

give him an order if I approved of them. In a literary point of view they are excellent, and there is nothing objectionable in them at all that I could see. Therefore I sent an order for some, and shall adopt them; but hitherto we have been obliged to use what we could get.

383. HON. MR. P. A. BUCKLEY: Your evidence has been directed altogether, I think, towards what we call elementary schools. Have you erected any schools for higher education in your diocese?—A good many. There is a college for boys and a high school for girls at Dunedin, and high schools at Oamaru, Invercargill, and Queenstown. No donations have been received from the State towards the erection and maintenance of the schools at Oamaru, Invercargill, and Queenstown. We have received nothing from the State for any purpose; they are all supported by the voluntary contributions of the people.

384. Have you had any experience as to the result of teaching the Bible in the public schools?—I only know one thing, and that is a statement made by Dr. Moorhouse. He stated, in his evidence given before the Commission in Victoria, that one of the ablest and most zealous of his clergy went to a Government school to give Bible instruction. He had the class before him, and they read the Bible; and then he told them to shut their Bibles while he interrogated them on what they had read. They did so, and showed the bibles at his head. That is all I know of the result produced by the reading of the Bible in schools.

385. MR. J. BUCHANAN: Are the same facilities as to railways extended to Catholic children attending their schools as are afforded to children attending State schools?—I think they are all on a footing of equality at present.

386. Have you had any experience of the working of school Committees?—No; none except what I read in the public papers.

387. Then, you could not state whether they put in force the compulsory clauses? I have seen it stated in the newspapers that they passed a resolution to that effect in Dunedin; but I am under the impression that it has been equivalent to a dead-letter, or almost so, at all events, but I could not speak positively.

388. A question was put to you with reference to the effect of education. I think you said you did not hold that education prevented crime?—Yes, I did. I said I did not think it contributed to the prevention of crime.

389. Are you of opinion that it really changes rather than diminishes it?—That is the result of my reading on the point.

390. And with reference to the question of Bible-reading in schools, would not your Church hold it as an infliction—a further disability—if that became compulsory, even if the conscience-clause were introduced?—I would look upon a regulation to the effect that the Bible should be read by the teacher as a decided grievance. That would positively exclude every Catholic from teaching in the schools.

391. HON. MR. AGLAND: You were asked a question with regard to whether you objected to free, secular, and compulsory education, would you agree on principle to the free and compulsory, without the secular?—As applied to Roman Catholics I would have no objection to that whatever.

392. With regard to sparsely-populated districts, in cases where the number of children was not twenty-five, taking the proportion of one in seven, there would be some Roman Catholics in that district—in such cases would you think it desirable that the Catholic children should attend State schools or not attend them at all?—I would prefer that, but that would be an exceptional case.

393. If the grants-in-aid were made on what you consider the principle of justice, would the Roman Catholics attempt to establish schools in those districts where, say, the Roman Catholic children did not exceed twelve?—That would depend on the circumstances of the case. If we found ourselves able to put a school there we would.

394. I have seen by the papers that insults have been offered to yourself and other members of the Roman Catholic religion. Do you think the opposition is specially to Roman Catholics, or is it rather in favour of infidelity?—I would not be able to answer that question as I do not know the motives of the people.

395. The opposition is, so far, shown mainly to Roman Catholics?—I cannot say as to the others. If you ask me what is to blame for it, I have no hesitation in saying that it is the unchristian tone of the system that is to blame for it.

396. Do you think that free, secular, and compulsory education has any tendency towards producing an increase of infidelity?—I am decidedly of that opinion.

397. HON. DR. MENZIES: I understood from what you said that you considered full justice to the Roman Catholics would be to give them the same amount of aid as other children in the Colony receive. In other words, that the funds should be equally distributed according to the number of children and the proficiency in the different schools. Then you went on further to say that, when the Government paid this subsidy, you should have the power of dismissing the teachers; that would apply equally to the other denominations?—We would not interfere with the others in the least.

398. I understand the principle laid down to be that, while the Government pay for the education of the children, the denominations would have the control over the teachers—have the power of dismissing them?—The power of dismissing them for moral delinquencies—the same as under the National Board in Ireland.

399. What I failed to observe was whether the function of the Government extended any further than the simple payment?—The Government, of course, would have power over the masters if they were inefficient, and did not properly discharge the duties of teaching the subjects for which they were paid. If the Government provided the funds to support the schools, of course they would have a very potent voice in the regulation of the schools. A Catholic school would cease to be a Catholic school if the authorities of the Church had no authority over it.

