

Catholic Bishop became known, he would have thought, by the general deep sorrow that hung over the people, that every family had lost one of its members. Bishop Viard came out to New Zealand and labored among the heathen here and in Oceania at a time when the missionary literally carried his life in his hands. In those early times he endured great hardships, and it is thought that they assisted in sowing the seed of that disease, to which he has now succumbed. For the last twenty-two years he has been at the head of the Catholic diocese of Wellington, and during that lengthened period his large-hearted charity, urbanity, and genuine kindness have won the hearts of all with whom he has been brought into contact, and we are sure we are safe in affirming that he never made a single enemy. As to his own flock, they feel his loss as orphans. By his death the poor have lost a true friend, the afflicted a sympathetic consoler, the weak and erring a gentle monitor, the orphans a tender father, the community at large one of its brightest ornaments and examples, a true gentleman and Christian. The remains of the deceased prelate were laid in state in the Cathedral for several days, and were visited by a large number of all denominations. The Right Rev. Dr. Moran, Bishop of Dunedin, came to Wellington to preside over the obsequies of the deceased prelate, and delivered a very eloquent and touching panegyric. The remains were afterwards placed in a vault prepared for them in front of the altar of the Blessed Virgin in the Cathedral. During the vacancy of the See, Bishop Moran, at the request of Propaganda, acted as Administrator of the diocese, and for the greater part of fifteen months made an episcopal visitation throughout every district of its vast territory. Bishop Viard's successor, Right Rev. Dr. Redwood, received his Brief of appointment dated February 8, 1874. He was consecrated Bishop on the following Feast of St. Patrick in the Church of St. Anne, Spitalfields, London, by Archbishop (later Cardinal) Manning, assisted by the Bishops of Birmingham and Southwark. He arrived in Wellington on November 26, 1874, and was welcomed with great enthusiasm by the clergy and laity.

#### Some of the Early Settlers.

From Mr. F. W. Petre, Dunedin, I have received the following particulars with regard to some of the English Catholic families, whose members had to do with the colonisation of the Wellington province, such as Sir Charles Clifford, Sir Frederick Weld, Hon. Henry Petre, etc. All these representative men (writes Mr. Petre) were originally induced to join the colonisation scheme by my grandfather, Lord Petre, of Thorndon. This very strong Catholic infusion in the early settlement of Wellington was produced through my father's intimate connection with Mr. Gibbon Wakefield, when with him on the staff of Lord Durham in 1838, during his term of office as Governor-General of Canada. Mr. Wakefield was the moving spirit in the early efforts to start the New Zealand Company, and it was through my father's connection with him that my grandfather joined the New Zealand Council, and helped to form the Company. An interesting fact in this connection was the difference of opinion which came about between Lord Petre and Captain Cargill over the proposal to form a Presbyterian settlement in Otago. His Lordship held that the settlement should be called a Scotch settlement, as by the proposed title sectarian differences would be brought undesirably forward in the new colony. Captain Cargill, however, won the day, much to the vexation of my grandfather. Out of this little incident sprang a great chance for Catholic settlement, for very shortly after the founding of the Otago settlement my grandfather was offered the Canterbury province for a Catholic colony. This he offered to the Archbishop of Dublin at a time when many thousands of Irish Catholics were going to America, but the Archbishop considered that the means could not be collected for so great an undertaking, and the offer of the Company was given back to them, and taken up by the Church of England.

My father, the Hon. Henry Petre, paid his first visit to New Zealand in 1840, and then determined to join in the settlement of Wellington. The result of his experiences at that time are contained in a book on New Zealand published by him in 1842. After my father was married in 1842 he started with my mother for Wellington in the 'Thomas Sparks,' a ship he had chartered for the voyage and filled up with colonists, the most of whom settled at the Hutt. On that occasion he brought out with him a few Catholic settlers, and as his chaplain the late Father O'Reilly, who added to the number by several conversions which he made on the voyage. There also came out with my father and mother on that occasion a Mr. and Mrs.

Ditchen and their daughter, and I think, if my memory is not at fault, that Miss Ditchen married in after years a Canterbury settler named Wilson. My mother was very young, only sixteen, at the time she married and came out to New Zealand, and she always spoke of Mrs. Ditchen as one who gave her much assistance and help in the early days of colonisation.

Father O'Reilly was the first Catholic priest to settle in Wellington, and he left a record behind him of a long life of devoted work for both the spiritual and temporal good of all. A man in a million, of the utmost unselfishness and devotion to duty, it is impossible to measure the enormous amount of good that he did for the cause of religion in the early days of the Wellington settlement. In Auckland, Canterbury, and Otago, the Catholic Church had to struggle for existence and gain its present position in these centres without any extraneous assistance, but in Wellington, I am happy to say, it owed a great deal to the efforts of both my grandfather and my father. The Hill street properties and that of both the Lower and Upper Hutt were given by them to the Church. I think also that the personal influence of the little band of English Catholics, whose names I have mentioned, and others—all men of education and refinement—had a great effect in softening the very strong prejudice which existed in those days against Catholics generally. When you consider the manner in which Father O'Reilly was always received, with friendship and respect by all members of the community, it was not only a recognition of his many sterling qualities, but it showed a distinct movement from the general opinion of those days when people had not quite got over the spirit of the anti-Catholic Penal statutes, which forty years before were in full force.

The whole of my family left New Zealand in 1865, just after the great earthquake, and I returned to the Colony in 1872.

(To be Continued.)

## Torpedo Boats

On the night of April 2, during some naval manoeuvres in the English Channel, the destroyer 'Tiger' crossed the bows of the cruiser 'Berwick,' with the result that the destroyer was sunk, and thirty-five lives were lost. This disaster directs attention to the important part which it is expected torpedo boats and destroyers are to play in the naval warfare of the future. As an example of the capabilities of human invention it is doubtful if there can be found a more marvellous illustration than the torpedo boat. There are two types now in general use throughout the world—those that confine themselves to operations on the surface of the water, carrying small calibre guns as well as torpedoes, and the submarines armed with torpedoes alone, which, realising the dream of Jules Verne, cruise upon the surface or dive beneath the waves, rivalling the Nautilus in the ease with which they can be navigated far down in the depths of the ocean.

The former are divided into three classes. A first-class boat has a displacement of from eight to one hundred tons, a second-class displaces from fifty to sixty tons, while a third-class boat is little more than a launch, and is usually carried on the deck of some larger craft, to be used as the occasion demands. This last class is seldom used now, because cruisers and battleships are, as a rule, supplied with torpedo tubes, thus rendering it unnecessary to encumber the decks with them.

The torpedo boat destroyer is a larger and swifter craft, in other words a sea-going torpedo boat, though originally it was intended for the purpose of harassing and destroying the latter. Up to and including three hundred and fifty tons displacement a vessel is considered a torpedo boat, and when its tonnage is greater it is classed as a destroyer, so that the difference between the two is in reality in size only. The armament of a destroyer generally consists of two three-inch guns, five six-pounders, two torpedo tubes, four Whitehead torpedoes, while a torpedo boat has usually three one-pound guns and the same number of tubes and torpedoes as a destroyer.

#### The Torpedo Boat Proper

shows a speed of from eighteen to twenty-eight knots an hour, though some constructed for that special purpose attain a much greater speed, and the larger craft are expected to cover at least twenty-five knots in the same