

A number of violent deaths have been reported. Several bodies have been found in the river.

The Jason, the first of a new line of steamers, leaves Batavia for the colonies on the 1st of May.

It is understood that the Hon. Angus Mackay, the Minister of Mines, retires shortly from the Ministry, to devote his time to his own business, since the death of his partner in the 'Bendigo Advertiser.'

It is rumoured that George F. Webb is to be the new Attorney-General when Mr Stephen is elevated to the Bench.

The Pera, with the mails, is expected to arrive here on Monday next, and the Albion takes the mails on to New Zealand on her arrival.

## HISTORY OF OUR SAVIOUR JESUS CHRIST.

By the Abbé J. E. DARRAS.

(Translated from the French for the NEW ZEALAND TABLET.)

### § VI.—REDUCTION OF JUDEA TO A ROMAN PROVINCE.

#### 27—DIVISION OF PALESTINE AMONG THE SONS OF HEROD, BY AUGUSTUS.

IN the meantime, Archelus and Antipas, followed, ere long, by Philip, their third brother, Salome, their aunt, and the entire family of Herod, embarked at Joppe, for the court of Augustus, there to solicit a decision of the contested succession. The true King of the Jews and of the world, was growing up in an obscure corner of Nazareth, while Rome was being divided by the rival intrigues of pretenders to the throne of Jerusalem. During the interval caused by these deliberations, a significant episode took place. Augustus had sent his intendent Sabinus into Judea to take possession of the considerable sums bequeathed to the Emperor by the old Herod. This clause of the will was looked on as inviolable, and its execution admitted of no delay; so far was "the domain of the Herods" at the time of the birth of Jesus Christ, an independent principality! The presence of Sabinus at Jerusalem and the vexatious character of his fiscal inquisitions revolted the entire population. Under the pretext of looking after the treasures left by Herod, he had occupied the chief fortress of the kingdom with a military force. A formidable insurrection broke out in the Holy City, at the feast of Pentecost, and quickly spread itself throughout Judea. The Roman Governor of Syria, the famous Varus, whose disasters in Germany were, some years later, to draw tears of despair from the Emperor, was fortunate enough on this occasion to rescue Sabinus, besieged in the palace of Jerusalem, and to quell the sedition throughout the entire country. In order to give a semblance of satisfaction to the malcontents, Varus authorised the Jews to send a deputation of fifty of their principal leaders to the court of Augustus. They besought the emperor to annex unconditionally Judea to the Roman province of Syria, and to rid them for ever of the Herodian dynasty. "The cruelty of Herod, they said, had been such, that were it possible for a ferocious wild beast to obtain the government of a people, it could not act with more inhumanity. At the death of that monster, they added, we had hoped from Archelaus, his son, a wise and moderate government. In this illusive hope, we consented to join with him in paying funeral honors to Herod, and we proclaimed the accession of the young prince to the crown. He answered our expectations by the massacre of three thousand Jews in the enclosure of the Temple of Jerusalem." (1) The effect of this protest, supported as it was, by the eight thousand Jews already established at Rome, was not as decisive as might have been expected. Augustus, after several days of deliberation, gave to Archelaus the provinces of Judea, Samaria, and Idumea, under the title of ethnarch, promising to grant him the royal dignity hereafter, if he should prove himself worthy of it by his moderation and virtue. Antipas was tetrarch of Galilee and Perea; Philip, with the same title, received the investiture of Batanea with that of Trachonitis and Auranitis. Salome was confirmed in the possession of the cities which had been left to her by her brother. The will of Herod was thus found ratified in all, save the important modification which provisionally suppressed the title of King of the Jews, and the annexation of the cities of Gaza, Hippos (2) and Gadara, to the Roman province of Syria. (3)

(1) Joseph. Antiq. Jud., lib. xvii. cap. xii.  
(2) Situated thirty furlongs from Tiberiade (Rehob, Palest. illustr. tom. ii.)  
(3) Joseph. Antiq. Heb., lib. xvii.

## CÆSARISM AND ULTRAMONTANISM.

(Continued)

Between these conflicting claims there can be no *modus vivendi*. To concede or to abdicate this supreme spiritual office would be its death. It was for this that a long line of its martyrs died. It was for this that St. Thomas of Canterbury died, which the other day was described in his "exploits." It is for this that the Archbishop of Posen has also declared his readiness to die. And now the Berlin Government, it is said, is about to impose on every future Bishop the following oath:—

"The Bishops are henceforth to swear obedience to the laws of the Country, to bind themselves by oath to exhort the clergy and laity to be loyal to the King, patriotic and obedient to the laws, and not to permit the clergy under their control to teach or act in opposition to these principles."—Times, Friday, Dec. 19, 1873.

The cynicism of this oath is as clear as day. The Berlin Government supports the Old Catholic heretics against the Catholic Church, on the ground that the Church has innovated in its doctrines: it now proposes to bind Catholic Bishops to obey the laws of the State after all the Falk innovations. It refuses the innovation of an infallible Church, but binds the Bishops of the Church by oath to obey whatsoever laws may now or hereafter be made by a fallible State. But Cæsarism is infallible in "the domain of the concrete." "Divus Cæsar." Prince von Bismarck declared in the Chamber of Peers that "the future of an Evangelical Empire has shown itself clearly on the

horizon of Germany"—that is to say, the Catholic Church, which is the direct antagonist of the Evangelical Empire, must cease from before it. Such is, in fact, the inevitable effect of this legislation. Finally, the Emperor justifies his legislation against the Catholic Church by asserting a claim of absolute independence against all religious or spiritual authority whatsoever upon earth, which is equivalent to claiming a supremacy over all religious and spiritual matters within the Empire of Germany. "The Evangelical creed, which, as must be known to your Holiness, I, like my ancestors and the majority of my subjects, profess, does not permit us to accept in our relations to God any other mediator than our Lord Jesus Christ."

