

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.