

HISTORY OF OUR SAVIOUR JESUS CHRIST.

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

34. JESUS, SAVIOUR IN MODERN HISTORY.

LET our incredulous Rationalist make the trial! Shaking the earth to its centre from pole to pole, let him set out, through torrents of blood, heaping ruin on ruin, to pluck out from the world the name of Jesus Christ, and the belief in His divinity! This trial hazarded, he will have done nothing new. Modern history is nothing else than the prolongation of a similar struggle, with a success differing widely, however, from what was anticipated. Thus we approach another fact not less incontestable. It is that during eighteen centuries, thousands have died for the divinity of Jesus Christ; and that the more this divinity has counted martyrs, the more conquests has it made. Deny, if you can, that the Twelve Apostles—going out from Judea to preach to the world the faith in the divinity of Jesus Christ—laid down their lives in its cause? One alone amongst them survived, after submitting to the most barbarous torments. It was St. John, whose "In principio" assumes the privilege of displeasing you. All the others perished by the sword, the stake, the cross,—by every species of torture that the imagination of the executioners could devise,—at an epoch when the art of putting men to death had almost reached the limits of human invention. Attempt to call in question the massacres organised by Pagan Rome, during three centuries, against all that bore the name of Christian. You will have to confront you: all the historians, Greek and Latin, from Tacitus and Suetonius down to Eusebius of Cesarea. Destroy their works, to rid yourself of these inconvenient witnesses. You neither can nor will do this. Then, you must explain how it is that men have died by thousands for a phantom Christ, a chimera, a nothing! And when you shall have entrenched yourself behind what you believe to be a satisfactory reply, by crying out fanaticism, there will yet remain to be explained how it was that the executioners themselves—the persecutors, the pagans—were smitten with the fanaticism of their victims, and prostrated themselves at the foot of a cross.

35. JESUS, SAVIOUR IN THE FACE OF PAGANISM.—ALL THAT MUST BE OVERTURNED BEFORE STRIKING AT THE DIVINITY OF JESUS CHRIST.

The great fact of the conversion of the Pagan world, by the cross of Jesus Christ, will present itself for your study, and you will have to infer from it the very palpable reasons which raised the divinity of Christ from the obscurity of the catacombs to the summit of the Capitol. You will tell us how a succession of men, who were put to death without intermission, founded an immortal society; how prisoners, convicts, martyrs—rejoicing in being stoned, burned, slaughtered—met death without a murmur, and caused the seed of new Christians to spring from their blood. An inviting prospect, truly, to entice men to embrace a new religion—the certainty of being clothed with a tarred mantle, and set up as a living torch in the gardens of Nero! Who could resist the touching fate of being cast into the arena, to the jaws of Numidian lions: of being sent to the mines; of being flayed alive; of having the nails plucked out; all the joints chopped off one after the other; of being stretched on a burning gridiron, or of being plunged into a bath of molten lead? Explain to us how a single conversion could be effected by the allurements of such a propaganda! And yet the world is Christian: Paganism is vanquished. Seek in the world of to-day a worshipper of Jupiter, Venus, and Saturn! Paganism was conquered once under Constantine; but one hundred times, from Constantine to Clovis. Do you even know the names of all the barbarous tribes who came within the grasp of the Roman world during the space of three centuries? The Church of Jesus Christ conquered all those Pagans, and always by the same method—suffering, prayer, death. Even to this day men suffer, pray, die, for the divinity of Jesus Christ; and it will be so till the end of ages. Here are facts which must be denied before you can strip Jesus Christ of His divine mantle. Now, to deny them, would be to deny the light of the sun, to subvert all evidence, annihilate all history, and bury the world in profound darkness. Let him arise now, the audacious Erostratus, ambitious to destroy the edifice of the divinity of Jesus Christ! The foundations of this immortal structure have their origin in Eden. Each period of ancient history forms one of its strata. Christ is the hope of four thousand years, the sacred flower of the Old Testament, the Redeemer expected, described, pointed out by all ages. Jesus appears on the summit of the two worlds. He realises in His person all the prophecies; He raises the standard of His cross; the head of the serpent is crushed; Paganism expires! An immense revolution working salvation is accomplished throughout the universe; it embraces all times, all places, all men. It has continued without interruption for eighteen centuries; it has changed all; renewed all; spiritualised all; sanctified all upon the earth; it never ceases raising humanity towards God. In a word, Jesus Christ is history, is the world itself, from Adam down to the present time. He is eternal royalty passing along the course of ages, to lead man from the hands of his Creator to the tribunal of his judge! *Christus heri, hodie, ipse et in secula.**

A book called the "Lives of the Irish Saints," with many hundred wood engravings of old Irish churches, by the Rev. John O'Hanlon, is being prepared for publication, and is expected to throw much light on Irish Christian antiquities.

The monks of the Order of St. Benedict are building a monastery in Minnesota. The Benedictine monks, all through the middle ages, were the custodians of whatever literature remained to the world.

Two hundred pupils attend a Catholic College for the study of European languages at Yeddo, in Japan. Mgr. Pettjean will establish also, Catholic charitable and educational institutions at Yeddo and Yokohama.

The new hospital of the Sisters of Charity, St. Louis, will be one of the finest of the kind in the United States and will cost \$175,000.

