



**NEW ZEALAND
GOVERNMENT GAZETTE.**
(PROVINCE OF NEW MUNSTER.)

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By His Excellency's Command,

ALFRED DOMETT, Colonial Secretary.

VOL. II.]

WELLINGTON, THURSDAY, JULY 5, 1849.

[No. 18.]

**JOURNAL OF PROCEEDINGS
IN THE
LEGISLATIVE COUNCIL.**

WELLINGTON, MONDAY, JUNE 18, 1849.

Present—

His Excellency the Lieutenant-Governor and all the Members, with the exception of the Hon. G. Hunter, F. Dillon Bell, and W. O. Cantley.

The Council met pursuant to adjournment.

The minutes of last meeting read and confirmed.

Mr. Hickson moved, seconded by Mr. Seymour, the third reading of "Road Bill."

Motion agreed to, and bill read a third time and passed.

Mr. Seymour moved agreeable to notice,

That His Excellency the Lieutenant-Governor be requested to cause a bill to be introduced for the making and repairing of roads, in unison with the resolutions presented on the 16th June.

Question put and carried.

Dr. Greenwood having read the resolution presented by him on Monday, June 11th, moved that the Council do now resume debate on the subject of the proposed introduction of Exiles.

Motion agreed to.

The Colonial Secretary moved, and the Attorney-General seconded the following resolution:—

That this Council views, with the greatest alarm and disapprobation, the proposition of the introduction of convicts, of any class or kind, into New Zealand. They believe that such introduction would be productive of the most serious evils to this colony.

The contamination of the natives, which would probably arise from communication with convicts, would probably be detrimental to their character, and greatly retard their progress in civilization.

The influence which the more depraved of the convicts could easily obtain over the more ignorant of the natives, might be rendered highly detrimental to the pacific relations in the process of establishment and confirmation between the latter and the Government. These dangers would rather be heightened by the freedom from restraint which it is contemplated that exiles would enjoy, as compared with convicts under the old system.

The benefit of the additional labour introduced would be more than counterbalanced by the obstruction to free emigration which would be raised thereby. In point of numerical strength alone it is a question whether in this point of view the colony would not lose in the amount of labour obtainable from home. The maintenance of the high moral character and reputation which the population of New Zealand has

hitherto enjoyed is, in the opinion of this Council, far more valuable to the colony than any momentary or immediate physical benefits to be conferred by convict labour.

While this Council are anxious to give to Earl Grey full credit for being actuated solely by a sincere desire to benefit the colony by the proposed measure, yet it cannot be denied that, to most of the settlers of New Zealand, it would appear to be a breach of written engagements, upon the faith of which they emigrated, and the idea of the possibility of an infraction of which would have deterred many of them from ever leaving England.

The original motion having been withdrawn, that proposed by the Colonial Secretary adopted.

His Excellency the Lieutenant-Governor laid on the table certain returns, &c.

Mr. Seymour having read, presented a draft of a suggested bill to amend present Education Ordinance, in which it was proposed—

That the Lieutenant-Governor, with the advice and consent of the Executive Council, should reserve and set apart the one-twentieth part of the estimated Revenue of the Province, as provided for in the aforesaid Education Ordinance, which shall be used and applied for the purpose of contributing towards the promotion of Education. That the sum so reserved or set apart should be divided into moieties, one to be appropriated for the exclusive benefit of the Maori population, and the other moiety to be appropriated in aiding to maintain the schools already established.

His Excellency the Lieutenant-Governor expressed his regret that as an Education Ordinance was already in existence he could only consent to a sum being placed on the estimates to be applied in accordance with that ordinance; for the reasons already stated in his reply to the report of the sub-committee on Education he did not consider himself justified in introducing a bill to alter the law during the present session.

Dr. Greenwood moved consideration of papers relating to claims to compensation, and on the motion of the Colonial Secretary, seconded by the Attorney-General, it was agreed—

That a sub-committee be appointed to take into consideration and report upon certain claims to compensation for losses incurred during the disturbances in this Province; and that the following members be requested to form the same.

The Hon. the Senior Military Officer, the Colonial Treasurer, W. M. Bannatyne, A. Ludlam, G. Moore, and H. Seymour.

