

Lateran Concordat of 1929 - Papal Wound Healed!!

On February 11th, 1929, an historic treaty was signed between the Italian Government and the Vatican re-establishing the political power and diplomatic standing of the Catholic Church, which had been lost when Italy seized Rome, the last of the Papal States, on September 20th, 1870.

Italy and the Roman Catholic Church have healed wounds!

November 15, 2002

Excerpt from an article by NICOLE WINFIELD, Associated Press:

ROME--Pope John Paul II made a historic speech to Italy's parliament Thursday, urging Italians to work for world peace, uphold their Christian values and have more babies.

The visit--the first time a pope has appeared before the Italian parliament--underscored the warmth that the country feels for the Polish-born John Paul, the first non-Italian pontiff in 455 years.

It also showed Italy and the Roman Catholic Church have healed wounds that a century ago prompted popes to call themselves "prisoners" of the Vatican rather than accept Italy's government as legitimate.

VATICAN AND ITALY SIGN PACT RECREATING A PAPAL STATE; 60 YEARS OF ENMITY ENDED; THROGS CHEER IN STREETS

Acclaim Gasparri and Mussolini, Signers of Three Agreements.

By ARNALDO CORTESI.
Wireless to THE NEW YORK TIMES

ROME, Feb. 11.--The Pope is again an independent sovereign ruler, as he was throughout the Middle Ages, though his temporal realm, established today, is the most microscopic independent State in the world, and probably the smallest in all history. — THE NEW YORK TIMES, Tuesday, February 12, 1929.



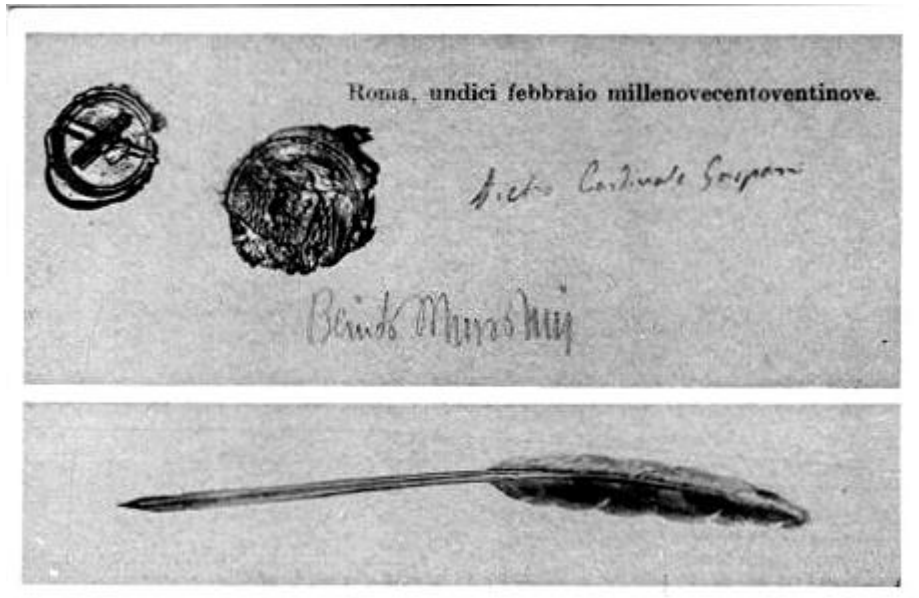
Benito Mussolini reads his credentials prior to signing the Lateran Treaty on behalf of King Victor Emmanuel III. Cardinal Gasparri (seated), signed on behalf of Pope Pius XI.



Mussolini signs the Lateran Pact of 1929, which brought into being the Vatican City State.



Cardinal Gasparri signs the Lateran Concordat as Mussolini looks on.





Postcard commemorating the Lateran Pact

For 59 years the Pope was a virtual prisoner in the Vatican, never leaving it until the pact was signed, resolving the "Roman question". Known as the Lateran Treaty or Lateran Concordat of 1929, this was the momentous event prophesied in the book of Revelation:

Rev 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Rev 13:2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

Rev 13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

Newspapers at the time even proclaimed the "wound" to the Vatican as "healed". Here on the left is an article from the February 12th, 1929 edition of the *San Francisco Chronicle*. To download a readable version (100K), click on the image at left.

.Full front page containing the above article. You can view the Front page, February 12th, 1929 edition of the *San Francisco Chronicle*.

Place	High	Low
San Francisco	54	42
New York	48	38
Chicago	42	32
London	48	38
San Diego	62	52
Los Angeles	68	58
Portland	52	42
Seattle	50	40
Denver	48	38
Phoenix	62	52
Albany	48	38
San Jose	58	48
Stockholm	42	32
Copenhagen	40	30
Berlin	42	32
Paris	48	38
Rome	52	42
Moscow	38	28
London	48	38
San Francisco	54	42

San Francisco Chronicle

LEADING NEWSPAPER OF THE PACIFIC COAST

WEATHER TUESDAY

Fair, with heavy frost in the morning.

Complete Weather Report on Page 12

WEDNESDAY - VOL. CXXXVII, NO. 28 C SAN FRANCISCO, CAL., TUESDAY, FEBRUARY 12, 1929 DAILY 5 CENTS, SUNDAY 10 CENTS

REVIEWS 'FEXER' ADMITS ALL HIS NORTHCOTT TO PRISON

Mussolini and Gasparri Sign Historic Roman Pact

GETZOFF TAKES 6 NEW NAMES IN L.A. CRIME CASES

San Francisco, Feb. 11 (AP)—Six new names were added to the list of persons named in the indictment against the late Harry Getzoff, a San Francisco man, in the Los Angeles case of the murder of Dr. George A. Brown.

Thousands Cheer Edison on 82nd Birthday Party

San Francisco, Feb. 11 (AP)—Thousands of people gathered in the streets of San Francisco to cheer Thomas Edison on his 82nd birthday. The celebration was held at the Palace Hotel, where Edison was the guest of honor.

GUARDS SPEED YOUTH NORTH IN FEAR OF MOB ATTACK

San Francisco, Feb. 11 (AP)—Police officers in San Francisco were alerted to the possibility of a mob attack on a young man who had been arrested in the city. Guards were sent to the man's residence to protect him.

Heal Wound Of Many Years

San Francisco, Feb. 11 (AP)—A man who had suffered from a chronic wound for many years has finally found relief. The wound, which had been present for over a decade, was treated with a new medical procedure.

VATICAN AGAIN AT PEACE WITH ITALY AFTER LONG QUARREL

Rome, Feb. 11 (AP)—The Vatican and Italy have reached a new agreement, ending a long period of tension between the two nations. The agreement covers various issues, including the status of the Holy See.

STATE INCOME TAX SLASHED MILLIONS BY U. S. DECISION

Washington, Feb. 11 (AP)—The federal government has announced a significant reduction in state income taxes. This decision is expected to result in millions of dollars in savings for state governments.

British King Sets Weight At 112 Pounds

London, Feb. 11 (AP)—King George VI has announced his weight, which is 112 pounds. The king's health is reported to be excellent, and he is expected to continue his duties for many years.

THREE KILLED IN BLAST AT CONTRA COSTA POWDER PLANT

San Francisco, Feb. 11 (AP)—Three people were killed in a massive explosion at a powder plant in Contra Costa County, California. The blast occurred during the night and caused significant damage to the facility.

Wizened Investor Receives Offerings of Hoover, Ford and Firestone

San Francisco, Feb. 11 (AP)—An elderly investor has received offers from several prominent figures, including J. Edgar Hoover, Ford and Firestone. The investor is reportedly considering the offers carefully.

Northcott Hears Sentence of Death Pronounced by Riverside Judge

San Francisco, Feb. 11 (AP)—The sentence of death was pronounced against a man named Northcott by a judge in Riverside, California. The man had been convicted of a serious crime.

Northcott Follows on Death Penalty

San Francisco, Feb. 11 (AP)—The man named Northcott is being held in custody in San Francisco, awaiting his trial. He is facing charges related to the Riverside case.



Cardinal Leaves Sick Bed to Participate; Warmly Greets Premier

Rome, Feb. 11 (AP)—Cardinal Gasparri has left his sick bed to participate in a ceremony. He was warmly greeted by the Italian Premier upon his arrival.

Separate Federal Returns Granted Couples on Revenue for 1928

Washington, Feb. 11 (AP)—The Internal Revenue Service has granted separate returns for 1928 to a number of couples. This decision is based on the revenue laws of that year.

Opinion Believed Based on 1927 Amendment Defining Law

Washington, Feb. 11 (AP)—An opinion issued by the Internal Revenue Service is believed to be based on a 1927 amendment that defined the law. The opinion concerns the treatment of certain types of income.

Explosion at Hercules-Felt for Radius of 20 Miles About Bay

San Francisco, Feb. 11 (AP)—An explosion at the Hercules Powder plant in Contra Costa County was felt for a radius of 20 miles around the San Francisco Bay area. The explosion caused significant damage and loss of life.

Health Assistance by Grand Jury Action

San Francisco, Feb. 11 (AP)—The Grand Jury has taken action to provide health assistance to a person in need. The assistance is being provided through a special fund.

Major Operation Ordered for Curry

San Francisco, Feb. 11 (AP)—A major medical operation was ordered for a patient named Curry. The operation is being performed by a team of surgeons at a local hospital.

Japan Magnate's Son Calls on Coolidge

Washington, Feb. 11 (AP)—The son of a prominent Japanese magnate has called on President Coolidge. The visit is part of a diplomatic mission.

Lindy Lands in Reize to Pick Air Line Field

San Francisco, Feb. 11 (AP)—Charles Lindbergh has landed in San Francisco to pick a site for a new air line field. Lindbergh is a well-known aviator and pilot.

Seven-Hour Flight Brings Colonel to Honduras City on Return Trip

San Francisco, Feb. 11 (AP)—A seven-hour flight has brought a Colonel back to Honduras City on his return trip. The flight was a successful one.

Point Reyes Railway Gets Permit to Quit

San Francisco, Feb. 11 (AP)—The Point Reyes Railway has received a permit to quit its operations. The railway has been operating for many years.

U. S. Officer Freed in Bootleg Killing

Albany, N. Y., Feb. 11 (AP)—A U.S. officer who was held captive in a bootlegging case has been freed. The officer was released after a successful rescue operation.

Two Policemen Shot In Dual With Holdups

San Francisco, Feb. 11 (AP)—Two policemen were shot during a dual with holdups. The incident occurred in a public area of the city.

ILL GERS

Advertisement for a medicine or product, likely related to health or medicine.

Cold Kills Many in Europe; Records of Centuries Broken

London, Feb. 11 (AP)—A severe cold wave has killed many people in Europe, breaking records of centuries. The weather is particularly harsh and dangerous.

As Chief of Marines

Advertisement for a position or service, possibly related to the military or a specific organization.

Indiana Anti-Saloon Head Begins 60-Day Jail Term

Indianapolis, Feb. 11 (AP)—The head of the Indiana Anti-Saloon League has begun a 60-day jail term. The individual was arrested for a crime related to the organization.

Two Policemen Shot In Dual With Holdups

San Francisco, Feb. 11 (AP)—Two policemen were shot during a dual with holdups. The incident occurred in a public area of the city.

Geometric Not Valid, Cuban Tax Board Rules

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OPTIMO STAPLES (formerly 15c) NOW 2 FOR 25c

THE LAST WORD IN A MILD, HIGH-GRADE CIGAR

Advertisement for Optimo Stapes and a high-grade cigar. The text promotes the quality and value of the products.

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The same story from page two of the Reno Nevada State Journal of Tuesday, February 12, 1929.

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... as a rest off a few hours sleep
I'll feel as good as new. But, believe
me, I am sleepy."

ROME QUESTION THING OF PAST

ROME, Feb. 11.—(P)—The Roman question tonight was a thing of the past and the vatican was at peace with Italy. The formal accomplishment of this today was the exchange of signatures in the historic Palace of St. John Lateran by two noteworthy plenipotentiaries, Cardinal Gasparri for Pope Pius XI and Premier Mussolini for King Victor Emmanuel III.

In affixing the autographs to the memorable document, healing the wound which has festered since 1870, extreme cordiality was displayed on both sides. The cardinal secretary of state warmly welcomed the premier to the old papal residence, while Mussolini showed particular attention to the venerable prelate by bidding him sit while the text of the accord was read.

