

IN MEMORIAM

MURPHY.—In loving memory of Cornelius Murphy, who died at Pleasant Point, South Canterbury, April 24, 1910. Born at Kenmare, County Kerry, Ireland.

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MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiæ causam promovere per vias Veritatis et Pacis.

Die 4 Aprilis, 1900.

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.

April 4, 1900.

LEO XIII., Pope.



THURSDAY, MAY 19, 1910.

'A RELIC OF BARBARISM'



FEW rags and tatters of the penal code still cling to the British statute-book. Members of several Catholic monastic Orders are, for instance, to this hour deprived of some of the ordinary rights of British subjects. We are reminded of another Catholic disability that cumber the statute-book by the accession of our new King, George V. We refer to the Declaration against Transubstantiation, etc., which still retains its place as an offensive tag to the Sovereign's Accession Oath. The Declaration is hopelessly out of joint with the spirit of the times. And it is a humiliation and an insult to any enlightened ruler of our day to compel him to solemnly inaugurate his reign by singling out for special opprobrium, from among his subjects of every color and creed—Christians of eight hundred varieties, Brahmins, Mahomedans, and the rest—over twelve millions of Catholics, and officially fixing upon them—and through them, on Catholics of all times and climes—the stigma of rank idolatry.

The following is the full text of this vile declaration which—unless Parliament intervenes—the new Sovereign will be required to make on the occasion of his official accession:—I, George the Fifth, by the Grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith, do solemnly and sincerely, in the presence of God, profess, testify, and declare that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the elements of bread and wine into the Body and Blood of Christ at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the Virgin Mary or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify, and declare that I do make this declaration and every part thereof in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted to me for this purpose by the Pope or any other authority or person whatsoever, and without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope or any other person or persons or power whatsoever should dispense with or annul the same, or declare that it was null and void from the beginning.'

This boisterous no-Popery blast is the product of an age of coarse manners and of fierce sectarian strife. The very terms in which it is couched sufficiently indicate that it was formulated in a period when small regard was paid to the sanctity of an oath. It was, in fact, the period whose oath-breaking was so caustically satirised by Samuel Butler