

pooled together for the support of a strong and efficient branch of technical and agricultural education at Te Aute. I think Te Aute really is the proper place where agricultural instruction should be given. But, in addition to that, I think that a branch of technical education should be added to the ordinary education given there. My reason for urging the desirability of teaching technical education in regard to its industrial side is because my experience tells me this: it may not be the fault of the teachers in Te Aute and St. Stephen's, which are the only two colleges teaching higher education so far as the Natives are concerned, it may be the fault of the boys themselves; but the education acquired by them while at these two schools has not been sufficient to equip them with the knowledge necessary to enable them to take up office-work, for instance. In fact, the education is not sufficient to be of any use to them in life. Their understanding of English, for instance, is not sufficient to give them confidence in their knowledge of that language. The result is they go home to the villages, and, finding no ordinary openings or opportunities to develop what education they did acquire at college, they lose that small knowledge and become useless members of the community, and a burden on their parents and relatives, who probably have worked for many years to enable their children to acquire an English education. It is for the majority of such boys, who are not possessed of that keen and sharp intellect necessary to follow up higher education, that I say that technical education, more especially in the shape of industrial trades, should be added to Te Aute, to a college to be erected on the West Coast, to St. Stephen's, and to colleges to be erected if possible in the Bay of Plenty, in the centre of the Waikato, and in the North Auckland district. I think the education imparted to boys at St. Stephen's School, for instance, is not sufficiently high. In fact, when I throw my mind back to the period before my entrance into that school, and see the result of the teaching that was imparted previous to my time, I can say the educational capacity of that school then was far greater than it is now. The knowledge of English imparted to the boys who first entered that school was far greater than it is at the present time. We have boys living now carrying on trades and occupations on European lines who were educated at this school, and who have a perfect mastery of the English language, and who suffer from no feeling of want of confidence in their knowledge of English. At the present time, according to the Native Inspector's report, the knowledge of English imparted at St. Stephen's is very poor indeed. In fact, to my knowledge through meeting the boys I know there is something deficient; there is something wrong which requires seeing into. However, the main feature for the future welfare of the Natives is a thorough knowledge of agricultural learning, and the equipment of boys who are not possessed of keen intellects to enable them to follow trades. We also need to encourage the boys who possess that keenness of intellect to pursue higher education. On the question of higher education I desire to differ from any witnesses who may have stated before the Commission that it is not necessary to give a Native boy higher education. I do not hold with that view. I say where a boy shows any signs of keenness of intellect it would be entirely a good and proper thing for such a boy to be forwarded, and I say it should be the aim of our educational system or the Department to assist in sending that boy forward.

3. I do not think anybody has said to the contrary. I think everybody has said that is a desirable end to be achieved: the only difference is as to the mode of arriving at it?—Yes. I will give my reasons for saying this. We have been suffering during the past few years not only from European agitators, but also from Native agitators. Some of the latter are young fellows who have just got a smattering of knowledge while at school, either at one of the public schools, at Te Aute, or St. Stephen's, or at one of the Government Native village schools. They come along and poison the minds of the people with strange ideas, political and otherwise. Unfortunately, the Native elders do not know which way to turn. They believe them because they know these young Native persons went to school—that opinion causes them to suffer under the delusion that it is their duty to believe such young fellows. Unfortunately, too, they believe Europeans who come into their midst. It is entirely for the purpose of dissuading the people from believing such agitators, either European or Native, that it is imperative where opportunity offers, to allow the keener intellectual boys to pursue higher education. It is no flattery on my part to point to one of your colleagues, Mr. Ngata. He has saved many of his people from the incursions of agitators of both races. That is where the benefit comes in, and that is one of the reasons I say it would be beneficial to the people as a whole if these boys were given that higher education. In regard to industrial teaching, I have said the majority of the boys attending our Native schools and colleges do not possess intellects keen enough to enable them to be taken beyond any higher stage than the stage they hang at. Therefore, it is for the benefit of these boys that we should provide the means to equip them with a trade by which they can earn their own livelihood. I could point to many cases where this has been successfully done, and your colleague could no doubt tell you of many others. In all cases these boys are now successful journeymen at the trades to which they were apprenticed just before leaving school. In fact, in all cases where Native boys have been apprenticed previous to labour legislation being introduced they have come out well, and they have never gone back to become a burden on their parents and people. This will go to prove that the dull boy, so far as an ordinary English education is concerned, can be equipped with some knowledge which will become useful to him in after-life. I may also refer to engineering. This is an occupation which Natives will take to very easily. We have many cases where young fellows have obtained their certificate as drivers of engines, and these young fellows have had no previous education in schools. It was simply their practice to follow and watch what English traction-engine drivers did. As a result some have bought engines of their own, and obtained certificates of their own. I may say there are two working with engines for the Taupo Totara Timber Company. This will give you some insight into the capacity of young Native fellows in regard to handy work. I have already referred to St. Stephen's, and said the standard of education there ought to be brought up higher, on somewhat similar lines to that at Te Aute. Now, we have Native girls' schools. We have Hukarere at Napier, St. Joseph's at Napier, the Victoria College at Auckland, and latterly the Presbyterian College at Turakina. Speaking of the older schools for girls, the fault I find is that there