

MGR. SATOLLI'S REPLY.

AN ABLE REVIEW OF TWO CONTRIBUTIONS.

Prof. Mariano's Article on "Italy and the Papacy," and Mgr. Satolli's Reply, as Analyzed by the Gazette.

In Thursday's Gazette appears the following splendidly worded analysis of two important articles. It appears in the form of an editorial, and is certainly worthy of reproduction and careful perusal:—

It may be recalled that in the January quarterly number of the International Journal of Ethics Prof. Mariano, of Naples, had an article on "Italy and the Papacy," and it was announced by the management that in the April issue Archbishop Satolli would reply to it. On the 2nd of January the Gazette published a synopsis of Prof. Mariano's article, and it is our duty now to present the substance of the distinguished churchman's reply. At the outset His Grace traces the professor's article back, through brochure, editorial and compilation, to Gregorius, whose "History of the City of Rome" was the primal source of inspiration. As for the tone of the article, the Archbishop thinks that, in attributing to it the *parti pris* of a 17th century Puritan, the Gazette did injustice to the Puritans, and that "Signor Mariano's paper is, more properly speaking, a sample of the partisan literature which the Italy of the nineteenth century has developed." In fact it is superficial, wrong in principle and unsound as to its basis of discussion. The question (as even the professor has to admit) affects not Italy merely, but all Christendom. Taking as his starting point the twofold proposition of Rudolf von Ihering: the defence of one's rights is a duty (1) to one's self and (2) a duty to society, the Archbishop proceeds to survey the religious and moral aspect of the question. Signor Mariano's article has brought out very clearly a fact which those distant from the stage of conflict find it hard to accept—namely, that in Italy the destruction of the Pope's temporal sovereignty implies the overthrow of his spiritual supremacy and the uprooting of Catholicism itself from its once most fruitful soil. To show that it deserves no forbearance the Naples professor misrepresents and distorts it. But he overshoots the mark. For when he reproaches the Church of Rome as a religion of externals, he closes his eyes to the almost universal return of even the Puritan churches to a ritual more or less impressive in its appeals both to eye and ear. The composite nature of man in his earthly state has been recognized by some approaches to the beauty of holiness in the worship even of communions once opposed to all that was not "spiritual." But to argue that this growing acknowledgment of the value of harmony in form, sound and color was associated with a corresponding decadence of spiritual sentiment would arouse a host of champions in all the sects of Protestantism from the Anglicans, among whom the reform began, to the Salvation army, which would be feeble indeed without its music. That his church lays less stress on change of heart than on the outward and visible signs of it Archbishop Satolli indignantly denies. Even apparently good actions lose their virtue unless the intention be upright, as every well-bred Catholic knows. And Signor Mariano ought to know that all Roman Catholicism is papal, whether in Italy or Germany or England. National differences there doubtless are, and, in considering these, allowance must be made for the principle of fluctuation in national growth. It was not fair, in comparing nation with nation, to choose arbitrarily a single period. Every nation that had attained a high mark of power, culture or splendor of any kind, has at some time been in the van, and it is a commonplace of history that mediæval Italy, in spite of wars and divisions, won triumphs with which modern progress has found nothing to compare. To the French invaders of the days of Francis I. the glory of Italian cities was a revelation—they felt like half civilized men beside their cultured hosts. If Italy, which morally, notwithstanding the effects of revolution and misrule, fears no statistical comparison with Germany, Scandinavia or Great Britain—save that wild southern passion prompts more fre-

quently in Italy the fatal blow—has had her seasons of decline, she is not exceptional; in her seasons of splendor she has been so, and most so where Catholic sentiment breathed life into her gifted sons. Take her for all in all, the Archbishop thinks that, all down the Christian ages, after as before the Tridentine era, the church has no reason to be other than proud of her Italian children, while Italy has no reason to blush for her Catholicism.