400. You consider it a matter of principle that you should have a concurrent power with the Government as regards the dismissal of teachers?—I think so. We should, of course, have teachers in the schools approved of by the authorities of the Church, otherwise they

would cease to be Catholic schools; and the principles of the denominational system would be evaded altogether. What I would do as to Catholic schools is this: we would be prepared to satisfy the Government that they got value for their money. Beyond that the Catholic authorities would have the control—that is, the control of the teachers. We would satisfy the Government that they got value for their money, and if we do not give them value for the money let us have no money.

401. In all other points the Government control would continue?—Yes; as to the inspection of the school, the amount of secular knowledge of the pupils, and as to the fact whether the school gave value with regard to the money paid. Beyond that, we would give the Government no control.

402. But on all secular matters they would have. What would be the effect of a school not giving value?—If the Inspector was not satisfied with the school as to efficiency the money could be withheld.

403. MR. FISH: I presume I am correct in assuming it to be your duty as Bishop, and also the duty of your clergy, to instruct the laity not to send their children to the State schools?—Yes; we do it.

404. Do you think if yourself and the clergy were to refrain from giving that instruction that the laity would send their children?—I do not think they would. I am quite sure they would not as a body.

405. Referring to Otago, I believe I am correct in saying that when Father Moreau had charge of your present diocese the Catholic children went to the provincial schools?—I am not aware of anything of the sort, because I found, on coming to Dunedin, he had a Catholic school himself.

406. Are you prepared to state that a large number of Catholic children did not then go to the provincial schools?—I do not know; I was not there.

407. You say that, in endeavouring to interfere with education, the State is going beyond its functions?—No; I did not say that. I said the State, in becoming the schoolmaster of the country, is going beyond its functions.

408. Supposing it should be proved, on going into figures, that the denominational system would be entirely beyond the means of the State, would you still advocate as you are now doing?—As the logicians say, *nego suppositum*.

409. We may assume, then, that the teaching of the young, according to your belief, should be directly under the control of the various religious denominations?—I do.

410. MR. DODSON: Were the colleges and high schools included in the eighteen schools?—Yes.

411. MR. BARRON: I understood you to say that the introduction of Bible-reading into State schools would prevent the employment of Catholic teachers. There are Catholic teachers now in that employment?—Very few. There are one or two pupil-teachers. There is one *bona fide* teacher, a female, that I know is now so employed. I think there is one pupil-teacher in Caversham.

412. If the Bible-reading were introduced into the State schools it would prevent the employment of Catholic teachers?—Yes.

413. MR. J. BUCHANAN: Have you heard that in the neighbouring colonies the system of Government education has developed peculiar evils of its own, in Victoria and New South Wales?—Judging from what I have read I have come to that conclusion. Of course, I have no personal knowledge of it.

414. Are you aware that, at this present moment, one of the Parliaments is so engaged in amending the law in reference to offences against young females as to increase the punishment for teachers in public schools?—There is a Bill before the House to that effect, I think.

415. In reference also to the employment of teachers by your denomination, have you not peculiar facilities for obtaining aid of that kind at a very reasonable rate, arising from the circumstances that it becomes a religious duty?—Yes; it is only on that account we are able to have schools in many places where, without that aid, we could not possibly have schools under present circumstances.

416. Those ladies and gentlemen are, of course, content with a very moderate maintenance?—Content with a mere living.

417. In fact, the system is somewhat analogous, I think, to that which once prevailed in France, when the Frères Chrétiens were the teachers?—Yes.

418. MR. SWANSON: If the State pays the teachers of these denominational schools, would not that be practically giving State aid to religion?—No; because they are paid for teaching secular subjects.

419. HON. THE CHAIRMAN: Is there anything further you would like to say to the Committee?—On the part of the Catholic body I have come here to ask the Parliament of the country to do what we conceive is an act of justice, and what we conceive as the Parliament of the country they are bound to do—that is, not to take from us money which they spend upon other people's children, but let our own children have the money we ourselves contribute for educational purposes. We think that is just, and that is our demand. The matter of education in accordance with our principles is one of life and death with us, and we consider we are under an injustice and suffering a hardship in being obliged to pay our share of the taxation of the country without profiting by the expenditure on education; and to be at the enormous expense of providing schools for our own children—a thing we are now bound to do—paying towards the free education of the other people's children.

(Telegram)

"Dunedin, 24th August, 1883."

"Report of my evidence is correct. I authorize you to put my signature to it. Letter by post. BISHOP MORAN, "Hon. Colonel Brett, Parliament House, Wellington."

It is now stated that previous to King Alfonso's appointment to the colony of the Strasburg Hussars, it had been decided to transfer the regiment to another garrison. After the events at Paris, this decision was at once revoked.