

tation each represented an organisation or public body. What they wanted was that the Government should save them from the need for further organisation. 'We represent the views and feelings,' he continued, 'of large numbers of persons, many of whom are only too eager for organisation. But we hate bigotry. We consider ecclesiastical strife the worst of all kinds of strife. We know that the very worst of feelings are sometimes engendered in conflicts about religion, and we appeal to the civil Government to keep questions of religion where for many years they have been kept—outside the civil province of the State.' If Parliament decided to submit the question to the people, they asked that it should be very different from the question proposed by the Bible-in-schools Conference.

Dr. Findlay said he wished to voice the conviction he had held for years, that the free and secular education, which had been one of the chief planks of the platform of the party to which the Premier belonged, should not be destroyed by a step which was retrograde, and which took them back to a period, and to difficulties and disadvantages which they had hoped, as a free people, they had left behind for good and all (hear, hear). However, they might cloud the issue as to teaching morality, the real purpose of the movement was to teach religion. If the Government admitted the Bible text-book into the schools, it could not in the future meet the demand for its extension and alteration until it embraced, if necessary, the whole of the Bible. He submitted that the children of our country should be permitted to meet on the common ground of secular education without the differences and bitterness that denominationalism engendered. Once they taught religion they would get back to the old days of intolerance, and start a drift that might land them in a State Church. If the question was to be put to a majority vote, where would it end? They wanted to be safeguarded against the activity of a minority who would go to the polls to vote.

The Rev. W. A. Evans made the point that there was nothing in the New Zealand system of education that could exclude children of any class or creed. He could not see why they should face the possibility of having to differentiate by a conscience clause between two classes of the community. If a referendum was to be taken, the first step should be to distribute the text-book broadcast over the country, so as to let the people clearly understand what it was.

Mr. Gemmell, formerly inspector of schools, also spoke.

Mr. Seddon questioned very much whether any other subject would have brought such a diverse assembly together. It would be undemocratic to refuse the people the opportunity, under fixed and fair conditions, of expressing their opinion. The House of Representatives had more than once passed the Referendum Bill, well knowing that this was one of the questions that might be submitted under it. He thought the Bill would pass again by a large majority, and if it passed the Upper House resolutions would have to be passed as to what questions should be put. Both Houses would insist that there should be no doubt as to what the people should be required to vote upon. It was clearly a matter for the people to decide. He did not think, however, that public moneys should be spent in printing the text-book for circulation. It would be the duty of those who were asking that the question be submitted to see that the information was placed in the hands of every elector. He was very sorry to see that so little was known about the text-book except within a given circle. There had been an ominous silence on the part of the press in respect to Bible-reading in schools. It was not for him to say what that meant. The Legislative Council would probably recognise that the right of the people to a direct vote on the subject should not be kept from them. Personally, he believed in every child in the country being taught religion.

The Rev. H. Van Staveren: In school?

Mr. Seddon: I have not said in school. There are places, of course, and there are those whose duty it is. I feel myself, and do not hesitate to say, that those whose duty it is to teach religion and morality have had opportunities for years, and have failed to embrace them, and a great effort is being made now to get someone else to do it (applause).

In conclusion, Mr. Seddon promised to go on with the Referendum Bill as previously mentioned.

When our Navy shall sweep o'er the seas—
Not the subsidized navy of Ned—
God bless him! we'll tackle the breeze,
And the battle and breakers ahead,
With a knowledge—no matter how coaled—
That we'll steer both swift and secure
Through the cold-cutting seas of coughs and of sneeze,
With WOODS' GREAT PEPPERMINT CURE.

CIRCULAR BY THE BISHOP OF CHRISTCHURCH

The following circular has been issued by the Right Rev. Dr. Grimes, S.M., Bishop of Christchurch:—

Dearly Beloved Brethren and Children in Jesus Christ—
On the Feast of the Purification our Holy Father, Pius X., was pleased to announce the solemn indulgence of a Jubilee to be gained during the course of the present year.

The proclamation of this great privilege was intended to mark his own elevation to the Supreme Pontificate, and still more to commemorate the fiftieth anniversary of the definition of the dogma of the Immaculate Conception. In his beautiful Encyclical, which will be read in all the churches and chapels of the Diocese as soon as it will have been received by the Clergy, the Sovereign Pontiff expresses the hope that the renewal of the memory of the Immaculate Conception of the Mother of God will fill the hearts of the faithful with a holy joy, similar to that which was felt by the Catholic world fifty years ago. At the same time he looks forward to the repetition of the magnificent demonstrations which then took place to prove their children's love and devotion towards the glorious Virgin who, of old, was inspired to proclaim—'Behold from henceforth all generations shall call me blessed. Because He that is mighty hath done great things to me: and Holy is His name.'—St. Luke xi. 48-49.

Among the many motives urging us to a grateful devotion to the Blessed Virgin, the Holy Father makes mention of the many gifts that come to us from on high through the Immaculate Mary. The first and chief is, that through our Blessed Lady all mankind is united to Christ. Upon Mary, as a foundation, the noblest after her Divine Son, rises the edifice of the faith of Christians. Through her, more than any other means, we have offered to us a sure way of attaining to Jesus Christ. Through Mary we arrive at the knowledge of Jesus Christ; and, therefore, the Holy Father declares that all solemnities everywhere being prepared in honor of the Immaculate Conception, should have in view the knowledge and love of Jesus Christ.

The acts of devotion performed during the Jubilee are not to bear the mere appearance of piety; they must be inspired by the heart and the will. Homage to Mary should work a change in our lives by the imitation of her virtues, more especially those of faith and hope and charity to God and our neighbor. In the Immaculate Conception will be found great help for the preservation and right development of these virtues. Faith will be confirmed, hope aroused, and the precept of charity fulfilled.

The Jubilee will begin in this our Diocese of Christchurch, September the 9th, and will end on the Feast of the Immaculate Conception, December the 8th.

The Following are the Conditions to be fulfilled in order to gain the Indulgence of the Jubilee:

1.—All who live in the city of Christchurch must make three visits to the Church of the Pro-Cathedral. Those who live outside the city must make three distinct visits to their own parish church, or the church of the district in which they live.

2.—During those visits they must pray according to the intentions of our Holy Father, for the liberty and exaltation of the Catholic Church and the Apostolic See, for the extirpation of heresy, the conversion of those in error, the concord of Christian princes, and the peace and unity of the faithful.

3.—To observe a rigorous fast on some one day at the choice of the faithful. On this Fast Day neither dripping nor hard may be used, and white meats, such as butter, eggs, cheese and milk, may be used at the principal meal only.

4.—Sacramental Confession and Holy Communion.—Children who have not yet made their First Communion may be dispensed by their Confessor from the obligation of receiving Holy Communion, and gain the indulgence of the Jubilee, by fulfilling the other conditions.

Nota bene 1.—Our Holy Father the Pope declares that the indulgence of the Jubilee can be gained only once, and that it may be applied by way of suffrage to the Souls in Purgatory; and furthermore, that all other indulgences, even Plenary, may still be obtained by the faithful during the time of the Jubilee.

2.—The usual privileges are granted to Confessors and to religious on the occasion of this extraordinary Jubilee which, we earnestly hope and pray, will be a source of heaven's choicest blessings upon this Diocese, and all the faithful thereof.

3.—Though it is left to the discretion of the faithful to choose any time between the 9th of September and the 8th of December for the gaining of the Jubilee, we