

As for the matters of instruction, they are reading Maori and English, writing, catechism, history, specially the sacred one, arithmetic, geography; and the matter of Christian education, are the following as the basis of civilization—namely, charity, making man love God above all, and the neighbour as himself; obedience to law and authority, to social order, to humility, chastity, temperance, and love of work and industry. I am happy to state with truth we have gathered abundant fruits of the good doctrine that has been sown into our pupils at North Shore. I am for one, amongst many others, and the settlers at North Shore, a witness of the victories gained by the pupils over the principal vices of society—namely, over injustice, intemperance, impurity, pride, and idleness, they have acquired the principles, and pretty well the practice and habits of Christian life; they have been always friends of the white people, and not hostile to the Government, but, on the contrary, willing to submit to order, law, and authority. As for the fruits of their instruction, if they would not be considered as completely ripe for white pupils of strict colleges in Europe, still for Native people of New Zealand, they may give a good amount of satisfaction—namely, the pupils generally leave the College, bringing with them the knowledge of reading Maori well, and something of English, of writing in such a manner as being able to write letters intelligibly to each other; they know often the four rules of arithmetic; they possess well Catechism, and they may hear sometimes a great deal of English; but, it is true, that they only speak a little of it, on account of the organical difficulty of their mouth for pronouncing it well. However, that kind of deficiency in matter of instruction is well compensated by the fruits far more precious—namely, by those of Christian education, Christian life, and consequently of a civilization essentially moral, conscientious, and true, what may well characterise pupils as *bona fide* good ones; these observations speak of the bringing up of the Native scholars of St. Mary's College at North Shore.

Now, with regard to their support and industrial training, they are helped by the administration of the College in the expenses incurred for the ploughing, sowing, and fencing of their lands, and for their boating and fishing in the Shoal Bay, and at sea. At the time of the crops, they are easily supported in food, and even partly in clothing, from the resources which proceed from the nature and sale of their produces. When these resources are exhausted, the College administration gives what is necessary to them in food and clothing.

This explanation already shows how it may happen that during some months, even a quarter of the year, the stores or the funds of the College administration may be spared to be employed for some other months of wants. But the fact is, that usually the local and paternal administration of the College is indebted in a heavy manner to that of the Diocese at the Bishop's residence.

Now, from the foregoing facts, statements and reflections, the civil law with its strict justice about Native education, finds in our scholars of St. Mary's College what it requires, viz., pupils housed, fed, clothed, and schooled, or directed by a teacher and manager, and it finds specially what is essential to its object, viz., Christian civilisation, peace, order, and industry.

With such notions of truths and facts, the expressions I repeat of Mr. Taylor, by which he refuses to acknowledge the pupils of St. Mary's College as *bona fide* pupils, are not indeed applicable to them at all.

Now, what is not only important to eternal salvation, but also to society—it is what religion does for the Native pupils of St. Mary's College, and what they do for religion on their part.

1st. There is at the North Shore on the land of the College, as it has been said already, a large raupo school-house, which is used for the daily prayers of the week, and a wooden Church near the large stone building for the Sunday divine services. There is also a Priest appointed by your Lordship, to be manager of the College at large, and as pastor of the pupils and faithful of that locality.

2nd. The pupils of the large stone building, and of the *whares* on the College land, assist generally with edification, well and cleanly dressed, at the divine services on the Sundays, performed in the wooden Church, which is built both for Europeans and Natives.

Besides, the pupils of the College village make their daily prayers, and hear daily catechism in their large raupo house, already spoken of, for their school.

Catechists are appointed amongst them to replace as much as possible the presence and the pastoral exertion of the Priest, who is the manager of the College, and the pastor also of the neighbourhood.

Daily again, they have on their College land the presence of the school teacher for some hours. I can certify with the white people of the neighbourhood that those pupils living in families there are really people leading a quiet, friendly, and Christian life.

But what may deserve not only the esteem, but also the gratitude of the civilised people (especially towards your Lordship and this College institution) is, that the pupils living in families on the College land are mostly Natives of Manaia, who some years ago, being implicated more or less in the theft of a great quantity of powder at Kawau Island, and in the civil disturbance ensuing therefrom, were visited by you, My Lord, and converted by your own exertion and letters from injustice to justice, from hostile dispositions to peace, and from infidelity and error to Christian Catholicity; a wonderful work of the mother church, the Roman Catholic Church, in her ministry in this country, and in one of her high Ministers in your Lordship, who has done it with the spirit of a gratuitous and devoted charity, and whose name should not have been silenced by noble and grateful minds, but mentioned for the edification of the colony, and for the credit due to the members of the Catholic mission in New Zealand. But instead of so reasonable a tribute of truth and gratitude, it was merely proclaimed in the General Assembly, in the sitting of 28th May, 1856, by one of its honorable members with the following narrow-minded expression, the affair "has been brought by the exertion of an individual (your Lordship who choose to do good by stealth,