

CÆSARISM AND ULTRAMONTANISM.

(Concluded.)

Finally, there is another agency which has been far more potent than all others in bringing about this present persecution. There it is no manner of doubt that the sect of Freemasons has been long laboring to break up the religious settlement in Germany. The Peace of Westphalia secured the political status of Christianity, though divided into Catholic and Protestant. The Freemasons desired the overthrow of both. They thought that the time was come to complete what the Thirty Years' War left unfinished. They believed that the Catholics in Germany, weakened by the overthrow first of Austria and next of France, would easily fall under the power of the Evangelical Empire, as Prince von Bismarck calls it. I am but repeating his own words. In the Prussian House of Peers, in 1870, he spoke as follows:—

"Peace began to be disturbed after the war in Austria, after the fall in 1866 of the Power which was the bulwark of the Roman influence in Germany, and when the future of an Evangelical Empire showed itself clearly on the horizon of Germany. All tranquillity was lost when the second-rate Catholic Power in Europe had followed in the way of its predecessor, and Germany became the first great military Power for the moment, and, according to the will of God, for a long time."

Does Prince von Bismarck fear for the stability of the first great military Power of the world? What could the Catholics of Germany do against him? What would they ever have desired but its perpetual stability, if it had only dealt justly with them, according to the existing laws? Prince von Bismarck creates resistance by persecution, and then pleads that resistance to justify the persecution which has called up that resistance. There was no resistance to the existing laws as they stood before the Falck legislation. It cannot be doubted that the object of the Falck laws is to render impossible the existence of the Catholic Church in Germany—that is, to exterminate it. I say this because no Catholic, without sin against God, can obey these laws. Every man who obeys them ceases in that moment to be a Catholic. Can we, then, for a moment imagine that Prince von Bismarck was not aware of this? That he acted in ignorance, or unconsciously, or on misjudgment? That he so little knows the Catholic doctrine and discipline as to expect obedience? He does not desire it. He wished or a pretext and has made it. Nobody can doubt that he knew to the full extent the violation of conscience and of faith which he was inflicting. These laws can be no otherwise understood than as a deliberate scheme to render it impossible for Catholics to obey, that they might then be accused and dealt with as resisting the authority of the Emperor. But in this the astuteness of the German Chancellor has overreached itself. If the Falck legislation had been such as a Catholic could by any subterfuge obey, even though its injury to the Church were never so great, then the nations of Europe might have been misled into condemning the Catholics of Germany as contumacious and refractory. But at this time not a nation in Europe commands the Falck laws. A handful of strangely-assorted persons about a year ago went on a pilgrimage to offer their incense to Prince von Bismarck on his penal laws. They were peers and gentlemen, Free Kirk men and Liberals, and the preachers of "our glorious Revolution" and of civil and religious liberty; and now we are informed that the delegates of cities and towns in England are to meet next month under the presidency of Earl Russell to express sympathy with Prince von Bismarck in his persecution of Catholics and in his violation of religious liberties, which for half a century has been the especial political cry of the noble Earl. We are a paradoxical people, and somewhat too reckless of what the outside world may think of our political incoherencies.

But it is well to see how we are regarded from without. M. de Pressensé, in denouncing the Prussian persecution, has given to Englishmen a warning which I hope will not be lost upon us. In last May, after detailing the injustice of the ecclesiastical legislation of Prussia he added:—

"That which is more grave is that (public) opinion is misled even in countries which, like England, are the classic lands of religious liberty. The religious policy of the German Emperor receives in England congratulations which we must be permitted to look upon as scandalous. We know that the English Parliament would not allow any one of the laws passed at Berlin to be even discussed, but it is not right to applaud that which we would not do. We ought more than ever to rise above sectarian passions, and to remind ourselves that the persecution which strikes our religious adversaries, strikes that which is our common good, and our sole guarantee in the conflict of ideas and beliefs—I mean the liberty of conscience." *Revue des Deux Mondes*, ser. liv. Mai, 1873.

We have now traced in outline the three Cæsarisms—the Pagan Cæsarism, the Christian, and the modern, which I must describe as the Cæsarism of the last age of civil power lapsing or lapsed from Christianity. But it is more than time to make an end. I hope that I have made clear that Christianity has redeemed man and society from Cæsarism—that is, from the unlimited despotism of man over man—and that so long as the two powers, spiritual and civil, are vested in distinct persons the liberty of conscience and the liberty of religion, as well as the liberty of man in his public and private life, are secured; that whosoever the civil power or Sovereign usurps upon the spiritual liberty of the Church and affects to exercise a supremacy over it, all liberties are at stake—the liberty of conscience, the liberty of religion, the domestic liberty of families, the political liberty of citizens. Under Cæsarism all kinds of freedom alike are violated.

The natural antagonist of Cæsarism is the Christian Church, with all its liberties of doctrine and discipline, of faith and jurisdiction; and the vindications of the liberties of the Church in the highest and most sacred form is Ultramontaniam. Therefore the world hates it. Therefore it now rails against it in all its tones and with all its tongues. "Divus Cæsar" and "Vicarius Christi," are two persons, and two powers, and two systems, between which there can be not only no peace but no truce. They have contended for 1800 years. In Ger-

many they are locked once more in conflict. The issue is certain. The same who have always conquered before will conquer again. Where now are the Emperors of Rome, Germany, and France? But Peter is still in his See, and Peter now is Pius IX.

