

FURTHER PAPERS

RELATIVE TO

NATIVE SCHOOLS.

*(In Continuation of Papers presented 10th November, 1863.)*

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PRESENTED TO BOTH HOUSES OF THE GENERAL ASSEMBLY, BY COMMAND OF  
HIS EXCELLENCY.

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AUCKLAND.

1863.



# FURTHER PAPERS

## RELATIVE TO

# NATIVE SCHOOLS.

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### No. 1.

THE RIGHT REVEREND DR. POMPALLIER, R.C. BISHOP OF AUCKLAND, TO THE HONOURABLE  
THE NATIVE MINISTER.

Auckland, 19th May, 1863.

SIR,—

I always remember with great gratitude the goodness of His Excellency the Governor, and your benevolence towards Nazareth Institution for the Roman Catholic Native girls of my diocese, on Mount St. Mary, near Auckland, and allow me to state that the three buildings which you approved of are almost completed, they will be so in about three weeks; if you could help my administration, as you had the kindness to make me hope a few months ago, by adding to the £350 you advanced, what would be necessary to cover the expenses I have to make for that interesting establishment, it would be a favour which would not only benefit a promising youth for religion and civilization, but co-operate in creating and maintaining good feelings in the tribes of their race towards the parent and civilizing Government of the Queen.

In the expectation of your benevolent answer,

I have, &c.,

† J. B. F. POMPALLIER,  
Catholic Bishop of Auckland.

To the Honorable Dillon Bell,  
Minister for Native Affairs.

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### No. 2.

THE HONORABLE THE NATIVE MINISTER TO THE RIGHT REVEREND BISHOP POMPALLIER, AUCKLAND.

Native Office, Auckland, 18th July, 1863.

MY LORD,—

I beg to transmit to your Lordship a report which I have to-day received from the Inspector of Schools, but bearing date June 26th. I request that your Lordship will do me the favour at your earliest convenience to make such statement as you may consider necessary, with reference to the circumstances reported to me by the Inspector of Schools.

I have, &c.,

F. D. BELL.

The Right Rev. Bishop Pompallier.

### Enclosure.

THE INSPECTOR OF NATIVE SCHOOLS TO THE HONORABLE THE NATIVE MINISTER.

Native Schools Department,  
Auckland, June 26th, 1863.

SIR,—

I desire to bring under your notice what I cannot but regard as a manifest violation of rule, on the part of the managers of St. Ann's Roman Catholic School, in Freeman's Bay.

Early in the forenoon of the 26th March last, I inspected the Girl's School, and, on asking for the School Register, was surprised to find that the attendances had been anticipated up to the close of the month.

In the afternoon of the same day, I inspected the Boy's School, and found an attendance mark entered on the roll against the name of a lad not present; on further enquiry I ascertained that this lad had been absent from the institution for three or four days preceding, yet an attendance mark had been fixed to his name as if actually present during these days. The Roman Catholic Bishop should be requested to give a written explanation of this breach of the printed regulations. I may add that the explanation afforded by His Lordship, at our interview, was not satisfactory.

Vide p. 9, E. No. 9.

I have further to request that you will take under your early consideration the present condition of the Roman Catholic Native School, North Shore; my report thereon is herewith submitted.

I have, &c.,

HENRY TAYLOR,  
Inspector of Native Schools.

The Honorable the Native Minister, &c., &c.

### No. 3.

THE RIGHT REVEREND DR. POMPALLIER TO THE HONORABLE THE NATIVE MINISTER.

Auckland, 12th September, 1863.

SIR,—

I have the honor of acknowledging the receipt of your letter, dated 18th July, with its enclosure, consisting of a letter and report of the Native Schools, by Mr. H. Taylor, on some of the Native Colleges of my diocese.

If I have not sent to you the reply to it sooner, it is owing to the great amount of occupations in my spiritual administration, and to the work for getting the mature documents, which I have caused to be written, and which I enclose for your knowledge, solicitude, and impartiality of judgment.

These documents are three letters addressed to me: the first is from very Honored Mother Mary Baptist, the manager of Nazareth Institution for Native girls; the second from Mr. Patrick O'Reilly, the teacher and vice-manager of St. Francis College for Native boys; and the third is from Mr. Coveney, teacher and vice-manager of St. Mary's College, at North Shore. I hope these documents will give satisfactory explanations to your justice, wisdom, and benevolence, and may accompany the report of Mr. Taylor.