Cardinal Gasparri left his bed where he had been confined by grippe since Saturday and braved the chilly and sunless weather in order that he might attend the ceremony which was the crowning act of his entire diplomatic career. Premier Mussolini did all he could to soften the rigors of the physical ordeal.

QUAKE FELT

VLADIKAYNAZ, Caucasus, U. S. S. R., Feb. 11.—(P)—This city and

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Even Catholic newspapers reporting the event declared the "wound" to be healed by the Lateran Treaty. Here is a page from *The Catholic Advocate*, published in Brisbane, Australia on April 18th, 1929. Click on the image below to download the larger readable version (139K).

Historic Scene in the Lateran Palace

By Rev. JOHN J. CONSIDINE.

There could be no more fitting scene for the great event, for it was from this Palace that Pope after Pope sent forth missionaries to carry the message of the Gospel to the uttermost ends of the earth. And the peace that has been made between the Holy See and Italy is not a peace for Italy, nor for any one nation or continent. It is meant for all the nations of the world, and it has been made by a Pope whose great desire is to unite all the nations under one banner—the banner of Christ the King.

THE TABLE OF THE SIGNATURES. WAS IN MISSIONARY EXHIBITION.

It is noon on Monday, the fateful February 11, and we are standing by the obelisk at the north door of the Mother of the

GRAPHIC WORD PICTURE OF GREAT EVENT.

SIGNIFICANCE OF THE POPE'S SELECTION.

The following article, which depicts the scene at the signing of the pact between the Holy See and Italy points the significance of the fact that, whereas the Holy Father might have chosen the Vatican as the place for the signing of the Concordat whereby his Kingship has at last been acknowledged by Italy, he selected for the history-making ceremony the Lateran Palace of the Missions.

Their meeting was to have been a secret guarded for the inner circle, but the story, like so many of its kind, leaked, and a crowd, tense with excitement, is here to witness the passage of these two men whose pens will heal a wound of 59 years. I do not deny it—I am in a tremble at

few were reconnoitring, since the Museum doorkeeper said there had been but 120 visitors up to 5 o'clock. However, there in the Hall was Mr. Cortesi, of the Associated Press, getting "color." He was nothing short of enthusiastic over the fact that he had discovered that the table upon which

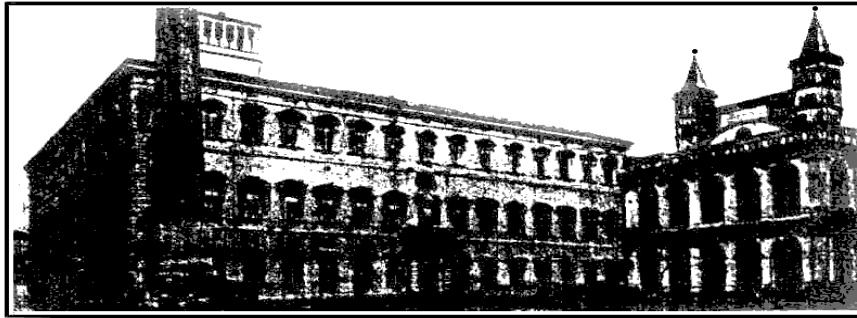
ings, gifts of the Syro-Malabar Catholics, From the Upper Nile, in the heart of Africa, is more ivory, this time a carved elephant mounted with silver, a gift from Bishop Biermans, of the Mill Hill Missioners, London.

From Choco, in Colombia, South America, is a collection of ornaments in precious metals, once possessions of the Indians, and a large emblem moulded from pre-Columbian gold found near Bogota. From Alaska, then, in North America, is a chaplet of rosary beads carved from bone by the natives, and sent to the Pope by Jesuit missionaries through General Noble after his first visit to the Pope.

Europe is represented by a silver model of Castle Xavier, home of the apostle without peer, St. Francis Xavier of Navarre, a glory of Spain.

UNDER ONE BANNER.

Premier Mussolini sits with Cardinal Gasparri in these surroundings to-day, and takes the first step in swearing the good



THE LATERAN PALACE.

Churches of the world, St. John's. We have watched first Cardinal Gasparri and then Premier Mussolini drive into the Lateran Palace, and they are now sealing the accord between the Holy See and Italy.

KITCHEN CRAFT UP-TO-DATE.

Let us look upon the bright side of things. It is a fact that longevity has increased, and it is largely due to the improved ways of handling foodstuffs. In olden time all kinds of grocery supplies were kept in bulk in boxes and drawers from which they were ladled out into paper bags in the presence of the buyer. To-day everything is neatly packed in packages, tins, or bottles. This prevents contamination by insect pests and disease germs, hence the modern way ensures a pure food supply, at least if you buy anything that is bottled or canned. When buying K.R. Camp Pie, you do not only get pure meats, which are kept fresh in the air-tight tins, but you get the very best meats procurable, because the meats used in K.R. Camp Pie are grown on the fertile acres of the Darling Downs. Any one who has been to the Downs, has had first-hand experience of the wonderfully bracing climate, and the pigs and cattle raised in this climate embody the utmost vitality. That is why a lot of the wasteful kitchen drudgery can be abolished, and with benefit to everybody by using more K.R. Canned Meats. The new Kitchen Craft is clean, economical, and health-giving. Housewives can by using K.R. Camp Pie save a lot of time, which can be used in brightening up the home, visiting, reading, and recreative pursuits. K.R. Camp Pie is made up from prime cuts of Ham, Tongue, Beef, and Bacon. It is the Great Australian Delicacy. Everybody's Favourite. Be sure to get this brand. It is free from preservatives, always fresh, and most economical in price.

the pregnant greatness of the moment, for my mind is dwelling not only in the piazza, or on the scene behind the Palace windows. My thoughts are shooting like the shuttle of a loom out from Rome to the four corners of the globe, weaving a fabric of the reverberations which this freeing of the Pope will awaken in every country where a Catholic heart throbs.

A MISSIONARY ATMOSPHERE.

There are newspaper men near me. A Frenchman is saying to himself: "This will make a good story to-night in Paris"; an Englishman: "This gets the first column in London this evening." A German visitor from Berlin and Munich; an American, sure, he sees his "stuff" in headlines from New York to San Francisco.

But I stop at no country in particular; it is the world-wide significance behind the event which is counting with me. More, it is the world-wide significance which Pope Pius XI. has made the conscious effort to put behind the event which grips me. Because, whether my companions the pressmen are going to take note of the fact or not, Pope Pius XI. has gone out of his way to give the signing of the accord between the Holy See and Italy a missionary atmosphere.

There were really no grave reasons why the document could not have been signed at the Vatican. Instead, the Holy Father decided the historic Hall of the Popes of the Lateran Mission Museum should once again see history, that the background of the signing of peace with the country in which the supernatural centre of the Church is found should be an institution organised to make clear that Catholicity is above all flags, all nations, labours for every people on earth.

THE HALL OF THE POPES.

Yesterday afternoon (Sunday) I anticipated the meeting of to-day by a visit to this Hall of the Popes, now the Hall of Conferences, of the Museum. Relatively

the signing was to take place was from the Philippine Islands.

A visitor to the Vatican Mission Exposition in 1925 would have noticed that the massive structure, made of a single piece of wood over six yards long and two yards wide, was the same that stood in the Hall of Oceania at the Exposition, a gift of Jesuit missionaries to the Pope. About this table this noon Church and State are listening to a final reading of the accord and then the signatures.

The hall in which the table stands is spacious and richly decorated. The Lateran Palace, recall, was the home of the Popes for a thousand years, from 314 to 1305, and from it were sent out the messengers who brought the Faith to many of countries of Europe. It still retains in good condition its ornately-decorated walls.

FROM EVERY LAND ON EARTH.

The floor, paved in marble, is unencumbered with furniture, except for this now historic table and another large one at the opposite end of the hall, also constructed of a single cross-section of a tropic giant of the Philippine forest. At either end of the hall is a bust of a Pope—one of Sixtus V., builder of the Palace; the other, near the table of signatures, representing Pius XI., founder, in 1926, of the Lateran Mission Museum, to which 24 halls of the Palace are now dedicated.

About the walls, then, in finely-constructed glass cases are symbols of the Catholic Church on the five Continents, gifts to the Holy Father from Europe, Asia, Africa, North America, South America—not many, but a selection of the choicest among the thousands which fill the Museum.

WHERE EAST AND WEST MEET.

From China is a collection of ancient coins, one of the most complete in the world, numbering 6688 pieces in all, the oldest of which date from 1122 B.C. From India are ivory tusks, with lace-like carv-

will of Italy toward the Prince of Good Will, the leader of the Catholic millions of those five Continents.

The newsmen here in the Piazza will not mention it to the Parisians, Londoners, or New Yorkers, but this peace is not made alone for Italy, for Europe, for America. It is made by a Pope passionately devoted to uniting all men the earth over under one banner: a Pope from whom Asia, Africa, Oceania receive every whit the same concern as the Western world.

As I wait here I can see the Catholics of Peking, of Tokyo, of the Fiji Islands, of the East Indies, of Madras, of Uganda, of the banks of the Congo, of the White Man's Grave on the far African West Coast rejoicing that this peace has been signed in the Lateran, now their Palace, in Rome.

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Cardinal Gasparri and Benito Mussolini (seated) after exchanging treaty ratifications in the Hall of Congregations, the Vatican, June 7th, 1929.

The story as reported by the Wisconsin Rapids Daily Tribune, June 7, 1929.

The following page will show the article.

MUSSOLINI AND GASPARRI RATIFY LATERAN TREATY

**LONG CHURCH-STATE STRIFE
IN ITALY ENDED; POPE RE-
LEASED FROM VOLUNTARY
IMPRISONMENT.**

Vatican City, June 7—(AP)—All Rome resounded to the pealing of joyous church bells today as Premier Mussolini and Cardinal Gasparri solemnly exchanged ratifications of the historic lateran treaty bringing to an end the long strife between church and state in Italy.

Brief Ceremony

There were no speeches and the ceremony was brief and simple. One of its most striking and symbolical moments was when the great bronze doors opening out upon the colonnade of St. Peter's square which had remained half shut for 59 years were once more opened wide.

Premier Mussolini entered the vatican—for the first time in his life—shortly before eleven o'clock. He was dressed in his uniform as a minister instead of the usual cut-away which he wore when he signed the treaty on Feb. 11. The crowd gave him a hearty handclapping interspersed with cheers and then rushed across St. Peter's square to see the opening of the bronze doors which was to symbolize the coming to an end of the voluntary imprisonment of the pontiff.

Blesses King, II Duce

At the conclusion of the signing Cardinal Gasparri, papal secretary of state, read a letter from the pope in which he said that his first act would be to send a telegram of benediction to King Victor Emmanuel blessing him and his consort and all the members of the royal family and bestowing a special benediction upon "Chevalier Mussolini."

The premier spent three-quarters of an hour within the vatican. He was accompanied by members of his cabinet.

State Sincere Wish

Premier Mussolini and Cardinal Gasparri composed a "proces verbal" in which they stated their "reciprocally loyal and sincere wish to ob-



The agreement signed 70 years ago by Benito Mussolini and Cardinal Gasparri, on behalf of the King Victor Emmanuel III and Pope Pius XI, restored the full diplomatic and political power of the Holy See of Rome. And today, all the world indeed "wonders" at the revived power of the Roman Catholic Church, the epitome of Church and State combined and a major player in global politics. Pope Pius XI himself commented on the concordat, and his restored power, in the first ten paragraphs of his encyclical. *Quinquagesimo Ante*.

QUINQUAGESIMO ANTE (On His Sacerdotal Jubilee)

Pope Pius XI

Encyclical promulgated on 23 December 1929.

To the Patriarchs, Primates, Archbishops, Bishops, and other Local Ordinaries in Peace and Communion with the Apostolic See, and to all Our Beloved Children, Faithful of Christ in the Catholic World.

Venerable Brethren and Beloved Children, Health and the Apostolic Benediction.

Fifty years ago, in the fullness of youth, We received the priesthood in that Lateran Church which is the Mother and Chief of all churches. The memory of that day still lives with Us, and at this time especially brings Us the greatest happiness. At that time no one, least of all Ourselves, could have suspected that the secret providence of God would so raise Our

lowliness as to make that very church Our cathedral in the Roman Pontificate.

