

MID-PACIFIC MAGAZINE



A group of delegates to the World Federation of Education Associations, regional meeting, Honolulu, July 25-30. Center, Dr. Paul Monroe, president of the Federation, and director of the International Institute of Teachers College, Columbia; to his right, Miss Ella King Fogel, Washington Boys' Trade High School, Pittsburg, Pennsylvania, one of the organizers of and a teacher in the Philippine Islands high school system, and Miss Annie Woodward, Somerville, Massachusetts, a director of the World Federation; to the left, Miss B. K. Crittenden of Concordia, Kansas, and Miss Ruth E. Kelley of Milwaukee, Wisconsin.

The Mid-Pacific Magazine

CONDUCTED BY ALEXANDER HUME FORD

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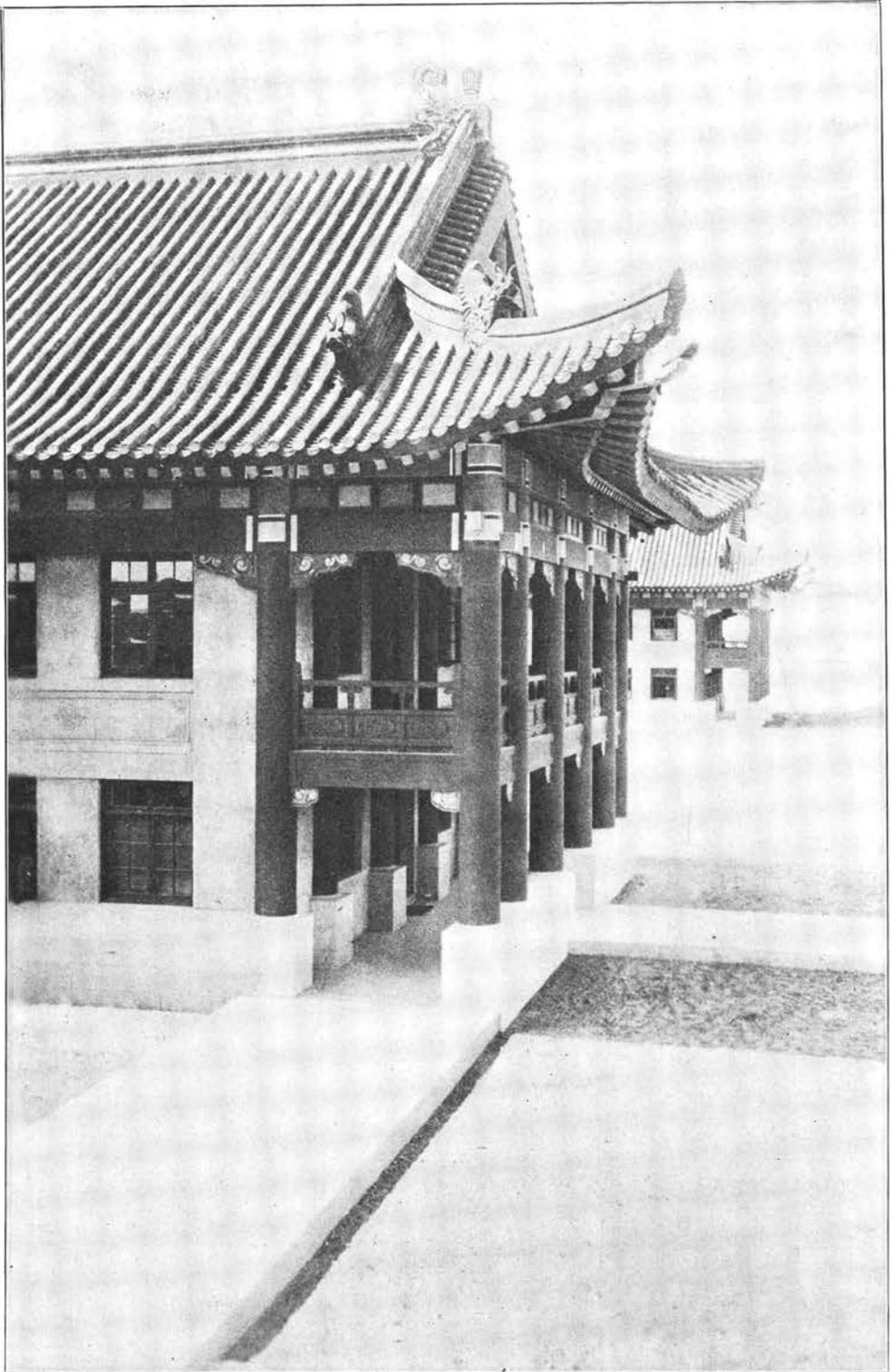
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The Mid-Pacific Magazine

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Ginling College for Girls, at Nanking is a private institution maintained by various mission boards and by Chinese supporters. President Wu Yi-Fang, Ph.D. University of Michigan, emphasizes health education and home economics for her two hundred students, while still retaining the classical background which is China's proud heritage.



The national Y. W. C. A. of China is contributing largely to the education of adult women. The branch building in Hangchow is shown above.

Background of the Literary Situation in China

(This is part of a valuable analysis made by consultants to the Y.W.C.A. Survey Commission in 1930, Shanghai, as a basis for evaluation of the policy of the National Committee on Publications and the calibre of the material produced. The stamp of the thinking of Dr. T. T. Lew and Miss Tseng Pao Swen is upon it.)

It is being reprinted as part of the education plan, working toward the meeting of the World's Council of the Y.W.C.A. in China in 1933. A nation is understood as its art and literary expression forms become familiar. The ideograph form closes the content of Chinese literature to all but the initiated. This

article, outlining factors in the literary situation, is therefore most revealing.)

The situation of literature in China (apart from the traditional factors, discussion of which in this article the limitations of time prevent) has been greatly influenced, almost created, by the four outstanding movements which are more or less interrelated with each other. First, the Renaissance Movement which affected the entire educational fabric from 1918 onward as being a great force in the liberation of thought. Its greatest contribution is its advocacy of the conversational style. It raised the conversational style to a position of dignity and practically made it the medium

of expression of the cultured class. It gave the nation a tongue to speak and a tool to express its thoughts. During the last twelve years, this movement has been steadily going on without any retreat and it has created a situation for literary work in China which is totally different from the years before 1918.

The Communistic movement made its beginnings shortly after the Renaissance movement and came to a serious head when the Kuomintang admitted the Communists into its organization. This movement with a definite program, effective organization, and a tremendous emphasis upon the work among the youth and the proletariat has introduced a very important element into the literature situation. Its contribution is faith in the power of propaganda and the scientific technique of carrying it through. Literature for the first time was used as an aggressive vehicle for propaganda for a certain set of ideas. This movement, although it has been under suppression since 1927, has flooded the nation with a tremendous amount of publication and its organization and influence is not in any way abating.

The political movement of the Kuomintang after forty years in the wilderness finally succeeded in 1926 and gained control of the Republic which it created. It succeeded in its work because it learned the technique of propaganda from the Communists. The propagation of the teachings of the Party, the Three People's Doctrines of Dr. Sun, and their interpretations by the leaders of the Party have in the last few years gained ascendancy in the thinking of the public. The Party leaders aim to rebuild the nation upon these doctrines and to educate the entire population according to them. A tremendous amount of effort administered with the advantages of the Party in power through its central and local organizations throughout the country has achieved considerable influence in the last three years. Conformity and ac-

ceptance without adverse criticism seem to be required of the whole nation by the Party. The Party members, however, have not been absolutely unanimous in their interpretation, hence a great number of publications have appeared and they have occupied the attention of the thinking youth.

The Anti-Christian movement which broke out in 1922 and grew steadily in influence and power till 1926, has produced serious results in the thinking of the people, especially in their attitude toward Christians in general and Christian education in particular. The movement became complex as it went on. Various factors contributed to its strength. Since 1927 the violent expressions have somewhat abated because of the official suppression of Communism. The movement, however, has left indelible impressions. It has shaped the thinking of the younger generation toward religion in general and Christianity in particular. It has created an atmosphere which made unpopular and out-of-date the discussion and reading of Christian literature.

Every one of these four movements has helped the production of more literature, and has helped to enlarge the reading public. As a result of these movements, the type of reading material, the content and form, have both undergone a revolution.

1. Most of these started in the form of periodicals, annual, quarterly, bi-monthly, monthly and weekly. By 1922 no less than 400 magazines appeared; with very few exceptions they were all in the conversational style. They covered every subject conceivable. Of these 400 magazines, not even 10% survive today. But since 1922 almost an equal number of magazines has appeared and most of them are political organs. A large proportion of them died with the disappearance of various political units and factions who lost their position and power. But today there are still no



An ancient temple (250 A.D.) in which Confucianism, the basis of Chinese law and education, was taught.

fewer than 200 magazines and periodicals in China.

2. Much of the material thus produced is the translation and the writings of foreign people. The Renaissance Movement adopted as one of its four outstanding platforms to import into China the culture of the West. Translation of Western books into Chinese conversational style became a very important occupation of many people, both mature scholars and amateur writers. There are no less than 70 series of books published since 1919. Some of these series include as many as 100 volumes and others have smaller numbers. They include scientific works, novels and other forms of literature. In the last two or three years the translation of books on social science, politics, economics and sociology has attained increasing popularity. The translation work was at first in a large part done hastily. There was some improvement in recent years. Better editing work has been done by more mature

writers and more translations done by better qualified writers. Both have improved the quality of translation considerably. Recently it was also noticeable that some of the most up-to-date and high-grade books were being translated including such works as those of Edgington, the Gifford Lectures and works of a similar standing.

3. Novels and short stories were the most popular part of the new literature. More original work has been done in short stories by the young writers than in any other branch of literature with the exception perhaps of articles on political questions. Very few original novels of any length have been produced. In the last few years not more than a dozen have appeared. But short stories are still as popular as ever and several hundred volumes of various merit are in the market today, and have a considerable sale.

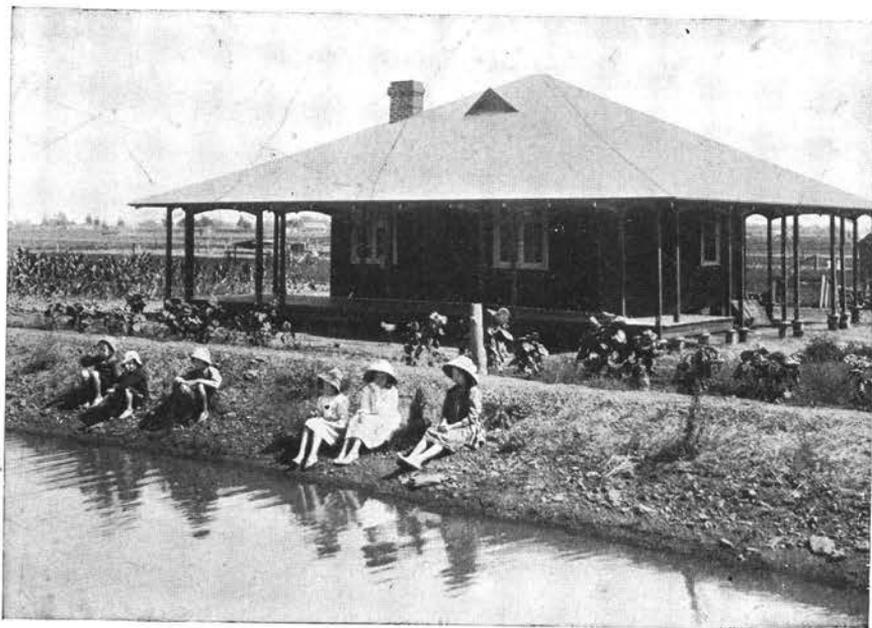
4. The Renaissance movement has introduced the new poetry. In its first

stage it was a mere liberation from the rigid canons of Chinese traditional poetry. It was a very daring and bold innovation over which the Renaissance movement leaders and the conservatives fought the hardest battle. The second stage saw the effort to develop new technique and new canons; a certain amount of fine verse-writing in the new style was done and the collected works of no less than forty new poets appeared in the last dozen years. But in the last couple of years the interest in the new poetry somewhat waned, as a book of new verse does not sell so rapidly as a book of short stories.

5. The Renaissance movement adopted as another one of its platforms the re-evaluation of Chinese culture. This developed great interest among the learned circles in China, old and new, in the study of Chinese philosophy, literature, history, archaeology, paleontology and other cognate subjects. Historical research became a popular, fashionable form of work in academic circles. Modern scientific methods had been introduced in such study and the results have been quite good. Research institutes were organized, journals published, and rare books reprinted. Research work also extended into scientific subjects. As the development of science moved on gradually, original research of scientific subjects appeared also gradually but on the whole research in science has made the steadiest progress, though not too phenomenal. Research work in the study of education from a modern point of view has made considerable headway between the years 1921 and 1926. Since 1926 the disturbances due to civil wars have interfered with its progress. Research into social problems has gained a tremendous impetus in the last four or five years and at present such books are most popular and are eagerly read by the present generation.

6. The liberation of women and the removal of taboo on sex questions gained its initiative from the Renaissance movement, which advocated the free discussion of all problems as problems, gained a tremendous headway through the influence of the Communist movement which removed all restraint of any kind, and was greatly encouraged by the political movement, which theoretically and in some ways practically, gave women a position of dignity and the right to speak out their minds. Western literature on familyism, women's questions, and sex problems has been translated and the different views and theories introduced indiscriminately are eagerly seized by the eager youths. In the hands of unscrupulous writers, sex has been made an appeal in literature as it has in other lines, and today the literature market is burdened with a large amount of sex-ridden literature, the products of translation of the trash of the West and the unbridled imagination of the unscrupulous.

7. There is one minor thing which deserves mention here. In the last two or three years interesting attempts have been made by some enterprising young publishers to publish illustrated magazines after the fashion of some of the weeklies in the West. They have profusely illustrated them with the products of amateur photography. Half a dozen magazines of this kind have appeared and seemed to be able to hold their own. They have considerable influence over the appearance of books. Colors and designs of book covers and the illustrations in the books have greatly improved in the last two or three years. They have exerted influence over the sale of some of the books. It is a question to which publishers of today are compelled to pay attention.



Tuberculosis of the chest is practically non-existent in Australian children of school age.

School Medical Service in New South Wales

(Contributed)

The education system of New South Wales differs from that of many countries in that the public schools, as our free primary schools are called, are not controlled locally, but are all under the direct supervision and control of a central Education Department in Sydney. Consequently the School Medical Service has its headquarters in Sydney and of its nineteen medical officers nine are engaged in metropolitan work. At the head of the Medical Branch is Dr. Harvey Sutton, O.B.E., whose staff includes eighteen doctors (nine of whom are women), and is supplemented by ten school nurses, ten dentists and a corresponding number of dental assistants.

The Metropolitan school area is divided into districts; each school is visited

annually by the school doctor for the district, who examines all "entrants," i.e., children in the first or lowest infant class and all "leavers," i.e., children whose fourteenth birthday falls within the year. School attendance in New South Wales is compulsory between the ages of seven and fourteen. The doctor also examines any other children whom parents, teachers, or the school nurse wish to bring under his observation, or any children with persistent defects. The advantages of this system are twofold: the routine examination of six-year-olds eliminates at the outset defects that might otherwise mar the child's whole school life, while the examination of "leavers" affords a valuable opportunity for vocational guidance in those children (not all, of course)

who leave school at this age. The examination is a thorough one; vision and hearing are tested; teeth, throat and nose examined in detail; the child is then stripped to the waist, heart and chest examined, general physique and posture being noted at the same time. The doctor of course makes any further examination that may be necessary in any particular case. Defects are recorded on cards, and parents notified subsequently by letter from the Head Office. Each child brings two cards to the doctor, on one of which his previous medical history and any symptoms that may exist at the time of examination have been noted by his parents. The second card is filled in by the teacher and records the child's height, weight, chest measurements, conduct, posture, etc.

Free dental treatment is available at the School Dental Clinic; no other actual treatment is undertaken by the school medical officer, whose work is supposed to be purely diagnostic and preventive, though, of course, a great deal of advice and instruction is given to teachers and to any parents who may wish to be present at the examination of their children. However, there are ample facilities for free treatment in Sydney, where besides several large general hospitals there is a large modern Children's Hospital of 400 beds, the buildings and equipment of which are said to be equal to that of any children's hospital in the world.

Untreated cases are followed up by school nurses who visit the children's homes to find out why no treatment has been obtained and incidentally to gain some idea as to whether home conditions are satisfactory or not. Where the mother is out working all day, the nurse will often take the child to the hospital and bring him home; and where the conditions are unsatisfactory the home is reported to and investigated by the Child Welfare Department. The right type of school nurse, tactful yet efficient, is an excellent link between officialdom and the home. There is no limelight about her

work. Hers is one of the many patient, unostentatious, yet satisfying jobs which are so admirably suited to women. I say this because very few men are conscientious or patient enough to tackle them for a moment!

No doubt the "Regional Educational" Conference will be interested in one or two other aspects of school medical work in Sydney, which are intimately connected with child welfare. One that may be mentioned is the work at the Children's Court, where many youthful law-breakers are examined by a doctor (the boys by a man, the girls by a woman) whose report is sent to the magistrate in charge of the case. In most cases psychological tests are applied and these have been found most useful.

