

The *Pilot*, an Anglican paper published in London, bluntly asked: 'Who gives a dispensation to a Protestant to swear to a known lie. And how do honest people of all religions characterise such oath?' Commenting on which utterance, the *Ave Maria* remarked: 'Our co-religionists over the water are grateful to King Edward VII. because in repeating the offensive words of the Oath of Accession—the words which denounced the doctrine of the Holy Eucharist and devotion to the Blessed Virgin as superstitious—he lowered his voice so that the passage was hardly audible. The tact of King Edward was surely worthy of praise; indeed it is known that he personally regrets the ancient custom which imposes on him a declaration offensive to millions of his best subjects. But the London *Pilot* (Anglican) points out an aspect of the case which has hitherto been ignored. Not only is the King obliged to make the declaration that he holds these doctrines to be superstitious, while in reality he does not so hold them, but he is further required to confirm the declaration with an oath. In other words, the King is obliged by the tyranny of an old custom to begin his reign with a solemn public lie. . . . The question, then, is very pertinent: What effect will the whole performance have on the popular conception of an oath?'

Dominion newspapers of the higher class have always taken a reasonable view on the subject of this outrageous Declaration; and in the fair and dispassionate review of the question which appeared in its leading columns of the 11th inst. the *Otago Daily Times* was only voicing the opinions and maintaining the traditions of the best New Zealand journalism. Our contemporary said in part: 'The protests which are being revived against the terms of the Oath that is demanded of the Sovereign on his accession to the Throne should not be regarded as unreasonable. The late Marquis of Salisbury on one occasion, we think, described the declaration of faith that is included in the Oath as "of indecent violence" in its reference to the religious beliefs of many millions of the King's subjects. . . . The appeal they make for the removal from the Royal Declaration of expressions the use of which inflicts severe pain upon them gathers strength from the fact that the Oath in its rejection of the articles of their faith is, to all intents and purposes, quite superfluous. The Protestant succession to the Throne is in reality secured by the provisions of the Bill of Rights and the Act of Succession. . . . If it is not now essential for the maintenance of the Protestant succession, which the great bulk of the King's subjects desire to see preserved and will insist upon having preserved, that such a declaration should be used by his Majesty at his accession as is calculated to wound deeply the feelings of the Roman Catholics in the Empire, and as must indeed have that effect, the retention in the Oath of the objectionable expressions is not defensible. And, as we have said, the other safeguards for the perpetuation of the Protestant succession seem to be perfectly ample. If, therefore, such an amendment of the Accession Oath were framed as would, while pledging the Monarch to an acceptance of the principle of the Bill of Rights and to a solemn acknowledgment of the fundamental truths of Protestantism, omit the special references that outrage the feelings of Roman Catholics, it would probably gain the approval of the vast majority of the British people throughout the world.'

The Late King at Mass

One of the last occasions on which his late Majesty was present at Mass in royal state was in February, 1908, after the horrible murder of Dom Carlos, King of Portugal, and of his son and heir, the Crown Prince. The outburst of reprobation of the crime and of sympathetic sorrow for its victims was without parallel in the long history of close and unbroken alliance between England and Portugal; and with characteristic grace, and with a royal tact that was no less admirable because it was prompted spontaneously by a loyal personal friendship, the King and Queen, as expressing the heart of the British Empire, attended the Requiem at Spanish-place in sympathy with the Catholic kingdom of Portugal, at that same moment performing in its own capital the same last sacred rites for the dead. We summarise from the London *Tablet* report of that date the more striking features of the impressive ceremony. By 12 o'clock the church was filled awaiting the arrival of the royal party. It was a sight seldom seen, and never before in that church in such supreme splendor. The building itself was a fitting setting for so noble and solemn a function, with its completeness of architectural detail and its chancel of glittering gold and exquisite mosaics. Among the first to arrive was a deputation of officers of the Oxfordshire Light Infantry, of which the late King was the honorary Colonel-in-Chief. The Ambassadors and their suites took their places early on the Epistle side in the nave; the Gospel side was occupied later by Royal Princes and Princesses, behind whom were the accompanying members of the Royal Household and

Ministers of the Crown. For the rest, notabilities of the nation filled all the remaining places.

