

owner and the one who had an interest in the land. It always belongs to the owner of the land and his children for all time. Now, as you will see, if these facts were known, if this had been known at the time of that meeting held in February and March, you would never have come to the conclusions you did. I have told you of the dangers that surround you. So long as you remain doing what you are doing you will have all these people coming in by-and-by, and when the time comes great trouble will overtake you, and people will claim land who never had any land at all. All the others are getting the titles to their land ascertained—getting all the advantages we offer them, and by-and-by you will suffer if you do not come to reason and sense, and get your titles ascertained, the same as other people. Now, I told you at the start that we did not want to force anything, but simply to warn you of a great danger that threatens you, and that we are prepared, by legislation, to protect you and it remains for you to protect yourselves, and take advantage of it. To those who have dealt with the Government under recent laws, and those who come to the Government under this law, I say they will never be landless—never be without money, food, or clothes. They will be more prosperous than Tuhoe have been since they have been Tuhoe. There is still a sufficient remnant of your tribe from which may be built a good and great people, and I have indicated to you the foundation upon which that great people can be built. You mentioned about Tawhiao and other Natives—that they were following upon lines of their own. Have those people profited who went under Tawhiao? Has he profited? What are his people? They are landless. They have no friends. When I met them on the Waikato they asked me to give back land that had been given for school purposes—such is their necessity—and it is those who have joined them, and who are landless and penniless—those who would not allow the wishes of their forefathers and the Queen to protect them—it is those people who are landless to-day in New Zealand. Every step taken by those who opposed the wishes of their forefathers, who signed the Treaty of Waitangi—every departure from that treaty—has been a step taken to destruction. It has been a step taken towards poverty, degradation, and want, and the noble race ought to have been, and would have been, three times—nay, ten times—the number in this colony had they followed the right steps of their forefathers, and the Tuhoe would not have been the remnant that I see, but would have been a great and powerful people, and this place—the whole of this land—would not have held the people to have listened to the Premier. Avert this evil upon Tuhoe before it is too late. Let me tell you this, first of all. The surveys must proceed under the Government direction, and by men who will be responsible solely to the Government—by men who will not favour one side or the other, but who will be just to every one; and the expense shall be as low as it is possible to make it, so that the land shall be left for those to whom it belongs. The expense of the Courts must be reduced as low as we can possibly make it. Then, we must have a Judge—one holding the highest position—one in whom every one, both Native and European, will repose the greatest confidence. He will see that everything is fair and just to all concerned. When this is done, then you will have the protection of the Government. You will have protection against the world, and what belongs to you you will retain and be able to do with it as your own, and do with it so that your wives and children will profit thereby. You mentioned to-day about the site for a school. One asked that a school should be established. Another objected thereto, because the title to the land upon which it was to be built was not ascertained. Shall there be a school here for Tuhoe? One objects and another objects because the titles to the land have not been ascertained. In the meantime, the children are growing up in ignorance, and growing up in that ignorance which is against their after life, and, unless the children are educated, those who are quarrelling about who the land is to belong to are taking the bread, the breath, and the very means of living from their offspring—that is what they are doing. One is not the whole tribe. If Tuhoe says, we want the school, put the school there, who is going to dispute it? What matters it if one man disputes? What does it matter so long as the children are educated, and can make a living in this world? The great power of to-day is education. The pakeha sees that power, so do the Natives in other parts, because they give their children an education. Therefore, I say, have the school, and get your children educated. You have intellect, are strong physically, for you have proved it in times gone by, and why should you be kept behind when the Government is prepared to educate your children? Therefore, before I leave here, think well over this as I have now put it to you, and say, before I leave, “We want the school, and the land will be there for it.” The school will be vested in Tuhoe. There will be a committee of yourselves, you will have controlling power, and it will be in your interest to have a school. The day is still long, there is still time, and I want you to commemorate this day so that my colleague and myself can go back and say, “Tuhoe wants education for her children,” and if you do that I tell you you are doing what is right, not only for to-day, but for all time but if you keep your children in ignorance they will curse you. I have by these few words only replied to the questions submitted. I should have something further to say, but I want you now, if you can, to reply to the arguments I have used in favour of what Parliament has done, and what the Government say is in your interest.

Hon. Mr Carroll said,—I am just going to speak in reference to certain remarks made by my colleague. You have explained to the Premier the particular matters that were disposed of at your meeting, and the Premier has laid before you what has taken place in Parliament. The views of both parties are now laid down. Let us look quietly into them. The first point was that the boundary of Tuhoe's land was to remain under the control of a committee, and the Premier asked, “Where is that boundary? how was that boundary to be ascertained? how was that boundary to be controlled? who was to be controlled? under what law—under the ancient laws of your people, or under the control of the laws of the colony?” Was that boundary to be preserved in accordance with the Treaty of Waitangi, assented to by the Queen? That treaty laid down the law that the rights of the Maoris to their land were to be secured. It is only by the law that the rights of individuals can be secured to them. You are not in a position to say the land is yours simply because you are in possession of it. We know the ownership is disputed, as in the