

HISTORY OF OUR SAVIOUR JESUS CHRIST.

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

21.—TESTIMONY OF AUGUSTUS CONFIRMING THE REALITY OF THE CENSUS RECORDED BY THE GOSPEL.

HERE is the answer. Of all the historians of the time of Augustus, unquestionably the one best informed of the events of his reign, is Augustus himself. Now some few years ago there was discovered, an historical summary of the reign of Augustus, drawn up by that prince's own hand, and cut, by his order, on the famous marbles of Ancyra, known in our day to all the learned men of Europe. The Roman Emperor, little anticipating how obnoxious his testimony would one day prove to the Sophists of the XIX. century, inscribed on his marble records, not "some partial statistical operations," but three general enrolments, made within the Empire, under his direction: the first in the year of Rome, 726., (28 years B. V. E.) signed with the name of Augustus and that of Agrippa, his colleague; the third, in the year of Rome, 767., (14 V. E.) bearing the names of Augustus and Tiberius. I. Evidently, neither this last census, nor the first, has any reference to the one mentioned by St. Luke; the first, preceded the birth of Jesus Christ by 28 years; the last, was taken at least 14 years subsequent to that epoch; the former bore the names of Augustus and Agrippa; the latter those of Augustus and Tiberius, whereas the imperial edict referred to by St. Luke, could have borne only one name, that of Cæsar-Augustus: *Enit edictum a Cæsare Augusto*. 2. But there was an intermediate enrolment; the marble of Ancyra record it in these significant terms: "I, alone, invested with consular power, closed the second lustrum, under the consulate of C. Censorinus and C. Asinius." In the course of this lustrum, a capitulation census of the Roman citizens was made; their number amounted to four millions, two hundred and thirty thousand. 3.

We have here before us a text which is manifestly not the production of a Christian author, neither can "the statement have been borrowed from the Gospel of St. Luke," for the best possible reason that Augustus was dead forty years before St. Luke wrote his Gospel. The suspicion of connivance is simply impossible. Now, the marble column of Ancyra holds precisely the same language as St. Luke. The agreement between them is perfect. The second lustrum, that is to say, the time that elapsed from the last enrolment, was closed by Augustus under the consulate of C. Censorinus and C. Asinius. Thus speaks the marble inscription. The date of this consulate is known to us. It occurs in the year of Rome 746,—precisely one year before the birth of Jesus Christ. This circumstance in itself is decisive; for Jesus Christ was born in Judea, in a province remote from Rome, where the enrolment could not have taken place till after it had been completed in Italy, and the countries more immediately in the neighbourhood of the metropolis. Nor is this all. By a singular exception, this general census is the only one of the three effected by Augustus, which that prince has consecrated by affixing to it his name, without joining to it that of any other colleague; so that in reading on the marble of Ancyra, the imperial expression: "I, alone, invested with the consular power, closed this lustrum," it is impossible to set at naught the rigorous exactness of St. Luke, who will tell us further on, "In those days there went out a decree from Cæsar Augustus, that the whole world should be enrolled." This leaves us very far from "some partial statistical arrangements" decreed by Augustus, and inappropriately applied "to the province of the Herods," on the authority of writers who apprehended, or of "Christian authors who borrowed their statement from the Gospel of St. Luke." The inscription of Ancyra has the rigidity of marble; it does not lend itself in the least degree to the flexibility of the rationalistic language. "All the Roman citizens were enrolled by capitulation" says the Emperor, which clearly shows that all, and each one individually, appeared before the imperial delegate. The question was not simply then "of some partial statistical arrangements." "Their number amounted, continues the marble inscription, to four million two hundred and thirty thousand." Now, we know that at no time did the Roman race exceed three hundred thousand in number; 4. the census then, in order to reach the official figure inscribed by Augustus, must have embraced the entire range of the annexed provinces, subject or allied to the Empire, wherever the title of Roman citizen had been granted to any family. It will be remembered that this latter was in a special manner the case with regard to Judea; Antipater the Idumean,—father of Herod,—having received, as a signal favor, this title, which the folly of Caracalla had not as yet extended to the entire universe.

(1.) Column v. lib. ix., col. iii. lib. 1., of the Greek text discovered by Hamilton Bachtel, tom. iii. page 89. (2.) Luc, cap. ii. c. 1 (3.) *(Altera) consulat cum Imperio lustrum solus feci* (c) *Censorino et c.) Asinio eos Quo Lustrum census sunt civium Romanorum (capita) Quadraginta centum milia et ducenta triginta tria milia* (ii column, 5, Cas. August, Index rerum a se gestarum, Ed. A. W. Zumpt., 1854, page 30.) (4.) Coquille, *Les légistes*, page ix. introd.

CATHOLIC TOLERATION.

