense, the more they are enflamed. I am persuaded, Monsr. the Count, notwithstanding all the talents which I know you possessed of, that you do not see an easy means of extricating us out of this confusion. We have to do with people who loudly exclaim against all propositions of  
 accommo-

accommodation; and it is impossible to say any thing to them, because they fancy themselves to be inspired.

Nevertheless, I cannot help being greatly offended at some discourse that certain persons hold against Clement XIII. especially as it is not permitted to speak against the High Priest; and we read in the Epistle of St. Jude, that St. Michael durst not utter curses even against the Devil, but was content to say, The Lord rebuke thee: *Non est ausus judicium inferre blasphemiae, sed dixit: Imperet tibi Dominus.*

From hence I conclude, that the generality of men, be their manner of thinking what it will, bend Religion to their prejudices. Some are great friends to the Religious Society which is the subject of the present disputes, while others are equally its enemies; and the consequence is, that things are not seen as they ought to be, and that truth can no longer be heard amidst the clamours of passion. For my part, who always kept in the middle between the two extremes of parties, and  
detest

detest cabals and prejudices, I think that the Pope can do nothing better, than under the guidance of God to examine all the papers both for and against them, as likewise all the inconveniencies which result either on the one side or the other, and then he can and ought to pronounce; for he is judge; and I never pretended that he was the simple Minister of the will of Princes. None but he who established a Religious Order can destroy it; but he has so clear a right, that it would be madness to dispute it with him.

What comforts me amidst all these evils, is, that though the bark of St. Peter must always be agitated, the Lord likewise will support it, even in the midst of the greatest tempests. You are surely more persuaded of these things than any man; you, Sir, who have always made eternal truths the object of your meditations, and have seen whatever has any relation to Religion with the eyes of the Faith. These eyes, far different from those of Philosophy, raise us above this world, and give

us to range in the divine immensity. There can be nothing, therefore, so absurd, as to say, with the modern Philosophers, that the views of Christians are extremely limited. Can a soul be contracted in its ideas when it extends its thoughts even to Eternity, and, rising above the Universe, approaches to God himself, a pure and immaterial Spirit?

In drawing a parallel between Religion and Philosophy, it will be immediately perceived, that the former gives a boundless extent to all the faculties of the soul; and that the latter contracts them within a very narrow circle. This world is the *ne plus ultra* of the Philosophers of the present times; but with the Christian, 'tis only an atom. The one makes it his happiness and his end; the other looks upon it merely as a shadow which passeth away, and regardeth it only with a glance of his eye. This adores it, because it is his all and his God; That looks upon it as a vapour, which will very soon be dispelled.

Do

Do not reckon upon the Prelate \*\*\*; he is too busy.

If any change happens here, I shall be ready to acquaint you with it. But there must be a terrible concussion for that to take place. I have the honour to be, Monf. the Count, &c.

My Compliments to M. the Abbé.

## LETTER CXXI.

TO A PRELATE.

**Y**OU have very sensibly obliged me by the services you have done the Reverend Father Aimé de Lambale. He is a Capuchin for whom I entertain a singular regard, on account of his good qualities. He has the virtues of his profession; that is to say, he is humble, gentle, zealous, and gives great application to preserve the rules of his Order in their full force.

I expect your return with impatience, especially as the subject of our conversation

will be some people's readiness to talk, and backwardness to execute.

Every day brings us some very extraordinary news, which the next day contradicts. When the spirits are in a ferment, and affairs of consequence are in agitation, every one sets up for a politician and news-monger; especially in Rome, where we have so many idle speculators.

Some have fears, others have hopes, this life being only a succession of disquiets and desires. It was given out yesterday, that the King of Naples had marched some of his troops into our neighbourhood.

St. Ignatius, who was inflamed with zeal for the glory of God, did not foresee the strife which would one day be occasioned by his children. It is said, however, that he begged of God they might always be sufferers. If that be the case, he has certainly been heard; for it must be allowed, that for some time they have undergone a number of calamities. I have really been exceedingly affected by their misfortunes;—  
they

they are my brethren, by the double title of Men and Monks: *and if these things are done in the green tree, what will be done in the dry?—Quid in arido fiet?*

You will no longer find your Director here. We have buried him. This same Death, who generally comes without being called, gives us no respite. He goes his rounds day and night, and yet we live in as much security as if we thought he would never come near us.

I flatter myself that you will bring me the little picture which I requested of you. Depend upon my esteem and friendship: it is all that I can give you, but I give it amply, being, &c.

ROME, 23d April, 1768.



LETTERS OF GANGANELLI,

L E T T E R CXXII.

† THE MARQUIS OF CARACCIOLI.

S I R,

**I** Return you a thousand thanks for the book you was so obliging as to send me, and which has for its Title *Les Derniers Adieux de la Marechale à ses Enfans*: It is sentimental, and makes such lively impressions upon the heart, that I was very deeply affected with it. You should give it to us in Italian; and the rather, as I look upon it to be a complete treatise on education.

I am sorry that you was not provided in time with all the interesting anecdotes of Benedict XIV. You were too late in setting about that work. When it is intended to publish the history of a Sovereign Pontiff, memoirs should be collected during his life: every one is then eager to furnish them; but after his death he is immediately forgotten, and frequently even by those men who are indebted to him for their fortunes.

Your

Your literary pursuits are so beneficial to the Public, that I advise you to continue them, provided they be not injurious to your health.—Believe me to be, more than I can express,

Your affectionate servant,  
THE CARD. GANGANELLI.

ROME, 13th September, 1768.

## LETTER CXXIII.

TO THE AMBASSADOR OF \*\*\*.

**I**F the affairs of Parma, like that of the Jesuits, were connected with the Faith, there could be no temporising, accommodation, nor capitulation; because the answer from the Popes to him who would change his Faith, is, *You must rather die.*

One thing only is certain, I am afraid that the Kings will at last do just what they please, and that we shall be forced to yield at a moment when all submission may be rejected.

piety we respect, as well as that of the Cardinal his nephew. I ventured to speak to him on that subject, and he was struck with what I said; but some people, who were interested in keeping up the opinions which they had suggested to him, immediately interposed, and gave him some specious reasons for persisting in his sentiments. They said, that a Religious Order which had done the greatest services in both Worlds, and had made an express vow of obedience to the Holy See, ought absolutely to be preserved; and that the attempt to destroy it originated solely from a hatred to Religion. But they did not tell him, that, as the common Father of the Faithful, he ought not to provoke the Princes who were most distinguished for their religion and obedience to the Holy See; nor did they tell him what might be the result of a schism between that See and Portugal; and that the Head of the Church should tremble, when a separation is threatened which may have the most fatal consequences.

The

The loss of a small portion of territory, is nothing in comparison with the souls which may be lost by a schism. What a lesson would England afford to Clement VII. if he was alive at this day ! It makes one shudder with horror. Certainly the Sovereigns who reign at present will never think of a separation ; but can we answer for those who are to succeed them ? Those measures which are apparently most pious, are not always most expedient.—A Pope is established the Head of the Church, that he may root out as well as plant. The valuable books which the Jesuits have left us, will live after them. The Religious Orders have not been gifted with infallibility nor *indestructibility* : if they were all to be abolished this day, the loss would be undoubtedly great ; but the Church of Jesus Christ would neither be less holy, less Apostolical, nor less respectable. The Religious Societies are upon the footing of auxiliary troops ; and the great Pastor is only to form a judgment when they are useful, and when they are no longer so.

The Humiliars, and even the Templars, did good for a time, because there has been no Order but what has edified, especially at the beginning of its institution; yet they were suppressed when the Kings and Popes found it necessary.

Certainly I must regret the good which the Jesuits might have done; but I should much more regret the Kingdoms that might have separated from us on their account.—These Fathers themselves ought to feel the justness of my reasonings; and I have the presumption to believe, that I could make them acknowledge it, if I had a conference with them, and they would shake off the prejudices which are attached to all conditions of life. If my friend P. Timoné had been their General, they might probably have still subsisted.

This is my way of thinking, though of a Religious Order myself; and I would consent to the dissolution of my own Society, if (which God forbid!) it should become obnoxious to the resentment of the Catholic Princes.

Happily, there are some devotional fancies by which I have never been dazzled.

I wish

I weigh events according to Religion and equity; and as these are two certain lights, I shall ever be determined by their direction.

If there were no other interest in the Church but that of Jesus Christ, all the Faithful would wait in peace for the events marked out by Providence, without engaging warmly either for Cephass or Apollos. But we are only guided by sensible affections; and because we have once known a Monk who has edified by his conduct, and all whose instructions have been excellent, must we therefore conclude that we neither can, nor ought to suppress the Order of which he was a member?—Is this to reason, or to judge?

When we have neither seen the informations nor the arguments upon which we should frame a judgment, an attempt to pass sentence is absurd. Here is a great contest between Kings and a Religious Order eminent for its talents and credit:—when we do not know the motives from which they act, we neither can nor ought

to pronounce an opinion. I say once more, that I do not assert that the Jesuits ought to be suppressed, but I think the complaints of the Kings should be attended to; and if there are strong reasons for it, that then the Order should be abolished.

To this day we know not precisely the reasons for the destruction of the Templars, and yet there are people who already pretend to be acquainted with the motives for the suppression of the Jesuits. I wish with all my heart that they may be able to justify themselves, and that there may be neither division nor dissolution; for I have a soul truly pacific, and incapable of hating any one, more particularly a Religious Order.

I have the honour to be, &c.

ROME, 29 October, 1768.

## LETTER CXXIV.

TO THE MARQUIS OF \*\*\*.

**W**E are now in the most critical situation the Court of Rome was ever engaged in ! All Europe thundering against us, and unfortunately we have nothing to oppose to this raging tempest. The Pope trusts in Providence ; but God Almighty does not work miracles every time he is called upon ; nor can we expect that he will interpose his power, merely that Rome may maintain a right of seignory over the Dutchy of Parma.

