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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

Current Topics

'Tall' Royal Titles.

The procession of titles conferred upon King Edward VII. at his coronation this week is quite modest and unpretentious compared with those of certain others of the world's rulers. The title 'Defender of the Faith'—conferred on King Henry VIII. in his Catholic days by Pope Clement—has its counterpart in the style 'Commander of the Faithful' affected by the Sultan of Turkey, and in that of 'Emir-al-Mumenin,' or 'Prince of True Believers,' adopted by the Sultan of Morocco. The Ameer of Afghanistan writes himself down 'Zia-ul-Mitawiadin,' or 'Light of Union and Religion.' The Emperor of Japan calls himself the Mikado or Honorable Gate—an appellation which recalls the Turkish 'Sublime Porte' (or Gate). Menelik of Abyssinia claims to be 'King of Kings' (Negus Negust). So does the Shah of Persia ('Shah-in-Shah'). And so, likewise, did the Kings of Burmah. The boy Emperor of China soars much higher. He styles himself variously 'Tien Whang' ('Divinely August'), 'Whang Ti' ('August Ruler'), 'Wan Sui, Wan Wan Sui' ('Ten Thousand Times Ten Thousand Years'—that is everlasting), and 'Tien Tse,' or 'Son of Heaven.' But for 'charmin' variety and thunderous sound, commend us to ex-King Theebaw of Burmah, who was deposed by the British in 1885. Here is his moderate list: 'His Most Glorious Excellent Majesty; Lord of the Ishaddan; King of Elephants; Master of Many White Elephants; Lord of the Mines of Gold and Silver, Rubies, Amber, and the Noble Serpentine; Sovereign of the Empires of Thunaparanta and Tampadipa and other Great Empires and Countries, and of all the Umbrella-Wearing Chiefs; the Supporter of Religion; the Sun-Descended Monarch; Arbitrer of Life and Great Righteous King; King of Kings; and Possessor of Boundless Dominions and Supreme Wisdom.' Here we pause for breath.

The Shah of Persia calls his royal self the 'Luminous Star of the Firmament of Crowned Heads, the Sun of the Heaven of Royalty.' Abdul Hamid of Turkey is (among other splendid things) 'the Shadow of God upon Earth.' The King of Achem in his day called himself 'Sovereign of the Universe.' He of Monomotapa shared with half a dozen others the dignity of being 'Lord of the Sun and Moon.' Here were the olden titles of the Kings of Arracan: 'Emperor of Arracan, possessor of the White Elephant and the two Ear-rings, and in virtue of this possession legitimate heir of Pequ and Brama, Lord of the twelve provinces of Bengal and the twelve Kings who place their heads under his heel.' The tragedy of Bombastes Furioso contains no more exquisite bit of bathos than the concluding portion of the style and titles of the Kings of Ava. Here is the list:—'King of Kings, whom all others should obey, as they are the cause of preservation of all animals, the regulator of the seasons, the absolute master of the ebb and flow of the sea, brother to the sun, and King of the twenty-four umbrellas.'

Prize-fighters to the Fore.

At one coronation, and only one, in English history, prize-fighters played almost as prominent a part as the Bench of

Bishops or the old nobility. The art of 'scientific' fisticuffs was re-introduced into England some time after 1740. It was one Broughton who introduced the prize-ring, boxing-gloves, and fights to a finish. A hard-hitting slogger named Jackson followed him in 1795 and established what are substantially the present rules of the game. The craze caught a violent hold on the public fancy, and Jackson became as great a hero as a brilliant Spanish matador, or as Wellington after Waterloo. The high nobility became his pupils—George IV., the Dukes of York and Clarence, Lord Byron, and 'everybody who was anybody'; and for half a century 'the fancy' sparred under royal favor and countered and drew blood from 'claret-jugs' and knocked teeth out of 'potato-traps' until the game became too 'crooked' even for the roughs and pickpockets, and it died at last—for a space—from its own sheer rottenness. But in its hey-day, the coronation of King George IV. took place at Westminster Abbey on June 19, 1821. The door-keepers had an anxious task, and, instead of the plumed and gilded officials and police of to-day, they were assisted by body-guards of prize-fighters who were hired to maintain order. Jackson—King George's 'coach'—commanded at one door, Cribb at another, and the lesser 'bruisers' of the day over-awed possible offenders elsewhere, and the august ceremony—which was carefully rehearsed on the previous day and cost about a quarter of a million sterling—passed off without mishap. It was, perhaps, the first time that a body of professional 'bruisers' assisted in such a capacity at a coronation. The present King had, as Prince of Wales, a weakness for the 'fancy', but it has probably evaporated, and, however much he might relish a good 'mill' inside a twenty-foot ring, he would not desire the presence of such gentry at his coronation.

Presbyterian Creed Revision.

The principle of unfettered private judgment—one of the characteristic tenets of Protestantism—is the natural and necessary foe to permanence and stability of belief, and there is a continual and inevitable tendency to drift from their doctrinal moorings amongst the bodies which have adopted it. After a time it becomes notorious that many of the ministers of a particular denomination have ceased to hold—and in some instances violently repudiate—several of the doctrines to which at their ordination they formally subscribed, and which they solemnly undertook to at all times uphold and maintain. It becomes necessary then to either have these ministers 'fired out' or to have the creed 'revised' and adjusted to their later views, and as the 'firing-out' process, besides being disagreeable, would only lead to the forming of more sectaries the much simpler and altogether more convenient course of revising their doctrinal beliefs is always adopted. Amongst the Presbyterian body in America the cry for revision of this kind has of late been particularly insistent and for some time past a Presbyterian Revision Committee has been at work overhauling what is known as the Westminster Confession of Faith—which embodies the official creed of Presbyterianism—and discussing the amendments which will be necessary to bring it into line with the present views of the dominant party amongst the Presbyterians. The conclusions of the Committee were supposed to be kept secret but in some way or other they appear to have leaked out, and the American correspondent of the *Otago Daily Times* has been able to give his readers a brief but manifestly correct summary of the principal changes proposed.

Hancock's "BISMARCK" LAGER BEER.

NEW ZEALAND'S
NEW INDUSTRY.