

The examination reports of the schools examined during the year 1899 show that 403 children passed Standard I.; 340, Standard II.; 242, Standard III.; 143, Standard IV.; 40, Standard V.; and 17, Standard VI. Except in Standard I., where a stricter test was imposed, and in Standard IV., which shows five less than in 1898, these numbers are higher than in 1898.

The four Maori boarding-schools—Te Aute and St. Stephen's for boys, Hukarere and St. Joseph's for girls—carried on their work as usual. Mr. Pope reports, as usual, his visits to these schools, as also visits paid to the denominational schools at Waerenga-a-Hika, Otaki, Putiki, and Matata, and the results of his examination for the Te Makarini scholarships. The sterling advantages offered by the latter are due to private beneficence. Government maintains 27 boys and 38 girls as scholarship-holders or pupils at the four secondary schools, two medical students at the Otago University, one student at Canterbury College, six apprentices or holders of industrial scholarships, and one girl holding a hospital-nursing scholarship at the Napier Hospital.

In addition to the scholarships given to Maori boys and girls who have passed the Fourth Standard in the Native village schools, there have now been established scholarships for deserving Maori children attending the ordinary public schools. A Maori boy or girl entitled to such a scholarship may be sent to a higher school approved of by the Minister, or may be apprenticed to learn a trade.

In order to gain a better insight into the actual working of the Maori-school system, the Inspector-General of Schools, in March and April of the present year, visited the Maori village schools of the East Coast and Bay of Plenty districts, the convent school at Matata, and the school at Rakaumanga, near the King Settlement; also Te Aute College, Hukarere Maori Girls' High School, and St. Stephen's Boarding-school for Boys, Auckland. The following are extracts from his report:—

Nearly all the teachers seemed to be doing conscientious work, although there is naturally much difference in the quality of their performances.

Although our Native-school Inspectors have always laid great stress upon the teaching of English, I am convinced that even greater attention and a larger amount of time ought to be devoted to this subject, especially to the speaking of English, and that we ought to be content with no standard that does not include such proficiency in English speech as would enable Maori children to readily express themselves in our language, and to read ordinary English books and newspapers. The amount of arithmetic, geography, and history might be somewhat curtailed. Drawing of the South Kensington First Grade type is being discredited even for European children; as an educational instrument for the education of the Maori I believe it is almost useless. The drawing in Native schools I would limit, perhaps entirely, to drawing to scale and to the making of such sketches, plans, and elevations as would be required for the hand-work they have to do.

Next to the strengthening of English, I consider the introduction of a substantial amount of hand-work, or of manual and practical industrial instruction, with the aim not only of imparting practical skill, but in order also to stimulate in the Maori children a liking for work. Manual instruction should be introduced as soon as possible in all efficient schools.

Many of our teachers suffer from want of training; it seems to me just as important that Maori-school teachers should be trained in methods as that other teachers should. It would be a good thing, I think, if we could have an organizing superintendent of Native schools to visit schools, and to stay long enough, especially in weak schools, to show masters good methods, and, where suitable, to introduce hand-work.

The time seems to have come for a revision of the Native Schools Code in some respects—*e.g.*, as regards methods of payment of teachers, in addition to the amendment of the syllabus as indicated above. I had several strong testimonies given to me unasked as to the good the Native schools have done and are doing; but there are many hindrances to the work. Among these I would put . . . the vast expenditure by the Maoris of time and means on meetings of one kind and another (these unsettle the minds of the children, and do much to prevent the formation of good habits); the influence of the Maori *tohungas* and their superstitions, which lead to practices often dangerous to health . . .; the absence of facilities for young Maoris of both sexes, taught in the village- and secondary schools, to lead the more civilised life they have learnt; in consequence of this they often, it is to be feared, fail to make the best use of the greater knowledge they have acquired, or even altogether miss the benefits that their education should confer on them.

I am not sure that I can suggest a better remedy for the last evil than is contained in a recent suggestion of Mr. Pope's, if it is possible to apply it—namely, the formation of special settlements in which young educated Maoris could live in the European fashion, and learn to work steadily and intelligently. It is true that we must not expect results too soon; a native race like the Maori is probably not likely to adopt our ways more rapidly, but less rapidly, by reason of its