In the Roman Catholic Kingdoms, Rome has no administration but what is purely spiritual ; it is only in the Ecclesiastical State that she has any temporal authority ; and she is even indebted for that to the concession of those Sovereigns whom we are solicited to oppose.

The Court of Rome cannot forget that she owes almost all her riches and splendor to France ; and if she does remember it, how can she avoid compliance with the de-



fire of Louis XV. especially as he only asks those things which he has a right to exact?

I compare the four Kingdoms that principally support the Holy See, to the Cardinal Virtues; France to Strength, Spain to Temperance, &c.

The Holy See thus defended, shews herself formidable to her enemies, and then may we say, *Cadent à latere tuo mille, et decem millia à dextris tuis; ad te autem non appropinquabit* \*.

I own to you, my dear Sir, that I grieve at the sight of the dangers which seem to threaten us, and I most heartily pray,—“ May this bitter cup be put far from us !” Not because they take our cloak, and can take our coat also; but because I dread a rupture, and the multitude of evils which may follow, although Religion can never perish!

If the Holy Father, whose heart is purity itself, would only represent to himself the benevolent acts of the French Monarchs

\* A thousand shall fall at your right, and ten thousand at your left; and no evil shall approach you.

to the Holy See, he would not hesitate to comply with the desires of Louis XV. touching the Dutchy of Parma; but you know that every thing has two faces, and that the aspect under which some people present this affair to our Holy Father, is absolutely contrary to the views of the Sovereigns.

He will find the necessity of retreating; at least, if the present Pope does not, his successor must; which will be the more unlucky, as Clement XIII. is a Pontiff endowed with piety worthy of the first Ages of the Church, and deserves to be blessed by all the kingdoms who acknowledge his authority.

The Sacred College might remonstrate to him; but beside its being divided in sentiments about the affairs of Parma and the Jesuits, the Pope will do nothing which is not advised by his Council.

I do not at all wonder that Cardinal \*\*\* should so warmly interest himself for the Society and its General; there are very natural reasons for his attachment; but I am surpris'd at his being consulted in preference, considering that his sentiments upon the

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the subject are already universally known. In critical circumstances only, the opinions of those who are totally disinterested ought to be taken; otherwise, without intending, or even suspecting it, we become partizans of a faction.

It is our greatest glory to love only Truth, and to know her such as she is; so many illusions assume her appearance, that we are often deceived. When an occasion presents itself where we would see her without a cloud, we should divest ourselves of all we already know, and seek information as if we were totally ignorant of the matter; taking the advice of those who see and judge without prepossession.

Besides this, we ought to have a rectitude of intention, by which we may deserve to obtain supernatural lights; for the Lord trieth our hearts and reins; and if we are not animated with a love of justice in our researches, he abandons us to our own blindness.

I am, in all the fulness of my heart, &c.

Rome, 7th January, 1769.

## LETTER CXXV.

TO A MONK OF HIS OWN ORDER.

**P**ROVIDENCE, in raising me to the Cardinalship, has not made me forget my original lowliness; it is a view which is always present to me, and I find it an excellent preservative against every emotion of vanity. The dignity which I possess, and to which I was not born, has more thorns than roses, and in that resembles all eminent stations.

I am often obliged to be of a contrary opinion to the person in the world whom I respect most, and who deserves all my gratitude. It is the most cruel combat that my heart can sustain.

Charity, the inseparable companion of Truth, does not always speak the most pleasing language; but many people are deceived upon this subject, imagining that it ought to be always gentle, and always complying:—in that case it would resemble flattery. There are circumstances where charity flames, lightens and thunders. The Fathers

of the Church who were filled with this spirit, when they spoke with the most anxious zeal, spoke with the voice of charity.

When you write to the Bishop of \*\*\*, make my most sincere compliments to him, and tell him, that every method has been employed to bring about an accommodation; but to no purpose. God (for we ought never to lose sight of him) will sooner or later make manifest his will.

You restore me to life, by telling me that our common friend is likely to recover. His understanding is of great use to those who consult him. He has an excellent talent for guiding the consciences of his penitents, without having the littleness of the major part of Directors; for it must be owned, that many men who direct, have need themselves of being directed, as they are almost always ruined by women, who pay them a reverence due only to their God.—They look up to their spiritual guide, as if he was at least the Archangel Gabriel. It is undoubtedly right that they should have an esteem for those they consult,

sult, and whom they hear as the oracle of the Law; but that esteem should not be carried to excess.

They who have a continual enthusiasm for their Directors, may be persuaded that some motives of mere human nature have mixed themselves up with such an attachment.

What a surprise will it be for a number of Devotées, (who, believing themselves sincerely devoted to God, are only the worshippers of their Directors) when at the moment of their death they shall hear that dreadful sentence pronounced from the Supreme Mouth, "As I have not been the object of your love, *depart, I know you not!*" *Discedite, nescio vos.*

This is what I have long shuddered at, on the article of Directors. I could have wished that he who was formerly mine at Rome, and who died in the odour of sanctity, had made his manner of Directing, public. He was a man endowed with a large portion of the celestial spirit, who raised us above humanity, and wished to make us absolutely forget himself, and

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every object which did not attach us to God  
alone.

We want a good book upon the subject of  
Direction in Italy. We have a multitude,  
but they are only filled with common-place.  
To compose such a work, it is necessary, in  
the first place, to have the spirit of God;  
and secondly, an extensive knowledge of the  
human heart; for it is incredible with what  
address vanity and a thousand affections of  
the senses insinuate themselves at a time when  
we are persuaded that our sentiments are su-  
blime, and worthy the attention of the Eter-  
nal. Hence springs the great difficulty in  
judging of ourselves.

I wish you every thing that you can de-  
sire, because I know that you desire no-  
thing but what is highly commendable; and  
I am your dearest and most affectionate ser-  
vant,

THE CARD. GANGANELLI.

CONVENT of the HOLY APOSTLES.

## LETTER CXXVI.

TO COUNT DE \*\*\*.

**W**E are at last summoned to a Consistory, which is to determine affairs of the greatest importance. We are to deliberate upon those unfortunate businesses that have embroiled us for a considerable time with the Catholic Powers. Probably, the Holy Father, finding at last that he is not in a situation to resist, will acquiesce in the requisitions of the House of Bourbon. He will at least lay the reasons of his dissent before us for our consideration, and every one will give his opinion.

I wish to God they had followed that plan from the beginning! But we do not often see the consequences of a troublesome affair till we are engaged in it.

I advise you to confer with ———; Rome, though renowned for politics, is not always ————You understand me.

The Ministers continue to make the most bitter complaints; and the interested parties,



parties, in order to prevent things from being brought to a conclusion, form circumvallations, blockades, and—Your own sense will tell you the rest.

There is every reason for presuming that France, Spain, and Portugal will, &c.

I will tell you nothing, if silence is imposed upon me, and certainly you will approve my conduct. I will not, like the little man in question, expose myself to reproaches for having betrayed secrets.

Beside the probity of a Cardinal, I have that natural rectitude which makes the essence of an honest man, and which is a double engagement to be discreet: but all of us will not be sufficiently so, for I suspect the affair will be instantly divulged; and I shall not be surprised if the writers of the Dutch Gazettes should be informed of the whole.

I can know nothing before-hand, because nothing transpires. The life which I lead here is of as dark a complexion as my habit, and consequently I am not to be found in those brilliant circles where  
great

great news are the subject of conversation. I only learn things by the means of our dear Abbé ———. But does he know every thing, and always speak truth? It is not because he means to deceive, but his imagination, his vivacity, &c.

I have again seen the Flying Post——He has brought me the letters I expected;—they contain nothing but wise reflections upon what I wanted to know. Adieu without ceremony, as you desired.

ROME, 31 January, 1769.

## LETTER CXXVII.

TO THE SAME.

**H**ERE is quite another affair on our hands than the Consistory I mentioned to you last post. The Holy Father, on going to-bed last night, was seized with a violent convulsion, uttered a great cry, and expired. We were to have met as this day, and to have drawn from the alembic that which keeps all the Catholic Courts in suspense.

pence, and has occasioned our being upon bad terms with them. Every one will reason differently upon this death, which has happened so extraordinarily in the present circumstances.

The excellent qualities of the late Pope, and the gratitude I owe to him, make me sincerely lament his death. Religion ought to compose his eulogy, and bewail the loss. He made himself truly respectable to all who approached him, by his most pleasing manners, which were pure as his intentions, and by a most incorruptible zeal: but I shall always say, that it was a pity he did not view things in their proper light.

He has left some Nephews deserving of the highest commendation for their excellent qualities, especially the Cardinal, who is one of the best men in the world.

The great difficulty now is, to know who will be chosen. I pity him before-hand, and I do not think it is right for me to say to you, that it will be Such or Such-a-one; for it is often the person who has been least thought of. One thing is certain, that I  
will

will not give my voice to any, but one in whom knowledge is joined with piety. A Pope, as Vicar of Jesus Christ, ought to be inspired with true devotion; and as a temporal Prince, to be possessed of a large fund of knowledge and sagacity. Happily, the Sacred College has many among its Members whom we may chuse with propriety. Pray that the Lord may inspire us, and give us a Chief according to his own heart, and the hearts of the Kings.

I have lately seen M. Morfoschi: he is a Prelate that deserves to be esteemed for his knowledge and candour.

The Conclave will be now more tolerable than in summer. It will make no great change in my way of life. It is only quitting one cell to go into another: and if intrigues are formed, I protest to you I shall know nothing of them, being the man in the world who meddles the least in party-matters.

You know my heart, and I need not say to you that I am, &c.

ROME, 3d February, 1769.

## L E T T E R CXXVIII.

TO A MONK, ONE OF HIS FRIENDS.

**I** AM going to the Conclave. Pray to God that he may bless our intentions, and restore to us a calm, after so long a storm.