The Colonial Treasurer gave notice that on Friday next he should move the third reading of the Appropriation Ordinance.

Mr. Ludlam gave notice that on Thursday next he should move the first reading of Country Road Bill.

Dr. Monro gave notice that on Friday next he should move the first reading of Lops Nuisance Bill.

On the motion of the Attorney-General, Council adjourned at 5 o'clock p.m., to Thursday next, the 21st day June, at 2 o'clock.

THURSDAY, 21ST JUNE.

Present—

His Excellency the Lieutenant-Governor and all the Members, excepting the Hon. F. Dillon Bell, and W. O. Cautley.

The Council met pursuant to adjournment.

The minutes of the last meeting read and confirmed.

Mr. Ludlam moved, seconded by Dr. Monro, that Country Road Bill be read a first time.

Motion agreed to and bill read a first time accordingly.

On the Motion of Mr. Ludlam standing orders suspended, in order to the second reading of this bill being moved.

On the motion of Mr. Ludlam, seconded by Dr. Monro, the Country Road Bill read a second time.

On the motion of Mr. Ludlam, seconded by Dr. Monro, Council in Committee on this bill.

Mr. Ludlam moved that the several clauses in this bill be read throughout.

Motion seconded by Dr. Monro and agreed to.

Bill read accordingly, when clauses 1 to 14 inclusive were considered, amended, and agreed to.

On the motion of Mr. Ludlam, committee adjourned.

Mr. Seymour presented the following resolutions of the sub-committee on compensation claims, and moved that the same be read:—

Council Chamber—Wednesday, June 19, 1840.

Present—

The Hon. Senior Military Officer, the Colonial Treasurer, Messrs. Ludlam, Bannatyne, Moore, and Seymour.

Resolved—That the claims of the individuals hereunder written to compensation from the community cannot be admitted as a right, but that under the peculiar circumstances in which they arose it is deemed desirable that they should be entertained to such an extent as may upon further investigation be found equitable.

Claims at Wanganui.—Captain Campbell, Messrs. Samuel Parkes, Charles Small, Tring, Harrison, John Day, Deighton, Lockett.

Claim at the Hut.—Mr. David M'Hardie.

Resolved—That as the right to compensation by Messrs. Ridgways, Hickson, & Co. has been admitted by the Government, this committee recommend that His Excellency the Lieutenant-Governor should be requested to adopt such measures as shall equitably cancel their claim with as little delay as possible.

Resolved—That this committee beg to decline making any further recommendations in respect of any of the claims which have been brought under their notice.

(Signed) H. Seymour,
Chairman.

Motion agreed to, and resolutions read accordingly.

Debate ensued.

The Attorney-General moved—

That this Council adopt the report of the sub-committee on the subject of compensation to settlers at Wanganui and the Hutt, and recommend that the sums claimed by the individuals asking for compensation be paid to them whenever the Local Government may have funds for that purpose.

Question put and carried, being—

Ayes.

The Hon. the Colonial Secretary.
 " Attorney-General.
 " Senior Military Officer.
 J. D. Greenwood.
 " H. Seymour.

Noes.

The Hon. the Colonial Treasurer.
 A. Ludlam.
 " W. M. Bannatyne.
 " G. Hunter.
 " G. Moore.

His Excellency declared in favour of the Ayes.

On the motion of Colonel McCleverty, seconded by the Attorney-General, Council adjourned at half-past 6 o'clock p.m., to Friday next, the 22nd day of June, at 2 o'clock.

FRIDAY, 22ND JUNE.

Present—

His Excellency the Lieutenant-Governor and all the Members, excepting the Hon. F. Drake Bell, and W. G. Cantley.

The Council met pursuant to adjournment. The minutes of the last meeting read and confirmed.

On the motion of the Colonial Treasurer, seconded by Colonel McCleverty, the Appropriation Bill read a third time and passed.

The Attorney-General brought up the report of the committee on Constabulary Force Bill.

Report adopted, and on the motion of the Attorney-General, seconded by Colonel McCleverty, this bill read a third time and passed.

