

effectual means of practising almsgiving is thus afforded, enabling all to co-operate in the holy work of saving our fallen sisterhood.

Dear Rev. Father, We have endeavoured to outline briefly some of the means proper to sanctify this holy season. These and others which your wisdom and zeal will suggest, We trust you will develop and explain to your people. Earnestly impress upon them the strict obligation of approaching the Sacraments of Penance and the Holy Eucharist during Paschal time. Exhort them to pray for our Holy Father the Pope, for the complete restoration to health and speedy return of our beloved Bishop, for the Clergy, Secular and Regular, for the various religious bodies, and for all the good works of the Diocese.

The following are the dates appointed for the various collections:—

1. For the Holy Places in Palestine, on Good Friday, March 27th.
2. For the Seminary Fund, on Whit Sunday, May 17th.
3. For the Peter's Pence, on the Sunday within the Octave of the Feast of Sts. Peter and Paul, July 5th.
4. For the Diocesan Charities, on Rosary Sunday, October 4th.
5. For the Aborigines, on Sunday within the Octave of Feast of St. Francis Xavier, December 6th.

These collections must be made on the appointed days, or the earliest occasion afterwards, when the priests visit other churches or chapels in their district. They will be good enough to send the proceeds without delay to Very Rev. Father Aubrey, Christchurch.

Whilst this circular was in the Press, we received a letter from the Bishop, in which he imparts to his faithful flock—clergy and laity—his special and heart-felt benediction. His Lordship, whilst regretting his prolonged absence from his diocese, assures us that the interests of the diocese, rather than his own personal convenience, prevent his being in our midst as soon as he had wished and anticipated.

Given at Christchurch on the eve of Quinquagesima Sunday, and appointed to be read and afterwards placed in a conspicuous place in the churches and chapels of the diocese.

STEPHEN CUMMINGS, S.M.,  
Diocesan Administrator.

As promised by His Lordship the Bishop in last year's Pastoral, we subjoin a detailed account of the collections taken up in the various parishes of the diocese:—

	Holy Places.			Seminary.			Peter Pence.			Aborigines.			Diocesan Charities.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Pro-Cathedral	7	0	0	10	18	6	14	16	3	11	16	0	32	0	0
St. Mary's,															
Christchurch	2	10	0	5	2	6	5	2	10	3	12	6	11	15	0
Lincoln	6	1	6	5	5	0	5	10	6	3	15	0	4	6	0
Bangiora	3	0	0	...	...	...	5	0	0	3	0	0	5	0	0
Darfield	...	...	...	2	1	0	2	1	0	...	...	...	1	18	6
Ashburton	...	...	...	0	15	0	2	17	0	1	3	0	2	0	0
Temuka	5	0	6	6	10	9	7	1	6	...	...	...	5	14	6
Timaru	2	0	0	8	6	0	13	0	0	3	10	0	5	0	6
Waimate	2	2	0	6	0	0	9	0	0	1	12	6	7	0	6
Geraldine	3	10	6	5	3	0	5	2	0	3	10	0	4	10	0
Lytelton	0	12	0	1	1	9	1	1	6	...	...	...	0	10	3
Akaroa	...	...	...	...	...	...	...	...	...	0	11	0	0	14	0
Rosa	...	...	...	3	0	0	2	12	6	...	...	...	...	...	...
Hokitika	4	6	0	4	6	0	16	6	0	...	...	...	...	...	...
Greymouth	4	1	10	8	1	11	12	6	0	...	...	...	4	13	0
Obauro	2	4	0	3	5	0	3	10	0	...	...	...	3	0	0
Kumara	4	1	0	4	0	0	1	10	0	2	13	0	4	10	0

The following are the Lenten and other regulations which we make in virtue of faculties received from the Apostolic See:—

1st. Flesh meat is allowed at the chief meal on all days except Wednesdays and Fridays and Ember Saturday, which falls this year the second Saturday in Lent, and Monday in Holy Week.

2nd. The use of dripping and lard is permitted at dinner on all days of fast and abstinence during Lent, and also throughout the year, except on Ash Wednesday and the Wednesday and Friday in Holy Week.

3rd. White meats—such as butter, milk, cheese, and eggs—are allowed on all days at dinner and collation, with the exception of Ash Wednesday and Good Friday. A little milk is always allowed in tea, coffee, or other beverage.

4th. For those who, though not bound to fast, are bound to abstain. The kinds of food which are allowed at their chief meal to those who are bound to fast, are allowed at all times to those who are not so bound.

5th. Fish and flesh are not allowed at the same meal during Lent.

6th. There is neither fast nor abstinence on Sundays in Lent.

7th. His Holiness Pope Leo XIII., by special Indult has exempted St. Patrick's Day, in Australasia, from fasting and abstinence except when it falls on a Friday or during Ember Week.

All who have completed their twenty-first 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 twenty-first year, are nevertheless bound to abstain from the use of flesh meat on the days appointed, unless excused for a legitimate cause, of which the respective Pastors are to be judges.

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 St. Peter and St. Paul.

