

(7) change in land policy allocating a definite area of land to each taxpayer; (8) establishment of District Councils to carry out the administration of certain local Native matters in each district; (9) rearrangement of districts for Faipule representation; (10) investments of money by Natives to be controlled; (11) establishment of Museum for Samoa; (12) Native regulations.

The forthcoming visit to New Zealand of Faipule representatives will be greatly appreciated, and should result not only in cementing the good feeling that now exists between the Natives and the Government, but should also be of educational value.

EDUCATION OF NATIVES.

Generally speaking the Natives are well educated in the vernacular, and there are very few who cannot read and write, while not a few—particularly those who have been trained in the Mission theological colleges—are comparatively highly educated; but very few Samoans have a good working knowledge of the English language. Whether it is desirable to institute a system to provide for the teaching of English in all schools is a matter that requires most careful consideration as to its effect on the future development of Samoa and the race.

I have received numerous requests from the Natives to establish Government schools in every district in Samoa, in order that all Native children may be taught English. There is a tendency for some of the Natives to think that the mere learning to speak English will at once invest them with the powers and knowledge of an educated European, and so enable them to obtain appointments as Government officials.

Realizing that the future prosperity and happiness of the Samoans depends largely upon their education being harmonized with their future needs, their surrounding conditions, and the needs of these islands in which they will be compelled to reside no matter how highly they are developed, I have devoted a portion of my time to studying the present system of education and the future needs of the Native race. I have ascertained the opinions of many chiefs, pastors, and teachers on this question. Some recommend confining the teaching of English to the sons of chiefs and orators; others consider that Government schools should be established all over Samoa, and that English should be made the chief object of study; while a few would eliminate entirely the English language from Native schools.

I consider that Samoa's most urgent needs are—

- (1.) The education of the people in the laws of health and sanitation, so that the race may become healthy and multiply.
- (2.) To educate them in improved methods of cultivation, and to make them realize that their future lies in developing their lands, and so enhance their prosperity and the economic advancement of Samoa.
- (3.) To train the younger generation in such arts, crafts, and vocations as will enable them to further their own development with less dependence upon European assistance than they are now compelled to receive.

From past experience it cannot be said that those Natives who have learnt English are more keen to stay in their villages and use their knowledge to further the interests of their people, their villages, or their plantations. Rather they tend to leave their homes and seek appointments as Government officials or vocations in Apia, where the vocational needs are so limited that only a small number of Natives can be absorbed.

I am of the opinion that in all Native schools the first object should be to harmonize education with the future needs of Samoa, and to teach pupils to thoroughly acquire the art of writing and reading their own language—a by-no-means small effort—and to insist upon attaining a high standard of efficiency in the mother-tongue as the spoken language. The teaching of English is to be confined to a limited amount of oral or very elementary instruction only, and to reserve the real study of English in written form to the small number of scholars who display special ability and show themselves worthy of assistance to undergo a prolonged course of training in a third-grade school to fit themselves for those vocations in which they could be absorbed.

There are now two Government third-grade schools in Samoa—one in Apia for Native boys of Upolu, and one in Savai'i. These are sufficient to give advanced instruction to selected pupils, and ought to fill all requirements for some years to come, providing the missions will carry on their good work and continue to teach children in their own mission schools; but the work in these schools requires to be co-ordinated and carried out in accordance with the syllabus prepared by the Superintendent of Schools. To facilitate this co-ordination, and to provide for continuity of policy in education matters, a Board of Education has been appointed, including representatives of all the missions. This Board has had several meetings, and has deliberated on various problems. Its functions are—(1) To co-ordinate the educational activities of various missions in Samoa; (2) to make recommendations to the Administrator on educational matters; (3) to assist the Administration in carrying out its educational policy.

This Board has recommended the establishing of second-grade schools, each one of which will serve one or more villages according to the number of children who have passed through the existing village schools, which in future will be for infants only.

Second-grade or intermediate schools are to be controlled by the respective missions, but the Government will assist by inspection, and also provide and pay the salary of one Native teacher for each school. The salaries of Native teachers for these schools is to constitute the subsidy to missions, in lieu of the former system of subsidizing them for education on a *capita* basis without reference to the nature of the instruction given.