

Archdiocese of Wellington.

(From our own correspondent.)

November 20, 1897.

THE Very Rev. Father J. McKenna (Masterton) and the Rev. Father Lewis (Timaru), who accompanied the Very Rev. Father Devoy to Melbourne to assist at the opening of St. Patrick's Cathedral, returned to New Zealand by the *Monowai*, which arrived here early on Wednesday.

When Lady Ranfurly visited St. Patrick's College she asked for a holiday for the students, a request, needless to say, which could not be refused. Thursday last, the "People's Day" at the Agricultural Society's Show, was selected, and so the students, or at least any of them that way inclined, were able to visit the grounds at Petone and see what was to be seen.

The City Council has granted the Hibernian Society the use of the Basin Reserve for holding their sports on St. Patrick's Day.

At a meeting of the Irish National Federation held during the week it was resolved to take steps to celebrate the centenary of '98 in a suitable manner. It was pointed out by some of the speakers that Irishmen of all creeds could join in the commemoration of that eventful period in Ireland's history. Of course it is recognised now by logical-minded men that the time for redressing the grievances of the people of any section of the British Empire by revolutionary methods is passed and gone. Yet we must remember that these were days in which the people had practically no voice in the making of laws. The franchise was restricted, so that only the wealthy classes were the electors, and consequently the House of Commons was a reflex of the opinions of the minority, who also had the privilege of being directly represented by their own nominees, who were appointed for pocket boroughs. There were undoubtedly able and patriotic men in the Irish Parliament, towards the end of last century, who were conscious of the duty which they owed to the Irish people and to humanity, but it was not to be expected that nobility of character could be the preponderating influence there, under the system by which the representatives were elected. Consequently it is not logical or fair to blame these brave men of '98 for taking up arms so as to enforce the rights of the people, especially as no constitutional course was open to them. Many of them sacrificed everything—social position, wealth, even their very lives—for the cause, and it would ill become posterity, with the many privileges which it now enjoys, if it did not recognise the nobility of character, and the great sacrifices made by such men.

GREYMOUTH.

(From an occasional correspondent.)

A LARGE number of the fair sex assembled at St. Patrick's Church on the 14th inst., to witness the marriage of Miss Eleanor Shanahan, daughter of Mr. John Shanahan of the Union Hotel, to Mr. King of the s.s. *Rosmond*. At the wedding breakfast that followed at the hotel, the Rev. Father Carew spoke in felicitous terms of the bride. He regretted he was losing a parishioner whom he had known so long and who was so deservedly popular, and he was sure he voiced the feelings of all present in wishing Mr. and Mrs. King all possible happiness. Another gentleman present humorously bewail'd the rarity of marriages in Greymouth, which he said was bad alike for the clergy and others. Speaking more seriously, he often wondered why the colonials were so backward in leaving the parental nest and striking out for themselves. This was becoming a serious problem. Certainly the colonial Irish were fast losing that love or desire for a fire-side of their own, which was such a marked characteristic of the Irish people—a trait that even the direst poverty, with all its attendant hardships, could not eliminate from their character. A dance followed in the evening, at which young and old enjoyed themselves. Mr. and Mrs. King, who were the recipients of many useful presents, left by the following morning's coach for their home in Lyttelton.

The old settlers are passing away. Mrs. Mitchell, of Nelson Creek, died recently. The good nature of the deceased was proverbial. Many a poor wayfarer has received food and shelter from Mrs. Mitchell. Mr. John Russell, blacksmith, Ahaura, also died recently, after a lingering illness. Deceased was a sterling man and died as he had lived, a good Catholic. The funeral ceremonies were conducted by Rev. Father Servajan and both were largely attended. The friends of Mr. Dowling, of Paroa, were also recently notified to attend the funeral of his late son Joseph, aged 22 years, who had been ailing for a considerable period.

Another young lady, Miss McDonnell, has left Greymouth to join the convent at Singleton, N.S.W. It is worthy of note that this is the fifth daughter of this widely esteemed family who has chosen "the better part." A brother of the young lady, Rev. Father McDonnell, is to be ordained at Meane, about the time this will be in print. One priest and five nuns from one family is a striking proof that the old missionary spirit of the inhabitants of the Western Isles bids fair to be rivivalled by their descendants in this western part of New Zealand. This family comes of a good stock so that their religious fervour is not surprising. The late lamented Mr. McDonnell was a man of sterling worth, an ideal Catholic father, and as patriotic an Irishman as could be found. By his decease the church of Greymouth and the good nuns lost an old and trusted friend. Mrs. McDonnell is actuated by the same sentiment that animated her late respected husband, hence the vocations for a religious life that have in such an extraordinary degree become manifest in her family. Burdened with the cares of a large family and the worries of a complicated business Mrs. McDonnell has since the death of her husband managed all with wonderful tact. She is now about to reap a portion of her reward in witnessing the ordination of her son at Meane.