Another aspect of child welfare revealed but still untouched by school medical work is the problem of the health of children of pre-school age. It is during the pre-school age that whooping-cough and diphtheria take their toll of child life. Dental caries, improper feeding, rickets (though serious cases of rickets are rare in Australia), gastro-enteritis, meningitis, broncho-pneumonia, all bulk largely in the vale of ill-health and mortality before the age of five years. Baby clinics and health centers guard a certain number of children during the first year or so of life.

Another interesting side of school medical work is the examination of would-be teachers, when at the age of seventeen or thereabouts they apply for admission to the Teachers Training College. Each girl candidate is very fully examined by a woman medical officer, and may be rejected when serious defects are present, admitted provisionally and subject to adequate medical treatment of minor defects, or admitted unconditionally. It is suggestive to note that most of the latter class are girls or boys who have attended high schools, been examined annually by school doctors, and whose physical defects, if any, have been adequately treated. This entrance examination for



The City Girls' Sports Association of Sydney provides recreation for the younger women in business and industry.

teachers is known to be rather searching, and most candidates now take the precaution of visiting a dentist, and many visit a doctor or an oculist, or both, before submitting themselves to the battery, so to speak, of the official medical inspection. Which shows that their education in preventive medicine has, at least, commenced! It certainly commences in earnest once they are accepted as trainees, for physical culture is compulsory and if any necessary treatment is neglected, their allowances as scholarship holders are stopped and obstinate souls, who would otherwise cling to carious teeth or refuse to wear glasses, fly to dentist or oculist when their pay cheque is withheld.

However, perhaps city school medical work is very much the same in Australia as elsewhere, except that in a country where nine days out of ten are gloriously sunny, we have no need of the ultra-violet ray clinics of colder climates; and the indoor swimming pools of American

cities and schools are unknown in a city where a three-penny tram fare will take you to harbor baths, or to wide, golden beaches where for two-thirds of the year you can surf and sunbake to your heart's content. Every Sydney primary school has its weekly swimming afternoon, and special swimming classes are held during summer vacations.

But the problem of medical inspection in the country is peculiarly Australian in some ways. Apart from Sydney and Newcastle, the wide spaces of sunny New South Wales are still but sparsely populated; the distances traveled are considerable and the traveling is often arduous, and sometimes even dangerous. I know one school medical officer who has on two occasions spent the night in his car on the black soil plains in the process of finding his way from one little bush school to another, or to the nearest township; and others who have been stopped in their work by sudden floods or bogged when rain came unexpectedly. In spite

of these little things, which, after all, will happen in a country which was only introduced to civilization a hundred and fifty years ago, every country school, even the smallest, is visited at least every three years by the school doctor who, in the case of country schools, examines every child (not merely "entrants" and "leavers" as in the city); by a school dental clinic; and, in the case of schools remote from large towns, by one of the two specially trained ophthalmic surgeons who are attached to the Medical Branch. The work of these latter officers, who treat cases of ocular disease, carry out a full ophthalmic examination where required, and prescribe glasses when necessary, protects country children from the inefficient services of the traveling opticians, often unqualified bagmen, and is also useful in mapping out the occurrence of trachoma and instituting measures for its prevention.

At one time trachoma or "sandy blight," was a serious menace to the eyes of out-back Australian children; but as the wheat belt advances from the slopes and tablelands into the interior, carrying with it the comforts and conveniences of civilization, such as flyproof doors and windows and an appreciation of vitamins, trachoma is becoming more and more rare and is now seldom met with except in the far west in dry seasons. (Australian observers have no doubt that a diet deficient in vitamins predisposes to trachoma, and, of course, the fly is the chief means of infection.)

Another of our country problems is that of endemic goitre, though this, of course, is not peculiar to Australia. This is quite prevalent in certain districts, but the goitre is usually small, never the monstrous deformity of some Swiss districts, for instance, and almost invariably of the simple symptomless type that is now usually considered to be due to an iodine deficiency in the soil and diet of the district. It rarely occurs in children from the better-class homes, where diet is ample and varied and seaside ("iodiz-

ing") holidays are frequent, so that its successful eradication is merely a problem of adaptation to environment. It is hoped in the near future to treat a group of affected children with iodized salt (used at table instead of ordinary salt), and to record the result.

Hookworm disease has been found to be present in certain parts of northern New South Wales. The highest recorded incidence is 2%, and this is rare. Regular examination of school children for hookworm is carried out by the Commonwealth Health Department, and all cases discovered are investigated and treated.

Several interesting statistical findings are elicited by the routine school medical inspection. It has been shown, for instance, that Australasian children are considerably taller, heavier, and better developed than children of the same age in any other part of the world for which statistics are available. It has been argued, chiefly by Scottish observers, that this is not an actual improvement in health but merely an earlier maturity. Unfortunately the system of regular medical inspection has not yet been extended to the adult population of the globe, and it is impossible to say whether the physical superiority of the Australian continues throughout life. Yet C. S. Montague, the noted English journalist, said that he had never seen anything like the Australian soldiers who were in England during the war, "radiantly alive as if they had absorbed unlimited sunlight." (See "Disenchantment," by C. S. Montague.) The effect of Australian sunshine on the working man may not please manufacturers—Oh, yes, we have our faults, out here!—but its effect on children and young adults does undoubtedly produce some fine specimens of humanity.

Another interesting finding is that in Australian cities over 80% of the children are brown-eyed, roughly speaking, brunette types. In country towns the percentage of brunette types is less, while in remote rural districts, the percentage of blonde individuals rises as high as

ninety-five per cent. This is a curious finding in a country where the strictest immigration laws in the world have kept the stock very largely British. The brunette is, of course, the dominant type, the blonde the recessive and, of course, the blue-eyed type might be expected to make for the open spaces and the adventures that were the breath of life to its viking forebears, while the brown-eyed type clings to the cities and civilization beloved of its remote Roman ancestry. Still, I understand that in English cities the majority of children are blue-eyed and fair-haired, and the apparent variation of Australian city children from the Anglo-Saxon type is an interesting little problem in ethnology.

On the whole, Australian children are very healthy indeed. Dental caries is far more common than it should be, enlarged tonsils and adenoids are fairly common, though the typical adenoid facies, prominent teeth and high arched palate, is not nearly so common as in colder countries. Hearing is occasionally defective; myopia occurs, but much less frequently than in Europe. Tuberculosis of the chest is practically non-existent in Australian children of school age, and bone tuberculosis is also very rare. Acute rheumatism, the most serious and disabling disease of the school age, is rarer than in colder countries. Postural defects, spinal curvature, flat feet, and so on, are not very common, for the Australian child is usually a sturdy, healthy, outdoor little being.

An interesting comment on the physique of Australian girls was made available when all the entrants to the Teachers Training College were examined for flat feet by an ingenious and accurate arrangement of plateglass and mirror by which the exact footprint could be observed. Now it has been commonly thought that the high heels of civilized women make flat feet very common indeed, and Australian women are notorious for the high heels and flimsy footwear they affect, partly because their

shoes do not often need to keep out cold or wet! I regret to say that some of the girls wear very high heels indeed. Yet flat foot was extraordinarily rare, almost disappointingly rare in view of the ingenious device we possessed for its detection. Almost without exception these girls were keen on surfing and swimming or tennis.

Physically and mentally Australian children mature early, and in the country they are often as busy, and learn as much, outside school as inside it. Many of them walk, ride or drive several miles to school each day; in the dairy country they quite often milk twelve or fourteen cows morning and evening, and although some observers have painted sorrowful pictures of child "dairy slaves," the work does not seem to harm or even to tire children, provided the home conditions are good. Here and there, where a "cocky" farmer is poor, or shiftless, or both, his children seem rather careworn, but this is very rare. At Gladstone, for instance, on the Macleay River, where Nestles have a large factory, the "dairy slaves" are rosy-cheeked, happy youngsters, well dressed and well fed, and possessed of ponies, cameras, fountain pens and all sorts of tokens of prosperity. They are often quite proud of each milking of a dozen cows every day, and also proud of the fact that father's cream cheque is often £250 a month, as well it might be, in a district like the Macleay, where that broad river winds its leisurely way through green paddocks where fat cows stand knee-deep in clover.

Mustering cattle or sheep, rabbiting (the skins bring good money) blackberrying, fishing, bean-picking, "droving with dad," all these and many other occupations fill in the holidays and encroach on the school days of these embryo men and women, for the Australian girl can generally turn her hand to most men's jobs if need be, and to all women's jobs as a matter of course. For wages are high and labor is scarce, and it is a singularly lucky (if you call it lucky) Australian

girl who has not had to wash up dishes, and wash and iron clothes at some time or other, while most of us can scrub a wooden verandah, and all of us can chop wood.

This adaptability and independence of Australian children gives them an enviable air of composure. It is impossible to subdue an Australian youngster or to make him feel abashed. With no respect of persons, he takes his care-free way through life and sometimes his elders wish he were more "squashable," but on the whole his frank independence is an excellent quality and inevitable in a land where good food, clothing, and shelter are as abundant as sunshine, fresh air, and outdoor games. Casual we may be, and our accent is not quite like that of Oxford, yet Lord Frederic Hamilton, that noted traveler, speaks of the "naturalness that makes most Australians so charming." This naturalness is due to the fact that opportunities and living conditions are very even, and Jack has the same chance of enjoying life as his master.

For nearly three years the writer, who had previously lived in Sydney, led the nomadic life of a country school medical officer, and can vouch most gratefully for the friendliness and hospitality of the outback Australian from the service car drivers, who frequently went out of their way to find little bush schools for her, and uncomplainingly affixed her heavy weighing machine to the sides of their cherished Hudsons, to the wealthy station owners who so often made her welcome to their pleasant homesteads. The school medical officer is a government tourist, traveling to some extent under ideal conditions, and no other person except, perhaps, the school inspector, sees the country so thoroughly. For wherever settlement has penetrated, there are children, and wherever there are a dozen or so children there is a little bush school. And no school, however small, is left out of the regular medical inspection. In this matter I fancy Australia is ahead of some other countries.

In some districts Australian children are monotonously healthy, though possibly our steady supervision has something to do with this fact. Australia and New Zealand are fortunate in that the world has realized the importance of prevention in the problems of racial intermixture and national health while they as nations are still young enough to apply the principles of prevention. Here, if anywhere, the modern science of preventive medicine has a chance to prove its worth.

Traveling as I did, one realizes the immense possibilities of Australia as a huge holiday place, as a natural reserve of happy and healthy living. One sees it as a wide, sunny playground whose resources are still largely unrealized and unexploited.

There is the North Coast with its glorious winter sunshine, so warm that one can surf and swim with comfort at midday in midwinter. A chain of heavily timbered mountains shelters this favored strip from the cold westerlies, and the scarlet of coral trees and poinsettia, with the darker red and purple of bougainvillea make another summer out of the so-called winter. Soft breezes scented by July wattle herald spring three or four months before our calendars mention that season. There are lakes for fishing, rivers for swimming and boating, wide, unspoiled creamy beaches for surfing and "sunbaking." As a Belgian wool-buyer said to me the other day, "Eet ees a good thing that no one has written a book about your North Coast, else all the world would come and sit in this sunshine." But I don't agree with him that it is a good thing, for there really is room for all the world to come and sit in the sunshine for its holidays, when it grows tired of its cold, gray northern winters. Even if the North Coast were crowded out, there is all the sunny back country, thousands of square miles of it, where in winter the air is clear and dry as crystal. There are hot springs at Moree, very pleasant for a swim on a crisp, sunny winter's morning. There are unexplored mountains on the plains near Narrabri.

Los Angeles Schools Welcome Japanese Culture

By VALERIE WATROUS
Member of Headquarters Staff, Los Angeles Public Schools.

On the steps of a side entrance to the Roosevelt High School in Los Angeles last July a little Japanese girl in a brilliantly figured silk kimono tugged and pulled at a heavy white stocking that had one big toe. Beside her lay her Japanese toe-trap sandals.

"These stockings feel so funny," she said to a bystander. "I can't see how my mother ever wore such shoes. I like American shoes so much better. Those make my feet hurt."

In this California high school more than 100 Japanese boys and girls are trying to adjust traditions to conditions.

"We are not American although we were born here, nor are we Japanese, since we can not accept the viewpoint of our fathers and mothers who were born in Japan," said a lovely Japanese girl in Los Angeles. She is a product of the city's public schools and has been reared entirely in the environment of the United States.

She was speaking as one of a number of intelligent Japanese school boys and girls who were attempting to answer the age-old question of what shall be the position of a minority group, either of race, religion, or language, in any country. In this particular case, out of the many thousands of such cases in the world, a Japanese group trained in the language, ways of living, and ideals common to the United States is trying to work out adjustments on the one hand with the surrounding Caucasian majority trained in like ideals, and on the other with their Japanese parents born and reared in Japan and keeping to its traditions.

"Of course it does not take us long to discover that we must be sufficient unto ourselves," she continued reflectively. "We must make a place for ourselves. It must be a place where we shall be surrounded by our own kind, a place where we shall meet Japanese boys and girls who have been trained in the American tradition and who discover that the Japanese tradition is in conflict with those standards which you Americans have set up and which we find acceptable."

One of the most serious conflicts which these Japanese students encounter is not with the ideals and environment of the United States, but with that older generation in their own homes.

"My mother and father are shocked," said another Japanese girl, "when I compete with boys in my classes and dance with them American fashion at our parties. The older Japanese women regard boys and men as strange and mysterious beings. It is impossible to make them understand that we girls of the second generation in the United States look upon these boys as just classmates."

The people of the United States have been severely and adversely criticized many times for absorbing into their body politic large numbers of folk from other countries without trying to make the most of the wealth of culture those folk have brought with them into this country. Partly to avoid this mistake, but more for the purpose of adding to the immediate happiness and wholesome development of the children, the teachers and counselors of the Roosevelt High School have undertaken the interesting task of unifying the

Japanese group, some of which are young people of peasant stock, others the sons and daughters of small tradesmen, and still others who trace their ancestry for a thousand years through the feudal families of old Japan.

The children have their own club and their social functions to which the mothers and fathers and all the kith and kin of the group are invited. On the school grounds they were allotted a plot approximately 200 feet square for their own use. This they are converting into a Japanese garden and while the work is only half finished, it already gives promise of its future. The garden is inclosed with a high fence and gates of split bamboo, and one day, when the California sunshine and that rare native artistry of the garden's sponsors have completed the work, it is destined to be known as one of the beauty spots of the city. It is, of course, a garden in miniature. A part of it has been given over to a charming little pond, fed by a stream that trickles down over and through the rocks from a diminutive waterfall built up in the back of the garden. Lava rocks of vivid hues have been transported hundreds of miles by the young gardeners, who gave five hours a day before and after school and sometimes 10 or 12 hours on Saturdays, in the development of this beauty spot.

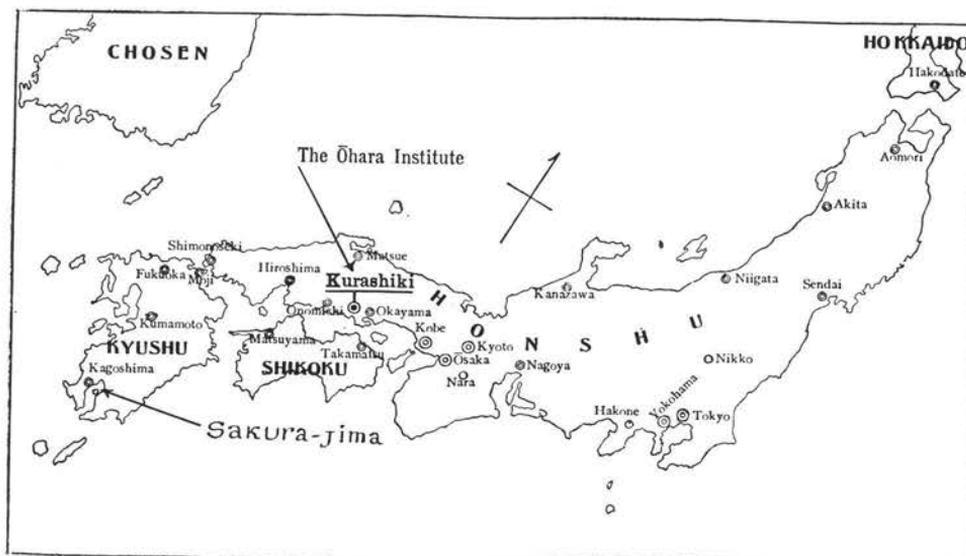
This unification of the Japanese and the encouragement to them to retain the best of their culture, so that the other people of the United States as well as they may enjoy and profit by it, is not confined to the one high school; it extends generally throughout the city system. One of the fine entertainments offered the National Education Association delegates last July was a Japanese festival arranged by the students of the school with the assistance of faculty members from some 16 elementary and junior high schools, which have many Japanese students, together with the Japanese Chamber of Commerce. This latter group supplied the decorations and engaged the artists who presented the program. More

than 1,000 enthusiastic guests were present. Colored lanterns, cherry blossoms, huge tissue-paper fish flying from fence posts and flagpoles, their sides realistically bulging with the gentle breeze that obligingly played about the campus all afternoon and evening, gave life and charm to the picture and served as a fitting background for the gay kimono-clad figures that moved about in the throng. A feature of the day was the exhibition of a series of flower arrangements by a number of Japanese women, each of whom had earned a diploma in Japan for her artistry in this work.