I have been pressed to take a French Conclavist \*. Besides that I have a predilection for his nation, he has some excellent qualities; however, I will depend upon myself, that I may have nothing to fear from his indiscretion, if I should accept him, and he should be inclined to blab : *Secre:um meum mihi ; My secret is my own.*

Tell our Prelate that I could not answer his letter, but that I expect to see him at the Convent of the Holy Apostles, the day the Conclave breaks up. Minds are divided, but God can do what seemeth to him good, and it is his work that we are to be employed in.

\* A Cardinal's Secretary while in Conclave.

POPE CLEMENT XIV. 195

Endeavour to procure for me the book  
I spoke of, against the moment I recover my  
liberty. Adieu!

I am always your Friend and Servant.

SIX IN THE MORNING.

## LETTER CXXIX.

TO MONSIGNOR \*\*\*.

**F**OUR months are past, in which time  
I have not existed either to myself or  
my friends, but to all the different Churches,  
of which, by the Divine Permission, I am  
become the Head; and to all the Catholic  
Courts, several of which, as you know,  
have very important affairs to regulate with  
the Court of Rome.

It was impossible to become Pope in  
more litigious times, and Providence has  
permitted the oppressive load to fall upon  
me. I hope that the Divine Grace will  
support me, and give me the strength and  
prudence which are indispensably necessary

196 LETTERS OF GANCANELLI,  
to govern according to the rules of justice  
and equity.

I endeavour to take the most exact cognizance of the affairs which my Predecessor left me, and which cannot be finished but after a long examination.

You will do me a very great favour, if you will bring me what you have written upon the things which relate to this subject, and trust them to myself alone.

You will find me, as you have always known me, as much a Stranger to the grandeur with which I am surrounded, as if I knew not even the name; and you may speak to me with the same frankness you used to do formerly, because the Popedom has given me a new love for truth, and a new conviction of my own nothingness.

Rome, 24th September.

## LETTER CXXX.

TO A PORTUGUESE LORD.

**Y**OU need not doubt of my having all possible desire to unite, more closely than ever, those ties which were lately between the Courts of Rome and Portugal attempted to be broken. I know how intimate a connection has always subsisted between these two Powers, from the earliest times, and shall be happy to place things on their old footing; but, as Common Father of the Faithful, and as Chief of all the Religious Orders, I shall do nothing until I have examined, weighed, and judged, according to the laws of justice and truth.

May God forbid that any human consideration should influence my decision! I have already a sufficiently-severe account to render to God, without charging my conscience with the addition of a new crime; and it would be an enormous one, to proscribe a Religious Order, upon ru-



mours and prejudices, or even upon suspicions. I shall not forget, that *in rendering to Caesar the things that are Caesar's*, I ought to *render to God the things that are God's*.

I have already ordered a person to examine the Archives of the *Propaganda*, and to procure for me the correspondence of my illustrious brother and predecessor Sixtus Quintus with Philip II. Besides, I have required the heads of the accusation to be sent me, supported by such testimonies as cannot be rejected. I shall secretly become the Advocate of those whose ruin is demanded of me, that I may seek every means of justifying them within myself, before I pronounce.

The King of Portugal, as well as the Kings of France, Spain, and Naples, are too religious to disapprove of my proceeding.

If Religion requires sacrifices, all the Church shall hear me, and——

I wish it had been the will of Providence that I had not been reserved for such calamitous

mitious times; for in whatever way I act, I shall make some malecontents, I shall occasion murmurs, and render myself odious to a number of people whose esteem and friendship I sincerely desire.

I compare myself to one of the Prophets whom God raised in the midst of tempests; or to a soldier, who by his rank is exposed to combat, and though his views may be only to peace, yet by the post he holds, finds himself obliged to act, whether he likes it or not.

All is in the hands of God; may he direct my pen, my tongue and my heart! I will submit to every thing, and I will do every thing that ought to be done, without dreading the consequences, &c.

## LETTER CXXXI.

TO A MONK, ONE OF HIS FRIENDS.

**I**F you believe that I am happy, you are deceived. After having been agitated the whole day, I frequently wake in the middle of the night, and sigh for my

Cloister, my Cell, and my books. I may even say, that I look upon your situation with envy. What encourages me is, that God himself has placed me in the Chair of St. Peter, to the great surprise of the whole world; and if I am destined to any important work, he will support me.

God knows, I would give every drop of my blood to have all pacified, that the whole world might return to their duty; that they who have given offence would reform, and that there might be neither division nor suppression.

I will not come to the last extremities, unless I am impelled by powerful motives; so that posterity at least may do me justice, in case the present age refuse it to me. It is not that, however, about which I am anxious, but the Eternity to which I am so near approaching, and which is a more formidable prospect to Popes than to any of the rest of the world.

I shall send you an answer to what you request. You know that I do not forget your friends, and that if I do not see them

so frequently as formerly, it is because business and solicitude stand centries over me; they are at my gate, in my chamber, and in my heart. .

Mention me to my old acquaintance: I think sometimes of the astonishment they must have been in at hearing of my elevation.

But more particularly tell him with whom I studied, that he did not prophesy well, when he told our companions that I should certainly end my days in France. There is no appearance of that being ever realised, or I must be destined for something very extraordinary indeed.

I am always your affectionate

CLEMENT. .

AT CASTLE-GANDOLPHO.

## LETTER CXXXII.

TO R. P. AIME DE LAMBALLE,  
GENERAL OF THE CAPUCHINS.

**I** AM sincerely obliged to you for the Prayers which you put up to Heaven for my preservation. I have doubly need

of them, as an individual, and as Head of the Church. I share all your pains and troubles, being convinced that you suffer with a spirit of penitence, and in a manner agreeable to God.

If you remain long at Paris, as I am afraid you must on account of your indisposition, you will have an opportunity of seeing M. Doria, whom I love in the fulness of my heart, as a Prelate who will one day be the joy and honour of the Church. I see you in the midst of a world where there are great vices and great virtues; and where, by a particular Providence, the zeal for Religion so eminent in his Most Christian Majesty, and all the Royal Family, and the great piety of the Prelate who holds the See of Paris, bids fair to stop the progress of infidelity.

Bring with you some French Monk, whose knowledge will do honour to his nation in this country.

The Dominicans thought prudently when they called to the Minerva your worthy Countryman T. Fabrici, who will

perpetuate the glory of the Order by his learning.

If your illness does not prevent you from going to see Madame Louise, I beg you will tell her how much I admire the sacrifice she has made. Assure all your Brotherhood that I love them sincerely in the Lord, and that I exhort them to live always in a manner worthy of our Founder.

I shall speak to Cardinal de Bernis upon what you desired me. You will have frequent inquiries made about him in France, for I know that he is as dear to the French as he is to the Italians.

I wish to see you again in good health, for I am entirely your's, as before,

(Signed) CLEMENT XIV.

Rome, 2d April, 1773.



B U L L,  
B R I E F S,  
DISCOURSES, &c.  
O F  
C L E M E N T XIV.





C I R C U L A R L E T T E R  
O F  
C L E M E N T XIV.

TO ALL THE PATRIARCHS, PRIMATEs, ARCHBISHOPS AND BISHOPS, ON THE SUBJECT OF HIS ADVANCEMENT.

C L E M E N T XIV.

TO OUR VENERABLE BRETHREN, HEALTH  
AND APOSTOLICAL BENEDICTION!

**W**HEN we consider the duties of the supreme Apostleship with which we have been clothed, we sink under so weighty a charge, and compare our situation to that of a man, who, drawn from the repose of a calm retirement, is cast into a tempestuous ocean, where he is on the point of being swallowed up by the waves. *But it is the work of the Lord, and it is wonderful in our eyes.* The inscrutable decrees of God, and not the counsels of men, have loaded us with the awful duties of the

the

the Apostleship, when we were very far from entertaining any such thoughts. This conviction gives us full confidence, that He who hath called us to the painful cares of the supreme Ministry, will condescend to calm our fears, assist our weakness, and hear our prayers. Peter, who ought to be our model, was encouraged by the Lord, and rebuked for his want of faith when he thought he was sinking in the sea. There is no doubt but that it is the will of our Divine Chief, who in the person of the Prince of Apostles hath trusted to us the keys of the kingdom of Heaven, and hath commanded us to feed his sheep, that we put away all doubt of obtaining his aid. We submit ourselves then, without reserve, to Him, who is our strength and our help, resigning ourselves up to his power and truth. By his goodness he will complete in us the work which he hath begun; and even our lowliness will serve to make his mercy shine forth with more lustre in the eyes of men: for if, in these wretched times, he hath resolved to accomplish something for the good of his Church by the ministry of so useless a servant as me, all

mankind will evidently see that he is the Author and Perfecter, and that to him alone the glory ought to be ascribed. But the more powerful the help is upon which we depend, the more ought we to employ our efforts to co-operate with it; and the more exalted the honour to which we have been advanced, the more ought we to endeavour worthily to discharge its duties.

On whatever quarter of the Christian world we cast our eyes, we perceive you, our venerable Brethren, sharing with us in our glorious work; and this view fills us with consolation. It is with the greatest joy that in you we recognise our worthy assistants, faithful Pastors and evangelical labourers. It is therefore that we are anxious to address ourselves to you at the beginning of our Apostleship. It is into your bosoms that we would pour the most secret sentiments of our soul; and if it appears that we offer you some exhortations, and give you some advice, attribute them solely to our distrust of ourselves, and think them the effects of that confidence which your virtues and filial love towards us have inspired.

First,

First, we pray and beseech you, our venerable Brethren, to pray constantly to God to strengthen our weakness: render us by this return of the tenderness we bear towards you. Pray for our wants, as we pray for yours; so that being mutually sustained, we may be more firm and more vigilant. Let us prove by the union of our hearts, that unity by which we all make only one and the same body; for the whole Church is but one building, of which the Prince of Apostles laid the foundation here. Many stones have been bound together for its construction; but all rest upon one alone, even upon Jesus Christ, in whom we are all united as his members.

