

and it should be found that the Christian Brothers and their pupils receive a larger measure of redress and of reform in consequence of the delay, we will be able to say that 'out of evil cometh good,' and we shall be very happy to forget the incident, and be prepared to turn over a new leaf in our minds."

ODDS AND  
ENDS.

THE recent death of Mr Thomas Dugdale Curry of the *Evening Standard* recalls an episode of the Franco-German war which, although it was of a minor nature and confined to private life, was not without some wider interest—for Irish people particularly. Mr Curry at the time was sub-editor of *Gabignani's Messenger*, an English paper, as everyone knows, published in Paris. He was arrested on a charge of sympathy with the Germans, based on the fact that he was known to be a graduate of the University of Bonn, and to retain a friendly feeling for the people among whom he had been educated. It was in the anger caused by the defeat—the *débâcle* of which Zola has written—and little evidence was needed or sought for. The prisoner stood in imminent danger of being shot, and in all probability would have suffered this penalty but for the spirited conduct of his wife. This lady—a daughter of the late James Perrin, Esq. J.P., of Leinster Lodge, in the County Kildare, and niece of the late Right Hon Louis Perrin, formerly justice of the Queen's Bench—lost no time in appealing, as an Irishwoman, to the consideration of the military authorities. She, however, met with some rough treatment in the task, and it may well be imagined that it required a heroic effort on the part of a lady of a somewhat exceptional refinement and delicacy, to go for days from one guard room to another in the middle of a soldiery who regarded her as a representative of the people against whom they were incensed. The reward of a brave woman and a good wife was that at length the authorities recognised her right as an Irishwoman to a favourable hearing and her husband was released. The fact that, at such a time, and under such circumstances, French sympathy for Ireland obtained an expression appears to us worthy of record.

The Ballarat correspondent of the *Melbourne Age* of February 9, records the death of a gentleman, who, he says, had been connected with the young Ireland Party, and associated with Thomas Francis Meagher, Charles Gavan Duffy, and others. The name is not familiar to us in this connection, though the associations of its bearer bespeak for him, as a young Irishman, no common independence and strength of character. The gentleman referred to is the late Mr R. Le Poer Trench, a retired judge of the County Court, who died some three or four weeks ago at the age of 83. Deceased, says the correspondent, was a son of the late Hon and Very Rev Charles Le Poer Trench, D.D., Archdeacon of Ballinasloe, and grandson of the first Earl of Clancarty. That statement alone, we should say, proves how completely in admitting national sympathies he must have departed from the traditions of his family. Archdeacon Trench, besides, if we may judge from the manner in which his memory survived, was a man of a somewhat remarkable personality. Mr Trench, whose political falling off must have lost for him the support of a family influence in Ireland little, if anything, inferior to that of the Beresfords, had nevertheless a prosperous career in Victoria. "Sir Graham (then Mr) Berry," says the correspondent, "when forming his first Government in 1875, appointed Mr Trench, who did not occupy a seat in Parliament, his Attorney-General, and in 1877, when Mr Berry organised his second Government, Mr Trench was again placed in charge of the Crown Law Department. In 1878 he was raised to the dignity of Q.C., and in 1880 he was appointed County Court judge. He also discharged the duties of Land Tax Commissioner." Something, however, possibly a good deal, he must have sacrificed for the sake of Ireland, and, therefore, his memory deserves from us a word of respect. "The deceased leaves a family of five—three daughters and two sons. One of the latter is an officer in the Crown Lands department of New South Wales. Mr Trench, in professional circles and in private life, was remarkable for his amiable and kindly disposition, and the news of his death will cause regret in a wide circle."

Here is an anecdote of "Bully" Egan—a well-known Dublin character of the last century—that seems worth reproduction. We find it in an old volume of the *Irish Penny Journal*—but it is pertinent to the existing situation. Egan, at the time when the Bill for the Union was under debate, was chairman of Kilmainham. He was expected to support the Bill, and he looked upon dismissal from his place as certain should he oppose it. "However," says the *Journal*, "when the time for the division had arrived, his love of country preponderating over his love of self, he voted against the measure, exultingly exclaiming 'Ireland for ever, and Kilmainham to the devil.'" Doubtless since Bully Egan's days many poor fellows have repeated his words—and had good cause to do so.

The work of providing for the spiritual needs of Catholic sailors has now been actively taken up in New York. A reading room for their use has been opened at 296, W. Tenth-street. It is in the very heart of the seamen's district.

