

DEATHS

LYNCH.—On May 18, 1911, at her late residence, St. Francis de Sale street, Ponsonby, Mary, eldest daughter of the late Daniel Lynch; aged 60 years.—R.I.P.

MOISON.—On June 16, 1911, at his late residence, Cameron street, Ashburton, John Marie, beloved husband of Julia Moison; aged 52 years. Deeply regretted.—R.I.P.

MARRIAGES

GAVEGAN—RALPH.—On April 24, 1911, at St. Patrick's Cathedral, by the Right Rev. Dr. Cleary, Bishop of Auckland, Lieutenant Cecil Percival (H.M.S. Iris), son of Lieutenant-Colonel Gavegan, 49th Regiment (Royal Berks), to Kitty, third daughter of W. J. Ralph, of Auckland.

HIGGINS—RALPH.—On April 24, 1911, at St. Patrick's Cathedral, by the Right Rev. Dr. Cleary, Bishop of Auckland, Patrick Francis, son of John Higgins, Napier, to Marie Isabel, eldest daughter of W. J. Ralph, of Auckland.

WANTED by Catholic lady, ORPHAN GIRL or other as Companion, age from ten to twelve. Attendance at school and all necessities provided. References given and required. Apply

‘HOME,’

Tablet Office.

[A Card.]

J. H. EGAN

SURGEON DENTIST.

Over Robbin's, Chemist; opp. City Market,
330 QUEEN STREET, AUCKLAND.

CONVENT OF THE SACRED HEART

ISLAND BAY, WELLINGTON.

A Retreat for Ladies will be preached by a Redemptorist Father in July, 1911, beginning Monday evening, July 10, and ending Friday morning, July 14.

Ladies who wish to attend it may reside at the Convent during that time. No special invitation is required.

Particulars may be obtained by applying to the Mother Superior.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae 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, JUNE 22, 1911.

THE CORONATION



THE British throne stands no longer on the post-Reformation belief in the divinity that 'doth hedge a king.' The splendid ceremonies that are taking place at Westminster Abbey this week, and the popular enthusiasm with which they are surrounded, furnish a striking illustration of the truth of Tennyson's saying that the throne of Great Britain is broad-based upon the people's will, firmly planted upon a ground-work of personal worth in the Ruler, on the popular weal, and on the innate respect of the people for constituted authority in the State.

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From the days of 'Good King Edward III.', of sainted memory, to those of the late Queen Victoria, few British Sovereigns reached the hearts of the people over whom they held immediate rule. They were, to a far greater

extent than at present, hedged off from vulgar approach by an almost impenetrable barrier of court usages and court etiquette; they seldom 'showed themselves to the people' in familiar guise as in the present day; and the principle of personal rule to which they adhered was not on all occasions conducive to that deep-rooted popular respect and veneration which constitute the best safeguards of a throne. The first Charles defined the relations between a king and his subjects in the following terms: 'The people's liberties strengthen the king's prerogative, and the king's prerogative is to defend the people's liberties.' William IV.—as Justin McCarthy points out in his *History of Our Own Times*—'held to, and exercised the right to dismiss Ministers when he pleased, and because he pleased.' With his death the long era of personal rule closed for ever in England. The late Queen Victoria was the first actual British constitutional Sovereign. At a somewhat critical period in the history of European monarchies she popularised British Royalty by her personal virtues and her prudent regard for the limitations of her office; and during her long day—which saw the fall of many a royal house—her throne was buttressed round about with popular reverence and affection. The mantle of the late Queen's popularity covered all her house—and the events of the present monarch's brief reign, and especially those surrounding his coronation, go to show that this popularity is neither on the wane nor likely to diminish. King George deserves the goodwill of the Irish people for the liberality of his personal views on questions affecting their national well-being, and of Catholics for the marked respect which he has ever shown towards their religious practices and beliefs. It is well known that the King's personal influence was a very large factor in bringing about the abolition of that 'relic of barbarism'—the hideous Coronation oath.

Who does the best his circumstance allows,
Does well, acts nobly.

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A story is told to the effect that a noted provincial beauty was once introduced to King George IV., who politely hoped that she had been 'entertained with the gaieties of London.' 'Oh, yes, please your Majesty,' said the pretty Malaprop, 'I have seen every sight in London worth seeing except a coronation.' This happily rare spectacle in later British history, is again being exhibited to the British public, and upon a scale of magnificence which puts into the shade the comparatively quiet celebrations that surrounded the coronation of Queen Victoria and William IV., and recalls the splendor that marked the crowning of the Fourth George. At the striking pageantry of to-day the King sits in the curious old coronation chair that is still preserved in Westminster Abbey. Beneath its wooden seat lies a roughly shaped block of stone, which is supposed to be identical with the Lia Fail, or Stone of Destiny, which, according to ancient tradition, was brought to Ireland by the Tuath-De-Danaans, and upon which the Ard-Righs or High-Kings of Erin were inaugurated in subsequent times at Tara. In the early years of the sixth century the final settlement of the Dalriads (Irish) in Scotland took place. Fergus MacErc seized upon the sovereignty of the country, established a monarchy, and had the Stone of Destiny carried thither in order to give more solemnity to his coronation and to give his dynasty the benefit of the ancient prophecy, according to which a sovereign of his race should never fail to sit upon the throne founded upon it. The Lia Fail is said to have been preserved during many centuries in the Monastery of Scone. In the year 1300 it was brought to England by Edward I. and deposited in Westminster Abbey, and is believed to be identical with the block of stone upon which King George V. will be crowned to-day. 'The prophecy [regarding the Stone of Destiny]', says Lady Ferguson in her *Irish Before the Conquest*, 'has not hitherto failed in its accomplishment; for Queen Victoria is a true descendant of the Scotie (Irish Dalriadic) line. Some of our antiquaries, however, maintain that the Lia Fail still remains at Tara, and point to a standing pillar stone on a mound (the 'Croppies Grave') yet remaining as the veritable Stone of Destiny.'

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There are certain significant ceremonies in connection with the Coronation of King George V. which ought to have a special interest for Catholics. (1) In accordance with ancient Catholic usage, he is clothed with a cope, such as was worn by Charlemagne when he was crowned in Rome by the Pope eleven hundred years ago, and which is still preserved among the treasures of St. Peter's. (2) The apostolic usage of anointing the sick with oil was retained by the Reformers in the Prayer Book of Edward VI. It was abolished—to the great regret of Bishop Forbes and of many earnest Anglicans of later days—in the Book of Common Prayer of Queen Elizabeth. It is, however, retained in the Coronation service. This is in accordance not alone with Catholic, but with Jewish custom as well. Jewish kings and high-priests were anointed with oil. They were probably crowned as well. The ceremony of