Being charged, as his Vicar, with the administration of his power, we are raised by his will to the most eminent situation; but united with us as the head of the visible Church, you are the principal parts of that same body. And as nothing can happen to us which will not affect you, so there is nothing that can interest you, but what must become an object of our solicitude. It is therefore, that being in  
perfect

perfect agreement, and animated with the same spirit, which, flowing from the Supreme Head, diffuses life through all the members, we ought chiefly to labour that the whole body of the Church be sound and intire, and neither contract spot or wrinkle, but flourish by the practice of every Christian virtue. With the Divine Help we may succeed in this, if every one, according to his power, would inflame himself with zeal in the care of the flock which is entrusted to him, and apply carefully to guard them from seduction, to procure them solid instructions, and the proper means of sanctification.

There never was a time when it was more necessary to watch for the safety of souls. Opinions most artfully calculated for shaking the cause of Religion are every day scattered abroad; and men in crouds allow themselves to be seduced by a thirst after novelty. It is a mortal poison, which insinuates itself into all conditions, and which makes the most cruel ravages.

My Reverend Brethren, it is a new motive for our labouring with more ardour than ever, to repress a madness which dares  
to

to attack the most holy laws, and even to insult the Deity.

It is not by the help of human wisdom that you will succeed in this pious enterprise, but by the simplicity of the word of God, more piercing than a two-edged sword. You will easily repel all the attacks of the enemy; you will easily blunt all his arrows, by presenting in all your discourses only Jesus Christ, and Jesus Christ crucified. He hath built his Church, that Holy City, and furnished it with his Laws and his Precepts. He hath trusted to it the Faith which he came to establish, as a deposit to be religiously preserved in all its purity. It was his will that it should become the impregnable rampart of his Doctrine and Truth, and that the gates of Hell should never prevail against it. Being appointed to the care and government of this Holy City, our venerable Brethren, let us diligently preserve the Faith of our Holy Founder and Divine Master, that precious inheritance which our Fathers have transmitted to us, in all its purity, that we may transmit it equally pure to our descendants. If our  
actions

actions and counsels are conformable to the rule marked out for us in the Holy Scriptures; if we walk in the paths of our Fathers, which cannot lead us astray; we may assure ourselves that we shall be able to shun every false step which is capable of weakening the Faith of the Christian people, or in any point injuring the unity of the Church. Let us only draw from the Scriptures, and from tradition, what it imports us to know and observe; these are the sacred sources of Divine Wisdom; and there we shall find whatever we ought to believe and practise; whatever concerns worship, discipline, or manner of living, is included in that double deposit. We shall there see the depth of our sublime Mysteries, the duties of Piety, the rules of Justice and Humanity. There we shall be instructed in what we owe to God, to the Church, to our country, and to our neighbour; and we must acknowledge that there is no law better than true Religion, to establish the rights of nations and society. The Doctrines of Jesus Christ have never been attacked without troubling the repose of the people, without disturbing



ing the obedience due to Sovereigns, and without scattering troubles and confusion all around.

There is such an intimate union between the rights of his Divine Majesty, and the rights of the Kings of this world, that when the laws of Christianity are observed, Sovereigns are obeyed without regret, their power is respected, and their persons honoured.

We therefore exhort you, our venerable Brethren, to inculcate, to the utmost of your power, obedience and submission to Sovereigns in the people that are intrusted to your care; for among the Commandments of God, this is extremely necessary for preserving peace and good order. Kings have been elevated to the eminent ranks they possess, only to watch over the safety of the Public, and to confine men within the bounds of wisdom and equity. They are the Ministers of God for the observance of justice, and they only carry the sword to execute the vengeance of God, by punishing those that stray from their duty. They  
are

are likewise the dear Children and the Protectors of the Church, and it is their duty to defend her rights, and support her interests. Take care then, that you instruct even the children, as soon as they are capable of it, to preserve an inviolable fidelity towards their Sovereigns, to submit to their authority, to observe their laws, not only from the fear of punishment, but as a duty enjoined by conscience.

When by your zeal and application you shall have thus disposed the minds of subjects to obey their Kings, to respect and love them in the fulness of their hearts, you will then have laboured effectually for the tranquillity of the people, and the good of the Church; for the one is inseparable from the other. But that you may infallibly acquit yourselves with success in that duty, you should join to the Prayers which you daily make for the people, particular Prayers for the Kings, that you may obtain from God their preservation and prosperity, and the grace which is necessary to govern with wisdom and with equity.

Thus

Thus, in labouring for the happiness of all mankind, you will worthily discharge the duties of your sacred Ministry; for it is just and right that the Pontiffs, who have been established for the good of man, in what concerns the worship of God, should present to God the vows of all the faithful, incessantly praying the Lord to support and establish him who watcheth for the public tranquillity, and the preservation of all the people.

It would be superfluous to remind you of all the other obligations which the pastoral dignity imposes on you. You are already fully instructed in all the duties which the Christian Religion requires, living happily in the practice of all the virtues: for you should never fail to have Jesus Christ our Chief, the Prince of all Pastors, before your eyes, and still endeavour to render yourselves as near a copy as possible of that perfect model of Charity, Holiness and Humility. Our labours, our thoughts, cannot have a more glorious or more excellent object than Him, who being the bright-  
ness

ness of his Father's glory, and the express image of his person, has been pleased to raise us to the quality of Children of God, by adoption, and to make us co-heirs with himself. It is the way to preserve the union and alliance of men with Jesus Christ, and to imitate that Divine Model of patience, gentleness, and humility. Wherefore it is said : *Ascend upon a high mountain, ye who preach the Gospel to Sion.*

If you have an ardent desire to conform to these duties, it is not possible but this holy ardour must by sympathy communicate itself from your heart to the breasts of all nations, and they become deeply inflamed with it ; for the example of the Pastor has an astonishing virtue and power in moving the souls of the Faithful intrusted to his charge. When they perceive that all his thoughts and all his actions are regulated by the model of true virtue ; when they see him avoid every thing which can relish of austerity, fierceness, and haughtiness ; and employ himself only in works which inspire charity, gentleness, and

humility ; then they will find themselves animated to follow such an admirable and edifying example.

When they are convinced that a Pastor neglects himself to be useful to others ; that his principal delight is to relieve the indigent ; that he comforts the afflicted, instructs the ignorant, assists with his good offices and his counsels all those who stand in need of them ; and, in a word, that every thing bespeaks a perfect disposition in him to sacrifice his life for the salvation of his people ; then each individual struck with his virtues, and affected by his example, will enter into himself, and correct his faults. But if a Pastor, attached solely to his own interest, prefers the things of this world to those of Heaven, how can he engage his flock to love God only, and to render services to each other ? If he sighs after riches, pleasures, and honours, how can he inspire the contempt of them ? If he is haughty, and inflated with pride, how will he persuade them to be gentle and humble ?

Since

Since then you are charged, our venerable Brethren, to form the people according to the maxims of Jesus Christ, your first duty is to live in the holiness, gentleness, and innocence of manners, of which he hath set us an example. You may depend upon it, you cannot make a proper use of your authority, but by endeavouring rather to give proofs of your modesty and charity, than by displaying the badges of your dignity. Be assured, that if you acquit yourselves scrupulously of the duties imposed upon you, you will be crowned with glory and happiness; and that, on the contrary, if you neglect them, you will be covered with shame, and prepare for yourselves the greatest of all miseries. Do not desire other riches than to secure those souls to God, which he hath purchased with his blood:—seek no other glory than that of consecrating yourselves intirely to the Lord, to labour incessantly in extending his worship, to set off the beauty of his House, to extirpate vice, and cultivate virtue. Such should be the sole object of

your thoughts, your desires, your actions, and your ambition. And do not think, our venerable Brethren, that after having passed a long time in these painful labours, there will remain nothing more to exercise your virtue. Such is the nature of our Ministry, such is the condition of a Bishop, that he ought never to see an end to his solicitude and cares; he can never give himself up to rest; for they whose charity should know no bounds, ought to admit no bounds to their activity. The expectation of an eternal reward, is surely capable of rendering all our labour light.

Ah! what can appear difficult to men who keep constantly in view the ineffable happiness which the Lord will share with all those who faithfully watch and increase his flock, when he comes to ask an account of their administration! Beside this hope, so sweet and precious, you will find inexpressible joy and consolation in the very labours of an Episcopal life. When God Almighty seconds our efforts, we see the people strictly united by the ties of reciprocal

procal charity, and distinguishing themselves by their innocence, candour, and piety : we see a multitude of excellent fruits produced in the fields of the Church, by our watchings, fatigue, and cares.

May we, our most dear and venerable Brethren, by our unanimous and voluntary agreement, zeal, and application, revive in the time of our Apostleship that flourishing state of Religion, and restore all the beauty it possessed in the first ages ! May we be able to congratulate, and rejoice with, you in the Lord ! May the God of mercy deign to support us by the help of his grace, and fill our hearts with whatever is agreeable to him !

In testimony of our charity, We give you, with all possible affection, and all the Faithful of your Churches, the Apostolical Benediction.

At ROME, St. MARY MAJOR, the 12th of December,  
in the Year 1769, and the First of our Pontificate.



## L E T T E R

TO HIS MOST CHRISTIAN MAJESTY,  
L O U I S   X V .

U P O N   I R R E L I G I O N .

**W**E know nothing more proper to kindle your zeal, than the motive which engages us to write to you. We do not purpose to speak at present of our personal interests, but those of Religion itself. If we are assured of your royal protection for ourselves, we have much more reason to believe that you will not reject our present solicitations, which have no other view than the good of the Church.

It is the common cause of God and Christianity, which we at present plead before you, our most dear Son in Jesus Christ. We see with the deepest sorrow, the worship established by the Supreme Legislator, for a long time attacked by wicked men, who without ceasing, direct against it the sacrilegious arrows of their perverse spirits. It may be said, that there is a general conspiracy, by the most audacious efforts, utterly to overthrow whatever is most venerable

able or sacred. They do not blush to produce every day a crowd of writings, an everlasting monument of their folly, in order to destroy even the first principles of good morals, to break the bonds of all Society, and to seduce simple souls, by the fatal talent which they possess of successfully sowing these perverse doctrines.

