

£60 per annum. On the 4th October the Council wrote to Mr. Moss that they did not agree to Mrs. Caldwell as head-teacher of Avarua, and that they wished the teacher to be got from the London Missionary Society; but, as Mr. Hutchin could not guarantee them, they agreed to the men but not to Mrs. Caldwell.

On the 7th October we held a special committee meeting; present, Miss Ardill, Miss Large, and myself; and in view of the apparently strong desire of the natives to secure teachers in connection with the London Missionary Society, the following resolution was passed and forwarded to the chairman of the Rarotongan Council: "That, as we hear that the people of Rarotonga greatly desire that the teachers of the public schools should be recommended by the London Missionary Society, we request the Rarotongan Council to suspend the appointment of school-teachers for five months, in order to allow us to communicate with the London Missionary Society." On the 8th October the Council replied that Mr. Wellmann was appointed to Ngatangia, and Mr. Rice to Arorangi; but those schools were only to be opened if a teacher was found for Avarua by the 1st January, 1896. "If you will arrange to get a teacher for Avarua we shall be very glad, even if only a teacher to act from the 1st of January, until you can hear from England." On the 14th October, 1895, the district missionaries of the London Missionary Society agreed that Miss Large, L.L.A., should teach in Avarua from the 1st January, 1896, until we heard from the directors of the London Missionary Society.

On the 2nd April, 1896, our foreign secretary replied and approved of the step taken.

On the 17th October, 1895, the Council replied that they were pleased that Miss Large would teach in Avarua. On the same day I wrote to the Chairman of the Council about the school-buildings: "To the Chairman of the Council: I have to add that the school-buildings allowed for the public schools are not to be open to other denominations on Sundays. The buildings belong to our denomination, and shall only be allowed to be used by the teachers of the public schools during the time appointed for teaching." I received answer on the same day: "In answer to your letter that no other denomination should have the use of the school-buildings on Sundays, I have to inform you that that question has already been settled, and that all Sundays are to be strictly kept for our own denomination and no others." This law is already in force.

On the 1st January, 1896, the public schools commenced at Avarua and Arorangi, but not at Ngatangia, as Mr. G. O. Wellmann, the printer and experienced teacher, never took up the appointment. Miss Large was in charge of the public school at Avarua from the 1st January to the 28th April, when the public school had a holiday. On the 13th June Miss Sivewright arrived to act as public-school teacher at Avarua. The agents of the London Missionary Society at Sydney and Melbourne acted as intermediaries in the appointment.

On the 11th July Mr. Wilkie opened the public school at Ngatangia.

On the 17th July Miss Sivewright reopened the school at Avarua.

On the 11th July a petition was presented to the Parliament from the Roman Catholics (Parliament met on the 6th July), asking that the parents of the seventy-five children who were on the rolls of their school may be relieved from paying the education rate, as they have to provide their children with all requisites, and the Government were at no expense as regards their school. They—the Parliament—decided that they could not vote the money. Four times it was laid on the table, and four times it was thrown out.

On the 16th September the Rarotongan Council, after a great deal of opposition, passed the Education Rate Amendment Act, fixing it at 3s. per head. At the same time the Ngatangia representatives complained that Mr. Moss had appointed Mr. Donaldson as second master without consulting them. This Mr. Moss denied.

Mr. Wilkie resigned the public school at Ngatangia about the end of October, and it was already reported in the Auckland papers that Mr. McClintock had been appointed as public-school teacher at Ngatangia and Inspector of Schools before he arrived. In February, 1897, Mr. McClintock commenced his duties at Ngatangia, and in a month he was dismissed for drunkenness by Pa, the chief of Takituma. In April, I think it was, Mr. Ellis was appointed to the Ngatangia School, and the other teachers at Avarua and Arorangi have gone on the even tenor of their way ever since. The attendance has been bad, for there is no compulsory law, and no inspection of the schools has taken place. In the case of Miss Sivewright a misunderstanding arose. The Home authorities understood that the London Missionary Society would have full control of the school, but the Schools Act, which was sent to them, stated that the natives, or rather the Government, was to have full control of the school. Our foreign secretary (Rev. R. W. Thompson) informed me that they could not think of appointing any other teacher under similar circumstances, as it was an understood practice that when the London Missionary Society paid a sum of money (as they have done in the case of Miss Sivewright) towards the support of a teacher they were to have control of that school.

The conclusions I have arrived at are these, and I would say that other missionaries differ with me as regards the public schools:—

(1.) I would say I believe there is a desire on the part of the people to gain a knowledge of the English language—the desire is there, though somewhat intermittent.

(2.) That, though wishful to have English taught, they are not willing to pay for thoroughly efficient teachers.

(3.) That the matter rests with the Government and Council, who made their first mistake when they refused me time to apply to the Home authorities as to the possibility of getting teachers from the London Missionary Society, and under what conditions.

(4.) That if the public schools were given up, the education-tax also should be abolished.

(5.) Mr. Moss has lately made a proposal to pay 6s. per head for every child attending schools where English is taught. This would prove entirely beneficial to the Roman Catholic Church. The proposal, I understand, met with no support from the chiefs and Council.

(6.) If there is a return to the system of former days (previous to 1895)—that is, of schools conducted in Rarotongan by the native pastors—then let any one who wants to have his children better educated pay for that education himself.

(7.) There is great difficulty in ascertaining the wishes of the people, yet the chiefs express themselves in favour of the continuance of the public schools. Some of the people are in favour of them and some not.

(8.) There are various respects in which I think these schools might be improved if continued: (a.) A compulsory-attendance law; the attendance at all the schools is very poor and irregular. (b.) Yearly or half-yearly inspection of the schools. (c.) The second teacher should be an intelligent native. (d.) Properly-qualified head-teachers might be obtained from New Zealand, from the Educational Board. This could be done, and might be reckoned, if they stayed here three or four years at a time, as part of their qualification for promotion. The Rarotongan Government to pay their travelling-expenses.

The social unrest which characterizes all countries at the present day is making itself felt here. At present these waves beat harmlessly upon the strand. What is needed is that breakwaters and sea-walls should be erected so that they do not encroach upon the coast. Religion and education alone can make a people strong. In the Tereora Boarding-school the London Missionary Society are educating fifty boys and girls in the English language, and your attention, your Honour, is called to this in a separate statement.

The Roman Catholic Mission has about twenty children in regular attendance; though, no doubt, there are many more on the books. As regards the attendance at the public schools, we have—Avarua Public School, average attendance, 30; Ngatangia Public School, average attendance, 15; Arorangi Public School, average attendance, 10; Tereora London Missionary Society's Boarding-school, average attendance, 50; Roman Catholic School, average attendance, 30; total average attendance, 135. From the Census returns (A.—3, 1896), 1st June, 1895: Number of children, five to ten years of age, 312; one-third the number, ten to twenty years of age, 150; total, 462. (N.B.—We take half the number between ten and twenty, because the children usually leave school before they are thirteen years old.)

I do not know what the average attendance is supposed to be as regards public schools in other parts of the world, but saying that 75 per cent. of 462 children ought to be in regular attendance, that is 346. Yet we only have 135 in regular attendance, that is only some 39 per cent. Hence there is need for improvement as regards the public schools, and also the other schools on the island.