To turn to more serious matters, what will a Japanese girl of the second generation in the United States do when she comes to the marriageable age? As an answer to this question, I relate an experience typical of these young women, one that has been repeated, with some variations to be sure, many times in the Japanese families in Los Angeles. This young woman, born in Los Angeles and graduated from one of its high schools, was sent to Japan to consider three young men, one of whom she was to choose as her husband. It is not common to leave the decision with the daughter, and her parents felt they were unusually lenient in allowing her a choice in the matter.

She returned from Japan unwed, and when asked about her possible marriage she smiled reflectively and said: "Yes, I met all three of them; fine young men, and from wealthy families, but they were Japanese. They didn't inspire me." So she returned to join the growing colony of the second generation and in it she will presently find a mate.

You must already have judged from this account that these young people have good minds. They measure up well in scholarship. Teachers throughout Los Angeles declare that the Japanese student is always earnest, that he works hard. Often he is a brilliant student, and vice principals assert that it is unheard of for a Japanese child to be "sent to the office."



A map of Japan showing the location of some of the pottery centers.

Japanese Pottery and Porcelain

By WAYNE H. EMMOTT

(A paper submitted to Professor John Richard Mez, University of Oregon, in the class in "International Trade Policies of the Pacific Area.")

History: Civilization was brought to Japan by a Mongoloid invasion or immigration at a date which historians have not accurately fixed, but which was certainly several centuries—probably six or seven—before the Christian era. These newcomers, however, did not represent an advanced stage of material progress and their ceramic successes were confined to the production of rude, hand-made pottery. Following them about five or six centuries, came another tide of Mongoloid invaders who brought with them knowledge of iron smelting and of the potter's wheel, and whose ideas of form and decoration indicated a much higher grade of civilization than that of their predecessors. Their story is told only by the "dolmens" which they constructed for purposes of interment, but does not exist in the pages

of history. From the shapes of their pottery it is easy to discern a relationship between the dolmen builders and the early Chinese ceramists. Nineteen centuries ago the ceramic industry had an officially recognized status in Japan and it flourished chiefly in Izumo. The reason for this early development was the use of figures of men, women, and horses which were erected on dolmens in lieu of the human sacrifices made at funeral rites in earlier ages. These figures or *hani-wa*, were made of clay and placed upright in cart-wheel order round the edge of a sepulchral mound. The need of such objects for burial purposes led to the establishment of a ceramic factory under the auspices of the Court, employing about 100 workmen in the province of Izumo.

Kinds of Pottery Produced.—I. *Hizen.* The province of Hizen is situated in the northwest of the Island of Iinsue and with the exception of the small island of Hirado and the Gato group, is the most westerly portion of the empire of Japan. Two ports were open to trade, Nagasaki and Imari, from which large quantities of the ceramic manufactures of the province were shipped. From Imari the wares made chiefly in Arita and adjoining Kiens are shipped, while Nagasaki exports nearly all varieties of wares produced in the province. Most of the wares produced at Hizen come under the classification of porcelain. Three types are produced at Hizen.

1. Objects of ordinary thick, white porcelain.

2. Objects of fine transparent porcelain highly decorated with minute and delicate designs in outline filled in with colors. This group usually embraces small objects such as cups and saucers, bottles, small teapots, plates, etc.

3. Those objects in eggshell porcelain which are so highly prized in Japan and meet with so much deserved admiration abroad.

The most inferior type manufactured here is known as "Nagasaki" ware because it is shipped from that port; it consists of vases of all sizes, toilet suites, tea services, covered jars, dishes and boxes and is usually elaborated by decorations with anything but refined tones. The reason for the growth of trade of this cheap article is the demand for it all over Europe and the United States by tradesmen.

II. *Satsuma.* This province is situated in the southwest of the Island of Rinsin. The pottery industry which is carried on there now was probably established in 1598 A. D. when Shimadzu Yoshihisa, Prince of Satsuma, on his return to Japan from an invasion of Korea brought along with him seventeen celebrated Korean potters and settled them at Kagoshima in Satsuma. Finally they established the industry at Nawashirogawa. These potters started using the neighborhood materials, made a species of brown pottery and later discovered a white clay from which in 1630 "faïence" was produced, which is

now known as Satsuma ware. It is of a very light tint, ranging between grayish-white and vellum. The clay employed in its manufacture is evidently of a very refractory nature and therefore capable under strong heat of resisting a partial fusion. The clay is covered with a glaze composed of feldspathic materials and lixiviated with wood-ash, but without the addition of borax or lead. After it leaves the drying sheds it is burnt at a moderate heat, into a "biscuit" state, dipped in the glazing composition and fired at high temperature. In the cooling process, unequal contraction takes place between the body and the glaze and a network of fine cracks results. This surface gives an admirable background for paints—effecting many shades and shadows.

The decoration met with on works in Satsuma faïence may be classified under three styles.

A. Simple floral designs, in low-toned colors with gold sparingly introduced; this is met with on the rarest ancient pieces only.

B. Diaper work, medallions and conventional ornamentation, usually executed, in good specimens, with great accuracy and beauty of coloring and with lavish use of gilding, both burnished and mat, and in this class are found the choicest and most highly valued examples of the ware.

C. Floral compositions and birds. This is decidedly the most common of all the styles of decoration and was at one time supposed to be the distinguishing characteristic of Satsuma ware. Now we know that flowers and birds are common decorations throughout the entire range of Japanese ceramic art.

Kiate is one of the oldest seats of the potter's art in Japan; and the earliest efforts of its artisans were in clay baked in rudely constructed ovens. Little effort was made to furnish the palace of the Mikado with rare and choice services, because the religious laws enacted that the Mikado should never eat and drink twice from the same vessel, but such vessels should be immediately broken after he had eaten from them. This custom started the manufacturing.

The articles produced are chiefly of small size; about 18 inches in height, which is a marked contrast to the gigantic



The Okura Museum in Tokyo, in which are preserved many specimens of priceless ceramic art.

size of the pieces produced in Hizen and Owari, which have among their vases those measuring seven to eight feet in height. They consist of vases, plates, hibachis, tea sets and other small articles for domestic use.

Awata ware has often been substituted for Satsuma in American and European markets since the supply of Satsuma has been exhausted. It is now easy to distinguish between the two wares, for Satsuma is somewhat roughly potted and is generally of a hard and rather greyish-white body, whilst the faïence of Awata is most carefully manipulated, is of a fine and soft texture, a warm cream or pale yellow tint, and is covered with a thinner and more minutely crackled glaze than that applied to Satsuma ware.

III. *Kyoto wares.* Ninsei introduced in his Kyoto wares the first vitrifiable enamels. The pâte of his pieces was close and hard and the crackle of the gray or cream-colored glaze was almost as regular as the meshes of a spider web. The surface is characterized by the Chinese term "fish-roe crackle," or a crackle of uniform and circular shape. It is usually brick-red

or yellowish-grey in color. This is in the district of Awata.

While some connoisseurs place Kyoto wares in the same rank with the ware of Satsuma, the technical character of the former is not inferior to the latter, but Kyoto ware as a rule lacks solidity. The best representatives, in spite of their regular crackle and warm richness of color, present a comparatively fragile aspect.

Porcelain manufacture is now an important industry, but the western trade supplied by wholesale processes of crude work causes the art representation to suffer. Materials used in making this porcelain are clay of Shigaraki in Omi province and the stone of Amakusa, an island off the west coast of Kiushu. These are mixed in the proportion of 3-7 and 4-6 parts of volume. The Amakusa stone comes as ballast in junks and the Shigaraki clay has to be transported by land, hence it is expensive and uncertain.

IV. *Wares of Kaya.* The province of Kaya is situated in about a central position on the northwest coast of the Island of Nippon, or due north of the province of Awari.

Here the Ao-Kutani wares are produced, which are characterized by a deep green glaze of great brilliancy and beauty, also glazes of yellow, purple and soft Prussian blue. They are applied so as to form diapers, scrolls, and floral designs. The charm of this ware is due principally to the admirable harmony of their colors and their skilful massing, as well as to the technical excellence.

Porcelain articles manufactured in other districts are sent to the Kago workshops to be decorated; this accounts for the fine quality of much of the modern ware marked Kutani. Specimens of egg-shell porcelain with Raga decorations are also to be met with, but they rarely present any remarkable features. Considerable artistic feeling is displayed in the polychromatic ware made in Raga. This is a sort of stoneware, fired at a moderate heat, and covered with feldspathic glazes. Beauty is shown in the manner of applying the enamels. Quite an industry has been built up here, and Raga porcelain is in considerable favor. Table services for western markets are produced in great numbers.

V. *Wares of Awari.* Factories established early in the 13th century at Seto still exist. The Rato family, most prominent in pottery industry in Awari, have supplied immense quantities of the Pometsuke ware with which all western countries are now familiar. The most ordinary productions are tea and dinner services, vases, dishes, and slabs. They are decorated with diaper patterns, foliage, flowers, fishes, spiders, beetles, wasps, and other insects of various kinds, tortoises and sometimes human figures.

The Awari artists have lately introduced a great variety of colored enamels into their decorations and a number of vases, jars, and other articles, painted in pink, red and green of European tints have been produced, but the result is

highly unsatisfactory and inferior to Pometsuke decoration. The art of cloisonné enamelling upon porcelain was originated in Nagoya about 1870. "The decorations met with on the ceramic wares of Japan are always characteristic and hence there is little difficulty to those at all conversant with the art of the country in distinguishing Japanese from Chinese works. The only difficulty, in fact, which arises in deciding between them, is in the case of old specimens of porcelain decorated with blue, in which the works of the two countries frequently resemble each other very closely."

Japan has exceeded any other country in quantity value of shipments of pottery tableware to the United States because of:

a. Increasing popularity of Japanese porcelain, particularly table ware.

b. Recent commercial development.

c. Have been recognized for centuries as notable leaders among potters in the world and have inspired artists of Europe and America.

The reason for this trade is of recent origin—formerly they were content to let Germany and France supply articles of dinner ware required by American trade while they sent strictly Japanese wares. Now they have changed their tactics.

Table services in many discriminating American homes consist of porcelain wares either from Japan, Germany or Czechoslovakia. France used to dominate the market, but its wares are now too high priced.

Japan entered the American market during the war of 1914-1918, while Germany was occupied in Europe.

For a long time Japan had shipped to the United States only small items, cups, saucers, small-size plates, etc., but now is sending the larger units, making a complete American dinner set.

The Japanese have maintained the excellent quality of their ware and in this way have established an enviable reputation for their product, which for the past ten years has supplied a large portion of the American market.

Filipino Students in the United States

By MANUEL A. ADEVA

Editor of *The Filipino Student Bulletin*, New York City, and General Secretary of the Filipino Student Christian Movement in America.

No exact figure has ever been given of the number of Filipino students now in the United States. Nobody seems to know how many we are here. The best that one can do is to give an approximate number. Even in this no two persons have given the same figures. Just as there have been many figures given of the total number of Filipino immigrants in the United States, from 56,000 to 100,000, so the estimated number of Filipino students here varies from 1,000 to 5,000. Perhaps we have more than that.

The variation in the estimates of the number of Filipino students in the United States is caused by the difference in the answers to the question, "Who are the students. Some call students only those Filipinos who are actually enrolled at school. Others include those who, although not actually enrolled at school, contemplate enrolling at some future time when the opportunity to do so arises. Still others, in addition to the first two groups already mentioned, include those who, although they have already finished their college work and are not now attending school, are in the United States preparing to go home to the Philippines.

However, there have been reported by the Registrars of the office of the Committee on Friendly Relations Among Foreign Students 905 Filipino students enrolled this school year in the different colleges and universities of the United States. Even this report is not complete. We have found that in some instances students drop out of school after the first

semester, while others enroll at the beginning of the second semester. The registrars' reports cover only the number of students who enrolled at the beginning of the school year.

The above figure does not include the number of Filipino students enrolled in the different high schools of the country. We do not have the exact number of the high school students. If we were to include them, however, we would have approximately 1,500 Filipino students enrolled in all the schools of the United States this year. It will be of interest to note that in one high school alone on the Pacific Coast there were enrolled at the beginning of the school year 1930-1931 about one hundred Filipinos.

The 1930 report of the Committee on Friendly Relations Among Foreign Students shows that there were enrolled in the different colleges and universities of the United States 887 Filipinos.

The Filipino students rank fourth in number to the total number of foreign students attending American schools this year. Canada leads with 1,410. China closely follows with 1,336; Japan, third with 1,004. The total number of foreign students is 10,478, representing 102 countries.

There are three classes of Filipino students in the United States, based upon their financial situation.

The first class is composed of those who are wholly supported financially by the Philippine government, institutions other than the government, and by parents, or relatives, or friends.

The second class is composed of those who are partially supported by the Philippine government, institutions other than the government, and by parents, or relatives, or friends.

The third class is composed of those who are wholly dependent upon themselves for financial support.

About 95 per cent of the Filipino students enrolled this year are of the third class. Of the 905 reported to have been enrolled the first semester, only 34 are either wholly or partially supported by the Philippine government and regular and special Fellows of the University of the Philippines.

Thirty-two of the forty-eight States of the Union have Filipino students. California has the largest number, there being 160 students enrolled. Illinois comes second with 155, Washington 134, Oregon, 63, and Washington, D. C., 46. New York has only 35 Filipinos students this school year.

It will be noted from the figures given above that more than one-third of the Filipino student population is found in California, Washington, and Oregon. This may appear surprising due to the fact that prejudice against Filipinos in general is much more pronounced on the Pacific Coast than in any other section of the country.

There are three main factors which influence the distribution of Filipino students in the United States.

The first, and what I consider the most important one, is the availability of work. We have already mentioned the fact that about 95 per cent of the Filipino students enrolled this year are wholly dependent upon themselves for financial support. They, therefore, enroll in colleges and universities located in places where they can find work and go to school at the same time. As the best universities and colleges are not always located in places where work is available, we can at once see the disadvantages which the self-supporting students have. But rather than lose the opportunity to go to school,

many of our students enroll in less reputed institutions.

This factor of availability of work besides influencing the student in the choice of school also determines his choice of profession. As he has to work in order to go to school, the student selects only those courses which will give him more time to study and which can be taken without jeopardizing his work. It is not very surprising, therefore, to find many Filipino students who are pursuing courses for which they did not have special inclination or aptitude at the beginning.

The second factor which influences the distribution of Filipino students in this country is the influence of a brother, relative, or friend. Many a Filipino student goes to a particular university not primarily because he believes that that university can give him the best training in his line, but because he happens to have a brother there, or possibly a relative, or a friend. Maybe a townsman is there who can help him get a job which will help him go through college.

The third factor is the climate. The Philippine Islands being in a tropical zone, the Filipino students, in choosing their schools in this country, go not only to places where work is easy to get, but also where the climate is mild. While a falling snow holds a fascinating charm upon a Filipino, he has an abhorrence for the biting wind and the penetrating chill of the winter months.

The government students and those supported by parents and institutions other than the government are not, of course, affected by the factors mentioned above, except perhaps by the climate.

Knowing that the majority of our students are self-supporting, it is not hard to guess what their main problem is. Many of our students drop out of school after the first semester is over because of lack of means with which to continue their studies. This is the reason why many finish the four-year college course in six or more years' time.

The non-residence fee which many institutions on the Pacific Coast impose upon the nonresident students affects very materially the Filipino students and adds another obstacle to their nearly insurmountable difficulties in their desire to secure an education.

It cannot be denied that the Filipino students have a grave social problem. The fact that out of 905 students enrolled this year there are less than 40 Filipino girl students and the further fact that in more than 80 per cent of the schools where Filipinos are enrolled there is not a single Filipino girl student, shows the gravity of the situation.

The Filipino is a social being. He has social wants and needs. He is sociable. He likes companionship. Not having the opportunity to associate with a Filipino girl, he looks for the association of girls of other nationalities. The American girls being predominant in number on the campus, he is likely to associate with them more than with any other groups. In many places the Filipino student does not have the opportunity to associate with the American girls on the campus. Public opinion is against his going out with American college girls. Is it any wonder, therefore, that in those places we find the Filipino student associating with American girls who, according to the Americans themselves, do not represent the true type of American womanhood?

The social problem is, by far, the most serious problem that Filipino students have in the United States. It needs the serious thought and earnest consideration of both Americans and Filipinos who sincerely desire to create a more cordial and friendly relationship between the two peoples.

A suggestion was made that we might encourage more Filipino girls to come to the United States. It will take many more years before we can have more college girls come to the United States to study.

There are two main reasons why very

few Filipino girls come to the United States to study.

In the first place, we have already mentioned the fact that about 95 per cent of our students here are self-supporting. While the Filipino boys can work and go to school here, it is inconceivable for Filipino girls to do the same. It is not because Filipino girls cannot do the work that most of our boys are doing. It is because they are not accustomed to manual labor and to work for families or in restaurants. And when they come here they have to work, for their parents are not financially able to support them through school. It costs more than twice as much to go to school here than in the Philippines.