The years of Papal captivity are by historians associated with the years of exile (1305-1378) and sometimes Protestants find it hard to realize that, in his home in the Vatican, the Pope should be spoken of as a prisoner. For nearly twenty five years Popes Pius and Leo have issued their letters to the faithful without restriction, and treated of the great problems of the time with the utmost freedom and boldness. Spiritually their power has increased. By the world at large they have been held in esteem worthy of their characters and offices. The Italian Government has made provision for their maintenance and has held out a hand of conciliation. Where, then, is the injustice? Or, in what sense is the Pope at a disadvantage? To these questions Archbishop Satolli might content himself with a single answer: The Pope is the victim of force and fraud; he has been deprived of his estate. The only course that can satisfy him, the church and justice is to restore the papal dominions to their rightful owner. The Papacy has for ages been identified with Rome; Rome with the Papacy. To that fact Rome has owed its immortality. After being the capital of the Cæsars, it became the metropolis, the mother see and city of Christendom. Nor did Italy fail to profit by the privilege. "By fostering the arts, and by sheltering science and philosophy, the Popes made Italy a source of culture to mankind." But the essential condition of such a choice for the central see was that it should be dependent on no human authority. This perfect liberty is implied in the very institution of the Papacy. The Pope must be unhampered by any authority, his freedom must be on every side inviolable. As the head of the universal visible church, he stands in the same relations to all Christian sovereigns and unless he is in territory to which himself alone can lay claim, he is under a sort of constraint and in an anomalous status of quasi subjection. "Here then is the dilemma that confronts him: If his relations with his ruler are strained, his action in Italy is sure to be cramped; if those relations are friendly, outside nations will oppose him on the pretext that his action is biased, or will seek to make him their tool with Italy as a go-between." The violence that wrested the temporal power from the hands of the Pontiffs was blind even to self-interest, and only by their reinstatement can the stupid wrong be righted. "Without the least prejudice to the real unity of the nation, without any diminution of national power or hindrance to lawful aspirations," the restoration of the Popes to their ancient domain would tend to the signal advantage of the kingdom both in its internal and in its foreign relations.

The latter half of Archbishop Satolli's article is devoted to the policy of Leo XIII. on the one hand, and to that of the Italian Government on the other. The course marked out in his first encyclical His Holiness has faithfully followed out in the intervening years. Though laboring under difficulties he has been able to enlarge the hierarchy by the establishment of one patriarchate, 27 archbishoprics, 77 bishoprics, 47 apostolic vicariates and 18 apostolic prefectures. Discipline has been rigidly maintained; episcopal authority upheld; quarrels between parties among the laity put an end to. An impulse has been given to the spirit of piety, and at the same time philosophical study and scientific research has been encouraged. Social questions have received earnest attention. The crusade against slavery, the amelioration of the laboring classes, and the promotion of better understanding between rulers and ruled have furnished occasion for letters of acknowledged wisdom and timeliness. But through all, His Holiness has never for a moment lost sight of the withheld rights of the Holy See, while giving due recognition to Italian aspirations. And in defending these rights, the Pope, urges the Archbishop, "discharges a duty towards the church and the civilized world." For, until it is untrammelled

by the secular power and aloof from the clashing of rival interests, the Papacy cannot accomplish its great mission in its full integrity and significance. This is, in meagre and inadequate form, the substance of Archbishop Satolli's reply to Prof. Mariano. In its preparation His Grace had the aid of Dr. Thomas Bouquillon and of Dr. E. Pace, both of the Catholic university, Washington, to whom his acknowledgments are expressed. Dr. Bouquillon is known to some of our readers as a man of rare learning and ability.

MONSIGNOR SATOLLI ON THE PAPACY.

It was prophesied in The Pilot that when Sig. Raffaele Mariano should read Monsignor Satolli's response to his paper on "Italy and the Papacy," the subsequent proceedings would interest him no more, and after reading the Apostolic Delegate's paper in the April International Journal of Ethics, most persons think that really there is little for him to do but imitate Abner Dean of Angelo.