On the motion of Dr. Monro, seconded by the Attorney-General, Dog Nuisance Bill read a first time.

The Attorney-General moved that this bill be printed.

Mr. Hickson seconded.

Debate ensued.

Question put and negatived.

On the motion of Mr. Ludlam, Council in Committee on Country Road Bill, and remaining clauses considered and amended, and the report being brought up not adopted, when on the motion of the Attorney-General, bill re-committed.

First preamble, and clauses reconsidered, amended, and agreed to.

On the motion of Mr. Ludlam, Council resumed, and report of the Committee on this bill brought up and adopted.

Dr. Monro gave notice that on Monday next he should move the second reading of the Dog Nuisance Bill.

The Colonial Secretary gave notice that at the next meeting of Council, he should present the report of the Committee on Ordinances.

Mr. Ludlam gave notice that on Monday next he should move the third reading of Country Road Bill.

The Colonial Secretary laid on the table the following minute on the subject of education, which, on the motion of the Attorney-General, seconded by Dr. Monro, that it be read, was read accordingly:—

In exercise of the power given by the Provincial Councils' Ordinance, I desire to enter on its minutes the following reasons for my opinion that an ordinance on the subject of education should be enacted this session, in accordance with the recommendations of the special committee appointed to report thereupon.

1. I consider the system established by the present Education Ordinance objectionable, because it does not and cannot secure the greatest practicable diffusion of education.

It will not be denied that in every community education ought to be universal. Where it is in the power of society to bestow it, every born child has a right to the means of developing its moral and intellectual nature, as well as its physical. It is a duty every man owes to his children in the first place, to society in the second, to educate, or provide the means of education for them, wherever it is possible. No man has a right to bring into a community beings whose existence is dangerous or injurious to it; in other words, every man is under an obligation to bring up his children in such a way that they will make good and virtuous citizens, and add to the strength and stability of the social fabric—that is, to educate them properly.

If want of means of any kind make the performance of this duty by the individual himself impracticable, then it is a duty society owes to the child to furnish such means. But if society does not voluntarily furnish them, then it is the duty of its government to provide them at the public expense. For one of the fundamental ideas of a government is that of a body set apart and supported by the public expressly to perform certain duties which all individuals composing a society owe to that society, but which either must be necessarily, or may be more conveniently, undertaken by substitutes whose whole time and uninterrupted energies may be devoted to their performance.

But if the individual willfully neglect this duty,—from want of inclination, not power to perform it,—then the State, or governing body, has not only the right, but is under an obligation to enforce the performance, and punish the neglect of it.

For it is undeniably the duty of every government, and the principal object for which any are formed or allowed to exist, to ensure, as far as possible, the performance of all acts, and the adoption of all measures, preventive or remedial, precautionary or penal, which are necessary to the maintenance of order, and the well-being of the community over which it is placed. It matters not to this question what may be the external form of such government, despotic, democratic, or mixed. If the whole mass governed, the duty aforesaid would be equally incumbent on them, because, though owed to themselves only, it would be equally their duty, as indeed a necessity, to maintain their social organization.

But of all measures that can be devised for the maintenance of the well being of society, it is now generally acknowledged that none is more effectual than the proper education of children. To anticipate and prevent the growth of vice in the infant must be allowed to be better than only to attempt to check and restrain it in the full grown man. Better and easier to destroy the saplings of vice, than to clear away the forest. Better, wiser, and safer, to neutralize in their inactive and embryotic state the evil agencies which, suffered to grow and gather, continually threaten to convulse and eventually disorganize society—than vainly to attempt to stifle them when mature and ready for explosion. The policy of educating for virtue is profounder than that of punishing for crime; the schoolmaster will one day be confessed a more powerful protector than the judge; and the wisely written though unpretending story-book a mightier instrument for good than the elaborate statute-book.

But it is also undeniable that there has always been in every society, and is every probability there always will be, a considerable number of individuals who cannot themselves perform this duty—of providing their children with proper education—and of others who wilfully neglect it. And it is equally undeniable that the voluntary efforts, even of societies the most praiseworthy in this particular, have always been (and there is every reason to suppose they always will be), inadequate to supply the means for the general performance of this duty.

