

ULSTER FOR IRELAND.

BY FRANCIS DAVIS.

What, though we've looked in silence
On our country's brightening eyes,
Was our silence not prophetic
Of a soul about to rise?
As the infant tempest sleepeth
On the bosom of the cloud,
Till its ripened spirit boundeth
In a fire-flashing shroud;
So ariseth gallant Ulster
In her firm and fearless few,
With the fires of their fathers,
And their love of Erin too.
For we've pondered,
As we wandered
On our isolated way;
And your Ulsterman
And Orangeman
Are Irishmen to-day!

And the past shall be forgotten,
With its days of death and gloom,
When the eye of desolation
Opened with our gardens' bloom;
And our shamrocks and our lilies
Shed confusion o'er our souls,
When we might have traced a heaven
Round their green and golden bowels.
But oh! if for a moment
We have sought a darker track,
There's a warm and weeping welcome
For the hearts that venture back.
And we've pondered,
As we wandered
Like a flock had gone astray,
Till your Ulstermen
And Orangemen
Are Irishmen to-day!

For the healing words are spoken:
We are brothers, ay, and true!
Then arouse, arouse thee, Erin!
For thy foes are ours too.
And we'll chase the demon, discord,
From our bosoms and our path;
And we'll brush her every poison
From our flowers and our heath.
Ay, we'll rival e'en our fathers,
And their fellow-martyred ones,
Till their spirits leap in glory
O'er the ardour of their sons.
We've been riven,
We've been driven,
The crafty spoiler's prey;
But your Ulstermen
And Orangemen
Are Irishmen to-day!

HISTORY OF OUR SAVIOUR JESUS CHRIST.

By the Abbé J. E. DARRAS.

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

31.—PRETENDED BROTHERS AND SISTERS OF JESUS.

IMPOSSIBILITY OF INTRODUCING INTO THE GOSPEL NARRATIVE THE
PRETENDED BROTHERS AND SISTERS OF JESUS.

THE question we have here to discuss concerns a leading point in Gospel history—an essentially Catholic dogma, believed and glorified by the tradition of all the Fathers and Doctors of the Greek and Latin Church, from St. Clement, the successor of St. Peter, even to the sovereign Pontiff Pius IX. gloriously seated in the Apostolic Chair. It is against the virginity of Mary that Protestantism in our day directs its attacks. The hostile propaganda seems to be concentrated with stubborn animosity upon this particular subject. It is important that we bring it out in its true light. Before examining in detail the objection revived from Helvidius, and brought forward by modern rationalism, let us take the general idea of it, namely that Jesus had several brothers and sisters, in the modern acceptation of the term, and let us try to compare this statement with the Gospel narrative. Joseph and Mary had taken refuge in Egypt to remove Jesus from the pursuit of Herod. They must have remained there some time. St. Epiphanius supposes the duration of their exile to have been about two years. Were children born in the interim? No. The terms of the Gospel are express. When the celestial messenger comes to announce to Joseph the death of the tyrant, the Holy Family had not increased; the members which compose it are the same as at the departure from Bethlehem. The words of the Angel commanding the return to the land of Israel, offers a complete analogy with that which had determined the flight into Egypt. "Arise, take the child and his mother, and fly into Egypt," he had said the first time; "Arise, take the child and his mother, and return into the land of Israel," he said the second time. "And Joseph rising up, took the child and his mother, and returned into the land of Israel." Evidently there is no room here for any other child but Jesus. After the return to Nazareth, nine years elapse up to the episode of the journey to Jerusalem, at the Feast of the Passover. If brothers and sisters had been

