

HAWAII

AND ITS

RACE

PROBLEM



UNITED STATES DEPARTMENT OF THE INTERIOR

HAWAII

AND ITS
RACE PROBLEM

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INTERIOR



An American Citizen of Hawaii



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INTRODUCTION

Hawaii is a part of the United States so distant from the bulk of the Nation and so seldom visited by an appreciable number of its citizens that it is but natural that the facts with relation to what is going on within its tropical, ocean-washed borders should not be very well understood.

In the autumn of 1931 an incident occurred in Honolulu such as to claim much newspaper space throughout the Nation. A situation was developed which led newspapers, reacting as a result of known strife elsewhere, to conclude that a delicate race situation existed in Hawaii. The deduction was not illogical, but we who are responsible for the government of the islands suspected that the race situation there was so peculiar that it could not be measured by previous experience.

A first-hand investigation of conditions in these mid-Pacific islands where East does meet West, giving special attention to the class of Americans that are there evolving, therefore seemed advisable. William Atherton Du Puy, executive assistant to the Secretary, an experienced investigator and a quite disinterested witness, therefore, in the summer of 1932, was sent to Hawaii with instructions to observe the facts and report his findings.

The governmental establishment of the islands previously had been investigated by Assistant Attorney General Seth W. Richardson, of the Department of Justice. Mr. Du Puy should tell us of the new Americans that are resulting from the unprecedented situation that exists in the islands; how

INTRODUCTION

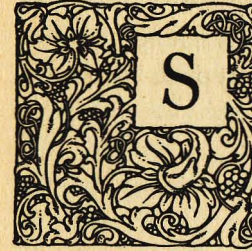
they get along, one with the other, and how they are fitting into that scheme of self-government born to blue-eyed peoples on the other side of the world and previously experienced by few of those who contributed to these strange intermixtures of blood.

Mr. Du Puy has here set down his findings.

RAY LYMAN WILBUR,
Secretary of the Interior.

CHAPTER I

THE EVOLUTION OF HAWAII



SINCE it is a psychological fact that interest in any object decreases as the distance to it increases, the Hawaiian Islands are at a material disadvantage as compared to those other units that go to constitute the United States. Once the handicap of distance is overcome, however, this community, which occupies the position of a Territory and is as much a part of the United States as was Arizona before it was admitted to statehood, is likely to become an ambitious claimant for attention. These American citizens of the mid-Pacific, quite unlike any others under the flag, are likely, upon examination, to claim the place of first interest, but, to understand them, it is necessary to take a bit of a look at the setting in which the racial experiment which is producing them is placed.

A visitor to Hawaii, after a casual examination of his surroundings, is likely to break into superlatives. He is likely to assert what is quite obvious, that the islands have the most equable climate, neither hot nor cold at any season, in the United States. He soon discovers that they produce the most valuable per-acre crops of any comparable area in the world—an unbelievable 12 tons of sugar to the acre, or 20 tons of pineapples. He discovers that this is the land of the most active volcano in the world where the observer may see geology in the making. He may find

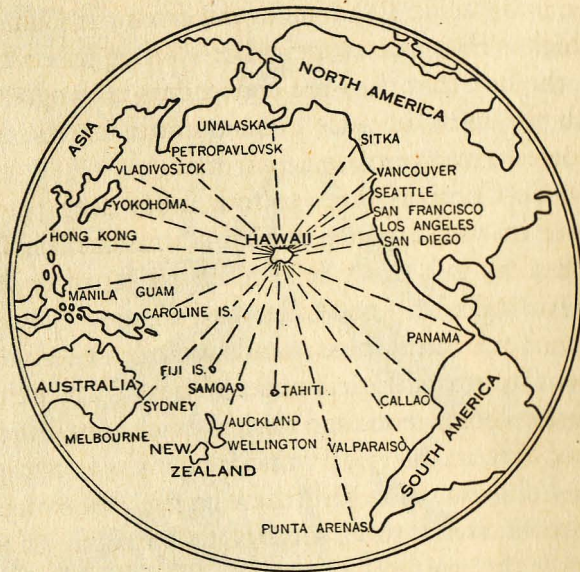
that here is to be found the largest and most powerful of Uncle Sam's Army posts and the most nearly impregnable of his naval bases. He may point to precipitous cliffs that bid for world honors in scenic beauty, that squeeze the heaviest rainfall in all the world out of the winds that blow against them, that produce such phenomena as waterfalls that start tumbling down the mountain sides, are caught by the winds and made to appear to fall up again. He may say that this is the inhabited land of them all under the sun that is farthest from any neighbor. He may be surprised that it pays more income tax to the Federal Government than do any of a certain thirteen of the States on the mainland—ten times the amount of money that in return is expended in its government. He may be surprised to find that here is the cattle ranch with the biggest herd of purebred Hereford cattle in all the world, and that there is another mountainside herd that passes its entire life from birth to beefsteak without ever taking a drink. Finally he may become fascinated with that vast experiment in racial amalgamation, here where East meets West, which is turning this whole community into a laboratory in which is being worked out problems in the fusions of people such as have never been possible before.

In the Territory of Hawaii, in fact, may be arrayed a series of superlative facts that quite dazzle the mainlander who is accustomed to contact with those conventional communities where bookkeepers labor in alpaca coats and the factory worker adds a gadget to a growing machine as it passes his post. Hawaii is the farthest-away integral part of the United States, since the Philippines lack her status of Territory, which is a stepping stone to statehood.



Aloha Tower Welcomes the Visitor

Her sons and daughters are native-born citizens, just as though they first saw the light in Missouri or Maine.



The Center of the Pacific

But the Hawaiian Islands are a long way from Indianapolis and the rest of continental United States, and there is a tendency to disregard this Pacific member of the American commonwealth. The understanding of the average American with relation to the Hawaiian Islands is likely to be vague and sketchy as to detail. Conclusions as to conditions are likely to be based upon impressions received through some flash of the news rather than on actual information.

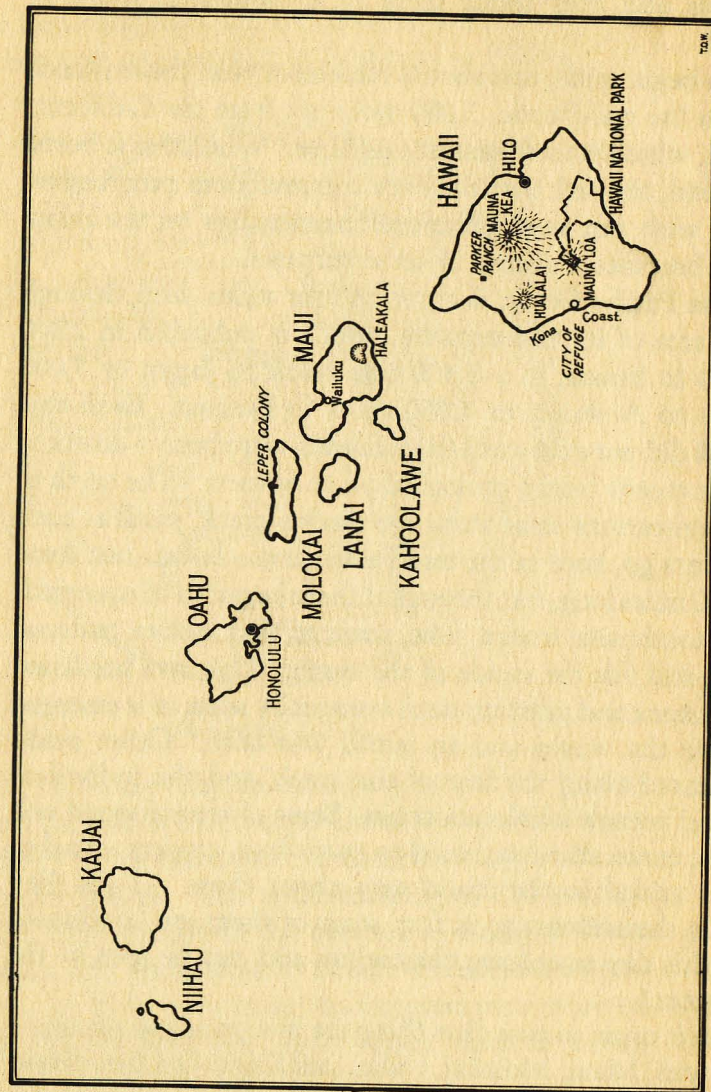
For that reason it seems advisable to set out some of the primary facts that become obvious to one who visits the

islands and goes about them in a thoughtful frame of mind.

To begin with, one should remember that these islands are in the mid-Pacific, 2,000 miles out from the California coast, which is their nearest neighbor. When this is borne in mind, the fact that they are contenders in progressiveness with the most advanced communities on the mainland becomes a matter of some surprise.

The Pacific Ocean is three to four miles deep through this area of its vast expanse, which is unbroken in 2,240 miles to Samoa, in a 3,400-mile reach to Japan or 5,000 miles to Australia or 4,660 miles to Panama. Even this break did not exist until these islands were born—an event quite recent from a geological point of view. The earth in its contortions some æons ago made a crack, small as such matters go, here in the mid-Pacific area. It was but some 2,000 miles long, but through it there began to be squeezed, like toothpaste from a tube, some of that molten material that still fills the inside of the earth. This lava hardened into stone and piled up until eventually some of it emerged above the waves and an island was born. Other peaks appeared along the line of the crack, and the individual island became a link in a chain. Some of them formed volcanic cones that continued to erupt lava, cinders, or ashes that added to the island area about them. Thus they built themselves up; in fact, some of them are continuing to this day to enlarge themselves and can be seen in the process.

So it came to pass that there are five principal islands—Hawaii, Maui, Molokai, Oahu, and Kauai—in the Hawaiian group, with three lesser near-by satellites—Kahoolawe, Lanai, and Niihau—and an outflung line of uninhabited



The Principal Islands

shoals and reefs reaching out 1,500 miles to the west. All lie along this floor crack of the Pacific running from southeast to northwest about 20 degrees north of the Equator.

Having thus emerged as comparative newcomers among the land surfaces of the world, some of them having thrust their cliffs miles high to buffet the trade winds, the processes of erosion began to have their way. Time smoothed the sides of jagged mountain chains and built plains at their feet. Birds in their flights and the currents of oceans brought seeds from far away and vegetation began to appear. In the end man came, although the manner in which he crossed the vast ocean expanses that intervene between this and any other land remains a wonder not yet entirely understood.

Though they may have been visited by a Spanish mariner, the existence of the Hawaiian Islands was not generally known to white men at the time of the beginning of the Revolutionary War. At that time a Capt. James Cook, flying the British flag, was on a 10-year tour of exploration in the Pacific, the principal purpose of which was a continuance of that long-prosecuted search for a short cut to the East. In 1778 he deliberately struck out from the Society Islands, 2,300 miles to the south, for a try at reaching the North American coast, a distance of some 5,000 miles. It was in the course of this voyage that, quite by accident, he discovered Kauai, the large island farthest to the northwest. Friendly natives swarmed about his two ships and exchanged food for trinkets. Later, further exploration of the islands found all of them to be quite densely inhabited. It was estimated that there were 300,000 people on them, living through fishing and the cultivation of some 200,000 acres of land that lent itself to their peculiar type of farm-



The Monument to Captain Cook

ing, the chief element in which was the taro patches planted in the bottoms, from whose roots they made poi, their chief item of food to this very day.

After further cruising about, Captain Cook returned and followed the chain down to the island of Hawaii, which is the largest of the group. Along the western side of that island, now known as the Kona Coast, in the area now given over to coffee plantations, the population was particularly dense. Here were a number of the sacred places of the Hawaiians, and these meant much to them. Several incidents occurred to interfere with pleasant relations. One of these was the fact that Cook's sailors helped themselves to firewood from these sacred places. These affronts were endured because the natives considered their

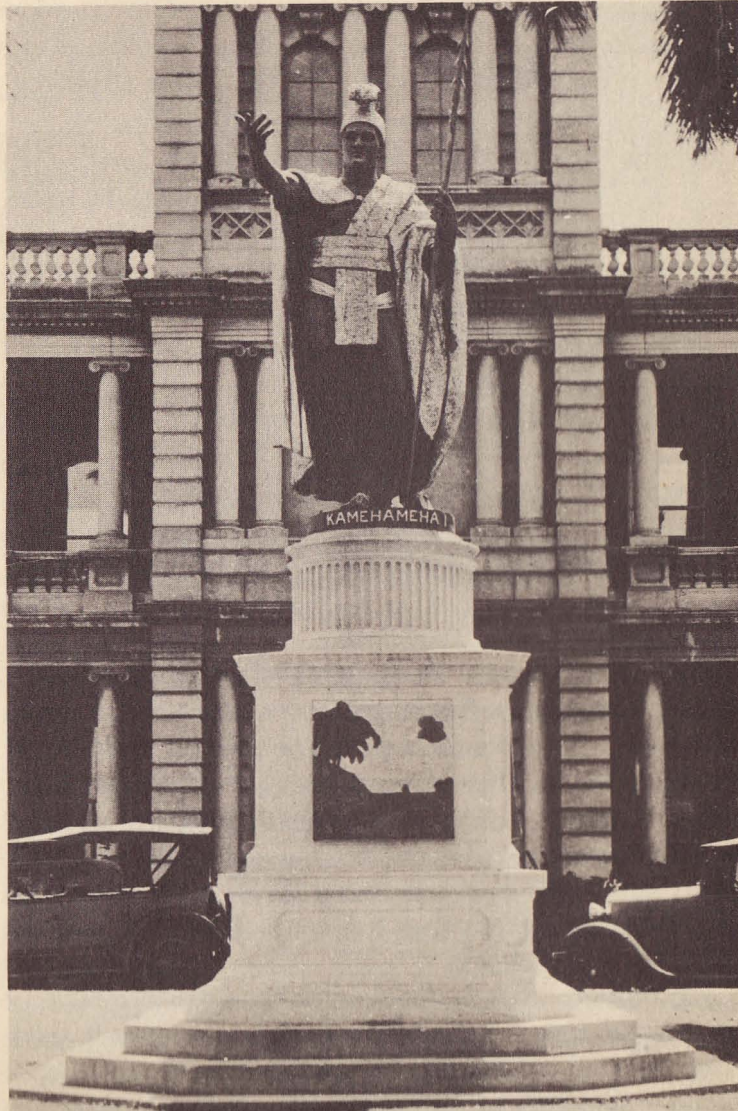
visitors to be gods. Unfortunately one of Cook's sailors died ashore and dispelled this idea. One day when Cook had landed with a small party, the friction came to a climax and the natives set upon and killed the venturesome captain.

A little point of land juts out to the west here on the coast of Hawaii that is British territory by modern grant. On it stands a monument honoring Capt. James Cook, who died here through an unfortunate clash with a mild people that through the centuries otherwise has extended a warm welcome to travelers from afar, usually to their subsequent disadvantage.

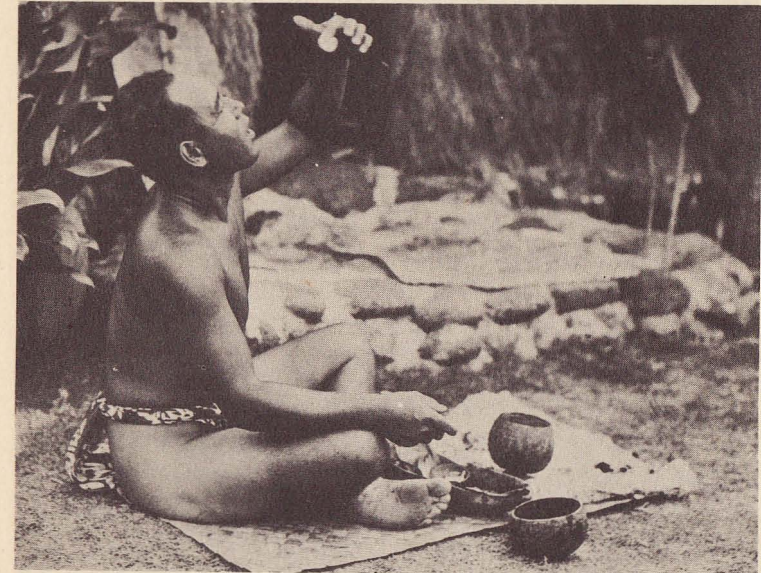
While Captain Cook was anchored off this coast of Hawaii there was among his visitors a young chief who was destined to become the great man of all time among this branch of the Polynesians. His name was Kamehameha, which is not so hard to pronounce as might seem if it is divided up, thus, Ka-meha-meha, and the repetition, so frequent in this language, is noted. Kamehameha was then some 40 years old and described by an associate of Cook as having a fiercely savage face. It is said that he took a vast interest in all the marvels performed by these white men and learned much from them. It is of record that he once spent a night aboard Cook's ship. Certain it is that these natives received their first bits of metal from Cook, having up to then dwelt in the stone age. It is said that a thrust in the back from one of the knives that they had received in trade was the means of Cook's death.

Kamehameha was destined to become the Garibaldi of the islands, to weld them into a single government with himself as king, to establish toward the end of the eighteenth century, in 1795, in fact, a dynasty that represents the century of glory that came to Hawaiian royalty. Then

followed a brief fling under Kalakaua, the "merry monarch," a king by election, and his sister, Liliuokalani, and the sun of serenity as a Territory of the United States.



A Statue to the Garibaldi of the Hawaiian Islands



Like the Original Hawaiians

That century was an era of transition. With it grew increasing contact with the world of white men from the outside. First came the fur traders of the North Pacific, who found the islands a pleasant place for rest, recreation, and refitting. Then followed the era of the whalers, who plowed these vast expanses and sold their whale oil to burn through the lamp wicks of all the world. There is no doubt that these visitors debauched the simple natives, lacking immunity to white man's diseases, whose numbers decreased in that first century of contact with white men from an estimated 300,000 to a mere 40,000.

But it was the coming of the missionaries that forged the first links that grew to bind the Hawaiian Islands to the United States. The idea of dispatching missionaries to foreign lands developed much enthusiasm in New England in the early part of the nineteenth century and resulted in the sailing of the *Thaddeus* from Boston in 1819 with a personnel whose sole purpose was the conversion of the Hawaiian, of whose moral depravity much had been heard. Zealous young men were selected for the mission, and, where they were without wives, marriages were arranged for them with equally zealous young women. They sailed into the unknown, and eighteen months later word came back to Massachusetts that they had landed and established their missions.