O'NEILL DAUNT, in a late Home Rule speech at Dublin, referring to Catholic Toleration says: "Look at the Parliamentary elections. My Rev. friend, Mr Galbreith, with his large heart and clear head, and his spirit of thorough fair play, took the trouble of analyzing a number of returns by which he showed that the Catholic electors, when in great majorities, as freely gave their votes to Protestant as to Catholic candidates. I remember some instances of this Catholic spirit of impartiality; but a mere list of names is tiresome so I pass over. They illustrate the good spirit that actuated the Catholics of Ireland. While ardently attached to their own creed, they scorn the wretched bigotry that would intrude sectarian distinction into the domain of politics. Look, again, at our municipal bodies. For more than thirty years you have had a Catholic majority in the Dublin Corporation. Have not the Catholic members frankly chosen Protestant Lord Mayors alternately with Catholics? Have not the other Irish Corporations in like manner given full fair play to their Protestant members?"

It is true that in thus acting they had only done their duty; but it is right to keep their conduct before the public mind, as it furnishes an unmistakable pledge of their hearty and honorable readiness to become interused on fair and equal terms with their Protestant countrymen—satisfied with equality before the law—not only not seeking ascendancy but regarding it with aversion as being incompatible with national welfare [applause]. I ask all alarmists to contrast the conduct of the Irish Catholics in this important regard with that of the Scotch Presbyterians or the English Protestants. Why, the Scotch electors would no more dream of returning a Catholic to Parliament than a Mahometan; indeed I believe that of the two they would prefer the Turk.

And out of the five hundred English members of Parliament there are just two Catholics, and I believe that one of them became a convert since his election. Catholics in Ireland are certainly not less tolerant than Catholics elsewhere; and of the way in which these issues are managed on the Continent I can read you some testimony. Of Hungary, Mr Gleig, a Protestant clergyman, writes:

"From the Catholics, though the dominant party in the State, the Protestants receive no annoyance. The most perfect harmony, on the contrary, prevails. . . . The spirit of tolerance is more conspicuous among the Romanists than among their rivals."

And from a book entitled "Austria," by P. E. Turnbull, F. R. S., I take the following passage:

"In the Austrian possessions at this moment, every form of religion may be equally professed and exercised. At Vienna are at present consistorial congregations of Lutherans and Calvinists, Jewish synagogues, and churches of the Oriental Greeks; but persons of every shade of religious creed are admissible to all stations of the army, law, and civil government indifferently. Neither is this, as may be the case in some countries, a mere legal and not practical right."

Now, the fears entertained, or pretended to be entertained, in a few quarters, that Home Rule would eventuate in some tremendous mischief to Irish Protestants, are unsanctioned by the character of the Irish Catholics, and are in fact, mere ghosts conjured up by a guilty political conscience [cheers.]

At the time of the memorable Clare election in 1828 it was O'Connell's policy to oppose every government that did not make Catholic emancipation a Cabinet question. So now, too, if a compact and resolute band of sixty or seventy Home Rule members made a point of opposing, upon every question, every government that refused to concede Home Government to Ireland—if I say, sixty or seventy of our representatives had the firmness and virtue to persevere in such a policy as this—our rulers would soon begin to discover that it would be a great convenience to send such intractable gentlemen back to College-green [cheers.]

"NON ANGLI SED ANGELI FORENT."

'Twas in the Roman Forum  
Twelve hundred years ago,  
A band of Saxon children stood,  
Set there for sale and show.  
A holy father passing,  
Inquires, Who may they be?  
They tell him, they are Angli,  
From isles beyond the sea!  
Then saith the priest with smiling eye  
"Non Angli sunt, sed Angeli."

"Hast heard of God? hast read of Christ?"  
To one the old man said;  
The blue-eyed boy looked wondering up,  
And slowly shook his head:  
For in the land he came from  
God's name was then unknown,  
Men blindly worshipped images,  
Gods made of wood and stone.  
So said the priest with weeping eye  
"Non Angli sunt, sed Angeli."

Then straightway sailed for England  
St. Austin with a band  
Of holy men, to preach of Christ  
Throughout the Angle-land;  
Of joy beyond the grave,  
To teach how Jesus came on earth  
The souls of men to save:  
Then true indeed the old man's cry  
"Non Angli sunt, sed Angeli."

Sunt Angeli, for ever since  
Hath England's proud boast been  
To spread abroad through all the land  
Christ's glad Evangeline!  
Where'er the bright sun shineth,  
Her messengers are found  
With sword in hand and girded loin  
Spreading the joyful sound.  
So true was—is—the good priest's cry  
"Non Angli sunt, sed Angeli."

Sydney, 1873.

D. M. COLERIDGE

The Pope has issued a brief, suspending the convocation of the Comitia for the election of new generals for the religious orders, and confirming the present generals in the enjoyment of their benefices. "It has been stated," says the 'Italic,' "that the Pope has made to the Czarine a present of two fine mosaics, from the workshops of the Vatican. Persons who frequent the Catholic antechambers state that the Empress in return has sent to His Holiness a ephod of massive gold, quite a chef d'œuvre of art."