

The strain was taken up with enthusiasm; then cheer followed cheer, as the Royal Barge steered slowly out of the harbor, the demonstration being continued until she gained the open sea.

*

It is natural to wonder what the King thought about it all—how had this generous reception, and this brief but first-hand acquaintance with the Irish people, impressed the principal figure in the proceedings. The King has made no secret of his feelings; and has left the public in no sort of uncertainty on the subject. Before leaving, his Majesty placed in the hands of the Chief Secretary to the Lord Lieutenant the following letter, which he desired should be at once made public:—'Dublin Castle, 12th July, 1911. I cannot leave Ireland without at once giving expression to the feelings of joy and affection inspired by the wonderful reception which the people of Dublin have just given to the Queen and myself. Wherever we have gone we and our children have been welcomed with a spontaneous and hearty loyalty that has greatly touched our hearts and made a permanent impression upon us. Without effort, and without restraint, and in obedience to what seemed a natural impulse of good-will, the entire populace, men, women, and children came out into the streets and parks to give us a true Irish welcome. We shall never forget it. We greatly admired the decoration of your streets, and feel grateful for the efforts we know were made in all parts of the city to add to the pleasure of our visit. Looking forward as we do to coming amongst our Irish people again, and at no distant date, and repeating in other parts of the country the delightful experiences of the last few days, we can now only say that our best wishes will ever be for the increased prosperity of your ancient capital and for the contentment and happiness of our Irish people.—GEORGE R.I.' There is a pleasant significance about the King's anticipation of a second visit, 'at no distant date.'

Catholic Revival in France

A week or two ago we quoted from *America* some encouraging words regarding the improved condition of religion in France; and regarding the prospect of a revival of Catholic faith and activity in the country once so happily and honorably known as the 'eldest daughter of the Church.' In a subsequent issue we published a comprehensive account—supplied by his Grace the Archbishop of Wellington—of the views of a French professor of History regarding the national misfortunes of the country; in the course of which the writer ventured on the assertion that the day of reformation in France had already dawned, and that, on present indications, a few years would bring about the religious regeneration of the French people, who would once again take their place in the forefront of civilised nations. Interesting and striking confirmation of the view expressed by our New York contemporary, and of the prediction given utterance to by the eminent French authority, has come to hand in a letter just received by the Very Rev. Father Provincial of the Marist Order in New Zealand from a *confre* who is at present engaged in mission work in Paris.

*

The letter has been kindly placed at our disposal; and we translate the following sentences in point. 'I shall not speak to you,' says the writer, 'about matters of general politics. The papers give you the main facts—in their own way, of course. The religious outlook affords us the greatest consolation and hope. There is going on all over France, but particularly in Paris and in the large towns, an admirable work of restoration. I do not believe our country has seen anything like it for many centuries. The working classes themselves have led the way; the young people are coming on at a rate you have no idea of, thanks to the sodalities and associations into which they enter or which they direct. The clergy, especially of the younger generation, are full of a generous enthusiasm. If you could see the devotions so multiplied in the churches! Last Sunday, for the close of the Month of the Sacred Heart, the immense Basilica of Montmartre was so crammed,

with men only, that never had the procession such difficulty in making the circuit. Yesterday a gentleman exclaimed fervently to me: "Paris is the most vast and wonderful monastery of men one has ever seen or even dreamt of. How many thousands of men receive Holy Communion every day. And the works of instruction, and that charity, and those churches which are being erected in the midst of new centres, and which the next day are too small to accommodate the worshippers. Without doubt, the good God still lives in France." And because the Church has lost all her outward prestige and all her material wealth, her influence is not on that account the less marvellous and fruitful; and nowhere does one see other than matter for consolation. Certainly there is evil; the government is bad; but along side of that! . . . The decree on the communion of children has been a great stroke. The good, true, intelligent priests have rallied at the first call; and of what ravishing things have I been the witness. . . . Thank God, our Society still lives. There is nothing striking to record regarding it since my last letter. All our works go on and prosper. Never have they been so forward, and never has there been seen so fine a spirit prevailing throughout. Our new apostolic schools are filling up better than ever.' All this is very encouraging; and it is not the sort of intelligence which comes to us per medium of the Press Association.

The Coronation Oath

On the occasion of the coronation of King Edward VII. a number of clergymen of the High Church persuasion protested against the Coronation Oath—which is, of course, quite distinct from the Accession Oath, at one time so offensive to Catholics—on the ground that it described the Church of England as Protestant; and they carried their protest so far as to refuse to adopt the Order of Service recommended by the Bishop of London, for use on Coronation day. In connection with the matter they sent the following letter to the London press:—'Sir,—We ask you of your courtesy to allow us to say that, with the deepest regret, we shall be unable to use the Order of Service recommended for use on the Coronation day, as it now stands. In this Order, the minister is directed to inform the people, amongst other details, that the King has taken the Oath to maintain "the Protestant Reformed Religion established by Law." Whatever may have been the signification of the term "Protestant," either originally or at the period when it was first introduced into the Coronation Oath, it has acquired an extended meaning, in which it is popularly taken as opposed to "Catholic." To inform the people that the King has taken an Oath in the above terms will, probably, create an erroneous impression that the religion of the Church of England is in some way opposed to Primitive and Catholic antiquity. It should be remembered that the term "Protestant" was not introduced into the Oath at the time of the Reformation, but at the coronation of William and Mary in 1689—more than a century later. It nowhere occurs, either in the Prayer Book, the Thirty-Nine Articles, or any other authoritative formulary of the Church of England to which we have given our assent.' The letter was signed by twenty clergymen.

*

There is no mention in the Home files thus far to hand of any similar protest having been made on the present occasion; but it is easy to understand that the terms of the Coronation Oath as taken by King George would be anything but agreeable to our friends of the 'Anglo-Catholic' school. Not only does it affirm the Protestantism of 'the Reformed Religion,' but it emphasises at every turn the fact that that religion is a State creation, even the doctrine and worship of the Church of England being described as 'established by law.' Here are the terms of the Oath as given in the *London Telegraph*:

'Primate: "Sir, are you willing to take the oath?"

'His Majesty: "I am willing."

'Primate: "Will you solemnly promise and swear to govern the people of this United Kingdom of Great