

APPENDIX.

(1) ADMINISTRATOR'S WARNING TO THE PEOPLE OF SAMOA (see page 4).

I regret to inform the people that, owing to the Natives being drawn into the recent political meeting, misunderstandings have occurred, and the Natives are unsettled on certain matters. Being Administrator of these islands and personally responsible for the peace, order, and good government of the country, I consider a serious error has been made in asking the Samoans to discuss politics which affect only the Europeans. Freedom of speech and honest criticism of the Government are not barred in any way; they are British privileges to which no exception can be taken. Unwarranted attacks, however, on the Faipules, the leaders of the Samoan race, cannot be passed over by me without it being misunderstood by the Natives. I wish certain persons to clearly understand that.

The effect of bringing the Natives into the European political arena is unwise and likely to cause trouble. It is a simple matter to upset a Native race which is composed of many factions, like the Samoan race, and I ask Europeans not to do it. If you persist, you are doing a thing unheard-of in the annals of colonial administration, and are almost certain to discredit the European community in the eyes of the outside world. The inevitable result must be to disturb the peace, order, and good government of the Territory. Every person knows what that means. I ask the Europeans to confine themselves to those matters which concern them, and to leave alone those matters which concern them not.

To the Natives, I wish to inform them that they have the fullest freedom to bring their complaints before the Government by the proper channels. I cannot, nor can the New Zealand Government, receive complaints from the Natives save those coming through their own properly constituted channels, such as the District Councils and Fono of Faipule.

Every Native can rest assured of the fullest hearing and the utmost consideration in any matter brought forward in the proper way. Chief and Taulelea are treated alike, and both have the same rights of redress for injuries as Europeans.

I ask the Natives to refrain further from co-operating with the Europeans in their agitation on certain matters which do not concern the Samoans.

I wish all people here to clearly understand that I do not approve of a political meeting which mixes Native politics with European politics, as its tendency must be to disturb the peace, order, and good government of the Natives.

(2) REPORT OF THE "EUROPEAN COMMITTEE" ON NATIVE AFFAIRS (see page 4).

It does not require a student of Native affairs in Samoa to note and be struck by the inconsistency of the Government's Native policy. Nor does it need the experience of an old resident to know that such a proud and highly intelligent race as the Samoan would not tolerate the existing anomalies without resentment.

The Faipule, which were elected or selected by the districts in the Samoan way in former Samoan Governments, are now, after twenty-six years of colonial rule, still nominated by the Administrator in such a way that not one of them could offer any actual opposition to Government policy without the fear of losing his job. The two Fautuas representing the high chiefs of Samoa have never been called upon to perform the functions of the office which their designation implies—viz., "adviser": thus the office has become a sinecure when valuable service might have been obtained from it.

The Legislative Council now operates the limited legislative powers granted to the Territory, and three representatives of the Europeans are elected to it; but though the matter of Native representation has been introduced in the Council by the elected members on more than one occasion it has been turned down on every occasion by the Government majority, on the plea that the Faipule claim the Samoan to be represented only in the Faipule. For a nominated Council, such as the Faipule, to be asked to decide on such a momentous question as the political advancement of the Natives is a question which may well excite resentment in the Natives, and needs no further comment.

It may, however, be mentioned here that the Faipule are not only Government officials or Civil servants, but are looked upon as such by the Natives. The Faipule have lately been vested with a large amount of administrative and executive powers in the districts, which they have exercised in a manner only worthy of the old feudal system.

Since the inauguration of mandatory rule the slogan almost shouted from the housetops has been that "the primary duties of the Mandatory Power are the welfare and political advancement of the indigenous population"; yet one has no difficulty in finding measures to the contrary. Offences which would have satisfied the High Court in the issue of a warning, or at most the payment of a monetary fine by a European, have on several occasions caused the loss to a Native (including some of the highest chiefs) of his citizen's rights, the removal of his hereditary family name, and banishment from his native village. The village to which such Native is banished is alleged to be the one to which he belongs on another branch of his genealogical tree. As the genealogy of a Samoan chief is a sacred matter which may not be referred to by any one else with impunity, and the fact that the Administrator could not have even made the allegation without obtaining the information from a Samoan source, insult is indeed added to injury.

A tax of one pound (£1) per annum per adult male is imposed on the Samoan Native for medical services. This has been objected to and protested against from its very inception. With the exception of a few districts who have access to a Medical Officer, the most of the Natives can only bring serious cases to the hospital, and that is often fraught with danger in transportation. The proof of the unpopularity of the medical tax is the fact that the strongest protests against it come from the