

to positions in the clergy and acts relating to the same, should be submitted to the civil authority and should have no effect or practical validity until confirmed in the King's name by what is known as the Royal Placet or Exequatur. In this decree the Holy See to which it appertains to nominate and provide for all ecclesiastical benefices and dignities is spoken of as "a foreign power." Needless to say, this usurpation on the part of the Government was severely condemned by the Holy See. The present Pope, then Cardinal-Archbishop of Perugia, drew up a powerful remonstrance against this assumption which he sent with his own and his colleagues' signatures to the Piedmontese Government. In this letter the Cardinal-Archbishop deals most effectively with the claim of the civil power to "nominate and provide for all ecclesiastical dignities." He concludes by asking the very pertinent question, "If the divine commission given to St. Peter and his successors to feed the Christian flock, to loose and to bind on earth had annexed to it the condition that they should first begin their ministry by obtaining the good pleasure of the powers of the earth or the consent of their magistrates?" There is a touch of quiet sarcasm pervading the whole tenor of the letter. This remonstrance was unheeded. Accordingly when Mgr. Parocchi was appointed to the vacant See of Bologna the civil decree of the Royal Placet was executed against his appointment, and in order to avoid further complications with a Government that took every occasion of showing its hostility to the Holy See, the appointment was canceled and Mgr. Parocchi was recalled to Rome.

As a reward, however, for his past

services in the cause of religion and for his fearless opposition to the enemies of the Church, he was created Cardinal at the Consistory held June 22, 1877. The titular church of St. Sixtus was assigned to him. It is the custom whenever a cardinal is created that one of the city churches in Rome is assigned to him from which he derives his title. In this way each Cardinal is quasi-pastor of a church in the Eternal City, for the spiritual administration of which he is in part responsible and in which he is supposed to preside at all the principal feasts of the year. The origin of these titular churches dates back to the first century of Christianity when the city of Rome was divided into several parishes or tituli over which deacons were appointed to administer their temporal affairs. In course of time cardinals succeeded to the deacons, and now-a-days each cardinal is in a certain degree responsible for the temporal management of the titular church assigned to him. This brings the foreign cardinals into closer union with Rome, and strengthens the many ties that bind them to the See of Peter. Thus for example, Archbishop Gibbons of Baltimore is Cardinal-titular of St. Mary's in Trastevere, and Archbishop Taschereau of Quebec is titular of St. Mary of Victory on the Via Venti Settembre. Cardinal Parocchi retained the title of St. Sixtus until he was appointed Cardinal Vicar in 1884 when he was given the titular church of Holy Cross of Jerusalem, one of the oldest and most venerable of the city churches. In 1889 he was elevated to the rank of Cardinal-Bishop of the Roman Church, and was assigned to the suburban Diocese of Albano, which is one of the seven Sees immediately subject to the Pope as