

gain their affection, which is always worth something. On the other hand, a knowledge of Maori often gets a teacher into squabbles with the Natives, through his being able to take part in their discussions on matters involving tribal jealousies; ignorance of the Maori language would have a tendency to keep him clear of all troubles of this kind.

DIFFERENCE BETWEEN MAORI AND EUROPEAN EDUCATION EXPENDITURE.

I may point out, in conclusion, that there will be an important difference in the future between Maori and European education in respect of the demands that are likely to be made by them on the public purse. I may also call attention to the necessity for doing, as soon as possible, whatever is to be done in the way of educating the Maoris. The European population is increasing with great rapidity; year by year larger and larger sums will be required to satisfy their educational wants. The Maori population is at the best stationary. A few more schools, perhaps twenty in all,* will supply the wants of the Natives for good and for all. When these schools have been established there will be no further demand for money for schoolhouses or residences, and the charges for maintenance and repairs will bear a smaller ratio year by year to the sums required for European education. It would seem, then, that there is little ground for complaint if the building of Maori schools is pushed on with considerable rapidity. There is a certain definite work to be done; when that is completed there will be an end of the matter.

It is quite certain, too, that whatever good is to be done to the Maori in the way of educating him must be done soon. In a few years it will be too late to give him any effective help. *Tangihangas*, altered in character as they are now that getting drunk forms an important part of the proceedings; the demoralizing surroundings of the Land Courts; the disastrous consequences resulting from the sudden acquisition of considerable sums of money from sales of land by Natives who are entirely unversed in European habits of thrift and economy, and to whom the idea of looking out for a rainy day is altogether unfamiliar;—these things, together with the bush publichouses and grog-shops, will have done their work, and there will be no Maoris to educate in districts where there have been no schools.†

It would of course be futile to say that schools are a panacea for the ills that Maori flesh is heir to. In a few cases indeed Native schools have been found to be very disappointing, but no one that has had any extensive experience in the matter can doubt that on the whole these schools are one of the most effective agencies for preventing the Natives from being an easy prey to the vices and allurements that have in past times found them too ready victims. It has once or twice happened that I have heard from persons, who had formerly been accustomed to find Maori ignorance of European business matters rather convenient than otherwise, that to educate the Maoris is a mistake, that it spoils them. From the point of view of these persons this statement is perfectly correct. As a rule it is very hard indeed to get the better of an educated Maori in a bargain.

The same principle holds good in almost everything: when Maoris have been armed, so to speak, by means of education, with some degree of familiarity with European ideas, they are, as a rule, far less liable to become the victims of European vices. The Maori is naturally so intelligent that if he can get anything like a fair chance, if he can once be put into a position that will enable him to get a moderately clear conception of the real nature of the dangers that he has to avoid, he will manage to avoid them; or, at the worst, if he considers his own case hopeless, he will do what he can to assist his children and his race to do so. Of course there are some Maoris, as there are some Europeans, quite "past praying for." I think, however, that few who fairly understand the Maori character will be inclined to doubt the correctness of the statement I have made as applied to the Maoris as a whole.

I have, &c.,

JAMES H. POPE.

The Inspector-General of Schools.

* It is of course impossible to say exactly how many more Native schools will be needed, but I think that, with those mentioned in the body of the report, and, with a school in each of the fifteen localities mentioned below, the need for Maori schools would be supplied. If petitions for schools at any of the under-mentioned places are sent in, I think they should receive very favourable consideration: Moeraki, Otago; Arowhenua, Canterbury; Mokau, North Taranaki; Parihaka, South Taranaki; Waimana, Ureweras; Ruatoki, Ureweras; Ruatahuna, Ureweras; Upper Wanganui; Tahoraite, Wellington; Te Waotu, Waikato; Kawhia, King Country; Te Kuiti, King Country; Tokano, Taupo; Mahia, Hawke's Bay; Petane, Hawke's Bay.

† Perhaps I may be permitted to call attention here to one of the most potent causes of Maori decay in districts where the Natives are totally uneducated. The cause to which I allude is debt. In many districts Maoris are allowed by storekeepers and others to run up accounts of £20 or £30, and even more. Why it should be so I cannot undertake to say, but in a large number of instances that have come under my own observation Maoris have had no difficulty whatever in obtaining credit, while poor Europeans in the same districts would not have been trusted to the extent of 5s. Perhaps this facility in obtaining credit depends on the fact that a Maori belonging to a certain locality can always be got at sooner or later. He may leave the locality, but he is sure to come back before very long. The Maoris have generally claims on land in the district where the credit is obtained, they have many relatives there, and so forth. Uneducated Maoris are seldom able to resist the temptation which is offered them of obtaining things now for which they will not be called upon to pay till by-and-by. If they get deeply into debt, they are practically done for. They feel, justly or unjustly, that they have been induced to place themselves in a false position, and that any efforts they may make to free themselves will be quite ineffectual. They then become utterly careless and indifferent, and are without beneficial aim or purpose of any kind. It might be worth considering whether it would not be well to pass a law making all debts incurred by Maoris after a certain date irrecoverable by process of law. I feel quite sure that if such a law came into operation both the Maori and the storekeeper, who is most frequently his creditor, would be greatly benefited by it. The Maori would no longer have the opportunity of crippling himself for life by getting into debt, and the European storekeeper would not, as he often does now, find the whole of his means taking the undesirable form of Maori book-debts.