The astonishing rapidity of their progress persuades us, that there can be nothing more important, or more urgent, than to raise a mound to oppose this torrent.

It is not sufficient to take all the poisoned works which issue from that horrid School, out of the hands of the people; the zeal of our venerable Brethren the Bishops must come to our assistance; that by uniting our strength, we may, with one common accord, combat the different enemies of our Religion, and be avenged of the insults daily offered to it.

We see with inexpressible joy, upon this occasion, that the Prelates of Your Majesty's great and flourishing Empire, at present assembled in Paris for Ecclesiastical affairs, enter perfectly into our

views, and that their pastoral solicitude engages them to employ every means of stopping the ravages of infidelity. We have a perfect confidence that in labouring, as they will do, in the cause of God, they will receive abundantly the spirit of wisdom and strength. It is no small consolation to us, to see them apply with so much zeal to the discharge of such important duties.

But if they have need of the protection of the most High, they have likewise a right to expect from you, our most dear Son, the necessary helps to assist and crown their labours. We therefore pray you, as much as in us lies, to favour them in whatever they do for the cause of Religion, and to support them with vigour. Then will they give effectual proofs of the zeal which animates them, not only for the salvation of the Faithful, but for the temporal advantage of their Country, and also for your sacred Person ; for Religion being the firmest support of Thrones, it is easy to retain people who obey God, in obedience to Kings.

Hence

Hence it is easy to be seen, that our cares and solicitude do not tend less to confirm your royal authority, than to maintain the interests of God. Human societies are much more indebted for their preservation and security to the exercise of the true worship, and the stability of the revealed doctrine, than to the force of arms, or the abundance of riches.

The true way of drawing down the most precious effects of the Divine mercy upon your sacred Person, and upon the Princes and Princesses of your blood, is publicly to maintain the Faith and Piety in their purity. By doing this you will shew yourself eminently skilled in the art of reigning, that art by which your ancestors have always shewn themselves Most Christian Kings; and you will support your own glory and theirs, by adding the most striking proofs of your Religion to their example.

This subject would no doubt require to be treated more fully; but the high opinion we have of your truly royal Piety, makes us look upon a long Discourse on this subject as superfluous.

In the firm persuasion that Your Majesty will grant what we ask with equal zeal and justice, we pray the Almighty, by whom you reign, that he may long preserve you and your August Family; and we give you, with all possible tenderness, our Apostolical Benediction. May it be a happy presage of the favour and happiness which we wish you!

Rome, 21st March, 1770.

TO MADAME LOUISE OF FRANCE,  
C L E M E N T XIV.

TO OUR MOST DEAR DAUGHTER IN JESUS  
CHRIST, ALL HEALTH!

**I**T seemeth to us that the most painful labours of the Apostleship with which we have been clothed, are become light and pleasing, since we have learnt your holy and generous resolution. You could undertake nothing more grand nor more sublime than to exchange the pomp of a Royal Court for the humiliation of a Religious House.

Whether

Whether we consider the pious condescension of our most dear Son in Jesus Christ, Louis, your August Father, and Most Christian King, who has permitted you to make such a sacrifice; or look upon the precious advantage which must thence result to the Church; we cannot contain our joy and admiration.

May thanks be rendered to God, the Author of all good, that he has given us, in your person, such a striking example to all Princes, and all Nations, and has deigned to consecrate our Pontificate by so glorious an event. It is a subject of congratulation for us, as well as for you. Ah! how can we be otherwise than delighted with the view of the abundant riches which the Lord hath heaped upon you; and with that all-divine strength which made you, after the most mature reflections, embrace a kind of life which may be called a sketch of Heaven! None but God himself could inspire you with such a generous design. You have learnt, by the favour of Divine illumination, that all the grandeurs of this world are only vapours; all its pleasures, mere illusions;

all its promises, arrant falsehoods ; and lastly, that the soul can only find peace in the pleasing exercise of the love of God ; and that you cannot reign, but by serving him alone.

Now it is, that, in the port where you are at present, sheltered from rocks and shipwreck, you are about to enjoy the most delicious tranquillity ; to taste, more than ever, the holy and divine pleasures which are the inheritance of the friends of God. When we can triumph over the world, we possess the greatest riches, in the midst of indigence. We find true liberty in renouncing ourselves ; grandeur and glory in the depressions of the profoundest humility. Nothing is comparable to the happiness of concentrating all our thoughts, and all our desires, in the bosom of God ; to live with Him alone, to be inflamed with the love of Him, and to have no other hope but that of possessing Him for ever.

May your courage increase, our most dear Daughter, in proportion as the grace of God has been plentifully poured upon you ! Persevere, with all your strength,  
in

in the noble design which you have formed, of proceeding in the way of Salvation. Make that Being the constant object of your thoughts, whom you have proposed to love and serve all the days of your life; think that the recompence which is the object of your desires, is infinite; and the fruit which you expect, incorruptible: By that means you will change your labours into delights, and you will taste before-hand the sweets of a Heaven to come.

The more we reflect upon the generous step which you have taken, the more we rejoice in the hope, that the brilliant example will produce in many other people the desire of imitating it. You will not fail to call to mind that the King, your indulgent Father, having sacrificed the pleasure he had in your society that he might not oppose your call, you ought to employ every means of testifying your gratitude towards him. The only way to acquit yourself is, to pray continually to God, to make him happy in this life, and in that which is to come.

Your



Your zeal for the Church, which is well known to us, together with your respectful attachment to the Holy See, are new motives of joy and consolation; for we are persuaded that you will apply constantly to God for our particular wants, as well as those of Religion. We offer you in acknowledgement of all these good offices, every advantage which you can expect from our paternal tenderness. Nothing can equal the extreme desire which we have to second your pious intentions, and to promote the fervour with which you walk in the paths of virtue. And although we are perfectly convinced of your zeal and perseverance, we will willingly give to your present or future Confessor the power of softening your Rule, and even of dispensing with it in every case where your weakness cannot keep pace with your courage. Besides, we grant you, in virtue of our Apostolical authority, a full and intire indulgence every time you approach the Holy Table; and to testify our affection still more, we grant the same favour to our Holy Daughters in Jesus Christ,

"TO LOUIS XV. 'αα.

Christ, your worthy Companions, and make them participators with you in our Apostolical Benediction.

Given at Rome, 9th May, 1770, the first Year of our Pontificate.

L E T T E R  
To His Most CHRISTIAN MAJESTY,  
L O U I S XV.

ON THE SUBJECT OF MADAME LOUISE  
TAKING THE HABIT.

OUR MOST DEAR SON IN JESUS CHRIST,  
ALL HEALTH!

**I**T is proper that at the same time we write to our most dear Daughter in Jesus Christ, the Princess Louisa Maria, to congratulate her on the greatness of her sacrifice, we pour forth our joy into the paternal bosom of your Majesty. You have given us the greatest delight; and the more so, as you have had the principal share in so remarkable and so splendid an action. But what fills our Soul with infinite satisfaction, is, that after having ap-

# L E T T E R

plauded the generous proceeding of your August Daughter, you have shewn extraordinary courage, in separating yourself from her, notwithstanding the inestimable qualities which rendered her so dear to you; and that as soon as you believed you heard the voice of Religion, you stifled the call of Nature, and have only seen a future Spouse for Jesus Christ, in her who was your beloved Daughter. Thus you yourself have opened the way to Heaven to a pious Princess who desired with ardour to enter it; and you have contributed, by your generous approbation, to secure her from the dangers which surround human life, and the tumultuous waves which distract it.

I see her in the holy retreat which she hath chosen, teaching the whole world that there is nothing more frail, nor more vain, than all the delights and all the grandeur of this life; that they are to be looked upon only as rocks, which often become the lamentable cause of a multitude of evils, by opposing the acquisition of eternal happiness.

The

The share which you have had in so pious an action, ought to give you the greatest confidence in the prayers of your illustrious Daughter: she will never cease to pray to God for your August Person, your Royal Family and your whole Kingdom, and, what should still more interest your Majesty, for the salvation of your soul. It is a powerful intercession which you have obtained in the sight of the Almighty; and it much concerns you to derive every possible advantage from an event which Providence has permitted for your good.

We wish, in the fulness of our heart, that you would receive the testimonies of our affection, as the tender overflowings of the heart of a Father who dearly loves you, and who is no less zealous for your glory and happiness than his own. To convince you of it, we give you, our most dear Son in Jesus Christ, in the most affectionate manner possible, our Apostolical Benediction, as an undoubted proof of the singular love that, &c.

Given at ROME, 9th May, 1750, and the First of our Pontificate.

A S E.

## A SECOND LETTER

TO HIS MOST CHRISTIAN MAJESTY,  
 L O U I S XV.

ON THE SAME SUBJECT.

**A**FTER having congratulated Your Majesty, by our Letter of the 9th of May last, on the heroic courage with which the Princess Louisa, your August Daughter, is about to embrace a religious life; after having testified to her the fulness of our joy on the same subject; we cannot resist again expressing our satisfaction, and transports we feel at the approach of such a sacrifice. Her zeal is so ardent, that she can suffer no longer delay, and she is inflamed with the desire of seeing herself clothed in the holy Habit of the Carmelites, by the hands of our Venerable Brother, Bernardin, Archbishop of Damascus, our Nuncio in Ordinary to Your Majesty.

From

From the first news we received of her generous design, we recognised the spirit of God acting in a most wonderful manner on the soul of this August Princess; and we found ourselves affected with the strongest desire to go in person to perform the ceremony of the *Vesture*, which our Nuncio is to perform, and thereby augment the lustre and solemnity of so great a day. But the distance making it impossible, we shall accomplish our desires in part, by charging our Nuncio, our Brother above-named, with this august duty. We will seem to assist in some sort ourselves, and lead our most dear daughter in Jesus Christ to the nuptials of her Divine Spouse. We pray you to approve of the Letters which we have addressed on that subject to the Nuncio who represents us; and we persuade ourselves that you will acquiesce the more willingly, as these dispositions have no other motive than our zeal and affection for your Majesty.

