

the Bishop went away. That is all I have to say on that matter. After this meeting we asked Archdeacon Williams to come here about the matter. We informed him that the Bishop had consented to re-establish the college here, but that we were waiting his view of the matter. Archdeacon Williams told us that he had consented long ago to what they were asking. That was the view he had placed many times before the Synod. He asked us further to be persistent, and urge the matter, as he was getting an old man, and would like to see the thing accomplished soon. Archdeacon Williams wanted the school to be at Otaki; he wanted it re-established on the old site. The view he took was that the Porirua trust should be added to the Otaki to strengthen the undertaking. He said the Wairarapa school was not suitable for the large tribes here to send their children to—that there was already a school in the Ngatikahungunu district at Te Aute, which would serve the Wairarapa and the Te Aute territory. He gave no other reasons. I am one who supports the proposition to establish a school here, and all the Ngatiraukawa from here to Rangitikei are with me on this point. I would like the school to teach ordinary education, and mechanical and industrial pursuits. We have counted 134 children in Otaki of school age. My own family, including my grandchildren, number twenty-four. Not many attend the Church of England school—perhaps twenty. Not many attend the State school—I could not say how many, there are not thirty. Out of 134 children, nearly ninety do not attend any school. The children who attend the Roman Catholic school come in the train from Ohau; their parents are Church of England. About fifteen local children attend the Roman Catholic school. If a school were established at Otaki, I would like it administered by a Board of three members of the Civil Service and two Natives.

37. *Mr. Quick.*] Do the Roman Catholics board any children?—No; the children that attend the school come by train.

38. Do you object to religion being taught in the school?—Yes.

39. Do you object to its being taught in the Roman Catholic school?—The reason I object to having it taught in the proposed school is that it would prevent Roman Catholic children coming to be taught, and Wesleyans would not attend.

40. How is it that Church of England children come from Ohau to the Roman Catholic school?—Where else are they to go? The school is a good one, and the children are well taught there. The great object of the parents is to have their children well taught.

41. Do you object to religion being taught in Roman Catholic schools?—I would not take it upon myself to interfere in that arrangement.

42. *Mr. Stafford.*] Nobody has said they teach religion to the Protestant children?—I have never been there and I cannot tell; but I think the parents follow the Church of England service, and the children are taught by their parents.

43. *Mr. Quick.*] Why do they not send their children more to the Board school if they do not want religion taught?—I am only speaking for myself; my objection is only as far as I myself am concerned.

44. *Mr. Wardell.*] How do you account for so many children not coming to the Otaki schools of one kind or another?—Many of them live across the river, and the distance is too great.

45. What difference would it make if another school were erected?—They would board and live at the school.

46. To what do you attribute the small attendance at the mission school?—The main reason is that the teacher is not competent.

47. *Mr. Quick.*] Where were you educated?—In the old college.

48. You were taught religion there, were you not?—Yes.

49. Do you object to your children being taught in the same way?—If it is confined to instruction by the Church of England it will bar the children of other bodies.

50. But supposing it is not confined to Church of England children?—If religious instruction by the Church of England is insisted upon in the school, it would bar others from attending.

51. Did none but Church of England children go when you were educated there?—Only Church of England.

52. How many used to go?—Over a hundred; they used to come from Napier and all parts. At that time it was the only important Native school in existence. Archdeacon Williams was here then. Te Aute was not in existence.

53. Would you not call that a very good school at that time?—Yes; it was a good school.

54. So the school at present simply wants improving?—Yes.

55. On the same lines?—And add to it industrial and mechanical instruction.

56. You would be willing to see the school brought back to what it was before with industrial and mechanical instruction added?—Yes; that is what I should like to see.

57. If you could see the school as good as it was, religious education would not be out of place?—My objection is not to religion being taught, but I want it put in a secondary position. I am religious myself and so are my children.

58. You do not object to religion being taught so long as the general education is good?—No.

59. *Mr. Stafford.*] Do you think a school will best succeed without teaching religion, or teaching it, if the other things are taught?—The one in which there is no religious instruction would be most successful.

60. Do you know that no religion is taught in the State schools?—I did not know that.

61. Would you like the school to be conducted in the same way as the State schools?—Yes.

62. Are there a large number of Ngatiraukawa Roman Catholics?—Not many.

63. *Mr. Wardell.*] Supposing the present school to be maintained at Wairarapa, do you see any objection to your boys going there?—So far as I am concerned, I would not send any children there.

64. Why?—One reason is the distance from home, and another is that the place given for a school has been discarded and set aside, and I would not support the other. I think the whole of the Ngatiraukawa are of the same opinion. It would be preferable to send them to the Government school.