

Unemployed Chinese Labourers.—While there may be a time-lag between the termination of a Chinese labourer's employment with one planter and his engagement by another employer the time is never of any lengthy duration, and at no time has any labourer been destitute in the sense that he was without food, shelter, or clothing.

In some cases where, because of injury or ill health, labourers are no longer fitted for employment on plantations, the Labour Department has found light work for them.

Any labourer who is about to be repatriated and who because of recent unemployment is short of funds is given a small sum to meet his immediate expenses on arrival in China.

There are at present no unemployed Chinese labourers. Should any labourer terminate his employment with a private planter he would be at once re-engaged by the New Zealand Reparation Estates, whose plantation labour requirements will absorb any such unemployed labour.

The reply to Mlle. Dannevig's question⁽¹⁾ regarding wage-rates is as follows:—

Prior to the introduction of the 4s. per day rate public-works casual labourers received wages ranging from 2s. to 3s. per day. The change to 4s. per day was part of the policy of the Mandatory power, which also introduced the eight-hour day.

The number of casual labourers employed on public works differs in accordance with the type of works in progress—road-formation, for example, calling for more labourers than, say, bridge-construction. An approximation of the average monthly casual labour employment figure would be 120.

The wages earned are expended, firstly, in procuring clothes (singlets and *lavalava* for week-days, and white shirts, jackets, and *lavalava* for Sundays) and foodstuffs. White bread and tinned meat, tea, and butter are purchased in large quantities by the Samoans. There is also a considerable amount donated for religious purposes. The support also of any *aiga* (member of the family relationship group) in temporarily necessitous circumstances would prove a further call upon earnings.

XVI.—FREEDOM OF CONSCIENCE.

All Samoans profess Christianity. There is complete freedom of conscience, and Article V of the Mandate is observed entirely.

The relations between the missions and the Administration have always been of an harmonious and wholly co-operative nature, the missions at all times working willingly in close accord with the Administration.

The work of the missions in the educational field is dealt with in the next succeeding chapter and in the health services in Chapter XIX.

The following missions operate in the territory:—

The London Missionary Society.

The Roman Catholic Mission.

The Methodist Mission.

The Church of Jesus Christ of Latter Day Saints Mission.

The Seventh Day Adventist Mission.

The missions in general work along the same lines of activity, which may be summarized as follows:—

(a) *Educational.*—The missions conduct their own elementary village schools (see Chapter XVII), at which the usual primer curriculum is taught, and, in addition, instruction is given in such abstract virtues as healthful living, industry, cleanliness, honesty, and obedience.

(b) *Medical.*—The missions regard the care of the body as complementary to the well-being of the soul and associate with their educational work a considerable amount of medical missionary activity.

(c) *The Printed Page.*—Most of the missionary organizations conduct a periodical magazine which contains items of interest relating to the religious festivals, &c., of each mission, and also articles aimed at broadening the religious perception and assisting the spiritual enlightenment of the Samoan people.

It is interesting to note that, through the activity of the London Missionary Society, the Samoan language was first reduced to writing and that the grammar and dictionary of the Samoan language produced by one of the earliest of that society's missionaries is to-day the standard work on the language.

(d) *Preaching.*—The work of preaching the Gospel is steadily pursued by each mission; the aim of each organization is to preserve, sweeten, and purify the best elements of Samoan life and to fit the people in all respects to live according to the Christian standard and ethics.

XVII.—EDUCATION.

The general scheme of progressive education is as follows:—

Grade I Schools (Village, Pastor, or Catechist Schools operated by the Missions).

Grade II Schools (operated by the Administration and the Missions).

Administration Training Schools	Mission	Marist Brothers and Sisters
Administration Native Boys' Resident Schools	Resident Colleges	undenominational schools (all grades)
European Primary School		
Post-primary School		

(1) See minutes of the thirty-third session of the Permanent Mandates Commission, page 54.