As a certain pledge of these sentiments, and as a happy presage of the divine blessing, receive our Apostolical Benediction.

We

We give it with all the tenderness of a Father to you, and to all your August Children, especially the pious Princess who is the memorable subject of our gladness.

Given at Rome, the 18th of July, 1770, the second Year of our Pontificate.

## SECOND LETTER

TO MADAME LOUISE, OF FRANCE.

OUR MOST DEAR DAUGHTER IN JESUS  
CHRIST, ALL HEALTH!

**A**T last the most glorious and the most fortunate day of your life approaches; a day on which, by the most sacred and intimate ties, you are to become the Spouse of Jesus Christ himself; and devote to him all your desires, all your thoughts, and all your actions.

We were transported with joy, and we applauded your magnanimity, from that moment, when, treading the vanities of the world under your feet, you renounced the delights of the most brilliant Court, to

conclude

confine yourself to the obscurity of the Cloister, and there to make trial of the most humble and most mortifying life: but your public profession, by which you are about to make Heaven and Earth witnesses of your generous sacrifice, completes our joy. Never forget that the Lord, by calling you from the bosom of Grandeur to live under the shadow of the Cross, marked you with the Seal of Predestination. The higher the rank you held in the world, the more is his goodness remarkable, and the more ought your soul to be penetrated with love and gratitude.

All the festivals of this world have nothing to compare with that great day, when, led by the inspiration of Grace, you shall give yourself up intirely to God, and solemnly take Him for your inheritance.

Would to Heaven, our dearest Daughter, that it were possible for us to assist in person at this august ceremony, to be not only a witness, but likewise the Minister of such an heroic sacrifice! Nevertheless, although that happiness is denied us,

we



we will not fail to enjoy it as much as possible, by having ourselves represented by our venerable Brother, the Archbishop of Damascus, our Nuncio in ordinary. It was already by his hands that we clothed you in the sacred habit, and it will be by him that we shall receive your sacred vows; and that nothing may be wanting for the solemnity of so great a day, we charge him to impart to you all the treasures of the Church.

We do not doubt of your shewing every sense of our paternal tenderness, by advancing more and more in the course you have entered, and by the constant practice of all the virtues, more especially that of humility. It is from thence you will learn that you ought not to be vain of any thing, but that you hold all from God; that you ought constantly to distrust your own strength, and not rely on your own merit, but on his Almighty Grace only; believing, at the same time, that you are capable of every thing in Him who strengthens you, and never ceasing to have recourse to his infinite mercy.

Thine

These sentiments, deeply engraved on your soul, will diffuse a Christian modesty over your whole behaviour; and in the shadow of that humility, Divine Love will take root in your heart, and will produce fruit both useful and abundant.

It is not by way of advice that we speak to you in this manner, as if we thought you had need of it, but to render the way of life to which God hath called you, more precious in your eyes.

You will certainly make it a capital duty to testify, upon all occasions, the lively gratitude which you owe to your August Father, who has loved you so tenderly, and done every thing for you: you will never cease to pray to God to preserve him, to prosper his kingdom and his august Family, and, above all, to grant him eternal happiness.

As for us, if we may be permitted to claim the rights which our affection intitles us to, we conjure you to draw down upon our person, as your Father in Jesus Christ, the favourable attention of the Lord, and to pray continually for the Church in-

trusted to our care. And now that you are more intimately attached to her, you ought to interest yourself more than ever in what concerns either her advantage or glory. On your part, you may be persuaded that we will continually beg of God to bless your pious resolutions, and that you may increase more and more in his holy love.

Receive, as a pledge of our paternal affection, our Apostolical Benediction; we give it with all our heart to you, and likewise to all the Order of Carmelites, with whom you are about to be associated for ever.

Given at ROME, at St. MARY-MAJOR, under the  
FISHERMAN'S-RING, the 14th of August, 1771,  
and the third Year of our Pontificate.

L E T T E R

TO MONSIGNOR BERNARDIN GIRAULT, ARCH-  
BISHOP OF DAMASCUS, NUNCIO TO HIS MOST  
CHRISTIAN MAJESTY.

TO OUR VENERABLE BROTHER, HEALTH AND  
APOSTOLICAL BENEDICTION !

**I**T has been represented to us, that the  
Princess Louise-Marie of France, our  
most dear Daughter in Jesus Christ, re-  
solved to the Monastery of the Bare-footed Car-  
lites of St. Denis, desires with the most lively  
ardour to embrace their holy constitution,  
and that in order more fully to devote  
herself to their devotion, she is to receive the habit at their  
hands, as being Superior of the Order.

When we think of that Princess, born in  
the midst of the delights and grandeur of  
the most brilliant Court in the world, de-  
voting herself to the most austere and re-  
tired life, we cannot help admiring, and at  
the same time acknowledging the impres-  
sion of the Holy Ghost, so as to say, ‘ It is a  
‘ miracle of the Most High.’ We are so

deeply penetrated on this occasion, that to accord with the inexpressible sentiments of the zeal with which we are animated, and the joy which transports us, we charge you to perform this ceremony in our name.

Therefore, to give to this holy and celebrated Office all the lustre which it merits, and all the solemnity of which it is susceptible, we specially depute and delegate you, our venerable Brother, to act for us in our place.

This interests us the more deeply, as we shall believe we are there present, to see with our own eyes with what holy transports our most dear Daughter in Jesus Christ will unite herself, with all her heart, to her heavenly Husband.

Besides this, as we are desirous to augment, and render more complete, the general satisfaction of the Order, by giving to all those who compose it the spiritual treasures of the Church; We, out of our free benevolence, grant plenary indulgence to all the Bare-footed Carmelites of the kingdom of France, who, on the day  
the

the Princess takes the habit, shall partake of the Sacraments of Penitence and the Eucharist, and implore the mercy of the Almighty for the exaltation of the Holy Catholic Church, for our most dear Son in Jesus Christ Louis Most Christian King of France, for his Children, for the Royal Family, and particularly for the Princess who is at present the subject of our joy, and who is to begin her Noviciate in the most austere and sacred state; that new grace may be heaped upon her from day to day; that she may become more the ornament of her Order by the regularity of her life, than by the splendor of her name.—And you, our venerable Brother, we desire you diligently to inform all whom it may concern, of the salutary favour with which we are willing to gratify them: and for a proof of our Pontifical good will, we give you, &c.

ROME, 18 July, 1770, the second  
Year of our Pontificate.

## L E T T E R

TO HIS MOST CHRISTIAN MAJESTY.

OUR MOST DEAR SON IN JESUS CHRIST,  
ALL HEALTH!

**E**VERY time we think of your illustrious Daughter, Louise-Marie of France, who in Jesus Christ is likewise ours, we bless God that he hath so inspired her. — We have constantly before our eyes the great example which she sets to the world; an example which will do honour to this age, and will be the admiration of posterity. The nearer the moment of the sacrifice approaches, the more we redouble our prayers, and the more we desire to declare to you the sentiments which attach us to your person, by rendering the tribute of praise which is due to you for the part you have taken in this great event, of which the Church is to be the witness.

Undoubtedly you could not do better than secure to yourself a support in the prayers and vows of her who is totally devoted to  
your

your person, and is intirely agreeable to God. In this your wisdom is as eminent as your Religion; and that persuades us, at the same time, that by the Divine goodness you will reap the greatest advantage from so favourable an event. We congratulate you with all our heart, and applaud ourselves, because the union with our most dear Daughter in Jesus Christ will become more strong than ever. Our greatest desire would be to tie these knots still more closely, by presiding at the ceremony which we see approaching, and receiving in person the most solemn vows which the most tender piety can pronounce.

We are the more penetrated with this thought, as it would be a most happy occasion of conversing with you, of embracing you, and shewing you in our eyes, and on our countenance, the sentiments with which you inspire us. Then our paternal tenderness and our pastoral charity shining forth, would assure you in the strongest manner of our intire affection. But alas! we are



so unfortunately situated, as to have that satisfaction only in idea.

As to any other advantages, we have endeavoured to procure them, notwithstanding our absence; having chosen our venerable Brother the Archbishop of Damascus to supply our place, and given him the most special and extensive powers for that purpose, as we before did, when we gave him commission to represent us at the ceremony of taking the Habit.

Being informed that your Majesty then approved of the manner in which we regulated the ceremony of giving the Habit to our August Princess, we flatter ourselves that you will equally approve at present of the same dispositions.

We earnestly pray you, then, to join in our views, with your usual goodness, and afford us the consolation to see our place supplied by our Representative.

Receive, as the best proof which we can give of our attachment, our Apostolical Benediction, which, as a pledge of all the benedictions of Heaven, shall extend to  
your

TO THE DUKE OF PARMA. 247

your august race, and over your whole kingdom, if our prayers are heard.

Given at ROME, at St. MARIE-MAJOR, under the  
FISHERMAN'S-RING, the 14th of August, 1771,  
the third Year of our Pontificate.

## L E T T E R

TO THE DUKE OF PARMA.

**I**T would be very difficult to express all the satisfaction which your letter gave us, in which we find sentiments of the most tender affection. We are the more happy at present to receive such marks of your friendship, as we have always been most singularly attached to you, and have never ceased to interest ourselves in whatever could concern you.