The missionaries, it seems, like many a tourist who stumbles into modern Hawaii, had no idea of the delight of the islands to which they were being sent. They arrived at the psychological moment when contact with the whites had begun to break the harsh customs of the natives. That very year the tabu which forbade women to eat of the same food or in the same houses with the men had been abrogated. The frame of mind was favorable to new ideas. The natives were curious, hospitable, and receptive. They had never before seen white women and children. They marveled at the clothes these wore, while the missionaries in return were shocked at the lack of apparel in which the natives disported themselves. These children of nature had begun their transformation. An illustrative incident was the occasion on which the king's favorite wife, a person of 6-foot stature and ample girth (Hawaiian women tend toward the Amazonian), asked to borrow a dress from a slim young missionary bride. This not seem-

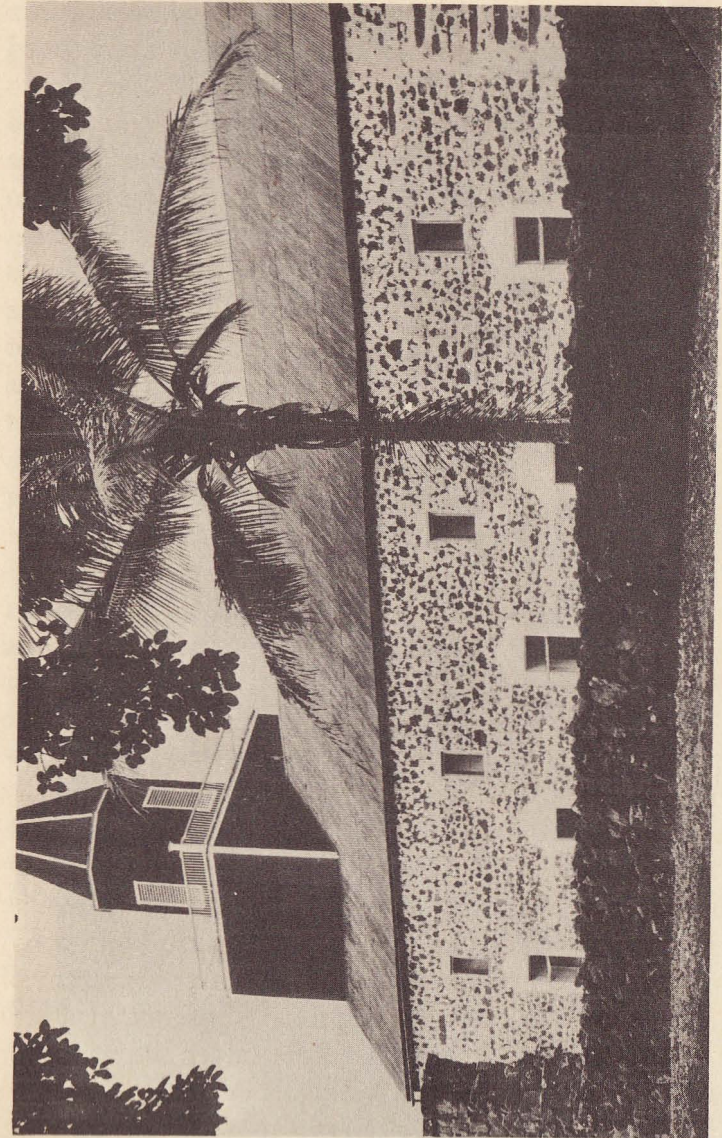


A True Daughter of Hawaii

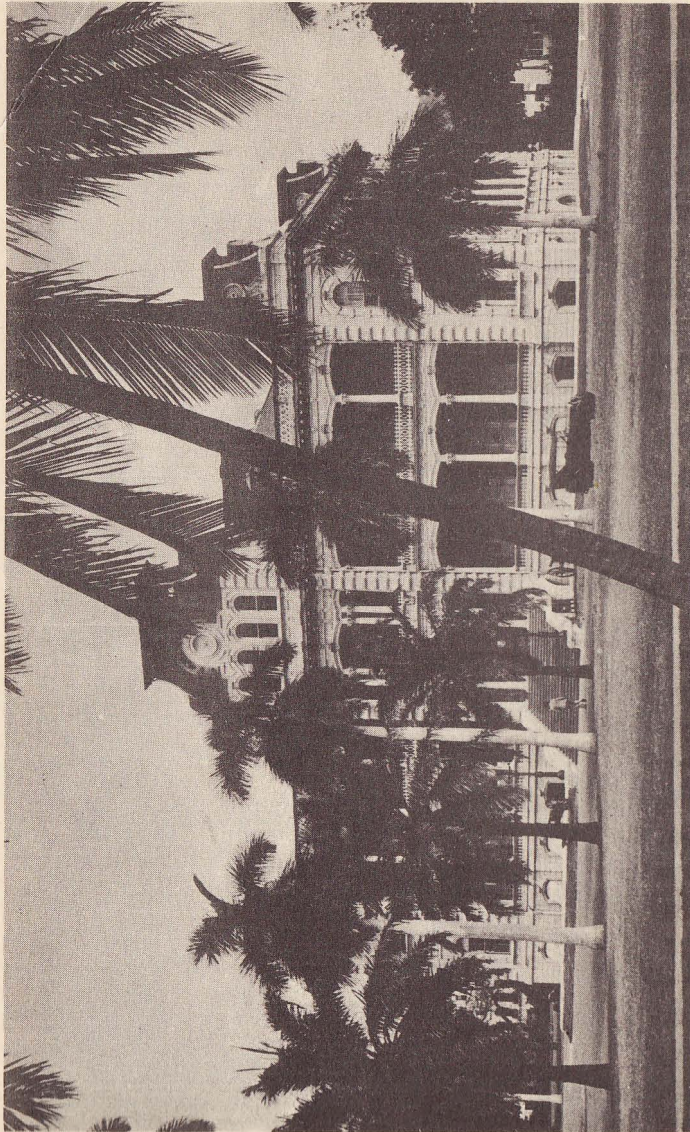
ing practicable, a bolt of cloth was substituted. The queen unwound this on the ground, lay down upon it and rolled over and over, thus draping it around herself to her entire satisfaction. When the ceremony for which she had dressed was over she again prostrated and unwound herself. Thus was the campaign of clothing the natives begun with conscientious vigor and received with enthusiasm.

The immediate and principal task of the missionaries, as it turned out, was that of education. First they became instructors to the children of the chiefs. Many nuclei of instruction developed into schools. On most of the islands to-day there stand educational institutions which were begun a hundred years ago and which have been in operation ever since. Early settlers in California found it easier to send their children to Hawaii for education than to the east from which they came, and did so. The islands boast many quite venerable institutions, as, for example, a newspaper, which is described as "the first west of the Mississippi."

These missionaries, in many cases, became advisors to the kings, and thus had much to do with the drift of government for some 70 or 80 years before Hawaii voluntarily became a part of the United States. Government, with increasing contact with the outside world, with the development of industries such as growing sugarcane, became constantly more complicated. The Hawaiian philosophy, from lack of experience, had neither an appreciation of money values, an instinct of acquisitiveness, nor an ability of commercial self-protection. Even under the advice of the missionary group who were able only to a degree to influence their principals, matters went from bad to worse



The Oldest Church in the Islands, at Kailua, on the Kona Coast



The Capitol, Which Contains a Throne Room

until it became evident that some more advanced form of government should be established.

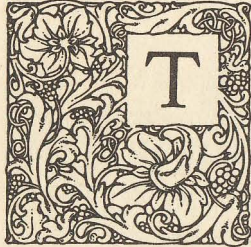
In 1893 a committee of safety took over the government, dethroning Queen Liliuokalani and establishing an executive council with Judge Sanford B. Dole, descendant of the early missionaries, as its president. This government prepared a treaty of annexation and asked the United States to take the islands under its wing. President Cleveland, coming in at about that time, favored the reestablishment of the monarchy and sent a minister to the islands to so advise. President Dole, however, refused to acknowledge that Mr. Cleveland had any authority for such action and declined to act upon his suggestion. A constitution was forthwith adopted and the Republic of Hawaii established.

In the following election in the United States the Republicans chose William McKinley President. The Spanish-American War broke out and operations in the Philippine area demonstrated the strategical value of Hawaii. It was annexed by a joint resolution of House and Senate which had back of it the precedent of Texas, which had come into the Union in the same way.

The formal transfer of sovereignty took place on August 12, 1898, but it was not until 1900 that territorial government was set up. The President appointed Sanford B. Dole, who had been President of the Republic, as governor, and the change in administration proceeded without hitch. More than three decades have passed, and Hawaii's ship of state has run steadily on an even keel with the necessity of little attention from Washington.

With this brief sketch of the history of the islands in mind, it will be possible more readily to understand the situation there as it exists to-day.

CHAPTER II
HAWAII TO-DAY

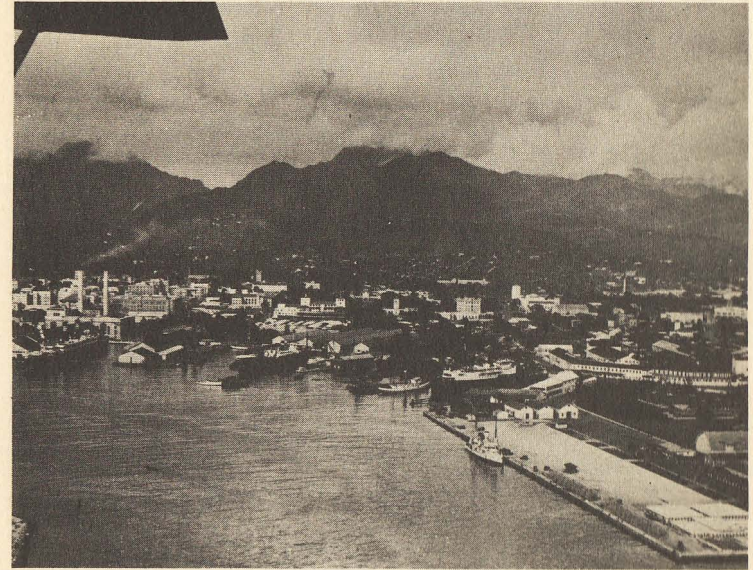


THE eight principal islands of the group have a combined area of 6,400 square miles, which constitutes a commonwealth a little bigger than Connecticut and Rhode Island combined. Oahu is the center of administration, since Honolulu, the capital and principal city, is on it. Oahu is about the same size as two of the other islands, Kauai and Maui, but Hawaii, at the east end of the group, is bigger than all the rest taken together. The chain is about 400 miles long; one travels from one to the other by boat or by airplane.

Steamers arriving in Honolulu (and we might as well inform visitors that the first syllable of the word is "ho" and that the "o" is long) pass the string of hotels that fringe the half circle that is Waikiki Beach, tie up to a very modern dock alongside Aloha Tower, and are in the presence of an Hawaiian welcome which is always forthcoming and is likely to prove an important event in the life of even the habitual traveler. This is the ceremony of the lei, the official welcoming brass band, and the outpouring of a dockful of Honolulu's polyglot population. The flower garlands of happiness are a Polynesian institution. Whoever welcomes a visitor or bids him farewell places a lei about his neck. The incoming recipient of a lei wears it during the day of his arrival. The departing visitor throws his lei on the water as his ship goes out to sea as an

indication of his wish that he may return again. Lei making is a considerable industry in Honolulu, 200 people being professionally employed in it.

Honolulu is a modern American city of 120,000 inhabitants. Its public buildings and private residences are such as to challenge in quality those of any city of its size on



Honolulu Harbor

the continent. Certain differences are not apparent on the surface, but the fact develops that there are no furnaces in these houses to temper the cold of winter, no electric fans to cool their occupants in summer. Other peculiarities of the city are more obvious, as, for example, the complexions of the people on the street. One in ten is conventional Anglo-Saxon pink, one in ten is of a darkness beyond that of the American Indian and with no yellow glow back of



Honolulu Has Excellent Buildings

it. These are Hawaiians. There is a sprinkling of Latins—swarthy Portuguese from the Azores. But the mass of the population shows the yellow of the orientals—Chinese, Japanese, Korean, Filipino—each with its distinctive traits but each also postmarked, as it were, on that other fringe of the Pacific. All of these wear American clothes (there is not a pigtail in Honolulu) and disport themselves much as do natives of Vermont or Virginia, but their skins are yellow. And the young people are blends of these, emerging blithely from the melting pot and setting forth impudently to find what life under a Western flag has to offer.

This mingling of races is likely to fascinate the visitor from the mainland for some time before he becomes accus-

tomed to it and begins to find that it is quite disregarded by those who have lived in the islands long enough to be designated "kamaainas," or old-timers.

This visitor in the meantime has had his attention distracted by the outstanding characteristic of the islands that differentiates them from continental United States—their foliage—and can see little else. Hawaii had no great variety of trees or flowers when it was first found by white man, as its isolation made it difficult to acquire them. But since it has become the crossroads of the Pacific, and since its climate invites many varieties, it has become a garden in which the trees of all the tropical world grow. So one finds himself wonderingly gazing in among the pillars that



A Land of Magnificent Trees

the great banyan tree from India has set to support its limbs as they thrust out a hundred feet in all directions. He finds himself admiring the monkey pod, which spreads itself as flatly as a lady's parasol, garlanded with blooms, or the rows of unbelievably tall royal palms, or the clumps of coconut bearers carrying high their vast clusters of fruit. The purple bougainvillæa sprawls everywhere, and the flashy poinciana flaunts its scarlet. The shower trees, probably, are the most beautiful of all—pink showers, golden showers, and, finally, the rainbow shower—that cover the ground with their falling petals. Palatable mangoes to be eaten only in the bathroom; golden papaias, the pepsin-laden melons that grow on trees and where they are available displace the cantaloupe; guavas that are so plentiful that they overrun the landscape; mountain apples, breadfruit—all bid for an opportunity to stimulate the tired appetite. Gardens riot in color with flowers from all over the world that bloom as radiantly in December as in May. Night-blooming cereus form mile-long hedges and invite the flower lover who carries a flashlight. The hibiscus blooms every day in every garden, and it is the custom in hotels, homes, and offices to thread the flowers in ribs from the coconut palm leaf and arrange clusters of radiance to last through the day.

But this radiance of vegetation which beggars description soon ceases to divert one from other interests, and he takes notice of such matters as the weather.

The average citizen in continental United States looks at a map of the Pacific, observes that Honolulu sits at a latitude of 21 degrees north, which is about that of Yucatan, Mexico, French West Africa, or Bombay, India, and concludes that this must of necessity be one of those torrid

jungle lands where people wear shorts and pith helmets. Instinctively he clings to this idea, and nothing less than a visit to the islands can convince him of the actual fact that



The Glory of the Night-Blooming Cereus

the Hawaiian Islands offer summer-resort temperatures that are lower than those of Atlantic City and many other places frequented in the hot season by those who seek relief from the heat. It is the exceptional year when the thermometer in Honolulu reaches 85 degrees as a maximum. The weather is considered warm when 80 degrees is registered at sea level. These temperatures are accompanied by a never-ceasing trade wind which blows from the north-east. Its quality originates in the ocean currents from the region of the Aleutian Islands, which come down from the

north, and so cool the areas from which these winds start. They blow steadily at a velocity of 9 or 10 miles an hour and so provide an excellent equivalent for an electric fan and quite spoil the market for that gadget. There are no days, as in most resorts, when land breezes set in with oppressive heat. The temperature is pretty much that which the average human would choose if he had the making of the weather. Wraps and fans are equally unnecessary.

The minimum temperature for the year in Hawaii at sea level is likely to be around 60 degrees. All of the islands ascend from the coast to mountain ranges and peaks. Much of the area has an elevation of from 2,000 to 3,000 feet above the sea. Temperatures decrease 4 degrees for each 1,000 feet of elevation, so these climates may be progressively cooler than at sea level. Here many of the old ranch houses are located and here residents of the Territory find a change in vacation season from their customary abodes. Many of the mountains rise to an elevation of 4,000 feet, while one attains 10,000 and two 14,000 feet, thus providing snowfall for those whose temperaments cause them to long for more vigorous climates.

Rain comes easily in Hawaii. Vagrant clouds float about and precipitate at will. One may drive in the brilliant sunshine along the foot of the ever-near mountains and observe at one time half a dozen showers playing among the valleys. He may stand quite dry on one side of the street and, so local are the showers, it may be raining on the other side. Gentle, misty rains are quite general in the evening. In the valleys a mile above the business section of Honolulu the rainfall is twice as heavy as in the business section. The ranges of hills cause strange freaks in rainfall.



This Might Be Any Day in the Year

The trade winds, striking a ridge, may be forced upward and, as a result, may pour great quantities of rain on its verdant sides. A mile away, the face of the hill will be pitched at another angle, may be almost rainless, brown and sear but for the clinging prickly pear.



Fern Forests of Hawaii National Park

These striking contrasts in rainfall are found at many places in the islands. At points on the windward side of Maui the rainfall is around 300 inches a year, while 15 miles away over the crest are cattle ranches which must get along with 25 inches a year. Kauai, the Garden Island, lays claim to the heaviest rainfall in all the world. This precipitation takes place near the crest of its mountain range, 5,000 feet up, where the trade winds drop more than an inch and a quarter of rain every day, 476 inches,

or 40 feet, of water in a year. But less than 20 miles away there is an approach to desert conditions, with only 20 inches of rain per annum.

Thus it is never hot and never cold in Hawaii, and the rainfall is infinitely varied. The islands, which change only some 25 degrees between summer and winter extremes, offer relief from the heat of the continent in the one season and from the cold of its winter in the other.

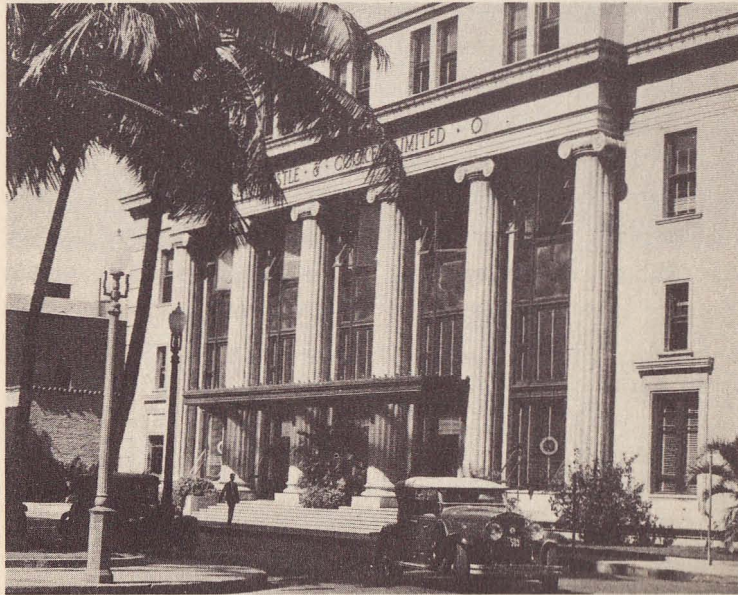
The possibilities this situation offers in such matters as sports is obvious. Bathing and those frolics in the water that revolve about surfboards and outrigger canoes present themselves every day in the year. Golf and tennis in the trade winds are always pleasant. Polo is a popular sport, and there are a number of teams in the islands. The Japanese sampan invites the deep-sea fisherman, improved roads challenge the motorist, and every day is a picnic day.

The population of the islands, according to the census of 1930, now somewhat increased, was 368,000, which was a good deal more than the population of Delaware, Nevada, Vermont, or Wyoming.

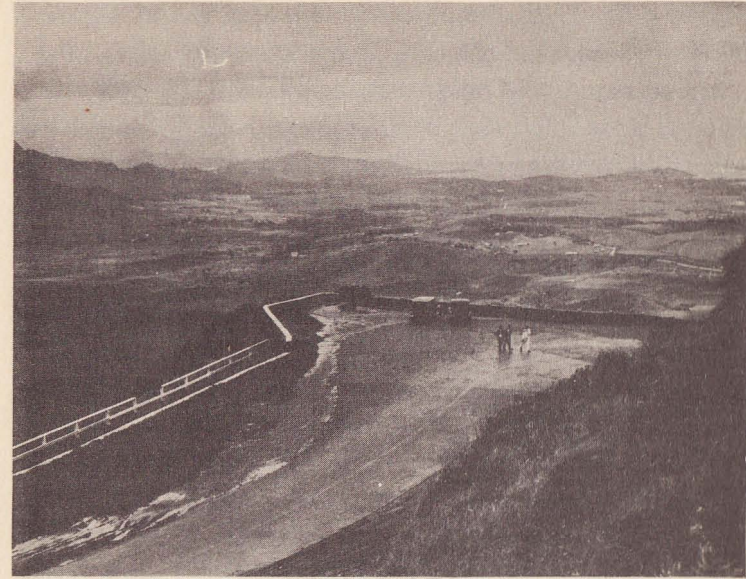
Of this population but some 22,000 are classified as pure Hawaiians. There are some 30,000 people much of whose blood is Hawaiian mixed with other races. In numbers those of the Japanese race predominate with 140,000. Filipinos come next with 66,000, Portuguese with 28,000, Chinese with 27,000, with some 6,000 each of Koreans and Puerto Ricans. There are about 20,000 soldiers and sailors from the States in the islands. Superimposed on this varied yet predominantly oriental population is a group of some 23,000 "haoles," white men, mostly from continental United States, but with a sprinkling of Scotch and English. It is this group that guides all the rest toward

adjusting itself into the American mold of citizenship and government. When it is noted that language, manner of dress, manner of life generally, homes, schools, industries, business establishments, transportation, all of which are admittedly progressive and up to date, are all on the American plan, it must be admitted that this handful of "haoles" gives evidence of having considerable enterprise and ability.

The white man is more evident in centers like Honolulu and Hilo than elsewhere, though still in an obvious minority. In those two towns reside 150,000 of the population of the islands, making a living in the various ways of town dwellers. A solid block of 105,000 of the population lives on the sugar plantations and makes its living by them.



Institutions Are Built on the American Model



There Are No Billboards Along Hawaiian Roads

Add to these 50,000 who live by pineapples, those who engage in small farming, cattle raising, fishing, and incidental occupations, and there are few left to be allocated.