It is, then, the duty of the government to provide education, where unavoidable circumstances prevent the parents, and society abstains, from providing it; and it is the right and duty, and wisest policy of government to compel parents to give their children the benefit of such education when provided. There are, perhaps, more reasons why a government should, by legislative enactment, compel parents to provide children destitute of it, with moral, than even, as ours has already done, with physical sustenance.

But the education to be provided, to be compulsory, must of course be such as all parents alike may without violence to conscientious scruples be compelled to send their children to partake of.

Now under the present system education cannot be made compulsory, because it can only be provided by Government, in association with such of the various sects of religionists, as have an acknowledged head in the country. To say nothing of those which have not, it follows that particular schools for every sect must be provided, or parents of one sect must send their children to schools under the control of ministers of some other sect. It is true that the Ordinance provides that religious instruction need not be given to children of parents dissenting from the opinions of the sect superintending the school, if they attend as day scholars only. But, while there is a kind of toleration in this, which no sect or class of people ought in this country to be put by Government in a position to require, it does not at all obviate the difficulty. For the risk of proselytism would still be nearly as imminent, (if it were desired to effect it) without this instruction as with it. There are a thousand obvious ways in which an inclination and bias towards the particular sect controlling the school might be communicated to the children attending it. And the communication of this bias or prejudice would be much more irresistible, and more difficult to be counteracted, because much more subtle and unsuspected in its operation, than even the positive inculcation of particular tenets. The better the school, the more praiseworthy the master, the greater the danger. Because the affection of the children for the master and regard for the school, would naturally, whenever they came to consider such matters, incline them more favorably to his peculiar principles. This effect, would certainly strengthen the conscientious objections of many parents to sending their children to such schools.

The only conceivable mode of avoiding these difficulties would be, as has been said, the establishment of a school in each district for every sect. But in rural districts and wherever the population is small and scattered, as in a new country must for a length of time be the case in many parts, and where the variety of religious belief is ordinarily as great as in more populous districts, this would be literally impracticable.

The present system therefore does not admit of education being made compulsory. For much the same reasons it would preclude taxation for education; because the benefit produced by the tax would only be partial. Thus it prevents the adoption of two of the most effectual means for its diffusion.

Again, were the last named difficulties overcome, it would still preclude from Government aid all popular schools established by or under the control of laymen, how-

ever beneficial in their operation. In the settlement of Nelson, education for the children of the labouring classes has until very lately been almost entirely, and even now is mainly, furnished in schools conducted on the principles of the British and Foreign Society. They have been very successful, and even the religious education given there has been approved of by the ministers of different religious bodies. These schools have been established and maintained for years by the exertions of private individuals who would have greatly extended their operations had public aid been afforded them. But the Education Ordinance precludes this aid because they are under the control of no sect in particular. Anything more practically and grossly unjust cannot well be conceived. This injustice has been acknowledged by an attempt to obtain a particular vote of money for their support. But while this would be an inconsistency in legislation and a mere evasion of the proper course to be pursued, the attempt is a sufficient proof, if none other existed, that the principle which is the basis of the present ordinance is not the wisest or at all complete or satisfactory, because such a vote would involve the adoption of another and contradictory one, to take it out in practice.

This is another instance in proof of the assertion that the present system does not and cannot secure the greatest possible diffusion of education.

2. I object to this system because it requires the Government, and therefore the members of it to give their positive assent to the dissemination of opposite tenets, and the encouragement of conflicting sects. If each member had these things to be of importance, they cannot conscientiously give it; if they do not, they and the Government are still placed in a false position towards all who do. If the schools so aided are under the control of sectarians, it will be idle to say that aiding them is not encouraging sectarianism.

3. I object to this system because I believe its tendency is adverse to the freedom of religious opinion and liberty of conscience at present existing. By placing the mighty machinery of education exclusively in the hands of ecclesiastics, it affords opportunities, whether likely to be laid hold of or not, for the exercise of priestcraft, and the gradual removal of the subjection of the human mind to its influence. Nor will the danger of such opportunities being so used appear wholly imaginary, when one considers the doctrines of implicit obedience, and others having a similar object, already promulgated by an influential sect of recent origin. It will hardly be asserted that the re-enthralment of the conscience is a thing impossible to be attempted, whatever the chance of its general accomplishment.