HISTORY OF OUR SAVIOUR JESUS CHRIST.

By the Abbé J. E. DARRAS.

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

29.—ARCHELAUS DEPOSED BY AUGUSTUS. JUDEA REDUCED TO A ROMAN PROVINCE.

THE extinction of the title of King and the conditional promise to re-establish it in the person of the Ethnarch of Jerusalem, should his conduct render him worth it, was at the same time a warning to Archelaus, and a skilful concession made to the Jews. The Roman policy shews itself in this circumstance, faithful to its unvarying traditions. It was ever seeking to sow discord between the sovereigns and the people, humbling the former without over-exalting the latter, hoping thus to reap fruit from the irritation of the one and the sufferings of the other, by making its own rule a thing to be longed for as a deliverance. Archelaus taking possession of his dominions was far from comprehending the gravity of the situation. His tyranny was exercised with all the more rigor, because of the depth of resentment. The High-Priest Joazar was deprived of his office without cause, and Eleazar, son of Simon, substituted in his place. The following year, a fresh dismissal, and Josue, son of Sie, assumed the insignia of High-Priest, to resign them, a few months later, to the ex-High-Priest Joazar. The discontent of the Jews at first found expression in murmurs. Archelaus answered these with cruelties. However, feeling the necessity of forming a strong party for himself, he thought of marrying the daughter of the King of Cappadocia, Glaphyra, widow, first, of the young Asmonean prince, Alexandra, son of the unfortunate Mariannæ, and afterwards, of the King of Mauritania, Juba. The Mosaic law forbade the Jews to marry their brother's wife when she had children by her first husband. In addition to this irregularity, Archelaus, in order to contract the alliance which he contemplated with Glaphyra, was obliged to repudiate his legitimate wife, whose virtues rendered her dear to the people. Scarcely did a year elapse from the second marriage, when Glaphyra died suddenly. The Jews saw in this event a divine chastisement. Archelaus, exasperated, gave free scope to his vengeance. The entire nation accused him before the tribunal of Cæsar, on account of his tyranny. Dion Cassius adds to the narrative of Josephus this particular, that the two tetrarchs, Antipas and Phillip, joined with the deputies of Judea and Samaria in accusing their brother. Be that as it may, Augustus pronounced Archelaus deposed. Judea, Samaria, and Idumea, were declared Roman provinces, and administered by a procurator subordinate to the government of Syria. The unhappy Archelaus was banished to Vienne, a city of Gaul, where he ended his life miserably, A.D. 10.

29.—DEFINITIVE CENSUS BY QUIRINIUS.

Quirinius, a man of consular dignity, preceptor of the two young princes, Caius and Lucius Cæsar, was sent for by Augustus, to sell, for the benefit of the imperial crown, the domains of Archelaus. The census, begun ten years previously, was completed this time without much difficulty. The sense of Jewish nationality had become so effaced from the minds of the people, under the influence of foreign tyranny, that the Roman dominion was accepted, even before its official establishment. The word which will resound at the Pretorium of Pilate, the profession of Hebrew political faith: *Non habemus regem nisi Cæsarem!* was in all hearts, at the moment Archelaus quitted, for the last time, the Antonia Palace. In vain did the Pharisee, Sadducee, put forward a party leader, Judas the Gaulonite, to the cry of the Mosaic dispensation, to work upon the multitude, and draw them into revolt. Their efforts at first stirred up some partial disturbances. Faking for their device: "Jehovah is our only King," they succeeded in uniting under their standard, seditious bands, accustomed to live by plunder and rapine. But the High-Priest Joazar, and the enlightened body of the nation kept aloof from the movement. Joazar, in particular, was loud in his exhortations to the people to submit to the new power. So far did he compromise himself in this circumstance, that the Roman Governor, Quirinius, thought himself bound in duty to sacrifice him, later on, to please the people. When calm was restored, and the faction of Judas the Gaulonite reduced to an inoffensive sect, the office of High-Priest passed into the hands of Pontiff Annas, father-in-law to Caiaphas. We shall meet these two sacerdotal personages at the epoch of the Passion of Jesus Christ.

RECKONING WITHOUT GOD.

SOME months ago a Mr Loos died quite unexpectedly. This unhappy man was on the eve of his departure for Germany to consecrate a Bishop for the heretical (Döllinger) party. It is reported that he was heard to say nothing now stood in the way of the completion of the new sect, for they would have a Bishop of their own. Like the rest of those to whom he belonged, Mr Loos plotted excellently, so far as human prudence could arrange; but like them, he reckoned without God. On the very day, almost the very hour of the election of Rein- kens to be Bishop of the heretical sect, "Old Catholics" so-called, the man who was to perform the sacrifice was summoned out of life. Bismarck is not the only power at work in the midst of creation. It is true he has felt so strong that he has challenged heaven. Let us wait and see with whom the victory will remain.—'London Universe.'

The Seminary of Holy Cross Abbey, Tralee, under the direction of the Dominican Fathers, has been affiliated to the Catholic University of Ireland, at the request of the Very Rev. Eustace L. Murphy, O. P., Prior.

Rev E. Walshe, Tallow, died at the residence of his brother, Cahir, on 8th February, in the 59th year of his age. His remains were interred in the parish church, on the 10th.