As a Territory, Hawaii is self-governing much as are the States, except for the fact that the governor and the secretary are appointed from Washington, and Washington pays their salaries and those of the members of the legislature.

The Territory, through taxation, raises the money to defray all ordinary expenses. It supports excellent public schools throughout the islands, its various types of children, numbering in all 90,000, being subjected to compulsory education along strictly American lines. Its university, attended by 2,000 students, is remarkable in that it has the only school in tropical agriculture in the United States,

and because of its research into various of the problems of the Pacific, such as that of race amalgamation.

A measure of the progressiveness of the Territory may be seen in the fact that such rules and regulations are in force that there are no billboards along its highways. It maintains territorial forest reserves exceeding one million acres, on which much planting is done every year, some of it by so advanced a method as sowing seeds from airplanes. It maintains separate and well-equipped industrial schools for its delinquent boys and girls. Its insane are housed in groups of new and glistening buildings that face the sea and have as a drop curtain in the background a panorama of verdant cliffs that constitute as exquisite a bit of scenery as one can find anywhere around the world. Palama Settlement, in the midst of the poorest and most oriental section of Honolulu, is a model of its kind of work.

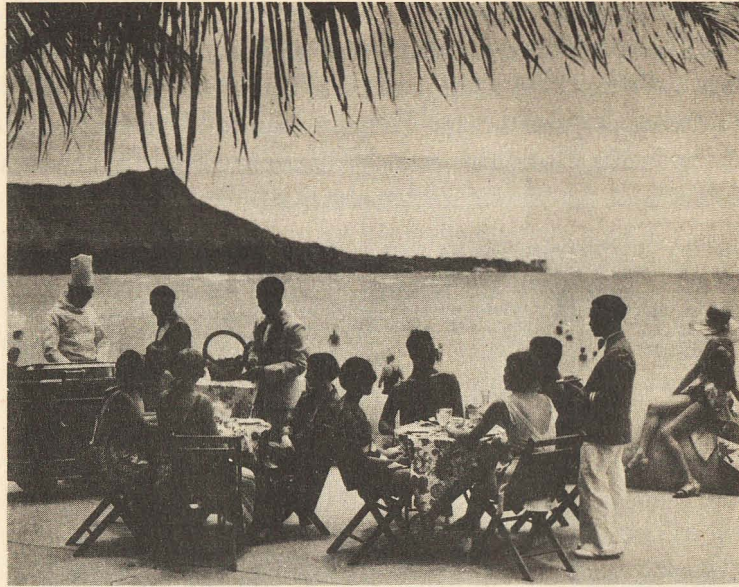
Outstanding among the tasks which the Territory carries on bravely at its own expense is that connected with its ever-present, time-defying, unmitigable tragedy of leprosy. Because of the presence of this disease that makes outcasts with but the faintest glimmering hope of those who have it, Hawaii maintains, at a cost of some \$400,000 a year, four separate eleemosynary institutions. The first of these is Kalapapa Settlement on the island of Molokai, on a little spit of land jutting out into the Pacific and shut off from the rest of the island by one of those strange Hawaiian moss-hung cliffs almost as perpendicular as the wall of Jericho itself. Here some 500 patients, who are made comfortable and brought as near to happiness as their circumstances will allow, wait through the decades for the end to come. In the suburbs of Honolulu, in Kalihi Receiving Hospital, are 175 more patients who may stay there indefinitely if

they choose or may go on to the Kalapapa Settlement. Half the patients come from that 10 per cent of the population that is Hawaiian, and most of the remainder are of Chinese, Japanese, and Filipino blood. There is something in the American or in his manner of life that causes him almost never to contract the disease.



The Federal Building in Honolulu

Kindly attendants look after the needs of all of these afflicted people, create home life in model cottages for them, group life in dormitories, nurse them down the grade in hospital wards. Every year there is born to leprosy patients 10 to 15 babies and, strangely, if these are taken away at birth they do not have leprosy nor do they afterwards develop it. The Territory maintains homes for "nonleprosy children of leprosy parents"—one for the girls



Luncheon on the Beach May Be an Evidence of Hawaiian Prosperity

and one for the boys. In these the youngsters are kept until they are of school age, then they are sent to public school, and when they are grown they go forth into the ordinary walks of life, normal men and women.

Through the decades visions of cures for leprosy have appeared, have held out hope for a while, and have disappeared. Chaulmoogra oil, through the past 20 years, has been one such, but now it is being abandoned. As yet science is baffled and admits that no cure has been found. The kinship of leprosy to tuberculosis has been more firmly established of late. The leprosy germ and the tuberculosis germ are so similar that they would be difficult to differentiate under the microscope were it not that the former gathers in clusters like cigarettes in a package. Because

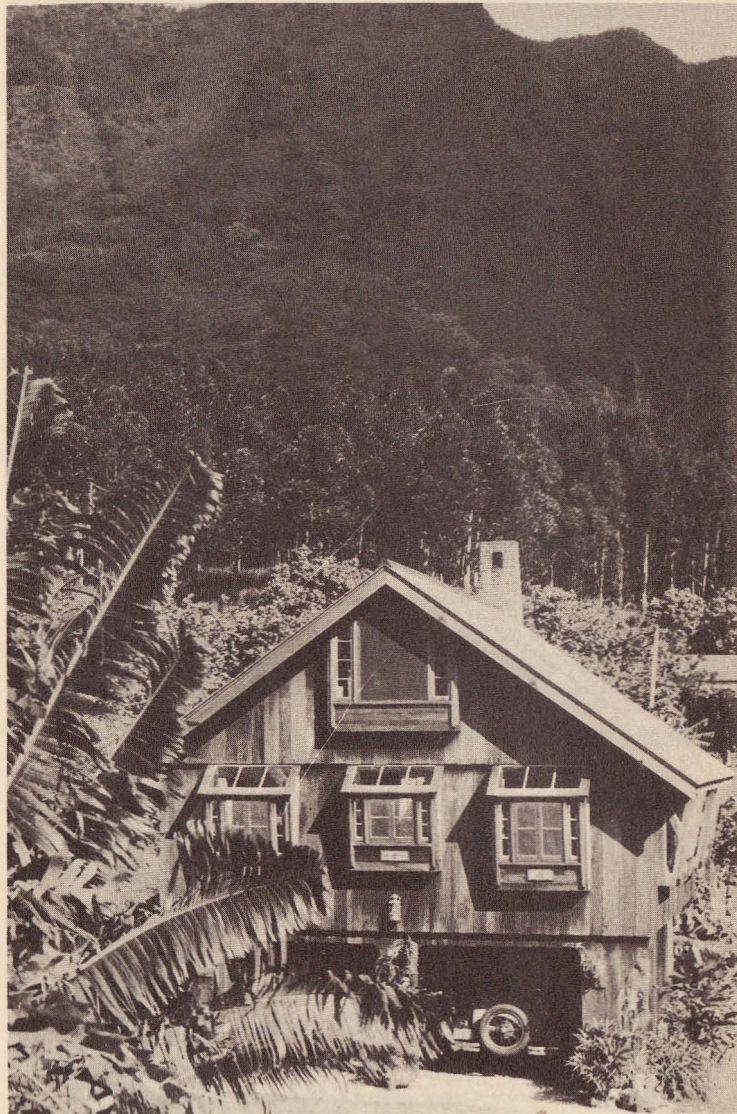
of this relationship the most effective method of fighting tuberculosis, that of developing the resistance of the patient until he may overwhelm the disease, is being applied to leprosy, and some cures are being effected. There are at Kalapapa to-day 25 patients who might be paroled as cases that have been arrested and, possibly, cured.

These various activities of the Territory are maintained just as the States carry on such activities, and cost about \$12,000,000 a year. In the middle of the year 1932, while many States and municipalities on the mainland were in difficulties, Hawaii struck a balance and found that, with all bills paid, she had \$5,000,000 in cash on hand and \$5,000,000 more in liquid bonds. Her taxation mill was set for meeting all her requirements throughout the year.

In addition to her territorial taxes, it was shown that during the previous year Hawaii had contributed to the Federal Government \$5,375,000 in income and customs taxes.

A summary of internal-revenue taxes received by the Federal Government from the district of Hawaii during the years between June 30, 1919, and June 30, 1931, appears in the following table:

1919	\$5, 831, 933. 19
1920	11, 929, 872. 72
1921	20, 680, 103. 23
1922	15, 515, 063. 03
1923	4, 148, 255. 93
1924	5, 796, 778. 45
1925	5, 749, 809. 36
1926	6, 797, 151. 80
1927	5, 331, 006. 66
1928	6, 244, 382. 23
1929	5, 606, 515. 38
1930	5, 515, 914. 45
1931	4, 816, 475. 51
Total	103, 963, 261. 94



A Retreat Against the Mountain

A balancing of the books as between the Territory of Hawaii and the Federal Government showed that during the first 30 years that it was a part of the United States it had sent \$171,000,000 to Washington, while the Federal Government had spent upon activities that might prop-



The Horse Is Still in Vogue

erly be charged up against the Territory about \$32,000,000, leaving a net profit to the Federal Government of some \$149,000,000 in taxes received from the islands. Thus the islands have not been an expense to the Government, but have yielded handsome and direct cash profits to it.

The statement of money sent to and received from the Federal Government during that 30 years follows:

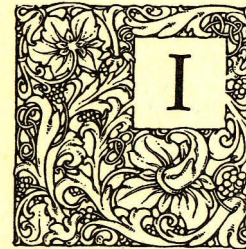
HAWAII AND ITS RACE PROBLEM

Item	Paid to the Federal Government	Received from the Federal Government
Internal revenue	\$118,004,556.23	\$952,836.64
Post office	7,593,819.73	4,480,092.00
Immigration	78,500.00	1,190,000.00
Weather Bureau		191,500.00
Customs Service	44,552,860.38	3,217,577.00
United States marshal, including courts (Federal, supreme, and circuit), salaries and expenses	681,778.00	3,154,129.00
Volcano research		179,365.82
Hawaii National Park	13,404.52	891,170.60
Public Health Service		1,721,208.67
Department of Agriculture (Hawaii Experiment Station)	713.00	1,123,430.00
Lighthouse Service	5,278.17	2,875,166.73
Rivers and harbors		9,455,591.00
University of Hawaii		1,270,599.22
United States Geological Survey		317,897.00
Territory: Governor and secretary, contingent and legislative expenses	61,289.00	981,100.00
Shipping Board	No record.	356,400.00
Total	170,992,199.03	32,358,063.68

This is exclusive, of course, of the money spent in maintaining in Hawaii the largest Army post and the strongest naval base in the whole establishment of the Government. These are not maintained for the protection of the islands but as an outpost to the west in the national scheme of defense, and should, therefore, be paid for by the Federal Government.

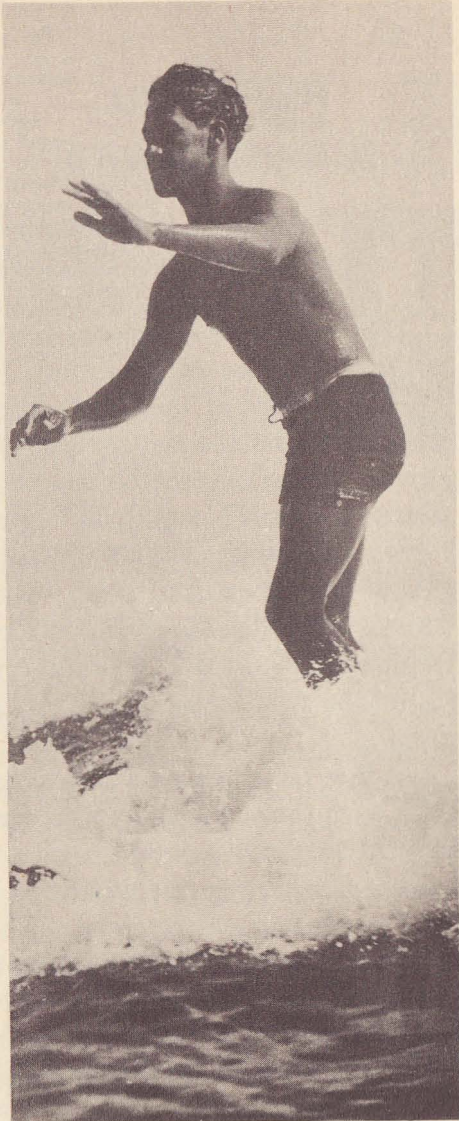
This sketchy array of facts is intended merely to convey the obvious impression that America's outriding territory to the west, made up of these unusual racial groups, constitutes a progressive community that has been paying its way and getting along quite well in its niche as a Territory attached to the sisterhood of States. This impression here conveyed may seem quite glowing and laudatory, but it is founded only on the facts as they present themselves to him who goes to see.

CHAPTER III
SCENIC HAWAII



It might be well to give some slight consideration to the Hawaiian Islands as the home of these new Americans, from the tourist's standpoint, not with the idea of presenting an adequate picture of them but only that their attractions may be suggested.

Many who visit the islands see no more of them than Oahu, the island on which Honolulu is located, 40 miles long and 20 miles wide, with the best of harbors and the most beautiful of beaches tucked away in its southern exposure. Most tourists dispose themselves in the hotels along Waikiki Beach, bathe for hours every day, and acquire the ambition that seems fitting to the time and place of becoming as brown as the "kukui" nuts from which such attractive necklaces are made. Those who are a bit bolder flirt with the surf board and attempt to learn the knack of the natives of so setting it against the crest of a breaker that the tumbling water will drive it headlong for hundreds of yards toward the beach. The outrigger canoe, taxi of the waves, paddled by native boys, offers another beach attraction. By night the ukuleles play beneath strangely slantwise coconut trees or unbelievably spreading banyans in the hotel gardens and swarthy Polynesian natives sing their native songs and dance their native dances in a way that may have been affected some-



Riding the Surf Board

SCENIC HAWAII

what by a century of contact with travelers and New England missionaries but which is none the less alluring.

Even this easy-going visitor will drive by automobile along the valleys and ridges that form Honolulu's drop



There Are Many Waterfalls

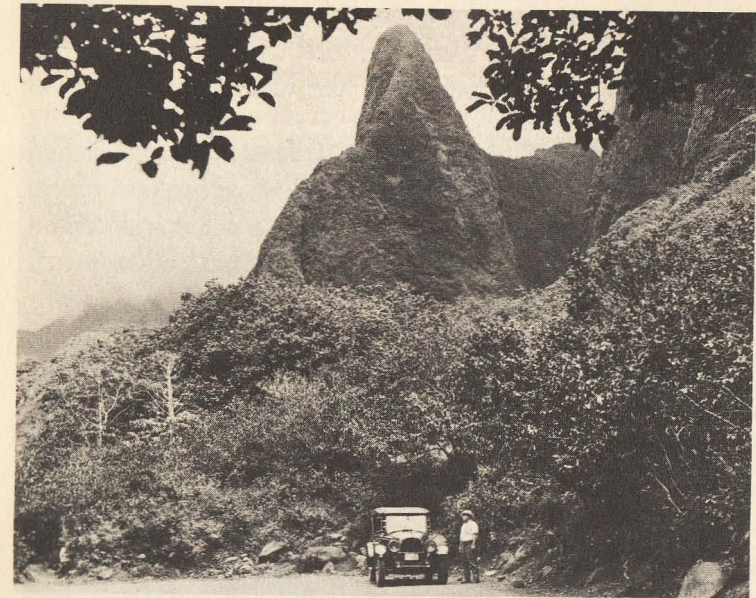
curtain and lead quickly to the mountains. The choicest residences in the city scramble up these slopes. A mile above the city rainfall will be found to have doubled and vegetation to have become more luxuriant. Follow one of these valleys 6 miles and it will lead to the only pass over

this mountain range. Hurling trade winds drop more and more of their moisture as they climb these mountains, and here to the left is the strange spectacle of the upside-down waterfalls. Three of them can be seen at once flinging themselves down cliff sides, but, believe it or not, when half the descent has been made they turn about and travel again toward the mountain crest. There is a wind demon playing here, if the fact must be known, that gets beneath them and destroys the logic of their kind.

This is the Pali Road, and "pali" is Polynesian for a cliff. A little ahead is the top of this windy pass, and from there the other side of the mountain can be seen, 20 miles of it, curved gracefully for inspection. Strange that it should be so precipitous! Though one may have traveled much, he has never seen such abrupt mountains. They rise 2,000 feet practically sheer. Kamahameha I, the Garibaldi of the islands, flung an opposing army over these cliffs as a final step in his work of union.

There are those who maintain that this is the fairest mountain view in all the world. Elsewhere more stupendous panoramas may be presented, to be sure, but this is quite eye filling, and the magnificence of the cliff trimming, done in vegetation born of torrential rains, trade-wind splashed against the mountains, may well challenge them all.

You will remember having seen the clear-cut little island just ahead. The first scenes of the Bird of Paradise were filmed there. It is 85 miles around Oahu—coral, palm-studded beaches; guava thickets; great cane fields climbing up from the beach; pineapple plantations above; Schofield Barracks, biggest of army posts, on the plateau; Pearl Harbor, Gibraltar of the Pacific.



The Needle in Maui

The tourist who visits other islands is likely to do so by air. Machines maintain daily schedules. There are boats, however, on which the trips may be made by those who are not air minded. It takes but 40 minutes to get to Molokai, which is the first land seen as one goes out from California, by plane. It is a pineapple island, with cattle ranches in the hinterland, where one of the old missionary families maintains its estates in a manner that is more nearly feudal than anything the average American is likely to encounter in a lifetime. The leper colony occupies a small corner of this island and can be reached from the land side only by riding on horseback down a single zigzag path that reminds one for all the world of Bright Angel Trail into Grand Canyon.

Maui, shaped like the bottom of your foot, is bigger, more ambitious than Molokai, and has a population of some 52,000. It was here that the first newspaper west



Clouds in the Crater Beneath "The House of the Sun"

of the Mississippi was published, and here in the modern and progressive town of Wailuku stand several schools that are a hundred years old and to which the children of early Californians came for education. Manual training in the new world was first taught here, and General Armstrong, who founded Hampton Institute, in Virginia, a training school for negroes, was born here and got his idea from this school. Some of the prize sugar plantations of the islands are located in Maui, while the valley scenery

measures itself by that of the Yosemite. At the home of the manager of one of these sugar plantations, a home that might well challenge anything on Long Island in its appointments, at 4 o'clock of an August afternoon I listened by radio to the acceptance address of President Hoover which he was delivering at 9 o'clock in Washington, 5,000 miles away.

Maui boasts one of the greatest volcanic craters in the world, that at the 10,000-foot crest of Haleakala, "The House of the Sun." This mountain is a part of the Hawaii National Park, most of which is located on the island of Hawaii, farther south. The glory of sunrise on this high crater rim has been much praised. It is 5 miles across the crater, which is depressed 3,000 feet at places, and abounds in high lava cones like so many great ant hills. Visiting the crater is like coming upon the deserted camp of the Fire God where but yesterday he was brewing such titanic forces as to shake the world.

Hawaii, the Big Island, population 73,000, is the farthest one down, south and east. It contains twice as many square miles and more wonders than all the rest of them put together. It is the home of Pele, the Fire Goddess, steam from whose kitchens seethes up constantly, whose underground stirrings may crack the countryside as you would break a piece of peanut brittle, who often sends her rivers of molten rock down to the sea, as a pot of tar, boiling over, might spread a smear along its side.

One may sleep by steamer to Hilo, population 20,000, second largest city of the islands, or he may fly for 60 miles along its eastern coast and get a rare view from the air. Here again mountains rise steeply, and their slopes

catch heavy rainfalls that go ripping across the 10-mile-wide lowlands, cut deep valleys in which often nestle native villages with their taro patches, and leap over cliffs into the sea. Three-fourths of this coastal plain has been tamed and brought under sugar cane, constituting an important element in the productiveness of the Territory, yielding food out here in the mid-Pacific more abundantly than the truck gardens of Norfolk or the prune orchards of Oregon, but one strip of it so turbulent that it remains wild.

