

whether there will be any trouble at all in the future if you carry out the suggestion which I understand you have agreed to—that you will edit the articles yourself before they are submitted to the Censor. We are anxious to have a paper here which will criticize, honestly criticize, but not go beyond honest criticism. I must confess that in those articles which have been read there is, to my way of thinking, an underlying suggestion to the Native mind which will create trouble. We cannot permit that. We have a difficult problem to deal with, and in these initial stages we must ask you to make your criticism such that it does not excite the Native or anybody else to revolt, that it does not create in his mind suspicion of the Government, because unless he trusts us we can do nothing with him. We must, so far as we are concerned, lead the Native to look up to us with perfect trust. I can only say with regard to the censorship that though we do not propose to remove it, we hope it may become a dead-letter, and I suggest to you that you will make it a dead-letter yourselves by publishing criticism that is fair and does not excite.

EDUCATION.

Hon. Mr. THOMSON: On page 32 of the pamphlet it is stated, “Probably not 1 per cent. of the Samoans are unable to read and write, and the children of these village schools are enabled, before they leave them, to reach a standard about equal to the Fourth Standard in the New Zealand schools.” Do I understand that these young people are taught in the Samoan language only, and, if so, is it possible to arrive at any relationship between the two classes of schools? Is there any English taught in these schools?

Rev. Mr. CLARKE: The whole of the teaching in our Native Samoan schools is in the vernacular. English is being taught, but a large number of the Samoan teachers have only a scanty knowledge of English. Therefore attempts at English education at present are rather weak. You must always remember that English was forbidden to be taught in the schools during the German occupation, therefore during those fourteen years our Native pastors did not have very much opportunity of acquiring facility in the English language. Still, it is now being taught in all our schools. To that extent our standard is not equal to the Fourth Standard of a New Zealand school, but in subjects of general education I think I may quote Mr. Bird as saying that in his opinion the standard in the Native village schools is about equal to the Fourth Standard in New Zealand, but not in English.

Hon. Mr. THOMSON: On page 37 it is stated, “We feel bound to add that the attempts so far at Government education are not very encouraging.” Does that statement apply to the two Government schools which we had the pleasure of examining on Friday last?—It does not apply to the work that is being done in the schools. It is a general criticism of the work that is being attempted. It refers more particularly to the cost. The Citizens Committee were most concerned about the expense, and the criticism referred most particularly to the purchase of a site for the establishment of an agricultural college, which has gone to pieces, and also to the purchase of land at Mulifanua. Therefore we cannot consider it a very successful attempt at educational work. You have an attendance at these schools in Ifi Ifi of 150 children, I think, and you have a staff there of five white teachers. Remember, also, that the education there is conducted in English, and that the children must have some knowledge of English before they are in a position to be taught. So that when you come to consider carefully the question of expense, and remember that a Samoan school will often have more than a hundred children with only a Native teacher and his wife to manage it—when you consider that and the cost the education of the children of Samoa has involved to the London Missionary Society and the Natives of Samoa, we feel we are justified in the criticism that the attempts made up to now are not altogether encouraging. There is no attempt to criticize the work being done by the teachers of the schools or the Director of Education. All those gentlemen have done their work with efficiency, and the schools here are admirable schools. But I think it is a fair comparison with the work of education which is now being done in Samoa to say that the attempts of the Government hitherto have not warranted very much gratification on the part of the inhabitants of Apia.

Mr. ISITT: As we have travelled round we have seen a considerable number of half-caste Chinese and German children. Do you not think it absolutely necessary for our future protection that these children should be compulsorily educated?—I think I made it plain in the pamphlet that the London Missionary Society are in full sympathy with the Government's view that education should be given on an improved system in Samoa. We would like the Government to attempt the education of the whole of our Samoan community. We as a society are anxious that there should be a scheme for the higher education of Samoa. Our scheme is limited to the capacity of our Native teachers, and we recognize that they have practically reached the limit of their ability at present. Therefore, if the Government of New Zealand can take up the work of education where we leave it and give to our children, both Native and half-caste, a better scheme of education, we cordially welcome the attempt.

Rev. J. W. SIBREE: Mr. Isitt asked whether we were in favour of compulsory education. I say that we want compulsory education for all the children in Samoa. The society I represent, and all the missionary societies here, made attempts with the German Government to get Government assistance towards compulsory or semi-compulsory education, but we were thwarted every time we made any move in this matter. We are looking forward to the Government making some State regulation that there shall be compulsory education.

Hon. Mr. LEE: Who would provide the funds?

Rev. Mr. SIBREE: We are not asking for New Zealand to find all the funds. The trouble with the Citizens Committee is that we fear you are going to put a great levy on Samoa for the education of the Samoans. Speaking for myself and the society which I represent, I hope Samoa will be taxed for some of its education. The missionary societies have born it all ever since we