

was, until her recent death, an enthusiastic teacher of Waotu, described by the Inspector as representing all that was best in the older school of Maori teachers. She took an interest in the general welfare of the Maoris, and went amongst them, talking to them freely in their own language. It is not the modest salary alone that could tempt men and women to labour on in the wilds. It is a real underlying sense of the white man's burden of responsibility towards native races.

Enthusiasm in the teacher awakens enthusiasm in the scholars. In one place, many of the children had to walk four or five miles daily to their lessons, and yet this school was amongst the best. Sometimes the parents become interested, especially in the results of examination, and numbers of them turn up to see what is going on.

Last year was one of the brightest in the history of primary native education. No fresh schools were closed, the attendance increased, and the number of passes went up. Several new schools were asked for. Speaking generally, there seems to be an awakening amongst the Maoris, one of the signs of a widespread revival of the race.

PART II.—ST. STEPHENS.

The City of Auckland has two native boarding-schools, one at Three Kings, under the Wesleyan Church management, and the other more important school at St. Stephen's, partly under the Government partly under the Trustees of the original endowment. St. Stephen's is known to everyone who takes an interest in the Maori race. It is classed as a secondary school, but we have to bear in mind that the terms applied to native schools have not their ordinary meanings. They are not under the same system or the same regulations as schools and colleges for whites. Education is not compulsory among Maoris, and the standards are lower. Our

secondary schools and colleges are meant either to prepare pupils for matriculation or to take them through their University course. Te Aute does some of this work, but St. Stephen's does not aim at preparing pupils even for matriculation. No Latin nor Algebra, nor Euclid, nor any extra subject is taught. It is an Industrial School, but here again we must not suppose it has the least resemblance to the ill-famed Industrial Schools for neglected and criminal children. The word simply means that the native pupils are taught how to work in the house, in the garden, and in the workshop. Its history goes back to Auckland's earliest days. It was built by the great evangelist of Anglican Christianity in New Zealand, Bishop Selwyn. First of all, in those old missionary days that seem as if separated from the present by a chasm of time, the Bishop founded St. John's to be the centre of Christianity and civilization in the wilds of the North Island. Here he had students specially trained for the Church, settlers' sons taught on the lines of Eton boys, and Maoris and Islanders taught the elements of Pakeha knowledge and industries. But his great scheme broke down, and the different branches were scattered in various places. He established, nearer the wharf and little town, a school for Maori girls under the superintendence of Archdeacon Kissling. Bishop Patteson, who stayed here just after landing in New Zealand, describes the house as "a large one-storied building of wood, no staircase in it, but only a succession of rooms." "It stands," he continues, "on a tableland about 400 yards from the sea, commanding glorious views of the harbour, sea and islands which form groups close round the coasts." At that time there were one or two native deacons, and from fourteen to sixteen girls. Two of the old buildings remain, separated by an open courtyard, and they are still just as Patteson describes them.