

way The strong point in the lesson seemed to be that it was a doing of one thing at a time, and that a very important one. It is too often the case that knowledge, valuable enough in itself, gets stowed away in the mind, so to speak, in a crude form, and is not readily available for use when wanted. *Expression* lessons of this kind are well calculated to promote an orderly arrangement in the minds of the children of knowledge acquired by them, and to make it producible when required.

There is one rather common defect in the teaching in our schools to which attention may again be drawn. I find a note to this effect "If the master would set some definite object before him whenever he begins to give a lesson he would get on very well, as he uses many devices in teaching that are not devoid of merit." This remark would be pertinent in not a few cases. *Purposelessness* is a grave fault in teaching, and one that it is worth taking a good deal of trouble to avoid.

Records.—The following schools are to be especially commended for the way in which all their records are kept Kaikohe, Waima, Kirikiri, Whakatane, Te Kaha, Waikouaiti, and Colac. Very good log-books were found at Pukepoto, Whakarapa, Motukaraka, Maketu, and Onuku.

Instruction.—It has been stated here and there in this report that the instruction is improving. The percentage of passes obtained increases year by year, and the results generally are of a higher character as time goes on. Table No. 3, containing the results of inspection, shows that, while twenty-five passed the Fourth Standard in 1881, twenty-nine passed in 1882, and forty-five in 1883. The number of Third Standard passes is slightly less than it was last year but this is owing to the increased difficulty of the standard, which has been raised considerably, and to the greater strictness with which all children are rejected that are not up to the standard requirements in English. I think it advisable to give the names of schools that have shown excellent work in each of the subjects during the year. They are as follows:—Reading Pukepoto (comprehension extremely good) Kaikohe (juniors), Motukaraka, Waiomatatini, Wairewa, Waikouaiti, Otago Heads. Writing Peria, Mangamuka (exceedingly good), Waitapu, Upper Waihou, Maketu, Akuaku, Wairewa. English Kaitaia, Kaikohe (only two standards), Waikawa (composition), Mangamaunu, Wairewa, Rapaki. Arithmetic Omaio, Wairewa, Kaiapoi, Otago Heads, Onuku. Geography Otamatea (seniors), Omaio, Onuku. Sewing Waikouaiti, Otago Heads. Drawing Matakahe, Maketu, Omaio, Waiomatatini, Onuku, Waikouaiti, Port Molyneux. Singing. Te Kao, Pukepoto, Whakarapa, Waitapu, Upper Waihou (admirable), Matakahe, Waiomatatini, Akuaku, Waikawa, Kaiapoi, Port Molyneux. Drill Peria, Maketu, Torere, Omaio, Te Kaha, Waiomatatini, Kaiapoi, Colac.

CONCLUSION MAORI EDUCATIONAL ARRANGEMENTS PROBABLY INCOMPLETE AT PRESENT.

Most persons that have been engaged in the work of Maori education have at times felt sorely perplexed by such questions as the following Granting that excellent work, as far as it goes, is being done by our Native schools, what tangible results is it likely to produce? Granting even that a large number of the children educated at these schools will be sensibly benefited by their education, would it not be possible, when so much has already been done, by a comparatively trifling additional expenditure to make the work begun at the village schools so complete that the young Maoris, instead of running the risk of getting into the way of spending their time in nearly complete idleness, varied by occasional seasons of drunkenness and debauchery might be fully fitted by it to take their place among the workers of the colony, and to be amongst the most useful of our citizens? I give below extracts from speeches made at Washington last year by the Hon. B. S. Northorp, General S. C. Armstrong, and Miss A. C. Fletcher, leading American educationists, who have made Indian education a special study. The papers containing these speeches are published by the United States Bureau of Education, and it seems to me that, if the word "Maori" be substituted for "Indian," all the questions referred to above, and many others, will be found to be satisfactorily answered in them:—

The common feeling has been that the Indians are not educable that they are a doomed race and must soon pass away; and the sooner the better, and that you might as well undertake to educate wolves or wild buffaloes. Such are the sentiments most frequently and harshly expressed on the frontier. But the Indians are here to stay. According to the census there are nearly 300,000 Indians in the United States.

One fact of great encouragement in this work [Indian education] is the new view of the Indian chiefs, and the more educated in the tribes, that the alternative before them is education or extermination. They have come to feel—it is a lesson they have been long in learning—that they must understand the white man's ways as a matter of self-defence and as the condition of their future prosperity.

There is a great and growing interest on the part of the chiefs in Indian education. This is evident from their readiness to send boys and girls so far from home for their schooling. A few years ago they would have rejected such an offer with scorn. The change in this respect is great and most hopeful, and should meet a hearty response from our Government.

Heretofore the question of Indian land-tenure has overshadowed all other considerations pertaining to his welfare. Never before in our history have the American people had such an opportunity of befriending a long-injured race as now. The exigency is urgent. A liberal expenditure for Indian education will prove a wise investment. One million expended for this purpose now will be worth more than twenty millions twenty years hence. Let the Indian be once educated, made a citizen and a landholder, and he will never again go on the war-path.

The Indians are, of course, a widely different race, under widely different conditions, though demanding very similar training. Five years ago we at Hampton knew nothing about them, and took up the work as an experiment. The result in the individual is a success, our Indian graduates leave us strengthened and well equipped. The problem is, What shall be done with them? They return as educated Indians to the influence of agents, who are frequently incapable men, and the chances are against them. It becomes a question of surroundings, and these are beyond our reach. We have demonstrated the possibility of producing strong and trustworthy individuals for the conditions which alone can insure their continuous development, or a field for their work, others are responsible.

A careful study of the Indian reveals him to be a man, bearing the marks of a common human nature. His peculiar environment has developed him in lines that do not coincide with our lines of development. If his ancient environment were to continue unaltered there would be little hope of any speedy or great modification of his ancient social and religious forms. But his environment has already changed, and he is to-day stranded upon unknown and untried circumstances. For this change we are directly responsible, as well as for the difficulties involved and their solution. We have corralled the Indian, and tried by various expedients to postpone facing the problem of his future, until at last further delay is impossible. His future is indissolubly linked to our own, and the welfare of both races demands careful consideration of the question before us, and the difficulties involved in it.

The industrial schools at Carlisle, Pa., Hampton, Va., and Forest