2. In this change We recognize and humbly marvel at the supreme condescension towards Us of Jesus Christ, the Prince of Pastors. We shall never be able sufficiently to proclaim the favors which He has allowed His unworthy Vicar to enjoy in the course of this Pontificate. The less shall We be able to do so, now that He has added to His other bounties a fiftieth year overflowing with consolation and happiness to Us and all. Desirous to bring down on the labors of the Church in this year the mercy of God; anxious that this year should not pass without its fruits, that the Faithful might be called to better and holier ways of life, and that all human society might come to value more the goods of the spirit-desirous of all this, at the very beginning of this year We established it as an extraordinary Holy Year or Year of Jubilee.

3. Today We can say that by God's grace the hopes We placed in this great communion of prayers were not deluded, but were most fully satisfied. When We think of the many proofs of piety and filial gratitude, of the happenings that have come about in the course of this single year, We can rightly say that our blessed God, from whom we derive "every best thing and every perfect gift," has willed this brief period to appear as a special manifestation of His providence. We take pleasure therefore today in casting, as it were, the balance of these twelve months and in recalling in detail the great benefits granted by God to His Christian people. Accordingly we invite you, Venerable Brethren and beloved children, to join us in thanking the Almighty, who moves the minds of mortals strongly and sweetly and directs time and events to the accomplishment of His own ends.

Settlement of Roman Question

4. Let Us begin with those things that seem more important because they have closer relation to the Holy See and to the government of the Church entrusted by Providence to the Supreme Pontiff. It seems especially opportune in this connection to recall some passages of Our first Encyclical, "Ubi Arcana." In this letter We made the following complaint: "It is scarcely necessary to say with how much pain and grief We see Italy outside this friendly harmony of so many States. For Italy is Our own country, the country in which the overruling hand of God placed and fixed the See of His Vicar on earth. He placed it here in Rome, which had been the capital of that marvelous, yet limited empire, thus making it capital of the entire world. For thus it became the seat of a sovereignty that surpasses all national and political boundaries, that embraces all men and all peoples, like the sovereignty of Christ Himself, whom it represents and whose office it fills. The origin and character of this sovereignty, no less than the inviolable rights of conscience of millions of the Faithful throughout the world, require that it should be, in fact and in appearance, independent and free from every human authority and law, even though it be a 'Law of Guarantees.'"

5. We thus renewed on Our part the protests which Our predecessors had made in turn after the occupation of the city, so as to protect and affirm the rights and dignity of the Holy See. Then, having proclaimed the impossibility of restoring peace without respecting the interests of justice, We added: "It is for God Almighty in His mercy to bring about the coming of that happy day, rich in so much good, whether for the restoration of the Kingdom of Christ, or

for a juster regulation of the affairs of Italy and of the world. But it is the part of men of good will so to act that this day shall not dawn in vain."

6. Now this most happy day has indeed dawned, and it has come more quickly than was commonly hoped. For the many grave difficulties that stood in the way made almost everybody believe that it was still far off. This day, We say, arrived when the conventions between the Roman Pontiff and the King of Italy were arranged through the Ministers Plenipotentiary in the Lateran Palace, whence they took their name, and were ratified in the Vatican.

Character of the Settlement

7. Thus we have seen the end of that condition which the Holy See had suffered up to then.

It was a condition intolerable and unjust, for, in addition to the absolute denial of the necessity of civil sovereignty, its actual continuance was interrupted in such a way that the rightful independence of the Roman Pontiff was no longer apparent. This is not the place to discuss in detail the reasons We had for undertaking the grave enterprise, for conducting and completing the negotiations. More than once, indeed, and not obscurely—in fact, very clearly—We have made public the scope of Our plans and desires; what benefits We wished and hoped for during the time that We were uniting our fervent and persevering prayers to the Most High with the utmost efforts of Our soul in the solution of this difficult problem.

8. This much, however, We wish, though briefly, to indicate. Once the full sovereignty of the Roman Pontiff was assured, once his rights were recognized and solemnly sanctioned and the peace of Christ had been restored to Italy, on other points We showed our paternal benevolence and indulgence as far as duty permitted. Thus We gave proof, if there was need of such, that in claiming the sacred rights of the Apostolic See as We had done in the above-mentioned Encyclical, We had not been moved by the vain and selfish desire for an earthly kingdom, but had always entertained "thoughts of peace and not of affliction."

9. Next, as regards the Concordat which at the same time We agreed to and ratified. As We expressly proclaimed at the time, We now reaffirm and proclaim that it is not to be considered as a sort of guarantee of the treaty by which the so-called Roman Question was ended, but that both—Treaty and Concordat—on account of the identical fundamental principle from which they derive, form one indivisible and inseparable whole, so that either both hold good or both perish.

10. Therefore all the Catholics of the world, so desirous of the liberty of the Roman Pontiff, welcomed this memorable event with a universal hymn of praise to the Lord and with messages of congratulations to Ourselves. The joy of the Italians was especially great. Some, after the successful settlement of the ancient difference, laid aside their old prejudices against the Holy See, and reconciled their souls to God. Many others rejoiced because from now on no question could be made of their patriotism, as had been done in the past when the enemies of the Church would not believe in their love of country as long as they declared themselves devout children of the Roman Pontiff. And all Catholics, whether Italians or

foreigners, realized that a new era and a new order were about to rise. For these conventions were concluded in the seventy-fifth year after the definition of the Immaculate Conception. They were signed on the exact day on which, a few years later, the Blessed Virgin appeared in the grotto at Lourdes. They seemed, therefore, to be taken under the special protection of the Mother of God. Having been, moreover, ratified on the Feast of the Sacred Heart of Jesus, they seemed to bear the countersign of His approval. And indeed, if all the points agreed upon are conscientiously and faithfully carried out-as there is reason to hope they will be-there is no doubt that the agreement will bring the best results to the Catholic cause, to Our Fatherland, and to all the human family.

Settlement of Other Questions

11. After having spoken more at large of this happy event on account of its unique importance, We think it fitting to add that by God's providence We have also been able this year to settle and ratify other conventions and treaties which, while providing for the liberty of the Church, also confer no little benefit on the States themselves. Besides the convention contracted with the Republic of Portugal for establishing the confines and prerogatives of the Diocese of Meliapor, We also concluded a Concordat with Rumania, and another with Prussia. The result of these will be to avoid in the future every reason for conflict, and to bring the civil and religious authorities together in cooperation for the greater good of Christian people. Certainly in negotiating these Concordats many and grave difficulties were present. For it was a question of determining by law the status of the Catholic Church among peoples mostly non-Catholic. Yet we gladly recognize that the public authorities of those nations cordially helped in overcoming these difficulties.

12. Arrived, then, at the end of the year and looking at the world around Us, We are greatly rejoiced to see that many nations have already, by public conventions, entered upon relations of friendship with the Holy See, or else are on the verge of making or renewing Concordats. It is true We are deeply saddened to think that in the vast regions of Eastern Europe a most terrible war is still being waged not only against the Christian religion but against all law, human and Divine. On the other hand, We are consoled that the horrible persecution of clergy and laity in Mexico seems now to have calmed down and to give place to hope that the wished-for peace is now not far away.

Eastern Church Draws Nearer

13. No less consolation and delight come from the fact that during this prosperous year the Eastern Church has demonstrated how close are its bonds with the Apostolic See. It has made this jubilee the occasion to give open and public testimony to its ardent love for the unity of the Church. In doing this, Our children of the Oriental Church have given Us a tribute of gratitude, inasmuch as We, like Our predecessors, have always entertained for the Oriental peoples great feelings of good will and tenderness. They have sent Us letters full of affection and veneration, and they have manifested in solemn and public fashion their joy and happiness.

14. The Patriarchs and Bishops of those churches have visited Us personally or through

representatives, to bring out more clearly in the name of their flocks their love for the supreme Pastor of souls. In the past year the Armenian Bishops came to Rome to the Chair of St. Peter to discuss the remedies for the evils that afflict their nation. Following this example, the Ruthenian Bishops, who had never before been all together in Rome, chose a short time ago to hold their meeting near Our side, as though, by their choice of time and place, to show the fond attachment of the whole Ruthenian Church for the successor of the Prince of the Apostles. The result of their meetings was truly such as to satisfy Our hopes most fully. They discussed most important questions, submitting to Us, as was fitting, their deliberations: the course of studies for the young clergy, the establishment of junior seminaries, the development through a period of years of catechetical instructions for the people, the assistance in the codification of Oriental Canon Law, and the promotion among the Faithful of Catholic activities under Our direction. In all these things We recognize that they could not have arrived at decisions more valuable for their clergy and people.

15. The matters of which We have thus far treated may seem of greater importance and may draw more easily public attention and remark. Yet We think that the Church has profited no less by those works and institutions which the Lord has made it possible for Us to begin or complete this year. Such were the many parish houses erected to provide for a more becoming discharge of parochial duties; the International Colleges that the Servites and Minims have built for their young students and which have already opened and begun their scholastic courses; the colleges founded in Rome for the education of the clergy and which have been so numerous in this brief space of time that one should not have expected to see so many rise in a long period of years. Such were the new College of the Propaganda, the Lombard, Russian and Czechoslovak colleges, already finished and completely furnished. We must not omit the new site for the Ethiopian Seminary, which We had placed near the Vatican, nor the two which have laid their cornerstones, the Ruthenian and Brazilian, nor, finally, the new site for the Vatican Seminary of Rome which will shortly begin building.

Joy at Promise of More Priests

16. In regard to these numerous and increasing institutions which are so important for the salvation of the souls which our Divine Redeemer purchased with His blood, We have the greatest confidence that with the Divine help they will furnish many skilled Levies for the evangelization of peoples. There is no doubt that these levies here in the center of the Catholic world will be brought up in the pure doctrine of Jesus Christ and will be trained in sacerdotal virtues. Going forth then as priests into their own countries, they will give strenuous effort to render yet more firm the bonds of union between their peoples and the Apostolic See; or, if their peoples are separated from the Roman Church, will recall them little by little to the ancient unity; or, if they are still involved in "darkness and the shadow of death," will try to bring them the light of the Gospel

and to enlarge ever more the boundaries of the kingdom of Jesus Christ. Truly the hope of these precious results gives Us such comfort that We cannot sufficiently praise Him who has granted Us such consolation and who has permitted Us to accomplish these great contributions to the welfare of the Church.

17. We wish next, Venerable Brethren and beloved children, to recall with you other events that by the Divine will have rendered this year still further memorable. We say "by the Divine will," since nothing happens by mere chance and all these things are regulated and ordained by God. It is in the nature of men that they should be more ready at certain periods of the year to pause in the recollection of past benefits granted by God to society, and that they should thence draw inspiration for persevering in their enterprises. So it has happened during these twelve months that the Faithful have seized every opportunity of this kind to express their gratitude and love to the Most High God and Father of all. And for Our part, in order to correspond as a father with this filial piety, We have been glad to take part in these solemnities and to render them more imposing by sending to them Our letters and Our legates.

Monte Cassino Fourteenth Centenary

18. Thus the Apostolic See could not but favor the famous family of the Father and Lawgiver St. Benedict, when it was preparing the celebration of the fourteenth centenary of the Archabbey of Monte Cassino, of that which was the "chief place of training in the monastic rule" and which has for so long deserved so well of the Holy See and of civilization generally. In saying and repeating this, We say something that is not only known by the learned, but which is familiar to the people, who have now formed a just concept of these merits. For it is the custom to repeat to the people, especially here in Italy, the maxim of the holy Patriarch, "Work and pray." No one is ignorant of the fact that the monks of the Archabbey, and indeed the whole family of St. Benedict, promoted the fine arts; that they passed on to posterity the monuments of both Divine and human wisdom; that they sent preachers of the Gospel into distant regions. They did all this with such benefit to both the Faith and civilization that Our predecessor of happy memory, Pius X, wishing to express briefly and forcibly the just praise of Monte Cassino, could say with perfect truth that its annals are in great part the very history of the Church of Rome. There is thus no reason for surprise in the fact that on the occasion of the centenary such a multitude of travelers from every quarter rivaled each other in the desire to visit that holy mountain and to venerate the memory of the saintly father, Benedict, and to purify their souls with penance.

