

571. Would your people forego sending their children to get the advantages of education in the State schools if the Bible was read in them?—To a great extent. Our object is to have our children educated with the rest of the population, so as to grow up one family. If you bring the Bible into the school you create a bar and an ill-feeling among the children which you can never erase from their memory. So we strongly object to Bible-reading in the State schools.

572. Have you any schools solely your own?—Only Sunday-schools.

573. Who conducts them?—The rabbi in each place and volunteers.

574. Do you not think the non-reading of the Bible tends to crime?—I do not think so. I mean as far as Bible-reading is concerned. With us it is read at home and in the Sunday-schools.

575. Are you aware that the Catholics have a conscientious objection to their children attending the State schools?—From their statement I believe they have.

576. Do you know they have schools at their own expense?—I believe they have.

577. Do you believe in denominational education throughout the country?—I do not.

578. Why?—First, it has on the Continent of Europe created a great deal of bitter feeling between classes: this has been shown clearly up to the present day. Then, as far as we are concerned, we have been misunderstood, that we are keeping to ourselves, and do not associate with our neighbours, whereas our desire is quite the reverse. Our object is that our children should associate with those of the general population, and that all should grow up educationally as one race.

579. Then, you approve thoroughly of State education?—I do.

580. Would you suggest any means for removing the grievance of the Catholics?—I cannot do so.

581. *Hon. Mr. Holmes.*] Do you think the Catholics or Episcopalians who object to the present system have an equitable claim to grants for separate schools out of the Consolidated Fund?—That I cannot go into. I confine myself now to the views of our own people.

582. *Hon. Mr. Reynolds.*] Did the Jews ever object to send their children to the Otago schools when the Bible was read in them? No. They are a peaceable, quiet, community, and they did not wish to make any complaints, but at the same time they felt that it was hurtful to themselves and their children. They never complain. Even under the tyranny which has existed in Russia they put up with it.

583. *Hon. Mr. Holmes.*] Do not the Jews accept the Old Testament the same as we do?—Yes; they do, and that is read in their Sunday-schools.

584. *Hon. Mr. Barnicoat.*] Do you think any great evil would arise to the State system if those who object to it were allowed a separate grant for their own schools—a grant proportionate to the number of scholars in their schools, which should be open to all children, with a conscience-clause?—Yes. That system marks off children as belonging to a different denomination, and they are at once taunted with it.

585. Do you speak from experience?—Yes. I was brought up in such schools, and I have seen the same thing in the colony.

586. Are you aware of any New Zealand school established on that system?—Yes; I have heard complaints.

587. Where have you seen such schools?—In Otago.

588. They did not work satisfactorily?—Yes; but still there was a great deal of ill feeling among the children.

589. Do you know anything about the Nelson provincial system?—I have heard it was similar to that of Otago.

590. Have you any reason to believe that while a separate grant was made to the Catholics in Nelson the system was endangered thereby?—I cannot say; I was not there.

591. *Mr. Barron.*] Do the Jews attach importance to religious instruction?—They do.

592. Is it considered of the first importance?—Decidedly.

593. How is religious instruction imparted to the children?—After they leave the day-schools they go once or twice a week to the school at the synagogue, and they go there on Saturday and Sunday.

594. That is purely for the purpose of religious instruction?—Solely.

595. They keep it distinctly apart from instruction in general knowledge?—Yes.

596. As a matter of fact, different classes of teachers would be required to give instruction in general knowledge and in religion?—Just so.

597. Have you ever found the moral tone of your children lowered, or their religious convictions disturbed, by their being educated at the State schools?—Not at all.

598. Has your form of religion been in existence long?—I think it has, long before any form of religion known to us now.

599. Longer than the English or Catholic Church?—From history I believe it has.

600. Do your coreligionists ever try to convert others to your form of faith?—We never do.

601. Do you know how many Jewish children have been sent to the industrial schools?—As far as I know, none.

TUESDAY, 21ST AUGUST, 1883.

Right Rev. Dr. LUCK, examined.

602. *Hon. the Chairman.*] (After the Clerk had read a petition, signed by Roman Catholics, praying for equity and justice in the matter of education): In all there are sixty-five petitions to the same purport as this which you have just heard read, and they are signed by 10,568 persons. There is also a petition from the Synod of Christchurch, signed by the Primate of New Zealand, the Bishop of Christchurch. I wish to ask you a few questions with regard to the subject of these