

Natives of the Apia district, who live in the vicinity of the main hospital in the Territory. The Natives prefer, and rightly so, to pay for medical comforts as they receive them. They still pay for same from the chemists and others in spite of the medical tax.

The campaign against yaws, hookworm, and other endemic diseases can well be a charge on the general revenue of the country. The cost of such a campaign is, however, more than exceeded by the generous contribution by the New Zealand Government to the Medical Department of Samoa. The Natives themselves would even be prepared to pay a reasonable charge for treatment if such were necessary. The medical tax is arbitrary, and should be repealed.

The abolition of time-honoured customs of the Samoan Natives had resulted in utter disregard of the law. This is the natural outcome of all laws imposed arbitrarily or prematurely on any people. Through the Faipule the "fine-mat" custom—one which Samoans still honour and respect—has been disallowed. The celebration of marriages, the ceremony of the installation of chiefs, and even the honour paid to the dead, have all been controlled and curtailed. These restrictions, if adhered to, would cut so vitally into the prestige of the chiefs, not to say anything of "the liberty of the subject," that they are being disobeyed on every hand. The trade in fine mats particularly is going on to such an extent that if the biblical test of the guiltless casting the first stone were again made not even the most law-abiding Faipule (who are said to be responsible for the restriction) could conscientiously cast one stone. Nevertheless, these uncalled-for measures are a usurpation of the right of the Samoan people, and they recognize the danger of the opportunities thus given all and sundry to break the law.

By a stroke of the pen, or the emanation of a brainwave, yet another very grave injustice was perpetrated on the long-suffering Samoan Native. An order was given that all Samoans living in and around Apia, other than those who were born in the district, must return forthwith to their own villages. This was followed by imprisonments and other harsh acts, which practically no other but the docile Samoan would have tolerated.

The undertaking by New Zealand of the mandate over Samoa placed upon her a solemn obligation to conduct the affairs of the Territory in a manner conducive to the best interests of the inhabitants as a whole, and more especially of the indigenous population. Settlers, residents (and especially the British) who have made their homes in these islands, must find it their sacred duty to at least protest against these injustices to the Samoan Natives, whose welfare and advancement are identical with their own best interests as well as to their ideas of democratic government.

(3) STATEMENT BY THE FONO OF FAIPULES (DECEMBER, 1926), (see page 4).

*Toelupe*: I have been requested by the Fono to present to Your Excellency our Address in Reply, as follows:—

We are indeed a happy gathering in this present Fono. It is the best Fono yet held, in our opinion, because of the many things revealed to us for our country's good. We heartily thank you and wish to record that we still trust Your Excellency, and our hearts are steadfast in the belief that you are steering our boat to the country that is called Prosperity. Our hearts witness that our country is on the advance. Any words of mine are quite inadequate to express our confidence in your love and faithful leadership.

We are the representatives of all the Samoan race in this country of Samoa, and have sworn allegiance to the flag of Great Britain, and we are faithful still and record our desire to obey His Majesty the King and his representative in Samoa—Your Excellency. We fear God, and are trying to give our lives for our country. We are not working for ourselves but for our country of Samoa.

I wish to pass in quick review our progress since the beginning of the British administration of this Territory of Samoa, and later I shall refer to the pamphlet issued by a committee of Europeans in Apia.

A few years ago there came to this country our first British Administrator and a contingent of soldiers, when the German flag was floating over us. The British flag was hoisted in place of the German flag, and Great Britain took over the country. We noticed the love and faithfulness of the Administrator for our country, but not long after an epidemic broke out and many Samoans died at that time. Aiono and myself, representing the Faipules, went to him and told him of our dissatisfaction. The Administrator replied that there was no blame attachable to human beings, but that it was the will of Providence. We replied that that did not satisfy us, and we wanted to know who was responsible for bringing the ship and the epidemic to the shores of Samoa. In due time he left and was succeeded by the second Administrator, in whose time there was also some dissatisfaction at one stage, and the Administrator called me, through the Secretary of Native Affairs, who asked me if the Samoans had had things suggested to them by Europeans causing dissatisfaction. I replied, Yes, we had met some Europeans who had suggested things to us, but the sentiments I was expressing were from my own heart. It is true we recognized our first Administrator's love for us, and there is only one thing we remember against him, the epidemic. They were difficult days. We were not satisfied, as the Samoan race had no legalized status or recognized place or say in the government of the country. The Administrator's reply was that he did not quite understand our complaint, because we had the Fono of Faipules. We replied to him and asked him what would be the situation if another Governor came to Samoa—how would we stand if he wished to do away with the Fono of Faipules. And we requested him to take action to have our Fono properly recognized by New Zealand, with a place in the Constitution. Much discussion took place, and Samoa was discontented; but we maintained our position that the Fono of Faipules be written in the Constitution and have a permanently recognized place and powers in the administration of the Territory.

Later the Administrator understood our complaint, and replied, The Fono of Faipules will be recognized by the New Zealand Government in the Samoan Constitution, and no one shall be able to abolish it. In those days we spoke to the Administrator about the loan from New Zealand, and