In the second place, it is inconceivable for a Filipino girl to leave the parental home without the company of either of the parents, any of the relatives or trusted friends. It is a Filipino custom to have a girl chaperoned when she goes out, especially if she goes to a foreign country. Filipino girls who are in the United States now either have their parents, or brothers, or sisters, or relatives, or trusted friends here.

We might be able to have more Filipino girl students in the United States if more schools would offer them scholarships, such as the Barbour Scholarship of the University of Michigan and the like.

The Filipino students' tribulations in the United States are many. Economic, social, climatic, linguistic—these have been mentioned in the preceding paragraphs. There are other of like nature. But we shall mention here only those outstanding ones.

The Filipino students, as a group, have earned a reputation, in all the states where they have been found, of being excellent cooks, good houseboys, diligent and clean waiters, efficient bellhops, and expert dishwashers. Now there is nothing bad in this reputation. We are glad that we, in spite of our being inexperienced in any of these professions before we came to this country, have elicited words

of commendation from our employers by being good helpers. It is a reputation well earned and we enjoy it with great satisfaction. And we would enjoy it more if only the Americans, in their dealing with the Filipino students so employed would form their attitude towards, and their opinion of them on the basis, not of their actual positions, but as students engaged in these varied occupations as a means to the realization of a planned and fixed goal—education.

We are not in this country to specialize in the art of housekeeping or in the technique of washing dishes. In fact, not one of these students who are now reputed to be good cooks was any kind of a cook in the Philippines. I venture to say that he did not even know how to boil rice. We are here to further our education. We are engaged in these jobs because no other jobs are open to Filipino students.

The Filipino students have been criticized here as being extravagant in clothing. They go to school in suits fit for a grand party. Even at home we have been so criticized. It is one of our customs—to be always neat. We have been taught that "cleanliness is next to Godliness." We believe in it and are practicing it.

We carry this custom over to the United States. While I do not encourage our students to spend more money for clothing than for education and food, I admire them for keeping themselves presentable in dress.

There is a reason for this extravagance in clothing. In many places in the United States, a Filipino is classified as an Oriental. Of course, he is an Oriental. And he is not ashamed of it. However, being an Oriental in the United States is to be deprived of the enjoyment of many of the privileges that are not denied other foreigners. One reason, and the most common one, for such denial of privileges, is the belief that Orientals are not clean. Now a Filipino, believing in the virtue of cleanliness, puts on not only clean, but nice clothing, for he believes

that when one is clean in thought and appearance, he can be presentable anywhere where ordinary mortals congregate. Even then, he finds many places of amusement closed to him. Reason—not because he is not clean as is commonly alleged. It is race discrimination pure and simple.

There is another problem that the Filipino students have and one which is the cause for the low scholastic standing of many of our students, and that is the difficulty in language. Deans of men and professors interviewed have invariably expressed the opinion that many Filipino students have difficulty in making themselves understood in English. Americans and foreigners who know that the Filipinos have been schooled in the English language for more than thirty years may come to the conclusion that the Filipino student's inability to express himself intelligently in English is due to his mental inferiority or dumbness. Yet we must not forget that English is a foreign language to the Filipinos. It is not our native tongue and we should not be expected to use it with the same familiarity as an American. For while we speak English, the majority of us still think in the dialect. The dialect thought is interpreted literally into English and any dialect thought thus interpreted will not only sound awkward but meaningless to those whose native tongue is English. It is neither fair nor just, therefore, to judge a Filipino student's mentality by his inability to express himself in the English language. We have observed that the inability of the Filipino student to express himself intelligently in English finds a corresponding inability on the part of the professor to understand the Filipino in his own way of speaking the English language.

In this column are presented briefly some of the activities of several Filipino student organizations in the Pacific Northwest. Space does not allow a fuller presentation.

The Filipino Alumni Association of the University of Washington is com-

paratively a new organization, having been founded only in 1929. As far as is known, it is the only Filipino organization of its kind in the United States. All graduates of the University of Washington are eligible to membership, but only those who are in the United States can be considered active at present. There are exactly 100 Filipino alumni of the University of Washington, according to records compiled this June. Of these only 42 are in the United States, and the rest are in the Philippines and other places.

The activities of the association are concerned with the members and the Filipino community. The organization expects to extend its activities more and take a leading part in community affairs. As a part of its mission, it furnishes Filipino speakers on subjects about the Philippines and Filipinos in the United States for any organization desiring a Filipino speaker in the Pacific Northwest. At present the association is confronted with the problem of helping to place its members in the fields for which they have prepared themselves in college and to encourage them to go home and extend their services to their country and people. A campaign will soon be launched for an alumni loan fund to give temporary aid to alumni who need the assistance of the association in placing them and sending them home.

The association has several social activities. During the life of the organization it will celebrate its traditional annual affair, "College Night," that comes some time in the fall.

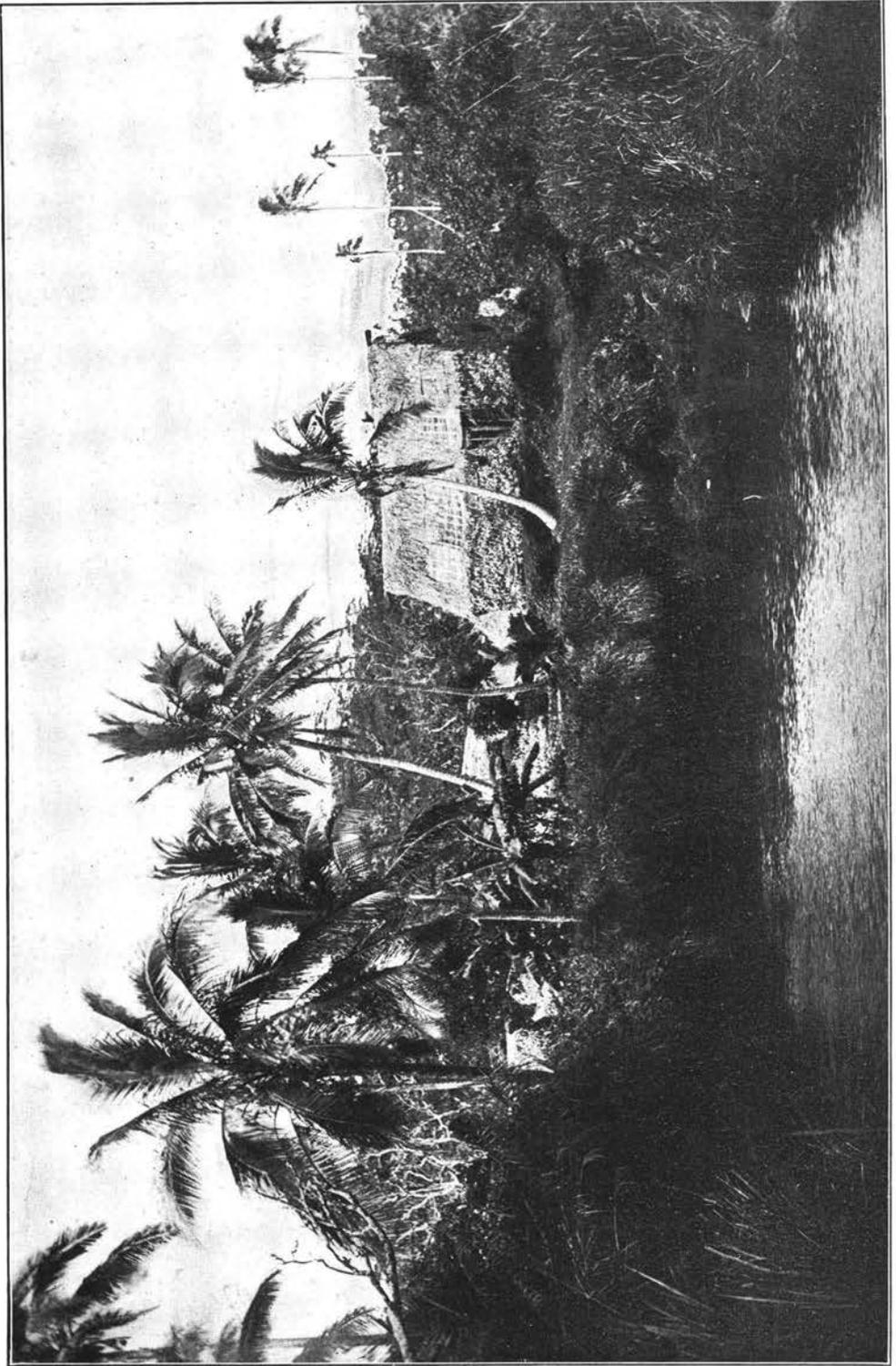
The association has many of its members in responsible positions here as well as in the Philippines. Some of these are Victorio Edades, "professor" of arts in the University of Santo Tomas; Pedro Guiang, statistician in the Bureau of Education; Angel Instrella, principal of Samar High School; Teofelo de Juan, cashier of a national bank in Manila;

Jose Montilla, fish expert in the Bureau of Science; Vicente O. Navea, contractor and publisher; Maria Orosa, chief of food division in Bureau of Science, P. I.; Augustine Palacol, editor of the *New Katipunan*, Manila; Nasario Penas, manager of a big lumber company in P. I.; Manuel Rustia, Philippine Commercial Attache, New York City; Eugenio Resos, draftsman in Boeing Airplane Co. (Seattle); Amos F. Rudolfo, chief of one division in the Philippine Bureau of Forestry; Florencio Tameses, Assistant Director of Forestry, and Nicanor Tomas, manager of People's Bank and Trust Co., Laguna.

The University of Washington Filipino Club was founded in 1917 with a comparatively small membership, which increased rapidly until it reached over a hundred in the school year 1925-26. In that year there were 120 Filipinos enrolled in the University of Washington, including those who attended the summer quarter. The proximity of the University of Washington to the Orient and the opportunities for self-supporting students in the State of Washington account for the rapid increase of Filipino enrollment. But due to more rigid restrictions for entrance to the University the number of Filipinos has gradually decreased since 1926, and now there are only 45 recorded this spring. Some of the requirements which have proved obstacles to Filipinos are the nonresidence fee of \$50 a quarter and higher scholastic ratings.

Among its outstanding activities are the campaign for a permanent clubhouse, which started several years back, the scholarship contest opened to its members since 1928, and the annual graduation banquet, which is a Filipino community affair.

The scholastic standing of the club for the past few years is above the university average, and several of its members have entered honoraries.



In the greater part of Fiji life is primitive and simple, and as Fijian habits and customs are all communal, they are holding great tracts of uncleared and arable land under their own communal laws.



Candidates for various school grades may be seen in this Fijian family group.

Education in Fiji

The following chapter dealing with the growth of education in Fiji is taken from the Department of Education's report for the year 1931:

Prior to 1916, Government exercised very little control over education. The Education Ordinance of that year provided for the appointment of a Superintendent of Schools and of other officers necessary for carrying into effect the provisions of the Ordinance, the more important of which brought a number of existing schools directly under Government control and provided a system by which grants could be made to other schools. The Board of Education as established by this ordinance consisted of

the Governor, the members of the Executive Council and four other members appointed by the Governor.

In accordance with the recommendations of the Education Commission of 1926, the Education Ordinance 1929 repealed the Education Ordinance 1916 and constituted the Department of Education, the officers being the Director of Education, the Assistant Director of Education and such Inspectors and other officers as the Governor might appoint. The Board of Education was reconstituted, the members being the Director of Education and eight others to be appointed by the Governor.

The Ordinance has given greater con-

trol over all matters pertaining to education, particularly in regard to the registration or recognition of all schools and teachers.

European.—Previous to 1916 there were no Government schools for Europeans, the schools in Suva and Levuka being maintained by school boards whose expenses were paid from—

(a) A capitation grant on the average attendance on a scale fixed by the Governor in Council;

(b) A supplementary contribution raised by the rating authority of each district.

By the Education Ordinance 1916, the grammar schools in Suva and the public school in Levuka were deemed to be Government schools established under the provisions of the Ordinance, provision, however, being made whereby one-half of the total expenses of the schools were to be recovered by a special rate levied by the Town Council of each town.

In 1918 a new school and boarding establishment was completed, in which was housed the boys' grammar school, which catered for the education of all boys above the primers. The old public school then became the girls' grammar school.

In 1929 a hostel was erected by Government at a cost of £13,539 to accommodate the increasing number of girls from country districts.

In 1924, owing to the difficulties encountered by the department in recruiting competent assistants, the Governments of Fiji and of New Zealand agreed to a scheme of coöperation under which the New Zealand Education Department selects and seconds teachers for appointments in Government schools in Fiji. The New Zealand syllabus with slight modification has been adopted in Government European schools and these are reported on by an inspector detailed by the New Zealand Education Department.

Although the schools still retain the courtesy title of "Grammar" schools they are in fact primary schools with secondary departments. The girls' grammar school has in addition an infant department in which boys as well as girls are

enrolled. Secondary subjects are introduced in Form I. A normal child that has attended school since the age of five or six will as a rule qualify for promotion to Form I at the age of eleven. There will, however, always be a number over that age in the standards.

The Levuka public school continues to function as a primary school. Great emphasis is placed on practical work as the majority of the pupils do not proceed to a secondary education.

Correspondence classes were begun in 1923 to provide facilities for those children living in isolated places who could not conveniently board away from home.

Fijian.—The Queen Victoria Memorial School for Fijians was erected in 1906, approximately £1,000 being provided by native contributions. The school was at first partly maintained by contributions from each province, but in 1918 these contributions were discontinued and each pupil was required to pay a fee of £6 per annum. Six scholarships tenable at this school are awarded annually on the results of a competitive examination to Fijian boys between the ages of twelve and fourteen. Pupils are prepared for entrance to the Central Medical School and to the Teachers' Training School and a few are appointed to vacancies in Government service each year.

The natives of Lau had maintained a boarding school since 1909, Government being responsible for the salary of the head master. In 1909 this school was taken over by Government and became one of a number of Provincial Schools that were located to serve as upper primary schools for every part of the Colony. In pursuance of this program, Provincial School Northern was completed in 1921, Provincial School Eastern and Kadavu Provincial School in 1923, Provincial School Western and Provincial School Southern in 1926. More than half the capital cost of these schools was provided by the Fijians and they still are required to contribute annually a sum of £4,375 which is slightly more than fifty



During vacation time the Fijian youth naturally turns to fishing.

per cent of the cost maintenance. All these schools are residential. Every effort is made to ensure that the pupils are fitted for life in the villages. Wood work and agriculture are taught and every pupil takes part in the activities of the school farm, the produce of which is used in the boarding establishment. Pupils are given a certain amount of instruction in native customs and are encouraged to perform native ceremonies properly.

Indian.—The first Government school for Indians was established at Natabua in 1919. Samabula School was taken over from a local committee in 1929, and Andrews and Votualevu in 1930. Vatuwaqa Indian Girls' School was built in 1930, and Karavi and Wainikoro Schools in 1931.

In September, 1930, a secondary department was added to the Natabua Primary School.

The fees in the primary school are 1s. a month and in the secondary department £2 10s. per term.

No provision has been made for the training of teachers for European schools.

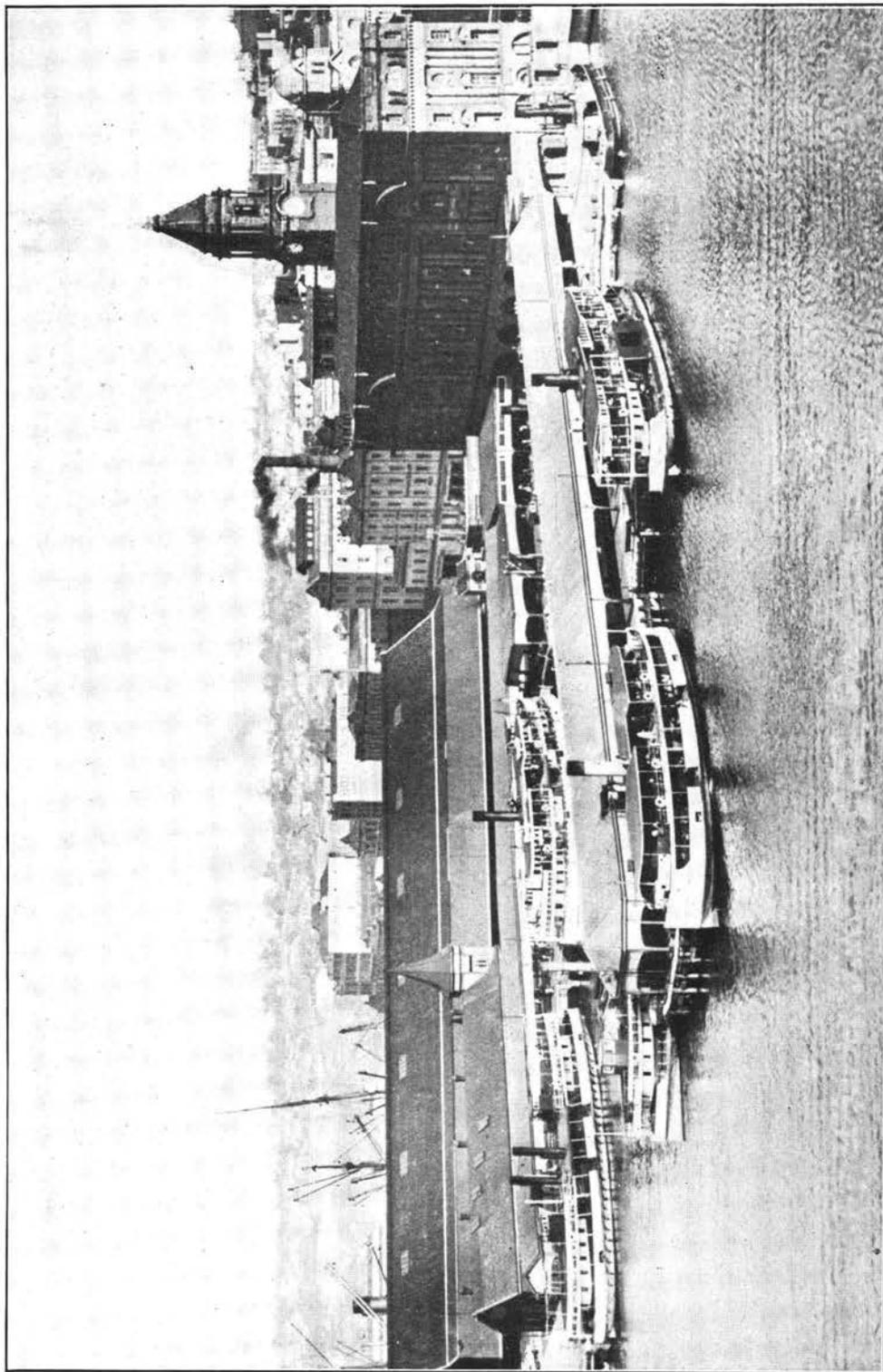
Any vacancies are filled by teachers trained in New Zealand and selected by the Department of Education, New Zealand.

