

has never dreamed of drawing. This Act has been properly described as 'nothing more than a sop thrown to the conscience of Christendom.' The Parliament that made it can unmake it at will. The lately deceased Pope said of it :—

'The condition that is affirmed to have been guaranteed us is not that which is due to us, nor that which we require; it is not an effective, but an apparent and ephemeral, independence, because subject to the discretion of others. This manner of independence may be withdrawn by him who bestowed it; those who yesterday sanctioned it may annul it to-morrow. And have we not in these recent days seen the abrogation of what are called the Pontifical Guarantees demanded in one quarter and foreshadowed by way of menace in another?'

Samuel Butler said of promissory oaths in his time :

'Oaths are but words and words but wind,
Too feeble implements to bind.'

And again :

'An oath obliges not
Where anything is to be got.'

Of such a slippery nature are the 'guarantees' of the Italian Government. The Convention of September 14, 1864; the Sardinian Code of 1865; Victor Emmanuel's hypocritical proclamation of December 15, 1866, all emphasised the perpetual inviolability of papal territory. But the Code was repealed; the Convention was broken; the proclamation was violated the first moment that it suited. And the fate of all those pie-crust provisions is a further demonstration, if further demonstration were needed, of the unstable and worthless nature of the so-called Law of the Papal Guarantees.

The situation in Italy arising out of the position of the Sovereign Pontiff has long been intolerable. Leading politicians of the Italian Revolution have even cried out for a settlement of the 'Roman question,' which is as much alive to-day as it was the day after Cadorna's artillery had battered a breach in the old walls beside the Porta Pia on September 20, 1870. During the great hunger-riots in 1899, the Marquis Visconti-Venosta declared that until 'the eternal Roman question' is settled, we shall never have peace in Italy. To-day, he added, 'an agreement between the Quirinal and the Vatican is a question of life or death for the nation.' Menotti Garibaldi (whose death was recently announced by cable message) favored a Federal Italian Republic under the presidency of the Pope. But the plan that is most in the minds of men postulates the independence of Rome, with a 'circondario' or surrounding district, together with a port—say Civitavecchia—guaranteed to the Pope by Italy and the other Powers of Europe. All this is, of course, a matter of adjustment. The Pope does not seek broad territories or temporal aggrandisement. But he does, and ever must, demand so much of secular power as will render him permanently independent in the exercise of his exalted and responsible functions as the spiritual head of 250,000,000 Christians scattered over the earth. Nine times before, Rome was lost to the Holy See. And nine times it was restored. It will, in God's good time, be restored once more. 'Rome,' said the great old Pope who recently passed away, 'will again become what Providence and the course of ages made it, not dwarfed to the condition of a capital of one kingdom, nor divided between two different and sovereign Powers in a dualism contrary to its whole history, but the worthy capital of the Catholic world, great with all the majesty of religion and of the Supreme Priesthood, a teacher and an example of morality and civilisation to the nations'

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Notes

Truly 'Loyal'

For some twelve or eighteen months past Belfast Orangism has been split into two uproarious factions. Each of them has, during that time, pretty regularly sanctified the Lord's Day by pounding the brainpots of the other faction with the bricks, clubs, ship-bolts, paving-stones, and road-metal that are usually devoted to cracking the skulls of 'Papishes.' Those noisy 'loyalists' have, in fact, turned a quarter of Belfast into a mild pandemonium and have set law and order at sheer defiance. On the 'glorious twelfth,' however, they joined forces against the common enemy. Our Irish flies to hand give fearful accounts of the celebration of the great Orange saturnalia. Drunkenness, stone-throwing, murderous assaults on the police and upon inoffensive citizens, revolver-firing, housebreaking, looting, and the other customary scenes of organised riot, ruffianism and violence constituted the 'divarshuns' of the yellow 'loyalists' out for a holiday. It would be well if the brethren in New Zealand arranged to send a few missionaries to teach the elements of Christianity and civilisation to the unredeemed savages who wear the Orange sash and welt the Orange drum in Belfast, Armagh, and Portadown.

Cardinal Manning and the Papacy

The only Englishman who occupied the Chair of St. Peter was Adrian IV. (Nicholas Breakspear). He reigned from 1154 to 1159, and his brief lease of rule was disturbed at frequent intervals by the clang of arms. In English-speaking countries he is best remembered as the Pope who is credited with having, by a Bull entitled 'Laudabiliter,' conferred Ireland on Henry II. to hold in fief. The question of the genuineness or spuriousness of the Bull has for seven centuries given rise to occasional severe bouts of controversy. Nowadays, however, few historians, if any, stand by the genuineness of the document attributed to Adrian. The last kick has been given to it by Professor Thatcher, of the Chicago University, in a monograph entitled 'Studies Concerning Adrian IV.,' which was issued a few weeks ago from the University press. After a year's study of the documents of Adrian's reign in the Vatican Library, Professor Thatcher says: "'Laudabiliter" cannot have been written by one who knew what was essential to such a document. It is merely a Latin exercise of some twelfth century student who was practising in the art of composition, and for this purpose chose to impersonate Adrian IV. It must be rejected as entirely worthless'

We are reminded of Adrian and the fabled Bull by a fact which the lamented death of Leo XIII. has again brought to the fore—namely, that another great Englishman, Cardinal Manning, was, on the death of Pius IX., proposed as his successor in the papal chair. 'The Cardinal,' says an English exchange, 'was in Rome on the day when Pius IX. died. He knelt and kissed the hand of his Holiness before he passed away, and the Pontiff, who had been to him a steadfast friend, said: "Addio, carissimo." On the Pope's death the Camerlingo then took possession of the Vatican. The Sacred College met every morning until the Conclave, which began, in accordance with the regulation, on the 18th February, ten days after the Pope's death. There were discussions between the Cardinals as to the future Pope. Cardinal Manning wrote: "Cardinal Bilio said that he held it necessary, in the present conflict of the Church, that the next Pope should be a foreigner, and then suggested myself. I then said that in my judgment, as they already knew, the next Pontiff must be Italian in blood and speech, and one who knows and loves Italy and is known and loved by Italians; that the election of a foreigner might lose Italy to the Holy See through political causes, as England was lost in the sixteenth century;

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