

unawares to us, Ngatiraukawa and Ngatitooa, for power to spend the Whitireia money in a district other than the Ngatiraukawa and Ngatitooa district. I, Ngatiraukawa, and Ngatitooa are against this action of the Whitireia trustees—(a) because it is against the belief which our elders held when the land was given to the Bishop; (b) it is against Native custom; (c) we, the people and descendants of the donors, should not be placed in that subservient position—we have the prior right and the absolute right according to Native custom; (d) the belief which our elders entertained in giving the land to the Bishop ought to be fulfilled by joining the proceeds of Whitireia and the Otaki reserves together so that an efficient school could be maintained. It is not my desire to make this school one for the Ngatiraukawa and Ngatitooa children only. As a daughter of Matene te Whiwhi, I would have it open so that all Maoris and half-castes in New Zealand could take advantage of it. I would not even bar European children from entering it. I would make it as our elders did in their time when the school in Otaki here was open to receive children from all parts of New Zealand; and, as then, to leave it open for European children. But I think it only right that Ngatiraukawa and Ngatitooa children should take precedence over others. I would, however, make the subjects to be taught to the Maori children something more beneficial to the Maori children for after-life; that is to say, education to equip them, to enable them to live and support their children; something to remove from them their lazy habits; something to give them a better knowledge of the English language, and not the superficial knowledge which they now get, which is nothing else than a knowledge which they cannot apply to any good and practical purposes for themselves and their children. I would not say teach them all the highest branches of education—I leave that to the intellectual capacity of each child; I speak of the majority, who are in many cases more dull than the few bright children. I want to see the majority of our boys learn trades in addition to the ordinary education that would be imparted to them. The knowledge imparted to the Maori children in the present and in the past is not sufficient, excepting the few bright children. The alternative I want for the majority is a trade or some such knowledge that they could make something for their own advantage in the higher moral life. My experience of children—the majority—who have been to school and have come home is that their education is of no value, or very little, to themselves and their people. The tendency, therefore, is more to live on their parents and not to help them, or even to be able to look after themselves and their families. There have been more—and I venture to say better—boys amongst those who have no education than amongst those who have had education. There has been in them an honest endeavour to find work and do work to their advantage and the better keep of their children. These are some of my reasons for an efficient school for our children to be built in Otaki. Therefore, in short, my desire is—(a) for a better and more efficient ordinary education to be imparted to the boys and girls; (b) trades for the boys and a knowledge of land-culture and useful branches in these lines; (c) for the bright children, if their parents are able to pay for them, they can pursue the higher attainments in our universities; (d) to better the knowledge of the Maori children in English, to have a branch in the school for a kindergarten for the very young children; (e) for the girls to be taught, apart from the ordinary education, useful work, such as sewing, &c., a knowledge of cooking and housekeeping, economy in the household, a better knowledge of looking after children and their requirements in time of sickness or in life; the brighter ones can take the higher education, if their parents are able, in our universities. I desire to state that, even if the trustees of the Whitireia reserve get their own way, I, for one, and I think Ngatiraukawa and the Ngatitooa generally, will not send their children to the Wairarapa school. We will do what we are doing now—send them either to Te Aute, at the Ven. Archdeacon S. Williams's school, or to our public schools. Our elders were satisfied with the work taught and the education given to their children, and the people's children, when it began on a larger scale in Otaki in the early days. After the Rev. Mr. Hadfield left Otaki, the boarding-school ceased. A day-school then was kept going. When the Rev. Mr. McWilliam left to devote his time to the work of the Church, Mr. Menzies took charge of the Otaki school. At this time the school was made a mixed school for Maori and European children. The Maori attendance was good. After Mr. Menzies, Mr. Christie took charge. The attendance of Maori children was poor, and in the end the school was closed down for three years. It was afterwards opened again under Mr. Jennings. The attendance of Maori children was good. After Mr. Jennings left, his brother took charge and the attendance was good. Since this, about ten years ago, Mrs. Jennings has been in charge. The attendance has not been good. This state of things has been brought about more by the attitude of the Whitireia trustees and the falling-off of the activity of our Church in our midst. The energy of our Church lacks that force which was shown in the early days. There has been no effort to meet the people as was the case in the old days. Thus, the falling-off of the attendance at services in our Church from hundreds in the early days to seven or eight nowadays. We have been expecting the Whitireia trustees to work together with the Otaki reserves trustees to pool the proceeds of the two reserves and build and equip an efficient school at Otaki. To this end, we spoke to the Bishop of Wellington in 1896 at Manakau, and we were encouraged by his reply to us. We also met the Bishop of Wellington in Raukawa after 1896, and we were further encouraged by his reply to the effect that he would be willing to join the two trusts if the Otaki trustees were agreeable. We applauded this answer of the Bishop's. All our hopes were dashed to the ground afterwards when we were told that the Bishop could not do it, and that he and his cotrustees had obtained Supreme Court sanction to apply the Whitireia funds to a school in the Wairarapa. This sanction then discouraged us from sending many of our children to the Otaki Native Mission school. Many children of the Church of England parents since have been sent to the Roman Catholic Native Mission school, many to the public school at Otaki, and some to Te Aute. To add to our disappointment in the Bishop of Wellington and his cotrustees, there was the acquiescence of the Rev. S. Williams to join the two trusts so as to erect and equip an efficient school in Otaki. And another reason was, that when the Whitireia trustees were contemplating the diversion of the Whitireia fund to the Wairarapa, we had on the Otaki reserve not only a school-house, but a