In Hilo, hidden in tropical foliage, much closer to old Hawaii than is Honolulu, you may be invited to a "luau," a native feast. There will be many dishes—raw fish covered with sauce and quite liquid, octopus similarly prepared, native herbs, pork wrapped in "ti" leaves and roasted with hot stones under ground, a calabash pot of poi about the consistency of the paperhanger's paste—but not a knife or fork or spoon. All foods, however liquid, are eaten with the fingers. The poi is in lieu of bread. It is likely to be one-finger poi, though, if it is a bit thin, two fingers may be used. It clings accommodatingly to a finger thrust into it until it may reach the mouth to be sucked off. The ukuleles, guitars, and banjos are strumming Hawaiian plaintive airs. These hula girls in Hilo still dance much as they did when the whalers a hundred years ago used to ride out of the north and linger here awhile for a change of diet to get the scurvy out of their blood.

Before leaving this corner of the island it may be well to drive about a bit to view the nearly new cracks in the earth's crust that come about through its frequent contortions. Here one may go along a road and find that it has suddenly cracked into a 4-foot yawn. A Japanese farmer



Entertainment for the "Luau"

not long ago got up in the morning to find that his garden had split away from his house. An area a mile wide may drop down 20 feet, and waves to-day may be breaking over what yesterday was a beach road. This corner of the island of Hawaii is restless, it seems, and more mobile probably than any other inhabited area in the world.



At the Edge of the Crater

Thirty miles out of Hilo in Hawaii National Park is Kilauea Volcano House, to which tourists come from all over the world to watch the most active of five mountains. It sits on the very rim of Kilauea volcano, which is nearly always active. This volcano, probably older than towering Mauna Loa, its neighbor, creates the impression of being a crater in the side of the higher mountain, al-



The Fire Pit

though in reality it is itself a mountain with an elevation of 4,000 feet. This illusion is the result of the broad depression at its top and of its gentle slopes, caused by lava flows from many lateral vents. Within the crater's depression is a vast pit, sometimes called the "House of Everlasting Fire," which for years has drawn travelers from the four quarters of the earth. This inner crater often contains a boiling, bubbling mass of molten lava whose surface fluctuates from bottom to rim. Activities averaging at least one outburst a year have occurred since 1900. Its risings are accompanied by brilliant fountains and inflows of liquid lava, and its lowerings by tremendous avalanches which send up enormous dust clouds.

Nearly a century and a half ago the pit became unusually active, and its violent blast of ashes destroyed an Hawaiian army. From that time—1790—no rocks or

ashes were ejected until 1924. During the autumn of 1923 the lake of fire drained away but gradually returned until the pit contained a 50-acre lake of seething lava. Lava geysers traveled across its surface, sending up incandescent sprays 150 feet into the air. Again the lake disappeared and crumbling masses of rock fell into the smoking pit, choking the vents through which the volcanic gases had escaped. A few months later, when steam blasts unexpectedly returned, the vents were cleared by tremendous explosions, hurling ashes for miles into the air. The violent disturbance continued for three weeks, and at the end of that time the fire pit had been enlarged to four times its former size, the opening being 190 acres in area and 1,200 feet deep. A few weeks later, when all was quiet, a roaring jet of lava appeared at the bottom of the pit, sending up a steady spray 200 feet high, building up a small cinder cone and forming a 10-acre lava lake on the floor of the pit. After giving a brilliant display for a couple of weeks the fountain subsided and the volcano became dormant. In July, 1927, a similar display occurred, lasting for two weeks, and in January, 1928, the fire returned for one night only. Gas and vapor rise continually.

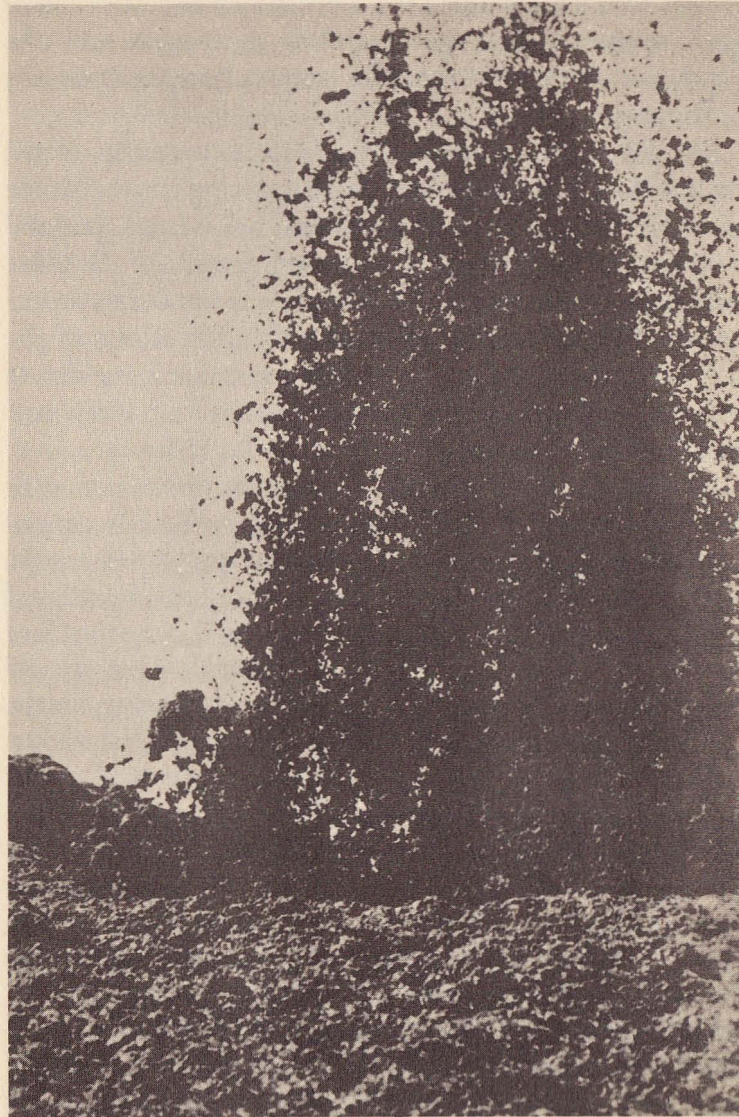
During 1929 spectacular lava inflows occurred in February and July. The pit depth in December, 1929, was 1,050 feet and the floor area 48 acres. On November 19, 1930, molten lava again appeared in the pit. Activity continued until December 7. In December, 1931, this was repeated on a larger scale for 13 days, and the noise of the volcano was broadcasted by radio all over the United States and Canada. Further inflows are expected at more frequent intervals and for longer periods, and the permanent return of lava to the pit is not unlikely.

Here the Department of the Interior maintains a National Park superintendent and his staff of rangers and the Geological Survey stations the only volcanologist on the Government pay roll.

Not far from Kilauea is the Mauna Loa section of the National Park with its great volcano rising to an altitude of 13,675 feet. So closely connected are Mauna Loa and Kilauea that the latter appears to be a portion of the taller mountain's eastern slope. Mauna Loa is not only the second highest mountain in the islands but it is one of the world's greatest volcanoes, steadily increasing its size as volcanic outbursts on an average of each four and a half years add huge masses of new lava to its bulk.

Its summit crater is almost as spectacular in action as Kilauea, although entirely different. Jets of steam continually rise from its great pit, 3 miles long and 1½ miles wide. Below the crater are many rifts, in two belts north and south, some brilliantly colored, from which numerous lava flows have occurred in the past. In line with these rifts are many spatter cones and other peculiar volcanic phenomena.

The last great flow from Mauna Loa, which the visitor will cross as he rides around the island, occurred in the spring of 1926, after a period of dormancy of seven years. The flow, which came from a rift about 5,000 feet below the summit, lasted for nearly two weeks. Many people from as far away as Honolulu came out to see it. It was about 1,500 feet wide and 30 feet deep, and crept down the mountain flank like a colossal caterpillar tractor. It contained a central channel of glowing, rushing lava. Jets of liquid pumice shot up from gas explosions, and clouds of fume were thrown up. At first there was a hissing sound from the rushing lava, but at the source a roaring noise.



A Lava Fountain on Mauna Loa

As the lava flowed down the mountain slope into the sea the water seemed to become light green in color and to be steaming in widening areas. It was a never-to-be-forgotten sight for those fortunate enough to witness it.



The Earth Always Steams in the Volcano Belt

Spectacular and violent as these outbreaks are they are not dangerous, for there is always plenty of time and opportunity for onlookers to get to places of safety. In fact, a volcanic eruption in Hawaii is cause for rejoicing rather than fear, as everyone rushes to the scene of the spectacle.

From Volcano House and the Kilauea section to the crater of Mauna Loa and return is a distance of about 75 miles, and the trip can be made in three days, either riding or hiking. It is customary to leave the hotel at Kilauea on horseback

in the morning, riding about 25 miles over the lava to a rest house set in a cinder cone in Mauna Loa at the 10,000-foot elevation. The night is spent here, and the next day the 25-mile walk or ride to the top and back is made. The second night is spent at the rest house and the next day the return to Kilauea is made. On this journey the air is rare and cool, the view superb and unrestricted for miles around. Wild goats are encountered on the trip. Beautiful lava specimens, with the sparkle of gold and silver and varicolored brilliants, may be seen on the way.

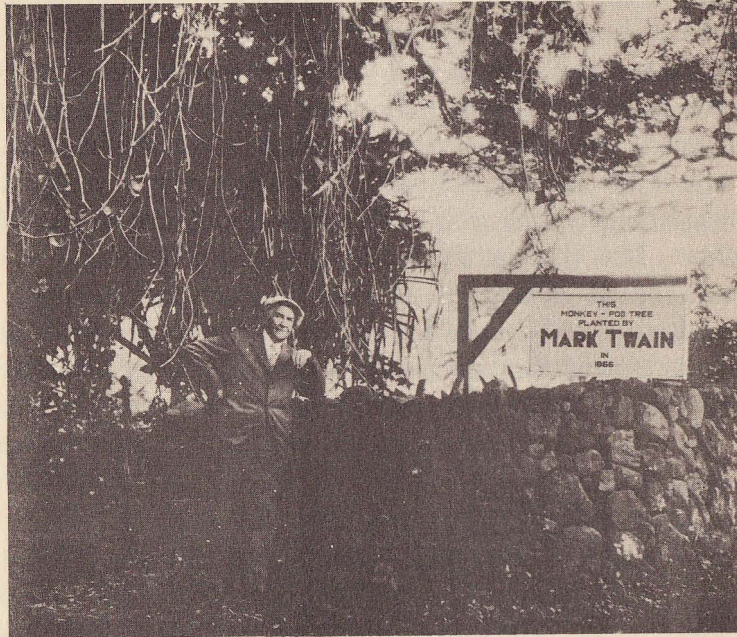
The automobile tourist may drive down the coast from Hawaii National Park and round the southernmost tip of the islands. This is new land to which Mauna Loa is adding with a new lava flow every few years. There are grassy slopes here, broken with groves of eucalyptus trees from Australia which cluster about cattle-ranch headquarters. Every few miles the chaos of a lava flow is encountered, each marked with a sign which gives the date of its occurrence—1868, 1887, 1907, 1919, 1926. Frightful excretions of the mountain sides are these lava flows, creating areas of chaos. The blanketing lava, as it cooled, has crept on, has been broken, contorted, fragmented, until its surface has become a mass of jagged, inhospitable, repellent points that challenge the foot of man or beast to find a place where it safely may be placed. The lava flows form forbidding areas that can be entered or crossed with difficulty and that are blighted and lost to usefulness until the passing of centuries have mellowed and disintegrated them. Great areas of this island are given over to them and inhabited only by herds of goats gone wild but descended from white man's introductions and now become marks for the sportsman.

Then comes the Kona Coast, which beckons him who is weary of a harsh world and would seek a refuge where Nature has wrought out that perfection which gives all and requires not the lifting of a hand in return. The road winds along the slope of Mauna Loa, a few miles back from the beach whose rolling, lacelike whitecaps can be glimpsed through the kukui and mango trees that line the way. Here the soil is rich and the vegetation abundant, but, strangely, the area has not fallen under the spell of sugar. It is the seat of the coffee industry of the islands and sends away some 50,000 bags a year, each weighing a hundred pounds. It is a garden area overwhelmed by a gayety of growth, thickly inhabited and interspersed with villages, settled by Chinese, Japanese, and native farmers,



A Lava Flow Leaves a Trail Like This

mixed with "haoles" from the States, some of them, seeking paradise here, the sons of important families.



Bob Davis Rests Beneath the Tree That Mark Twain Planted

By the roadside of this faraway there appears a sign which pulls the traveler to the conventional viewpoint. Here came Mark Twain in 1866, it states, and planted the slip that has grown into the huge monkey-pod tree that here shades the road. It seems strange to find the mark of so old a friend so far away.

The thermometer stands always in the seventies here on the Kona Coast, summer and winter; the winds are mild and the waters calm. The fish of all the Pacific offer themselves to the angler. Many tropical fruits follow through the season and care not when they ripen. A calico slip or a

pair of trunks is sufficient clothing between June and June. The world is easy, serene, indifferent. There are no yesterdays or no to-morrows. Time is without end, for here is a paradise of forgetfulness and indifference to a world of strife and turmoil.

This western front of the island chain is filled with historical significance. Here in the time of Capt. James Cook lived great throngs of these Polynesian natives, untouched by the hand of a far-distant world. It is here that Captain Cook died so tragically and uselessly. It was here that Kamehameha I, the greatest of Hawaiians, got his start, and it was here that Kalakaua, the "Merry Monarch," well known in the United States, last of the kings, built his summer home, now converted into a museum. It was here that, in 1819, the harsh tabus (this word is of Polynesian origin) of the native faiths, those that forbade women to eat with men, to partake of many of the foods they liked best, or to live in their houses, were overcome. It was here that the good ship *Thaddeus*, bringing the first group of missionaries from New England, landed on March 30, 1820. Here in the village of Kailua the first church was established and still stands. Down at its beach is the "Plymouth Rock of Hawaii," where the missionaries first set foot.

The cliffs hereabouts facing the sea are studded with cave-like pits that, through the centuries, have been used as burying places for the dead. Ruins of many places of worship are to be found. Most famous of Hawaiian institutions that were great in their day are their Places of Refuge. Up the beach a few miles from Kailua is Honau-nau, ancient, rock-built City of Refuge, jutting out into the sea, to which, of old, any person, whatever may have



Honaunau, the Ancient City of Refuge

been his offense, might flee and in which he would be safe from vengeance. Another such place of refuge, with stone-built walls 40 feet thick, is to be found at Kohala, at the tip of the island that points toward the rest of the chain.

Continuing around the island the population thins out, other devastating lava flows appear, and the belt of country intervenes that is given over largely to the cattle industry. The Parker ranch, home of more pure-blood Herefords than any other in the world, is here. Another near by boasts one of the oddities of the island—a herd of cattle that grazes up the side of Mauna Kea, but members of which never drink water through all the days of their lives. So damp are the lush grasses from the frequent, misty rains that the cattle have found, what with the water they get while feeding, that they can exist with never a drink in all their lives. And, if hard pressed on occasion, they overwhelm the thorns on the leaves of the prickly pear, as full of moisture as a watermelon, and quench their thirst by munching them.

The raucous mynah, cousin to the jay bird, brought here from India, will have been sitting on cows' backs and squawking at the visitor all around the islands. Here, at the end of August, the golden plover, Hawaii's bird of romance, is coming back. This is its home, and here it spends nine months of the year. Then some sunny day along in June it takes to the air and strikes out to the north. The plover can not alight on the water, and it requires some 60 hours of flying to cover the 2,400 miles to Alaska, for which land it is bound. Strange that so frail a creature should be able to make such a journey. At the back of that vast territory, within the Arctic Circle, this bird of the



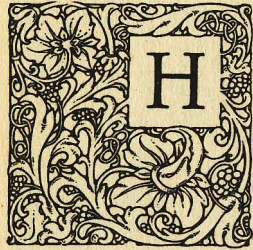
A Black Beach of Volcanic Sand

Tropics makes its nest, rears its young. This accomplished, the old birds and the young ones too strike out instinctively for their mid-Pacific home. They do not travel in droves, but as individuals. The fledgling birds, but a month from the egg, chart the long trip to these dotlike islands in the middle of the world's greatest water expanse, bear on and on until they have safely arrived. Instinct, it would seem, has given them a compass as correct as that which man has been able to develop with all his journeyings. But the mystery is why the golden plover should take all this trouble, since its nest might as well be built and its eggs hatched right here in the islands.

The cattle ranches of this west coast gradually merge into the sugar cane lands, which presented themselves in

the first view of the island when it was approached from the air. The journey around it has been completed. The view of it has been casual and impressionistic but carries the idea of the sort of place this is, 20 degrees north of the Equator and of a longitude 156 degrees west, which, despite its isolation, constitutes an integral part of the United States.

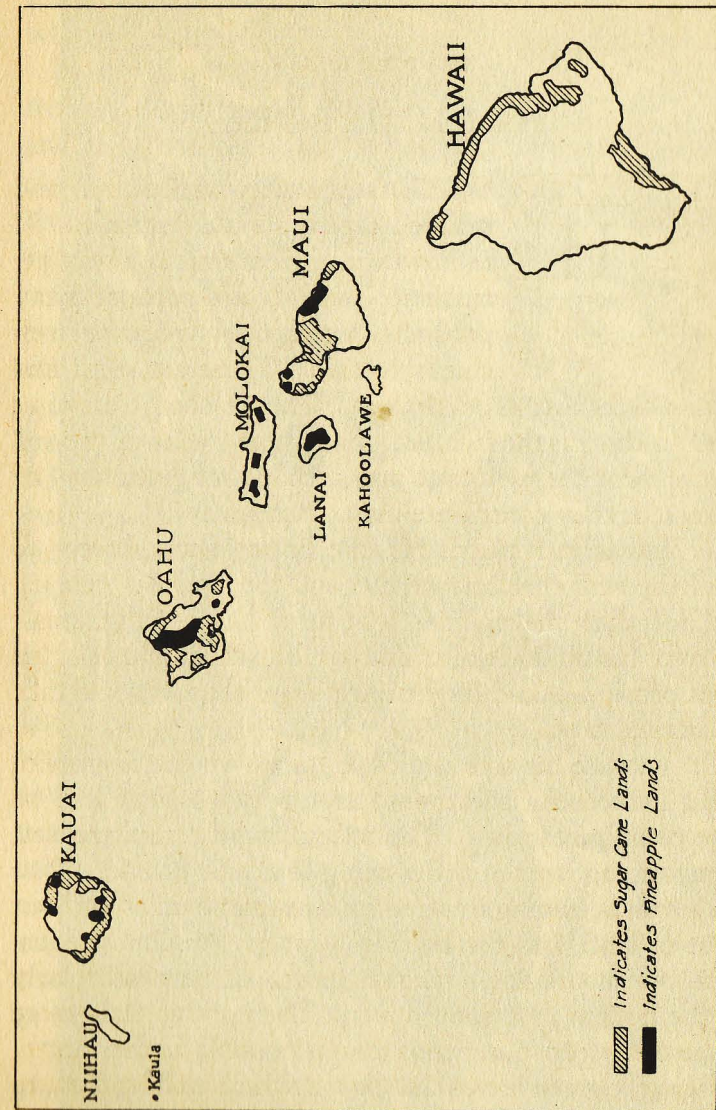
CHAPTER IV
AGRICULTURE



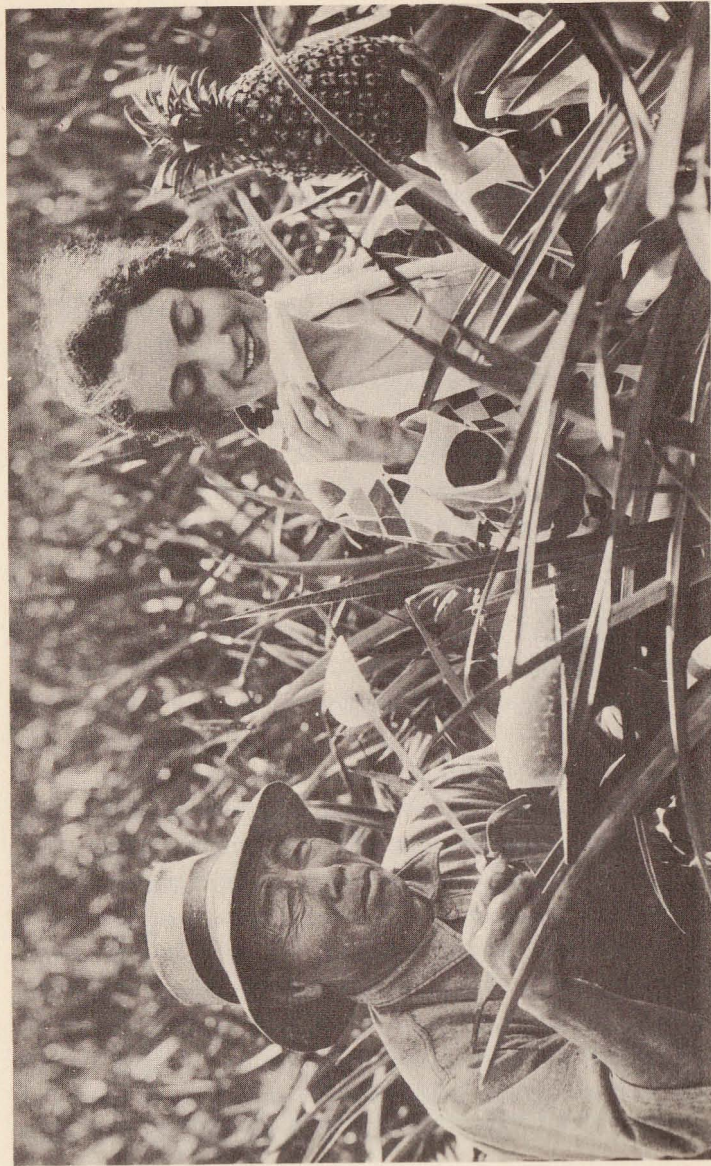
HAWAII is primarily agricultural and satisfied that it should remain so. It is, however, agricultural in a way peculiar to itself. It can produce many products, but chooses to devote itself chiefly to two. These are sugar and pineapples. The reason it devotes itself to them is the fact that of all those yields of the soil that present themselves to man that his happiness may be increased, they contribute most abundantly.