Sweden's Great Celebration

19. Somewhat less distant in history is the event commemorated at Stockholm, the capital of Sweden, with a splendor unusual for a place where there is such a small number of Catholics. It was the celebration of the coming of St. Ansgar, who landed in Sweden eleven hundred years ago, after his unwearied zeal had already evangelized Denmark.

20. A solemn triduum was celebrated. There were present representatives, so to speak, of fourteen nations, two Cardinals, some bishops and abbots of the Benedictine Order, and more than a thousand of the Faithful. Addresses were made on the work of St. Ansgar and his marvelous apostolate according to the latest research. The letters which We had sent with Our blessing were received with great applause. The participants were welcomed with great honors in the City Hall of Stockholm. Messages of homage and good wishes were

sent to Us and to the King of Sweden.

21. This centenary will not appear of slight importance when We reflect that seventy years ago things were so bad for the Catholic religion in Sweden that conversion to the Catholic Church was still punished with exile and forfeiture of the right of inheritance. With reference to the same subject, it is worthy of note that recently in those countries a number of the most cultivated men and women have embraced Catholicism. This very year, too, in Iceland, which is subject to Denmark, the Cardinal Prefect of Propaganda had the happiness of dedicating the new Cathedral. In consequence, We number among the Divine benefits of the year the consoling hopes that have come to Us that, under the patronage of St. Ansgar, from this time on, a much more abundant harvest will be reaped by the Vicars Apostolic, the priest, the Religious of both sexes who give their heavy toil in that great portion of the vineyard of the Lord.

French and Czechoslovak Fetes

22. Inasmuch as We had sent as our representative to Monte Cassino a Cardinal to assist at the celebrations there, We also sent a Legate a latere from the Sacred College to France for the fifth centenary of the entry into Orleans of the holy virgin so beloved by her nation, Joan of Arc. Assuredly Our own presence in the person of Our Legate must have helped to make the celebration of that triumph more pleasing to the citizens and more helpful to Catholics.

23. We thought it also Our duty to take part through Our Apostolic Nuncio with the citizens of the Czechoslovak Republic in the second centenary of the canonization of St. John Nepomucene, and especially in the thousandth anniversary of the death of St. Wenceslas, the famous Duke of Bohemia and the Patron of the Republic, who was slain by his brother's hand. As We recently stated in Consistorial Allocution, it gave Us great happiness to learn that a part was taken in these celebrations not only by very great numbers of citizens and strangers, but also by representatives and high officials of the Government. How could we have failed to be happy at witnessing such a common enthusiasm! After the terrible war, public disturbances had brought great danger to Catholic unity and to Catholic activity. But this was succeeded by such peace and by such conditions of public life as, at the arrival of the feast, We had prayed God and St. Wenceslas to bring about and to maintain. Oh, that the issue may correspond to Our desires! There is no one who can fail to see how much cooperation between Church and State would contribute to the true prosperity of that nation.

Emancipation Centenary

24. Most wonderful to Us was the manner in which Our fiftieth anniversary was honored by Our most beloved children of England, Scotland and Ireland, second to none in their fervent loyalty to their Faith and in their ardent piety. With magnificent display and an almost incredible attendance of people from all parts of the world, they too commemorated a centennial. It was the completion of a century since Catholics, in other times persecuted and cruelly outraged, and later excluded from civil rights, had finally through public recognition gotten back their rights and the freedom to profess their own religion. It was a great pleasure to see how English, Scotch and Irish conducted their celebration in such a way as not to

reproach anyone for past injustices, but rather in the desire to use their recovered liberty more and more for the more faithful observance and the wider spread of the law of Christ, more and more for the public welfare in proper deference to the civil power.

25. There was more than one reason which made Us wish to take a large part in this centenary. It is always fitting that the Vicar of Jesus Christ should be associated in the joy of his children. Much more is this the case here when We commemorate emancipation from those penalties which the ancestors of these Catholics so nobly and generously bore in defense of their Faith and of their union with the Holy See. For by God's will We had the good fortune to be able to increase the happiness of these Catholics by solemnities corresponding to their own. Not long ago, after a rigorous and canonical investigation, We placed on the rolls of the Blessed that brave band of men who fought in those countries in the long age of persecution; who fought, not all at the same time, but all in the same cause of Christ and His Church; who incurred their glorious martyrdom in the defense of Papal authority. So Our fiftieth year, which earlier had been honored by the beatification of the Armenian martyr, Cosmas of Carbognano, who shed his blood for Catholic unity, arrived at its close made brighter still by the awarding to these numerous victims of persecution the martyr's crown and the honors of our altars.

Other Beatifications

26. From this victory of the martyrs it becomes evident that the undying power and strength of the Holy Spirit runs, so to speak, through the Church's veins. But was it not evident also in the month of June when We proposed still other heroes of holiness to the veneration and imitation of the Faithful?

27. It is enough merely to recall what a multitude of citizens and strangers came with Us to the Vatican Basilica to venerate the newly beatified: Claude de la Colombiere, that illustrious Jesuit who was called a "faithful servant" by Christ Himself, whom Christ gave as counselor to Margaret Mary Alacoque, and to whom He entrusted the charge of propagating the devotion to His Sacred Heart among the Faithful; Teresa Margaret Redi, the Florentine Carmelite, a flower of youth and innocence; Francis Mary of Camporosso, the Capuchin, practically a contemporary, who for forty years went about begging for his Order, who by the example of his unblemished life, by his counsels full of a heavenly prudence, by his appealing exhortations to holiness, made on all classes of the people an impression so like that of St. Francis that the Genoese loved and honored him in life and gratefully remembered him and venerated him after death.

28. Again, how can We describe the joy We felt when We beatified John Bosco and paid him public veneration in the Vatican Basilica. In the dawning years of Our Priesthood We had the happiness of listening to that great man's conversation. Remembering this, We could not but admire the mercy of God who is so wonderful in His saints, the mercy of God who raised up this man to oppose so long and so well the bitterness and sectarian spirit of those who were bent on the destruction of the Christian religion and on the degradation of the supreme authority of the Roman Pontiff through accusation and calumny. From his youth he had been in the custom of gathering young men of his own age for common prayer and for

instruction in the elements of Christian doctrine. After he became a priest, he turned all this thought and care to the salvation of youth from the deceits and evils to which it is exposed. He drew the young to himself so as to hold them far from danger, instructed them in the law of the Gospel, and trained them in upright character. He associated with himself companions to spread this work, and was so successful as to add to the Church a new and numerous band of soldiers of Christ. He founded colleges and workshops at home and abroad to instruct the young in study and in the crafts. And finally he sent out a great number of missionaries to propagate among the infidels the Kingdom of Christ.

29. We thought of all this during that visit to St. Peter's. We reflected how the Lord is accustomed in times of adversity to come to the aid of His Church and to strengthen her in fitting ways. And it impressed Us as a special providence of the Author of all good that the first one to whom We gave the honors of the altar after the conclusion of the peace with Italy was John Bosco. For he was one who deplored greatly the violation of the rights of the Holy See, and who tried several times to reestablish those rights and to put an end to the sad difference by which Italy had been wrested from the paternal embrace of the Pope.

Great Throngs of Pilgrims

30. And now, Venerable Brethren and beloved children, We must speak of the extraordinary number of Catholics who came to Rome as pilgrims during the past year. Perhaps it is not right to call them pilgrims or strangers, since no one can be considered a stranger in the house of the father of all. In this We witnessed something most delightful to Us for many reasons. For did not this harmony between nations otherwise so different, so divided in character, feelings and customs, did not this harmony in their Faith and their veneration for the Chief Shepherd of souls argue clearly to the unity and universality which the Divine Founder gave as the peculiar characteristics of His Church? At certain periods of the year, not a day passed without its crowds of Faithful visiting Rome's famous temples, after coming here from the dioceses of Italy, from the other nations of Europe and even from the distant lands beyond the sea. Nor must We forget that the citizens of Rome, who are nearer the Pope, their Bishop, rivaled the strangers and pilgrims in their frequent processions to the basilicas for the gaining of the indulgences. On the first of December such a great number of them came to the Basilica of St. Peter's for the jubilee indulgence that We have probably never seen that great temple so crowded.

31. We very willingly granted audience to the great crowds who sought it, and we were made very happy by their presence. The several thousand men, and especially the young ones that came listened to Our Words with such attention, and with the display of so much affectionate eagerness and love for Us burst into shouts of applause, that We felt certain of having attained the end proposed in the promulgation of a new Holy Year.

32. As We noted at the beginning of this letter, We had no other end in view than to lay open the way for a betterment of private and public morals by arousing to greater fervor the faith and piety of Christian people. For, as Our predecessor Leo XIII said: "The more individuals increase in perfection, so much the more will honesty and virtue be evident in

public morals and in social life."

Examples of Piety and Virtue

33. What splendid examples of piety and virtue did We not see this year! There was a sort of holy rivalry to attain the everlasting riches from that treasury entrusted to Us and which We opened with paternal generosity. It stood in contrast with the worldliness and desire for earthly riches displayed in the world around. All those who made the jubilee, especially those who might have availed themselves of it at home and who yet preferred the inconveniences and expense of the journey, all of these proclaimed by their actions that there are goods superior to the vain and passing values of the world, goods more worthy of an immortal soul, into whose pursuit therefore we must put a more intense desire.

34. To this consolation was added the further one that, from Our daily interviews with so many of Our children, We became certain how generously they are working nowadays to strengthen the kingdom of Christ in Catholic countries and to introduce it among peoples alien to our religion and our culture. Hence there was an increase this year in Catholic activity aimed at helping and sustaining the clerical apostolate. More abundant contributions were made to the missions. And here We must thank also those who took occasion of the Jubilee to offer a great supply of vases, ornaments and other things useful for the missions.

35. Finally, We repeat the desire We expressed in the beginning of this letter, Venerable Brethren and beloved children; that is, that you join with Us in thanking God for giving Us this long term of priestly years, for granting Us such mighty aid, and for giving Us such consolation, more particularly during this year. Then, after having attributed to God, as is just, this great accumulation of goodness, let us cordially thank also those whom He has used, in His Divine providence, as His instruments in these benefits that He has heaped upon Us: the heads of States who showed their respectful good will in Our regard by their magnificent gifts and by facilitating the visits of their subjects; the great Catholic family that gained the indulgence, whether in their own countries or at Rome, thereby giving splendid evidence of their faith and piety to Us and to the Faithful. These fruits of virtue shall not diminish nor weaken with the passing of time-such is Our prayer to the Divine Founder and Ruler of the human race. On the contrary, it is Our hope that, when party passions have been softened everywhere by Christian charity, and when public and private morals have been regulated by the principals of the Gospel, citizens will preserve unbroken such peace among themselves and with the civil authority, and will show themselves to everyone adorned with such great virtues, as to complete most happily their pilgrimage to their heavenly country.

Indulgence Period Extended

36. From various quarters, and many times in the past months, We have been asked to prolong a little this happy period of special spiritual advantages. It is a request that it is not customary to allow. But through Our anxiety for the common good, and through Our desire to show Our gratitude more fully, We are driven to consent. Therefore, by Our Apostolic authority, We extend to the end of the month of June of the year 1930, everything to the contrary notwithstanding, that same plenary remission to be gained under the same

conditions as those cited in the Apostolic Constitution "Auspicantibus Nobis" of January 6, in which We appointed a second extraordinary Holy Year.

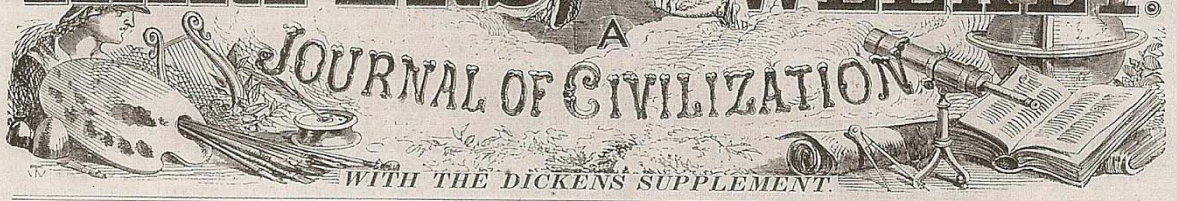
Meanwhile, in pledge of that peace which Jesus Christ at His birth brought down to men, and as evidence of Our fatherly benevolence, We impart to you with all Our heart, Venerable Brethren and beloved children, Our Apostolic Benediction.