N.B.—The prayer "Omnipotens Sempiterna Deus" (No. 7, *Inter Orationes ad Diversa*) will be continued at every Mass, and after the Litany at Benediction of the Blessed Sacrament, until the return of His Lordship the Bishop.

We request you to continue the special *Memento* for the Bishop in the prayers recited in public, in the churches, chapels, communities, and schools of the Diocese.

The collection for the Holy Places in Palestine will take place on Good Friday.

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STEPHEN CUMMINGS, S.M.,  
Diocesan Administrator.

## THE BISMARCKS.

(Paris correspondent of *Truth*.)

EARLY in this year a member of the Corps Diplomatique, whom I deem sagacious and watchful of events and men, said to me, "No State in Europe dares now stir without asking Prince Bismarck's leave." He overtops everybody. I thought of this on the different occasions on which I have had sight of Count Herbert Bismarck since he crossed over here the other day from England. You remember what a tremendous personage he was when he went to visit his friends, the Londonderrys, at the Phoenix Park. It appears that their friendship is staunch, and that on the whole he has reason to be satisfied with the civility he met with north of the Channel. His most representative countryman there got away, however, to Paris, not to be called upon by so—as things now stand at Berlin—compromising a personage. Here he is, as Goldsmith described the traveller, "remote, unfriended, melancholy," but I need not repeat a line so well known. It was a huge mistake of the ex-German Chancellor not to be content with leaving Count Herbert a fine fortune and an historical name, instead of trying to force him into the position of Bismarck the Second, and to give the Emperor, who is restive as a colt, no option between getting rid of him completely or of having the Count at his elbow. Whenever he went to visit a brother sovereign, William said that he felt (owing to Herbert Bismarck's constant presence) like a prisoner allowed to have an outing under the eye of a turnkey who had been sent to watch him. He was exasperated by it. As Count Münster belonged to the late Emperor Frederick's set, it is not surprising that he has not thus far been called upon by Prince Bismarck's son, who, I believe, has not visited the Embassies here. He goes to the theatres, and liquors or beers up, and sups in a *brasserie* near the Opera House. The French papers say that he has come to see whether Prince Bismarck might venture to spend the winter at Nice, without his presence in this country giving rise to ebullitions of anger. They also say that the Prince is shaken in health. This is not the case. His saw-mills, grazing farms, forest plantings, distilleries, and breweries give him plenty to do. He thus escapes from tedium. But his wife, poor lady, takes on greatly at his reverse of fortune, and has lost health. If they go to the Riviera, it will be for the benefit of her health. I do not think the French would like to see them in France. Prince Bismarck's bark in some respects was worse than his bite and his jaws and gibes in 1870-71, were often cruel. But the Princess expressed an animosity worthy of a Hebrew woman in the time when Jewish captains put the inhabitants of cities to the edge of the sword, not sparing babes on their mother's breasts. A letter of hers, exhorting her husband to exterminate, was seized by Frenchmen on its way to Versailles, and published by Gambetta's order. It has latterly been raked up again. Fortunately Bismarck did not act upon it, and, on the whole, he behaved well to Paris after the capitulation, doing what he could to facilitate the entrance of food supplies.

We are all growing a little tired of philanthropic suggestions for the good of Africa. But it is impossible not to recognise the practical wisdom of the suggestion for the suppression of the slave-trade which Lord Wolseley has just repeated. We pointed out a month or two ago, in discussing Lord Wolseley's paper on the subject in the *United Service Magazine*, that this was, indeed, the only plan which can be really effective. It is simplicity itself, for it is merely a question of absolutely prohibiting the importation of firearms and ammunition into certain portions of Africa. To accomplish this, an international convention would be necessary; and that ought not to be very difficult. There are already so many thousands of muskets in Africa that the stoppage of the importation of arms would not have much immediate effect; but in twelve months the lack of ammunition would render the muskets useless.—*St. James's Gazette*

The white mourning of the youthful Queen of the Netherlands (says the Paris correspondent of *Truth*) is a revival of an old custom. Some ancient orders of Nuns, corresponding to the Passionist one for men, used to dress in white. They might be said to be Good Friday or, better, they particularly devoted themselves to commemorate the event for the keeping in mind of which that fast day was instituted—dying with Christ daily. The ladies of Port Royal also decided when their monastery was reformed to wear white robes only. Mary of England was the last French Queen who wore white mourning; she was known as La Reine Blanche—perhaps by old people to distinguish her from Catherine de' Medici, who was the first regal widow to dress in black. She bore her sable weeds from Italy, which, far back in antiquity, took black mourning from the Eusebian mysteries. Once in search of Proserpine was in black to signify the winter season, when nature is most colourless. Catherine de' Medici's widow's crape was black. The white widow's crape is now the only survival of the ancient white mourning. Mary Stuart followed her mother-in-law in wearing black after the death of her first husband. White is more suitable for the winter wear of a delicate child in the harsh Dutch climate than black, which is cold in winter, hot in summer, and only advantageous in hiding coal smut, and in seemingly reducing the bulk of stout figures.