

10. Most of the prurient literature of the day, the perusal whereof is meant to heat the blood, inflame the senses and throw a halo of false, sickly sentimentality around the day dreams of youth.

11. Books and pamphlets which, while professing to treat of necessary domestic relations, covertly pander to the worst instincts, and defile with the slime of an infernal fancy.

12. Books which talk in a fascinating manner of nought but the maxims of a corrupt world, the artifices of the devil and the flesh.

13. Novels which so vividly describe the weaknesses and extravagant transports of love—another name and cloak for brutal lust—on the altars whereof the readers are led as willing victims ready to sacrifice to this degrading vice every dearest interest, every noblest affection of their soul. Honor and ambition are shown prostrate at its feet, and the noblest of God's creatures represented grovelling in the lowest state of infatuation till this passion becomes their only thought day and night—the only object of their worship, the chief aim, the sole end of their very existence.

14. Novels urging the imitation of ideals which our reason and common sense assure us never had, nor could have, any foundation in fact.

15. Works which, under the plea of informing the mind and developing the imagination, blunt the powers of genius, and spoil the purest sympathies of nature, substituting in their stead unresisting slavish propensities called sensibility, which would have us excuse affections or vices alike hateful to God, to His angels and to upright men.

16. Books or papers relating words and deeds that no true Christian would for the world ever wish to hear or behold, or bear the responsibility of publishing the same.

17. In fine, whatever is as eagerly sought and cherished by the depraved as they are despised and condemned by the good—their name is legion.

(To be concluded.)

The following are the Lenten and other regulations to be observed in the Diocese of Christchurch:—

#### IN VIRTUE OF SPECIAL FACULTIES RECEIVED FROM THE HOLY SEE,

We hereby grant the following Dispensations:—

1st.—Permission for the use of flesh meat, at dinner only, on all Mondays, Tuesdays, and Thursdays, and also on all Saturdays, except one, that is the second Saturday during Lent and Monday in Holy Week.

2nd.—Lard and dripping may be used after the manner of butter, at dinner, on days of fast and abstinence during Lent, and also throughout the year, with the exception of the first and last Wednesdays of Lent and Good Friday.

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.

4th.—For those who, though not bound to fast, are bound to abstain: the kinds of foods 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.

There is neither fast nor abstinence on Sundays in Lent nor on the feast of St. Patrick, March the 17th.

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 employment, 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 meats on the days appointed, unless exempted for a legitimate cause, of which the respective pastors are the 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 Saints Peter and Paul.

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

The collection for the Seminary Fund will be held on Whit Sunday, or on the Sunday or Sundays following, when there are two or more churches in the district.

The collection for the Diocesan Charities will take place on the first Sunday in October, or on the Sunday or Sundays following, when there are two or more churches in the district.

The collection for Peter's Pence on the Sunday within the Octave of the Feast of Saints Peter and Paul.

N.B.—According to instructions recently received from Rome, the special collection for the Holy Places should be made on Good Friday, or the first available occasion afterwards, in every church or chapel where the Holy Sacrifice is offered in presence of the faithful, and the whole proceeds be immediately forwarded to us.

Given at Christchurch, the Feast of the Commemoration of the Passion of our Lord and Saviour Jesus Christ, and appointed to be read, and afterwards placed conspicuously inside all the churches, chapels, and convents of the diocese.

JOHN JOSEPH GRIMES, S.M.,

Bishop of Christchurch.

## RETURN OF BISHOP LENIHAN

### AN ENTHUSIASTIC RECEPTION

(By telegraph from our own correspondent.)

