

Should there not be some professorship of lordly manners introduced into our public schools, so that those of their pupils who are successful in life may bear their blushing honours with due composure and dignity, and when they have finally reached the goal proposed to them be no strangers to the repose that marks the caste of Vere de Vere. As to the failures, who shall abide in the colony, they may go to form the various classes that are sure to follow here on the establishment of our peerage at Home, and to build up and sustain the paltry pride, the petty social fawnings and snubbings, the threadbare finery, and the heart-breaking attempts to preserve what is considered gentility, that are amongst the greatest miseries of the *débris* of feudalism in the old world, and that here, by belonging to a modern ruin, would exhibit much, in addition, that was piteous and grotesque. In conclusion, how do our colonial masses regard this proposition of the Imperial Government to offer a bribe to absenteeism, and to encourage the determination that already far too largely exists here, of monopolising the lands, and forming an aristocracy on a basis, that at Home the masses begin to declare must give way, in order that they themselves and all the interests of their several countries may be saved from destruction? Colonial lords under any circumstances would be an anomaly; colonials made lords, on condition that they should reside in Europe, would be a most destructive anomaly. The colonies cannot with too much energy resist all proposals of the kind.

THE TRADITIONS OF ROME. A PARAGRAPH, evidently clipped by one of our contemporaries from some other paper, and which treats of the reception in St. Peter's of the Italian pilgrims, on October 16th, puts forward the belief that the Pope's imprisonment in the Vatican is but a vain pretence; and yet it might have been thought that, since it was proved impossible to carry the remains of a dead Pope through the streets of Rome secretly and at midnight without uproar, for the living Pope to go abroad by day, if nothing else, and other issues would be involved in this, would be for him to expose himself to the utmost danger, and the world generally to the confusion that must result from his murder if it were committed—as in all probability it would be. No newspaper derides the Czar for the precautions he takes to defend his life; why should the Pope be derided if he too takes precautions? and, moreover, on his death by violence far weightier consequences may hang than those to follow from the assassination of the Czar. The leading newspapers of Europe, indeed, acknowledged and deplored the reasonableness of the Pope's attitude when the attack on the funeral of Pope Pius IX. was made, and it is not to the credit of any colonial newspaper aspiring to lead when it returns, even at second hand, to the false and stale accusation of a needlessly self-imposed imprisonment. The extract, however, to which we refer goes on to declare that, although even among Italian Liberals the idea has presented itself that the Italian Government should remove from Rome, this is not to be heard of. "If the traditions of Rome," it says, "are dear to the Papacy, they ought to be yet dearer to the Italian people, of whose history they formed the staple ages before the Roman Church was heard of." But what is the history of ancient Rome to modern Italy? What is the history of the Egypt of the Pyramids to the Egypt of to-day? As well might the dweller by the Nile drop a tear of lamentation beside the mummy of some prince of the almost primeval dynasties as the modern Italian throb with pride at the recollections of Scipio or Cæsar, or blush for the evil fame of Nero or Caracalla. The traditions of Rome that live to-day are the traditions of the Papacy also. The ashes of imperial Cæsar may, indeed, so far as the modern Italian is concerned, "stop a hole," and leave him unconcerned because of the conqueror's degradation. Nay, if anything he may rejoice at this, for is he not most probably sprung from the race that as "young barbarians" played by the Danube, while far away in Rome their fathers lay butchered in the arena—"to make a Roman holiday"? On the other hand, the traditions of the Papacy are the traditions of modern Italy's glory; of a people rescued from barbarism, endowed with science and enriched by the incomparable gifts of art above all other people. The traditions of Rome for modern Italy, then, are one with the traditions of the Papacy; these have been the soul of all her splendour, the life of her glory, and deprived of these she must follow the law that nature has appointed for the corpse—through rottenness to rottenness and complete dissolution.