In the beginning Monsignor Satolli mildly says: "Professor Mariano has, to speak in culinary terms, simply treated his American readers to a 'warmed-over' morsel from earlier repasts. In other words, he has reproduced, with proper modifications, the brochure which he published in 1878 with the higher-sounding title 'Cristianesimo, Catechismo, Civiltà'; and this brochure, to complete the genesis, can be traced immediately to his articles in the Diritto, especially to the one published February 20, 1877, and remotely to his volume 'Roma nel Medio Evo,' compiled in 1873 from the 'Geschichte der Stadt Rom,' by Gregorovius."

Monsignor Satolli considers the religious, moral and political aspects of the questions, the action of the Pope and of the Italian Government, treating each topic at length, and producing the most instructive paper on Italian affairs ever printed in any American magazine. The temptation to reprint the greater part of the article is strong, but to yield to it would be unjust to the Journal. One extract, however, may well be permitted:—

"The Pope, moreover, with centuries of experience to direct him, knows enough of diplomacy to set a proper value alike on the promises and on the threats of interested statesmen. If, with honor to his position, he can obtain from them concessions in favor of the Church, well and good; and if, as the beneficial effects of Catholicism become more evident, they revive the sense of spontaneous justice that originally formed the 'patrimony of St. Peter' into an independent State, so much the better. But rulers and people may rest assured that no prospect of temporal power will make the Papacy swerve in the least from the line of its duty and of its adherence to the highest interest of religion. Nor would the union of the temporal and the spiritual sovereignty in the Roman Pontiff imply what it does in Kaiser, Queen and Czar; the spiritual would always control.

"Catholics, therefore, are accustomed to treat rather coldly such phrases as 'Papal intrigue,' 'Vatican schemes,' and the like. Also they know what confidence to place in rumored connections of the Pope with the 'Triple Alliance,' or with the Franco-Russian league. Neither of these coalitions offers any great attractions to the Pope; the one aims to perpetuate the wrong which he suffers, the other to exalt a nation which, in the name of its pretended 'orthodoxy,' oppresses Catholicism at home and thwarts, so far as it may, the action of the Church abroad. The alliances which Leo XIII. would favor and support are of a far different character—more pacific and more conducive to civilization. He would certainly, if occasion offered, take the initiative toward a European disarmament, and in doing so he would be faithful to the 'secular traditions of the Roman Church.' The spirit which brought about the Truce of God, which federated the nations in the Holy Roman Empire, which leagued them in the crusades against encroaching barbarism, and which made the Court of Rome a court of arbitration for the strong and of appeal for the weak—this spirit lives on in the Papacy, and would avail more to-day for the harmonious development of civilized Europe than the millions of soldiery armed to keep peace, or the over-zeal of rulers whose protests against war are its real provocation."—*Boston Pilot*.

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PROVINCE OF QUEBEC,) SUPERIOR COURT
District of Montreal,) No. 312.

Dame Albertine Lefebvre, of the parish of Notre Dame de Grâces, said District, has instituted an action in separation as to property against Godfroy Charlebois, her husband, of the same place.

Montreal, 2nd April, 1894.

BEAUDIN, CARDINAL & LORANGER,

38-5

Advocates for Plaintiff.

A WORTHY APPOINTMENT.

United Canada has the following very interesting item of news:

"On the recommendation of Hon. John B. Riley, the Consul-General of the United States, at Ottawa, the American Secretary of State has established an agency at North Bay, Ont. Mr. D. J. McKeown has been appointed Consular agent at that place. The lumber exports of that district aggregate four hundred million feet yearly and the agency at North Bay will be a great convenience and benefit to the lumber industry. The citizens of North Bay are delighted with Consul General Riley's selection of that town and the appointment of Mr. McKeown is very satisfactory also."

[We may add that Mr. McKeown's host of friends and acquaintances in Montreal will likewise rejoice in his appointment. No more sterling official, able and active citizen or honest and popular man than the nominee to that post. The choice reflects great credit on Consul General Riley's ability in selecting competent officials and his energy in pushing the business entrusted to his care.]