

Divine Lord commanded all his followers who had arrived at the years of discretion to go to Holy Communion at least once in the year, and all the Church has done in reference to this is to direct that the time for the fulfilment of this precept is Easter time. The law of Easter Communion, therefore, is in substance divine, and only ecclesiastical as to time. Surely, therefore, no one deserving the name of Catholic will so outrage our Divine Redeemer as to disobey His loving command, or be so rebellious to His Church, which all are commanded to obey, as to neglect his or her Easter duty.

The blessing of our Lord Jesus Christ be with you all.

† P. MORAN.

Dunedin: Feast of St Agnes, 1892.

The following are the regulations for Lent, made in virtue of special faculties from the Holy See:—

1. The use of flesh meat is permitted at dinner on all days in Lent with the exception of Wednesdays and Fridays, the Saturday of Quarter Tense, and Monday in Holy Week.
2. At the collation on fast days the use in moderation of butter, cheese, and milk is permitted, with the exception of Ash Wednesday and Good Friday.
3. On all days the use of butter, cheese, and milk is permitted at dinner, with the exception of Ash Wednesday and Good Friday.
4. By indult the use of lard is permitted on all days except Good Friday and Ash Wednesday.
5. Eggs can be eaten at dinner on all days except Ash Wednesday and Good Friday.

Fish and flesh meat are not permitted at the same meal.

There is neither fast nor abstinence on Sundays in Lent.

All who have completed their 21st year are bound to fast and abstain—unless excused by the state of their health or the nature of their employments—according to the regulations stated above; and all who have arrived at the use of reason, though not bound to fast before the completion of their 21st year, are, nevertheless, bound to abstain from the use of flesh meat on the days appointed—unless exempt for a legitimate cause, of which the respective Pastors are to be the judges.

Subject to the above regulations, every day, except Sunday and St Patrick's Day (when it does not fall on Friday or in Quarter Tense), in Lent is a day of fast and abstinence.

All who have arrived at the years of discretion are bound to go to Communion within Easter time, which, in this diocese, commences on Ash Wednesday and ends on the octave of the Feast of SS Peter and Paul.

A collection for the Seminary Fund will be made on the 1st Sunday in Lent where a priest officiates, and in other churches and chapels as soon after as possible. The collection for the Pope will be made in each chapel or church some Sunday before the end of September next, and for the Aborigines and Holy Places when each rector shall think convenient.

The clergy are requested to read this Pastoral at Mass in all churches and chapels where they officiate on Quinquagesima Sunday, and to place a copy of it in a conspicuous position in all churches and chapels at the beginning of Lent.

TWENTY-FIRST ANNIVERSARY OF THE DUNEDIN MISSION.

ON Thursday, the 18th instant, the twenty-first anniversary of the arrival of the Most Rev Dr Moran and the Dominican nuns in Dunedin was celebrated at St Dominic's Priory, where an entertainment was given to the pioneer members of the community. These ladies were especially honoured, each being presented with a pretty bouquet of flowers, and allotted for the occasion a reserved seat. The programme which was, as usual in the convent school, of a choice and refined nature, was admirably carried out. The following address was also presented.

"Dear Mothers,—It is with feelings of the greatest pleasure we, your grateful children, meet here to-day to offer you our warm congratulations on this twenty-first anniversary of your presence amongst us, and to celebrate the "coming of age" of our Alma Mater.

"Those of us who are too young to have any remembrance of the earliest days of your mission in Dunedin, have heard the story how leaving your home in far-off Ireland, you came here to make a home with us—to teach us how we might lead happy, useful lives, and help us on our way towards Heaven and well have you fulfilled your purpose. Since the day of the institution of our convent school, nothing has been left undone by the Sisters to promote the interests of their pupils. We feel deeply grateful to all who have so generously sacrificed themselves for our benefit, and we hope to do all in our power to show our gratitude for and appreciation of their kindness and care.

"And while we offer our greetings we cannot but feel regret that our pleasure is not heightened by the presence here to-day of one whose goodness towards us all must be remembered even long

after our school days have passed away—our beloved Bishop and father. His lordship's absence is unavoidable, as we know how much pleasure he takes in being with us. We greet him from grateful hearts, and hope that we may all meet again to celebrate many such anniversaries.