Given at Rome at St. Peter's the twenty-third day of December, 1929, the eighth of Our Pontificate.

On February 11th, 1929, an historic treaty was signed between the Italian Government and the Vatican re-establishing the political power and diplomatic standing of the Catholic Church, which had been lost when Italy seized Rome, the last of the Papal States, on September 20th, 1870.

Next is a Front page cover story in Harpers Weekly, October 1, 1870, which I might add is very rare. I have obtained an original copy of it. For your viewing now, is a photocopy of it.

HARPER'S WEEKLY



A JOURNAL OF CIVILIZATION

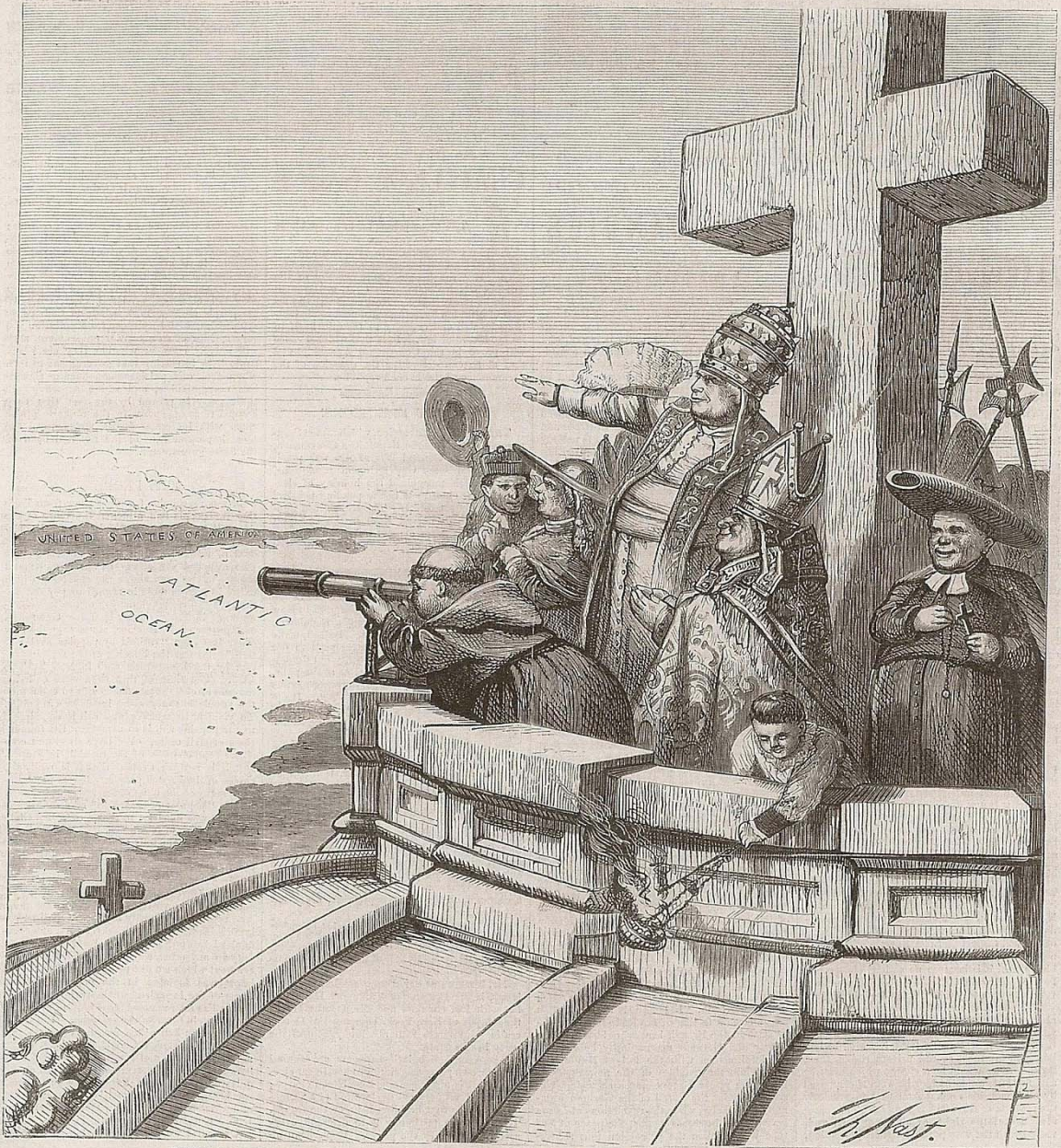
WITH THE DICKENS SUPPLEMENT

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"THE PROMISED LAND," AS SEEN FROM THE DOME OF SAINT PETER'S, ROME.—[SEE PAGE 626.]

Text of the Lateran Treaty of 1929.

Lateran Pacts of 1929

The Lateran Pacts of 1929 contained three sections—the Treaty of Conciliation (27 articles) which established Vatican City as an independent state, restoring the civil sovereignty of the Pope as a monarch, the Financial Convention annexed to the treaty (3 articles) which compensated the Holy See for loss of the papal states, and the Concordat (45 articles), which dealt with the Roman Catholic Church's ecclesiastical relations with the Italian State.

1. CONCILIATION TREATY⁺

IN the name of the Most Holy Trinity.

Whereas the Holy See and Italy have recognized the desirability of eliminating every reason for dissension existing between them and arriving at a final settlement of their reciprocal relations which shall be consistent with justice and with the dignity of both High Contracting Parties, and which by permanently assuring to the Holy See a position *de facto* and *de jure* which shall guarantee absolute independence for the fulfillment of its exalted mission in the world, permits the Holy See to consider as finally and irrevocably settled the Roman Question which arose in 1870 by the annexation of Rome to the Kingdom of Italy, under the Dynasty of the House of Savoy;

And whereas it was obligatory, for the purpose of assuring the absolute and visible independence of the Holy See, likewise to guarantee its indisputable sovereignty in international matters, it has been found necessary to create under special conditions the Vatican City, recognizing the full ownership, exclusive and absolute dominion and sovereign jurisdiction of the Holy See over that City;

His Holiness the Supreme Pontiff Pius XI and His Majesty Victor Emanuel III, King of Italy, have agreed to conclude a Treaty, appointing for that purpose two Plenipotentiaries, being on behalf of His Holiness, His Secretary of State, viz. His Most Reverend Eminence the Lord Cardinal Pietro Gasparri, and on behalf of his Majesty, His Excellency the Cav. Benito Mussolini, Prime Minister and Head of the Government; who, having exchanged their respective full powers, which were found to be in due and proper form, have hereby agreed to the following articles:

Article 1

Italy recognizes and reaffirms the principle established in the first Article of the Italian Constitution dated March 4, 1848, according to which the Catholic Apostolic Roman religion is the only State religion.

Article 2

Italy recognizes the sovereignty of the Holy See in international matters as an inherent attribute in conformity with its traditions and the requirements of its mission to the world.

Article 3

Italy recognizes the full ownership, exclusive dominion, and sovereign authority and jurisdiction of the Holy See over the Vatican as at present constituted, together with all its appurtenances and endowments, thus creating the Vatican City, for the special purposes and under the conditions hereinafter referred to.

The boundaries of the said City are set forth in the map called Annex I of the present Treaty, of which it forms an integral part.

It is furthermore agreed that, although forming part of the Vatican City, St. Peter's Square shall continue to be normally open to the public and shall be subject to supervision by the Italian police authorities, which powers shall cease to operate at the foot of the steps leading to the Basilica, although the latter shall continue to be used for public worship. The said authorities shall, therefore, abstain from mounting the steps and entering the said Basilica, unless and except they are requested to do so by the proper authorities.

Should the Holy See consider it necessary, for the purpose of special ceremonies, temporarily to prohibit the public from free access to St. Peter's Square, the Italian authorities shall (unless specially requested to do otherwise) withdraw to beyond the outer lines of Bernini's Colonnade and the extension thereof.

Article 4

The sovereignty and exclusive jurisdiction over the Vatican City, which Italy recognizes as appertaining to the Holy See, forbid any intervention therein on the part of the Italian Government, or that any authority other than that of the Holy See shall be there acknowledged.

Article 5

For the purpose of the execution of the provisions of the preceding Article before the present Treaty comes into force, the Italian Government shall see to it that the territory forming the Vatican City shall remain free from any charge and from possible occupants. The Holy See shall arrange to enclose the access thereto, enclosing such parts thereof as remain open, except St. Peter's Square.

It is furthermore agreed that, in respect of the buildings there existing and belonging to religious institutions or bodies, the Holy See shall settle relations with the latter direct, the Italian Government having no part in such arrangements.

Article 6

Italy shall provide, by means of suitable agreements entered into with the interested parties, that an adequate water supply be fully assured to the Vatican City. Italy shall furthermore provide for connection with the State railways by constructing a railway station within the Vatican City on the spot shown on the annexed map, and by permitting the circulation of railway carriages belonging to the Vatican on the Italian railways. It shall further provide for direct connection with other States by means of telegraph, telephone, wireless, broadcasting, and postal services in the Vatican City. It shall equally also provide for the coordination of all other public services.

All expenses connected with the arrangements above mentioned shall be defrayed by the Italian State, within the period of one year from the entry into force of the present Treaty.

The Holy See shall, at its own expense, arrange the existing means of access to the Vatican, and those others which it may consider it necessary to make in the future.

Agreements shall be subsequently concluded between the Holy See and Italy concerning the circulation, on and over Italian territory, of land vehicles and aircraft belonging to the Vatican City.

Article 7

The Italian Government undertakes to prohibit the construction within the territory surrounding the Vatican City, of any new buildings which might overlook the latter, and shall for a like purpose provide for the partial demolition of similar buildings already standing near the Porta Cavalleggeri and along the Via Aurelia and the Viale Vaticano.

In accordance with the provisions of International Law, it shall be forbidden for aircraft of any kind whatsoever to fly over Vatican territory.

On the Piazza Rusticucci, and in the areas adjoining the Colonnade, over which the extra-territoriality referred to in Article 15 hereof does not extend, all structural alterations or street construction shall only be effected by mutual assent.

Article 8

Considering the person of the Supreme Pontiff to be sacred and inviolable, Italy declares any attempt against His person or any incitement to commit such attempt to be punishable by the same penalties as all similar attempts and incitements to commit the same against the person of the King.

All offences or public insults committed within Italian territory against the person of the Supreme Pontiff, whether by means of speeches, acts, or writings, shall be punished in the same manner as offences and insults against the person of the King.

Article 9

In accordance with the provisions of International Law, all persons having a permanent residence within the Vatican City shall be subject to the sovereignty of the Holy See. Such residence shall not be forfeited by reason of the mere fact of temporary residence elsewhere, unaccompanied by the loss of habitation in the said City or other circumstances proving that such residence has been abandoned.

On ceasing to be subject to the sovereignty of the Holy See, the persons referred to in the preceding paragraph, who, according to the provisions of Italian law (independently of the *de facto* circumstances considered above) shall not be regarded as possessing any other citizenship, shall be regarded in Italy as Italian nationals.

Notwithstanding that all such persons are subject to the sovereignty of the Holy See, the provisions of Italian law shall be applicable to them within the territory of the Kingdom of Italy, even in such matters wherein the personal law must be observed (when they are not covered by the regulations emanating from the Holy See) and, in the case of persons of foreign nationality, the legal provisions of the State to which they belong.

Article 10

Such dignitaries of the Church and persons belonging to the Papal Court as shall be indicated in a Schedule to be approved by the High Contracting Parties, shall always and in every case, even when not citizens of the Vatican, be exempt from military service as far as Italy is concerned, jury service, and any other service of a personal nature.

This provision shall also apply to regular officials whose services are considered indispensable by the Holy See, if permanently employed by the latter and earning a fixed salary, or employed in the Departments or Offices mentioned in Articles 13, 14, 15, and 16 hereof and residing without the Vatican City. The names of such officials shall be set forth in another Schedule to be drawn up and approved as above mentioned, and which shall be brought up to date each year by the Holy See.