Not only I, but several persons well educated and prudent, have perused his report, and they have been surprised and grieved with me at seeing in it many mis-statements and very unbecoming and undeserved expressions, used by the reporter against the College of St. Mary, at North Shore, and its managers and teachers, who are either priests or men very honorable by their character, instruction, and education, being well-wishers for the prosperity of the Colony, and devoted friends of the Government.

As for me, I can state with consolation to you, Sir, to the Governor, and the Honorable members of His Excellency's Government, that all the teachers and managers of the Native boys' and girls' Colleges of my diocese, are really incapable of deception whatever; but they are persons of conscience, piety, capacity, and Christian abnegation, having left relations, friends, and comfort to work for the education and salvation of the youth.

I respectfully request you will have the goodness, with His Excellency, to preserve for them, their good exertion, and interesting pupils, a paternal protection and benevolence

I have, &c.

† J. B. F. POMPALLIER,  
Bishop of Auckland.

To the Honorable Dillon Bell,  
Minister for Native Affairs.

### Enclosure 1 in No. 3.

THE MANAGER OF NAZARETH INSTITUTION TO THE RIGHT REVEREND DR. POMPALLIER, R. C.  
BISHOP, AUCKLAND.

Nazareth Institution, Mount St. Mary,  
Auckland, 1st August, 1863.

MY LORD,—

In reply to your recommendation for giving to your Lordship my observations about the report of Mr. Henry Taylor concerning his statement, that on his visit of Nazareth Institution, March 26th, he found the roll for the daily attendance of the pupils anticipated for a few days up

to the end of the month, I beg to state that such an anticipation, which never took place before this visit, and will never, I hope, take place again, was made merely by a distraction of the clerk, who, having received the order to prepare all the accounts of the establishment for the first quarter of this year, ending with March, and to send them to the diocesan administration, marked the roll under the impression, not of the date of the month, but of the roll itself, as if it were then to be closed, and to be sent with the other accounts. But the clerk having observed her mistake, left the roll as it was, with the anticipated certainty that the regular attendance of the pupils at the school would be quite real, and if not, the strokes of the roll for presences would be erased, to leave the places in blank as marks of absences, which were improbable; and the fact is, that from the 26th of March up to the end of it, the regular presences of the pupils have proved their anticipated certainty.

I must here subjoin, that the above mistake would be very little minded by persons who would have heard the explanations which your Lordship gave about it to Mr. H. Taylor, and who would know the state of this Institution of Native girls. It is not a day or a village school, in which daily calls are required in the school-room; but Nazareth Institution is a regular boarding-school, with sacred mistresses, one as a manager, another as a teacher, and a third one as guardian, and with fenced-in enclosure and regulations, which lead each pupil for every moment of the day, viz., for prayers, studies, meals, and schooling. No one can be absent from the school without being at once known, and being to be punished for every wilful violation of the regulations. In such a state of things, by the only fact that the pupil is within our boarding-school, it is certain that she is in the school-room, to attend to the schooling at each time it takes place; and consequently by the fact also of the residence of the pupils within the establishment, the roll does not matter almost, and becomes a kind of matter of form towards the justice of the law, which grounds its application of grant to the pupils upon the reality of the daily attendance to the school, and their boarding residence in the establishment.

At all events, my Lord, this reflection will not prevent at all, in the future, our regularity concerning the keeping of the roll, according to the wishes of the Civil administration.

I have the honor to be with profound respect and great devotedness,

My Lord,

Your Lordship's most obedient humble Servant,

MARY J. BAPTIST.

To the Right Rev. Dr. Pompallier,  
Bishop of Auckland.

### Enclosure 2 in No. 3.

THE TEACHER OF ST. FRANCIS' COLLEGE TO THE RIGHT REVEREND DR. POMPALLIER, B. C. BISHOP  
OF AUCKLAND.

R. C. College for Native Male Pupils at Freeman's Bay,

August 2nd, 1863.

MY LORD,—

In reply to your enquiry about the Report of Mr. Taylor, 26th June, page 2, paragraph 1st, in which he states that on his visit of this College at Freeman's Bay, 26th March, a lad absent three or four days was still marked as present on the roll, I beg to state that that pupil was permitted to reside for a few days at the stone house of North Shore, where he was supposed to receive his boarding and schooling, as it is the custom when, now and then, pupils go there from here for accomplishing some domestic commissions for the house at Freeman's Bay. Now, as it is morally certain that the boarding and schooling is given to them there, then for the sake of accounts' simplification, their names and the marks of the roll for their schooling continue to be kept at the house of Freeman's Bay, where they habitually reside; for the pupils of the house at Freeman's Bay, and those of the stone building at North Shore, although separated by Shoal Bay, are, morally speaking, considered as pupils of one and the same college, consisting of two real boarding and school houses. In fact in both houses they are housed, taught, and boarded according to the same regulations, which strictly oblige each of the pupils to be daily at the school.

