

which is said to have been fulfilled when Te Whiti and Tohu fell at "the entering in to the gate"—i.e., were captured and sent to prison, whilst the settlement was partially destroyed in 1881; and the Day of Resurrection. The latter is in the future. When Te Whiti returned from prison he did not revile the Government, but he preached from the text, "O grave, where is thy victory; O death, where is thy sting?" and when Te Whiti speaks a pin can be heard to drop though 2000 people gather before him with breathless interest. In the early days of the movement only Native provisions were allowed to be consumed on the meeting-place. Later, bread and tea were provided, and Te Whiti boasted that though the Governor might be rich, he did not possess 2000 pannikins as did the prophet. As time went on, plated tea services were provided, together with china cups, saucers, and plates. Ovens were built for baking bread, two-storied eating-houses erected, in which all kinds of European food were provided for visitors. No charge was made, but a receptacle for coin was placed on each table, and often chiefs vied with one another as to who should contribute most. It appeared that Te Whiti and Tohu were determined to show that their people were fit to govern themselves in their own settlements, with an approach to European methods. Some very large and good European houses have been built, roads have been made, and drainage so far attended to as to make the sanitary conditions of the place a wonderful improvement on the past. But the leaders seldom fail to enter a protest in some practical manner against new laws which are from their point of view oppressive and prejudicial to their claim for home rule under the sovereignty of the King. The Constitution Act says "it may be expedient" to grant such a form of government as is described, but it never has been thought expedient, and in the entirely altered conditions it is not at all likely to become so. Sir George Grey was aware of another attempt made by the loyal Arawa tribe to obtain the privilege mentioned in the Act of 1852, and his response was the drawing of his Maori Municipal Councils Act. No legislator of the present day is likely to go any farther, if so far, as Sir George was prepared to go. The present Maori Village Councils Act, to establish Maori local bodies for the government of their settlements, is an excellent one, and the Native Minister deserves infinite credit for his assiduity in initiating, forwarding, and bringing it into operation. If it is not as immediately successful as its well-wishers hope, it is quite as successful as the discriminating expected. The most perfect measure will suffer in administration by immature minds, and it is too much to expect the mind of a Native to develop in a century and a quarter from the type of the mind of man of the new stone age to a twentieth century standard. It would be a most admirable thing if Te Whiti and Tohu could be persuaded to adopt the system under the Act spoken of. But they have probably been

too long autocratic in their joint rule to brook equality with any. Their ideal probably is the old communal system, with themselves as chiefs.

There is a great Scriptural element in both the propaganda and addresses of the prophets, but it is Biblical without being religious. They recognise their own ancient customs in the record of Israel's laws, migrations, and conquests. They have decided that the Maoris are the children of Israel and the Europeans Gentiles, and all the splendid promises of Scripture are for the former when the time arrives. They gained a thorough knowledge of the Bible by assiduous perusal of a large illustrated copy, probably the Durer Bible, lent them by Missionary Riemenschneider. It was returned in the seventies to the family.

When Maori patriotism is challenged we must expect to have the best men against us, and all the followers of the Parihaka propaganda are intensely patriotic. It is probable that in no Maori settlement in New Zealand could more erudite knowledge of Maori tradition be obtained than is possessed by Te Whiti's people. There is there splendid material for the initiation of a system of technical and manual education for the Natives. There is no other chief in the two islands who could collect such a large and permanent following, and it is a thousand pities that the mana of the two chiefs could not be made to join hand-in-hand with the influence of the Government in advancing the social and economical development of the natives. At present the attractions of frequent idle gatherings and their cost are an evil to the race which they mistake for good, but concerning which there is at present apparent no opportunity for European intervention. Probably the introduction of some village industry apart from farming would be the best way to initiate a change and bring the Native into healthy competition with the European.

Nervous Apprehension.

THE Russian Admiral, with the Japanese on his nerves, saw in harmless trawlers the enemy's torpedo boats. The Urewera Natives are as easily alarmed at any novel movement in their territory. They are convinced that if once the gold prospector gets a paying prospect in their hills the lands will depart from them. The benevolence of the Government has lately supplied some Angora goats to feed on the rough pasturage of the Tuhoe hills. There is no letter "L" in the Maori language, and "r" is its proxy whenever they have to pronounce a pakeha word containing "L." In consequence the Maori pronunciation of the "gora" in Angora is not very dissimilar from his usual pronunciation of "gold." A Native of the Urewera country is reported to have lately visited Wellington for the purpose of protesting to Parliament against the liberation of goats on their hills, which, by their actions when grazing, would indicate to the watching herdsman the spots where gold lurked beneath the soil. He objected to the divining billygoat, thought to be more potent than the divining-rod. He was reassured, and departed, pleased to find that the goats would be a source of profit.

Party Government and Maori Representation.

WITH a Maori representation of four in a House of seventy odd, the chance of the minority influencing the majority to the extent of advantage in the voting is small. When the Maori vote of four is consistently given to one party, advocating a measure distinctly opposed to Native interest, and solely to the advantage of the European, the advantage of the Native representation disappears, the Native is disfranchised in the interest of the party. When that party is in power the unlimited paramountcy of the European over his Maori fellow-subject is complete. Such is the position in the House of Representatives at present. There was an exception a week or so back, when one Maori member spoke trenchantly against the Native Rating Bill, and voted as his and his people's interest prompted. But the party feeling of another Maori member was so strong that he obstructed a European member who was speaking in the Native interest, but against his party. But the worst point about this usual block vote for the Government is that when a prayer is made to the Imperial Government to intervene in the interests of the Natives whose lands were conserved to them by the Treaty of Waitangi, and in many cases ensured to them by Crown grant, when the titles are attacked by the Government the Imperial Government is apparently asked to oppose the Colonial Government on matters in which the Natives have given their verdict to the latter by the vote of their representatives. That is likely to block Imperial intervention. The Imperial Government does not know that the vote was not given on the merits of the question, but in loyalty to party. The difficulties of a European member with a knowledge of the matter, yet generally supporting the Government, were thus expressed in the debate on Native Rating Bill by Mr. A. L. D. Fraser:—

Mr. A. L. D. Fraser (Napier).—I do not think it right to allow such an important Bill as this to leave this Chamber without saying a few words upon it. One who has an honest mind is placed in rather a paradoxical position. As a general principle, it is recognised that the rating of Native lands is justifiable and proper. But, when one comes to analyse and see the disabilities under which the Natives live and are treated by the legislation of our colony, one almost goes so far as to say it is unjust, ungenerous, and despicable. One, I suppose, must vote for the third reading of this Bill, and the only justification for it I can see is that it is perhaps doing the greatest good to the greatest number. The history of the world has told us that the few have very often to suffer for the benefit of the many. To place the further incubus of rating as is proposed on the Native race, with their hands and feet tied as they are in dealing with their lands, is ungenerous, and taking an advantage of members of the British race that, I feel sure, was never anticipated when we joined hands in treaty with them in 1840. I will go further and say, if anything of the kind had been attempted