The ecclesiastics whose duty it shall be to participate, without the Vatican City, in the execution of enactments emanating from the Holy See, shall not, on that account, be subject to any hindrance, investigation, or molestation on the part of the Italian authorities.

All foreigners in official ecclesiastical employment in Rome shall enjoy the personal guarantees appertaining to Italian citizens, in accordance with the laws of the Kingdom of Italy.

Article 11

All central bodies of the Catholic Church shall be exempt from any interference on the part of the Italian State (save and except as provided by Italian law in regard to the acquisition of property made by *corpi morali*, [recognized public bodies] and with regard to the conversion of real estate.)

Article 12

Italy recognizes the right of the Holy See to passive and active Legation, according to the general rules of International Law. Officials accredited by foreign Governments to the Holy See shall continue to enjoy, within the Kingdom of Italy, all the prerogatives of immunity enjoyed by diplomatic agents under International Law, and their headquarters may continue to be within Italian territory whilst enjoying the immunity due to them under International Law, even in the event of their State not having diplomatic relations with Italy.

It is understood that Italy undertakes in all cases to allow the freedom of correspondence for all States, including belligerents, to and from the Holy See, as well as free access to the Apostolic See by Bishops from all over the world.

The High Contracting Parties undertake to establish normal diplomatic relations between each other, by accrediting an Italian Ambassador to the Holy See and a Papal Nuncio to Italy, who shall be the *doyen* of the Diplomatic Corps, in accordance with the ordinary practice recognized by the Congress of Vienna by the Act of June 9, 1815, in consequence of the sovereignty hereby recognized and without prejudice to the provisions of Article 19 hereof, the diplomats accredited by the Holy See and the diplomatic couriers dispatched in the name of the Supreme Pontiff, shall enjoy within Italian territory, even in time of war, the same treatment as that enjoyed by diplomatic personages and couriers of other foreign Governments, according to the provisions of International Law.

Article 13

Italy recognizes the full ownership of the Holy See over the patriarchal Basilicas of St. John Lateran, Sta. Maria Maggiore, and St. Paul, with their annexed buildings.

The State transfers to the Holy See the free management and administration of the said Basilica of St. Paul and its dependent Monastery, also paying over to the Holy See all monies representing the sums set aside annually for that church in the budget of the Ministry of Education.

It is also understood that the Holy See shall remain the absolute owner of the edifice of S. Callisto, adjoining Sta. Maria in Trastevere.

Article 14

Italy recognizes the full ownership by the Holy See of the Papal Palace of Castel Gandolfo, together with all endowments, appurtenances, and dependencies thereof, which are now already in the possession of the Holy See, and Italy also undertakes to hand over, within six months after the coming into force of the present Treaty, the Villa Barberini in Castel Gandolfo, together with all endowments, appurtenances, and dependencies thereof.

In order to round off the property situated on the northern side of the Janiculum Hill, belonging to the Sacred Congregation of Propaganda Fide and to other ecclesiastical institutions, which property faces the Vatican Palaces, the State undertakes to transfer to the Holy See or other bodies appointed by it for such purpose, all real estate belonging to the State or to third parties existing in that area. The properties belonging to the said Congregation and to other institutions and those to be transferred being marked on the annexed map.

Finally, Italy shall transfer to the Holy See, as its full and absolute property, the Convent buildings in Rome attached to the Basilica of the Twelve Holy Apostles and to the churches of San Andrea della Valle and S. Carlo ai Catinari, with all annexes and dependencies thereof, and shall hand them over within one year after the entry into force of the present Treaty, free of all occupants.

Article 15

The property indicated in Article 13 hereof and in paragraphs (1) and (2) of Article 14, as well as the Palaces of the Dataria, of the Cancelleria, of the Sacred Congregation of Propaganda Fide in the Piazza di Spagna of the S. Offizio with its annexes, and those of the Convertendi (now the Congregation of the Eastern Church) in Piazza Scossacavelli, the Vicariato, and all other edifices in which the Holy See shall subsequently desire to establish other offices and departments although such edifices form part of the territory belonging to the Italian State, shall enjoy the immunity granted by International Law to the headquarters of the diplomatic agents of foreign States. Similar immunity shall also apply with regard to any other churches (even if situated outside Rome) during such time as, without such churches being open to the public, the Supreme Pontiff shall take part in religious ceremonies celebrated therein.

Article 16

The property mentioned in the three preceding Articles, as also that used as headquarters of the following Papal institutions - the Gregorian University, the Biblical, Oriental, and Archaeological Institutes, the Russian Seminary, the Lombard College, the two Palaces of St. Apollinaris, and the Home of the Retreat of the Clergy dedicated to St. John and St. Paul - shall never be subject to charges or to expropriation for reasons of public utility, save by previous agreement with the Holy See, and shall be exempt from any contribution or tax, whether ordinary or extraordinary and payable to the State or to any other body.

It shall be permissible for the Holy See to deal with all buildings above mentioned or referred to in the three preceding Articles as it may deem fit, without obtaining the authorization or consent of the Italian governmental, provincial, or communal authority, which authorities may in this regard rely entirely on the high artistic traditions of the Catholic Church.

Article 17

As from January 1, 1929, salaries of whatsoever nature payable by the Holy See, or by other central bodies of the Catholic Church and by bodies administered directly by the Holy See whether within or without Rome to dignitaries employed and salaried (whether permanently or not, shall be exempt from any contribution or tax whether payable to the State or to any other body.

Article 18

The artistic and scientific treasures existing within the Vatican City and the Lateran Palace shall remain open to scholars and visitors, although the Holy See shall be free to regulate the admission of the public thereto.

Article 19

Diplomats and envoys of the Holy See, as well as diplomats and envoys of foreign Governments accredited to the Holy See, and the dignitaries of the Church arriving from abroad and traveling to the Vatican City, provided with passports of the States whence they come duly furnished with the visa of the Papal representative abroad, shall be allowed free access to the Vatican City over Italian territory without formalities.

Article 20

Goods arriving from abroad for destinations within the Vatican City, or without its boundaries for institutions or offices of the Holy See, shall invariably be allowed transit over Italian territory (from any part of the Italian boundary as also from any seaport of the Kingdom) free of payment of any customs or *octroi* dues.

Article 21

All Cardinals shall enjoy, in Italy, the honours due to Princes of the Blood. Those Cardinals who may reside in Rome without the Vatican City shall, for all purposes, be considered citizens thereof.

In the event of the office of the Holy See falling vacant, Italy shall make special arrangements for the free transit and access of Cardinals over Italian territory to the Vatican, and shall provide that their personal liberty is not impeded or limited.

Italy shall also take all measures, within her territory surrounding the Vatican City, necessary to prevent the commission of any act which may in any way disturb the meetings of the Conclave.

The same provisions shall apply to Conclave held beyond the boundaries of the Vatican City and to Councils presided over by the Supreme Pontiff or his Legates, and with regard to all Bishops summoned to attend them.

Article 22

At the request of the Holy See, or by its delegate who may be appointed in single cases or permanently, Italy shall provide within her for the punishment of offences committed within the Vatican City, save and except when the author of the offence shall have taken refuge in Italian territory, in which event he shall immediately be proceeded against according to the provisions of the Italian laws.

The Holy See shall hand over to the Italian State all persons who may have taken refuge within the Vatican City, when accused of acts committed within Italian territory which are considered to be criminal by the law of both States.

The same provisions shall apply in regard to persons accused of offences who may have taken refuge within the buildings enjoying immunity in accordance with the provisions of Article 15 hereof, save and except if the persons having authority within such buildings prefer to request members of the Italian police force to enter and arrest such persons.

Article 23

The regulations provided by International Law shall apply for the execution, within the Kingdom of Italy, of sentences pronounced by the Courts of the Vatican City.

All sentences and measures emanating from ecclesiastical authorities and officially communicated to the civil authorities, in regard to ecclesiastical or religious persons and concerning spiritual or disciplinary matters, shall without other formality have legal effect in Italy even for all civil purposes.

Article 24

In regard to the sovereignty appertaining to it also in international matters, the Holy See declares that it desires to take, and shall take, no part in any temporal rivalries between other States, nor in any international congresses called to settle such matters, save and except in the event of such parties making a mutual appeal to the pacific mission of the Holy See, the latter reserving in any event the right of exercising its moral and spiritual power.

The Vatican City shall, therefore, be invariably and in every event considered as neutral and inviolable territory.

Article 25

By a special Convention written below and united to the present Treaty, which constitutes the IV codicil to the same and forms an integral part thereof, provision shall be made for the liquidation of the credit of the Holy See towards Italy. [±]

Article 26

The Holy See considers that the agreements signed to-day offer an adequate guarantee for assuring to it, together with the requisite liberty and independence, the pastoral administration of the Roman Diocese and the Catholic Church throughout Italy and the entire world, and it declares the Roman Question to be definitely and irrevocably settled and therefore eliminated, and recognizes the Kingdom of Italy under the Dynasty of the House of Savoy, with Rome as the capital of the Italian State.

Italy, on her part, recognizes the State of the Vatican City under the sovereignty of the Supreme Pontiff.

The law dated May 13, 1871 (No. 214) and any other dispositions contrary to the present Treaty, are hereby abrogated.

Article 27

Within four months after the signature thereof, the present Treaty shall be submitted for ratification by the Supreme Pontiff and the King of Italy, and shall enter into force as soon as ratifications are exchanged.

Dated in Rome this 11th day of February, 1929.

(Signed) PIETRO CARDINAL GASPARRI
BENITO MUSSOLINI

2. THE FINANCIAL CONVENTION ANNEXED TO THE TREATY [±]

The Holy See and Italy having in consequence of the stipulations of the Treaty which has definitely composed ' the Roman Question ' held it necessary to regulate with a distinct convention, forming an integral part of the same, their financial relations;

The supreme Pontiff considering on the one hand the immense damage sustained by the Apostolic See through the loss of the patrimony of S. Peter constituted by the ancient Pontifical States, and of the Ecclesiastical property, and on the other side, the ever-increasing needs of the Church in the City of Rome alone, and taking into consideration the present financial condition of the State and the economic condition of the Italian people, especially after the war, has deemed it well to restrict the request for indemnity to the barest necessity; asking for a sum partly in cash and partly in bonds which is much inferior in value to the which the State to-day should disperse towards the Holy See if only in execution of the obligation assumed by the law of May 13, 1871.

The Italian State appreciating the paternal sentiments of the Supreme Pontiff has felt bound to adhere to the request for the payment of the said sum.

Art. 1. Italy, on the exchange of ratifications of the Treaty, shall pay to the Holy See the sum of Italian lire 750,000,000 (seven hundred and fifty millions) and at the same time consign Italian 5 per cent bonds (with coupons, June 30) of the nominal value of Italian lire 1,000,000.

Art. 2. The Holy See declares that it accepts the above as a definite systemization of the financial relations with Italy in consequence of the events of 1870.

Art. 3. All the acts necessary for the execution of the Treaty with regard to the present Convention and of the Concordat shall be exempt from every form of taxation.

Rome, eleventh February, one thousand nine hundred and twenty-nine.

PIETRO CARD. GASPARRI.
BENITO MUSSOLINI.

3. THE CONCORDAT [±]

IN the name of the Most Holy Trinity.

Seeing that from the beginning of the negotiations between the Holy See and Italy for the solution of ' the Roman Question ' the Holy See itself has proposed that the Treaty relating to the said question should be accompanied, as its necessary complement, by a Concordat to regulate the conditions of religion and the Church in Italy.

Seeing that to-day a Treaty has been concluded and signed for the solution of ' the Roman Question.'

His Holiness the Supreme Pontiff Pius XI and His Majesty Vittorio Emanuele III, King of Italy, have resolved to make a Concordat and to that end have nominated the same Plenipotentiaries delegated for the stipulation of the Treaty, that is: on the part of His Holiness, His Eminence the Most Reverend Lord Cardinal Pietro Gasparri, his Secretary of State; and on the part of His Majesty, His Excellency Cav. Benito Mussolini, Prime Minister and head of the Government, who having exchanged their full powers and found them to be in good and due form, have agreed upon the following articles:

Art. 1. Italy, in the sense of Art. I of the Treaty, assures the Catholic Church of the free exercise of her spiritual power, the free and public exercise of worship, and of jurisdiction in Ecclesiastical matters in conformity with the norm of the present Concordat, and when it occurs, accords to Ecclesiastics for the discharge of their spiritual ministry defence on the part of its authority.