So, in such circumstances, to ascertain their regular attendance at the school, the roll is of very little importance; for the fact itself of their stay in one of the two above buildings, may prove habitually and satisfactorily the attendance sought for; and all that is required by the law is accomplished, viz., the pupils are in the residences of the colleges, boarded, and receive a due schooling.

Still if, by exception, it might happen some of the pupils passing from one house to the other for a few days, would be absent from the schooling during the day, and from the residence at night, his absence would certainly be known, and the places of the roll for strokes would be put in a due time in blank, for the returns to be sent to the Civil administration.

Now such has been the case concerning the lad (called Eria) mentioned by Mr. Taylor in his report of the 26th June. As I have been informed that that pupil absented himself from the school at North Shore, on account of his having been at some of his relations in the neighbourhood for a few days, then I left blank the places for strokes, in a manner relative to the number

of his absences, for the return of March last, as it may be ascertained by looking at the roll, which of course is in the Government office.

I hope this simple exposition of facts, and reasoning before impartial judges, will cause to vanish in the above case all that may appear at first to be contrary to uprightness and justice.

Still the Civil administration may express its peculiar instructions, I shall be faithful to observe under your paternal direction and protection.

I have the honor to be with most profound respect,

My Lord,

Your Lordship's most obedient humble Servant and Son in J. C.,

PATRICK O'REILLEY,  
Teacher.

To the Right Rev. Dr. Pompallier,  
Bishop of Auckland.

### Enclosure 3 in No. 3.

THE TEACHER OF ST. MARY'S TO THE RIGHT REVEREND DR. POMPALLIER, R. C. BISHOP OF  
AUCKLAND.

Auckland, 1st September, 1863.

MY LORD,—

In compliance with your Lordship requesting that I give my observation on the report of Mr. H. Taylor, 26th June, on his visit of the R. C. College for Native pupils at North Shore, of which I have been the teacher and vice-manager, I beg to give the following statements and reflections, for the sake of truth, uprightness, and justice.

1st, at the 5th page and 4th line of the report, it is said on the roll 16 present, at the inspection 13. And now for the sake of clearness and prevision for every reader of the report, and for the credit of the correct administration of the college, I beg to say that the statement of the reporter should be so.

"On the roll 16" pupils were inscribed by their names as admitted pupils in the college at the column of admission, and 13 were marked as present at the school of that day, by strokes at the column for that purpose. By such a statement the reader sees at once the correct keeping of the roll, for "at inspection 13" were present.

2ndly. At the same page 5th, from the 10th line to the 16th, the reporter states that on the 16 pupils mentioned, "only three can conscientiously be regarded as *bona fide* pupils."

It may appear to be so to an Inspector not experienced with the training of the Natives, and accustomed to the notion of strict colleges for white pupils in Europe. But for an inspector experienced in New Zealand, and well acquainted with the past and present circumstances of St. Mary's College at North Shore, he would not refuse the above expressions of *bona fide* pupil to those who live on the college land at North Shore.

To understand well the matter, it is good to describe the circumstances of the college as they are.

1st. The pupils are to be civilized by receiving instruction, Christian education, and industry; they are also to be housed, boarded, clothed, and schooled. The resources for their support are of three kinds, viz., one part from the Government grant at £10 for each pupil yearly; another part from the Bishop's administration; and the third part either from their industry on the college land, or from their parents and tribes abroad.

Besides, pupils, and especially Native pupils, are to be trained, not only in learning the common matters of schools, but in applying to manual labours. This is required not only by their poverty, but especially by their health itself, and for their improvement in industry, Christian morality, and civilisation. Hence a just division of time in the college is made for the studies and manual labours of the pupils.

Now, for many years it has been well known in the Native Affairs Department, and it has been approved by the Native Schools Inspector, and by the administration of the Government, that even in the meaning of the law, the pupils of St. Mary's College at North Shore may be and are of two kinds—1st, some are adult boys, who are housed, clothed, boarded, and schooled in the large stone building of the college; 2ndly, some others are married couples who live with their families under separate raupo houses on the college glebe, of which a sufficient extent, relative to their number, is let gratuitously by the Bishop, for their applying to the special industry of farming and gardening.