In Hawaii man plants his acre in sugarcane, brings to it all the skill that science through the ages has evolved and, lo! when the ripening is at hand, he prestidigitates a bit over his million-dollar mill and the cane off one of his acres becomes a load of glittering sugar that it would take six horses to pull.

Or, because his acre is a little higher up the mountain, it is a little cooler and the water supply is a little less, he may plant pineapples. The mist blows in from the sea, transforming itself in the evening to a mild drizzle. The trade winds, having traveled for a thousand miles without sight of land, kiss the hillsides gently. An almost equatorial sun pours down its rays, nearly as perpendicularly as the pellets in a shot tower. They arrive thus more numerous per square foot than is possible farther north, bringing to green leaves that power which enables them to seize the carbon atom in the air, combine it with water



Map Showing Sugar and Pineapple Land in Hawaiian Islands



East Meets West Among the Pineapples

the plant sucks up from its roots, and manufacture sugar, which is the chief building material of the vegetable world.

In this case this particular sword-leaved plant sees fit to store its sugar in a globule of fruit as big as mother's teapot and as yellow as the chrysanthemums back by the woodshed. The model for the form of this fruit is the pine cone that squirrels gather in the autumn and hide away to provide a winter ration. The life span of the pineapple plant is five years, during which it produces three crops. In the prime of its first bearing, it sometimes yields 35 tons of this sunshine fruit on an acre of land.

Is there any wonder that Hawaii forgets about such crops as rhubarb and rutabagas?

It is worth while to take a bit of a look at these two intensively cultivated crops and the manner in which they extract their wealth from the soil of the Government's mid-Pacific Territory.

SUGAR

The sugar plantation, for example, is probably more highly developed in Hawaii than anywhere else in all the world. Its operation is more expensive than is the operation of similar plantations elsewhere. Its fields require more fertilizer, more water. But the ultimate return is correspondingly greater. So here the sugar business puts on its master demonstration of the possibilities that lie in soil if man scratches his head in thought at the same time that he likewise scratches the earth with his instruments of horticulture.

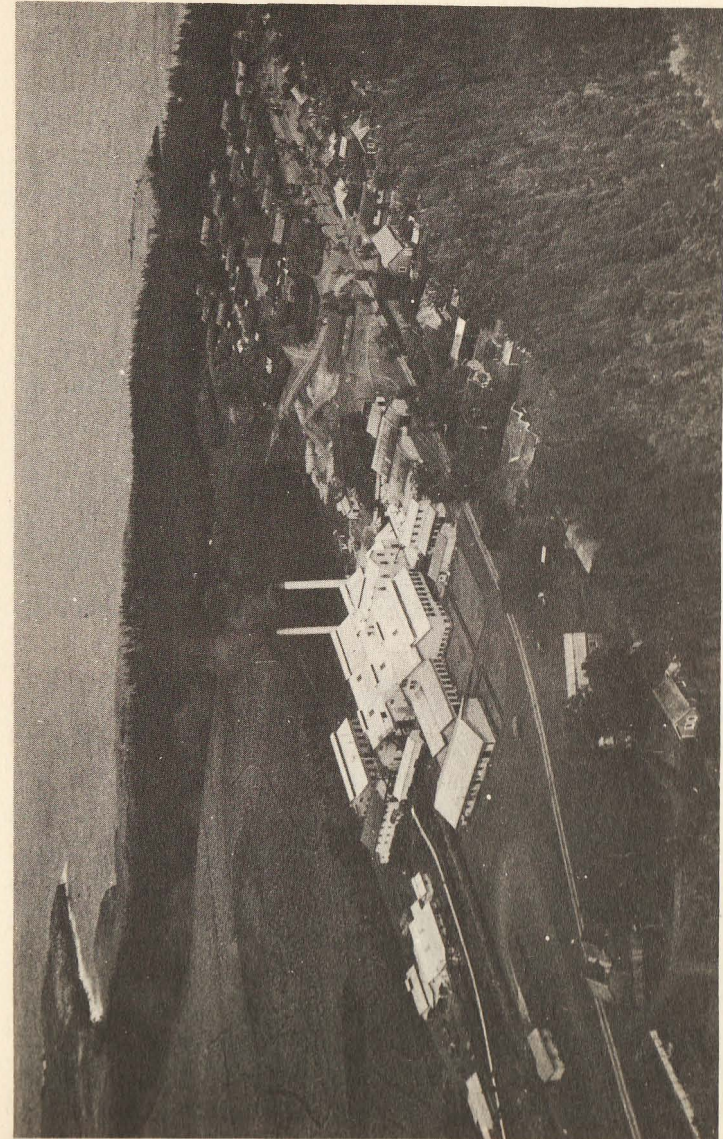
The plantations of Hawaii, in fact, owe their existence almost entirely to the science that man has brought to the "sugar-bearing reed" that came out of India a thousand

years ago and that has since played so great a rôle in the feeding of man. At other places in the world, as in Cuba or Java, the yield of sugar is largely due to great soil fertility joined up with sunshine. In Hawaii there is little of soil fertility. The Hawaiian soil contains few and little of the plant foods that produce sugar. The limited area of sugar land, sitting just right as to sunshine and water, is in reality little more than a holder in which the sugar plant can be placed, supplied with the food and water it requires for development, and allowed to grow. The native soil contributes little. The food needs of the plant must be supplied artificially. But in Hawaii it has been demonstrated that they may be more competently supplied by the hand of man than by nature itself.

The planters realize that the islands are too new for fertility, that their cultivation was begun five million years too soon. That amount of time should have been allowed that tropical jungles might develop on them, lay down their peaty bogs, accumulate their coverings of vegetable matter. Yet finding sunshine and water so rationed as to constitute an ideal hothouse, impatient man decided not to wait his millions of years.

The sun-bathed slopes have been leveled as might be a tennis court. Furrows to receive the joints of cane have been run and the plantings made. Water in many instances has been brought in for irrigation. Engineering miracles in bringing this to pass are to be found all about the islands.

A range of narrow, steep, jagged, new mountains may rear itself facing the trade winds. Its precipices are drenched by unbelievable rainfalls, which run into the sea at their feet, while on the other side of them are level areas, lying parched in the sunshine. The sugar people have run troughs



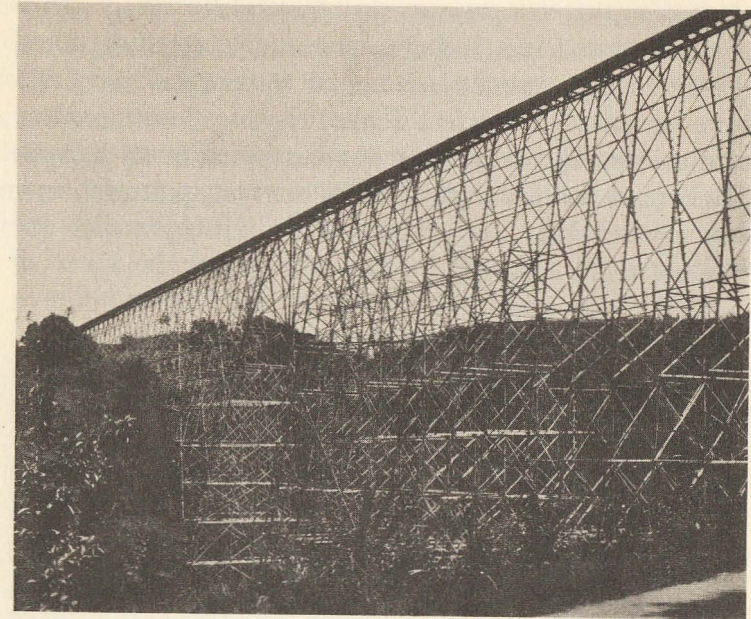
A Sugar-Mill Community

along their wet sides as they may be put beneath the eaves of a house roof to catch the water. Then they have turned this water into tunnels that puncture the mountain and come out on its dry side. There it is spread out on sugar plantations. But it is not enough. Along every canyon that crosses the plain pumps have been set to work lifting water out on the level land.

In a cane field on Maui I went down a shaft in a well-ordered elevator such as one uses in his apartment house in Washington. We descended 130 feet underground. Here a comfortable power house had been established in an excavation in the rock. From it tunnels had been run 300 feet right and left. They cut across the streams of subterranean water and brought it to the pumps. These, working steadily, thrust a great stream of it to the surface to be used in irrigation. From this one shaft was pumped a flow equal to that needed to supply the city of San Francisco.



Japanese Women Planting Cane



The Water Flume Rides a Trestle

Sugarcane drinks water like a thirsty horse. A thousand acres of it, with this kind of the grasses standing thick as hair on a dog's back, will absorb as much water every day as is consumed by a city of human beings occupying ten times the area. To produce one ton of sugar under this scheme of farming by dint of taking thought, 4,000 tons of water must be put on the land.

These sugar-plantation people make water perform many strange tasks for them. That strip of plantations 10 miles wide along the coast for 30 miles out of Hilo, for example, uses water transportation in getting all its cane to the mill. An infinite network of wooden flumes is built through the fields, and water is run in them. The cane is cut and fed

into the flumes. It goes hurtling down them, often traveling many miles winding among the hills, spanning great gorges on high trestles, arriving at the mills without the aid of an ox or a horse or a donkey engine. So are crops of cane amounting to 100 tons to the acre off of 10,000-acre plantations handled by a novel water-transportation system economically and expeditiously. Incidentally, the youngsters of the islands have developed the sport of "flume riding," unknown elsewhere. They bestride a bundle of cane stalks and go hurtling for miles, now through the cane-field jungles, now over high trestles, now around precipitous hillsides, finally to arrive breathless at the mill.

Water, however, is but a part of the task. The sugar-cane must have food as well as drink. This in Cuba comes from the rich native soil. To be sure, that soil will be exhausted in a few years, but the golden egg is there for the taking. But where the plant food is not in the soil, where that soil is a mere holder of the plant that must be fed as though with a spoon, the resort must be to other expedients. And man in his laboratory has arranged his plant foods as carefully as his diet for an athlete who is training for Olympic honors. He knows that plants must have, primarily, nitrate, potash, and phosphates. He knows where these may be scooped up with steam shovels and how to mix them with carriers that are palatable. He knows how to administer them and does so. He may put a ton and a half of his plant breakfast foods on each acre of cane.

These fertilizers, of course, are but the appetizers, as plant life feeds mostly from water and the air. Green leaves in the sun are manufacturing plants. They bring their plant foods in solution up from the soil. Through

Nature's greatest miracle they so transform the power of the sun shining on them as to break up the carbon dioxide in the air and unite it with the hydrogen of water and combine it in such a way as to make sugar. So this ton and a half of fertilizer, plus water, plus carbon from the air, may turn out 150 tons of plant growth for this prodigious crop on a single acre.



The Fertilizer Is Mixed and Put in the Irrigation Water

The cane when harvested may be run through a mill, the juice squeezed out, boiled down, and crystallized into sugar. The average acre in Hawaii yields 8 tons of sugar. Whole plantations have been known to average 12 tons to the acre, and demonstration acres have made twice as much. But 12 tons of sugar off of a single acre is a crop yield that staggers the imagination. Yet it is the thing that is being done every day in this island hothouse, where farming is entirely artificial.

There is probably no other place in the world where science has been so completely applied to the making of a

crop. The sugar planters themselves long ago created a scientific staff that has spent decades in study and performed many miracles. Its members have, for example,



Sugarcane Yields Unbelievable Crops

gathered many cane varieties from many lands and planted them experimentally. They have wedded one with another through allowing pollen from one tassel to dust into that of its neighbor. They have grown hundreds of thousands of these hybrids in experimental plots and in open fields, and have isolated those few which have stood out as does the occasional genius in thousands of men. One such plant, which, for a generation, has carried the unromantic moniker of H-109, has been yielding most of the sugar of

the islands. Now the technicians are measuring against H-109 a cane which the Javan cultivators have developed through mating wild varieties no bigger than a lead pencil with one another and with civilized cousins and putting them through courses of training. This new variety is threatening to displace the home product.

Then there have been the diseases of cane for which the doctor who was a specialist had to be called in. There are fungus diseases whose basis is tiny plant growths. The strangest of cures for one of these was effected by putting the cane on a diet. If its supply of phosphate was cut down, it was found, the disease was cured.

Again the attack might be from some insect as, for example, the leaf hopper. This insect once threatened to spoil the cane crop of the islands. The only way of stopping it seemed to be to find another insect enemy that preyed upon it. The search went far, but finally, in Australia, a bug was found which refused to eat any other food in all the world but the eggs of this particular leaf hopper. There were other leaf hoppers almost like it whose eggs the scientists with their microscopes might not be able to tell from the insect that was doing all the harm. But this Australian insect would starve to death before it would eat these kindred eggs. It must have for breakfast this one special delicacy or it would not eat at all.

The most spectacular of all the insect hunts of these scientific cane growers, however, was that for a parasite for a beetle invader from an unknown land, the cane borer, which at one time got into the plant, journeyed about through it, damaged it until it actually died. A world-searching task grew out of the imperative need for finding a nemesis for this cane borer. An entomological sleuth

was sent on his travels. He searched throughout China, the Malay States, and Java without success. He went to Borneo, the Molucca Islands, Amboina, Larat, and many other unfamiliar communities. Finally he found that his cane borer lived in certain sago palms in this same Amboina. He studied it long and discovered that an enemy was attacking it.



Laborers' Homes on the Sugar Plantations

This enemy was a tiny fly that laid its eggs in the borer's larvæ. But to get the flies to Hawaii alive was another problem. Those that he sent by express died of old age before they arrived. Twice he started with self-conducted groups, and they died before he could get them to Honolulu. In the end he established a station in Australia where

he brought his originals, stopped long enough to breed a new generation, went on to Fiji, bred another generation, then, finally, made the run successfully to Hawaii. It had taken four years to procure and introduce this parasite, but, once established, it multiplied prodigiously and has ever since kept the cane borer in subjugation.

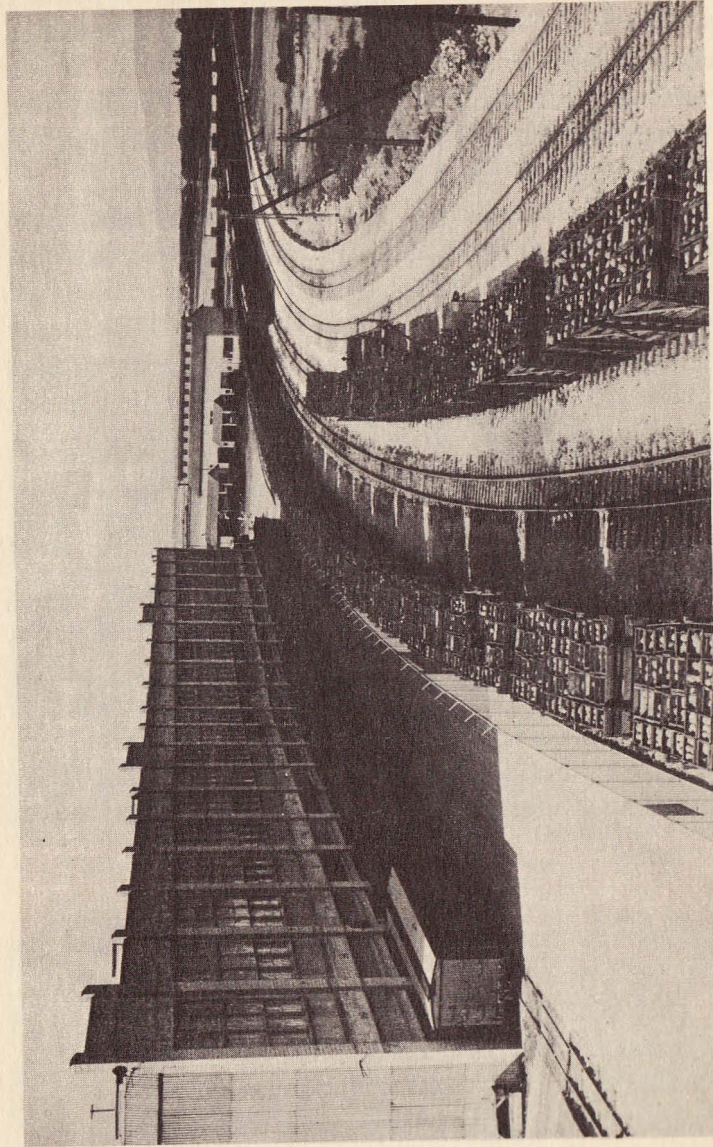
It is only by such methods as these that sugar production in Hawaii can be maintained. Under them production has steadily increased until, in 1932, the limited sugar-land areas of the islands yielded more than 1,000,000 tons of this concentrated food. The growth of sugar production and the varying prices received for it are shown in the accompanying table:

Year	Average sugar price per ton	Total tons produced
1922	\$87.48	609,077
1923	134.72	545,606
1924	124.78	701,433
1925	91.26	776,072
1926	83.90	787,246
1927	95.28	811,333
1928	86.53	904,040
1929	75.76	913,670
1930	68.65	924,463
1931	67.03	993,787
1932	56.68	* 1,000,000

* Estimated.

PINEAPPLES

The per-acre production of sugar in Hawaii is so great as hardly to have a wealth-producing peer in all the world. The yield from pineapples, crop of second importance in those islands, under the highly developed scientific methods of that ultra-progressive community, is a sister marvel that plays its rôle in making this one of the most remarkable



Pineapples Come in by the Trainload

agricultural communities anywhere to be found. Twenty tons is not a large yield for one of these acres, studded with hand-fed plants, and sometimes twice that amount is secured. And two tons on the bush becomes one all sealed up in cans ready to ride away on steamships.

The pineapple plant is of a rare botanical order, Bramaliaceae, which feeds largely from the air. Strange to say, it is a cousin of the Spanish moss which hangs from the oak trees of Louisiana. It is a desert plant, and its dagger-like leaves are sealed tight to keep in the moisture. They look much like the leaves of the Spanish dagger of the western plains or the yucca growing as borders in eastern parks. Strangely, the pineapple is not at all related from a botanical standpoint to these latter plants, which are of the Lillaceae order, to which lilies and onions belong. With their moss cousins, the pineapple originated in tropical America, and so neither Julius Caesar nor Charlemagne ever tasted it. It spread to the West Indies, and from them to the breakfast tables of the world.

