

In this there would be many advantages : it is always well, as a stimulus to exertion, that the whole of the credit and the whole of the responsibility should be laid upon the individuals appointed to carry out a work. Still, however, so long as Government aid is afforded, I cannot go so far as to recommend the complete independence of the Schools. The Government have a just right to require that some check upon that portion of the expenditure should be maintained. It should be rendered, however, as little harassing as is consistent with efficiency ; and I would strongly urge the propriety of allowing a large measure of discretionary power to men who have proved themselves so worthy of the trust.

It is argued, on the other hand, that the places of the present Managers must presently be filled by others whose trustworthiness can only be proved by the manner in which they are found to discharge their duties. In regard to the Church of England Schools, I am constrained to admit that, when the present Managers pay the debt of nature, it is not easy to see how their places are to be supplied. When they die, it is to be feared that their system must die with them.

For reasons which would be out of place in this Report, I cannot recommend the appointment of a Central Board, by the Government, to exercise control over the various denominations. But I would leave to each denomination the power to appoint a Board, for the purpose of supervising the several Schools connected with itself. As a general rule, it appears advisable that the Government should ascertain what part of the present system fails in operation, and confine their operations to that. To pull down is easier than to build up. And although it be possible that a novel system might be elaborated, superior to that which is now in operation, it must still be remembered that the permanence of such system would depend upon the permanence of Government aid, which cannot be taken for granted.

In regard to the teaching of the scholars, I consider that too much stress cannot be laid upon the acquirement of the English language. I believe that civilization cannot be advanced, beyond a very short stage, through means of the aboriginal tongue. In corroboration of this opinion, I would refer you to Hallam's History of Literature, where he accounts for the stagnation of the dark ages, (the literary annals of which seem still more deficient in native than in acquired ability,) by "*the very imperfect state of language, as an instrument of refined thought in the transition of Latin to the French, Castilian, and Italian tongues.*" There can be no doubt that words are suggestive of ideas, as well as ideas of words. The Maori tongue sufficed for the requirements of a barbarous race, but apparently would serve for little more. Permit me, on this subject, to invite your attention to the following observations, contained in Mr. Kissling's report, before alluded to:

"The students' time and attention have hitherto been confined—1st. To Biblical studies. In these special regard has been had to parallel passages and synonymous words. The latter attempt, however, has been attended with considerable difficulties, inasmuch as the Maori translation contains words from several dialects apparently of one and the same signification. And these words have been used to express the various and beautiful shades in the records of the holy Scriptures.

"In order to remove this difficulty, and to bring the minds of the students from vague generalities to clear and defined conceptions, the English Bible must be made accessible to them. Indeed it appears to me that Native teachers, and especially those designed for the ministry, should be able to use the English Bible as a commentary to their own."

I also take occasion to suggest the institution of yearly prizes to such of the students as shall pass the best examination in the Ko Nga Ture—the precis of English Law, compiled by order of the Government for the use of the Native race.

I recommend the female Half-castes to your especial consideration, and do so the more strongly because there have been differences of opinion in regard to their admission to the Native schools; as, for instance, at Otawhao. In consequence of their peculiar position, they need more careful attention than the women of purely Native race. If well brought up, they readily obtain European husbands; but, unless they be respectably married, their usual fate is only too well known. As regards the Maori women, however, I consider her education to be of less importance than that of the Maori man. The educating a Native woman above her husband is not without its inconveniences. She leaves the school where she has lived in comparative refinement, and is coupled, perhaps, to a man scarcely removed above barbarism. She will merely have learned to feel the degradation, and to lament what she has lost. It may be argued, indeed, that the wife, as a general rule, raises the husband to her own level. In civilized countries such may possibly be the case, but I do not believe that the rule holds good in regard to a semi-barbarous people.

Allow me, sir, in conclusion, to express my strong conviction of the benefit that has accrued to the Native race from the establishment of the schools, and of their instrumentality in preserving the peace of the country. Allow me, also, to go so far as to recommend their revival in the more northern part of the Colony, where, through a series of unavoidable misfortunes, (as shewn in a report herewith enclosed, addressed by Mr. Edward Williams to the Northern District Committee of the Church Missionary Society,) they have been discontinued.

I have the honour to be, Sir,
Your most obedient servant,
HUGH CARLETON, M.G.A.