On the eve of the Feast of All Saints the Rev. Father Malone preached on "Devotion to the Holy Souls." In an admirable dis-

course the rev. gentleman pointed out the charitable nature of this pious devotion and gave many striking instances of its efficacy. On the following Sunday the Rev. Father Carew preached on the "Saints." Speaking of the Irish people the rev. preacher referred to their struggles and trials for the faith. "Indeed it was only their undying attachment to their religion and their unconquerable spirit that enabled them to emerge triumphantly from the persecutions of the double-dyed hypocrite Cromwell, the heinous tortures of the penal times, and the horrors of the famine. The rev. gentleman detailed many extraordinary instances of the devotion of the poor peasantry—those "hidden saints" as he truly called them—to their religion. The recital of these affecting anecdotes made one feel proud at being an humble member of a Church that could instil into the hearts of its adherents, in the face of the greatest temptation, such devotion to its precepts. Yet, as the rev. preacher said, it was a manifest design of God that the Irish people should be driven from their homes in order that they might carry the light of faith to the uttermost ends of the earth. Surely they were tried and not "found wanting." This instructive discourse brought to mind the attitude of the *London Times* and many of the English statesmen during the famine days. Joyfully they fancied they saw in what appeared at that time to be the inevitable destruction of the Irish race by famine and fever, an end to what they termed "the Irish difficulty," which they had created by misgovernment, robbery and cruelty in their worst forms. But a mighty race has sprung from those poor outcasts—particularly in the West—who were driven like cattle to the fever-stricken ships, with derisive cries, by their bigoted and wealthy oppressors. In their unfeeling exultation these modern Neros had evidently forgotten what with truth can be applied to the Irish race—the eloquently-worded and memorable dispatch of Tertullian, who, writing to the Roman Emperor of further persecuting the early Christians, said: "The more they are mown down the faster they spring up, for the blood of martyrs is the seed of the Church."

INVERCARGILL.

(From an occasional correspondent.)

A DOUBLE WEDDING.

A VERY pretty and interesting event took place at St. Mary's, Clyde street, on the 9th inst., when the Misses Mary and Annie Dalton (sisters) were joined in the holy bonds of wedlock, the former to Mr. Charles Bowlker, of Invercargill, and the latter to Mr. W. H. Sherlock, of the Bluff. The marriage ceremony was performed by the Rev. Father McGrath in a very impressive manner, who, previous to their becoming united, gave them some good advice on the duties and responsibilities of married life.

The brides were given away by their father, Mr. James Dalton. They both looked charming, Miss Mary in electric blue and hat to match, and Miss Annie in cream nun's veiling and picture hat, and the conventional orange blossoms. They were attended, as bridesmaids, the former by Miss Ellic Burke, of Invercargill, and the latter by the Misses Murie and Alice Keaney, of Mataura, who wore cream dresses and hats to match, with silver name brooches, the gift of Mr. Sherlock. After the ceremony an adjournment was made to the residence of the parents, where a sumptuous breakfast was laid. It was partaken of by a large number of guests, who drank the health and future prosperity of the newly married couples ere they departed for your city by the express for the purpose of spending their honeymoon. As both young ladies were born at Invercargill and were well known there, there was a great display of enthusiasm at their wedding, and presents were in profusion, too much for your space and my time to enumerate. Suffice it to say they came from Christchurch, Mosgiel, Dunedin, Bluff, Mataura, Gore, etc., and consisted of crockery, silver ware, cutlery, chairs, feather pillows, oil paintings, clocks, drapery, bed quilts, and one donor made quite a few departures in presenting the future Mr. and Mrs. Sherlock with a twelve months issue of the TABLET. As the lady in question had been a member of the Invercargill congregation and latterly had been residing at Mataura, the Church there will lose an energetic member; but as she is going to reside at the Bluff, that small congregation will find devoted workers in the person of herself and her husband, who, I may add, is the very latest (in these parts) seceder from Anglicanism, and who was received into the Church by the Very Rev. Dean Burke a short time ago.

BOOK NOTICES.

Another China. By the Right Rev. Mgr. Reynaud, C.M., Vicar Apostolic of the district of Tehe Kiang. Edited by M. T. Kelly. London: Barnes and Oates, Limited. Dublin: Brown and Nolan, Limited.

This little volume gives a simple but most interesting and graphic account of the works undertaken by Catholic missions in distant China. The Chinese language and institutions are very fully described, and unlike most writers on China, Mgr. Reynaud has much to say of the virtues of the Chinese, especially as shown in the work of the native Catholic body. Protestant and Catholic missions are candidly but carefully compared, and the full and admirable treatment of this subject is a leading feature of the work. Abundant evidence is also given to show the great harvest which awaits the Catholic Church if only more workers could be obtained to labour in this distant field. The work is written in a very clear and interesting style, and is adorned with a number of very pretty illustrations. It owes its publication in English to the zeal of an English Catholic whose daughter is spending her life in Tehe-Kiang as a Sister of Charity, and all who generously purchase a copy of the work will have the satisfaction of knowing that the money is to be solely devoted to the education of St. Joseph's young priests for China. The work, which is sold at the modest price of one-and-sixpence, may be obtained from the publishers, or from the secretary, St. Joseph's Sheaf, Kew College, S.J., Melbourne.