Pineapples will not grow where the frost bites, and so the Tropics have a monopoly on them. Atmospheric conditions, rainfall, and sunshine seem to fit their needs exactly in the Hawaiian Islands. There an industry based upon them has grown up, and it has come to pass that they produce some 80 per cent of the canned pineapples of the world. Some 4,000,000 cases of fruit soon began to get themselves nailed up tight over there every year and sold to consumers for \$40,000,000. In 1931, 12,500,000 cases were produced; and in 1932, 15,000,000 might have been canned had the market warranted it.

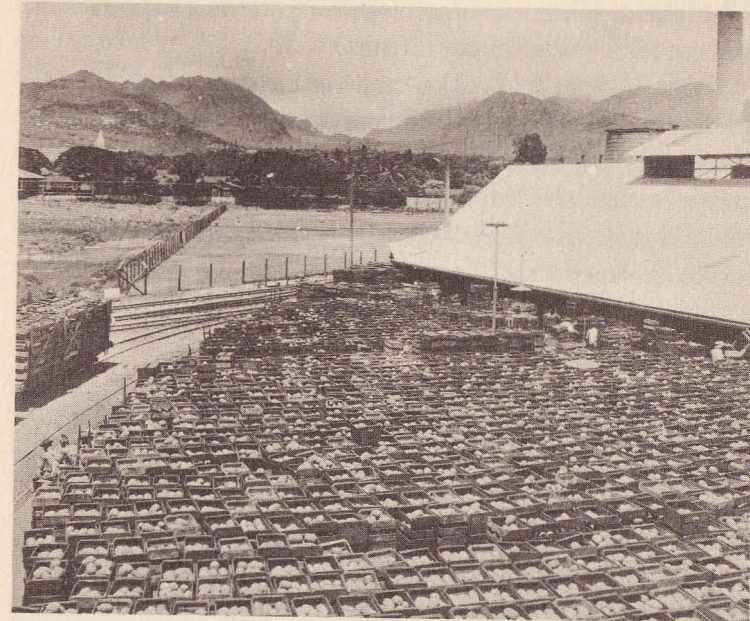
Pineapples grow on all the islands but the big one. Just outside of Honolulu there is a plantation of 18,000 acres.

The island of Lanai, which is not so big as Oahu, belongs to a pineapple company and has a 20,000-acre plantation in the middle of it. Molokai, Maui, and Kauai produce in quantity. Pineapples come riding into the canneries in Honolulu in trainload lots and from the other islands on barges where the boxes are stacked so high that they look like seagoing apartment houses.

The pineapples like a little more cold than does sugar-cane, a little more elevation, and require much less water. They are never irrigated. The whole gamut of the story of the pineapple can be run in a few hours in one of these plantations but a dozen miles outside of Honolulu. One can drive by automobile for half an hour down lanes that wind between spick-and-span squares of growing pine-



Native Girls Working in the Cannery



At the Cannery

apples, all on a single plantation. As far as we can see there will be nothing visible but the olive-green plants or blocks of dark, reddish-brown, mellow, weedless earth that is being made ready for new crops.

It is here in this mellow soil, ready for the planting of these Hawaiian plantations, that the first odd and unprecedented agricultural step is taken. A man drives his team of mules out into the field drawing a low-slung contraption bearing upon it a roll of paper such as often is seen in front of newspaper offices. He proceeds across the field and a band of paper, sometimes 3 feet wide and sometimes 5 feet wide, is laid down behind him. His machine automatically throws a bit of dirt over the edges of this paper

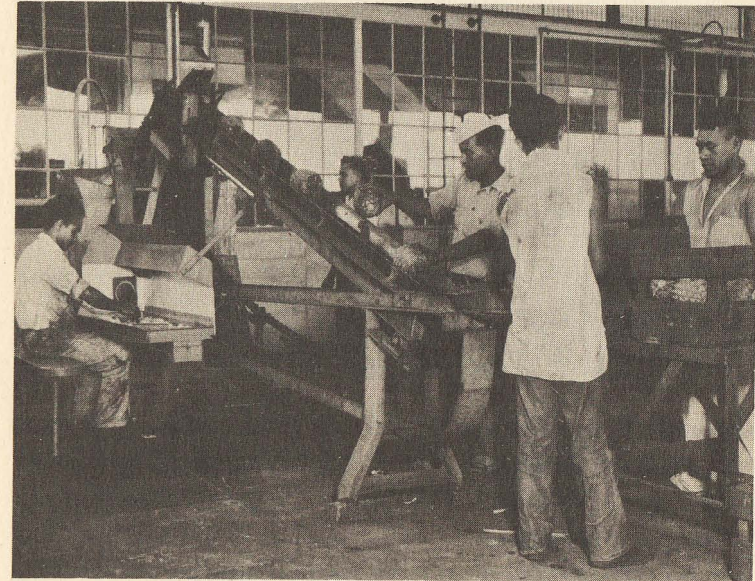
to hold it in place. It is a tough sort of oiled paper which will stand a year of weathering.

There is a very novel economy idea back of this laying down of paper. Weeds will not grow beneath it and so this 3-foot or 5-foot strip will not require cultivation. Likewise the moisture beneath it will be conserved for what is to come. Though strips of earth between the bands of paper are still exposed, the greater part of the surface of the field is covered and so will require little cultivation.

The pineapple is propagated from shoots 3 or 4 inches long taken from the tip of the pineapple or from the growing plants. Bearing these shoots, men with planting tools go along the paper strips, punch holes in them at proper intervals, insert the shoots, and thus plant two rows or four rows of pineapples in each strip, depending on the width of paper used. These sheets of paper are far enough apart that cultivation between them is possible, but the paper makes cultivation immediately around the plants quite unnecessary. This paper does away with practically all hand work in the field, except that of fertilization, that otherwise would be necessary. Pineapple fertilization, like that practiced on the sugar plantations, is very elaborate and quite expensive. This plant, in fact, will use its food direct without it having passed through the medium of the soil. At a certain stage of a field's advancement, laborers go through the rows and throw handfuls of fertilizer into the plant at the base of its leaves, where it is dissolved by the rain, caught in basins at the base of the leaves, taken up directly, and used.

When the plants resulting from these cuttings are a year old a cluster bloom appears in the midst of them and the

fruit begins to develop. The plant is 18 to 22 months old and waist high to a man when this first crop of fruit ripens. The plant then sets about bearing a second crop. It puts out suckers, each of which will bear a pineapple the ensuing year. All of these but two are broken off, and so, the second year, each plant will bear two fruits. A third crop, but of smaller fruit, may be harvested off of these plants in a five-year cycle. Then a heavy machine is run over them, they are ground up and plowed under. Such is the life cycle of a pineapple plant.



Feed Pineapples Into This Machine and They Come Out Cylinders Ready for the Slicing

Nearly all of the season's pineapple crop matures during the summer months of June, July, and August, although picking continues throughout the year. Pineapples are not picked until at a precise stage of ripeness when the

sugars and flavors of the fruit are at their best. To manipulate the harvesting of thousands of acres of pineapples so that no fruit is picked until fully developed and none



The Raw Material for Pineapple Pies

allowed to stay on the plants too long, and at the same time to keep the daily harvest steadily moving to the cannery, is a task which requires a field organization well trained and equipped.

In harvesting the crop, each picker, carrying a sack over his shoulder, passes up and down between the rows of plants and plucks the ripe fruit by bending it over and breaking it at the stem. As the sack becomes full it is carried to the nearest field lane, the crowns are cut off, the fruit graded as to size, and carefully placed in the lug boxes

or field crates. On the Oahu plantations the filled crates are gathered by auto trucks or wagons and are delivered to the nearest railway station, where they are loaded onto freight cars and taken to the cannery, an average distance of 25 miles. To get the harvest from the island of Lanai,



Pineapples Starting Out to See the World

the shipping port of which is 54 miles from Honolulu, and the fields an average distance of $6\frac{1}{2}$ miles from the shipping port, auto trucks, trailers, locomotive cranes, barges, tugs, and railroad cars are required. Auto trucks, each with two trailers in tow, carry the fruit in crates—a total “pay” load of 27 tons—from the field to the shipping port, over an excellent asphalt-bound macadam road. Groups of 60 boxes have been loaded on frames placed on the truck, and locomotive cranes pick these frames up and lift them

aboard the barge. When loaded the barge is towed to Honolulu by tug, and the fruit on its frames is again transferred by locomotive crane to awaiting railroad cars, which bear it to the cannery nearby.

At the canneries most remarkable machinery has been developed for preparing the pineapples for the cans. The fruit, for example, passes through one machine which strips out the center core and shaves off the outside, leaving but a cylinder to be cut up into the slices which are found in the cans. The sorting of these slices and their placing in the cans is all done by hand by girls. In no place in Hawaii is it possible to get so good a look at the amalgamations that are working themselves out as at these tables where all the races and all blends work side by side.

The part of the flesh of the pineapple that fails to become a part of the slices in the cans is retrieved and becomes crushed pineapple, which somebody somewhere is likely sooner or later to eat in the form of pie. Pineapple juice is another by-product, as is citric acid. The hulls, finally, are made into a sort of bran, which is good food for dairy cattle. Altogether, in fact, the pineapple industry has become quite highly organized here in Hawaii, and so makes use of all its materials.

CATTLE RAISING

The Hawaiians, before white men came to their islands, had never seen a cow or a horse. In 1793 the English captain, Vancouver, on his second voyage around the world, brought from California a few head of longhorn cattle which he presented to Kamahameha I, with an explanation of the general purpose which these domestic animals served in a distant and quite different world. Under his suggestion,

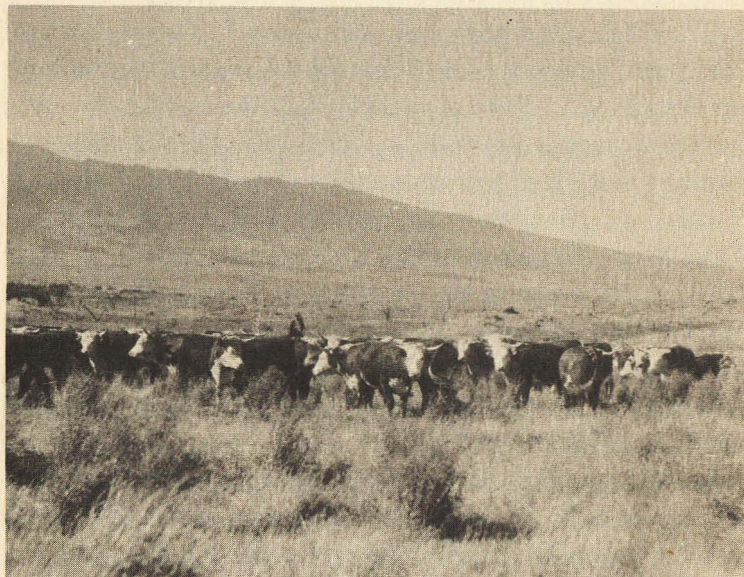
the Hawaiian king, already thoroughly imbued with the idea of tabu, released these cattle on the slopes of Mauna Kea and forbade his people from killing any of them. Here they ran wild, multiplied and soon abundantly stocked the range, much as the cattle released by Cortez overran Mexico and the western plains of the United States.

Thus it came to pass that when John P. Parker, a sailor from Newton, Mass., gave up the sea and went ashore on the island of Hawaii in 1815, half a decade before the arrival of the missionaries, he found awaiting him an opportunity to establish a cattle ranch much like that grasped in Texas by a gentleman named Maverick shortly after the Civil War. He did so forthwith, married a native woman, and his descendants have carried on that ranch for more than a century, have expanded it until it covers 500,000 acres of splendid ranch land on which grazes what is reputed to be the largest herd of pure-blood Hereford cattle in all the world.

In the high lands back of the sugar and pineapple plantations of nearly all of the larger Hawaiian islands, cattle ranches are to be found. The Parker Ranch, however, the most ambitious of all of these, is an outstanding institution of its kind measured by any standard, and is quite worthy of study by anyone who is interested in this industry. Coming down through the generations of Parkers for a century, it grew and expanded on the old cattle-ranch basis, modeled on continental methods, until the present generation, when the idea of applying scientific administration to such a situation developed and it became a show place and demonstration plant to all cattle raisers.

This cattle ranch takes a huge bite out of the northwest corner of the island of Hawaii. It begins down by the coast

and climbs for 40 miles up the slope of Mauna Kea, the highest mountain in the Pacific, to an elevation of 7,500 feet, thus acquiring a variety of climates and agricultural conditions. The winds blow in from the sea, climb this slope, and precipitate abundantly. There is neither summer nor



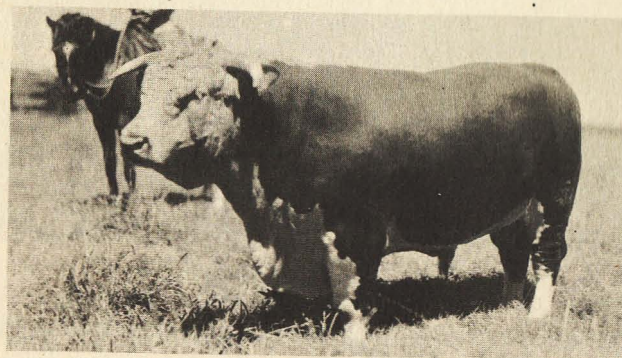
Hawaiian Cattle Country

winter. The cattle range abroad throughout the year and crop grasses that never cease to grow.

In 1899 Alfred W. Carter, a lawyer and administrator of estates, became manager of the Parker Ranch. At about that time Hereford cattle were just coming to be recognized the world around as the best of all breeds to forage for themselves on an open range and produce choice beef. Carter began immediately the introduction of Hereford bulls and the development on the ranch of a pure-blood

herd which would produce more of them. He brought pure-blood Herefords from Independence, Mo.; Eminence, Ky.; from Wisconsin, Indiana, and elsewhere, picking the choicest animals from the choicest herds.

This introduction of Herefords, and with it the elimination of other strains, began more than 30 years ago. To-day there are on the Parker Ranch 32,000 cattle, every one of which, barring the few bred for milk, is a white face of almost perfect marking. Two thousand of these Here-



A Patriarch of the Herd

fords are registered pure bloods, and practically half of them would be eligible to register if records with relation to their breeding had been maintained. So complicated did this keeping of records become, however, that it had to be abandoned except in certain herds. Now these blue-blooded cattle follow the course to market just as would any ordinary bovine on the range without commendable ancestry.

At the same time that the Parker Ranch management began the development of its pure-blood herds, it began also investigations into the introduction of forage grasses

*Broom Grass on the Range*

and clovers from various parts of the world. It brought in Rhodes grass from South Africa, Yorkshire fog from the meadows of England, cocksfoot from the same mother country, paspalum from Australia, bluegrass from Kentucky, various clovers from different parts of the world, brooms and vetches, ryes, pigeon peas, various grain grasses, and many other types. Each of these was carefully tried in experimental plots before it was broadcast on the range. The conditions of moisture and elevation under which each grew best were demonstrated. Proven varieties were then seeded over the range. In practically all of the pastures four or five kinds of grasses grow intermingled, but at just the right elevation on Mauna Kea, where the climate is like Kentucky, there is an exclusive bluegrass belt. Practi-

cally all the grasses that have been broadcast are perennials and so keep producing throughout the year. The result has been that all the grass-producing areas of this ranch are usually found to be a mat of nature's palatable food for animals, presenting ever-verdant surfaces to be cropped.

In visiting this choice estate one begins at the splendidly appointed headquarters of the Parker Ranch not far back from the coast. There he finds as auxiliaries to the ranch scheme small Holstein herds for milk purposes, paddocks given over to the development of carefully bred mules and draft horses, and an incidental horse herd of 2,000 head. The primary purpose of this horse herd is to produce saddle animals for the cowboys on the ranch. The fact is recognized, however, that a scrub pony costs as much to raise as a thoroughbred, and so the same degree of scientific breeding has been applied to this horse herd as has been applied to the cattle. Year after year Mr. Carter has come to the mainland of the United States and has purchased the finest stallions that were to be found anywhere. It has been no uncommon thing for him to pay \$50,000 for a single animal. The result has been that the standard of his herd of horses has been steadily raised until all its members approach very nearly the purity of strain that makes them eligible to register as thoroughbreds. The result also is that the cowboys on the Parker Ranch ride horses that might well compete in shows in Kentucky or Long Island.

An interesting development in this raising of thoroughbreds on a large scale as range horses is a difference in the ultimate product from that which is raised carefully in the stables and paddocks of the mainland. This range thoroughbred, unstabled until he is mature, hustles for himself

on the hillsides and leads an active and free-roaming life. The result, probably accentuated by the 12-month growing season and ever-abundant food supply, is that these animals have splendid hoofs, bigger bones, and are in every way sturdier than the stock from which they came. The result is also that the Parker Ranch sells continuously to



Parker Ranch Cow Ponies Are Thoroughbreds

American stables colts that promise to develop into outstanding racers and many of which have made records in America and Europe. The Parker Ranch sells also from its herds great numbers of polo ponies all around the world.

Beginning at the ranch house, one passes up through the various paddocks to higher and higher altitudes. The ranch is entirely fenced and so divided that stock can be shifted from paddock to paddock in the interest of maintaining the best grass conditions. Rather strangely it is found that barbed wire is not used in the Parker Ranch fences, but smooth wire that does not mutilate the animals turns out to be quite effective in holding them.

In going up through the ranch, one of the first herds encountered is that of the registered Hereford cows that are

maintained as the breeding herd. Some of these are venerable old cows that have taken prizes at fairs in the States but have now been in the islands for many years, knee deep in the mixture of grasses from January to January, constantly as fit as an abundance of food can keep them, and thus grown to most surprising proportions. These herds of thousands of registered cows and their calves, from which the animals with the slightest defect are constantly culled, are most impressive in their excellence. Passing on up through the ranch, paddocks are found in which the herds that are to produce ordinary beef cattle are found. Other paddocks will be filled with yearlings that are as fat as butter and growing toward the time when they will be ready for the market. Yet other paddocks will be full of 2-year-old steers, all as much alike as peas in a pod, that are now of the age to supply that 175 head per week that is selected for



Hawaiian Cowboys

slaughter. These 2-year-old steers, raised only on range grass, dress 650 pounds to the carcass and become as choice beef as is to be found anywhere in the world.

Parker cattle travel to market by a route that is peculiar. They are drifted down to the coast in the cool of the night, to be loaded on the freight steamer that calls here twice a

week. Instead of passing through a chute into a cattle car in the manner in which such animals are usually handled in continental United States, these beeves pass through a chute, have a rope attached to their horns, and emerge into the Pacific Ocean, where they are drawn to the side of a waiting motor launch and tied. Soon a half dozen of these swimming animals will be attached to each side of the launch and it will depart with them to the waiting steamer, which is anchored offshore. At the steamer, bands are passed beneath the bodies of these cattle and they are hoisted aboard and depart for the Honolulu market. And the end for them all is the same—death, and the conversion into beefsteaks for bloodthirsty men.

An interesting part of the operation of the Parker Ranch is based on the fact that it is primarily an Hawaiian property. Practically all the cowboys and other workers on the ranch are Hawaiian or part Hawaiian. About 250 workers are necessary to the ranch. Practically all of these are descendants of other workers who have lived on this ranch for generations. Thus they partake to a material extent of the nature of retainers on those feudal estates of medieval times. Sons inherit the work of their fathers, grow into it, and in turn rear sons to do likewise.

The ranch builds cottages for all these workers which it sells to them without interest on deferred payments in such a way that each man in 15 years may own his home. Certain amounts of beef are distributed every week as a part of the contract as between worker and employer. The charter of the corporation under which the Parker Ranch operates provides that 25 per cent of the profits from its operation may be used in providing for the welfare of its employees. Young men arriving at maturity may go

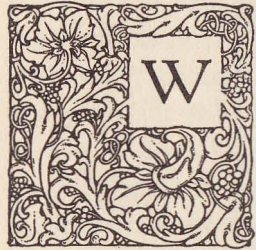
away from the ranch, try their wings at other occupations, but, should they return, places are very likely to be made for them.



The Hawaiian Cowboy Is Quite Thoroughly Americanized

It has often been said of the Hawaiian, as of the American Indian, that he is an indifferent and unsatisfactory worker. Mr. Carter, manager of the Parker Ranch, states that his experience in 30 years of employing almost exclusively native Hawaiians quite refutes this charge. He says that Hawaiians are not only good workers as cowboys, which occupation might be considered to have the element of dash in it that would appeal to them, but that they measure up to members of any other of the races in the islands in the mere tasks of drudgery incidental to the plantation, such as those of the cultivation of various agricultural crops. He insists that work is merely a matter of habit, and that the Hawaiian who grows up in the atmosphere of work and acquires the habit is as good a laborer as can be found anywhere in the world.