We congratulate ourselves, at the same time, on your having received with all possible good-will the testimonies of our friendship, (on account of the illustrious offspring that will one day be the heir of your virtues) and the proof of our acknowledgments for the zeal with which you la-

bountied for our reconciliation with his Most Christian Majesty. By it you have completed the proofs of your piety towards the Holy See, and have taken a step equally glorious and meritorious. The mediation which you have employed with our dear Sons in Jesus Christ, the most virtuous Kings your Grandfather, Uncle, and Cousin, to engage them to erase from their minds every trace of old misunderstandings, and to restore to us the domains of Avignon, Benevento, and Porto Corvo, cannot fail to be most effectual. You do us justice in being convinced of our extreme love for peace and concord, particularly with the august House of Bourbon, which has always deserved so well from us, from the Chair of St. Peter, and the whole Church in general.—We never doubted that the Religion and wisdom of these Sovereigns would inspire them with the same pacific sentiments which we cherish in our own breast. Your royal virtues and the affection which your august relations most reasonably bear to you, inspire us with the strongest hopes from your mediation. They will join

with more zeal to second your good intentions, when they see peace and harmony restored from the same source from whence the misunderstanding and disagreement proceeded. In return, we will seize every opportunity of proving to you, in the most distinguished manner, our gratitude and affection.

With all the tenderness of paternal affection, we give our Apostolical Benediction to you, as likewise to your virtuous Spouse, and to your dear new-born Son; and we pray the Almighty God that you may increase in virtue from day to day, and acquire that glory which he hath reserved for the Elect.

## SECOND LETTER

TO THE DUKE OF PARMA.

**A**S soon as we were informed of the pains you had taken to reconcile us with the Kings our most dear Sons in Jesu Christ, and restore to the Holy See its ancient possessions, we resolved to render you our most sincere thanks. Now that your wisdom has compleated this great work, we must publicly proclaim our joy and gratitude. We assure you that we will never forget this generous proceeding which has procured us such signal advantages; and that the paternal tenderness which we have for you, is equal to your great virtues. We therefore pray, in the fulness of our heart, for whatever can contribute to your glory and happiness. The Marquis de Lano, to whom we are tenderly attached on account of his merit and services to us, has doubtless declared to you what our sentiments are with regard to you. It is to confirm them more and more, that we

TO THE DUKE OF PARMA. 253

continually pray to God to second, by the abundance of his heavenly gifts, the Apostolical Benediction with which we salute you as the most certain pledge of our affection, &c.

B R I E F.

TO OUR DEAR SON PETER FRANCIS BOUDIER, AT PRESENT SUPERIOR-GENERAL OF BENEDICTINES, OF THE CONGREGATION OF ST. MAUR, AND GRAND PRIOR OF THE ROYAL ABBEY OF ST. DENIS.

C L E M E N T XIV.

TO OUR DEAR SON, HEALTH AND APOSTOLICAL BENEDICTION !

**Y**OUR Letter, dictated by respect, attachment, and most tender love, evidently proves the joy which you and your Congregation felt upon our elevation to the Sovereign Pontificate. Your sentiments for the Apostolical Chair were already known to us, and the new testimonies which you give us of them, were not

• wanted to persuade us of your attachment  
• to the Holy See.

We have likewise been very sensible of the demonstrations of zeal, to which you and your Congregation have added a new value, by praying the Father of Mercies to support and fortify our weakness, by his powerful help, in the administration of such an important employment.

As to the judgment which you have formed of Us, We see nothing but your indulgence, your filial love, and the ardent zeal with which you are animated for Us. On Our part, We exceedingly desire to have some opportunity of testifying all the good-will we bear towards you, and those who are submitted to your care. In the mean time, as a pledge of our paternal tenderness, We give to you, Our dear Son, and to your Brethren, with the fullest effusion of Our heart, Our Apostolical Benediction.

Given at ROME, at St. MARIE-MAJOR, under the  
FISHERMAN'S-RING, the 11th August, 1769,  
and the First Year of our Pontificate.

BENEDICT STAY.

B R I E F

B R I E F

TO OUR DEAR SON BODDAERT, PRIOR-  
GENERAL OF THE ORDER OF GUIL-  
LELMITES.

C L E M E N T XIV.

TO OUR DEAR SON, HEALTH AND APOSTO-  
LICAL BENEDICTION !

**T**HE joy which you testify at Our advancement to the Sovereign Pontificate, agrees with the attachment which your Order has a long time had for us. We do not doubt of your adding to those exterior proofs of your zeal, the assistance of your prayers to God that he will deign to help our weakness ; and therefore we at present request the continuance of them, as the effect of your charity for us. As to our sentiments with regard to you, the instances which we have formerly given of our good-will towards you, sufficiently shew what you may expect. Be assured that our new dignity, far from lessening that good-will, has rather increased it ; especially after the testimony you have given us, that having carefully visited the Monasteries of your Order, you have found



them obedient to the Rules of their Institution. This assurance on your part has given us the greatest pleasure;—it redoubles the tenderness which we have for you; and to give you a pledge of it, we grant to you, our dear Son, and to all the Order intrusted to your care, with all the effusion of our heart, Our Apostolical Benediction.

Given at ROME, at St. MARIE-MAJOR, under the FISHERMAN’S-RING, the 9th of July, 1769, and the First of our Pontificate.

BENEDICT STAY.

## S P E E C H

OF CLEMENT XIV. IN THE SECRET CONSISTORY HELD THE 21st SEPTEMBER, 1770.

ON THE SUBJECT OF THE RECONCILIATION OF PORTUGAL WITH THE COURT OF ROME.

**I**T seems, our venerable Brethren, that Providence hath chosen this day, the twenty-fourth of the month, for me to notify to you the great event on account of which we are assembled in this place; this day, which is the anniversary of my arrival in Rome; of my advancement to the Purple, however unworthy of the honour; and

and I am to announce to you a full and entire reconciliation with the court of Portugal.

We have just received the most sincere, and the most eminent proofs of the submission and zeal of his Most Faithful Majesty:—they have even surpassed our expectation. The correspondence and attachment which had ever before subsisted between us and that Crown are not only again renewed, but likewise confirmed in such a manner that they have acquired new strength.

When we foretold what has just now happened, we founded our hopes upon the faith and piety of our most dear Son in Jesus Christ, who at all times has given the most unquestionable proofs of his zeal for the true Religion. The day we were informed of his reconciliation, increased the glory and advantage of the Holy See, by filling us with consolation and joy. There is, therefore, nothing which we ought not to undertake to testify our acknowledgments to his Most Faithful Majesty, and no wish which we ought not to form for his

his preservation, and that of Marie-Anne-Victoire, his august and dear Spouse, who rivalled him in her great zeal to bring about this accommodation. The Count d'Oyeras, Secretary of State, is equally deserving of our gratitude and praise; and we ought not to forget the Governor of Almada, Minister Plenipotentiary with Us; whom we have often heard, with the greatest joy, declare to us the pious and laudable sentiments of his Most Faithful Majesty. As there is no method more proper to acquit ourselves of our gratitude to a Prince so deserving of praise, than to pray God to prosper him; let us beg of him continually to grant us that great favour, &c.

S P E E C H

O F

CLEMENT XIV. IN THE SECRET CONSISTORY, HELD THE 6th JUNE, 1774,

UPON THE DEATH OF LOUIS XV.

VENERABLE BRETHREN,

**C**OULD any thing have consoled us in the midst of our painful labours, it was our knowledge of the rectitude of intention and attachment to Religion, as well as to our own person, so eminent in Louis, the Most Christian King; but alas! that consolation becomes now the subject of the deepest sorrow. Our life has been a state of affliction ever since we heard of his death; an event truly fatal, and the consequence of a most cruel disorder. We are the more deeply affected, as we have lost him in that moment, when he had given us the most conspicuous proofs of his justice, magnanimity, and tender affection towards us and the Holy Apostolical See. And what afflicts us yet more, is,

that we cannot now acquit ourselves towards him, but by our tears and our regret.

Nevertheless, let us adore the decrees of Divine Providence; and in submitting to the will of the Almighty, upon whom the fate of Kings absolutely depends, let us acknowledge that all is directed by his wisdom, and for his glory.

Nothing but this resignation to the Divine Will can lessen our sorrow. We no sooner heard the danger with which the King's life was threatened, than we addressed our most fervent prayers to Heaven, to obtain his recovery. All France united their supplications with ours, and all the Royal Family, shedding torrents of tears, acquitted themselves of the same duty; particularly our most dear daughter in Jesus Christ, Marie-Louise of France, who from her holy retreat raised her pious hands towards Heaven, and gave vent to the deepest sorrow.

If our vows have not been heard, we have at least a lively hope that our prayers  
may

may be useful for the repose of his soul, and procure him eternal glory.

Our hope is founded upon the love which he always professed for the Catholic Religion; his attachment to the Holy See; his good intentions towards us, of which he gave us proofs to the last moment; and lastly, upon the sincere repentance which he testified in presence of his whole Court, begging pardon of God, and his kingdom, for the errors of his life, and desiring to live only to repair them.

The same prayers which we have put up in secret for the repose of his soul, We shall put up also in public: yet That shall not hinder us from remembering him before God, to the last hour of our life.

It is requisite upon this occasion to declare to you, our venerable Brethren, that Louis Augustus, our most dear Son in Jesus Christ, Grandson of the late King, succeeds to the Estates and Kingdoms of his Grandfather, inheriting, at the same time, all the heroic virtues of the August House of Bourbon.

17. We already know his zeal and attachment to Religion, as well as his filial love towards us. His pathetic letters filled with affection, joined to the fame of his excellent qualities, which are every where published, are the most convincing proofs how well we have founded our expectations. We have nothing more at heart than to answer, as much as we possibly can, such laudable sentiments.

We at the same time inform you, that our venerable Brother Francis-Joachim, Cardinal of Bernis, formerly Ambassador from the late King to our Person, hath been continued in the same character by his credentials, which he hath presented to us. In shewing you our perfect satisfaction upon that subject, we observe yours to shine forth; knowing that you are persuaded, as well as we, that he is a most faithful interpreter both of the King's intentions and ours, in order to preserve a happy harmony.

Let us by our most ardent prayers conjure the Almighty, from whom Kings hold their crowns and kingdoms, to shed his most  
abundant

abundant blessings upon our most dear Son in Jesus Christ, Louis-Augustus of France, that in the course of his reign he may enjoy all prosperity, and live in such a manner as to be useful to the cause of Religion, and advantageous to the illustrious French nation.

