

touching at the existence of the Congregation, is obligatory for all the ecclesiastical corporations founded in the kingdom.

Whereas, this fact being granted, it seems not only difficult but even impossible to doubt of the ecclesiastical character of the Propaganda's congregation. Decreed with a pontifical bull which is at the same time an act of suzerainty and of spiritual power, the first giving *the life*, the second the *character*, destined for an evangelical propaganda, which is the most eminent perception of the catholic faith, administered by a congregation classed amongst the ecclesiastical and not the secular, protected under the past papal government by special privileges of jurisdiction belonging to the religious establishments, nothing truly is wanted of the origin, aim, administration and dependence by which in general is imposed on an institution the mark of ecclesiasticity. Consequently, this being the only condition asked by the law, the opposition to the obligation on the part of the propaganda to the conversion of its patrimonial reality is quite impossible.

Whereas, to exclude it from the conversion is not enough to maintain that in this case, we are brought face to face with an institution *sui generis*, which do not exercise the worship, because the speciality of the institution which it may be, do not take it from being an ecclesiastical moral person, neither for what regard the conversion it seems just to conclude, that by the n. 6 of the article first in the law of the 15th August, 1867, was confined the signification of the ecclesiastical, as to include in that name only the foundation, having for object the culte—and in fact (leaving aside to search if it is a worship or not the work to which the Propaganda's congregation dedicate itself with its catholic missions, and granting as it is true, that the two laws of July, 1866, and August, 1867, mutually complete themselves as a codification of a complex matter) to the person who reads the n. 6 of the first article of this last law without cutting out anything clearly appears, that the same law, instead of adding a restrictive signification to the ecclesiastical, rightly employed in every part of the two laws it is widened, and increased its comprehensibility to the effects of the suppression, declaring not recognised as moral persons even the institutions with a character of perpetuity, which, under any denomination or titles, are generally qualified as foundation or pious legacy, belonging the culte even when they would not be erected in ecclesiastical title; and from all that while by this disposition the scythe of the suppression fell on persons who have not the true title of ecclesiastical, only because their exclusive object is the culte; on the other hand nothing is changed, and that disposition in nothing can and ought to influence the conversion, to which is obliged every other moral ecclesiastical person not suppressed. And of this large meaning, in which was understood the word ecclesiastic, we have a proof in the application of the conversion to the churches to prevent the doubt in jurisprudence with a posterior law not *ordered* but *declared*.

Lastly, nothing profit to the appeal to say to have been omitted almost with intention of exclusion, the name of the Propaganda amongst the persons subjected to the conversion, in the lists annexed to the bills of the law for the application to the Roman province of the dispositions for the sup-