CHAPTER V
RACES IN HAWAII

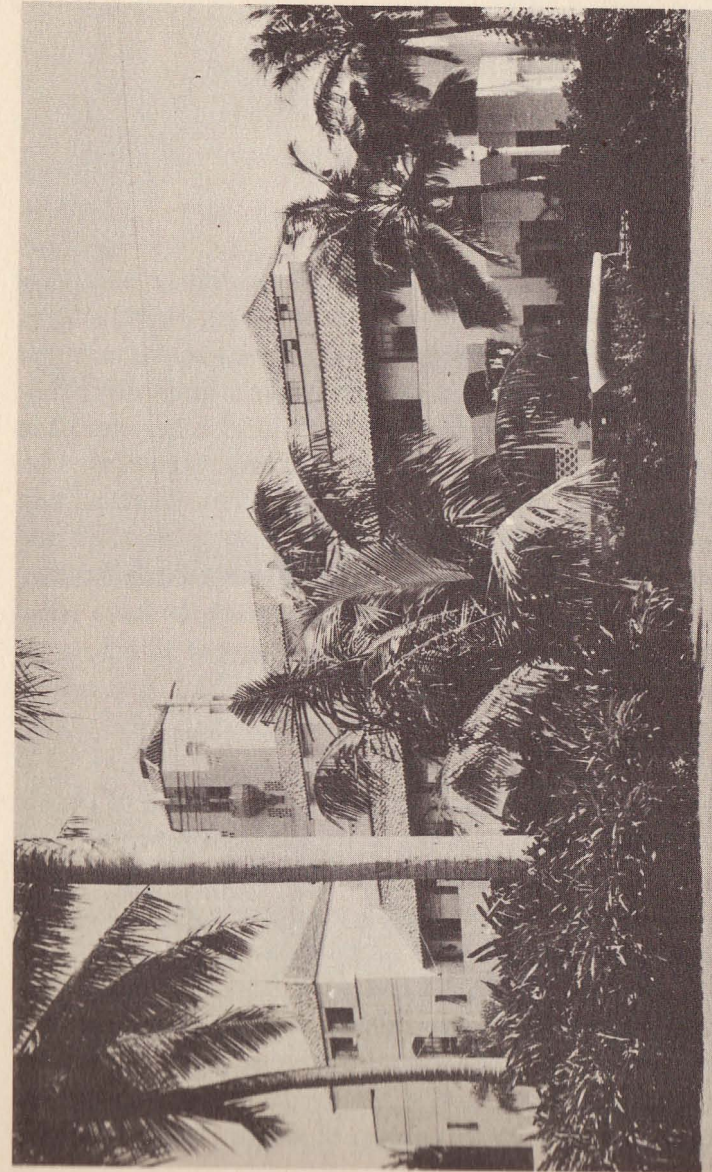


WE come finally to making a measure of the race situation in Hawaii which is the actual purpose of this report and for which the chapters that have gone before furnish but a setting. It is an odd thing that a column of figures should come as near as they do to telling this story. Such a column would set out the number of people of each of the several races that constitute the Territory's population. Obviously it shows that here is being stirred into this American melting pot peculiar groups in unusual proportions such as have never been brought together before in any of this Nation's quite varied racial experiences. The table is presented as follows:

*Estimated population, Territory of Hawaii, by racial descent,
June 30, 1932*

Hawaiian	22,230
Caucasian-Hawaiian	17,056
Asiatic-Hawaiian	14,459
Portuguese	28,595
Puerto Rican	7,000
Spanish	1,253
Other Caucasian ^a	45,517
Chinese	27,235
Japanese	146,189
Korean	6,653
Filipino	65,515
All others	805
	380,507

^a This includes about 20,000 soldiers and sailors.



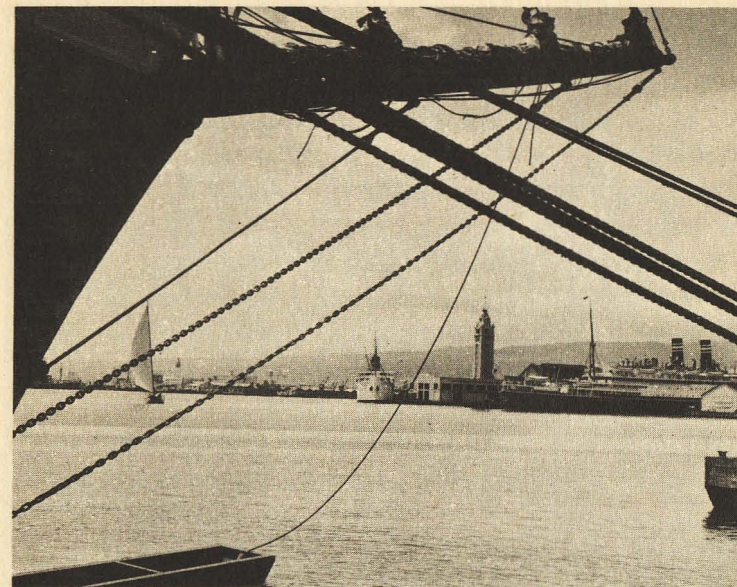
The City Hall in Honolulu

The item of "Other Caucasians" in this list includes white Americans, British, Germans and other west Europeans, and about 20,000 soldiers and sailors stationed at the Army and Navy posts of the islands. These service men, of course, do not constitute a part of the permanent population.

WHITES

The white Americans, born in the islands or migrating from the mainland, make up a group about 23,000 strong, and, therefore, of approximately the same size as the native Hawaiian group. The majority of these island-born white Americans are descendants of their kind who may have lived there but a short time or who may have been residents for more than 100 years. The New England missionaries who began coming to the islands in 1820 and those who augmented their number from decade to decade, and other Americans who more recently have come in their wake, have exercised the strongest of all influences upon the community. This group of white Americans, 23,000 strong, is responsible for the remarkable industrial, commercial, and social development of the islands. No greater tribute to the ability of this small group of people could be paid than to point to its accomplishments. The development of so remarkable an industry as that of sugar in these islands, which to-day produces a million tons a year, demonstrates the resourcefulness of this group.

The theory that Americans are a race selectively bred for enterprise and resourcefulness because only aggressive spirits crossed the Atlantic, and more selectively bred for those qualities with each migration to the west, seems to find its maximum in this group of white Americans who



The Whites Have Created Modern Honolulu

made the final thrust of 2,000 miles beyond California and built a commonwealth.

This enterprising white American group generally has been quite prosperous. By and large its sons and daughters have gone to the States and received college educations. Living at the crossroads of the Pacific, they have been much less isolated from those contacts with the world which expand the mental horizon than have the residents of communities of similar size in the States. This group, which now constitutes but 6 per cent of the population of the islands, has so definitely dominated their development that every institution from the cottage of the laborer to the proceedings in the supreme court are modeled throughout and in detail on the American plan. The chain-store

operator of Chinese origin on the faraway Kona Coast sells the same package goods as the Italian shopkeeper in Germantown, Pa., and the schoolgirl, of Japanese parentage, in a Kauai sugar village, chews the same gum and loses the freedom of her walking stride by wearing the same high-heeled shoes as does her prototype of Swedish extraction in Shakopee, Minn.

In continental United States the assimilation of other peoples into the white Americans that compose the basic stock has usually taken the form of smaller groups being absorbed into a numerically overwhelming native population. In Hawaii the situation is quite the reverse. This group of twenty-odd thousand whites has faced the problem of Americanizing more than 15 times its number of



The White Man's Manner of Life Prevails



All Descendants of Coolies from Somewhere

other peoples, mostly of races entirely different from those that have gone into the melting pot on the continent. The great majority of them, in fact, have been orientals and, therefore, so different in color and facial appearance from the ordinary American type that it was impossible that they should become indistinguishable in the general population as the generations pass.

The situation in Hawaii is also radically different from that in continental United States because of the fact that its area is small—less than that of the State of Massachusetts—and separated by thousands of miles of water from any other inhabited land. It is different, further, in the fact that practically all of these people live under identical climatic conditions. Eighty-five per cent of them make

their homes in that belt of these tropical islands that is within 3 miles of the ocean.

But most important of all is the fact that practically all of these people sprang from a common social group which had a dead level of social equality that was very near the bottom of the scale. Nearly all of them began in the islands as canefield laborers. Portuguese, Chinese, Japanese, Filipinos, Koreans, Puerto Ricans—came to the islands from countries where overpopulation pressed and life was hard. The standard in their selection was that they should have bare feet and calloused hands. They were the plain stock in their native lands which was accustomed to the unremitting toil of the drudge and which largely lived beyond the possibility of bettering its condition. There was nowhere among them any pride of caste or position. All of whatever race were equally lowly, poor, and obscure. All sought a common end—an opportunity to live better lives than had been possible to the generations behind them.

HAWAIIANS

The status of the native Hawaiian is a little different from that of the canefield laborers that have been introduced in such great numbers into the islands. He was of a race that exists only in his peculiar corner of the world and, therefore, a novel sociological unit. He was Polynesian, and so racially quite distinct from the Mongolian, Ethiopian, Caucasian, or any of the other peoples with which civilized man had been accustomed to dealing.

The theory is that the Polynesians swept southward in a migration from Asia, possibly 10,000 years ago. In their blood was doubtless mingled many of the strains of middle Asia, and to them were added various influences of the



The Polynesian

islands on which they touched in their slow progress. Eventually, however, they settled in the islands that ring the south Pacific and constitute the frontier that faces its vast expanses to the north and east. Tahiti, Samoa, Fiji, New Zealand, Guam, and finally Hawaii, made homes for them. There they dwelt through the centuries quite apart from the rest of the world, developing their own racial peculiarities. When the white man came to these shores he found the Polynesians, well typified in the Hawaiian, and the Maori, of New Zealand. Here was a stalwart race, darker in complexion than the American Indian and without the yellow glow of his skin, straight haired, magnificent in physique, as bold mariners as ever sailed the main. They still lived in the stone age, knowing no metals, yet governmentally developed along feudal lines to a degree comparable to that of England a thousand years ago.

But a fragment of these Polynesians remains to constitute less than one-tenth of the blood of the islands to-day. There are some 22,000 individuals in the islands who are still classified as Hawaiian and some 30,000 other individuals whose blood is part Hawaiian. The importance of this racial group, however, is greater than its numerical strength would seem to warrant, and it is doubtless greater than its ultimate impression on the formative race will justify. A romantic halo hangs about the Hawaiian, who admittedly is a splendid physical specimen and an individual with a lovable disposition. The life of old Hawaii is much emphasized by agencies seeking to develop the tourist trade and great consideration, since this was originally his country, is given to the native in the matter of politics. Incidentally, he has a flair for politics, and his attractive personality fits him well for contact with the public. From the

time white men and yellow men began to visit these islands, relations with the native Polynesians have been happy and unrestrained. White men settling in the islands through a hundred years have married freely with the native women, and the presence of this native blood in the veins of any individual has been more likely to be boasted



Hawaiian Lei Makers

of with pride than the reverse. To-day Hawaiians and part-Hawaiians are to be found in all walks of life from that of stalwart laborers in street gangs to officials high in government.

CHINESE

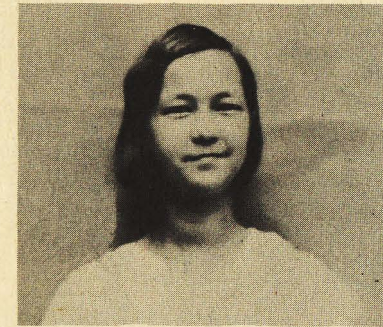
There are some 27,000 Chinese in the islands. There is in addition a good deal of Chinese blood, which has been mixed with the white and particularly with the native

Hawaiian. Chinese coolies were brought to the islands in considerable numbers, beginning as long ago as 1865. In 1885 there were more than 30,000 of them in the islands. In the beginning they had worked for as little as \$4 per month, which, small as it was, represented to them an advanced scale of living. Many of them had stayed until they had saved some money, and afterwards returned to China. Many others found it possible to leave the cane fields and establish themselves in commercial callings in the towns. Certain Chinese of the merchant class came direct, rather than by the canefield route. The Chinese have a bent for merchandising, and to this day quite dominate as storekeepers in Honolulu.

The Chinese manner of life is very firmly established, and is relinquished with hesitation. Although most of the Chinese in the islands have been there for three generations, there is still a very well defined Chinatown with its back alleys and rookeries, where the residents live in great congestion, as is their way. The emigration from China ceased, however, with the annexation of the islands by the United States, and so it has been more than three decades since the last of the Chinese came in from the old country.

When Hawaii became a Territory the principle of compulsory education and the attendance of all the youngsters in the public schools was enforced, and so there is hardly an American of Chinese extraction in the islands under 40 years of age who was not educated in public schools of the American type. The Chinese put a great deal of store by education, and so it happens that there are many students of this race in all the high schools of the islands, and particularly in the university. Well-educated young Chinese are found in all walks of life throughout the islands. The

road engineer of the Big Island, for example, an official with a very important assignment, is such a young Chinese-American. On the streets of Honolulu it is no uncommon thing to see a young Chinese-American riding with his wife or sweetheart in a high-powered low and rakish roadster with all the swank and nonchalance of Michigan Boulevard. Chic young women of Chinese or part-Chinese blood, dressed as are girls of their age in Seattle or Savan-



Her Parents Came From China

nah, are to be seen everywhere about the islands. Their unusual beauty is a matter of comment by most visitors to the islands.

Traveling about among the villages, on the plantations, and into isolated points on the islands, one encounters these Chinese-Americans everywhere. They are the merchants in the small towns, are the intensive cultivators of gardens, are still rice growers, and are still laborers on the sugar and pineapple plantations, though now very few are left in field occupations. Except for the congested Chinatown area in Honolulu, they are quite generally commingled with other races. I talked, for example, with a young man of Japanese extraction who is postmaster in a

small village. He told me that he was married, that his wife was of Chinese origin, and that their three children spoke only English. At another wayside restaurant a girl of Chinese extraction was the cashier. A car occupied by white American girls drove up and the interchange



Americans From the Hawaiian Melting Pot

between them and the Chinese girl was that of familiar intimates entirely oblivious of any racial barrier.

At Washington Place, which is the official residence of the Governor of the islands, I saw four boys of 12, schoolmates, engaged in a game of tennis. One obviously was of Chinese origin, one Japanese, one Hawaiian, and the fourth was the son of the Governor. They were playmates and entirely disregarded any racial differences.

The sons and daughters of these Chinese coolies, naturally, would not be likely to make any social pretensions. They have accepted happily what social contacts come their way but have not thrust themselves forward. At that, some of the Chinese who have attained competence have been well received socially and their daughters have married into old American circles.

PORTUGUESE

Sugar planters had not been introducing Chinese coolies long before they began to be alarmed over the possibility of the islands' population becoming too oriental, and started looking elsewhere for labor. The wages paid were so low, however, as not to appeal to any of the races in continental Europe. Finally the planters hit upon the possibility of getting labor from Madeira and the Azores, both of which were overpopulated semitropical Portuguese islands far out in the Atlantic. These Portuguese islands had been something of a dumping place for undesirables from the mother country and had received a considerable introduction of Moorish and other north African blood. They were, therefore, a swarthy and handsome but somewhat unstable group, and those of them who were willing to accept the low wages offered—\$10 a month and board—were probably the least desirable of their kind. However, between the years 1875 and 1890 some 20,000 of them—men, women, and children—were brought to the islands, Incidental Portuguese of a better class, of course, came in. From these nationals have descended a group which now numbers nearly 30,000. They proved to be better hands with livestock than the orientals, quite satisfactory plan-

tation labor, but with a tendency to leave the cane fields and become skilled artisans in the towns.

In the classification of peoples in Hawaii these Portuguese are not generally placed with the European and American whites nor, of course, with the orientals, but are set out as a distinct group. They have developed less rapidly than other westerners who have come to the islands, largely because, coming principally from lowly classes in the Portuguese islands, they had an inferiority complex,



Her Grandfather Was Portuguese From the Azores

and because, further, they did not believe in much education for their children. Under the influence of compulsory education in the American public schools, however, and the passing of time, they are escaping these inhibitions and developing into a substantial element of the community. There is a section in Honolulu, for example, which is given over to these people of Portuguese descent. In it neat homes have been established, are well kept, and a general air of prosperity prevails. The modern young Portuguese constitute a dark and handsome group that has become quite thoroughly Americanized and is occupying an im-

portant place in the community. Members of it, like others emerging from the cane fields, have no social pretensions out of which strife might arise.

JAPANESE

Then came the deluge which was Japanese. Between the years 1885 and 1900 approximately 70,000 Japanese were brought to Hawaii as contract laborers. Wages paid them in the beginning were \$9 a month with food or \$15 a month if they kept themselves. These wages sound low to us, but remember that with housing furnished free, medical attention with hospitalization free, fuel furnished by employers without cost, and with plots of land made available for home gardens, there are possibilities for a frugal people.

As contract laborers, many of these Japanese worked assiduously for a while, saved their money, and returned to the fatherland. During the decade that followed the annexation of Hawaii by the United States, some 40,000 additional Japanese were brought in to work on the plantations. It was these chiefly who remained and formed the nucleus of the present Nipponese population of the islands, which amounts to 146,000, or 40 per cent of the population.

Most of the Japanese who elected permanently to remain in Hawaii came from the neighborhood of Hiroshima, which is in the western part of Honshu, the biggest of the islands that constitute Japan. This is an area which is very greatly overpopulated, in which a typical homestead consists of not more than one-fourth of an acre of land, and in which the struggle for existence is most intense. To these Japanese the low wage paid in the Hawaiian cane fields was most alluring. It offered an escape from the poverty which had been theirs through the generations.



A Coffee Picker of the Kona Coast

And above all it offered education, with accompanying opportunities, to their sons and daughters.

When the Japanese had settled themselves into this plantation work, it began to be discovered that their psychology was very different from that of the Chinese who had preceded them. Chinese civilization is very old, and



On the Plantations Children Born of Japanese Coolie Laborers Are Making Their First Step Toward Becoming Americans

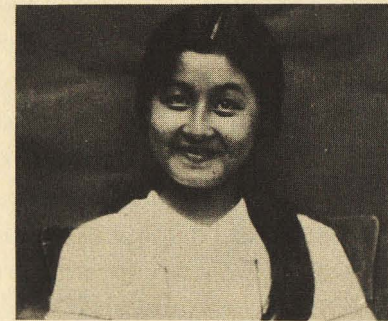
those who are a part of it have no desire to change their manner of life. The Chinese in lands other than their own tend strongly to remain Chinese. They continue to wear Chinese dress and live in Chinese rookeries. They are dominated by a single purpose, which is that of accumulating wealth. This they do, however, harmoniously and agreeably with their associates, and almost never arouse

any racial strife or antagonism. Further, they are much inclined to intermarry where possible with the peoples among whom they are thrust, and have reputations for making good husbands. In Hawaii the Chinese men have always been looked upon with favor as husbands by native Hawaiian women. The stability of the homes provided by these husbands has tended to develop acceptable family life. Children resulting from the intermarriages have grown up under favorable circumstances and have become a heritage of value to the community.

The psychology of the Japanese in Hawaii was altogether different. The Japanese, in the first place, were enthusiastic about the acceptance of things which to them were new. As rapidly as possible they discarded Japanese clothes, the Japanese manner of living, and gave themselves the appearance of Americans and participated actively in the most up-to-date phases of American living. The Japanese proved himself ambitious, aggressive, self-assertive, and ready to demand every advantage possible. This tendency resulted in his forming associations to take group action in his interest. The Japanese also failed actively to intermarry with other races of people. They have a definite race pride and an insistence upon maintaining its purity. They are comparatively new in the islands, and the group is so large as to be quite self-sufficient. Further than this, they had their own method for procuring wives—the picture-bride system, under which they freely brought out from Japan girls whom they had never seen, and married them.

These Japanese in their native land, like other introductions, were the lowliest of the low in the social scale. Their status was known to all the world, and they accepted the

fact and so were without any pretensions. Like the others of that great mass of 300,000 people in and from the cane fields, they went placidly about their business, realizing their improved condition and happy in it. But the Japanese were a bit more aggressive than the Chinese in taking advantage of every opportunity for further betterment, had less suavity, less of the knack of making themselves personally liked.