In 1929 a Teachers' Training School was established at Natabua for both Fijian and Indian students. These are selected by competitive examination and receive free tuition and board and an allowance of £6 per annum.

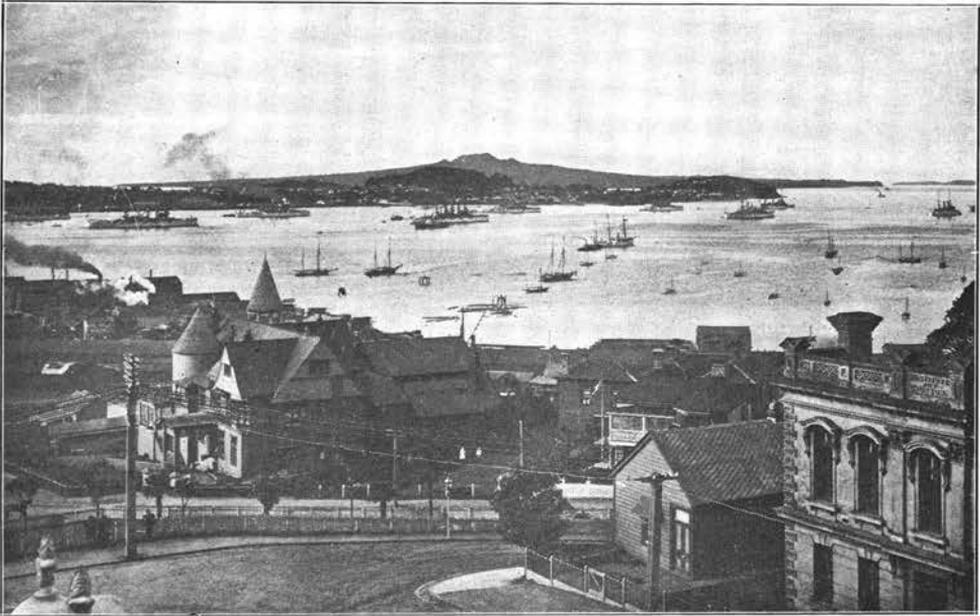
The Methodist Mission has been training teachers for more than sixty years. In 1918 the Davuilevu Teachers' Training Institute was established to train teachers to the standard required by regulations. Fijian and Indian students are accepted. A grant of £600 is made by Government in addition to an allowance of £10 per student for board and £6 for pocket money.

The Roman Catholic Mission commenced to train Fijian students in a separate institute at Cawaci in 1931 and received a grant of £100 from Government.

The Seventh Day Adventist Mission has a training institute at Buresala for training vernacular teachers.



With Auckland's beautiful suburbs and beaches, it takes a fleet of ferry boats to handle the commuters and pleasure crowds. This is one of the points of departure for this service.



Auckland's inner harbor, which has many long upper deep water reaches.

The History of Auckland

During the years 1769-1770, Captain James Cook, R.N., in H.M.S. *Endeavour*, first visited the Hauraki Gulf, in which lies the Waitemata harbor, on whose shores today the progressive city of Auckland proudly raises her shining monuments to the industry and determination of the Anglo-Saxon race.

Auckland with its 200,000 inhabitants, from its geographical position in the north, stands as the gateway to New Zealand. As the port of the Province bearing its name it serves a growing population which today touches the half-million mark.

Although Captain Cook did not himself discover and survey the actual location of the Waitemata, now known as Auckland harbor, his chart and log record concerning the island off its mouth were the

means of guiding those navigators, settlers, missionaries, traders, and government officials, whose exploration and pursuits led to the subsequent discovery of the present site of Auckland City and its foundation.

Among the eminent men connected with the early history of the Province is the Reverend Samuel Marsden, senior chaplain of the colony of New South Wales, who was the first white explorer to travel in the interior of New Zealand. His first visit was in 1814. Captain Richard A. Cruse, officer in charge of the military detachment on board H. M. S. *Dromedary*, which was engaged in procuring kauri spars for the Royal Navy, in the same year circumnavigated the channels leading to the harbor, on the schooner *Prince Regent*.

On February 25th, 1827, Captain Dumont D'Urville, on board the French ship *Astrolabe*, who was seeking to complete the work of Captain Cook, entered the harbor, disembarked and explored the land on both the immediate north and south shores of the Waitemata.

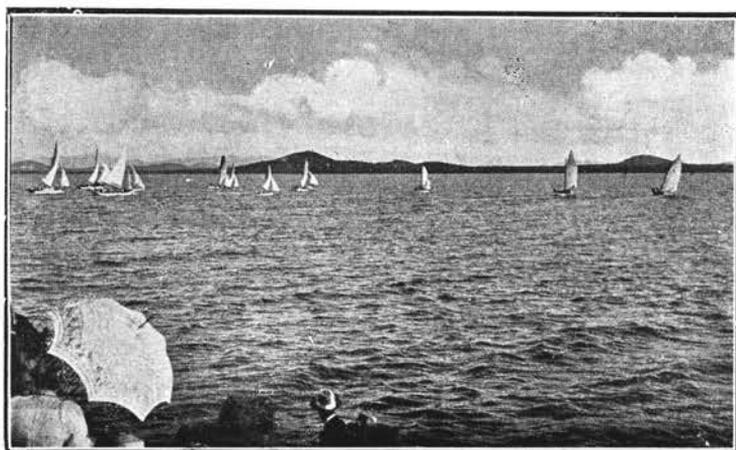
In 1840, Captain William Hobson, the Lieutenant-Governor of the Colony, decided to select a new capital, and in view of its potentialities in regard to harbor facilities, communication with the interior, fertility of soil and abundance of forests, designated the shores of the Waitemata for this honor. At 1 p. m. on September 18, 1840, the ceremony of taking formal possession in the name of Her Majesty, Queen Victoria, was duly performed.

By 1841, the population had grown to 1,500 souls. In the following year the first ship, bringing settlers direct from the old country, arrived, and thereafter immigration pressure has continued to bring fresh settlers of pioneer stock to build up the young nation of New Zealand and to break in virgin country for settlement. In 1851 the borough of Auckland was constituted and Sir George Grey laid out its boundaries to cover the isthmus from Waitemata to Manukau, and from the Whau creek to the Tamaki river. In 1852 gold was discovered. In 1853 there was constituted to sit in Auckland a Provincial Council from the Auckland Province and the General Assembly for the Colony of New Zealand.

In 1865 the seat of Government was transferred to Wellington, and in 1876 the Provincial Councils were abolished. In 1867 the discovery of the rich gold-field of the Thames took place. In 1891 the population had grown to 28,600. In 1908 direct railway connection was established with Wellington. Steady progressive municipal development has kept pace with the opening up and breaking into cultivation of the rich inland country. Today, Auckland City and suburbs has a population approximating 210,000. It possesses magnificent wharves and har-

bor facilities—the latest wharf, almost within a stone throw of the hub of Auckland, accommodated H. M. S. *Hood* alongside when this warship (41,200 tons displacement and 860 feet in length) last visited New Zealand waters. One of the most efficient tramway services in the world moves some 57,000,000 passengers in the year. Its hospital system is without equal in the Southern Hemisphere.

The Zoological Gardens, set amid ideal surroundings, embody all the latest devices for preserving the healthful condition of the wild animals. Vast hydroelectric schemes have enabled cheap power and light to serve Auckland City and Province, thus allowing the adoption of labor-saving devices of all descriptions. The average daily consumption of water throughout the year is eight million gallons. The water is all passed through a modern filter plant, and is delivered clear and sparkling by pipe line. Spacious metalled roads extend throughout Greater Auckland, and practically all main thoroughfares are laid down in concrete. Special attention has been given to ensure health conditions, and all sewerage, after treatment, is discharged clear of the harbor into deep water. Few cities have been so fortunate in the matter of endowments and bequests. The city possesses approximately 10,000 acres of open spaces. There are fifteen parks and domains and sixteen reserves within the city boundaries, and many others belonging to suburban bodies. Outside the city, but administered by it, are six reserves of native bush and forest of about nine thousand acres out of the total. An excellent publicly-owned tram service, operated by the Auckland Transport Board, affords cheap and quick transportation to all parts of the city and suburbs. This connects up with feeder motor bus services. There are also private boat and bus companies which directly serve various separate areas. There are over thirty miles of sea front to the city confines. Two cold salt-water swimming baths have been provided; one of



The entrance bay to Auckland harbor is an ideal place for yachting.

these is considered the finest in the Southern Hemisphere and all its water is filtered. There is also a tepid salt-water swimming bath in the city. Meat for local consumption is killed in a municipal abattoir. Commodious market buildings have been erected for the distribution of farm produce. Electric light and power are supplied by the Auckland Electric Power Board, and gas is marketed by a local company.

Aucklanders are very proud of their public libraries and their picture gallery. The public library system consists of the main city public library and eight other establishments in the suburbs. A range of over 150,000 volumes is carried. The public art gallery contains a fine collection of paintings, which is added to by judicious purchase from time to time, and also works of art of various descriptions. To commemorate the men of the Auckland Province who gave their lives for the country in the great war, 1914-1918, the War Memorial Museum and Cenotaph has been erected by public subscription in the Auckland Domain at a cost of over £250,000. It contains a shrine dedicated to the fallen, and houses a superb collection of Maori buildings, canoes, implements, weapons, art treasures, and war trophies. The Town Hall was completed in 1919 at a cost of £125,000, and besides

municipal offices contains a fine main hall and several small ones. The main hall contains a fine organ, and recitals are given by the city organist. There is also a municipal choir. The Auckland City Council maintains a first-class military band at a strength of 45 members and a conductor. The Council established and maintains a zoological park, occupying a space of 29 acres. The zoo contains over 900 specimens, including lions, tigers, polar bears, hippopotami, and many other rare species. There are, of course, numerous other routine activities of every description. A Town Planning Standing Committee advises the Auckland City Council on the coördination of building development.

Within the Auckland Province is every kind of tourist attraction and holiday resort. It contains the location of the most wonderful thermal activity in the world. Boiling mineral waters of varying medicinal properties issue from the earth in many different parts of the Province. Rotorua is the chief center. Here glimpses of the subterranean forces at work are seen in geysers spouting steam and water, bubbling mud pools, and sulphur baths. Yet cool fern-fringed streams flow in the midst of these wonders, and the district is adorned by beautiful lakes in exquisite forest settings. Around these

phenomena the country is in course of development into dairy farms, sheep runs, afforestation, and tobacco cultivation, etc. Other thermal activity occurs at Wairakei, fifty miles south of Rotorua, on the road to Taupo, the largest sheet of fresh water in New Zealand, famous for its trout fishing and scenic wonders.

On the extreme southern borders of the Province are a group of lofty mountains, where winter sports, fishing, and sight-seeing all call to the holiday maker.

Other hot mineral springs are found at Okoroire, between Rotorua and the thriving Waikato town of Hamilton; at Te Aroha, on the road to the Thames and Coromandel Coast. Both are well worth visiting for the scenic attractions, while at Mercury Bay big game fish hunting grounds lie. At Waitomo are to be found a series of superb stalactite and stalagmite caves. Unique is one cavern through which an underground river flows, the roof of which is illuminated by myriads of glow worms.

Northward from Auckland the town of Helensville provides further hot springs. Whangarei is renowned, as also Wairoa, for its waterfalls. At Waipoua the last great kauri forest remaining in New Zealand shows many magnificent stands of kauri reputed to be full-grown trees long before the Maori himself first settled in New Zealand.

In the far north are to be found many delightful seaside resorts and fishing camps equipped for the pursuit of big game fish. Fast, specially designed launches carry the angler to the fishing grounds. Swordfish, mako shark, black marlin, are but three of the fighting monsters which afford the most exciting sport that fishermen have yet discovered.

Amusements and recreation are on a scale to satisfy all desires. In summer the ocean beaches, numerous and attractive, offer a variety of entertainment in addition to the finest sea bathing. Auckland is indeed a vacation land. Everywhere there is salt-water access, and sandy beaches and leafy coves make their

different appeal. Many beaches are quite handy to the city, and can be easily reached by tramcar, bus, or ferry.

Within short motoring distance lie the Waitakere Ranges, from which the two oceans, the whole City of Auckland, distant country, and far-off islands, can be viewed. The more rarified atmosphere of this great watershed is greatly appreciated by residents in the city.

Auckland province is specially favored for primary production. The soil is varied in character, a considerable portion of it being of exceptional fertility, but even the poorer soils are largely capable of profitable utilization by reason of the comparatively mild and equable weather conditions. The best grasses and fodder plants flourish in the congenial environment. Numerous streams intersect the country. A conspicuous feature of Auckland farming is that the stock do not require to be stalled in the winter. This fact, combined with the factor of soil fertility, enables the New Zealand farmer to produce at a much lower cost than the farmer in countries where artificial feeding has to be employed. The dairy produce from the Auckland Province contains higher food values than that of any other country. The reason for this is that stock live under such perfect outdoor conditions. Climatically Auckland is the world's natural dairy farm.

There are today in the Province over 600,000 dairy cows, nearly 1,000,000 other cattle, over 5,500,000 sheep, and well in excess of 250,000 pigs.

Commercial forestry, flax, citrus fruits, and tobacco growing are now being energetically pursued, and the results may be looked for to swell the production totals in the future.

In addition to dairying, cattle, and pastoral products, the Province exports rabbit skins, grass seed, coal, kauri gum, timber, apples, and citrus fruit, also flax, gold, and honey. Grapes, strawberries, and all other small fruits, vegetables, root crops, thrive exceedingly.

Aucklanders are proud of their harbor.

Justifiably so. Nature has so endowed it that not only does it contain a spacious inner harbor with long upper deep water reaches, but it is ideal for yachting and launching far into the protected waters of the Hauraki Gulf. Few such magnificent cruising grounds exist. The Harbor Board has constructed a boat harbor and mooring areas for the use of private boat owners.

The gulf contains a number of large islands, and sheltered anchorages can always be found. Both the mainland and islands abound with delightful bays and beaches fringed with beautiful native bush. The waters swarm with fish of every description, from the sporting kingfish, with an average weight of 25 pounds (big ones scale over sixty-five pounds) to the delicious schnapper.

Colonel D. Neill, yachting adviser to Sir Thomas Lipton, when visiting Auckland, spoke in glowing terms of the natural resources of the harbor for boating and yachting.

"Your harbor provides a wonderful cruising ground, and with your climate makes the Waitemata a yachtsman's paradise," remarked Colonel Neill, after making a cruise in the harbor in the first-class yacht *Thelma*.

Colonel Neill said he was surprised and delighted at the enthusiasm shown by amateurs in the sport of yachting. He was amazed that the crew of the *Thelma* were all amateurs. In Scotland the crew would be paid hands, for all the amateurs sailed boats of their own. He considered that the Waitemata Harbor, with its creeks, bays, and islands, would provide a yachtsman with months of cruising, and still allow him to choose a different anchorage each night. "I could not help admiring all the little summer resorts dotted about the harbor," he said. "You seem to have done so much for a small population. In Scotland we have the crowds to develop these places, but here in a young country you have made wonderful progress. It is fine to see such enthusiasm here for yachting. After all, it is one of

the oldest and finest of sports, and with the wonderful facilities which you possess in the Waitemata Harbor it should never be allowed to decline."

Auckland City, standing astride an isthmus with its face to the Waitemata and the Pacific Ocean, and its suburbs fronting the Manukau and the Tasman Sea, naturally enjoys a marine climate. To its north and south stretches the Province bearing its name, which consists of a land of pleasantly undulating hills and broad well-watered valleys. The city is protected from the full vigor of storms coming from the Tasman side by the mountain range of the Waitakeres. On the east side the giant extinct volcano Rangitoto and other encircling islands, together with the enclosed nature of the harbor, similarly protect it from any very violent weather from the east.

