

candidates. When it is remembered that Maori boys are heavily weighted in the University examinations, being called upon to do all their papers in a foreign language, without the slightest concession in their favour, it will readily be acknowledged that it is no small matter for even a small percentage to come out successful.

The annual examinations of the whole school have been regularly held by the Government Inspector, who has uniformly reported favourably. After describing the work and methods at Te Aute, the Inspector, in his official report of 1901, thus remarks: "It may be said in conclusion that nearly everything in connection with Te Aute is entirely satisfactory"; and the Secretary for Education, in forwarding to the trustees an abstract of the report for 1902, says, "Mr. Pope believes that, on the whole, this has been the most successful examination ever held at Te Aute." The examination for 1903 was held in December last, but the results are not yet to hand.

3. *Athletics*.—This important branch of physical education receives continued attention. It is a fundamental principle of the Te Aute method that there should be no "loafing." Boys are expected to be either working or playing. Football is the favourite pastime and for six months of the year is energetically played. During the season between thirty and forty boys are up every morning before 6, fair weather and foul, run their mile, have a cold bath, and are ready for chapel at 7 a.m. To this part of our *régime*, together with close superintendence in the matter of ventilation and clothing, we attribute our immunity from cold epidemics. In 1902 Te Aute beat Wanganui Collegiate School in the senior football contest, and last year won both senior and junior after well-contested struggles. Cricket, too, has greatly improved during the last year or two, a revival of interest in the good old game having happily taken place. There are two tennis-lawns in constant use, where masters and boys enjoy many a good game. The annual athletic sports in November last resulted in the breaking of several school records, and were in every way a complete success. The training and preparation for the sports' day occupy the leisure hours of a large number of boys after the close of the football season.

4. *Christian Union*.—The Te Aute branch of the Students' Christian Union is still in good working order, and is now conducted entirely by the senior boys. Weekly meetings are held, which include Bible study, the reading of papers, missionary readings, and the discussion of questions affecting the welfare of the Maoris. Each meeting is opened and closed with the singing of hymns and prayer. One practical result of the union, to which reference was made in the last report, is that a number of Te Aute students take regular Sunday work in the Maori settlements in the neighbourhood. During shearing-time evening services are regularly held with the Maori shearers.

5. *Technical Education*.—This important subject, which has been under consideration for some years past, seems now at length to be nearing a practical issue. The whole question was reopened in 1903, with the result that complete accord has been established between the Government and the trustees, and it now only remains for the Government to give effect to its own proposals. The latest official communication encourages us to hope that this will shortly be done.

6. *Sunday School*.—As was mentioned in the last report, the classes in the Sunday school are taught by some of the senior students, those who do not go to the Maori pas being told off for this work. The Sunday school is under the superintendence of the head assistant, Mr. Long.

7. *Religious Instruction*.—This subject receives the closest attention and a considerable amount of school-time is devoted to it. The day begins with a short service in the chapel, commencing at 7 a.m. and lasting about twenty minutes. One of the senior boys reads the second lesson for the day, the headmaster conducting the service. Half an hour each day is devoted to scriptural instruction. On Wednesday mornings the headmaster has a Bible class for the senior boys. During the year the subject of study has been some of the leading doctrines of the Christian faith—*e.g.*, salvation, regeneration, justification, sanctification, &c., also the study of well-known Bible words like "Saviour," "Gospel," &c. Towards the close of the year we took up the symbolical language of Holy Scripture. These studies have proved deeply interesting and, we hope, profitable. Twice a week, Maori evening services are held—one is taken by the Maori assistant master, and the other by the Rev. A. F. Williams. Mr. Williams also prepares boys for confirmation. Three times a week the headmaster conducts evening prayers, using the catechetical method for imparting religious instruction. One evening—Wednesday—a chapter is read from "Ryles Expository Thoughts." A good number of the senior boys are regular communicants.

8. *The Te Aute College Students' Association*.—This most important organization still exists, and is making its existence felt for good. There can be no doubt that much of the good work which of late has been done with the object of improving the general condition of the Maori race owes its origin to the deliberations and efforts of the association. As the movement first took shape at Te Aute College, it may not be out of place to set forth its objects. They are thus specified:—

- (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 Maoris. (c.) Industrial and professional employment of educated Maori youths.
- (4.) Religious.—(a.) The impression of the true nature of practical religion upon the Maori mind, as opposed to the mere form of it. (b.) The needs of the Maori Church and the methods to be employed to supply them. (c.) The raising up of an efficient Maori ministry and the advancement of the organization of the Native church.

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