

As soon, however, as the Awamutu School was commenced the Natives again took alarm ; they well understood the purpose and the danger to their own designs of such an institution. At large meetings at Hangatikei and Rangiaowhia the school was discussed, and though the Ngatimaniapotos were then urgent for expelling Mr. Gorst by force, the more moderate counsels of Matutaera and his runanga again prevailed, viz., to prevent the success of the school by lawful and peaceable opposition. On this second occasion, however, their policy was unsuccessful : to keep back young men from a comfortable school, and withhold timber and provisions from people who are ready to buy, require unity of opinion and a power of compelling conformity, which the Maori King's runanga does not possess. The Waikatos of Rangiaowhia and Kihikihi persisted in selling trees and produce.

Tioriori and other chiefs ventured to send boys, and a few half-castes and Natives ventured to come of their own accord. The power of the government was gradually and visibly growing in the district, all hope of keeping the school without boys was abandoned by the Natives, those in the neighbourhood were becoming dependent on the Awamutu for their clothes and for the repair of their ploughs, and lastly the Pihoihoi was publishing facts and opinions subversive of loyalty to King Matutaera, and was being extensively read and even pronounced true. Those who were zealous for the king took alarm throughout Waikato, and Mr. Gorst's own evidence, that the desire to get rid of the establishment was universal, is decisive. Tamehana and the Ngaruawahia chiefs hesitated to use violence, and still held to their policy of keeping back the boys.

At this point, Rewi, who is as clear-sighted and less scrupulous than Tamehana, took the matter into his own hands. Contenting himself with an ambiguous song of Wi Karamoa, and a few hasty expressions of other Ngaruawahia chiefs, as evidence of the consent of Waikato, disregarding a letter of positive disapprobation written by Tamehana, he let in a mob from Hangatikei and the hilly country upon the School, who at once accomplished his object. For abstaining from permitting any more violence than was necessary for his purpose, Rewi deserves praise. Force could hardly have been applied more gently, to have been effective.

The suddenness of Rewi's action at first startled the more moderate adherents of the king, but upon subsequent reflection the whole of Waikato has become sensible of its necessity, and deliberately accepted the responsibility of setting the Government at defiance by expelling its officer with violence from land held under grant from the Crown.

There is in this case no question of title, no personal dislike, to obscure the real grounds of quarrel. The Natives have been careful to explain that they have no personal animosity against Mr. Gorst, and nothing to allege against the school ; it is simply because he is the Queen's officer, and is gaining power as such, that he is driven from the district. It has been made quite clear by these events that the Waikato Natives are prepared to maintain their independence of Her Majesty's Government by means which they confess themselves to be unlawful, and by physical force.

The power, which has thus defeated the otherwise hopeful effort which the Colony was earnestly making for the civilization and government of the Native race, is one for the growth of which the Colony cannot justly be held answerable, and which sprung up long before the Taranaki war. The attempt which was successfully commenced in 1857 to oppose the progress of the king movement by the introduction of civil institutions, conferring many advantages of self-government, and offering opportunities for the gratification of ambition among the chiefs was abandoned in 1858, contrary to the opinion of the then colonial ministers, in favour of a policy which was described by Governor Browne in his despatch of August 19th as one of "absolute indifference and neglect." The history of this is fully detailed in the proceedings of the Waikato Committee in 1860.

F. DILLON BELL.

Taranaki, April 30th, 1863.