

which will lead, of course, to a large expenditure of money amongst you, and be a great benefit to you in that respect. Reference has been made to the desire of the people to keep within the law. Upon this point I would like to say that if we take the Native people into our confidence the law will be such, I hope, that your actions and desires will be to keep it. Within the law is safety and prosperity; no people can expect to succeed or prosper who break the law. In this respect I would refer to the action at the present time of Te Whiti on the West Coast. There was a Peace Preservation Act which prevented the Natives from moving about in large bodies, and gave Government large powers. This Act expired last year, and it is not the intention of the Government to revive it. The people on the West Coast shall be treated as any other people; as long as they keep the law they shall be protected; but if they break the law they shall be punished under the law. I do not object to their passing up and down the coast and holding meetings, so long as they keep within the bounds of the law. A law of repression, which prevents people from going about and pleasing themselves in their own way, is an act of tyranny if there is not the inclination on the part of the people themselves to break the law. I cannot say that I know exactly what are the intentions of Te Whiti, but it is sufficient that we judge him by his acts. The Government are powerful enough to preserve and uphold the law, and prevent outrages if they are committed, but we shall wait until these acts are done before we bring the law into force. I think, of course, myself that Te Whiti is very foolish in spending the money of the people in the way that he is doing; but that is his business, not mine. I would like to refer to a question that has been much talked about, especially in the Waikato, of late. I refer to the Treaty of Waitangi. You are aware that Tawhiao lately paid a visit to Lord Derby, the Secretary of State for the Colonies. He told Lord Derby that the Treaty of Waitangi had been broken, and he asked Lord Derby to exercise his power and authority and enforce the provisions of that treaty. Lord Derby referred the question back to the Government of New Zealand for its consideration. Why did he do that? Because he knew that he had no power to interfere with anything done in the colony. We have a Parliament of our own, and that Parliament is in this matter greater than Lord Derby and the Imperial Government. Any well-informed and honest European could have informed Tawhiao that his mission was entirely useless, that the laws affecting both races are not made by Lord Derby or by the English Parliament, but by the New Zealand Parliament. The result was that the petition was referred back to me for my consideration, and for such reply as I might make to it—rather it was referred back to the Governor, and he referred it to me, as Native Minister. That will show you how badly advised these people have been in going to England for the redress of their grievances. What do they ask with respect to the Treaty of Waitangi? They ask that the lands shall be the property of the people; but we say that by the laws of the colony and under that treaty the lands are the property of the people. With regard to the land that was confiscated for rebellion, even the Government of the colony had nothing to do with that confiscation. It was confiscated by the British Governor at a time when the administration of the affairs of the Native people were in the hands of a Governor under the British Government, so that the Government and the Parliament of New Zealand are not even responsible for that. The reply, therefore, that we make is, that the provisions of the Treaty of Waitangi are being kept by the Government and the Parliament of the colony, for not a single acre of land can be taken from the people unless they wish to sell it themselves. Tawhiao asked that the people should have a Government of their own under that treaty, but there cannot be two powers and two authorities in the same country. When we give the Borough Councils in large towns power to do certain things, those Councils are not more powerful than the Parliament of the colony. In giving to the people, therefore, the powers, to which I have referred—the electing of their own Committees, and leasing their own lands—we are carrying out the provisions of the Treaty of Waitangi. Then, you have your representatives in the New Zealand Parliament, and you are part of the Parliament yourselves and make your own laws. With regard to this question, there was a very respectable chief called Wi Katene, a chief of the Ngapuhi, who was greatly troubled upon the subject of Tawhiao's visit to England. Katene had formerly been a member of the House of Representatives, and he knew a good deal about the ways of Parliament. He was not certain that Tawhiao was doing right, so he sent a letter to the Governor asking the Governor to give his opinion on this question. The Governor was asked to inform him whether he thought that there was any use in Tawhiao's visit to England. The Governor referred the letter to myself, and I made a reply such as I have told you to-day. Katene did not act altogether fairly by me with that letter. He published his letter in the *Koromako*, but did not publish my reply. To sum up on this question, I would say that you must look to the Parliament to make your laws, and you must look to the Government to assist you in bringing them before the Parliament. There is no other authority from which you can receive anything. It is not my business to refer to that part of Tawhiao's visit in which he was feasted and treated with great kindness by the people of England. There are some chiefs that would not like to be treated in that way, it destroys somewhat of their independence, but this is no affair of mine. I have dealt with the two aspects of the question of public importance which relate to the subject of Tawhiao's visit to England. I have thought a good deal over that question, and I have come to this conclusion: that it is not so much for the Government to interfere as for you to consider yourselves what shall be done. I therefore think that that subject can best be dealt with by your own Committee, the Committee of which Paori is chairman, so that, when any person comes to me for liberty to prospect the country, I intend in future to refer them to the Committee. I think now I have spoken upon most of the questions of most immediate importance, but I may have omitted many subjects which I shall be glad to explain when they are brought to my notice. Finally, I would say that it is the intention of the Government to legislate only for the benefit of the whole people. The Government are not influenced by private individuals in those questions affecting the lands of the Native people. We are not a Government that is to be influenced by the land-shark; therefore, when we obtain the opinions of you with regard to questions affecting your lands, we shall act upon them solely for your own benefit. We shall consult you and ask you