"We are, dear Mothers, your loving children,—Pupils of the Dominican Convent."

THE RIVER.

(LILIAN GRAY.)

'Tis a strange and wondrous river, and its sailors call it Time,
And its waves are slowly surging in a monotone sublime;
And its tide flows ever onward, and no white sails e'er return,
But drift slow or swiftly downward where the sunset's glories burn.

Smooth and peaceful 'neath the sunshine, flows the river fair and wide,
Clear and shallow where its sailors launch unconscious on its tide,
Where the ripples sparkle brightly and the winds are light and free,
And the voyagers are happy, drifting slowly towards the sea.

Soon the river groweth broader, deeper is its current's flow;
Still the waves are blue and sparkling as they ripple to and fro;
And the sailors, glad and hopeful, laugh and sing the hours away.
Ah, if youth would only linger! ah, if only time would stay!

Wider grows the wondrous river, fathomless its waters now;
More in anger than in frolic curl the waves around the prow,
Anxious eyes are peering seaward, where the mists and shadows lie,
As adown resistless rapids the frail shallows swiftly fly.

And the sailors ask each other of the unknown sea or shore,
But not one of them can answer—none have been this way before.
And they, each and all, are thinking of the time, when satisfied,
They first drifted o'er the shallows of the river's shimmering tide.

And a yearning strong and eager, stirs the heart with nameless pain,
Till each sailor back would hasten, and go drifting once again
In the sunny springtime weather, on the current calm and slow,
Where the ripples sink in rhythm, and the water lilies blow.

But, alas, there's no returning! Never yet has any sail,
In the noon, or dusk, or dawning, or with any favouring gale,
Turned its prow towards the eastward, and the river, weird and wide,
Bears its sailors swiftly seaward on its swiftly flowing tide.

—Exchange.

The Shag brand pickles and sauces, manufactured by Messrs Hayward and Sons, Christchurch, are growing in favour. One trial is sufficient to ensure constant use.

Joseph Ford's scour and lung-worm mixture for sheep is acknowledged to be a perfect cure. Its effect is most beneficial to the animal treated. Mr F. Perriman, Ashburton, is the patentee and proprietor. Agents in all the towns.

Messrs Courtney and Courtney, Lower High street, Christchurch, invite a trial of their new and excellent stock of groceries and teas. Their prices will be found extremely moderate.

Brooke's Perfect Sheep dip is acknowledged as the best article of its kind. It cleans wool in a manner not to be equalled by any other dip. Messrs Donald Reid and Co, Dunedin, are the agents.

Burke's Hotel, corner of High and Manchester streets, Christchurch, occupies a most convenient situation, and is in every respect a well fitted and comfortable house. The accommodation is unsurpassed and the charges are moderate.

The Grand Master of the Italian Freemasons has made a definite proclamation of the intention of the sect to get the Law of Guarantees abolished. He is receiving daily adhesions to this purpose from Freemasons throughout Europe.

Some good stories are told in the *Month's* article on Father Kneipp, the Bavarian apostle of the cold water cure. Here is one. During the first interview which Baron Nathaniel Rothchild (who visited Würshofen last autumn) had with the Pfarrer, he began by giving a minute description of his manner of living. Kneipp listened patiently to the account of what the baron took for breakfast, of what his *déjeuner à la fourchette* consisted, of what his luncheon, and of what his dinner. "And now, what is the matter with me?", inquired the distinguished patient, or to translate more literally, "What is wanting to me?" (*Was fehlt mir?*) "It is a second stomach that is wanting to you," replied Kneipp, with a twinkle in his eye.

A certain Miss Maud Gonne has been posing in Paris as an emissary of the Irish people, sent to the Continent to set on foot a revolutionary organisation for the liberation of Erin from the Saxon yoke by force of arms. Some of the French papers and a portion of the Unionist press in England have taken her seriously and spoken of her "mission" as an affair of international importance. Miss Gonne is not an Irishwoman, but the daughter of an English officer of the 17th Lancers. While her father's regiment was stationed in Dublin, she won a great reputation as an amateur actress. Probably this dramatic side of her character explains how it is that she is able to assume the part of a self-styled revolutionary agent, and to amuse herself by mystifying editors and interviewers.