## LENTEN PASTORAL OF THE BISHOP OF CHRISTCHURCH.

JOHN JOSEPH, BY THE GRACE OF GOD AND FAVOUR OF THE APOSTOLIC SEE, BISHOP OF CHRISTCHURCH.  
TO THE CLERGY, SECULAR AND REGULAR AND FAITHFUL OF THE SAID DIOCESE HEALTH AND BLESSING IN THE LORD.  
DEARLY BELOVED BRETHREN AND CHILDREN IN JESUS CHRIST:—  
ONE of the most touching and consoling characteristics of our Holy Church is embodied and shown forth in the beautiful dogma which is the outcome of the 'communion of saints. Soaring beyond this world of sense, we are, thanks to this sublime doctrine, enabled to hold familiar converse with our fellow members of that mystical body whereof Christ Jesus is the supreme head.

Our relations with the Church Triumphant consist in blessing and praising God for their earthly triumphs and heavenly crowns, and in imploring their powerful help to follow in their footsteps, winning like victories here below, and securing like immortal crowns hereafter. Of those who depart this life in a state which excludes them from the vision of God, some bear on their brow the indelible stamp of mortal sin; others, though not stript of grace are either sullied with some slight stain, or have not yet fully atoned for those the eternal guilt whereof has been already remitted.

With the former we have nought to do. They have died at enmity with their Creator. They have heard the awful sentence of, condemnation pronounced against them, and, objects of the wrath of an outraged God, are now, alas, lost, hopelessly lost in the flames of hell! But with the latter we have the most intimate relations of duty and affection. At the approach of the holy season of Lent which, this year, begins on Ash Wednesday, February the 27th, and ends on Holy Saturday, the 13th of April, it were well for us to dwell upon much that is implied in these most intimate relations.

With the Bible before us, sound theology, the writings of the Fathers and well known ascetical writers as our guide, let us implore the help of our dearest Lady, of the great St Joseph, and of the whole Church Triumphant, whilst we strive to increase our faith, our love, and sympathy in behalf of the poor suffering souls in Purgatory.

Thus shall we practically realise with the inspired penman, that "It is therefore a holy and a wholesome thought to pray for the dead, that they may be loosed from sins." Let us first consider some of the grounds of our belief in this consoling doctrine. We may then meditate on the terrible nature of the sufferings endured by the souls in Purgatory, and on the claims they have upon our charity. These claims, which are so many motives, too, impelling us to devotion for the dead, arise from their dignity and merit in the sight of God, as well as from their relationship with us.

Ever docile to the voice of holy Mother Church, the divinely appointed witness and guardian and teacher of all truth, the devout Catholic finds no difficulty in admitting the consoling doctrine of Purgatory. He readily believes in a middle state of souls who depart this life in God's grace, yet not without some slight stains which retard their entrance into the kingdom of heaven, whilst consigning them to a temporary place of punishment. He believes that while thus detained, they still remain members of that mystical body of which Jesus Christ is the invisible head, and are, consequently helped by the prayers and good works of their fellow members of the Church upon earth.

The light of reason no less than that of faith leads him to this belief. Is it not written "Nothing defiled shall enter into the kingdom of heaven?" (Apoc. xxi. 27) "none but the clean of heart shall see God?" (Mat. v. 8) and, despite the heroism of their lives, are not the very just declared to "fall seven times?" (Prov. xii 17). Now we know that the least sin is a defilement, a stain on that purity required to enter upon the Beatific vision. We see the Almighty obviously alluding to the cleansing flames of Purgatory, when he declares that they "shall not go out from thence till they pay the last farthing" (Matt. v 26). So, too, the Apostle asserting, that "some shall be saved, yet so as by fire" (1 Cor. iii 15). We know that God is infinitely just and infinitely holy "the searcher of hearts and reins" (Ps. vii 10). Where we see the most dazzling perfection He may behold nought but blemishes. For, He will judge justly. He will not, He cannot suffer the least taint or imperfection to abide with Him in heaven. We know, too, that His goodness is infinite, that His mercy hath no limits, and that He is too just and bountiful to doom the upright with the wicked; to punish alike slight faults and grievous transgressions; to treat alike true penitents and wilfully obstinate reprobates. Bearing all this in mind, what shall we think of the thousands who daily go forth from the land of the living to the valley of the dead, passing from time to eternity? Shall we place them all in the realms of the blessed? Have we not often been witnesses, ay, forsooth partners of their guilt? How many wilful omissions, faults or imperfections in their very exercises of piety, in the fulfilling of the ordinary duties of their state? How many breaches of charity, slight backbitings or untruthfulness? Now we must never forget that the least defilement or

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