

## THE COMING BATTLE.

THE Paris correspondent of the London 'Times' states the question fully and fairly:—"The two great forces in Europe are not Catholicism and Protestantism, but Catholicism and 'Revolution.'" It is by these powers, not by Catholicism or any other phase of Christianity, that the battle has to be fought. Protestantism, considered as a positive religious system, is effete, and no one thinks of taking it into account. But what is the Revolution, this great antagonistic to Catholicism? In the religious order it implies the denial of God, or Atheism; in the political order, the negation of authority, or anarchy; in the social order it means Communism. The triumph of these will be the defeat of Catholicism in the battle now waging in Europe, and of which the dull thunder has already reached our ears from across the broad Atlantic. It is the 'Times' that states the condition of the fight: "The two great forces in Europe are, not Catholicism and Protestantism, but Catholicism and Revolution." Never were truer words published by the 'Times'; would that all who read would ponder; well would it be if Conservative journals would bear in mind that every blow dealt at Catholicism is a blow at those institutions of which they profess to be the defenders; that every loss to the Catholic Church, is so much gain to the revolution of which they profess to be the opponents. By force of arms, and at the point of the bayonet, after a short war unjustly waged against him, unjust because undertaken without the shadow of a pretext, and in direct violation of the most solemn treaties, the Sovereign Pontiff has been deposed and robbed of his dominions. Is it possible that out of the lunatic asylum there is any one so insane as not to perceive that the stability of every throne in Europe is thereby menaced; that the principle that might alone constitute right, has been thereby formally adopted as the basis of the European international code. The property of the religious Orders has, by a dishonest and despotic government, been confiscated, and the inmates of the convents have been driven from their quiet homes by a licentious soldiery; is there any such a fool to believe that thereby the rights of property have been secured? Or that when their turn comes, as come it will, the Communists will not profit by the robber government of Italy? What is good law for nuns and monks is good law for proprietors of every description, and for all manner of capitalists. Confiscation is a game that others besides the accomplices of Victor Emmanuel can, and will play at. It is, in a word, the Revolution, not Protestantism, as it is commonly understood, that has gained because the attack by recent events in Europe. It has gained because the attack upon the Pope justifies an attack upon every sovereignty, upon every political authority in the world; it has gained because the forced confiscation of the property of every landholder, of every merchant, of every capitalist in Europe. The principle that all ecclesiastical property belongs to the nation, is capable of being applied to all property of every description. It, too, is national, and when the day of their triumph arrives, will be nationalized, i.e., confiscated by the Communists—as has been the ecclesiastical property by the robber government of Italy. The latter is but fighting the battle of the Communists, or, as the Times puts it, of the revolution.

In Germany, as in Italy, the battle has fairly begun, and the two antagonistic forces—Catholicism and the Revolution headed by Bismarck—are locked in deadly embrace. And here we find a striking instance of the truth of the 'Times' definition of the terms of the combat. Bismarck has hitherto been the man of the Conservative party, and noted for his opposition to the Democratic party of Germany. But the necessities of the strife in which he now finds himself engaged forces him to seek other allies and to contract new engagements. His friends and supporters are now the men from whom hitherto he has been estranged; and by an infallible instinct of the exigencies of his position as leader of the anti-Catholic forces, he finds himself compelled to take his stand at the head of the Revolution.—'Montreal True Witness.'

Crematory Age.—"O ma! ma! Johnny's got the urn and is spilling pa's ashes over the floor!" O, what a naughty Johnny! Get the feather duster and sweep your poor father right up!"

Composition by Little Boy.—Subject "The horse." "The horse is a very useful animal; it has four legs—one on each corner."

## ENGLISH JOURNALS AND CATHOLIC PERSECUTION.

FROM an article entitled "Our Protestant Contemporaries," in the 'London Tablet,' we take the following extracts:—

"The two English journals which most cordially approve the Bismarckian legislation against Christianity, on the ground that the State is above the Church and can brook no rival, are the 'Daily News' and the 'Pall Mall Gazette.' It is only fresh proof that godless oppression finds its readiest advocates in Liberalism and unbelief. The Berlin correspondent of the former frankly admits that 'no specific crime,' on the part of Catholics, 'can be named, because there is none;' and that 'the movement against the Church,' in a country where Protestantism has ended in total apostasy, 'was governed by considerations with which the conduct of the Church herself had nothing whatever to do.' The admission deserves to be noted. The sole motive, he confesses, is 'to reduce the Church into proper subjection to the civil power.' It is, says the 'Pall Mall,' with the same cynical candour, 'to separate the Catholic Church in the German Empire from the Vatican,' that is, to make it cease to be Catholic; and whereas the amiable Frederick William IV. was so weak as to desire only 'good and pious Bishops,' his more robust successor is resolved to have only those who are 'obedient to the State.' It is impossible to describe the real character and objects of the German persecution with more frankness.

"Catholics have two things to say in reply to such apologists of one of the most shameless persecutions which has ever raged since pagan times. They observe, in the first place, that if the Apostles had consented to do what is now required of the German Bishops, Christianity would not have lasted three weeks. It would, in fact, never have existed at all. Jesus Christ and his Apostles took no more account of the decrees of the civil power in spiritual things than the cries in the streets. They died rather than obey them, and they conquered by dying. It was thus that Peter vanquished Caesar. Opposition to the State, the only sin organized in the ethics of Liberalism, was not only a virtue in the first Christians, but was at once the cause and the condition of the triumph of Christianity.

"Catholics observe, in the second place, that to forbid obedience to the Pope, is to forbid the Catholic religion. He is, by God's appointment, the 'Rock' on which the Church is built, the supreme pastor of sheep and lambs, the centre of unity, the only unfailing witness of truth, and the source of all spiritual jurisdiction. Take away the Pope and there is an end of Christianity. Therefore, the gates of hell rage against him. But unless the end of the world is at hand, they will fail now, as they have always failed before. The persecutor may seem to triumph for a moment, but we know what his end will be. And meanwhile, like our martyred forefathers, we bid him do his worst. Christians we are; and, in spite of all that men or demons can do, Christians we shall remain."

THE FATE OF THE APOSTLES.—All the Apostles were insulted by the enemies of their Master, and were called to seal their doctrines with their blood. Schumacher says:—"St. Matthew suffered martyrdom by being slain with a sword, at a distant city of Ethiopia. St. Mark expired at Alexandria, after having been cruelly dragged through the streets of that city. St. Luke was hanged upon an olive tree in the classic land of Greece. St. John was put into a cauldron of boiling oil, but escaped death in a miraculous manner, and was afterwards banished to Patmos. St. Peter was crucified at Rome with his head downward. St. James the Greater was beheaded at Jerusalem. St. James the Less was thrown from a lofty pinnacle of the temple, and then beaten to death with a fuller's club. St. Bartholomew was flayed alive. St. Andrew was bound to a cross, whence he preached to his persecutors until he died. St. Thomas was run through the body with a lance, at Coromandel, in the East Indies. St. Jude was shot to death with arrows. St. Matthias was first stoned and then beheaded. St. Barnabas of the Gentiles was stoned to death by the Jews at Salonic. St. Paul after various tortures and persecutions was at length beheaded at Rome by the Roman Emperor Nero. Such was the fate of the Apostles, according to traditional statements.

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