

The report made by Dr. Christopherson, referred to in the previous annual report, has now been issued by the Bernice P. Bishop Museum of Honolulu, and is entitled "Flowering Plants of Samoa." Copies have been supplied to the Permanent Mandates Commission. The report made by Mr. G. McGregor, also referred to last year, has not yet been published.

XV.—LABOUR.

Engagement by Samoans in regular employment for wages is quite strange to the style of living of the bulk of the Native population; and, as economic conditions leave the people completely free of need for such employment, there is no codification of conditions. Plantation work, when availed of, is usually arranged by contract with the heads of the families engaged. The work is not over arduous, being mainly weeding or cutting of copra, and the total number of Samoans so employed at any one time would probably not exceed four hundred. These conditions apply to the Reparation Estates equally with other plantations, but, as already stated, there is no economic or other compulsion on Native Samoans to accept them.

On the 1st April, 1934, there were 632 Chinese labourers in the Territory. During the year 408 were repatriated to China and 279 new recruits arrived, leaving a total on 31st March, 1935, of 503. The conduct of the labourers during the year has been satisfactory, the number of visits to the Commissioner's office being 1,560 as compared with 4,156 for the preceding year. Service is still contracted for periods of three years, but a small number of labourers with good records is permitted to re-engage.

Of the 98 Melanesian labourers in the Territory on the 1st April, 1934, four died during the year, leaving a total of 94 on 31st March, 1935; these are all in the employ of the New Zealand Reparation Estates.

The "restricted free settlers" referred to by M. Sakenobe during the examination of last year's annual report comprise a small number of coolies who were brought into the Territory very many years ago (in some cases before the New Zealand administration) and who have now become so completely identified with Samoa that their return to China is impossible on the grounds of humanity. It has been necessary, therefore, to treat them on a different plane from the coolies who are regularly imported and returned. The number is not large and becomes smaller year by year as a result of death. They are liable to repatriation at any time under the provisions of the Immigration Order, 1930, and cannot engage in business without the consent of the Administrator.

Every effort is made to prevent miscegenation between the Samoans and the imported labourers, who are prohibited from marrying Samoans. The position is closely watched.

The criminal offences referred to by Lord Lugard were under clause 9 of the Labour Ordinance, 1933, which was subsequently disallowed by the Governor-General of New Zealand.

The prosecutions referred to by Mr. Weaver of three Samoans were erroneously stated as having been under the Labour Ordinance, 1933. They were actually under the Overseas Labourers Control Ordinance, 1931.

The following comments are made in regard to Mr. Weaver's further questions:—

(i) The demand for labour is such that there is practically no unemployment except where an occasional labourer is dismissed for incompetence, or other reasons. In such a case he draws no wages during the short period which elapses before he is again absorbed, but lives with his compatriots in the meantime.

(ii) The standard rate of wages (1s. 9d. per diem) applies generally, but it is quite common for employers to pay a higher rate to good workers as a bonus. In no case does the rate fall below 1s. 9d. per diem.

(iii) The increased number of visits to the Commissioner's office in 1933-34 was due to a large number of unemployed coolies who were required to report daily pending repatriation. The arrival of a transport from Hong Kong in July, 1934, relieved the position, and, as stated above, there is now practically no unemployment.

XVI.—FREEDOM OF CONSCIENCE.

All Samoans profess Christianity. There is complete freedom of conscience, and Article 5 of the Mandate is observed entirely. Mission work in education is referred to in the next succeeding chapter of this report, and in health services in Chapter XIX.

XVII.—EDUCATION.

The general scheme of progressive education is as follows:—

