

113. But, in regard to my previous question, would you consider it to be religious instruction within the terms of the grant?—That it would be religious instruction I am absolutely sure, but whether it would be within the terms of the trust I am not so sure.

114. The grant contains the words “industrial training”: is that an essential condition, to your mind?—I do not think it is essential.

115. Why not?—The words are bracketed in the same sentence?—Trusts are often varied where it is not possible or advisable to carry out the strict wording of the original grant.

116. You do not say it has been varied in this case?—No.

117. You have stated that, to a certain extent, you feel yourself under the control of the Synod?—Yes.

118. It has been suggested by a very high authority—the late Bishop—that it would possibly be the desire of the Synod to make this more of a Church school. I am going to put a hypothetical case to you. Supposing the Synod were to tell you not to receive any more children into the school except they were children of parents belonging to the Church of England, would you feel bound to obey the Synod?—No. I consider that would be contrary to the trust deed.

119. I am not aware that it is?—It appears to me it is.

120. I thought that perhaps you felt in a matter of that kind that you would be bound to take a direction from the Synod. It has been suggested by Bishop Hadfield that possibly an approach to this would be made. If it were done by the Synod in the way of a direction, you say now that you would not obey the Synod?—I do not think the Synod could give such a direction. I am not a lawyer, but I do not consider that the grant would justify it being used for purely denominational purposes. But it is a denominational grant. It cannot be anything else. It is held by the Church of England. Of course, if I did not carry out any instructions the Synod gave, they could simply retire me and appoint some one else.

121. Yes, but that might not be a terrible calamity to you. I suppose that in doing your duty you would take all risks of the kind. I can see that there is a possibility that you may receive such instructions?—I would consider it contrary to the trust deed, and would not carry it out.

122. Unless you changed your mind you would not carry it out?—Yes.

123. *The Chairman.*] In questions as to the construction of the grant you say the opinion of the trustees is paramount—that the Synod has no right to direct you as to that?—I would not like to give a legal opinion as to that. So far as I understand the trust deed, this school was handed over to a particular denomination with instructions to teach religion, but it is not handed over for denominational purposes. I think if it was decided that no one but members of the Church of England should be admitted to the school it would be contrary to the trust.

124. *Mr. Ngata.*] You do not exclude boys owing to religious objections?—No.

125. Did the directions for compulsory attendance at the chapel services come from the Synod?—I do not know. I am only a young member of the Board of Trustees.

126. *The Chairman.*] With reference to the constitution of the board of trustees, in your opinion would it not be better and more convenient if the trustees of this endowment were local men—of course, leaving the Bishop on always?—I think it would be a great advantage.

127. *Mr. Hogg.*] The chapel was partly erected by public subscriptions?—Yes; the trustees contributed £200.

128. Supposing the Wesleyans, Presbyterians, and Jews were to find the money, would they be allowed to put a church or churches alongside?—It would require a lot of consideration, a question of that sort. I think not.

129. Do you think a young clergyman of any other denomination but the Church of England would have any chance of being appointed an assistant master?—The question of religion has not entered into the subject of the appointments of masters. We have always appointed the best on the recommendations sent in. There is one master now who is a Presbyterian.

130. *Mr. Bryce.*] I suppose, as a matter of fact, the whole of the boys at the school do not receive industrial training?—No, I do not think they do.

#### HOANI METE KINGI examined.

131. *The Chairman.*] You are a chief of Wanganui?—Yes.

132. You signed the petition to the Acting-Premier?—Yes.

133. Who prepared that petition?—Mr. Hone Heke said the Commission was coming to Wanganui and we ought to send on the petition.

134. What do you wish to say?—I attended the school when the Rev. Mr. Nicholls was in charge. Owing to myself and the other Native boys who went to the school at that time not getting what we considered sufficient or suitable food we left, and returned to our homes at Putiki. Since that time no Native children have been sent to the school until the boy Maihi was sent by the Rev. Mr. Williams. After Maihi had been there about eighteen months an account was sent to me for payment. It was for about £97. I was very upset about it, because I thought it was a school for the Maoris. I took the account to Mr. Williams, and he advised me not to pay it, and I did not pay it. I have always understood that the school was one for Native children and the children of poor people. I have since heard that the Maoris have to pay if they send their children there. I do not think the provisions of the grant are being carried out.

135. *Mr. Ngata.*] Would there be a large number of Native children from Wanganui who would attend the school?—There are three or four that I know of, and there may be others.

136. Have you sent children to Te Aute?—Yes.

137. Would they have been sent to the Wanganui school if arrangements had been made for their admission?—Yes.