All had assembled before the Royal personages arrived. They included the Prince and Princess of Wales, the Prince wearing an Admiral's uniform and a Portuguese order, Princess Victoria, Prince and Princess Christian, and Princess Louise, Duchess of Argyle, accompanied by the Duke of Argyle. Bishop Brindle, D.S.O., the soldier bishop who had seen many battles as chaplain to the forces, was vested as an old student at the English College, Lisbon, and had been requested to await the coming of the King. The organ pealed out the Dead March in 'Saul,' the opening strain of 'God save the King' penetrated the building from without, and the royal procession entered. Canon Gildea, with his assistant priests, escorted the royal party to the hall of the presbytery, where the Archbishop was in waiting. Preceded by his Chancellor and Private Secretary, and followed by the Marquis de Soveral, representing the King of Portugal, his Grace led the King and Queen, who were accompanied by Princess Victoria, through the presbytery to the church. The Princess took her place with the Royal Family, their Majesties were enthroned on the Gospel side of the sanctuary; the Portuguese Minister took the special place of honor below the King prepared for him, the Archbishop, who had ceded his usual place, presided on the Epistle side, and the Mass—a Low Mass of Requiem—began.

The function presented what must have been a memorable and never-to-be forgotten scene. The King wore the uniform of a Portuguese Colonel-in-Chief; the Queen, in deep mourning, relieved by the single touch of color of a Portuguese order, the Archbishop in his purple, Canon Gildea, attendant on their Majesties, in his canonical robes, the hundreds of varied uniforms resplendent with dazzling orders and many colored decorations, against the background of mourning worn by all the ladies present, threw into relief the simple severity of the draped sanctuary and the black vestments of the celebrating Bishop. The choir sang unaccompanied selections during the Mass, all of which are described as having been, without exception, beautifully and impressively given. After Mass, his Majesty, taking leave of the Archbishop, expressed his warm appreciation of the music and all the arrangements which had been made by Canon Gildea for the ceremony, adding, 'Nothing could have been better.'

A spectacle so significant of peace and good-will, of loyalty, large-hearted tolerance, and kingly trust, naturally commended itself not only to Catholics, but to the large majority of Protestants also; and the demonstration outside the church by the long lines of spectators was a striking witness of the sympathetic interest of the people. But the small and narrow-minded coterie represented by the Protestant Alliance—the only section of all his millions of subjects whom even the late King could never thoroughly please—had to be reckoned with. A day or two after the King's attendance at Spanish-place the Alliance published the following insulting 'Protest':—'The Protestant Alliance, representing Protestants of all denominations, views with astonishment and distress his Majesty's attendance at a Mass for the dead at St. James's Roman Catholic Church, Spanish-place, W., such an action on the part of his Majesty being inconsistent with his position as head of this Protestant nation, and a violation of the spirit of the Coronation and Accession Oaths. While deeply sympathising with the Portuguese nation in their great sorrow, the Protestant Alliance would humbly point out to his Majesty that, by Act of Parliament, 1689, "all and every person and persons that is, are, or shall be reconciled to, or shall hold communion with the See or Church of Rome, shall be excluded, and be for ever incapable to inherit, possess, or enjoy the Crown and government of this realm, and the people of these realms shall be and are hereby absolved of their allegiance." Luckily for the protesters, this resolution was not addressed directly to the King, or the members of the Alliance might have found themselves indicted for treason, and a resistance to his Majesty's rights. Of course, the fulmination came to nothing—the Alliance fusillade, noisy and pretentious as it was, was merely a case of 'cannonading the sea.'

Messrs. J. Ballantyne and Co., Christchurch, call attention to their famous cream delaine for blouses, which washes well and always looks well...

The Baker was 'crusty'; his words were 'tart.'

He was not in the mood for a jest;

He felt like an oaf and wanted to 'loaf,'

For he had a bad cold on the chest.

What! 'ales' thee, friend, you've been in the 'draught,'

Remarked his old neighbor, the brewer;

'Tis the wind from the 'yeast,' don't worry the least;

Take Woods' Great Peppermint Cure.

Christmas Fare! Choice Hondai-Lanka Tea is a Royal beverage for Christmas meals. Its flavor is supremely delicious.

Now's the time to turn over a new leaf! Abandon unsatisfactory coupon blends, and use rich, luscious HONDAI-LANKA Tea.