Since New Zealand nowhere has any great breadth, although southern Auckland affords its widest distances, its climate throughout is of the marine type. Mildness of temperature is essentially a characteristic arising from being surrounded by ocean areas. In Auckland City frosts are rare, snow is unknown. Rainfall is plentiful, as the atmosphere is charged with evaporated moisture and is full of the tang of the sea. There is a growth of herbage practically the whole year round. The mean temperature is about 62° F. and does not become excessively hot (the mean temperature for any month probably in no part reached as high as 80° F., or the mean temperature as high as 70° F.). Grapes, for instance, are successfully grown out of doors within a few miles of the City Chief Post Office. The Dominion is in the region of prevailing westerly winds. These are not, however, in the main strong, and in fact there is a prevalence of south easterlies. Though these can be scarcely classed as trade winds they are to a great extent part of the same system. New Zealand lies in the temperate zone of the Southern Hemisphere, which is subject at all times of year to frequent moving baro-

metric depressions with all their accompanying weather changes. Experts consider this a condition for the development of civilization in its highest form. Cloudiness is nowhere excessive, so there is a very great plenitude of sunshine in all seasons and a considerable range between day and night temperature. Probably in no other part of the world is the climate so admirably adapted for the production of a high yield from the soil.

Auckland's education is well served in kindergarten, primary, secondary, and technical schools, while in the city, in addition to these establishments, there are numerous private schools, three theological colleges, and the University College.

A very high standard of education is given in the New Zealand state schools. Neither money nor effort is spared to perfect the system. Under the Education Act of 1877 a central Department of Education was formed, controlled by a Minister of the Crown. The Minister is advised by a Council of Education upon any matter connected with education referred to it by the Minister, or which it may consider advisable to introduce into New Zealand.

Education is the first consideration of the State. In the public primary school is gained the only education which 90 per cent of the nation receive. The primary schools vary from the large city schools with their thousand scholars to the humble backblock ones with a dozen pupils. In them are taught scholars of ages ranging from 5 to 14 years. During 1928 some 67,600 pupils received primary education in the state schools of the Auckland Province. The instruction given, in addition to all the usual subjects, includes handwork, needlework, nature study, elementary science (including agriculture in rural districts for boys, and home science for girls), vocal music, physical instruction, the chief laws of health, duties of citizens, etc.

Free railway passes are given to children out of reach of a primary school, for the daily journey to and fro. Medical

practitioners (women) are provided as medical inspectors of the children, and physical instruction in the Swedish system is given to scholars.

The schools are regularly inspected by a trained staff, who are under the Education Department. Special training colleges are established for teachers. Education Boards administer the system under the Education Act and the control of the department. The education given in the secondary schools is practically free, 93 per cent receiving free education under some form or other of the scholarships awarded by the state, and to a small degree by the boards controlling the schools. The teaching is of an advanced nature, including classics, mathematics, English, science (for which fully equipped laboratories are provided), and all the other accompaniments of higher education, preparatory to matriculation.

The University is governed by a local board. The examination papers are mostly set and appraised in Great Britain.

The death rate for New Zealand is the lowest in the world, being for the quinquennium 1924-1928, an average of only 8.5 per thousand, against 12 in England and Wales and the United States. Auckland City's average is the lowest in New Zealand's main cities. The public health service is scientifically organized to save life. Special efforts are directed to the question of infantile and maternal mortality. It is a happy statement that New Zealand can boast by far the lowest death rate for babies; that of England and the United States ranking 71 and 74 per thousand, respectively, to New Zealand's 39.

This fact is attributable partly to such matters as climate, virility of the race, comparative absence of large industrial undertakings, etc., and also partly to legislative and educative measures, the latter both by the state and by various organizations. Intensive interest is taken in these matters; research work and educative pressure is continuous; the rate for the Dominion has shown a steady im-

provement, which continues. Much of this success has been due to the activities of the Royal New Zealand Society for the Health of Women and Children. Founded in 1907, this society has since extended its Plunket system throughout New Zealand, and its methods are being largely adopted in other countries.

The port of Auckland is situated in the lower reaches of the Waitemata Estuary, at the head of the Hauraki Gulf. It has a total area of 46,700 acres and a water frontage of 198 miles. It is completely sheltered by an outlying chain of islands and by the peninsula at the northern entrance. This entrance, known as Rangitoto channel, lies between the mainland and Rangitoto island, has a navigable width of from half mile to one mile, and a minimum depth of 31 feet 6 inches at L. W. O. S. T. In the inner harbor the anchorage is of the very best description, the depth being from five to twelve fathoms with good holding ground. The tide rises and falls from 5 feet 6 inches (neaps) to 12 feet (springs). The whole of the harbor and approaches are well lighted, and the channels, shoals, etc., are clearly marked by buoys and beacons, so that at any hour the port may be entered with perfect safety.

No dredging has been necessary at the entrance to the harbor or in the channel, but the berths at the main wharves have been deepened to from 30 to 36 feet, and

a depth of 40 feet can be easily obtained.

The largest type of pier is of reinforced concrete, 1,200 feet long by 284 feet wide. This provides for a central roadway of 60 feet in width, with two-story sheds on each side 320 feet long by 80 feet wide, and quays on the waterside each 32 feet wide, having double lines of rails with convenient crossovers, equipped with three and five-ton electric cranes. The latest cranes are of the level luffing type, and have a radius of 53 feet, lifting 3 tons at 175 feet per minute, or 1½ tons at 230 feet per minute.

The total berthage accommodation at present is:—For overseas shipping, 10,717 feet; for coastal shipping, 2,355 feet. Total, 13,072 lineal feet.

In Calliope dock the Board possesses a dry dock capable of taking in any vessel up to 550 feet overall length and 66 feet beam. The largest vessel to use the dock has been the R.M.S. *Niagara*, 13,415 tons gross.

The Board has a patent slipway capable of taking up vessels of 600 tons displacement.

The Board also possesses a self-propelling floating crane capable of lifting on high gear up to 20 tons and on low gear up to 80 tons.

The principal wharves are connected with the Government railway system of the Dominion. Wagons are loaded or unloaded alongside vessels by means of the Board's electric cranes.





A larger proportion of the Korean population in Hawaii is pursuing higher education than of any other race in the territory. Here is a young Korean student in the costume of his ancestors.



Korean girls in Hawaii who entertained the delegates to the second Pan-Pacific Women's Conference.

The Story of Korean Immigration

By TAI SUNG LEE

Executive Secretary for Korean Student Christian Movement of Hawaii

Korea, one of the most ancient of existing nations, has had a very varied and checkered history. Her people have been noted for their stoicism and timidity rather than for any other qualities that they might be said to possess. At first glance this would seem a combination that would only make for failure, but the place that Korea has and does hold in the world proves that for longevity and growth the combination holds good and makes good.

It seems a far cry from Korean conditions in the last few centuries to Korean life in Hawaii today. Yet a hasty glance at those conditions will make more plain

the life of Koreans as lived here today. Timidity has always prevented the Korean from antagonizing with force those exigencies which make for suffering. Rather has she suffered in silence than to make any material or important attempt along lines militaristic towards alleviation of that suffering. Her very timidity has made her stoic and it has only been within recent decades that she has made a world-wide ado about things that she has always borne in silence.

Suffering has been the lot of Korea and Koreans for many ages. Relief from suffering has been the goal towards which in timidity and stoicism they have looked

forward for ages. Just what these trials and tribulations have been, just how these people have been afflicted because of their timidity is a matter of history and can not be detailed here. But because of these conditions the lot of Korea A. D. 1885 had nearly become unbearable. Paganism had done its worst. Corrupt government was grinding the life from the laboring classes. Korea was in the condition that the world was in at the time of the advent of Christ, sinking in a slough of despondency that was fast obliterating her personality as a nation.

It was at this critical stage in her history that the great and good missionaries, Dr. and Mrs. H. G. Underwood, and Rev. and Mrs. Henry G. Appenzeller, appeared in Korea and began telling the wonderful story of the Cross and what it could do for those who would accept it and undertake to carry it through life.

To the timid, stoical Korean the message was one of hope and life. Eagerly he asked of its power and a sample of its results. The one was told him by the missionaries, the other was pointed out to him in the advanced life of the United States. Soon the United States was the hope of Korea, for was it not there that the wondrous Cross had brought beneficent results? Was it not there that the pagan ceased from troubling and the Christian could rest? Was it not worth the while of any timid, downtrodden Korean laborer to make the attempt of reaching this haven of peace and plenty?

As the Korean embraced Christianity he began to look for a place where it might be lived in peace. So in 1903 the call came for him to emigrate to a country where he could enjoy religious freedom and make sugar for wages that, to him, were ideal. The teachings of the missionary had prepared him for emigration, and Koreans to the number of 7,296 landed in Hawaii during the years 1903, 1904 and 1905.

To say that the Christian urge was the greatest among the many that were bringing this strange people from a far-away

land to Hawaiian shores would probably not be true. But it must be counted as one of the forces that caused these timid folks to leave the home which had been theirs for centuries.

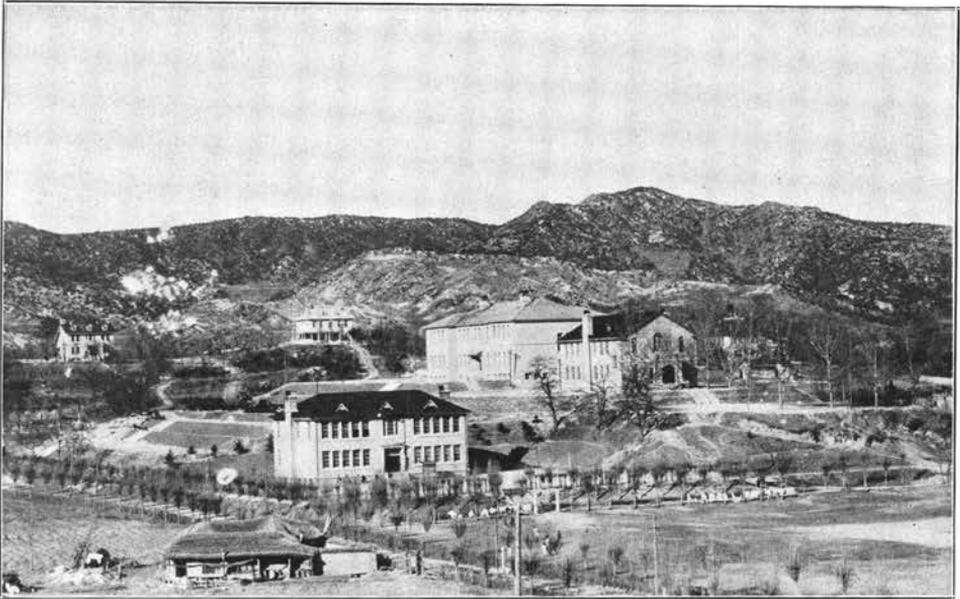
It has been intimated above that wages in Korea were nothing. The laborer was worse off than the beggar. His life was but a mere existence just beyond the pale of starvation. To the laboring class in Korea the call to work where fuel and shelter were assured with any kind of a cash wage was a call to the land of abundance, and he came because of his opportunity to earn what to him was a respectable wage.

The Korean knew that it took money to tell the story of the Cross and he asked from where it came, thereby learning the tale of the many successful business men in the United States who out of their wealth were glad to give to the missionary cause. With this idea in mind a small number of Koreans, who had managed to secure a small competence, came to Hawaii for the purpose of making a start in business.

With the three reasons given above in mind it will be interesting to note how the Korean population lives in Hawaii.

Perhaps more than any other race they have lived without conflict, save among themselves. Many instances are on record where the Korean camp has been the neutral ground in racial strife. The 7,296 men, women and children that landed here in 1903-1905 now number about 6,461. Then the majority were men in the laboring age of life. Today the majority are women and children, and their relations with the other races are most amicable.

Among the noteworthy qualities which they possess may be mentioned thrift, industry, desire to secure an education and become Americanized. That they are thrifty people is shown by the many successful men that are doing business in the territory today. While a few of these business men arrived here with money in small amounts, the greater number of



A school and factory at Songdo, Korea, where the famous Korean cloth is manufactured.



A bit of old Korea at Ping Yang on the river bank.

them have come from the ranks of the laborers and are doing business on capital which they accumulated by the saving of wages. As a proof of their thrift and ability they point with considerable pride to the fact that they hold many of the best-paying positions and that a Korean rarely ever loses a position or resigns save to accept a better one.

Along educational lines they have certainly distinguished themselves. A larger percentage of the Korean population is pursuing higher education than any other race in the territory. It is also true that the percentage of illiteracy is very low among the Koreans. Very early in their history here we find that they established schools for such of their numbers as could not afford to educate themselves.

The majority of them are still engaged in the sugar industry. They have never forgotten that it was to grow sugar that they came to this country and that it was the sugar industry that paid them the wages that have made them what they are in Hawaii today. Though found in all the plantations in the territory, the majority of them are still on Oahu. Every year sees a Korean drift to Oahu which outnumbers the drift away. About 1,400 of the 1,461 on other Islands are on the plantations, and of the remainder 5,000 are on Oahu.

It is to be deplored that among themselves they are not so amicable. Indeed, they are their own worst enemies. Strife among Koreans has become a proverb, but leaders claim they have proof that feuds and factions are dying out and these leaders are looking forward to the near future when inter-Korean quarrels will be no more.

During the recent Pan-Pacific Educational Conference here the Koreans showed their Pan-Pacific spirit. Their leaders were much in evidence, intelligently so, throughout the entire confer-

ence. An investigation made since the conference shows that none of the races received a more intelligent write-up of that conference than did the Koreans and that none of the races were more earnest readers. The entire population was interested in that conference and the interest was of the intelligent, well-informed kind.

The Koreans, through their leaders and their periodicals, are very emphatic in their statements that Hawaii is their home. They point with pride to their children who are becoming American citizens. They tell with even greater pride of the young people who go to the mainland to secure higher education, but almost invariably return here to use that education in the upbuilding of Korean life in Hawaii.

They insist that here they found what has made many of them happy and contented, that here their children are growing up into citizens of whom any nation may be proud. They say, "Here we have lived and here we will die. To us more than to any other race is the name 'Paradise of the Pacific' a reality."

Twenty-one Koreans are in the employ of the Department of Public Instruction as school teachers, according to the latest report. They are in schools on the islands of Oahu, Hawaii, Maui and Kauai. The majority of them have had their training at the former Normal Training School, now Teachers' College, and at the University of Hawaii.

The list of pedagogues follows: Mrs. Mary Kang, Edward Han, Sarah K. Lee, Isabel Kim, Mrs. Ina Moon Park, Harry Kim, Gladys Park, Soon Nahm Ahn, Jennie Kim, Mrs. Shirley Kim, Mrs. Dora Kim, Mrs. Mina Kim, Mrs. Eleanor Char, Sarah Hong, P. S. Pyuen, Rose Shon, Salome Lee, John Kwon, Mrs. Anita Yue, Young Kang and Hope Kim.

The Royal School of Honolulu

By MRS. WINIFRED HATHAWAY

Associate Director, National Society for Prevention of Blindness, New York City.

It's up betimes on a Friday morning if you're going to see the raising of the Stars and Stripes at Royal School. Days begin early in Honolulu. Eight-thirty must find you at the school grounds, for time is precious in busy young lives.

There are little hostesses to meet you; you will recognize them immediately, for they are dressed in white with a blue and yellow scarf neatly knotted, with apparently a careless, but actually, a studied grace; but it is not alone by their costume that you will know them, for Royal School believes in courtesy and the grace of costume extends to speech and manners.

All about the playgrounds are girls and boys, and girls and boys and girls and—well the card your attentive hostess hands you tells the story not only of numbers, but gives you a classification by ancestry of the 1,282 pupils.

Hawaiian 16, part-Hawaiian 103, Portuguese 135, Porto Rican 2, Spanish 7, other Caucasian 13, Chinese 381, Japanese 529, Korean 73, Filipino 2, all others 21. Total 1,282.

And is it a battle of tongues? Yes, in everything but the quarreling and bickering that caused the original confusion of tongues.

There's running and there's leaping, and calling and shouting, but all merry as the day itself.

A bell sounds and suddenly there is a silence like that which comes on a warm sunny morning after a night of storm and wind. Some one of the pupils, for it is evident from the beginning that the children take full charge, summons them to take their places, girls first! Just see

the flying feet as each finds her particular niche on the school grounds; the boys then scamper with equal rapidity, and, since in Hawaii dancing is a natural accomplishment, with equal grace.

There is action about the tall flag pole. A boy is already holding the ropes in readiness, and in a hush of expectancy (for somehow the onlooker gets the impression that it is all as new and fresh each time to the pupils as to the mali-hini) the flag rises above the heads of all, its stars and stripes far flung on the morning breeze. A few children, gathered near the flag pole tell what the colors mean, and there is the salute given by all, impressive everywhere but poignantly so when a dozen nationalities pause to do it honor. Back to their places go the flying feet. Music is heard and morning exercises are in order, rhythmic, graceful.