In consideration of the sacred character of the Eternal City, the Episcopal See of the Sovereign Pontiff, centre of the Catholic world and place of pilgrimage, the Italian

Government will take care to impede in Rome whatsoever may be in opposition with its said character.

Art. 2. The Holy See shall communicate and correspond freely with the Bishops and clergy of the whole Catholic world without any interference on the part of the Italian Government.

Equally in everything that concerns their pastoral ministry the Bishops shall communicate and correspond freely with their clergy and all the faithful. Like the Holy See the Bishops can freely publish and affix within and to the external doors of buildings destined for public worship or for the offices of their ministry, instructions, ordinances, pastoral letters, diocesan bulletins and other ads concerning the spiritual government of the faithful which they see fit to issue in the sphere of their competence.

Such publications and affixions and in general all the acts and documents relative to the spiritual government of the faithful shall not be subject to any taxation.

Such publications as regards the Holy See may be made in any language, those of the Bishops in Italian or Latin, but besides the Italian text the Ecclesiastical Authority can adjoin translations into other languages.

The Ecclesiastical Authorities can, without any interference on the part of the Civil Authorities, make collections within and at the doors of the churches and buildings belonging to them.

Art. 3. Theological students in the last two years of their theological course devoted to the priesthood, and novices of religious institutions can, at their request, put off from year to year until the twenty-sixth year of their age the fulfilment of the obligation of military service.

Clerics ordained '*in sacris*' and religious who have made their vows are exempt from military service, saving the case of a general mobilization. In such case the priests pass into the armed forces of the State, but conserve their ecclesiastical habits in order to exercise amongst the troops their sacred ministry under the ecclesiastical Jurisdiction of the military ordinary in the sense of Art. 14. The other clerics and religious of preference shall be destined to military service.

Nevertheless, even in the case of a general mobilization, those priests are dispensed from the call to present themselves who have cure of souls. As such are considered ordinaries, parish priests, vice-parish priests and coadjutors, vicars and priests permanently appointed to rectories and churches open to the public.

Art. 4. Ecclesiastics and religious are exempt from serving on juries.

Art. 5. No Ecclesiastic may be employed or remain in the employment of an office of the Italian State or any public entity depending from the same without the *nihil obstat* of the Diocesan ordinary.

The revocation of the *nihil obstat* deprives the Ecclesiastic of the capacity of continuing to exercise the employment or office which he has assumed.

In any case, apostate priests, or those subject to censure, cannot be appointed or continued as teachers, or hold office or be employed as clerks where they are in immediate contact with the public.

Art. 6. The stipends and the other assignments which Ecclesiastics enjoy by reason of their office are open to mortgages in the same measure as the stipends and assignments of clerks in the offices of the State.¹

¹ Stipendiaries of the State are allowed to mortgage one-fifth of their salaries.

Art. 7. Ecclesiastics cannot be required by magistrates or other authorities to give information concerning persons or matters which have come to their knowledge by reason of their sacred ministry.

Art. 8. In case of an Ecclesiastic or religious being brought before a magistrate for some crime, the Procurator of the King must immediately inform the ordinary of the diocese in the territory of which he exercises jurisdiction, and ought carefully to transmit to the office of the same the instructional decrees, and where necessary the definitive sentence of the judgment both in the first grade and also on appeal.

In case of the arrest of an Ecclesiastic or religious he shall be treated with the regard due to his hierarchical grade.

In the case of the condemnation of an Ecclesiastic or religious the punishment shall be performed in a place separate from that for lay people, unless the competent ordinary shall have already reduced the condemned person to the lay state.

Art. 9. Regularly buildings open for public worship shall be exempt from requisitions and occupation.

If in consequence of a grave public necessity it is necessary to occupy a building open for worship, the authority which proceeds to the occupation should have come to a previous accord with the ordinary, unless the reasons are of such absolute urgency as to prevent it. In such a case the authority should immediately proceed to inform the same (i.e. the ordinary).

Saving cases of urgent necessity, the public forces shall not in the exercise of their functions enter any building open for worship, without giving previous notice to the Ecclesiastical Authority.

Art. 10. For no cause whatsoever is it possible to proceed to the demolition of a building open for worship without previous accord with the competent Ecclesiastical Authority.

Art. 11. The State recognizes the Feast-days established by the Church, which are the following:

All Sundays.

The first day of the year.

The Epiphany (January 6).

The Feast of S. Joseph (March 19).

The Ascension.

The Feast of Corpus Domini.

The Feast of SS. Peter and Paul (June 29).

The Assumption of the B.V. Mary (August 15).

All Saints' Day (November 1).

The Feast of the Immaculate Conception (December 8).

Christmas Day (December 25).

Art. 12. On Sundays and feasts of precept in churches which have a chapter, the celebrant shall sing at the Conventual Mass according to the norm of the Sacred Liturgy a prayer for the prosperity of the King of Italy and for the Italian State.

Art. 13. The Italian Government shall give to the Holy See a table of the Ecclesiastics enrolled in the work of spiritual assistance to the military forces of the State as soon as they are approved in the mode of law.

The designation of the Ecclesiastics to whom is committed the high direction of the service of spiritual assistance (the military ordinary, the Vicar-General and the inspectors) shall be made confidentially by the Holy See to the Italian Government. Whenever the Italian Government has reason to oppose such designation, it shall communicate the fact to the Holy See, which shall proceed to another designation.

The military ordinary shall have Archiepiscopal rank.

The nomination of the military chaplains shall be made by the competent authority of the Italian state upon the designation of the military ordinary.

Art. 14. The Italian troops by land, sea and air shall enjoy in regard to their religious duties the privileges and exemptions sanctioned by Canon Law.

The military chaplains in regard to the said troops have parochial authority. They shall exercise their sacred ministry under the jurisdiction of the military ordinary assisted by his proper curia.

The military ordinary has jurisdiction also over the religious, both masculine and feminine, engaged as workers in the military hospitals.

Art. 15. The military Archiepiscopal ordinary is Provost of the Chapter of the Church of the Pantheon in Rome, constituted by his clergy, to whom is entrusted the religious service of the said Basilica. Such clergy are authorized to provide for all the religious functions, even outside Rome, which in conformity with the Canon Law are required by the State or by the Royal House.

The Holy See consents to confer on all the canons composing the Chapter of the Pantheon the dignity of Protonotaries *ad instar durante munere*. Their nomination shall be made by the Cardinal Vicar of Rome after presentation by the King of Italy, a confidential indication being given previous to presentation.

The Holy See reserves to itself the right to transfer the Diaconia to another church.

Art. 16. The High Contracting Parties shall proceed to an accord by means of a mixed commission for the revision of the boundaries of the dioceses for the purpose of rendering them more in agreement with those of the provinces of the State.

Moreover the Holy See shall erect the diocese of Zara, and no part of the territory subject to the Sovereignty of the Kingdom of Italy shall be subject to a bishop whose seat is found in territory subject to the Sovereignty of another State, and no Diocese of the Kingdom shall include territory subject to the Sovereignty of another State.

The same principle shall be observed for all the existing parishes as for those to be constituted in the territory near the confines of the State.

The modifications which after the enquiry shall be deemed necessary to arrange the boundaries of the dioceses, shall be disposed by the Holy See in previous accord with the Italian Government, and in observance of the direction expressed above, saving small rectifications of territory required for the good of souls.

Art. 17. The reduction of dioceses that may result from the application of the preceding Article, shall be brought into force as the said dioceses become vacant.

The said reduction shall not import the suppression of the titles of the dioceses, nor their Chapters, which shall be conserved when regrouping the dioceses in such a mode that the chief place therein shall correspond with that of the province.

The said reductions shall leave the economic resources of the dioceses and of the Ecclesiastical entities existing in the same unchanged, including the assignments from the Italian State.

Art. 18. By disposition of the Ecclesiastical Authority the parishes shall be regrouped provisionally or definitively, entrusting them to one parish priest assisted by one or more

curates uniting in one presbytery several priests. The State shall maintain unaltered the economic treatment of the said parishes.

Art. 19. The choice of Archbishops and Bishops belongs to the Holy See.

First before proceeding to the nomination of an Archbishop, a Diocesan Bishop or a coadjutor with right of succession, the Holy See shall communicate the name of the person chosen to the Italian Government so as to be assured by the same that it has no reason of a political character to offer against the nomination.

The relative practice shall be performed with the greatest possible care and with every reserve so that the name of the person chosen shall remain secret.

Art. 20. Bishops before taking possession of their dioceses shall take an oath of fidelity to the head of the State according to the following formula:

Before God and his Holy Gospels I swear and promise on becoming a Bishop fidelity to the Italian State. I swear and promise to respect and make respected by my clergy the King and the Government established according to the constitutional laws of the State. I swear and promise moreover that I shall not participate in any agreement or any counsel that can damage the Italian State and the public order and I shall not allow to my clergy such participation. I shall concern myself with the well-being and interests of the Italian State and endeavour to avert any danger that can possibly menace it.

Art. 21. The provision of Ecclesiastical benefices belongs to the Ecclesiastical Authority.

The nomination of those invested with parochial benefices shall be communicated under reserve by the competent Ecclesiastical Authority to the Italian Government, and cannot have effect until thirty days from the date of the communication.

Within this period the Italian Government shall where grave reasons are opposed to the nomination manifest them under reserve to the Ecclesiastical Authority, and if the dissent continues shall bring the case before the Holy See.

When grave reasons arise which render the continuance of an Ecclesiastic in a determined parochial benefice injurious, the Italian Government shall communicate such reasons to the ordinary who in accord with the Government shall take the appropriate measures within three months thereof.

In case of divergences between the ordinary and the Government, the Holy See shall entrust the solution of the question to two Ecclesiastics chosen by it, who in accord with two delegates of the Italian Government shall take a definitive decision.

Art. 22. Ecclesiastics who are not Italian citizens cannot be invested with the existing benefices in Italy. Those in charge of dioceses or parishes must speak the Italian language.

Where necessary they shall have helpers assigned to them who, besides Italian, understand and speak the language locally in use, for the purpose of giving religious assistance in that language to the faithful according to the rules of the Church.

Art. 23. The dispositions of Articles 16, 17, 19, 20, 21 and 22 do not apply to Rome and the suburban dioceses.

But the Holy See shall proceed to a new arrangement of the said dioceses, the assignments at present being made by the Italian State both of their revenues and of the other Ecclesiastical Institutions shall remain unchanged.

Art. 24. The *exequatur* and the Royal *placet* are abolished, and any Cæsarean or Royal nomination in the matter of the appointment to any Ecclesiastical benefices or offices throughout Italy, saving the exceptions made by Art. 29, letter *g*.

Art. 25. The Italian State renounces the sovereign prerogative of the Royal patronage of benefices both major and minor.

Likewise the *regalia*¹ over major or minor benefices and the *terzo pensionabile*² in the provinces of the Kingdom of the two Sicilies is abolished.

¹ *Regalia*. The right on the part of the Crown to appropriate to itself the income of Ecclesiastical benefices during the period they remain vacant.

² *Terso pensionabile*. The right of the State to apply a third part of the income of a benefice in favour of persons designated by itself. Such rights were in force in the provinces of the former Kingdom of the Two Sicilies.

The relative burdens cease to be chargeable to the State and to the dependent administrations.

Art. 26. The nomination to the possession of the major or manor benefices and of the temporary representative of the vacant See or benefice has the effect of the said Ecclesiastical provision, in which the Government officially participates.

The administration and enjoyment of the revenues during the vacancy shall be arranged according to the norm of Canon Law.

In the case of bad management the Italian State in accord with the Ecclesiastical Authority shall proceed to the sequestration of the temporalities of the benefice, devoting the net revenues in favour of the possessor, or in his absence to the advantage of the benefice.

Art. 27. The Basilicas of the Holy House at Loreto, of S. Francis at Assisi and of S. Antony at Padua, with the buildings and works annexed, except those of a purely lay character, shall be ceded to the Holy See and their administration shall belong to the same. They shall be free from every interference by the State and from the conversion of other entities of whatsoever nature under the management of the Holy See, even the Missionary Colleges. In any case the Italian law regarding the acquisitions of moral corporations remains in force.

