



Later he met better samples of the white race. But they arrived so gradually that the Maori, if he had to resign a first feeling of superiority, certainly never acquired the opposite attitude. He had to withdraw before the better-armed immigrants,

but he withdrew proudly, never yielding his rights without a struggle, and ready to negotiate only on free and equal terms, as between one sovereign people and another. The Treaty of Waitangi, however incomplete, established the Maori right to be considered as an equal race and not a conquered savage.

And what of the modern situation? The Maori has suffered much at the hands of the Pakeha. We brought new diseases which ravaged the race as new diseases always do. We bought land from chiefs who had no right to sell, and not all the disputes that these purchases caused have yet been settled. We upset the Maori moral code and way of living and have not replaced it with one demonstrably more satisfactory.

We have given him the mixed blessings of modern civilisation, from dental caries to aeroplanes, and we have had in return a free gift of the best blood of the Maori nation to help us in two wars to maintain the way of life that we have introduced. In that is the Pakeha's great encouragement to hope that he has brought the Maori something worth having,

since he is ready to fight to retain it.

Today, after a hundred years of living together, in various degrees of harmony, Maori and Pakeha still do not see eye to eye in all matters. The Pakeha tends to think the Maori lazy. The Maori very fairly retorts that the white man is often unnecessarily and fussily energetic.

The English wartime slogan « Is your journey necessary? » if applied to many of our peacetime activities might considerably reduce them. The Maori has never consented, as the white man has, to become the slave of the clock. And there is much to be said for his point of view. A little laziness has its place in the good life.

The American nation has recently been discovering, somewhat excitedly, the beauties of relaxation and Mr Lin-Yu-Tang, who showed them the way, has reaped a rich harvest with his book on « The Importance of Living. » The Maori, like the Chinese philosopher, has never needed to read a book to learn that secret.

*But, like most white races, the Pakeha can benefit from occasionally asking himself why he hastens to do this and that. Needless strain, the doctors say, is a potent poison. Millionaire dyspepsia is a disease that can affect even the moderately rich. It is not recorded that the Maori suffered from it overmuch. We can learn from him.*

It can be said that in many ways both races have gained. We have in some respect made up for our gift of too-lethal weapons by introducing the Christian ethic. We have shown the Maori an easier way of winning a living from the land. If we introduced new diseases and dental troubles we have also given the benefits of mod-