* Hebr. xiii, 8.

HOME RULE.

In the address of the Home Rule Association to the people of Ireland the following stirring passages occur:—

We demand a Federal union with Great Britain in place of the Legislative Union which, to quote Chief Justice Bushe again, insults and stultifies Ireland by declaring that she is unfit to govern herself. We demand for ourselves the supreme and exclusive control of our domestic Irish interests; whilst the external concerns of the empire may be left to an imperial legislature, in which the Three Kingdoms may have their representatives. What we are resolved to obtain for Ireland is that she will be governed by herself for the benefit of her own people, instead of being governed for the benefit of England, whilst multitudes of the Irish people are driven into exile.

Fellow-countrymen! We implore you to banish from among you all sectarian jealousies and dissensions. The members of this council entertain different religious beliefs, and furnish an example of men who, while thus differing, yet unite, with the utmost cordiality, in pursuit of those national rights which are common to us all, and which, if achieved, would shed rich blessings on Catholic and Protestant alike.

Fellow-countrymen—men of property and of social position—men who, in a rightly ordered community, should be among the political guides and protectors of your humbler compatriots—we appeal to you. Your stake in the welfare of Ireland is great. Have you no noble ambition to be, in your own land, rulers and legislators, instead of the agents of English power to prolong her depression? Or will you longer hold aloof from your own people and remain without a country—neither Irishmen nor Englishmen—an anomaly in the wide expanse of Christendom.

Irishmen! you of the classes in which the love of national freedom has ever been preserved; you, whose fathers have in every age and in every arena, dared for love of your native land, we appeal to you. The franchise is now within the reach of most of you. Use it for Ireland. Our country is challenged to declare for Home Rule or London Rule—for native legislation or alien misgovernment. How will you answer?

HOW AN OFFICIAL GOT VERY CIVIL.

(Dublin Freeman)

It is interesting to note the primitive simplicity of manner which still exists in the more remote regions of the States. There is above all what a physical force admirer would term a frank decision in their mode of settling disputes. It is not so many years since a caricature in "Punch" represented a gentleman at an American table d'hôte holding a pistol to the head of his vis-a-vis, and asking him to pass the mustard. Equally peremptory was the action of a mountaineer who entered a few days since the Union Railway ticket office at Denver, and through mistake, purchased a ticket for New York line. He did not discover the fact until after the ticket had been paid for, and on asking the agent to change it, the latter refused to do so. "You won't change this ticket, then, won't you?" "No, sir," replied the agent; "you have your ticket and I have the money for it, and if you want a ticket over the other route, you will have to buy it, sir." Very quietly the stranger twisted his ticket into a small roll; very serenely he drew from under his right coat tail a six-shooter about the dimensions of a mountain howitzer; coolly and deliberately he stuck the twisted ticket into the muzzle of that six-shooter, and sticking the ugly looking thing through the little square window at the ticket office and almost in the agent's face, and speaking the tone that left no doubt of his determination, said: "Stranger, that's that ticket; take it thyself and change it, or I'll blow it clean through you." The ticket was changed immediately.

The pretence of a "valid priesthood" in the Anglican Church was only an *after-thought*, never dreamed of by her founders, never acted upon by her bishops, till the second half of the seventeenth century. Then, for the first time, they found it expedient to employ against the Dissenters, who had become a power in the land, the arguments which they had scorned when urged against themselves by the Catholics. Then first arose in the Established Church the doctrine of the invalidity of Presbyterian ordination. It was only when their own supremacy was menaced by the newer sects, that a few Anglican prelates began to talk of the Apostolic succession, which, during several generations, they had all treated as a jest and a fable. It was the Dissenters who first created in the Church of England the doctrine of the Christian priesthood. The theory of Laud and his school, introduced by fraud, and sustained by the crafty suppression of Hooker's seventh book, was the product of political necessity and sectarian rivalry, rather than of religious conviction. It was opposed to the whole practice of their Church, and contradicted by every fact in her history.—*My Clerical Friends.*

LORD ROMILLY has retired from the Bench with the reward of a good conscience. Few men (writes a correspondent of a Plymouth journal) have more than he, carried out the Apostolic precept, of providing for one's own house. His last act before leaving the Rolls Court, was to appoint one of his own sons not long called, I believe, to a clerkship with a salary of £1,200 a year, passing over a gentleman named Murray whose claims were considered by the profession, but not by Lord Romilly, irresistible. Certainly the Romillys have had abundant opportunities of serving their country. Besides the late Master of the Rolls, who had £6,000 a year, and who will now have a good retiring pension, the following fortunate owners of a lucky name are in the enjoyment of the following posts:—Mr Edward Romilly, at the Audit Office, with £2,000; Mr Charles Romilly, Crown Office, £1,200; Colonel F. Romilly, Customs' Commissioner, £1,200; Hon. Edward Romilly, Secretary to Lord Justice, £500; Hon. John Romilly, Clerk of Records, £1,200; and Hon. William Romilly, Clerk in enrolment Office, £1,200. The last three are sons, the first three brothers, of Lord Romilly. It is to be hoped that Mr Galton will not lose sight of this interesting statement when he brings out the next edition of his work on hereditary genius.