

with Europeans by any Government, it would have been the death-knell of that Government, because if there is any truth in British pluck they would not have allowed such legislation to go on the statute-book. Sir, we have been told that we should be congratulated upon this legislation passing. Yes, if the Natives were placed on the platform that we are upon, and given our rights and privileges as British people. But until that is given them, we have no right to pass this legislation. The sop is held out to them that we passed yesterday evening—a Bill doing away with the 10 per cent. Native duty on all Native alienations of land. And, sir, the honourable member for the Northern Maori District swallowed the bait, and thinks his people have gained something. I tell the House and the honourable member he has not gained anything for them, because they cannot sell their land as the law now stands.

Mr. Fraser concludes thus:—One feels for the Natives; but I personally have no regret for the Maori members of this House who so persistently urged upon Government to bring down that legislation. I hope within the next year or two to see the pen put through all those statutes passed since 1900; and, I believe, if we have the honourable member Mr. Kaihau here we shall receive his support in that. There is a party now in this House which, if a straight-out vote were taken, these Acts would be repealed, and it would be very much better for the Natives, the Europeans, and the colony. I do not wish to say anything unkind about Mr. Kaihau, but this will be a warning to him to take the advice of those who, possibly, know a little more of this subject than himself. In 1900 we discussed the matter at considerable length, and in 1901 the same. The honourable member was pulled on one side by the Government and by his own people on the other, but he would not listen to my words, and now he is a sorrowing man. Now it remains for him to be strong, and if he will join with the broad-minded and right-thinking men in this House, he will have no difficulty in the not-distant future of placing such legislation on the statute-book as will be satisfactory to him and to the advantage of the colony. At the risk of repetition, I say once more that I shall not vote against the third reading of this Bill. It is undoubtedly in the interests of the European section of the community, and consequently it is beneficial to the great majority. It is, on the other hand, unjust to the Natives; but they must bear the cross, as they have done in the past, in anticipation that on the near horizon there is hope, or hope that those who think that justice should be extended to our coloured brothers will join hands with them and endeavour to elevate them to the same platform as ourselves, and together march on as one people to brighter, happier, and more prosperous days.

We have the more pleasure in quoting this speech in that it holds out hope for the future.

## A Short Story.

It has been said that the Maori language contains no word equivalent to gratitude, and that the quality does not exist in the race. The following true story will show that the promptings to gratitude are present to some, though there is a certain thriftiness in sacrifice noticeable, and an inclination to change the obligation which is known for one which is secret, and for which payment, in consequence, is not likely to be demanded. Osborn had a cattle farm and a hut at Atiki,

Manawatu. He was a bachelor and cooked for himself. To save baking he brought bread from Foxton, and on one occasion he returned weary and hungry from his rounds to find the one loaf he had left in the morning absent in the evening. Keys were unknown. Renata was a Native of Papakiri, who was frequently about the place, and he arrived on a visit that evening. Said Osborn—"Renata, some scoundrel of degraded birth and slavish habits has taken my supper. I know you for an honest and self-respecting person." (The Lord forgive you, Osborn, when called to the Bar.) "I should no more think of suspecting you than of accusing my brother who is 14,000 miles away." Renata said the thief was a taurekareka. He remarked that the wood-pigeon was plump and luscious from feeding on the miro, and that he should like to replenish the larder of Osborn to show his regard. "Would Osborn lend him the gun for the morrow?" Gun and ammunition were supplied, and Renata disappeared till next evening. Then he returned, and throwing two plump geese on the floor of the hut, he remarked that the sin of another had been paid for by himself, and he hoped the reparation was ample. Osborn wondered at the generosity of Renata in paying two of his own geese for one little loaf, and thought the Native was one of effusive gratitude. But when he found that the geese were the property of his neighbour, Harry Symmons, he did not know by what name to call the morality of Renata. And he has never discovered it yet.

## The Benevolence of the Sovereign.

WHEN in 1852 a Constitution was given to New Zealand, after considerable negotiation the waste lands, buildings, offices, etc., of the Crown, valued at three and a-half millions sterling, were given to the New Zealand Government on condition that certain sums were paid each year by the latter for purposes specified. We believe the total amount is £27,000 per annum. From this £7,000 has to be paid for the fostering of the Native race, for medical attendance, and so forth. We believe that from this fund is taken part of the cost for the administration of the Maori Village Councils Act, and possibly it could not be better applied if used with discretion.

## A European Audience.

THE Maoris, it is hoped, will for the first time gain a hearing, in the expression of their wants, from the European people whose sympathies for the Native are only withheld because of their ignorance that any grievances exist. At the same time this paper will not be open for fatuous agitation on matters which are not of public interest, and which are simply exploited to embarrass the authorities. Equally because a wrong is supported by those authorities, it will not escape censure for that reason. But always, consideration for the innocence of honest error will be extended, and to make that error scarcer, is one reason why we ask support for our paper.

## Native Education Endowments.

A NUMBER of petitions have been presented to the House this session, both from Maoris and Europeans, praying the Government to take some action towards ensuring the utilisation of various Maori educational reserves for the purpose for which they were intended. The Native Affairs Committee having recommended that these petitions be referred to the Government for enquiry, advantage was taken of the opportunity by several members to urge the necessity of the Government dealing with the matter without delay. Mr. Hogg mentioned he Maori educational reserves near Masterton, the revenue from which was being absorbed by the Anglican Church. It was producing a rental of £150 a year, and if it was cut up into sections for workmen's homes it would produce a much larger revenue, which should be used for educating Native children. Mr. Field, Mr. A. L. D. Fraser, and Mr. Heke spoke of the Porirua, Otaki, and other trusts in the North Island, which are similarly situated, and blame was cast on the Premier for not having taken means to have the subject dealt with by Parliament at an earlier stage of the session. They urged the necessity of appointing a Royal Commission to enquire into the whole subject of Native education endowments during the recess, Mr. Field contending that such a Commission should consist of members of the Supreme Court Bench.

## The Signing of the Treaty of Waitangi.

IN 1890 was published by the Government Printer a short history of the signing of the above treaty at Waitangi in February, 1841, written by the Rev. W. Colenso, F.R.S., F.L.S. (Lond.), etc. We extract the opening description from page 12:—

Wednesday, February 5th.—This morning at an early hour the Natives, who had been gathering all day yesterday, began to move towards Waitangi, the appointed place of meeting. About 9 a.m. the Lieutenant-Governor, accompanied by the captain of the "Herald," arrived at Waitangi; and from 9 to 10 a.m. the officers of the man-o'-war, the suite of the Governor, all the members of the Church Mission residing in or near the Bay of Islands, together with different European and American residents and settlers, kept arriving. The day was particularly fine, and the spectacle of the most animated description. On the water were to be seen the numerous canoes gliding from every direction towards the place of assembly, their respective rowers straining every nerve to gain and keep the lead, whilst their paddles kept time with the cadence of the canoe-song of the kai-tuki (canoe-song singer), who standing conspicuously erect in the midst of each canoe,