

share of the cost of the general schools. Suppose your body received as low as £2 per child, would that lead to schools being started?—I think we have a right to claim as much as any who receive free education from the State.

236. Do you not think it a general duty to pay towards schools that take the whole scope of the population, and consequently that the amount to be given to denominational schools should be less?—Certainly not. I cannot conceive any possible reason for giving them less. They are as much State schools as the others if they give the same amount and quality of secular education.

237. You are not prepared to say what you would think to be a sufficient grant-in-aid?—Nothing would be sufficient unless our schools were placed on an equality with other schools.

238. A grant-in-aid implies something less?—I do not know that that was intended. I think we should not be inclined to take anything less.

239. As to secular instruction, do you agree with the provisions of a Bill, introduced by Mr. Curtis in 1878, that secular instruction in denominational schools should be imparted only during the same number of hours as in the State schools?—My opinion would be that any schools supported by the Government for the denominations should be required to supply exactly the same amount of secular instruction as is given in the State schools. I do not go into details as to time.

240. You would determine the results by examinations?—Certainly; and abide by the results.

241. *Mr. Swanson.*] Will you define what you mean by religious instruction?—I think the Government, as such, have nothing to do with the specific doctrines of any religious body.

242. That is hardly an answer to my question?—No one system of religious teaching would satisfy all schools.

243. I want to know what would satisfy you—what you mean exactly by religious instruction for your schools?—I really do not know what answer to give, without going into the Church Catechism, the Thirty-nine Articles, &c., to a length that might perhaps be inconvenient to the Committee. I really am unable to answer that question.

244. Take the financial aspect of the matter. If you got the same money for the town schools, what is to come to the country ones, because the greater proportion of the money by your plan would be spent in the towns?—I do not think it would make any difference. I do not think it would necessarily multiply the country schools.

245. What I want to know is, how the country schools could come into existence at all and pay their teachers, because the capitation allowed for the towns is a great deal more than it takes to run the town schools, which are large. But if they were broken up into small ones by the denominations, they would claim all the money, and there would be none for the country?—I think it is a mistake on the part of the Government to give a higher capitation to the town schools than is required.

246. The Central Board of Education get the money in a lump sum. They distribute the money, and keep the schools going. Would the denominations claim the whole of the money?—I really have not gone into that question.

247. Would you have religious instruction given every day?—I should in schools entirely in our own hands.

248. And what would become of the children in the country?—We could not go to them every day. We should do the best we could.

Correspondence relative to foregoing Evidence of Bishop Hadfield.

SIR,—
I have the honour to return the evidence corrected. I am not aware that I have made any corrections in any way affecting the sense of my evidence. I have noticed at foot of page 16 an error. The answer could only have been given to some question in reference to schools considered in the Primate's petition in the second paragraph. If printed as it stands I should like my note to appear.
J. Fynes-Clinton, Esq., Clerk of Education
Petitions Committee.

Wellington, 7th August, 1883.

I have, &c.,
O. WELLINGTON.

SIR,—
I have the honour to request your attention to a few remarks in reference to evidence given by me on the 6th instant before the Committee on Education Petitions. Some questions were put to me which seemed to imply doubt as to my qualifications for giving an opinion on the value of a purely secular system of education. This somewhat surprised me. I may further add that I hardly expected to have questions put to me on finance, &c., which seemed to imply that I had come prepared with a draft Bill to supersede the present Education Act. I make no claim to special knowledge. I did not ask to be examined. I attended the Committee in obedience to your summons. I gave my opinion for what it was worth. If my evidence should be printed, may I ask that this may be printed with it, otherwise I think it may be misunderstood and be misleading.
The Hon. Colonel Brett, Chairman of Committee on
Education Petitions.

Wellington, 8th August, 1883.

I have, &c.,
O. WELLINGTON.

MY LORD,—
I have the honour to acknowledge receipt of your letter of the 8th instant, just received. The subject of your letter I will communicate to the members of the Select Committee. I do not anticipate that there will be any objections to the request contained in your communication.

8th August, 1883.

I have, &c.,
DE RENZIE BRETT,
Chairman.

The Right Rev. the Lord Bishop of Wellington.

WEDNESDAY, 8TH AUGUST, 1883.

Bishop MORAN, examined.

249. *Hon. the Chairman.*] What is your recognized position in the Roman Catholic Church?—Roman Catholic-Bishop of Dunedin.

250. What is the extent of your diocese?—It comprises the Province of Otago, including Southland of olden times, and Stewart Island.

251. What is the area, do you suppose, in miles?—Probably two hundred miles square.