Your little hostess informs you politely that there are other things in store and you follow her lead to the assembly hall. The children have arrived by devious ways and are already seated, sleek black heads, with here and there a fair one to make the others seem all the darker.

But what is this? Are you dreaming or can you really be awake? Is it a great master's picture on the platform or a tiny human form? Seated in a great high-backed, exquisitely carved teakwood chair is the most beautiful little figure you have ever seen. It's Miss Japan, hostess for the day.

Her tiny kimono is of a heavenly blue with a wide sash of rose, into which a little fan is tucked as only a Japanese maiden would know how to do it. Her



Flags of many nations which are represented at Royal School.

little feet, far from the floor, wear the Japanese sandals, that somehow she manages to keep on despite the fact that there are only toe straps.

Her eyes are fathomless dark pools; her hair must have been brushed 1,000 times to make it so glossy. Her lips are touched with Japanese art and her skin is just the kind you "love to touch." Dignified, absolutely without self-consciousness, she sits before a fine teakwood table, on the top of which are arranged many-colored hibiscus, selected to harmonize with her costume. Behind her is a tall cabinet of teakwood, golden hibiscus setting off the dark contours.

Like a rare, sweet picture, coming suddenly to life, she steps out of her teakwood frame and welcomes the visitors to Royal School. With such a little princess to hold court, how could it be other than a Royal school?

Her voice is clear, but soft as lotus petals. Her words are unhurried, as with graciousness and charm she welcomes the speaker of the morning, telling him

of the great pleasure it will give all present to hear his message. He is so tall and she is so tiny that he must bend almost double to take the extended welcoming hand.

Eyes grow rounder and heads lean forward as he tells about the bears in Yellowstone Park, baby bears weighing a mere 200 pounds; great black bears helping themselves to the bacon of the campers so that next morning there will be eggs without bacon for breakfast. There is fun; there is merry laughter.

At the close, the small hostess is willing to accept a motion extending a vote of thanks to the speaker. It is made, it is seconded in true parliamentary fashion. Is there any discussion? There being none, is the audience ready for the question? "Question," "Question," comes from various parts of the room, and the question is put and the motion unanimously carried.

How old is she, this tiny bit of fair Japan? Possibly eight as years go, but with centuries of civilization and of



Chinese girls taking part in an international pageant.

grace and beauty behind her. Her wee hands hold the gavel as though it were a scepter and there is dignity and sweetness in her rule. As she requests the leader of music to come forward, a little Hawaiian girl comes with confidence. Quite naturally she sounds the chords, and all join in the song.

The hostess asks all to join in saying the psalm of the morning. The big words seem none too long even for those young lips. She then announces student activities, and girls and boys go to the blackboard and, using first one hand and then the other, draw fish and animals with ease and rapidity.

Another song brings the exercises to an end, but not abruptly, for there appear on the platform a group bearing bells, each with its own musical tone and played so well that a lovely anthem makes a fitting close to the morning's program. The little figure slips out of her teakwood chair.

"Tasks call us, we must take up the

business of the day." And with such an initiation to the day's work how can the tasks be other than happy ones?

Your own particular hostess appears from somewhere and asks if you would like to see the school. Of course you would. You pass through corridors and rooms, where wonderful ships of all nations and of all time are shown, fashioned by the pupils in the work shops where a variety of projects offer enticing interest; where embryo artists and artisans work at many things.

Here are the little first graders active in such pressing business of the day that visitors pass unnoticed and without interrupting the continuity of the program.

On one of the teachers' desks is a fruit strange to the eyes of the malihini. "It is the star fruit," your little hostess tells you. "You see, it is shaped like a star. It is somewhat sour. Perhaps you would like to taste it?" She slips away to the kitchen and has it sliced. Yes, it is a

trifle sour, but nevertheless sweet with the kindness of hospitality.

"Would you like to see the kitchen?" Who, indeed, would not, especially since the little chefs in white aprons and caps are already preparing luncheon, so quickly has the morning sped away. There is to be hot soup, already simmering in huge kettles and corn that comes in big tins that it is the chef's pleasant task to open deftly with a patent can opener that makes the work an efficiency job well done. Other chefs pour the contents into a big kettle and economically scrape out every kernel with long-handled spoons.

Graham bread is being buttered for sandwiches at another table and everything is so appetizing that it may be well to leave before temptation becomes too great.

Back through the halls you pass an office where small serious bankers are depositing their savings. There is thrift in saving and in careful spending. Hoarding is not encouraged.

It does impress you that some of the rooms are very, very dark for young eyes to carry their educational load and that some are very uncomfortable from the glare of the bright Hawaiian sunshine. There are many crossed eyes and some that are sick and need treatment and a few that would see better with a pair of glasses.

Perhaps in time it will be possible in these dark rooms to replace some of the

wall space on that side where one of the two windows are now, with other windows that reach far up to the ceiling, so that the children on the side away from the windows may get more light and there will not be so much shadow cast by the wall spaces now between the windows.

Perhaps in these very bright rooms where the glare is causing so much eye strain, two translucent shades will be placed at each window with rollers at the center, so that one shade will pull up and the other down, thus making it possible to have light without glare because of the good diffusion.

Perhaps, too, in some of these dark rooms, artificial lighting, well diffused and without glare, will help young eyes to see better.

Perhaps crossed eyes will be straightened out and sick eyes be made well, for after all, the sight is the highroad of approach to the brain and is too precious a possession to run any risks of losing it. But delay is dangerous, for youth is fleeting.

Some other Friday morning a Chinese mandarin, in embroidered coat and cap, may bid you welcome; or a fair-haired Portuguese bring you a bit of his distant country; or maybe a Samoan will give you something of the colorful glory of his island. But whoever is your host or hostess of the day, how could you have other than a royal welcome at Royal School?

The late Cyril O. Smith, who was principal of the Royal School for fifteen years, instituted the school's flag drill described by Mrs. Hathaway, which is held every Friday morning, often before a large assembly of visitors. He was a great believer in learning by doing, and

his pupils rank high in their achievements. A large photograph of Mr. Smith hangs in the assembly room, and is a silent witness to the unusual programs which are still conducted by the children who reverence his name.



A water-front scene at Phnom-Penh, altogether one of the most attractive cities in the Orient.

Phnom Penh—The Fair Capital of Cambodia

By MARC T. GREENE

If you tarry at Phnom Penh, the fair capital of the ancient kingdom of Cambodia, ere making the last long lap of your pilgrimage to the stupendous ruins at Angkor, you will be preparing yourself in some measure for the wonders there. For Cambodia was the land of the Khymers, that great race which developed a culture capable of producing such as the temple of Angkor Vat (one of the best known monuments of hundreds in northern Cambodia). And the present-day Cambodians are, as they insist, descendants of those whose kingdom included what is now Siam, much of Indo-China, even a part of the Federated Malay States. Something of the romance and mystery of Angkor itself hovers

over the Cambodian capital, especially where, in the royal palaces, much of the amazing art of the Khymers is preserved.

It is a long way to Angkor from "civilization," but French development has made that way easy compared to its rigors even a few years ago. Within a decade it was necessary to make a long journey by small river boat, concluding with a short but strenuous one by native bullock cart, the whole under a sun comparable in its intensity to that of India in April. And the only refuge at Angkor was an unfurnished, unserved shelter to which tourists had to bring all of their own equipment.

Today, driving over hard, level roads,

one arrives at a modern hotel from whose terraces the entrance to the noble Angkor Vat is in clear view. And although it may be, as I have heard contended, that the former pilgrim to Angkor appreciated its wonders more deeply after his arduous labors in reaching them, I incline to the belief that a comfortable hotel at the end of a long, hot day, shower baths, good food and all modern amenities, develops in the voyager a distinctly receptive mood for the marvels that await him.

At any rate, I found it so. I had had a good bit of motoring since leaving the little seaside resort whither a coastwise steamer had brought me from Bangkok, and some of it had been rather primitive, as one might say. At Kep I was considerably off the beaten track. When, how—and if—I might resume that track appeared to be uncertain. But, finally, one morning ere the crimson of the tropical dawn had faded from the eastern sky, I embarked upon what was felicitously termed an "autobus."

I was definitely the only European, but there was a full complement of native passengers. The "bus" recalled distinctly the mechanical equipment of a South Seas trading schooner upon which I once made a long and colorful voyage. It failed markedly to inspire confidence, and within a very few miles the expected happened. It broke down.

We had 150 miles to go, and the start was inauspicious. My knowledge of motors is slight and altogether likely to remain so, but I gathered now that the carburetor was bad, the ignition faulty and the spark plugs inefficient. There followed considerable tinkering in a leisurely and unconcerned fashion, and we were off for a few more miles. During the forenoon these proceedings were frequently repeated while the sun mounted and the heat became incredible.

Once, as we halted in the jungle, I counted twenty-seven monkeys loping in fearless single file across the road a few rods ahead. No one else noticed it, for the native passengers, with commendable

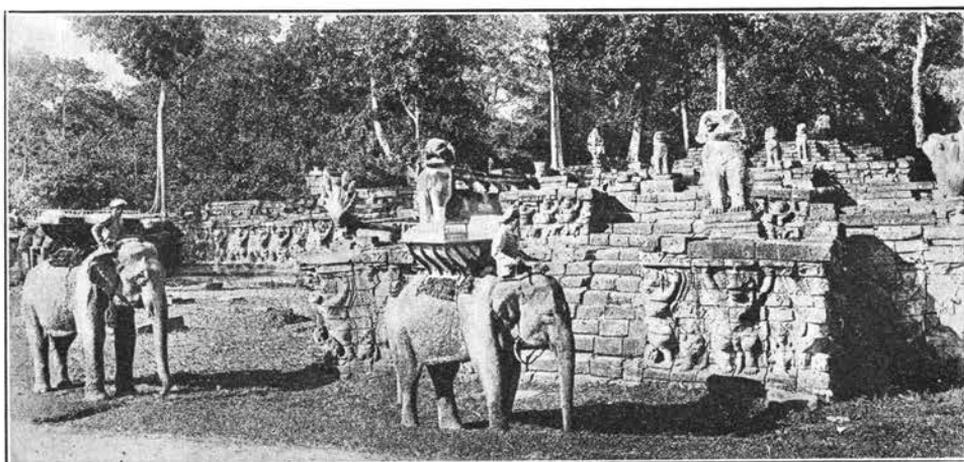
Oriental resignation, only lapsed more comfortably into their slumbers at each tarry for repairs.

At long last another "autobus" appeared from the opposite direction and our mechanic obtained what I dare say were some new spark plugs. In any case we proceeded now with renewed energy, which manifested itself by a startling succession of explosions. These presently settled into a continuous roar of a character rather appalling to my nonmechanical mind. However, I expect it was all right, for we arrived by and by in Phnom Penh and drew up in a lovely shaded plaza, with a modern post-office building on one side, and an even more modern hotel on the other.

The latter, as I have suggested, was not less welcome than that at the Angkor ruins after a day's Asiatic motoring. It was doubly welcome, for who would have expected it here in the heart of Cambodia? Appalling as it may seem, even the name of Cambodia's capital had not been included in my geographical knowledge until I came to this part of the world. Yet Phnom Penh—which, by the way, is pronounced *F*-nom Pen—is altogether one of the attractive cities of the Orient. It is a city comparatively little visited, and hence unchanged, the real East of your fancies.

When I first came to the Far East, a number of years ago, I had had, like everybody, my dreams of what the Far East would be like. Looking for the exotic, the rich-hued, the highly colored stuff of Arabian Nights stories, I found everywhere modernity, Western amenities, European tendencies. But that was on the "beaten track," as the saying is. Get but a little way off that, and novelty, romance, the East of one's farthest flights of fancy still exists.

Phnom Penh, the fair capital of Cambodia, is such a place. Here the West, such of it as has penetrated, is Orientalized, rather than the contrary. Here the East is still the East, and the Occident but exists, as it were, on tolerance. Cam-



Marvelous ruins that tell of the vanished glory of Angkor.

bodia's king is still the king even though his land is, politically, a French Protectorate. He reigns in all his pristine splendor, and the glory of his palaces is still the glory of old. Indeed, I reflected, as I wandered about them and basked in the truly exotic atmosphere of this little-known city, that the splendid Angkor in the long-ago days of its own glory might well have been something like Phnom Penh today.

It is an idea that clings as one penetrates deeper into the life of the Cambodian capital. Along the great Tibetan-born River Mekong, which connects Phnom Penh with the sea, the junks and the sampans, and all the floating life of the East, throng quite as they must have done a thousand years ago, the people the same inextricable commingling of all Asia, the habits the same, the food the same, the means of subsistence the same. A little back from the river, and the "phnom," or hill, from which the city takes its name, is crowned by the same gold-adorned Buddhist shrine as centuries ago.

It is true that Europe has introduced a band stand in the lovely park which surrounds the hillock, and that the King's own band, conducted by a Frenchman, plays there when the heat of the day has

abated; but all that only heightens the contrast, accentuates the all-pervading atmosphere of the unchanged East. And a mile or so beyond, the dreamlike spires of the royal palaces themselves rise above the high, salmon-colored surrounding walls.

Within the vast inclosure the Arabian Nights atmosphere is complete and satisfying. The great Throne Hall is bewildering with its gold and enamel and lacquer, and its coloring many hued as the tropical rainbow itself. The temples blaze in the low-altitude sun, their golden adornments glowing and flaming in dazzling reflection. The Hall of the Sacred Cambodian Sword, which is half unsheathed for the delectation of the tourist, but completely unhealthful only on state occasions semiannually, holds rich store of jewels beyond even the wealth of a prince of Rajputana. And the crowning wonder of all, unique anywhere in the world, the Silver Pagoda, reveals to you its floor of solid silver plates, more than 2000 square feet of them, and you tread charily upon metal far purer than the piasters in your pockets.

Thus Cambodia's capital opens your thought to the wonders which lie beyond at Angkor. For, although dull gray stone and bas-reliefs from which the centuries

have worn the gold and enamel comprise the ruins of temple and palace and hall of state, be certain that in the days of Angkor's glory no less richness than that of the Cambodian King's palace today bewildered the eyes of men.

Angkor was all that, and probably ten-fold more. Indeed, Phnom Penh, fair as it is and rich in the appointments of its royalty, is doubtless but a miniature copy

of what existed at Angkor a thousand years ago. In extent it is but a suggestion of what Angkor was like. And yet, being that, it assists you to recreate, when at length you wander about the most amazing ruins of earth, the wonders which a mighty and mysterious race set here amid the jungle and far from the world which was known of men ten centuries since.



The style of architecture one meets in Indo-China.

Dr. Harvey Guy at Pan-Pacific Clubs of Toyko and Honolulu

Tokyo, June 12, 1931
Honolulu, June 27, 1932

First of all let me say that the Fact-Finding Commission expresses to you thanks for this entertainment today. I imagine that most of you are now familiar with the Layman's Foreign Mission Inquiry which is being carried on by the Institute of Social and Religious Research of New York City. This particular inquiry has to do with a missionary enterprise, but not primarily with the Japanese churches. In order to understand that enterprise, however, it seems necessary to look at the social, industrial, agricultural and educational aspects of any country, and so on this staff we have experts in industry, in education, in women's activities, in church and religious education. It will be impossible for me even to mention the names of those to whom we are indebted in making this study in Japan. The Japanese churches, and the American missionaries, have given us every facility. Men who engage in industry have opened their factories and given us an opportunity to see their people at work, as is not usually done in any country. In the department of women's activities we have had also a welcome from every organization engaged in those activities. In surveying the agricultural situation in Japan, and in studying it, we have found that the local officials have gone to great trouble to make it possible for us to get an accurate and scientific picture of the agricultural situation here. In the religious realm we have found Buddhist organizations particularly anxious to assist us in our studies of their organizations. They have joined with us in some of

these studies. They have opened their temples for visitation, and have made it possible for us to see behind the scenes and into the hearts. The Christian press has considered it news to tell everything about us, and the secular press has welcomed us in every place we have gone to, and given us all the publicity that we would give them.

But above all, we are indebted to the Japanese government. The Department of Home Affairs gave us letters of introduction to local officials all over the Japanese Empire, and the mayors and local officials were expecting us and were ready to assist us. If there were some way to carry thanks to the persons concerned, we would like to say how much we have appreciated their assistance. This applies to every department in the Japanese government. We have tried to keep out of the clutches of the police, but they have been of great assistance to us in letting us have access to facts.

I would like to mention a few of the last impressions, which are also lasting impressions. I do not know which ought to be put first. We know, however, of the spirit of daring that prompts the Japanese nation to deal with such problems as the food supply, the population problem and others. The way the Department of Agriculture has struggled against the forces of nature, and made it yield a harvest, is one of the marvels we have run across in this investigation. It is equally true in other departments, but that is one that I think was very revealing to Americans who come over here to

study. We had an idea Japan was overpopulated and was about to starve to death, but by the use of fertilizers and careful management, the production of food is twenty-five years ahead of an increasing population. I am saying this without the actual facts before me.

The other thing which has impressed us is the openmindedness and willingness to coöperate in any kind of enterprise or sphere of activity we have suggested in the matter of investigation. This, I think, has been the experience of every member of this staff in investigating the problem. People have been willing to talk to us on intimate terms and to coöperate with us. Many organizations engaged in research have loaned us very efficient assistants and have also done a considerable amount of work for us, for which we are greatly indebted to them. I do not know when we shall be able to pay that debt.