They receive at their places from an European teacher in my person, in a large raupo house, at which stands a bell for calling the pupils to the school (without the teachers being obliged to use the expressions attributed to him in the report, page 7, from line the 1st up to the 16), and is situated in the midst of their small village, at a short distance of the college stone building. When these persons are present at the school, a stroke as a mark of presence is made on the roll; and if sometimes some of them are absent from schooling on account of domestical or other exterior pressing occupations, then the places of the roll for putting the strokes of presence are left in blank, to mention thereby their absence from school.

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,

and whose name therefore he was not permitted to mention,)”—not by any Catholic person of course—but for avoiding to give credit to the Roman Catholic mission. At that time the Natives of Manaia were induced by your Lordship to leave their locality, and to come to St. Mary's College Land, in order to receive there instruction and education, and indeed it has been very advantageous and salutary to them for their repentance, their religious feelings, and morality of almost every one of them has given great satisfaction.

People of very many tribes of New Zealand, have successively been admitted and trained as pupils of St. Mary's College, during more than thirteen years, and their knowledge of reading, writing, of catechism, and their practice of Christian life, show evidently that good seeds have been sown in their souls at St. Mary's College by instruction and education.

We have the consolation now to reap what we have sown, viz., the good fruits of religion, salvation, and civilization. The Natives themselves preserve a great gratitude, respect, affection, and devotedness towards your Lordship, their Clergy, and School Teachers. Thanks be to God, and glory be to Him in the work of His grace, without which any exertion (even the most wise schemes) cannot succeed for Christian education and civilization.

3rdly. Now what has been said here of the good fruits from good seeds or good cultivation may have a right application to the pupil of hard hearing, on whom sharp remarks are put in the report of Mr. Taylor, at the 4th page, lines 17 and following.

I can state, with all the persons who may know well that pupil, that although more often occupied than the others with industry and reciprocal service in the kitchen, he is one of the most satisfactory pupils in reading, writing, catechism, arithmetic, and other matters of school, in cleanliness, piety, obedience, and in good, real morality. Now, could such fruits of instruction and education be gathered without the trouble or labours necessary for it, viz., without a due and previous good cultivation? Here, as elsewhere in the foregoing statement, the fruits of the pupils show the goodness of the College and of the charitable exertion of the Teachers. Both the Establishment and the Managers cannot deserve the expressions, rather outrageous, of the Reporter, page 8, line 19; expressions which would be unbecoming in my School, and which I cannot repeat here, leaving them where they are for a gentleman's pen different to my simple one.

4thly. At all events, from all the reflections made in this letter about the instruction, education, and support of the Natives, it is not difficult for impartial judges to see the misrepresentation, or the mistake at least, of the Report of Mr. Taylor, specially in the following passages:—page 6, lines 7, 8, 9, where he says, “thirteen pupils are ineligible representatives of the Government money.”

“They (page 6, lines 10 and 11) receive little or no education.”

“And very little (page 6, lines 11, 12, and 13) in the shape of food or clothes from the Managers.”

5thly. As for the bag of rice of which the Report (page 8, lines 1, 2, and 3) says that, according to my own testimony, it was the only quantity of food given to the pupils, I state, that I spoke of it as something present in my memory, without excluding the other articles of expenditure, supplied to them by the College Administration, either during that first quarter of the year or during the preceding one, as it has been already explained at the 2nd and 3rd paragraphs of the 4th page of this letter.

But what could be added here for the justification of the local College Administration, it is that, although during that first quarter of the year the pupils of the College land had the use of their glebe produces, still the expenditure, amounting to about £62, exceeded the income from the Government by about £35. This observation at once shows that a bag of rice was not the only thing given to the pupils.

What is said now at the 6th page of the Report, from line 14th to the 19th, is quite refuted by the 2nd paragraph of page 2 of my present observations.

6thly. At the 6th page again of the Report, from the 20th line to the beginning of the 22nd, the memory of the Reporter seems to have failed: for I said to him, the time for the School was in the morning from 10 to 12, instead of his following misrepresentation,—“The nominal time devoted to instruction is from 12 to 1.”

By such a mis-statement there is one hour less given to instruction, besides the misplacement of the hours stated by the Teacher to him.

