

certainly the congregation present was on the high road to perfection. To many of us who have grown old in our wanderings through this earthly labyrinth of disagreements and strifes, such a spectacle as this consecration presented could not but prove refreshing—800 children, as if with one mind, moved by the same impulse, standing before their King and swearing perpetual fealty to Him. If but one half of these keep their promise, what an influence for good will they not exert!

Benediction of the Blessed Sacrament brought the impressive ceremony to a close. A triduum was commenced the same evening in preparation for the consecration of the parish on the following Sunday. There was benediction each night, and the Confessionals were besieged by large numbers of people. On the Sunday morning over 300 people received the most holy Sacrament. There was Exposition during the day. In the evening the consecration of the parish was performed, and a beautiful ceremony was concluded by a procession of the Blessed Sacrament and Benediction. For the decoration of the altars and the pretty and tasteful arrangement of the flowers, the thanks of the congregation are due, on this occasion, as on many others, to the two indefatigable members of the Altar Society, who week after week ungrudgingly give their services to the church.

## LEESTON.

(From an occasional Correspondent.)

THE new Roman Catholic presbytery for the Ellesmere district, erected at Leeston, was opened yesterday. The presbytery is a handsome dwelling of twelve rooms, erected at a cost of \$700. The house is well built, and reflects great credit on the Catholics of the Ellesmere district. It comprises a chapel, study, refectory, as well as several large bedrooms on the second floor, while every comfort has been provided for in arranging large and commodious dining and sitting-rooms, as well as a convenient kitchen. The architect for the work was Mr. Whitelaw, while Mr. Jacques had the building contract. The funds to pay for the building and also the land were raised by subscriptions, which ranged from £1 to £50, and the property now stands almost entirely free from debt. Yesterday was also the anniversary of the day on which Bishop Grimes constituted the Ellesmere district an independent district with its own parish priest, Father Chervier being transferred from Shand's Track to fill this position. The funds have been raised and the building erected within twelve months. The ceremony yesterday consisted of a service in the church in the morning, from whence an adjournment was made to the new presbytery, which was formally opened by the Rev. Father Cummings, administrator of the diocese, assisted by the Revs. Father Chervier and Halbwegs. The school children, under Mr. Murphy, marched in procession from the school to the presbytery and thence to Mr. Holly's lawn, where *catempore* sports amused the children during the afternoon, the rev. gentlemen being the guests of Mr. and Mrs. Holly.

After the blessing, Very Rev. Father Cummings spoke to the large numbers present. He graphically described the first flashing of the gentle light of the Gospel in New Zealand by the pioneer missionaries, the Marist Fathers, under the guidance of the Right Rev. Dr. Pompallier. After describing the rapid progress of the Faith and praising the memories of our fathers in the Faith, he said in every parish there were three monuments dear to every Catholic heart—the church, the schools, and the pastor's house. Education, he said, is the most important question of the day. All Catholic parents are bound to guard their children's faith, all things should be sacrificed to secure them a solid and Catholic education, especially as attempts are made on all sides to destroy the faith. The presbytery is the home of our spiritual guide, pastor and father in God, home of the guardian of spiritual treasures, of the ashes of our dead, a home of piety, prayer and study. There the needy would come for help, the distressed for assistance, and the ignorant for instruction. He congratulated the people in possessing such a pastor as Father Chervier S.M. This devoted priest arrived in Christchurch on Easter Monday, 1861, where he laboured with Father Chataignier, 1869. At that time there was no priest nearer than Nelson. Father Moreau came shortly after. Their parish included all Canterbury, Westland, and Otago. One can just fancy the journeys made by Father Chervier, particularly as he did the most on foot and often had very poor accommodation at night, just such as could be got in those primeval days of Canterbury. Since his arrival Father Chervier has built eight churches—Shand's Track (2), Leeston, Rangiora (old church), Loburn, Ashburton (old), Darfield, and Southbridge; opened four schools, built two presbyteries, and hopes shortly to erect a stately church in Leeston to replace the one now used as a church and school. At one time he ministered to the Catholics in the whole of Rangiora district up to the Hurunui river, the Malvern district up to the limits of Canterbury and Westland districts and south to the Rangitata. "Notwithstanding all," states Father Chervier, "I do not think one Catholic did without the Sacraments, excepting those who died suddenly or by accident."

After paying a high tribute of praise to our devoted pastor, and pointing out that such a bright record was one any priest might envy, the Very Rev. Father Cummings made a strong and urgent appeal for the diff rent works of the parish, expressing a wish that he might ere long see the heaven-pointing spire of a new church at Leeston, towering above every other building, and that by that day twelve-months, at the latest, all will be ready for consecration by our beloved Bishop after his return from the Eternal City.

The Noonday oil still leads the market. For all qualities desirable in the article nothing to equal it is manufactured.

Smokers everywhere are endorsing the claim that Watson and McGill's dark tobaccos are the finest in the market. Mr. Max Mendershausen, Prince's street, Dunedin, has constantly on hand the choicest brands.