Perhaps it will be said that this system contains within itself a remedy for such an evil. By affording the aid of Government funds to all sects alike, in proportion to their numbers, it will be urged perhaps that it effectually provides for the maintenance of diversity and independence of opinion. But what a remedy! What an alleviation of the first evil consequence! By such a distribution of these funds—on which indeed its defence on some other points has been rested—by the patronage of each sect according to its strength,—this system encourages dissension, and continually flings fresh fuel into the flames of sectarianism. It widens and deepens every breach already existing. It offers to every sect a premium upon every proselyte. It arrays them in open emulation all against each other. If it maintains independence for a time, it does it by fostering schism. Thus it attempts the remedy of an evil of the first magnitude, by creating another only second to it; and provides an imperfect security against mental enthralment in an effectual promotion of religious and even social disunion.

For what is this security after all? Does not the plan of invariably giving most pecuniary aid to the strongest sect confer on it a power ever increasing at a compound ratio? And may not this bring about at last the preponderance—the overwhelming predominance of some one sect, though the entire absorption by it of all others is of course impossible? And what is the resource against the exercise of tyranny by any such sect over the others? Public opinion is generally cited as the great bulwark against it. But popular education being in the hands of ecclesiastics alone, and the public mind being thus thoroughly imbued with sectarianism, (for is it not the nature of tuition to imbue the mind of the pupil with the sentiments of the teacher?) is it impossible that public opinion itself might by degrees be so modified as to admit of the re-appearance at least of the milder forms of religious tyranny, some of which have only so recently been abolished,—in the imposition of fines and penalties, in the creation of exclusive monopolies of departments of the public service, of degrading tests and oppressive disabilities? That would be our natural course in this backward lapse towards the night of the dark ages.

4. I object to the present system because I do not think it is calculated to give to children religious education of the most suitable kind, nor such as to be permanent any system ought to give.

For I think it may without presumption be asserted that Christianity—the embodiment of the idea of the highest attainable development of the soul of man, and of the mode of its attainment—(by voluntary effort and involuntary and mostly sorrowful experience)—

can hardly be expected to produce its full and destined effect in the amelioration of societies through that of the individuals composing them, until it be exhibited as such in its brightest and most attractive light. And I think it will then, primarily at least, be exhibited as a storehouse and divine treasury of magnificent moral precepts, and a rich source of profound feelings, practically illustrated, in a thorough absorption and assimilation of itself by which, the soul can alone arrive at the degree of elevation, expansion, and purity, necessary to the fulfilment of the highest ends of its existence, and the achievement of its most exalted destinies. And I think it will then be taught that religious faith is a thing more of the heart than of the head; that it consists in a warm and heartfelt conviction that the right and the good is absolutely and essentially God's own cause; that the practice of it is the adoption, the advocacy, the furtherance of that cause, and as such to be relied on under all conceivable circumstances, which will never then be able to shake or disturb the contentedness of entire resignation, however adverse; that Christianity is the animated picture and glowing type of this right and good in its highest phase, both in feeling and in action—of this reliance and this resignation carried up to the sublime; and that it is the means therefore by which the soul becomes identified, so to speak, with God's cause, and attuned to perpetual unison with his will. And its proof will then be sought mostly in that internal evidence, which is addressed more appropriately to the quickened feelings than even to the cultivated intellect, and never so secure of producing its full effect upon the latter as when impressed in the first instance vividly upon the former. The soundness of faith will then be tested by expansion of feeling, its sincerity and fervour by the conduct it inspires. It will be recognized in the habitual exercise of the Christian virtues in the performance of all ennobling, even though ordinary duties. No longer will it be much tested on the assent of the intellect to difficult propositions and subtle conclusions of the reasoning faculty, balanced on piled-up processes of argumentation; to any metaphysical theories, or to any systematized reductions of the infinite to the span of the finite.