7thly. As for all the statements of the 7th page of the Report, I am surprised and afflicted to read such things, I am obliged to say, for the sake of truth and justice, that such statements are as contrary to my conversation with the Reporter as they are ridiculous in their wording—(page 7, lines from 6 to the 16th; page 8, the first two words of the line 19; and page 10, line 12). I am indeed surprised that they belong to the pen of a gentleman, writing to another gentleman, a high officer of the Government, as is the Minister for Native Affairs. To say nothing more for my defence, my Lord, and to keep silence before your Lordship, is for me a duty of respect as well as a proof of a justification not wanted. The above ridiculous expressions confirm not a little my opinion that all the manuscript of the Reporter is something belonging more to a hostile aggression or unkind feelings towards a Catholic institution and institutors than to any duty of devotedness towards the good of instruction and education.

The expressions of the Reporter could show that he thinks that he deals with a deceitful institution and deceivers, who have no conscience, no probity, or no capacity, no education. I do not know well in history the Colleges of which he speaks at page 10, line 12, but I am sure that the pupils of St. Mary's shall never be taught to throw at men honourable by their instruction and education the expressions written page 8, line 19, against the College and its Managers. Let it be as it may be, I will not judge that Reporter; but I hasten to finish my observations by the few following ones:—

If the Report of Mr. Taylor is intended as an aggression, I must confess that it is a very imprudent and unjust one, as it would attack men of conscience and teaching capacity; men friends of the Government, men of obedience to law and authority, and most devoted to the salvation and civilisation of the native people, as well as to the welfare of the colony; men having deeply at heart their pupils' flocks interests which they procure with the rules and spirit of Christian abnegation, knowing well beforehand their difficult task to educate with deficiency of means, and sacrifice of co-operation, a people that is more to be tamed than to be ruled at once with a severe regularity, and that may be easily ill-judged by inexperienced and unbenevolent persons, who, not knowing the pastoral rules of good teachers, they, instead of causing "the life" of education to youth and "increasing it more and more abundantly" in them, silence the good qualities of the pupils and of their training, and generalising what may be defective or incompletely good in them. During a short time of visit and inspection they may accumulate a great amount of evil upon some defects more or less apparent or even more or less real. With such severe measures no encouragement for men, and weak pupils, no encouragement also for their patient teachers, no true justice made to the institution, which is like a tree not to be broken, but to be cultivated and fecundified, and even cured if necessary; but not to be amputated, or cut down and destroyed, as it has been proposed to be done by the Inspector, Mr. Taylor, page 8, line 20, 21 and 22; and page 13 from line 6 to line 13.

What is alleged in page 10th, where the Reporter says, "I found it almost impossible to conduct the examination of this school," &c., belongs more or less to severity and inexperience of the Maori people and Maori pupils, who being not well at home with an examiner, who does not know either Maori language or Maori people, become embarrassed, puzzled, and unable to undergo well an examination, without still being to be classified with pupils of colleges considered by the Reporter as contemptible according to his ill-placed expressions, page 10th, line 12.

It is true that two pupils (page 12 lines 14, 15, 16) died in the college stone building from a kind of typhus fever, a disease which afflicted a great many tribes in New Zealand at that time, but although the deaths of those two pupils only, and the late disturbances of war in this country have caused the emigration of the pupils partly to your College of Freeman's Bay, near your Lordships residence, and partly to their tribes abroad, still I thank God for your experience and prudence with the Native people, because we owe to your pastoral ministry and direction the safe keeping at Freeman's Bay, of very interesting scholars, about 15 in number, who continue under your own eyes, the work of instruction and Christian education.

Now I don't mind much what Mr. Taylor states about the glebe of the College at North Shore. Page 10, paragraph 2nd, there are about 400 acres, &c., &c. I can say only that the farming labours have been made for the best, according to the means of the local administration, and to the circumstances of the season, which has not been favourable for the farmers in general of this country.

As for the reflections of the Reporter at the 11th, 12th, and 13th pages of his report they don't agree with the real state of the College as described in the pages 2 and 3 of my present letter.

Still, notwithstanding all the contradictions which I have been obliged to give to the Report of Mr. Taylor, I hope that your Lordship, as well as the civil superiors in the Colonial Government, will acknowledge my readiness of obedience for their direction about things to be amended or to be improved.

I am of opinion that if the disturbed state of the country by war would be soon followed by peace this College of St. Mary at North Shore, could become a flourishing one for the instruction, Christian education, salvation, and civilisation of great many pupils, natives, half-castes, and poor destitute children.

In these feelings and hopes, I have the honor to be, &c.,

WILLIAM COVENEY,  
Teacher.

To the Right Rev. Dr. Pompallier, Bishop of Auckland.