THE ALTERNATIVES. BUT what are the prospects of Italy at war with the Papacy? They are those of the red revolution only. "If this conflict ends in the defeat of the Pope," says the *Saturday Review*, "it is not the Italian Monarchy, but the Italian Republic, that will reap the fruits of victory." "The Italian Conservatives," he adds, "are cut off from the very elements which in almost every other country constitute their strength. The clergy are hostile, the peasantry are at best indifferent. The Conservatives dare not make the Monarchy popular

by enlarging the electorate, because they cannot feel sure that the first act of the newly-enfranchised voters would not be to return Clerical candidates. Consequently, they are obliged to remain a minority in the Chamber of Deputies, unable to exercise any influence on the course of affairs, except when the various sections of the Radicals happen to fall out among themselves." But, important as is the article we refer to in many particulars, if we omit the comparison made between the motives and opinions of the Popes, Pius IX. and Leo XIII., for which the writer must chiefly have drawn upon his imagination, strongly advocating, as it does, the restoration to the Sovereign Pontiff of his ancient city, more important still is the utterance on which the writer has based his article. It has been taken by him from the Paris correspondence of the *Times*, and its author is vouched for as being "an eminent Italian, who has rendered United Italy immense service, who has made himself famous in divers ways, and whose patriotism or authority cannot be suspected." The *Review* quotes this utterance as follows:—"When we have recovered a more natural, a more logical, more central, more approachable, a less sombre and a less unhealthy capital, all that now impedes and threatens us will disappear at once. . . . Italian unity will be cemented by the tacit and satisfied adhesion of the Papacy; while the Papacy, 'knowing that any revolution would destroy that work of conciliation, would be the most powerful ally of the kingdom in which she would have recognised her independent seat.'" We may very confidently believe that the opinions thus expressed by an eminent Italian have not been weakened by the events that have taken place in Rome since the *Saturday Review's* article from which we quote was published. If, on the other hand, they needed to be strengthened, there was quite enough to be found for such a purpose in the grand scene witnessed the other day in St. Peter's, when 20,000 people gathered from all the quarters of Italy acknowledged the presence of the Sovereign Pontiff with an enthusiasm that could not be suppressed, and did him in his imprisonment and the condition of his spoliation, an obeisance that might well have filled with pride the most imperious conqueror in the hour of his triumph. In Leo XIII., although he raised his hands to heaven for aid, there was evident the king whose reign cannot be suppressed, the absolute monarch of the hearts of men, whom no power can dethrone—uncrowned though his enemies may boast him to be, and despoiled as he undoubtedly is, the Pope is still a tremendous power, before which the legions of evil must always quail and be disconcerted. The *Saturday Review*, indeed, in concluding his article, though writing of a cause with which his sympathy is limited, seems to acknowledge as much. "Whether," he says, "the idea of leaving Rome, which has of late been attributed to the Pope, has really been entertained by him cannot be said with any positiveness; but it is obvious that he has in this idea a very powerful weapon as against his adversaries, however dangerous it might prove in the long run to the Papacy itself. It is impossible, however, to form even a guess of the use to which Leo XIII. may put this weapon. He may be unwilling to irritate the Italian nation by transferring the seat of the Papacy to another country; or he may think it expedient to let the Italian nation see that he is not to be trifled with beyond a certain point, and that if the conservative forces of Italy are to make common cause against a common enemy, the time has come when the secular power must make advances to the spiritual power. The Papacy, under the guidance of Leo XIII., is not likely to act rashly; but it will not be surprising if, in the end, it should act with more decision than the Italian Government seems to anticipate."

VOLUNTARY SCHOOLS AND SCHOOL BOARDS. THE *Saturday Review* in referring to the prosperous condition of the voluntary schools in England, which ten years ago, it was foretold, would go down in presence of the School Boards, attributes the wonderful success that has so completely falsified the prediction in question partly to the "national love of fighting." The spirit of rivalry, he says, was called into play by the new institution, and the supporters of the old system increased their efforts to secure for their system the triumph. A reflection, however, suggested to us by this theory that the *Review* propounds is, that if the love of fighting be a national characteristic of the Anglo-Saxon, and a characteristic that evidently under certain modifications leads to wholesome results, it can hardly be wise among people where the Anglo-Saxon element largely predominates to curb so useful an influence, and, by leaving no legitimate issue to the national spirit, to reduce everything to a condition in which stagnation must be the natural consequence. If, for example, the Voluntary Schools were sustained, increased, and improved through a spirit of emulation in face of the Board Schools, we may also conclude that a like spirit pervaded the teaching in both classes of schools [and made it better than it would otherwise have been. And, if this has been the case in England, as without proof to the contrary we are justified in holding it to have been, why should it not also be the case wherever the English strain is largely prevalent? Or can any other condition of things be insisted upon without injury and the repression of a