But if this practical realization of Christianity be religion, and the teaching of it religious teaching, then it is undeniable that religious instruction may be given without sectarianism. For all this may be taught without any allusion to distinctive doctrines, nay, possibly without reference to any of the positive (as distinguished from the moral) doctrines of Christianity, in which alone sectarianism springs up and thrives—to any, indeed, but its decided and brilliant enunciations of the precepts of natural religion, which Bishop Butler, a high authority, calls the "foundation and principal part of Christia-

nity." Nor do I think that the advantages, if any, to be derived from making the inculcation of the positive precepts primary, are any way a compensation for the evils incidental to sectarianism, opposed as the latter is to the humility, the universal charity, the boundless comprehensiveness of soul inherent in spiritual Christianity.

But, at all events, it must surely be allowed that to teach what has just been stated involves religious teaching sufficient for children. Especially when it is considered that what is most desirable in their education is undoubtedly to give them such an inclination and bias towards virtue as may ever afterwards be least liable to be changed or eradicated. To kindle such sparks of love for the good and the honest and true as will have most chance of remaining for ever unextinguishable. And to effect this, it will be necessary to make the bias and the love constant; an almost unconscious tendency—not at all, or only in an inferior degree, dependent on deductions of the reasoning faculty. But this must necessarily be done at the earliest and tenderest age. And it is not by teaching the positive precepts of Christianity that it can be done, certainly not so effectually as by thoroughly imbuing them with the moral. Indeed, during any period for which children would be likely to attend national schools, most of the former precepts, and especially the distinctive differences of sectarianism, would be unintelligible to them. And I believe that nothing tends more to produce in after years a distaste for all religion, than the weariness and disgust the infant mind undergoes in the forced study of the books in which such tenets are generally taught, and which exercise, at best, the memory mainly. True, it is a great thing to give them a thorough knowledge of the practical duties of the various relations of life, and habits of reflection on these. And while these should be taught as based upon the broad moral principles of Christianity, it does seem unnecessary to risk the imparting of a distaste for religion by the studious inculcation of its positive tenets, to vex them with instruction in the dialectical subtleties and disputable conclusions by which its various sects are distinguished one from the other.

To this view I believe the age is manifestly and inevitably tending. I believe, therefore, that sectarian education, as uselessly opposed to these, can only lead to dissension and discord, and cannot be considered as clothed with that character of permanency which any system to be deliberately introduced into a new country ought to possess.

But will it be argued, or can it be supposed, that such Christianity without dogmas, or even without distinctive dogmas, will be most willingly and effectually taught by the professors and advocates of its diverse, and in some cases conflicting theories? Granting the ex-

istence of many wise and wide-minded individuals among them, who might perform this duty exceedingly well, can so much, or ought it to be expected of them as a class? I cannot believe that those whose education and profession must have tended to magnify in their eyes the importance of diversities of creeds, can be best calculated to teach a disregard for such diversities. That the professed champions of the distinctive and peculiar will be the most zealous diffusers of the integral, the general, the harmonious, and the comprehensive.

I object, then, to the present system, because I think sectarianism is opposed to the diffusion of real religion—is especially unsuited to the religion that should be instilled into children—and will prevent the success and permanency of any national system of which it is an element.

The Committee, it will be seen, in forming their regulations, took it for granted that there were positive fundamental precepts of Christianity in which all sects might agree, and limited their proposals accordingly to the admission to the business of national education of teachers of every class—lay as well as ecclesiastic. They confined their recommendations to the prohibition only of the distinguishing tenets. I think they shewed in this a wise moderation, and that all parties concerned should be contented with the enforcement in national schools of the fundamental doctrines in which they all agree. No doubt their scheme is open in a slight degree, as any one may perceive, to some of the objections stated above against the one in force. So far it is of course imperfect. But all human systems, which require the co-operation of many individuals, and involve the embodiment in practice of opinions on difficult and abstruse subjects must be, as far as I can learn, deficient to this extent and unsatisfactory in some. And the unanimity requisite for such practical execution can seldom be obtained for any scheme theoretically perfect.