# B U L L

FOR THE

UNIVERSAL JUBILEE,

IN THE YEAR M,DCC,LXXV.

CLEMENT, Bishop, Servant of the Servants of God, to all the Faithful in Jesus Christ, to whom these Letters shall come, Health and Apostolical Benediction.

Jesus Christ our Lord, the Author of our Salvation, not satisfied with procuring to man, by his death and passion, a deliverance from the old slavery of sin, a return to life and liberty, an exaltation to



the sublime title of Co-heirs to his glory, and Children of God; has added to all these favours one infinitely precious, and destined for those, who, drawn aside by human frailty, and their own perverseness, have unfortunately forfeited the right they had to the Divine inheritance. By the power to remit sins, which he gave to the Prince of Apostles when he intrusted him with the keys of the kingdom of Heaven, he has procured to sinners a means of expiating their transgressions, of recovering their first innocence, and receiving the fruits of Redemption. As it is the only means they possess, who have deviated from the law of the Lord, to re-enter into friendship with God, and to attain eternal salvation, the successors of St. Peter, the heirs of his power, have never had any thing more at heart than to summon all sinners to the divine source of mercy, to offer and promise pardon to true penitents, and to invite even those who are held in heavy chains of sin to the hopes of redemption.

Although

Although the exercise of a duty of this importance, so necessary for man's salvation, has never interrupted the cares of their Apostolical Ministry; they have nevertheless judged proper to chuse and fix, in the course of ages, certain remarkable periods for engaging sinners to soften the Divine wrath, to embrace penitence as the only plank which remains after shipwreck; and that by the hope of a more ample harvest of graces and pardons, and by the public and general liberty to share the treasures of indulgence of which they are the depositaries.—And that no generation might be deprived of the precious advantages attached to these times of relaxation, they have fixed the return of every twenty-fifth year as the year of Jubilee, the holy year, the year of grace and remission, which they have ordered to be opened in the City which is looked upon as the center and seat of Religion.

We then, in conformity with so salutary a custom, and one of these privileged years being at hand, are anxious to announce it to all of you, our dear Children. who are

united in the profession of the same faith with us, and the holy Roman Catholic Church; and we exhort you to labour for the good of your souls, and to profit by such means of sanctification as may be most effectual. We offer you a share of all the riches of the Divine mercy and clemency which have been intrusted to us; and chiefly of those which have their origin in the blood of Jesus Christ. We will then open to you all the gates of the rich reservoir of Atonement derived from the merits of the Holy Mother of God, the holy Apostles, the blood of the Martyrs, and the good works of all the Saints, so great and sincere is our desire to facilitate to you the recovery of peace and reconciliation.

Now, nothing contributes more than the multitude of helps which may be expected from the Communion of the Saints. United to their august society, we with them compose the body of the Church, which is one indivisible, and that of Jesus Christ himself, whose blood purifies us, enlivens us, and puts us in a condition to be useful to one another. For to give more lustre to

the immensity of his love and mercy, to render more sensible the strength and infinite efficacy of his Passion, and his merits; the Redeemer of mankind hath been pleased to disperse the effects of it over all the Members of his mystic body, that they may more easily assist one another, by the communication of their reciprocal help and advantages. In this association so wisely contrived, of which his most precious blood is the beginning, and the union of hearts the whole strength, his intention was to induce the tenderness of the Eternal Father to grant his mercy to us, by presenting to Him the invaluable price of the blood of His Son, the merits of the Saints, and the power of their suffrages, as the most effectual motives to determine him.

We invite you then to drink of this overflowing stream of indulgence, to enrich yourselves in the inexhaustible treasures of the Church; and, according to the custom and institution of our ancestors, by the consent of our venerable Brethren the Cardinals, &c.

O all of you, then, who are the Children of the Church, do not let slip the present occasion, this favourable time, these salutary days, of employing them to appease the justice of God, and obtain your pardon! Do not bring, as an excuse for your delay, the fatigue of the voyage, the troubles of the journey:—When we propose to shew-  
er upon you the gifts of heavenly Grace; to introduce you into the Tabernacles of the Lord, is it proper, for you to suffer yourselves to be dismayed by inconveniencies, or obstacles, which never deter those whom curiosity or the thirst of gain daily lead to the most distant regions? Even those toils which might dismay you, being undertaken from so noble a motive, will assist you infinitely in reaping the most abundant fruits from your penitence. For this reason, the Church has always looked upon the old custom of Pilgrimages as singularly useful; being persuaded, that the disagreeable inconveniencies which necessarily attend them, are so many compensations for past sins, and convincing proofs of sincere repentance. If the activity of  
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your zeal, the ardour of your love for God, should kindle to such a degree as to make you forget your fatigues, or even to lessen them, be not alarmed; for that holy joy will accelerate your reconciliation, and make a principal part of the satisfaction for those sins that you were charged with, *since much will be forgiven him who hath much loved.*

Hasten then to the City of Sion; come and fill yourselves with the abundance which reigns in the house of the Lord: Every thing here will lead you to repentance; even the aspect of this City, the ordinary habitation of Faith and Piety, the sepulchre of the Apostles, the tomb of the Martyrs. When you see this land which was sprinkled with their blood, when the numberless vestiges of their sanctity present themselves to you on every side, it will be impossible for you to resist that severe repentance which will press upon you, for having withdrawn from the rules and laws which they followed, and which you promised to follow. You will find in the dignity of the Divine worship, in the majesty of the Temples,

a powerful voice which will remind you that you are the Temple of the Living God; that he will animate you to adorn it, and with the greater zeal, for your having formerly had an inclination to profane it, and to grieve the Holy Spirit. What must support your resolution, will be the groans and tears of a great number of Christians, whom you will behold lamenting their errors, and soliciting their pardon with God. The sentiments of sorrow and piety, which you will witness, shall very soon pass into your hearts with a quickness which must surprise you.

But to this holy sorrow, this religious mourning, the most tender consolations will not fail to succeed, when you see a multitude of people and nations hastening in crowds to practise works of justice and repentance. Can you then ever hope for a more agreeable, a more ravishing spectacle, than that of giving to the whole world a sensible image of the glorious triumph of the Cross, and of Religion? At least, on our part, we shall be happy on occasion of the almost universal re-union of the Children

dren of the Church; persuaded that we shall find for ourselves, in the mutual efforts of your charity and piety, an ample superabundance of help and resources: for we have the fullest confidence, that when you shall have supplicated with us the Divine Distributor of Grace for the preservation of the Faith, for the return of those people who have separated from us, for the tranquillity of the Church, and the happiness of the Christian Princes, you will before your God remember your common Father, who heartily loves you, and procure, by your vows and intreaties, the strength necessary for our weakness, to support the immense load which has been imposed upon us.

And you, our venerable Brethren, Patriarchs, Primates, Archbishops and Bishops, join in our solicitude; charge yourselves with our duties and your own; proclaim to the people who are intrusted to you, these times of penitence and propitiation; on this occasion so favourable for obtaining the remission of sins, which our paternal love has presented to the whole Chris-



tian world, in conformity to the ancient practice of the Church, exert your utmost care and authority to produce good fruit for the salvation of souls. May they hear you explain such works of humility and Christian charity as they ought to practise, that they may be better disposed to receive the fruits of the Heavenly Grace which is offered to their wants ! May they learn, both by your precepts and example, that they ought to have recourse to fastings, prayer, and alms-giving.

If there be any among you, our venerable Brethren, who will take upon them, as an increase of their Pastoral labours, the care of conducting in person a part of their flock towards the City, which is the Citadel of Religion, and from whence the sources of indulgence spring, they may be assured that we will receive them with all the sensibility of the most tender father. Independently of the lustre which they will procure to our solemnity, they will be enabled, after such noble fatigues, after such meritorious labours, to reap the most ample harvest of the gifts of Divine mercy ;

and at their return with the rest of their flock, they will have the consolation of distributing to them this precious store.

We do not doubt that our most dear Sons, the Emperor, the Kings, and all the Christian Princes, will assist us with their authority in the vows which we make for the salvation of souls, so that they may have the happy success which we expect. We exhort them, therefore, with all our soul, to concur with us in such a manner as may correspond with their love of Religion, and the zeal of our venerable Brethren the Bishops; to favour their undertaking, and to procure safety and convenience on the roads to all Pilgrims. They cannot but know, that such cares must contribute greatly to the tranquillity of their reign; and that God will be the more propitious and favourable to them, the more they shew themselves attentive to increase his glory for the good of the People.

But in the end, that these Presents may come, &c.

Given at Rome, at St. MARIE-MAJOR, &c. in the Year of our LORD, 1774, the 15th of May, and the fifth Year of our Pontificate.

T H I C

THIS Bull, with which we finish our collection, may be looked upon as the Testament of Clement XIV. Death, which from that time was ready to seize him, gave him an inward warning that his end was approaching, that this was the last time he should speak to the Faithful, and that God required the sacrifice of his life.

Every one shared in the misfortune ; and all Communions, however differing in their persuasions, united in praying to the Lord for the preservation of a Pontiff, who was so agreeable to all the crowned heads, and beloved by the whole world. Some recollected the goodness with which he had received them ; others, his love of wisdom and peace ; while he himself, regardless of the severe pains which he endured, employed his interrupted respiration in sighing to Heaven for the obtaining the kingdom of truth and concord upon Earth, and to leave after him some vestiges of his love for peace and justice.

I was desirous to procure some of the Letters he wrote during the six last months of his life, which was a time of  
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trial and pain, but could not possibly obtain them. However, we have enough to shew us, that this great Pontiff adhered essentially to the fundamentals of Religion, without being attached to any opinion, and without having the least spirit of Party. What is certain, is, that nothing but Prejudice can withhold his praise;—Posterity must value him according to his merit, and sincerely lament their not having known him. Neither passion, cabals nor prejudice, will be capable of obscuring his glory—and Truth alone will present his picture.

F I N I S.