With regard to the property now belonging to the said sanctuaries, a mixed commission shall proceed to deal with their distribution, having regard to the rights of third parties and to the necessary endowment of the said works of a lay character. For the other sanctuaries in which a lay administration exists, these shall be replaced by the management of the Ecclesiastical Authority, saving the case of the distribution of the property according to the norm of the preceding paragraph.

Art. 28. For the tranquillization of consciences the Holy See accords a full condonation to all those who in consequence of the Italian laws changing the Ecclesiastical patrimony, are found in possession of Ecclesiastical property.

For such purpose the Holy See shall give the ordinaries the opportune instructions.

Art. 29. The Italian State shall revise its legislation in so far as it concerns Ecclesiastical matters, reforming and reintegrating them in order to bring them into harmony with the direction which inspires the Treaty with the Holy See and the present Concordat.

It remains now for the two High Contracting Parties to agree the following :

(a) The personality of the Ecclesiastical entities already recognised by the Italian law (the Holy See, Dioceses, Chapters, Seminaries, parishes, etc.) shall remain unchanged. Such personality shall be recognized also in churches open to public worship which at present do not enjoy it, composing those that formerly belonged to Ecclesiastical entities now suppressed, with the assignment in regard to these last of the revenue actually destined to each one from the Fund of Public Worship. Saving what is settled in the previous Art. 27, the council of administration wheresoever existing, and even if wholly or in part composed of lay persons, shall not interfere in the service of public worship, and the nomination of those composing the administration shall be made in agreement with the Ecclesiastical Authority.

(b) The juridical personality of those religious congregations shall be recognized, with or without votes, approved by the Holy See, which have their principal house within the Kingdom, and are there represented juridically and in fact by persons who are of Italian citizenship and are domiciled in Italy.

The juridical personality shall also be recognized of the Italian religious provinces of those associations having their principal house abroad within the limits of the State and its colonies? when the same conditions concur.

The Juridical personality of houses, when the particular rules of each order attributes to them the right of acquisition and possession, shall likewise be recognized.

Finally shall be recognized the houses of the Generals, and the procurators of religious associations, including those abroad. The religious houses and associations which at present enjoy juridical personality shall conserve the same.

The acts relating to the transfer of the property to which the associations now come into possession from the present owners to the association shall be exempt from any taxation.

(c) The confraternities exclusively or principally devoted to worship and which are not subject to ulterior transformation as regards their purpose, depend on the Ecclesiastical Authority for what concerns their functioning and administration.

(d) The foundation of religious worship of any kind is permitted provided that it responds to the needs of the people, and imposes no financial burden on the State. These dispositions apply to such as are already in existence.

(e) In the civil administration of Ecclesiastical patrimony resulting from the aversive laws half the council of administration shall be composed of members designated by the Ecclesiastical Authority, and likewise for the religious funds of the new provinces.

(f) The acts computed up to the present by Ecclesiastical or religious entities, without the observance of the civil law, shall be recognized and regularized by the Italian State at the request of the ordinary if presented within three years from the entry into force of this Concordat.

(g) The Italian State renounces the exemption from Ecclesiastical jurisdiction of the palatine clergy in all Italy (saving for those belonging to the Church of the Santa Sindone of Turin di Superga, and of the Sudario of Rome and the chapels annexed to the palaces which are occupied by the Sovereign and the Royal princes) entering all the nominations and provisions of benefices and offices under the norm of the preceding Articles. An appropriate commission shall provide for the assignment to any basilica or palatine Church of a suitable endowment according to the criteria indicated for the property of the sanctuaries in Art. 27.

(h) The tributary facilities already established by Italian law in forms of Ecclesiastical entities at present existing shall remain in force; the scope of worship and religion is for all tributary effects made equal to the scope of beneficence and education.

The extraordinary tax of 30 per cent imposed by Art. 18 of the law of August 15, 1867, n. 2848, the quota of concurrence of which see Art. 31 of the law of July 7, 1866, n. 3036,

and Article 20 of the law of August 15, 1867, n. 3848, are abolished; also the tax on the passage of interest of property constituting the endowment of benefices and other Ecclesiastical entities established by Art. I of the Royal Decree, December 30, 1923, n. 3270, and for the future the institution of any special tribute charged on the property of the Church. Neither shall there be applied to ministers of worship in the exercise of their sacerdotal ministry any professional tax or licensing tax instituted by Royal Decree, November 18, 1923, n. 2538, in place of the suppressed tax of trade and resale, or any other tax of that nature.

(i) The use of the Ecclesiastical and religious habit on the part of seculars as on the part of Ecclesiastics or religious who have been forbidden to wear it by definitive provision of the competent Ecclesiastical Authority, which should be officially communicated to the Italian Government, is forbidden: and shall be punished with same sanctions and pains with which is forbidden and punished the unlawful use of the military uniform.

Art. 30. The ordinary and extraordinary administration of property belonging to any Ecclesiastical Institute or religious association shall be under the direction and control of the competent authority of the Church, every intervention on the part of the Italian State being excluded, and without the obligation to submit the conversion of real estate.

The Italian State recognizes in Ecclesiastical Institutes and religious associations the capacity to acquire property, saving the dispositions of the civil law concerning the acquisition of moral corporations.

The Italian State by the new accords, unless established otherwise, shall continue to supply the deficiencies in the income of Ecclesiastical benefices with assignments that shall correspond to a measure not inferior to that established by the laws actually in force, in consideration of which the administration of the patrimony of the said benefices as far as it concerns acts and contracts which exceed simple administration shall take place with the intervention of the Italian State, and in the case of a vacancy the assignment of the property shall be made in the presence of a representative of the Government expressed by an appropriate document.

The Episcopal income of the suburban dioceses, and the patrimonies of the chapter and parishes of Rome and the said dioceses, is not subject to the said intervention.

For the purpose of a congruous supplement, the amount of the said incomes and patrimony corresponding to the benefices shall result from a declaration rendered annually under the proper responsibility of the Bishop for the suburban dioceses and of the Cardinal Vicar for Rome.

Art. 31. The erection of new Ecclesiastical entities or religion associations shall be made by the Ecclesiastical Authority according to the norm of Canon Law; their recognition as regards civil effects shall be made by the civil authority.

Art. 32. The recognitions and the authorizations foreseen in the provisions of the present Concordat and of the Treaty shall take place through a norm established by the civil law which shall be put into harmony with the dispositions of the said Concordat and Treaty.

Art. 33. The disposition of the existing Catacombs in Rome and other parts of the territory of the Kingdom are reserved to the Holy See, with the consequent honour of keeping, maintaining and conserving them. The Holy See can, with the observance of the law of the State and saving the eventual rights of third parties, proceed to future excavations and the transfer of the bodies of the saints.

Art. 34. The Italian State, wishing to restore to the institution of matrimony, which is the foundation of the family, that dignity which is conformable with the Catholic traditions of its people, recognizes the civil effects of the Sacrament of matrimony regulated by Canon Law.

The publication of matrimony as above shall be effected in the parish, and also in the communal hall.

Immediately after the celebration of matrimony, the parish priest shall explain to the newly wedded pair the civil effects of matrimony, reading to them the Articles in the civil code regarding the rights and duties of married persons, and commit the act of matrimony to writing, of which within five days he shall send an exact copy to the Commune, in order that it may be transcribed in the registers of the civil State.

Causes concerning nullity of matrimony and dispensations from matrimony ratified but not consummated are reserved to the competence of the Ecclesiastical Tribunals and their departments.

The provisions and the relative sentences when they have become definitive shall be carried to the supreme tribunal of the Segnatura, which shall control them and see that the norm of the Canon Law relative to the competence of the judge, the citations, the legitimate representation and the contumacy of the parties, has been observed.

The said provisions and definitive sentences with the relative decree of the supreme tribunal of the Segnatura shall be transmitted to the Court of Appeal of the State competent for the territory, which shall, by an order of chamber of Council, render effective the civil effects and order the same to be annotated in the margin of the Act of Matrimony of the civil State.

As to causes of personal separation the Holy See agrees that these shall be judged by the ordinary civil authority.

Art. 35. For secondary (*scuola media*) schools of instruction carried on by Ecclesiastical or religious associations the examination by the State with effective parity

of conditions for candidates of the Government schools and candidates of the said schools shall remain in force.

Art. 36. Italy, considering the teaching of Christian doctrine according to the form received by Catholic tradition as the foundation and the crown of public instruction, agrees that religious instruction imparted in the public elementary schools shall have a further development in the secondary schools according to a programme to be established by an accord between the Holy See and the State.

Such teaching shall be given by means of masters and professors, priests and religious approved by the Ecclesiastical Authority, and subsidiaries by means of lay masters and professors, who for this end shall be furnished with a certificate of fitness to be issued by the ordinary of the diocese.

The revocation of the certificate on the part of the ordinary deprives the teachers of the capacity to teach.

For the said religious teaching there shall only be used in the public schools the textbooks approved by the Ecclesiastical Authority.

Art. 37. The director of the State Association of physical culture for pre-military instruction, of the Avanguardisti and the Balilla, in order to render possible the religious instruction of the youth entrusted to them, shall dispose the hours in such a way as shall not impede on Sundays and days of precept the fulfilment of their religious duties.

The same applies to the directors of public schools for gatherings of their pupils on the said feast days.

Art. 38. The nomination of the professors of the Catholic University of the Sacred Heart and the dependent institute of Mary Immaculate are subject to the *nihil obstat* on the part of the Holy See directed to secure that nothing shall be wanting from the moral and religious point of view.

Art. 39. The Universities, the greater and lesser Seminaries, diocesan, inter-diocesan or regional, the academies, the colleges and other Catholic Institutes for Ecclesiastical formation and culture shall continue to depend solely from the Holy See without any interference on the part of the scholastic authority of the Kingdom.

Art. 40. The doctorate in Sacred Theology bestowed by the Faculty approved by the Holy See shall be recognized by the Italian State ; likewise shall be recognized the diplomas which shall be given in the schools of palæography, archives and diplomatic documents erected near the Library and the Archives in the City of the Vatican.

Art. 41. Italy recognizes the use in the Kingdom and its colonies of the Pontifical honours of knighthood by means of a register of briefs of the nominations through the

presentation of the brief by the person interested and the request for its inscription therein.

Art. 42. Italy shall admit the recognition by a Royal decree of titles of nobility conferred by the Supreme Pontiff, even after 1870, and of those that shall be conferred in the future.

It shall also be established that the said recognition in Italy shall not be subject to taxation.

Art. 43. The Italian State recognizes the organizations dependent from the Italian Catholic action in so far as the Holy See has disposed that they carry out their activity outside any political party and under the immediate dependence of the Hierarchy of the Church for the diffusion and exercise of Catholic principles.

The Holy See takes the occasion of the stipulation of the present Concordat to renew to all Ecclesiastics and religious of Italy the prohibition of belonging to and fighting for any political party whatsoever.

Art. 44. If any difficulty shall arise in the future concerning the interpretation of the present Concordat, the Holy See and Italy shall proceed by a common examination to a friendly solution.

Art. 45. The present Concordat shall come into force by exchange of the ratifications at the same time as the Treaty between the two High Parties for the elimination of ' the Roman Question. '

With the entry into force of the present Concordat, the Concordat with the former Italian States shall cease to be operative. The Austrian law, the laws and decrees of the Italian State actually in force, in so far as they are opposed to the depositions of the present Concordat, shall be abrogated by the entry into force of the same.

To prepare for the execution of the present Concordat, a commission shall be nominated immediately after the signing thereof, comprised of persons to be designated by the two High Parties.

Rome, eleventh February, one thousand nine hundred and twenty-nine.

PIETRO CARD. GASPARRI.
BENITO MUSSOLINI.

At the conclusion of the signing, the following official communiqué was released:

The Holy See considers that with the Agreements signed today it possesses the guarantees necessary to provide due liberty and independence to the spiritual government of the dioceses of Rome and of the Catholic Church in Italy and the whole world. It declares the Roman question definitely and irrevocably settled, and therefore eliminated, and recognizes the Kingdom of Italy under the dynasty of the House of Savoy, with Rome as the capital of the Italian State. Italy, on its side, recognizes the State of the Vatican City under the sovereignty of the Supreme Pontiff.

The Law of Guarantees and any other Law or Act contrary to the present Treaty is abrogated.

