

that has followed our efforts. A good number of young men have entered the various walks of life, and are now living useful and respected lives. Some have entered the professions, others have become interpreters; a large number have gone into offices, and several have become theological students, and many others have returned to their homes and are engaged in tilling their lands. We feel, in the interests of the race, it is a good thing that educated young men should go back to their people, and endeavour by their example to leaven the whole lump. We have the testimony of several to the good influence which they have, speaking generally, exerted amongst their own people. I may mention that Bishop Williams, than whom perhaps no better judge exists, has told us that in nearly every instance where he has found an old Te Aute boy living in a Maori pa the pa has been the better for his presence. I keep up a large correspondence with boys who have left Te Aute, and I am able thus to keep in touch with them and to gauge their careers. I ought to mention perhaps that a considerable number have entered offices in towns. For instance, in Gisborne at the present time—I cannot speak as to the exact numbers, but I should say there are eighteen to twenty old Te Aute boys usefully employed in Gisborne itself. About ten years ago a movement was set on foot by the Te Aute students themselves, having for its object the upraising of the race. This movement rapidly developed into what is now known as the Te Aute College Students' Association, or perhaps the more ideal title, the Young Maori Party. The programme of the association includes the upraising of the Maori in every respect—religiously, intellectually, socially, and morally, and from a sanitary point of view. With a view to carrying out this programme meetings are annually held in the large Maori centres. They have been held in Te Aute itself, in Gisborne, on the east coast—in fact, in every district except the North of Auckland. At these meetings we seek to gain the attendance of representative Maoris. They are invited to express their opinions freely on all matters affecting the welfare of the race. These questions are brought up and discussed, and resolutions are framed to voice them. The result is that we claim to have educated Maori public opinion to a higher standard, and in testimony of this we have the evidence of those best qualified to judge. It seemed fitting that this subject should be mentioned in connection with Te Aute, as the movement took its rise there, and those who have taken a leading part in it are themselves old Te Aute boys. I might mention that for some years Mr. Ngata himself was the travelling secretary of the association, and he supplied us with exhaustive reports as to the needs of the race. We try at Te Aute to uphold to the boys a standard which shall lead them to regard themselves as, in a measure, responsible for the welfare of their race, and, as a rule, we find they do exert a good influence over their people. Of course, we have had sad instances of relapses, but it is a matter of history that all English boys do not turn out well. As regards the position taken up by old Te Aute boys, I may mention—you could help me here, Mr. Ngata—there are on the east coast alone thirty-six farmers; we have had two lawyers, and one on the point of becoming a lawyer; two doctors; and several Native clergymen. If I might, I would like to repeat the motive which led me to strive for higher education among the Maoris was that they should not be deprived of the chance of entering the higher professions and engaging in the higher walks of life.

13. You may be able to tell us at this stage whether the experiment in commercial life has been successful from the point of view of the health of the boys?—So far as I know, a large number of those who have entered upon commercial life in offices, and so on, have preserved their health. One of my own boys, at present in Napier, has been engaged in a lawyer's office for nearly twenty years. Last year one of our boys who had been engaged in commercial pursuits gave it up on health grounds. He has now gone on the land, and has greatly improved in health. But that is the case with all races. I think that practically covers all I wish to say.

14. As regards athletics and sports, and so on, have they held their own?—In athletics I may say that Te Aute has held its own. The boys take a great interest in athletic sports of all kinds. I have always carefully guarded against athletics interfering with their studies. Work comes first, and sports takes a second place.

15. I suppose you endeavour to comply with the maxim *Mens sana in corpore sano*?—Exactly, and I have not had much difficulty in doing this, seeing that Maori boys, as a rule, take a more serious view of their studies than do English boys. Two years ago I took a team of Maori footballers over to Australia, where they made an excellent record, and where they were most hospitably treated. My object in taking them over was not only football, but I had an educational object in view. I believed that a little travelling and experience of fresh people and new circumstances would widen their minds, and prove a valuable experience, and I have no reason to regret the trip, and I cannot point to one boy who has been injured by it.

16. What do you say as to the general conduct of the boys in and out of school?—As regards their conduct in and out of school, I can only say it is exceptional. I do not say that solely on my own authority. I have found that wherever they have gone they have behaved themselves in a way that has pleased people generally. My standard for them is this: that they are to lead the lives of Christian gentlemen, and a Maori boy responds easily to any demand made upon him if made in the right way.

17. With reference to the association to which you have just referred, can you give us a copy of the constitution?—Yes [Exhibit No. 35].

18. The proceedings of this association are printed every year?—Yes. I should like this to be included in the report of the Commission. It is from the report of the second conference of 1897, and reads: "The subjects to be discussed may be conveniently grouped under the following heads: (1.) Social—(a) The discouragement and abolition of objectionable and pernicious customs in connection with Maori meetings of all kinds; (b) the suppression of the drink traffic; (c) the extension of systematic agricultural and pastoral pursuits. (2.) Sanitary—(a) Buildings; (b) drainage; (c) the right use of European clothing. (3.) Intellectual—(a) The fostering of the desire for education; (b) the higher education of the Maoris; (c) industrial and professional employment of the educated Maori youths. (4.) Religious—(a) The impression