

living to a good old age, but passing away before their proper time. That, I say should be stopped. Those of you that are left should endeavour to keep alive and acquire prosperity for all who are near and dear to you. Now that I am here to-day, let us confer together. Open your minds, speak to me as chiefs on behalf of your people. I shall then speak to you on behalf of both races, because I am the *rangatira* of both—not only the *rangatira* of the pakeha. You have told me to-day that I have not given you proper notice. I can only express my regret, and at the same time I desire to explain to you that it was impossible for me to say when I could arrive. But I am here, the day is young, there is time yet for you to confer. You have given me your friendly greetings, you have opened your mind slightly, but there is time yet for you to see to the matters you desire to bring before the Government. You have not the excuse now to say that the Government have never been with you, for the Government is now face to face with you. You mentioned that you had here the house Matatua. It reminded me of the canoe Matatua. It recalls the days when those chiefs first came to this land. They were men who spoke their minds. They were far-seeing men, and founded a great race. Your friends at Ruatoki told me that in the past—and you have repeated it here to-day—the troubles that have arisen were brought about by the Maoris themselves, and they did not altogether blame the Government. They also at Ruatoki passed their word to me that in the future they would work with the Government, recognising that the Government would treat them fairly, and because they saw evil coming if they did not do so. They also told me that, when other tribes had a difference with the Government, and the Tuhoe had gone to assist them, the tribe had suffered because they had assisted their brethren who were in trouble. They also told me that they had been reduced in numbers and impoverished thereby, that their trouble had not commenced so much amongst themselves as by assisting others, but that from that time forward—from the time when they were speaking to me—they gave me an assurance, which I shall convey to the representative of Her Majesty the Queen, that, no matter what trouble there is with others, there will not be any further trouble so far as the Tuhoe is concerned. To hear these words of wisdom, to hear a decision of that kind, which is in the interest of the Tuhoe and both races, more than repaid me for the fatigue and great trouble I have taken in coming to see them and speak to them face to face. My colleague can tell you that great changes are taking place, that the pakehas are increasing in numbers very rapidly, that there are now over six hundred thousand of them in this country, and that last year their number was increased by twenty thousand. Now, the Government has to control, guide, protect, and assist both races. They do not govern the pakehas only. Now that I am here it is for you to open your minds and to assist me, so that I may do justice to you and prevent evil befalling you. Now, I do think—and I speak from my heart when I say it—that you have, so far, been misjudged, that the position taken up by you has not been understood. You could not go to see the Government, and the Government have not been to see you, but that reproach has now been taken away, because the Government is here, in the person of myself, speaking to you. On my return to the great city, and when the Parliament meets, I shall be able to tell them that I have met you, spoken to you, and found you quite different to what you have been represented by others to the world. You have been represented as a people who did not want to see the Government. It has been stated that you defied them, and would not allow them to come near you. Now I can say that the Government have been here, and have been welcomed; and that you have told the Government to go over all the land of the Tuhoe and see all the people. The reproach I have mentioned shall be taken from you, because I shall very plainly tell your traducers that their statement is absolutely incorrect, for I have met with nothing but goodwill in the welcomes that have been given me, in your words, in your songs, and in your deeds since I have been in the land of the Tuhoe. I am the first Prime Minister that has come here to meet you for very many years. In fact, I think I am the first Prime Minister who ever came here, and I think, from my experience in travelling over them, that if there are no better roads made I shall probably be the last. I do not wonder that your visits to one another are few and far between, for there is a great risk when you go to see your friends among the mountains that you will never come back. But, notwithstanding the great fatigue, notwithstanding the difficulties in the way, your welcome this morning has more than compensated me for coming to see you. I am still, I am pleased to say, very substantial; and, after having put up with the fatigues on the road, I can put up with any fatigue in having to listen to your wants and requirements. If you are *pouri*, tell me what causes it. If there is mystery and darkness in your minds and mist in your eyes, let me clear that mist away that your hearts may be glad. It is for the purpose of hearing from you what is in your minds that I am here. I tell you plainly you are not prosperous. I am not blind, and you are not as prosperous as I would desire to make you. I see a number of children and young people here, and I see no education going on. Without giving these children education, their parents are condemning them to slavery. As the world is progressing, and with the changes that are taking place, education is now a necessity. The real gladness that comes with civilisation comes with education. As compared with others of the Native race who have seen that their children received an education, you will find they have been better able to look after the land than where they have been kept in darkness as to education. At Ruatoki the Tuhoe have asked the Government to establish a school, so that this reproach may be taken from them and that their children may be able to compete with the world, as they will have the advantages of education. At Te Whaiti the Ngatiwhare have asked, and have given land, for a school, and have asked that the darkness may be taken from them. Your forefathers, by the Treaty of Waitangi—and if that treaty had been kept faithfully by both sides these troubles could never have occurred—I say they saw by that treaty the great necessity for education, for they stipulated that their children should be educated, and I say that those parents who have not seen fit to give their children the benefits of education have not been good parents to them or done their duty by them. Our Great Master has laid it down that we must not simply eat, drink, and pass away, but that we should leave something behind us to im-