

ches the working classes believe they see instruments for tightening the bonds of economic subjection upon the common people.'

### Dr. Robertson

A religious contemporary in New Zealand recently recommended to its readers a malevolent book on Italy by the somewhat notorious Dr. Robertson. Many of that extravagant enthusiast's fairy tales about Catholicism in Italy have been dynamited in our columns from time to time. The keen-witted Venetians do not appreciate either Dr. Robertson or his religion or his books, for the Latin people still retain a sense of humor. But he had the usual roseate tales to tell about his mission to Catholics in Venice. One of his recent reports contains this statement: 'Our mission is exceedingly encouraging from several points of view. Italy is nominally Roman Catholic, but practically Protestant.' The statistics published by us in a recent issue form a droll commentary on the second part of the imaginative Doctor's story. The sequel to his 'exceedingly encouraging' report came speedily. We take it from the 'Glasgow Observer' of June 9. From it we learn that Dr. Robertson had just written as follows to the Colonial Committee of the Church of Scotland: 'I am sorry to say that my place of worship has changed hands. The Italian Evangelical Church, to whom it belonged, having got into financial difficulties, has parted with it to an American Italian Church.' And this is the upshot of twenty years of wasted effort to make every Venetian chiel his ain Pope.

### The 'Grey Argus's' Eye

The 'Skibbereen Eagle' once warned the Tsar of Russia that it had got its piercing eye upon him. And now the 'Grey River Argus' has gone and done likewise for the King of Spain—but without the friendly warning. It has got one of its cold Grey eyes upon Alfonso, and clapped him under the microscope, and searched him with its X-ray gaze, and found him, on the whole, a rather sorry specimen of a monarch. Alfonso does not (so we are told) 'take a tolerant view of Protestantism.' But what is the evidence for this statement? The 'Argus,' for all its hundred eyes, saith not. King Edward is a worthy monarch, and has won full many a time the spurs of popularity which he wears. But does the 'Argus' forget that, on the day of his accession, he—as a barbaric statue required—singled out Catholics from among all his subjects—Christians, Jews, Mahomedans, Parsees, fetish-worshippers, and the rest—and took an oath expressing a belief that they are 'idolaters'? Now, whatever Alfonso's faults may be, he has too 'tolerant a view of Protestantism' to outrage the sentiments of its adherents by such a hideous calumny. Nor has Spanish law ever required that its monarchs should do so. If our Grey-mouth contemporary was out with its smooth bore musket, stalking intolerance, why did it go so far afield, when it had such a fine and well-fed specimen, so to speak, on its own farm? We will join it any day in a grand battue against the evils of religious intolerance. But justice, like charity, should begin at home. And before we carry the campaign beyond the Pyrenees, would it not be well that we should deal with some of the intolerant 'relics of barbarism' that still remain within the circle of our own imperial ring fence?

Now, when all is summed up, it turns out that the head and front of young Alfonso's offending is this: that he is the devout Catholic son of a devout Catholic mother. Now Alfonso's faith is officially declared by his brother monarch in England to be 'superstitious' as well as 'idolatrous.' The first of these harsh terms of offence has been adopted by our Grey River contemporary. It votes the young King—on the strength of a statement which it declares to be 'apparently well-informed'—'as superstitious as any monk.' But how does the 'Argus' know that the information is sound?

And where did it learn that monks are 'superstitious'? And which monks? And what are their 'superstitions'? And where do they appear? And what is 'superstition,' anyway? The fact is, our western contemporary has fallen into the childish fallacy that is known to logicians as 'question-begging.' It (or rather the anti-Catholic 'Daily News,' whose opinions it commends as well-informed) disapproves of Alfonso's religion, flings at it the question-begging epithet 'superstitious,' and then, in effect, proceeds to argue that because it is 'superstitious,' it must be sneered at and spat upon. That is what it all comes to. But the point to be proved—and the thing we deny—is that the manly and well-trained boy-king's faith or religious practice falls within any proper definition of 'superstition.' We should like to see either the 'Daily News' or its West Coast echo set about the proof. They would find it 'labor dire and heavy woe.' On Catholic matters, at least, the 'Grey River Argus' would be wise if it were chary of accepting the news and views of the 'Daily News.' Since its latest change of control, the 'Daily News' has displayed towards the Ancient Faith a truly deplorable fanaticism. Scarcely a week passes without an exposure of some or other of the No-Popery tales that it grubs up among the dust-heaps of Continental anti-clericalism. And what a clownish gaucherie to fling such terms of offence at the King of Spain when he was Great Britain's national guest! The New Zealand echo of the 'Daily Mail's' ill-mannered speech took place, with a striking, though perhaps unintended appropriateness, in the month of July.

## DIOCESE OF DUNEDIN

The St. Joseph's Harriers held their run on Saturday from the Holy Cross College, Mosgiel. The hares laid a good, though rather long, trail across Wingatui racecourse and over through the mineral springs. This was the longest run yet held by the club, and the staying powers of the members were tested pretty well before they reached home. Mr. Hussey (captain) thanked the Rev. Father Liston on behalf of the club for his kind invitation. The run was voted by one and all as a most enjoyable one.

The lecture which was to have been delivered at the meeting of St. Joseph's Men's Club on Friday evening being unavoidably postponed, it was decided to open a 'question box.' The idea proved a distinct success, as the questions, which were of an interesting nature, elicited many effective replies. Mr. Deehan, who occupied the chair, had nearly all the members on their feet, and allowed no one to resume his seat before giving a thorough answer to his question. A pleasing feature of the meeting was the fact that some members, who had previously taken no active part at the club's meetings, made their maiden speeches in a manner which undoubtedly warrants them in taking part in future debates.

## TEMUKA

(From our own correspondent.)

July 30.

The Rev. Father Peoples left Temuka on Monday for Christchurch, where he is now stationed.

The Ven. Archdeacon Devoy visited the Young Men's club rooms on the occasion of the last meeting, and renewed acquaintances with many of the members.

A meeting is called for next Sunday after last Mass to consider ways and means for raising funds to carry out the alterations necessary for the completion of the presbytery.

Despite counter attractions and very inclement weather, there was a large attendance at the Young Men's club rooms to take part in a progressive euchre party at the last weekly meeting. The lady's prize fell to Miss F. Enright, whilst Mr. J. Beri secured the coveted position amongst the gentlemen.

On Monday evening last the residents of Kerrytown assembled in the schoolroom for the purpose of saying farewell to some residents of long standing in the district. The Rev. Father Peoples occupied the chair, and after a pleasant hour had been spent, the rev. chairman stated the object of the meeting, which

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