A Honolulu Girl of Japanese Parentage

The gentlemen's agreement between Japan and the United States in 1908 stopped the introduction of Japanese labor into the islands. The Japanese already settled there, however, were permitted, until 1924, to continue the practice of introducing picture brides. Thus it worked out that a normal family condition was possible of development among most of the residents of the islands of Japanese origin.

An outstanding quality of the members of both the Chinese and Japanese groups was their habit of long hours of grueling work. They had been accustomed to work 12, 15, 18 hours a day, and could stand it. It was the gait that had become normal to them. It contrasted greatly,

of course, with the easy-going life to which native Hawaiians had been accustomed, and it created in Hawaii a labor market in which white Americans would not care to compete.



The Sampan Fishing Fleets Belong Mostly to the Japanese

FILIPINOS

Since 1908 the plantation people, when they have needed labor, have looked toward the Philippines, citizens of which community, as a dependency of the United States, might be freely introduced. The first Filipinos brought in were recruited in the vicinity of Manila and turned out to be quite unsatisfactory workers. They were of Tagalog stock, which is not fundamentally strong. Instead of working steadily, they tended to devote only enough time to

employment to keep them going. They were vain, given to loud clothes and ornamentation, to gambling, and to the cockfight. The game chicken to-day, despite rules against cockfighting, is "bootlegged" about all the Filipino communities.

The Hawaiian planters found out after a bit of experimentation that the Ilocanos from northern Luzon were more satisfactory workers in the cane fields than the Tagalogs. They are Malays, having a good deal of Chinese blood in their veins, an agricultural people of stability. Of late practically all the introduced laborers have come from this area in northern Luzon. The reputation of the Filipino as a worker has as a consequence greatly improved within the last decade, and he is depended upon whenever circumstances demand the introduction of outside labor.

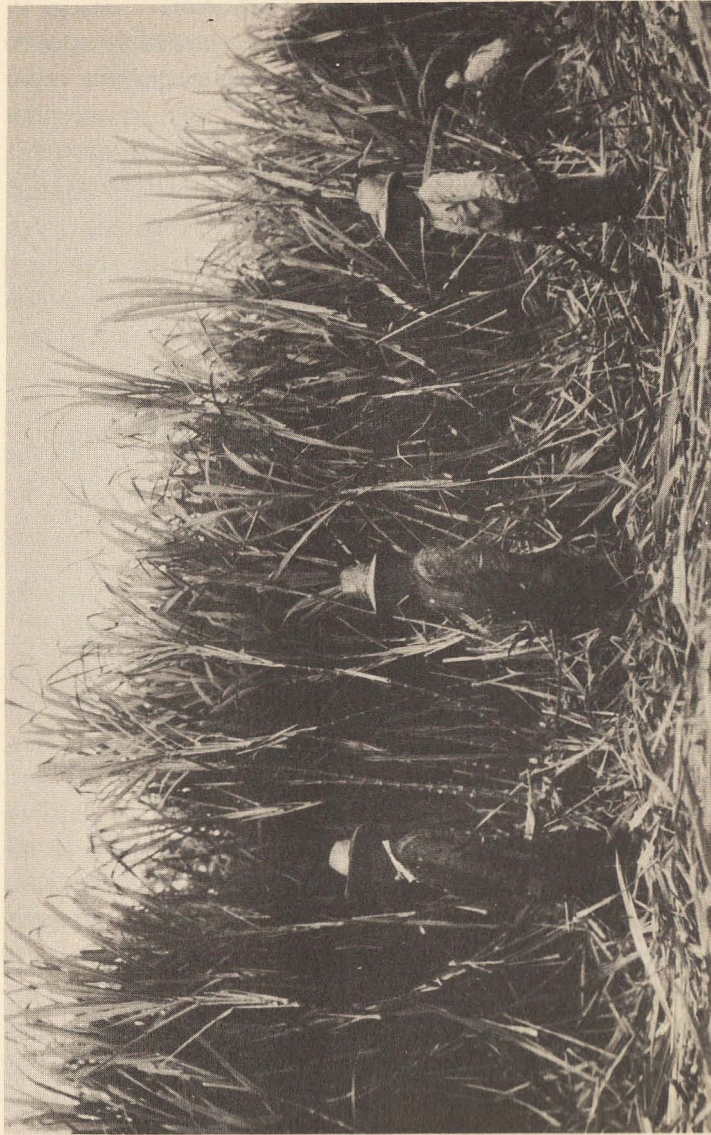
There are now some 66,000 Filipinos in the Hawaiian Islands, which means that they rate numerically next to the Japanese. They are not inclined, as a group, to become permanent residents of the islands. Few of them have brought their families. The idea in the mind of the Ilocano is likely to be that he will save up a few hundred dollars, return to his native Luzon, buy himself a bit of land, and make his permanent home there. Filipinos also tend to become hotel workers, and many of them go on to continental United States. The fact that the Philippines promise to be the source of future labor drafts, however, is likely in the end to make them heavy contributors to the blood strain of Hawaii.

Aside from these principal groups there have been introduced into the islands some 7,000 Puerto Ricans, the most undesirable of all laborers brought in, a similar number of Koreans, a few Spanish, Russians, and others.

Thus is the summary made of the racial blood that has come to the crossroads of the Pacific and from a fusion of which eventually will evolve a people American born and American cultured which is bound to be distinctly different in physical appearance from Americans elsewhere. Whether or not this people, living for generations by the American method, will be different from representatives of other races that have experienced assimilation remains as a demonstration which can be worked out only through the passing of many decades.

THE ULTIMATE HAWAIIAN

In continental United States the fundamental stock has usually absorbed those elements that were introduced, except the Negro, and in the end they have become not noticeably different from it. In Hawaii, where the old American stock constitutes but some 6 per cent of the whole, this will, of course, be impossible. Here it would seem that there ultimately must be a fusion, and that in the end the Hawaiian-American will be a composite of all the peoples who have settled here as permanent residents. Careful examinations of these fusions by specialists at the University of Hawaii have refuted the old theory that unions of these unlike races produce inferior individuals. Careful mental and physical tests have shown that the results of these racial crosses come very near approximating a mean that is halfway between the two parents. So it seems safe to conclude that the ultimate Hawaiian-American will come to rest at a point that represents the mean of the blood in his veins. On the basis of the present populations he, therefore, will be something near one-third Japanese, one-fifth Filipino, one-ninth Portuguese,



Filipino Boys Are New Introductions Into the Cane Fields



Many Races Mingle in a Public Meeting in a Rural Hawaiian Town

one-tenth Hawaiian, one-twelfth Chinese, one-fifteenth Anglo-Saxon, with a sprinkling of Korean, Puerto Rican, and what-not. This American will be some seven-tenths oriental, two-tenths occidental, and one-tenth Polynesian. He will be about as swarthy as a Sicilian, straight-haired, stocky, physically fit, industrious, efficient, athletic, vain, dressy, given to gambling. His women will be known around the world for a peculiar beauty found no place else.

One very remarkable educational fact already has been quite fully demonstrated through more than three decades of the exposure of the sons and daughters of these oriental cane-field workers to the influences of the American school. They acquire education with a facility that lags little, if any, behind children of the white races. Almost none of the barefooted parents of these youngsters had known anything at all of education, even in their own languages. Transplanted to the land of opportunity, however, they were anxious that their children should take advantage of all the opportunities that presented themselves. It was the old story of downtrodden peoples, long denied such advantages as America offered, and, therefore, when they were presented, more appreciative of them than the native born. The children of Chinese and Japanese particularly never miss the opportunity for an hour in school, and spare no whit of drudging application to master whatever is taught there.

Among the psychologists there long have been two theories as to the inheritance of intelligence. One school has considered that the individual is the heir to the culture and the capacity of the race from which he comes, and that his mental capacity is directly inherited from those who have gone before him. Race traits and peculiarities would thus



Outstanding Race Studies Are Being Made at the University of Hawaii

come down from father to son. Another school holds that these capacities are a result of environment, and that if a Fiji baby were taken at birth and brought up in a Back Bay Boston family its chance of making a scholastic record in Harvard would be as good as that of the child honestly born of this same family.

The first of these theories would not offer much to the coolie's son, born in the laborer's cottage by the sugar mill. The tests at the University of Hawaii tend to add weight to the latter contention. These children of contract laborers who had remained beaten, suppressed, unbelievably poor, through the centuries in their native lands, who had known only unremitting toil, bloom out in the public

schools of Hawaii, pass readily through the high schools, go on to the university, and meet the psychological tests as well as do the blonde sons of Nordics whose ancestors have been educated since Chaucer. Japanese, Chinese, Hawaiian, and Anglo-Saxon youngsters show capacities for study and the acquisition of knowledge that come so near being on the same level that the differences are of little importance.

Certain complications result from the education of the sons of coolies. They are likely to be educated away from the plantations where, in these islands, the chief opportunity for employment lies. They are likely to have stirred



Places in Waikiki Beach Hotels Like This Appeal to the Filipinos

within them that same ambition which, in continental United States, constantly draws the farmer boys into the cities. Where their ancestors have toiled in poverty and without hope for centuries on a single small plot of land, first-generation young people born in Hawaii are likely to want to lay aside the cane knife and take up the fountain pen. This is bad for the islands, because, unless they can grow their own plantation labor, they will have to bring in other bare feet and calloused hands from the Far East. The schools and the plantations are working together in an attempt to create opportunities on the plantations that will hold the young people. A plan for growing and harvesting crops on a contract system that presents opportunity for the ambitious and intelligent young man who has studied this game in school has been developed and, it is hoped, will go far toward meeting the situation.

So the population status in Hawaii to-day is something like this: The introduced laborers and their families live on the sugar and pineapple plantations in company houses. There are 105,000 of them on sugar plantations alone. Families have individual cottages, and bachelors live in group houses. These are likely to be scientifically worked-out units, and have running water, lights, and fuel free of charge. There is a hospital on each plantation, and medical care costs nothing at all. I stopped at one of these hospitals one day and a young surgeon showed me a bright little Japanese baby, son of a laborer, that he had just brought into the world, with no charge for the service, by the Cæsarean operation route.

There has been some progress since the old days, and the average wage in the cane fields, according to Ethelbert Stewart, statistician of the Department of Labor, has risen



The Ocean Is Always Close to the Hawaiian

to \$1.80, which compares favorably with that received on farms in continental United States. The working day is 10 hours, which it is likely to be on farms in the States. From the oriental standpoint this arrangement presents abundant leisure and opens the door to wealth, while the homes and perquisites are such as their kind never knew before. All about the islands children of various races are seen trudging to school, ruddy with health, and neatly dressed in American-type clothes.

White men are comparatively more numerous in the towns but still in an inconspicuous minority. Practically all the tasks from the operation of the garage to the collection of the taxes are carried on by nonwhites. When the

militia turns out for drill, for example, Chinese, Japanese, Hawaiian, Portuguese, and white types will be indiscriminately mixed. I listened one night to a Chinese top sergeant explaining the mechanism of a machine gun to his squad in language which to me smacked of the Philadelphia water front. Japanese girls make excellent maids and run many a household in Honolulu. For the sake of local color they are often required to wear Japanese clothes. The visitor may make the mistake of talking pigeon English to these young women but is likely to be answered in the perfect speech, quite without any accent, of the high-school graduate.

I was talking with the mayor of Honolulu who, I suspect, like many American mayors, is of Irish descent. I asked about the nationality of his division chiefs. He sent for the manager of the rural water system for the island, a young Japanese, the son of a plantation laborer, who had gone through grammar school, high school, and graduated from the university as an engineer. All of the blood of another division chief who was called in was Chinese. We talked as such a group might have done in Kansas City. A reporter from the afternoon paper, printed in English, of course, dropped in. He, too, was of Japanese extraction, but his method was that of his kind wherever found.

To-day the physical fusion of these races has little more than begun. The native Hawaiians have gone far along the road. A lovable, attractive, and always popular people, they have been furnishing wives for a hundred years to the men of many races who settled here without bringing their women. There have been no racial bars against them and no racial clashes with them. That feeling of race antago-

nism which usually appears under such circumstances has never existed as between the Hawaiian and the white. Those diseases of the outside world to which, like most isolated peoples, they have developed little immunity, took a frightful toll. The number of the pure bloods, 22,000, is so small as not to be of major importance. These pure



This Policeman Is a Polynesian

bloods are a quite sturdy people, and many of them are good workers. They are at an industrial disadvantage when measured against the oriental, since the habit of work has not been long settled upon them, while their competitors have it very highly developed. They are a bit spoiled by the affectionate regard in which they are held, but are the sort of people who stand spoiling quite well. They have been under the influence of schools of



The Chinese Coolie Still Cultivates His Rice

the American type for more than a hundred years, and all of them have been required, for the past three decades, to go to public schools. So, as a matter of fact, they are quite good Americans, a bit strange in that they are the only Polynesian Americans, and present no problem that needs give worry to their Uncle Sam.

The Portuguese occupy a position that is quite like that of other Latins in the United States. The second generation born in the islands is now growing up. It presents no race problem in any way different from that which grows out of Portuguese fishermen settled in Gloucester, Mass.

The Chinese are different. Racially and physically they are so unlike the western Europeans from which the domi-

nant American stock comes that they can not soon be lost in the mass. Though dressed in the clothes of the American, talking his language, working at a desk beside him at tasks identical with his, the racial difference, after the passing of generations, is obvious. It is noticeable to the newcomer in Hawaii, but, as a matter of fact, long-time residents of those islands become quite oblivious to it.

Much has been written lately about lawlessness in Hawaii. A careful examination of conditions in the islands reveals a peculiar situation. In the first place, because of geography alone, professional crime can hardly exist there. Oahu, the island on which Honolulu, the only town of any considerable size, is located, is only 40 miles long and 20 miles wide. The only way to escape from it is by boat, and these can be easily watched. The getaway is difficult. While I was in Honolulu a known dope peddler from the States appeared. The chief of police ran him in on suspicion, kept him for two days, had him brought to his office, warned him that he could not stay in the town, gave him his option of leaving by the first boat or being "vagged," sent up for six months, to emerge and be "vagged" again. Which would he prefer? The crook chose to depart.

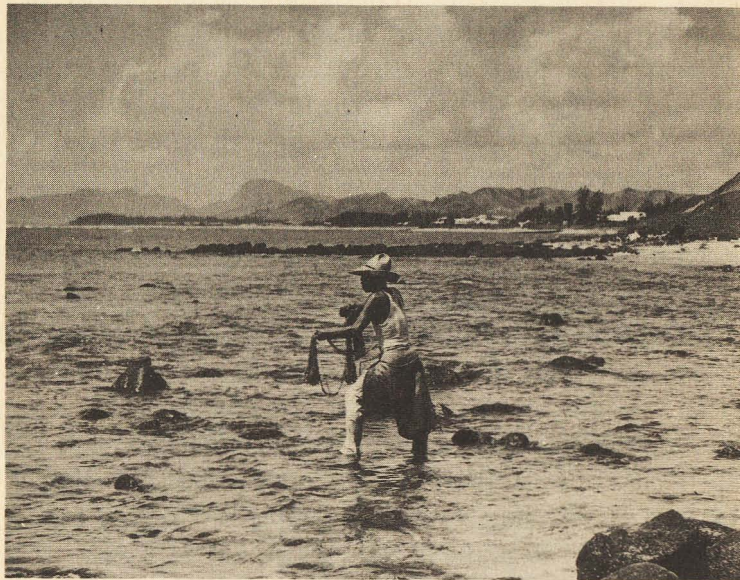
The circumstances are such as to breed less crime in Hawaii than in continental communities of similar population. In a comparison of crime statistics Hawaii would rate with the most law-abiding States.

The Japanese are a remarkably law-abiding people. There is something in the culture even of the lowly Japanese who came to these islands as contract laborers that keeps them from going wrong.

Prof. Romanzo Adams, of the University of Hawaii, went to the community in Japan from which many of

them came, in an attempt to find the secret of their good behavior. He believes that ancestor worship and a regard for the maintenance of a clean family record, which is a dominant passion among them, is responsible for it.

In Japan, he says, when a young man is ready for marriage, a union is arranged for him by his father. The



A Throw-Net Fisherman of Hawaii

family record must be set up. If there is a flaw in it his chance for a good marriage is lessened. Maintenance of this flawless family record is considered the most important of all considerations. It exercises a constant check on every member of the family.

In Hawaii, when a Japanese boy under western influence becomes a problem, it is no uncommon thing for him to be sent back to his grandfather. There he lives in an atmos-

phere in which the attitude toward waywardness is so strong that he can not stand against it. In a few years he returns to Hawaii, disciplined into propriety.

From time to time in the making of the United States, occasions have arisen which have developed some worry as to whether this racial group or another could be assimilated. There have been "Little Italys" in the great cities and Polish or Russian farming communities that have existed to themselves for a while and maintained the language and manner of life of their fatherlands. When the World War came on there were millions of Americans but



Hawaiian Working Girls

a generation away from Germany. There was uneasiness as to their loyalty. But time is breaking up the foreign groups and the war showed the German-American as willing as the old American to bear arms against the nation from which he had sprung.

In Hawaii oriental races are passing through the melting pot just as occidental races have been doing in New Jersey and Illinois. Not a single incident has occurred to indicate that the emerging ingots will not bear the same temper of patriotism as those produced by the continental mills. Hawaii is the native land of the sons and daughters of these human beings who came here to toil in the fields for a pittance. They have prospered beyond their dreams and have

bred children to lives better than any of their kind had ever known before. These young people are born to this Hawaii. They have grown up in American schools, singing the Star-Spangled Banner. Through the ages all around the world love of country has been found to be a dominant instinct planted deep in the heart of every normal individual. Man rises up in defense of his country just as he does in defense of his children. Those who assert that the sons of Hawaii would prove traitor to the land of their birth, the land that has given them escape from the centuries of hopeless toil and poverty back of them, traitor to the land that has put shoes on their feet and books in their hands, that has pushed back the horizon of hope for the generations that are to follow them, fly in the face of all logic and gratuitously insult a people who have in no way invited that insult.

The American experiment of self-government is being tried all over again in the Hawaiian Islands. The method of trying it is through the medium of territorial government which, but for certain limitations, chief of which is the appointment from Washington of the governor, is much like State government. It is the same form of government under which Iowa, Missouri, Montana, Oregon, California served their apprenticeships before becoming States. The record in self-government that Hawaii has made in its more than three decades of territorial life has been an enviable one. It is safe to say that its institutions compare favorably with those of the half dozen most progressive States on the mainland. When it was sensationally thrust into the spotlight in 1931-32, certain governmental weak spots were found. What States could undergo such examinations and show themselves faultless? These weaknesses were given prompt and effective attention. The territorial

government is now receiving little criticism. Even though it were shown to be often at fault, the right of this community to self-government would not be lost.



A Bit of the Old Life Survives

There is much talk in the continental press of race antagonisms in Hawaii. This talk is based on a lack of understanding of the relations between the races over there. In the States race conflicts and race prejudices are often intense. In the islands they are practically nonexistent. The masses are of a common, lowly, and unpretentious origin. The whites through a century have felt sympathetic toward them. The social question of race has never been raised. It does not exist. It is never raised except by some outsider who brings his prejudices with him or some con-



Tropical Beauty Still Reigns

tinental newspaper which bases its interpretation of events in Hawaii on race prejudices that exist where it is published.

If this outsider had an appreciation of the beauty of the interracial relations of these islands he would hesitate long before taking any step that would interfere with them. Race prejudice is a mad, intense, unreasoning thing, and arousing it where it does not exist is an act as malicious as the introduction of the plague.

There is much apprehension lest groups in Hawaii based on race should come into political dominance. No tendency of this sort has yet developed, but active minds conjure up possibilities. It has not been shown that such groups, if they came into dominance, would not provide satisfactory government. It can hardly be argued, under the American form of government, that, as a majority, they would not have the right to rule. And all that any of these groups know of government is based on the American model.

It is a part of the beautiful experiment, here in the mid-Pacific, that self-government is to be tried out under conditions and with human material that is new. There is nothing so far to indicate that the experiment will not turn out to be as successful as it is interesting. America, obviously, should have sufficient courage to see to a conclusion her most novel venture in that type of government which she originated.