It is however, to the inculcation, as first above described, of the inspired morality of Christianity, in all its mysterious profundity, or to so much of it as suits the capacity of children,—taught as an emanation from the ineffable God himself, and invested with all the attributes of awe and authority conferred by its origin,—we still refused by any hypercritical exactness of definition, the title of religious education, unless it be accompanied by certain theories of the moral universe, precepts confessedly above the reason, and proofs of every kind addressed to the reasoning faculty, then, I believe, that the motion of religious education by the State must be abandoned, and that ultimately the only practical system of national education will be found to be one already adopted by a consi-

derable party of educationists in England, including many influential and some great names,—that, is one entirely secular.

But if the modified scheme recommended by the Committee, excluding only the clashing and conflicting tenets of sectarianism, be declared impracticable, then I am certain that the secular system just alluded to is the only practicable and satisfactory one, even for immediate adoption.

These are some of the reasons, cursorily and imperfectly stated, for which I object to the present system and desire the establishment of a better one.

5. Lastly—I object to the postponement of the introduction of the proposed law, because I hold that the present Council is at least equal in authority, when its composition is considered, to that which passed the existing Ordinance; because the sooner any good system is introduced here the better its chance of success; because the education of the natives was not proposed to be interfered with, but a vote of £500 recommended by the Committee for that especial purpose, to be applied for obvious reasons, under the old Ordinance, because the Committee's report was adopted in Council by a majority of ten to two; because opinions on this subject must necessarily be founded on the experience of other countries, and further delay is not required to obtain the results of that experience; because, as any bill passed by this Council must have the sanction of the Governor-in-Chief before it becomes law, the time that must elapse before such sanction, if obtainable, could be given, would be sufficient for any further expression of public opinion upon its merits.

ALFRED DONETT.

We concur in the above

D. WAKEFIELD.
D. MORRIS.
H. SEYMOUR.

On the motion of Mr. Ludlam, seconded by Mr. Seymour, Council adjourned at a quarter to 6 p.m., until Monday next, the 25th day of June, at 2 o'clock.

H. S. HANSON,
Clerk of Council.

Wellington Council Chamber,
22nd June, 1849.

Colonial Secretary's Office,
Wellington, 29th June, 1849.

HIS EXCELLENCY THE LIEUTENANT-GOVERNOR has been pleased to appoint

WILLIAM DEANS, Esq.,

of Port Cooper, to be a Magistrate of the Province of New Munster.

By His Excellency's Command,

ALFRED DONETT,
Colonial Secretary.

Colonial Secretary's Office,
Wellington, 2nd July, 1849.

HIS EXCELLENCY THE LIEUTENANT-GOVERNOR has been pleased to appoint

Mr. HENRY B. SEATY,

to be a Clerk in the office of the Registrar-General. The appointment to bear date the 1st instant.

By His Excellency's Command,

ALFRED DOWRY,
Colonial Secretary.

Colonial Secretary's Office,
Wellington, 3rd July, 1849.

HIS EXCELLENCY THE GOVERNOR-IN-CHIEF has been pleased to appoint

Mr. GEORGE HENRY MITCHELL,

to be a Clerk in the office of the Auditor-General, *vice* Mr. William Hart resigned.

By His Excellency's Command,

ALFRED DOWRY,
Colonial Secretary.

NOTICE.

DIRECTIONS for the Signal Station
Mount Albert:—

A sail in sight.—White Flag at the Mast Head. When the sail is made out the Flag will be hoisted down and distinguishing signal hoisted to the yard. On the vessel entering the Heads a Blue pendant will be hoisted under the distinguishing signal. When round Point Jerningham the signal to be hoisted down. If at anchor to be kept half-mast.

N.B.—The usual signals to be made for Ship of War or Government Brig.

Geo. SHARP,
Harbor Master.

Harbor Master's Office,
Wellington, 2nd July, 1849.

Magistrate's Court.

Wellington, 20th June, 1849.

NOTICE IS HEREBY GIVEN, that a Special Meeting of the Justices of this District, will be holden at this Court, on Friday the 20th day of July next, for considering applications for ~~Public~~ House Licenses.

Notice of application must be left with the Clerk of the Bench ten days before the said 20th day of July.

John G. Searles,
Clerk to the Bench.