## CARDINAL NEWMAN AND IRELAND.

(From the Pilot.)

SOME very striking passages in Cardinal Newman's writings refer to Ireland. This great man, who was first of all, and by nature, so to speak, priest and philosopher, realised Ireland's providential mission in the history of the Catholic Church. He has made reverent recognition of her golden age of sanctity and scholarship, and of all Europe's debt to her for the diffusion of both. He has praised the incomparable faith of the Irish people; their constancy under persecution, and their dauntless missionary spirit.

But one would hardly look to Cardinal Newman for an appreciation of Irish political difficulties; nor for a sympathetic understanding of the national hatred and suspicion which so long and so naturally dominated the Irish mind in its attitude to England.—Newman was saint and sage, not statesman as well, like Cardinal Manning.

Yet not Cardinal Manning himself, nor even many nearer in blood and sympathy to Ireland, has uttered a wiser warning and rebuke to England than this which we quote from "Irish Discontent."

Cardinal Newman is narrating what the English Catholic visitor to Ireland finds of strong faith, natural virtues, and unexampled generosity, out of cruel poverty to religion. "How shall he not, under such circumstances," asked the Cardinal, "exult in his new friends, and feel words deficient to express both his deep reverence for their virtues, and his strong sympathies in their heavy trials!"

Then the Cardinal sternly answers to his supposititious English Catholic:—"He does not at first recollect, as he ought to recollect, that he comes among the Irish people as a representative of persons, and actions, and catastrophes, which it is not pleasant to any one to think about; that he is responsible for the deeds of his forefathers, and of his contemporary Parliaments and Executives; that he is one of a strong, unscrupulous, tyrannous race, standing upon the soil of the injured. He does not bear in mind that it is as easy to forget injury as it is difficult to forget being injured. He does not admit, even in his imagination, the judgment and the sentence which the past history of Erin sternly pronounces upon him. He has to be recalled to himself, and to be taught by what he hears around him, that an Englishman has no right to open his heart, and indulge his honest affection towards the Irish race, as if nothing had happened between him and them."

Since this was written, many of the English Catholic leaders have grasped the nature of their debt to Catholic Ireland for Catholic Emancipation; and the measure of reparation due for the long-continued national sin against Ireland. So we find such English Catholics as Cardinal Manning, Lord Ripon, Lord Ashburnham, Wilfrid Meynell, Wilfrid Blunt, and others strongly enlisted for Irish Home Rule.

There are other English Catholics who for the honour of their faith and nationality will do well to open their narrow and ungrateful hearts to Cardinal Newman's lesson.

## A NOTABLE CONVERT.

MR. C. KEGAN PAUL, head of the important firm of publishers, Kegan Paul, Trench, Trübner, and Co., was received into the Church the day after Cardinal Newman's death, and attended the Requiem Mass and funeral at Birmingham as a Catholic. Though very few knew that he had taken the important step, it was not altogether unexpected. Going up to Oxford shortly after the publication of Tract XC., and when the University was agitated by the storm of the Tractarian movement, he soon fell under the powerful influence of Newman's revival. Unlike the majority of Newman's admirers and disciples, however, he did not at that time feel any attraction towards the Catholic Church. He accordingly was ordained a clergyman in the Established Church, but he exercised the ministry for only a short time. He resigned his position and became an agnostic, which he remained till his reception into the true fold. Mr. Kegan Paul is a man of learning and culture as well as an excellent man of business. Besides managing the whole of the literary department of the firm, he finds time to write original works, magazine articles, and translations.

The conversion of Mr. C. Kegan Paul to Cardinal Newman's creed at the moment that the *Times* and its imitators were proclaiming the dead Cardinal's influence to have gone for ever and gone long since, seems to possess a special significance. The author of "Obiter Dicta" reminded those weighers out of posthumous power that a Roman Cardinal was at least as influential as an Anglican Bishop, and Mr. Kegan Paul now comes to proclaim that the Newman philosophy has not lost its force. In the current number of the *New Review* he concludes a sympathetic estimate of Newman's work by a reference to that assertion of the critics.

"Because his works have been always before the public," writes Mr. Kegan Paul, "and because his private life has been known, he has continued, even in retirement, to exercise an extraordinary influence on men. 'He really died long since; his work has long been over,' writes one. How little they know who thus speak! No intellectual conversion in England or America has taken place these twenty years of his retirement wherein he has not borne a part; and, when converts flew as doves to the windows, his has been the hand which drew them in. There are some who have made their submission to the Church since his death, and the *amari aliquid* in their joy and thankfulness has been that they could not, in this life, tell him that he was the agent of their conversion and ask his blessing."

He makes this exceedingly tender acknowledgment: "Ah! dear and honoured Master and Father, it may be that Thou knowest now how largely has that thy prayer been fulfilled, written on the Feast of Corpus Christi twenty-six years ago: 'And I earnestly pray for this whole company, with a hope against hope, that all of us who once