

at the meeting of citizens reported elsewhere in this issue speak eloquently of the thoroughness and success of the methods employed and of the excellence of the material that is being developed at this institution. The Government inspector, who was to have examined the institution on the very day of the fire, declares that it was the most efficient orphanage in New Zealand, and that its record was one of the best. The Bishop of Auckland has, with his usual indomitable courage and determination, decided that the building must be at once replaced; and to enable this to be done a sum of from £8000 to £10,000 must be promptly found. To that end, we earnestly and confidently appeal to our readers, throughout the length and breadth of the Dominion, to meet this pressing need. The spirit of Catholic charity is, thank God, unquenchable, and the cry of the orphan is one that makes a never-failing appeal to every human heart. There is another aspect of the matter which we take the liberty of putting before our readers. If there is one man in New Zealand who has made the whole Catholic body his debtor it is Bishop Cleary. Without a thought of self, or of his own personal ease and comfort, he has labored unweariedly and given without stint of his time, energy, brain-power, and substance, not merely for the benefit of his own diocese, but to defend the rights and promote the well-being of the entire Catholic people of the Dominion. What he has done he has done, we know, from high sense of duty, and anything in the nature of personal recompense would, we may be assured, be distasteful to him; but many of our readers will share with us the feeling that it would be a graceful act on our part to mark our sense of the splendid service which he has rendered, and is rendering, to the cause of truth and justice, by relieving him without delay of any anxiety in connection with the erection of the most noble and necessary charity to which he has put his hand. Donations will be acknowledged in the columns of the *N.Z. Tablet*; and we remind readers that the prompt assistance is, in this pressing case, the best. There is none so poor but he may put a brick or two in the new Orphanage, and thus have a share in the good work of instructing our neglected children unto justice and training them up to be creditable citizens of New Zealand. Already the project has been taken up in Auckland with the utmost enthusiasm by representatives of all creeds and classes; and the meeting of citizens, presided over by the Deputy-Mayor and addressed by representative public men, is a magnificent tribute to the charity and public spiritedness of the northern city. That our people elsewhere will rise to the occasion we have not the slightest doubt. There is, we believe, no people on God's earth more loyal and generous-hearted, or more keenly grateful for service rendered, than the Catholic people of New Zealand; and we are confident that this appeal for so deserving a cause will meet with a hearty and enthusiastic response, and that St. Mary's Orphanage will speedily rise out of its ashes and resume its beneficent work upon even a grander scale than before.

Notes

The White-Washing of Canon Garland

We print elsewhere in this issue the remarkable deliverance published by the Bible in State Schools League, officially white-washing Canon Garland in respect to the serious charges of misrepresentation and controversial dishonesty laid against him by Bishop Cleary. We had intended to refer to the matter in our leading columns, but owing to the exigencies of space our comments must now stand over until next issue.

An Auckland Tribute

The following friendly and entertaining paragraph anent Bishop Cleary's Dunedin lecture appeared in the *N.Z. Observer* of June 7:—"Scotchbyterian Dunedin seems to regard Bishop Cleary as a citizen, perhaps because he once lived there and edited the *Tablet*."

Dunedin *Star* generously overlooks the fact that he is not a Presbyterian and hands him praise for his speech against the Bible-in-Schools propagandists and says that though he spoke over his time limit "there would be few people of the vast audience who could have wished his address to have been briefer than it was. When he was not analytical he was scornful. Always he was bright." It's true that Bishop Cleary can speak as forcefully as he can write and always be analytical and logical. The combination isn't usual, but the Bishop's fervent phrases are like Euclid expounded by Isaiah, and there are plenty of people who haven't any particular religious preferences who would walk through the wet for the privilege of having the intellectual pleasure of hearing Dr. Cleary's cold wit and fiery impulse combined in debate.'

'The Monk and the Woman'

'The Monk and the Woman' is having a troubled passage through the North Island; and the press critics are making it perfectly clear that the New Zealand public have no time for offensive productions of this sort. Thus the *Hastings Standard* of May 22 remarks: "'The Monk and the Woman,' a melodrama by Frederick Melville, was produced by the Marlow Dramatic Company at the Princess Theatre, Hastings, last evening. . . . To say that the play is one that appeals to the good taste of the public would be incorrect. The mounting of the piece, with the exception of the periods when the limited stage space precluded the whole effects from being shown, was excellent, and the acting in some instances reached a very high standard, but the author has attempted to portray a story which in itself is ridiculously absurd. He has produced burlesque not melodrama, and that this was obvious to the large majority of the audience last night was made very evident throughout the performance. "The Monk and the Woman" has been condemned as being an insult to the religious beliefs of a certain section of the community, and probably some theatregoers who witnessed last night's production may hold similar views; but the whole scheme of the play appeared as an absurdity, and that being the case, it is harmless.'

The *Taranaki Herald* of June 6 is still more emphatic, and condemns the production in round, set terms. After mentioning that the company 'played to a fair house,' our contemporary remarks: 'The play is one which is calculated to give great offence to religious people, and especially so to members of a particular Church, which is much to be deplored. Somehow it goes against the grain to see a subject which is held in veneration by a large section of the Christian community held up to ridicule. Unfortunately there is a tendency nowadays to treat religious subjects with scant reverence, but one may imagine that few thinking people left the theatre last night without a feeling of regret that the modern stage had lent itself to the production of a religious burlesque such as they had just witnessed.'

Two Newman Anecdotes

In reviewing the Hon. Stephen Coleridge's *Memories*, recently published, the *Guardian* (Anglican) quotes some of Mr. Coleridge's reminiscences of Cardinal Newman. Here is one:—"He was often very humorous in a gentle, winning way. I remember once him telling us after dinner about some High Church Anglican, whose name I have now forgotten, who travelled to Italy, and when he got to Rome went to a service in one of the churches, and, being an advanced Churchman, essayed to participate in the ceremonial, kneeling when the priest knelt and standing when he stood; and just at the conclusion of the service he noted on looking round that he was the only man in the congregation—all the other worshippers being women. "The fact was," said the Cardinal, "he had been churched."

And here is the Cardinal in yet another unfamiliar aspect:—"He came on one of his periodical visits when

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