#### No. 4.

THE RIGHT REVEREND DR. POMPALLIER TO THE HONORABLE THE MINISTER FOR NATIVE AFFAIRS.

Auckland, 17th Sept., 1863.

SIR,—

After all the information communicated to you by my letter of the 12th instant, with its enclosures, I think it proper to give to you the following other ones in order to make more complete the description of the circumstances of my Native Colleges at Auckland.

For the present St. Mary's College, at North Shore is interrupted, not for a long time at all, the pupils of the stone buildings having come near my residence at Freeman's Bay, and the pupils of the College land having returned to their tribes abroad, to be quiet there till the afflicting state of war in the country will be over.

I have committed the stone building of the College to the care of a respectable family who live near it. One of its large rooms is employed a part of the day for the school of the day scholars of the parish of that locality, till some good teachers, monthly expected from Ireland, will open and keep the above College for Native pupils, half castes, and destitute children, for whom it has been established.

Meanwhile its glebe produces or revenues are applied to the support of its pupils (Natives) at Freeman's Bay, and to the native girls, boarders of Nazareth Institution at Mount St. Mary. May all these dispositions of my pastoral direction and devotedness meet your approbation and that of His Excellency's Government.

I would be very thankful also to you Sir, and to his Excellency for your having the goodness to give an affirmative answer to my letter of the 19th of May, in favor of Nazareth Institution.

I have, &c.,

† J. B. F. POMPALLIER,

R. C. Bishop of Auckland.

The Honorable the Minister for Native Affairs.

### No. 5.

THE NATIVE SECRETARY TO THE RIGHT REVEREND DR. POMPALLIER, ROMAN CATHOLIC BISHOP OF AUCKLAND.

Native Office,  
Auckland, 26th September, 1863.

MY LORD,—

In reply to your Lordship's letter of the 12th instant, enclosing letters from several teachers, in refutation of charges made against the efficiency of the schools by Mr. H. Taylor, I am directed by the Native Minister to inform you that those letters have been laid before His Excellency Sir George Grey, who is of opinion that the explanations offered therein entirely exonerate the superiors of the schools from any charge of intention to mislead the Inspector of Schools.

His Excellency desires you will be so good as to express to Mother Mary his perfect satisfaction with the explanations given by her.

I have, &c.,

EDWARD SHORTLAND,  
Native Secretary.

The Right Reverend Dr. Pompallier,  
Roman Catholic Bishop, Auckland.

### No. 6.

THE NATIVE SECRETARY TO THE RIGHT REVEREND DR. POMPALLIER, ROMAN CATHOLIC BISHOP OF AUCKLAND.

Native Secretary's Office,  
Auckland, 28th September, 1863.

MY LORD,—

In reply to your Lordship's letter of the 17th September, referring to a former letter, of the 19th May, 1863, asking for a further grant of £152 12s. 5d., to complete school buildings for Native girls, in Freeman's Bay, I have the honor to inform you, by direction of the Native Minister, that your Lordship's application has been acceded to, and that the amount specified above is now payable to you at the Treasury.

I have, &c.,

EDWARD SHORTLAND,  
Native Secretary.

To the Right Reverend Dr. Pompallier,  
Roman Catholic Bishop of Auckland.

### No. 7.

THE RIGHT REVEREND DR. POMPALLIER, ROMAN CATHOLIC BISHOP OF AUCKLAND, TO THE HONORABLE THE NATIVE MINISTER.

Auckland, 30th September, 1863.

SIR,—

I have the honor to acknowledge the receipt of the two letters, 26th and 28th instant, which you had the goodness to direct to write to me by Mr. Shortland, the Native Secretary.

In reply, I beg to express my heartfelt thanks to you, Sir, to Sir George Grey, and His

Excellency's Government, for the impartiality, justice, and promptitude of your paternal judgment, declaring the justification of my Native Colleges of the neighbourhood of Auckland, about objections made to their efficiency.

I have accomplished, with much pleasure, the kind commission of the Governor, by which His Excellency is pleased to give his especial expressions of satisfaction and encouragement to Mother Mary J. Baptist, about her letter of the 1st of August.

It is also with great gratitude that I accept the additional grant of £152 12s. 5d., of which you and His Excellency's Government have the goodness to make the allowance to me, for the completion of the building of Nazareth Institution. You may deliver the above amount to the bearer, Very Rev. Walter McDonald, who is my private secretary.

I have, &c.,

† J. B. F. POMPALLIER,  
Bishop of Auckland.

The Honorable the Minister for Native Affairs.

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