After an absence of about twelve months in Europe, the Right Rev. Dr. Lenihan arrived in Auckland on Sunday night, the steamer having come up to the wharf shortly before 9 o'clock. His Lordship was accompanied by the Rev. Father Patterson. Hundreds greeted the Bishop's appearance on the deck of the steamer, and as he came down the gangway the vast crowd surged round, and with the utmost difficulty the Bishop made his way to the carriage which was in waiting. There could be no doubt of the heartiness and spontaneity of the welcome. The Very Rev. Dean Gillan, V.G., Very Rev. Deans Hackett and Lighthearth, and the executive committee followed in carriages. The procession then proceeded through the principal streets to the Bishop's Palace, where the pupils of the convent high school and the orphan children greeted his Lordship with cheers. The palace and convent were brilliantly illuminated. At the palace his Lordship personally thanked the committee (priests and people) for their good work. The Right Hon. the Premier, who left by Wellington express before the Bishop landed, wrote welcoming him home. During Monday his Lordship was in the city, and on all sides he was cordially greeted. In the evening the Cathedral was packed for the public welcome. The members of the Hibernian Society and district officers formed a guard of honor from the Cathedral to the presbytery, the altar boys following. The clergy present in the procession were Very Rev. Dean Gillan, V.G., Very Rev. Dean Hackett, Very Rev. Dean Lighthearth, Very Rev. Father W. Mahoney, Very Rev. Father Brodie, Rev. Father O'Connell (Toowoomba), Rev. Father Buckley, Rev. Father Darby, Rev. Fathers Dignan, Meagher, Murphy, Wright, O'Hara, McGuinness, Tormey, Furlong, Carran, Lynch, Molloy, Edge, Doyle, and Williams. After these came his Lordship, who entered amidst welcome strains of the organ. The members of the Hibernian Society followed. The address of the clergy and laity was read by Father Mahoney, who was accompanied by the executive committee—Messrs. J. J. O'Brien (president), P. J. Nerheny (treasurer), M. J. Sheahan (secretary). At the conclusion of the address from the clergy and laity, Mr. P. J. Nerheny handed his Lordship a cheque for £312. The address from the Hibernian Society was read by Bro. Hubert Nerheny (president), who was accompanied by Bros. Kane, Flynn, Wright, and Mulholland. The address from the choir was read by Mr. Hiscocks (conductor).

#### ADDRESSES.

The following was the address from the clergy and laity:—

To the Right Rev. George M. Lenihan, Bishop of Auckland.

My Lord,—It is with sentiments of joy and thankfulness that we welcome you back to your episcopal city, for we rejoice that you are once more amongst us to guide the destinies of the Church in this portion of Our Lord's Vineyard, and we are thankful that Almighty God has brought you back safe after your journey round the world. We realise that this, your latest visit to Europe, has been full of absorbing interest both to your Lordship and to us your faithful children in Christ, for you have been privileged to participate in two great events, unique of their kind. We have learnt that in Rome your Lordship assisted in a pilgrimage from England to felicitate him whom Cardinal Gibbons styles the 'White Shepherd of the Vatican,' Our Holy Father the Pope, upon the celebration of the golden jubilee of his priesthood, and in England we have been interested to learn that your Lordship also took part in that great event, the Eucharistic Congress, the first of its kind in Great Britain, and one full of stirring incidents, and most likely to result in untold good to the cause of our Holy Faith in English-speaking lands. We have also followed with interest your progress through the dear Green Isle and your visits to the different religious institutions there in the interests of this diocese, and we feel certain that on account of the many things which you have seen, the many ideas which you have made your own in the course of your travels in Ireland and elsewhere will before long find practical shape in the works which your Lordship contemplates for the good of our holy religion in the diocese.

MONSIEUR O'REILLY,  
J. T. BOYLAN.

The address from the Hibernian Society was as follows:—

To the Right Rev. George Michael Lenihan, D.D., Bishop of Auckland.

May it please your Lordship,—On behalf of the members of the Auckland branch No. 81 of the Hibernian Australasian Catholic Benefit Society we cordially welcome your Lordship's return from this your second *ad limina* visit to our Holy Father the Pope. The regret caused by your departure and long absence from us is amply rewarded by your Lordship's presence, and the

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