As it is impossible to suppose that the august personage whose name is attached to this letter could intend that the Pope had claimed to be a mediator between God and man, except as the Chief Pastor of the Church of God, these words must be taken to deny the existence of any such Church under any such ministry bearing Divine authority upon earth. This denial, coupled with the assertion of supreme power over the Catholics of Germany, is equivalent to the claim of an absolute and unlimited Cæsarism. The recent ecclesiastical legislation, which violates both religion and conscience, is the legitimate consequence of this supreme Pontificate. This is the key to the Falk laws, the effects of which are in sum as follows:—

First, they cut off appeals to the Holy See, by declaring that all causes must be determined by German tribunals. This cuts the Church in Germany from the centre of Catholic Unity and from its universal jurisdiction.

Secondly, they suspend the power of excommunication upon the concurrent sanction of the civil authority, which is to deprive the Church of its judicial power of deciding who are and who are not of its communion.

Thirdly, they give to the State the office of forming and educating the clergy, by compulsory education in the gymnasiums, lycæums, and universities of the State, leaving to the Bishops to superadd a course of theology on men whose whole intellectual and moral nature has been shaped by a State training, and even in their theological examinations the presence of a commissary of the State is required.

Fourthly, they suspend the power of Bishops in giving cure of souls, and changing their clergy from cure to cure upon the assent of the civil power.

Fifthly, they establish an Ecclesiastical Council, which is in fact the supremacy of the Crown put in commission, invested with a final jurisdiction over ecclesiastical persons and matters. The effect of this is to substitute the Emperor for the Pope, and to invest him with supreme power over religion and conscience, over the Church, the Episcopate, and the clergy, as the head of all religions and of all priesthoods in the Empire. The result of all this is that no "official function"—that is, no spiritual act, from the excommunication of a heretic down to the teaching the catechism to school children—can be performed without the sanction of the civil power, under pain of fine or imprisonment, and, this failing, of deposition. The Ober-Präsident of Posen has called on the Archbishop of Posen to resign his Archbishopric for numerous offences against the Falk laws, which offences are so many high spiritual duties. If he refuses to resign within eight days he is cited before the Royal Tribunal in Berlin. The Act 24 and 25 Henry VIII. made the King outright head of the Church, and by one stroke all jurisdiction formerly belonging to the Pope was transferred to the Crown. The Falk laws are indirect and circuitous. They compass what they do not claim. They suspend all spiritual jurisdiction on the civil power, and make the Sovereign absolute in matters of religion.

What is this but "Divus Cæsar?" It is the re-assertion in one person of the two powers which God has separated, and a denial, not only of the supremacy of the spiritual power of the Church of Christ, but a denial that any such spiritual power of Divine mission exists upon earth. This, as we have seen, was formally enacted by the Emperor in his letter to the Pope. Now, we might almost wonder how such a preposterous claim could have been set up in the 19th century. But there are agencies at work which will account for it. First, there is, perhaps, no country in Europe from which the Christian faith has been more entirely wiped out than Prussia. It became Christian in the 13th century; it fell into the Lutheran heresy in the 16th; it has developed into simple rationalism in the 18th, and into materialism among the millions of the people. The idea of a Church with spiritual authority is simply effaced. The civil power, with its military organisation, is the sole idea of power before the eyes and the minds of the Protestant population of Prussia. The possible fusion of the Lutherans and Calvinists into an Evangelical Church has prepared them for the return of the old rules—*cujus regio ejus religio*.

We have seen how the vivid conscientiousness of the Divine authority and office of the Church has restrained and saved us from greater revolutionary excesses. There is nothing of this kind to restrain or to save Prussia. In rejecting the Church of God, it is deifying Cæsar. We are going back into the barbarism of the Old World. And this is not said as a mere stroke of rhetoric or of controversy. There has been for some time a school of writers in Germany laboring to restore the Byzantine Cæsarism. Just as the jurists were the satellites and flatterers of the medieval Emperors of Germany, and as Machiavelli and Grayna and Hobbes have been the apostles of Royal supremacies and modern Erastianism, so the secret knowers at Munich as Byzantines has been preparing the way for the final supremacy of Berlin. The Byzantines got their name from their laboring upon the Greek Church, and the canon law of the Patriarchate of Constantinople. They so far affected the Government of Prussia as to induce it to meddle with the seminaries of the Bishops, and to set this school, together with certain persons once honored among us, who used Prince Honaloha as their mouthpiece in conspiring against the Vatican Council. After this their ecclesiastical politics were directed to Berlin, and the Government of Prussia was thereby bound to itself to the patronage of the "Old Catholic" heretics. Like all heretics, they sheltered themselves under the civil power, and flattered it into the attempt to carry out their Byzantine Erastianism against the Catholic Church in the Empire.