born in this lapse of time, some trace of them should be discernible. The very nature of the incident related by the Evangelist with so many details, favors admirably the investigation in which we are engaged. "The child grew and waxed strong in the fullness of wisdom; the grace of God was in him." Thus commences the narrative of St. Luke. No mention is made of younger brothers or sisters on whom the charm of that divine childhood might have been exercised. Jesus, in the foreground; Mary and Joseph concentrating their solicitude, adoration and love upon this treasure of benedictions and grace; the terrestrial trinity of Bethlehem, of the exile in Egypt, and of the return to their native country, behold the Gospel picture of the Holy Family, preparing to quit Nazareth, in order to go to celebrate the paschal solemnity in the Holy City. No unusual incident marks the journey. Since the year in which the Feast of the Passover had been stained by the blood of the three thousand victims of Archelaus, Joseph and Mary had conformed to the prescriptions of the Mosaic law. It is probable that Jesus had already accompanied them on previous occasions. At all events, if Mary had had younger children, requiring maternal care, it would have been impossible for her to accomplish this pious pilgrimage. Moreover, in the rationalistic hypothesis, the frequent births, which must be admitted, to constitute a numerous family, would necessarily interpose a permanent obstacle. Nevertheless, the Gospel attests that "every year" *omnes annos*, the father and mother of Jesus repaired to Jerusalem to celebrate the Pasch. Anyone reflecting on the import of these words: *omnes annos*, applied, without exception, to an interval of nine years, will readily understand the full force of our reasoning. This is not all. The child Jesus remains at Jerusalem, while his parents return to Nazareth, after the Paschal solemnity. This departure occurs, without awakening the smallest disquiet in the minds of Joseph and Mary; the groups of pilgrims were divided, for the journey, into two choirs, men and women, who walked on, preceded by the children, and chanting the psalms of David. The first day's journey was accomplished then, in perfect security; Joseph and Mary believed that Jesus was with their other fellow-travellers; *In comitatu*, says St. Luke. But, if Jesus had had brothers and sisters, it is evident that his parents would have thought that he was with them. When at the hour of the evening encampment, Joseph and Mary make inquiries after Jesus, it is not to his brothers and sisters they go, but to "their kinsfolk and acquaintances." *Requirebant eum inter cognatos et notos*. In such a case, their first inquiry would have been addressed to the younger members of the family. Mary would have asked them: Where is your brother? Where did you leave him? At what time did he separate from you? These would be the promptings of a mother's heart. Jesus then had neither brothers or sisters to whom these questions could have been addressed, to learn what had become of him. And, here, let us weigh each detail of the Gospel narrative. Either the pretended brothers and sisters of Jesus were on the journey, or they remained still at Nazareth. In one or the other supposition, the conduct of Mary and Joseph, such as the Gospel discloses it to us, would be inexplicable. If they remained at Nazareth, who will have taken care of them in the humble dwelling of the carpenter? If they remained at Nazareth, their parents' heart yearns to see them once more. The loss of Jesus will cause the momentary separation of the two spouses; the one will return to Jerusalem to seek the eldest child of the family, while the other, full of anxiety, will hasten to embrace the other children. Is it thus Joseph and Mary act in the Gospel? No. Jesus is not found among the relatives and friends of the family, at the evening encampment. All is lost for Mary and Joseph. No other affection impedes their movements. Without intrusting to the care of anyone these pretended children, who do not exist; without bringing them back with them either, if they had been on the journey, Mary and Joseph retrace their steps to Jerusalem. They arrive, they find Jesus again in the Temple, seated amidst the disciples of the Doctors, interrogating these latter, and replying to their questions, with a prudence and wisdom which astonished the bystanders. But Joseph and Mary are alone; they have no other children with them. The mother, weeping, does not say to Jesus: Behold thy father, thy brothers and I, have sought thee sorrowing. Jesus had no brothers and sisters. Mary finds her all, finding once more her only and first born son. When he returns to Nazareth, Jesus is there alone, subject to his parents; he alone fills the heart of Mary, who keeps all his words, meditating them in her heart. Alone, as her son, Jesus is at his mother's side, at the marriage-feast of Cana. Mary, in her turn, will be alone at the foot of the cross, on which Jesus will expire. No other child will remain, to console the mother of sorrows. Ah! if Mary had had other sons and daughters, would Jesus dying have said to her, while pointing out St. John: "Behold thy Son!" and to St. John, in designating Mary: "Behold thy Mother!" The Gospel pages may be cut in pieces; each word of that divine book may be sullied by blasphemies; but never will its enemies succeed in introducing into the course of its narrative, another son, born of the Virgin Mary, than the divine Child of Bethlehem.

It is stated that but four of the marines and none of the blue-jackets originally sent to the Gold Coast have survived. The rest have died or have been incapacitated by the climate, so as to render their return to England imperative.

Although there are fewer Liberals of all types in the new Parliament than in the old, there is an absolutely greater number of members pledged to vote for the repeal of the 25th clause and the disestablishment of the English Church.

A GREAT native meeting was held on the 16th at Kaiwhaka, in which the Wanganui natives joined. The object sought to be attained is to increase the number of Native representatives in Parliament, and secure greater attention to their requirements.

A WITNESS at the Resident Magistrates Court a few days since refused to be sworn until provided with a Douay bible.