Another thing of interest is the widespread interest in international affairs. In every part of Japan we have come upon this. A few weeks ago I met a gentleman in Wakayama who has a branch of the Children's League of Nations. He gathers on certain occasions 300 or 400 school children, and teaches them about the children of other countries. In Osaka there are dozens of the same sort of organizations, and throughout Japan they are everywhere. I do not know of a country in the world that is more interested in the welfare and conditions of other countries than is Japan. In the public schools there is now being carried on instruction concerning other countries that is very fair and just. Over the radio here in Japan are given the holidays of other countries, and the radio broadcasts program of international interest. So wherever we have gone we have found this international interest as one of the outstanding features of Japan. If Americans and Englishmen and Frenchmen understood Japan as the Japanese understand the English and the

Americans and the French, there would not be much trouble left in the world.

We were given a reception in Osaka by the Doyu Kai. On the wall was a gaku written by Viscount Shibusawa. That very greatly impressed me as expressing the spirit which is pretty universally prevalent in Japan. I will quote it in Japanese and you can interpret it afterwards. "Virtue is never alone; it always has neighbors."

At the Pan-Pacific Club of Honolulu Dr. Guy spoke as follows:

One of the principal things that impresses you in Japan is the remarkable interest of Japan in international affairs. There are more than 85 clubs given to the promotion of international good will and to collecting information about international affairs. Among these the League of Nations Association, and the America-Japan Society, which are very strong and active groups; another is the Pan-Pacific Club of Tokyo, whose weekly luncheon meeting is often presided over by Prince Tokugawa, who would have been shogun if things had not been changed. There are always transient speakers passing through Tokyo, and the people of Japan have a good chance to listen to them.

One of the interesting things in Japan is the matter of textbooks in the Department of Education. Japan sees that the material going into textbooks shall be truthfully written, so that the children in studying the textbooks are given the best of all countries. I think it one of the unfortunate things that there are people traveling over the world looking for (and you always find what you look for) the bad, the evil, and the striking and incongruous customs, which they then broadcast at home. It is better to look for the good. And that is what Japan has done in these textbooks.

In addition to all of these regular organizations in Japan for permanent good will and international understanding are clubs organized for graduate students of the universities of America. We attended one of these receptions: Harvard, Yale,

and Princeton graduates—it was a distinguished group. I understand that body is definitely organized under the Pan-Pacific Union.

Another interesting thing is the number of publications in English dealing with Japanese affairs. In addition to the *Japan Advertiser* and the *Japan Times* there is the *Osaka Mainichi* which prints an English section, and there are a number of magazines giving information of Japan in English and other languages to the outside world.

We have been engaged in research that requires a peculiar type of mind and also a certain kind of training. We were surprised to find so many research organizations in Japan. I do not know any part of the world with so many. Research into political, educational, religious, and all affairs in which you would want to have research done. Some of the findings have been printed in English and are very interesting. That is the broad picture, without any attempt to color it up, of Japan's attitude toward the outside world.

In the last few years Japan has diminished the number of hours required for students to study English, because it was felt that there were some things more important than the study of English in the average student's life. In the United States we hardly ever learn the Japanese language. A Japanese or a Chinese coming to our shores is not addressed in his native tongue. But that is always done in Japan. We Americans are comparatively poor at spoken language. Some of us read other languages, but, as a rule, we only speak our own tongue. Of course one of the reasons why the peoples of the world have failed to appreciate Japanese literature is because of the difficulty of the language. I have not tried to learn all the languages, but of all I have tried, Japanese has been the most difficult. It is hardly to be expected that Americans, being so far away, would know Japanese, so therefore we have to depend on the Japanese to tell us their literature in English.

Over at Port Arthur there is a monument which is very impressive to me. At the close of the Russo-Japanese war, when the Japanese wanted to put up some monument worthy of those fallen, they erected in Port Arthur a magnificent shaft for those Japanese who had given their lives. In addition, the Japanese government gave orders that the Russian bones be gathered and put in the burial ground and a memorial erected for those who had given their lives for *their* country. The script upon that monument is very remarkable. It is written in Chinese, very difficult to translate. This monument was erected by the Meiji government on the 10th of November, 1907. "How unfortunate it is when a life is lost on the battlefield. Although it may be that of a former enemy, it is our duty to give it sepulture. For by so doing we encourage faithfulness and promulgate humanity. And the more so when it concerns one who yesterday was an enemy, but today is a friend. Therefore we raise this monument to give consolation to their noble souls and eternal honor to their heroism."

That sort of monument erected to an enemy makes a lasting impression on one who is looking over the world for things to develop his belief.

The Pan-Pacific Club in Tokyo is a very popular organization and attracts to its platforms the prominent people in Japan and those from abroad. It is doing a fine work. The response of the Japanese to its appeal is striking. Prince Tokugawa, president of the House of Peers in Japan, gives a lot of time to this sort of organization. Wherever I went I found the response equally good to the appeal of such organizations, which cannot help but do a lot of good. It is easy to look on the other side of life, and see its conflicts, especially in the Orient.

Now, at last that Japan and China have come to a temporary agreement, I believe the time is not far distant when they will adjust their misunderstandings.



Beyond and away from the railways the traveler in Japan is welcomed at the lantern bedecked wayside inn by a smiling maid ready to serve the best the house affords.

Recording the Land of Madam Butterfly

By ALEXANDER HUME FORD
Director of the Pan-Pacific Union.

Fifty years ago Japan was, to the outside world, the land of butterflies and cherry blossoms. Then came Luther Long's little masterpiece, "Madam Butterfly," and the imagination of the world, as to Japan, became fixed.

I have seen Japan grow into one of the great industrial countries of the world, but I wish to forget that. I love most, of all lands in the world, the Japan of my youth, when Butterfly lived and breathed and loved, when I first saw the fairyland I would give my soul to recall.

It is more than a generation ago that I knew the real Madam Butterfly in her charming home at Obama, near Nagasaki. Later I met the autobiographer of her one great love affair, and years after that I watched the great David Belasco stage the first production of the immortal play, for Belasco was the friend of my youth who helped me stage my own first dramatic productions in New York.

What wonder that when I met the director of this new production of the play moping at the Imperial Hotel in Tokyo because the fairylike scenes of the Butterfly days were no longer to be found in Japan, that I played the consoler, for the real Butterfly I had known in her youth and in mine. Venturini brought back my youth and its longings.

So I dropped from my shoulders some 30-odd years and offered to show the foremost Paramount director where the real Butterfly of Madam Butterfly might still be found.

"No," he hesitated, "I have tried Nikko, and it is not there (of course



not.) They won't let me shoot pictures in the Nagasaki region; it is a fortified zone; I am in despair."

"You are playing in luck," I retorted. The Nagasaki of Butterfly has completely disappeared. That has gone forever." He looked at me with his great dark Italian eyes; his parents were Florentine artists.

"Come," I said, "we will go to the Toba region. That is the real Japan of Butterfly days, just beyond the end of the railway; there you drop back into the old Japan of centuries ago."

Of course, I did not tell Director Venturini that behind it all was my desire to secure a film of the pearly region of Japan. I had discovered that Venturini is the greatest finder of worth-while

"shots" for the big productions, and I needed him, and he felt he needed me.

We arrived in Toba, but it was a busy day, and perhaps no one wanted us to picture the primitive beauties of Toba anyway. Well, my artist did rave over the wonderful bay of islands stretching out from Toba, so very like the unspoiled Nagasaki region of old, but in his director's eye it lacked bigness. Here were the great sampans with their painted eyes, all drawn up on the strand, more picturesque than any now left in Japan.

But, alas, these sampans of Toba had all shed their sails years ago, and were now propelled by evil-smelling and unromantic gasoline. There was the tramp steamer I had promised, but not a sail in sight; power sampans unloaded the cargo of coal. We tried to hire men to rig up mats and sail the sampan fleet about the harbor, creating the picture we desired. But, alas, there were no sails left in Toba, nor, this plan abandoned, was there anyone to direct us to the scenic wonder spots.

I did know the way up in the mountains to the ancient and wonderful temples of Asama. Here again I caused my artist to rave over the beauty of the view. He even went into ecstasies over the marvelous beauty of the temples; they were delectable beyond compare; their very beauty compelled a few shots.

The dozen pilgrims we had brought up from Toba donned their costumes from Hollywood, as did our Butterfly (doubling for the original in Los Angeles), and the young Yankee lieutenant from the American school in Tokyo.

But, alas, the shrines and temples in all their exquisite beauty lacked magnitude, explained the artist director, and he was for giving up the quest and returning at once to Tokyo to catch the next steamer back to America, declaring he had failed to find the Japan of Butterfly.

"You will not go back without seeing Nara," I said, and stuck to it. "Nara for grandeur, if that is what you want," I explained. "Let the young lieutenant go

back to the Japanese Hotel at Toba and secure our luggage; we will go on to Nara by electric car," and we did. It takes skill to deal with the temperamental—so my friends tell me.

It was a wonderful ride to Nara, and it contained a sermon on drink. Now in any land liquor brings out the brute in man, if brute there be in him, or if there be no brute his real nature comes out anyway. In Japan (among the Japanese) the only intemperance I have encountered has been during the cherry blossom season. Then all Japan rejoices in the re-birth of spring, and in that glory of glories, the cherry blossom.

Japan celebrates in the wine from the rice-grain—sake. The Greek and the Romans had their Bacchanalian rejoicings, and are reported to have been a happy people.

Nearly 40 years ago in my Butterfly days at Nagasaki (it was also in April) I met my first trio of intoxicated Japanese. I was climbing the hills behind the city to the kite-flying festival; three laborers, well drunken in sake, came tottering down the narrow path and deliberately bumped into me. It was the first bit of rudeness I had ever encountered in Japan.

I raised my hat and said, "You are very impolite for Japanese." They staggered on their way, but in a few moments I heard them again panting and struggling up the hill after me, so I turned to protect myself. The foremost of the trio spoke an English as she was spoke in Nagasaki of those days.

As he stood hat in hand bowing low, "We were impolite," he said, "but we are not Japanese, we are Koreans."

What a beautiful bit of patriotism; a fear that the stranger would think ill of Japan. I have never forgotten it.

Once more, twenty years later, I was again in Japan, and during the cherry blossom season I encountered in a far-away place from Kyushu, three young Japanese soldiers who were celebrating the cherry blossom festivals. They were



One can well imagine little Butterfly as a girl learning the art of floral arrangement.

well drunken and spread across the road so that I might not pass. I stopped and smiled as I raised my hat and cried "Banzai" thrice. What a change! I was embraced as a long-lost brother and treated as such. I had shown that I was a friend of Japan, and they loved me as such.

And so on the electric tram that Sunday night in April, 1932, as we sped to Nara, we fell among young men who had drunken most freely of sake, and what merry, merry men they were! Of a dozen of my own countrymen well drunken in wine, there would have been some who would be—let us say—irritable, but these young men stood to give us their seats (as best they could) and invited us to join in their merriment. It was cherry blossom season, and we did, for one touch of nature makes the whole world kin.

Mind you, every one of the young men was happy, although intoxicated. When four of them fell asleep in their seats

the other tied their shoestrings together and played all conceivable pranks. When one of these youths awoke and found himself bound, a beatific smile overspread his features; he rejoiced in the happiness of those who had bound him and proceeded to unloosen his bonds. As the others awoke it was to take the jest in perfect good nature. If it is true that liquor brings out the brute in man, and I have known it to, I must observe that there was nothing but gentleness and kindness in the souls of these young Japanese gentlemen with whom we traveled. They guarded us, then guided us to our change of cars; we left them with regret.

With such sons Japan need not fear a warlike future—unless she has it thrust upon her.

Nara was a revelation; even in the dark my mercurial friend felt the atmosphere and was lifted from the depths of artistic despair to its very summit. "This is Japan," he cried again and again. We

stopped at the one hotel in Nara, one of the best in Japan; the manager is a Cornell man and really likes the foreigner. There are two hotels in Japan I love to visit, for there the foreigner is made to feel that he is a truly honored guest—the Nara Hotel and the Miyako at Kyoto. I think the manager of the latter is a Columbia man; I know he is the active secretary of the Pan-Pacific Club in Kyoto. In the Nara Hotel there are Englishmen who have been guests for years, because they have been made to feel that they are a part of the establishment, and they are.

A word to the manager at Nara as to our mission and Nara was ours. The great Paramount production of *Butterfly* should have an adequate setting if Nara could provide it. Before the day was an hour old it was arranged that for the first time in the history of the great Buddhist temple a moving picture might be made of the Great Buddha himself, and that tiny little *Butterfly* should be pictured at the foot of the great Buddha praying to the immense god that he make her American sailor lover come back to her and her child.

It was scarcely daylight when, with Venturini, I wandered from the hotel into the great sacred park to explore the wonders that awaited us. Seldom have I seen any man so moved as was this artist-director—he saw at last the visions he had only dreamed of—the temples he had never hoped to see in real vision. We strayed into the great temple of the massive Buddha, the oldest god in Japan, and there Venturini stood in awe before the great god.

"Think of tiny *Butterfly* standing in prayer beseeching this great all-powerful god to send her American lover back to her," he said. "Think of it; it would be worth \$50,000 to the production to get such a scene."

"Then let's get it," I said. "You can use flashlights."

"I don't need artificial illumination," he cried. "See it is seven o'clock now

and for another half hour the rays of the rising sun will still stream between the bars of that window. A score of reflecting mirrors (and we have them with us), and the thing is done. Can you perform the miracle of getting permission?" and his entire soul was in his eyes as he looked at me.

"Easy," I replied. "The high priest speaks English; he is a member of the Pan-Pacific club of Nara; the hotel manager is the secretary, and he will arrange it for us." And he did. Venturini stared at us both, and the next morning, as per order, he had his entire crew at the temple by six o'clock, and the high priest was there to welcome us and aid in getting what Venturini described as "the scene that will be the awe-inspiring climax of the play of *Madam Butterfly* in movie form."

True, the sun was shining without, but within the temple all was gloom and blackness. I was a bit skeptical about lighting up the temple as I gazed through at the great black Buddha in his dark retreat, his head so far above us in the gloom, and we puny mortals far below at his feet.

But suddenly a score of mirrors (Venturini calls them reflectors) guided by skillful hands caught the rays of the rising sun and shot a halo of light about the ponderous head so far above us. For once it was bathed in light, while all within the temple became softly luminous.

Other rays of the sun were diverted to flash on the pathway of tiny *Butterfly* as solemnly she marched up to the feet of the great massive god of her prayers, to clasp her hands and bow her head in that silent prayer that her American sailor lover return to her. Then slowly she turned and followed the pathway of light that was made for her. The scene was accomplished and the picture made just as the sun passed from the one great window of the temple and all within was left again to the gloom and darkness it had known for a thousand years, lighted but for that one brief moment while But-



In Butterfly's day, as now, music was invariably a feature of entertainment.

terfly prayed for her husband, who had deserted her and was so far away with another woman, of his own race.

I like that man Venturini. He gets his big salary and, I suppose, a share of the profits, because he is the one man in America who can most infallibly pick out the best "shots" and determine just where to tell the operator to place the camera to get the picture. It was a delight to watch this Sherlock Holmes of the movies of the scent of a shot. Once on the scene he neither saw nor heard; you just had to follow him, until suddenly he would stop and say: "Here, this is the spot," and invariably that spot commanded a vista that for sheer beauty and composition would all but take your breath away. In the course of two days I chanced a hundred shots with my Leica camera. The few I shot on his judgment were good, better compositions than I had ever before obtained.

The great Buddha temple is the largest and most impressive in Nara park, and

one of the most imposing in Japan. This temple and the great pagoda of Nara, I think, will be seen in the background of all of the Butterfly "shots." They mean the real Japan.

From the great temple we wended our way through herds of deer to the great bell tower of Nara, an adjunct of the Buddha temple. There Butterfly stood surrounded by the sacred deer of the temple, that scarcely made way for her as she proceeded to the great bell, which a priest was booming in honor of her approach.

What a picture! little Butterfly, the big bell tower, and beyond the roof of the great Buddha temple towering above even the tall pine trees.

At Nara we always traveled with rickshas and "pilgrims" in case we needed them in the picture, but they were never brought into use, the real pilgrims and rickshas dashing by were always in the pictures at Nara whether we needed them or not.

Then there were the scenes in a Japanese garden. The best in Nara belonged to one of the officers of the Pan-Pacific Club. It was ours for the day, and here the doubles for Butterfly and the young American lieutenant played their parts, with their backs to the camera.

Of course the weather could not always be controlled, even at Nara. Sometimes, however, it was the crew that caused the swearing. All one morning we had engaged a ricksha man to entice deer to a portion of the park where Butterfly was to be "shot" at the side of the hotel lake with the great pagoda in the distance as a background.

The crew was ten minutes late in arriving to be shot and the sun went behind the clouds just as Butterfly stepped in the scene, so there was nothing to do but to sit down on the grassy lakeside and wait a few hours until the sun came out again.

Butterfly was set to work over a pail of potatoes, paring these and feeding them to the deer to keep them in place for their part in the picture.

At five o'clock the sun came out again, and with it the herder and his watch dog came racing down the road, and just as Butterfly took her position the herd of deer was off like a flash, so, after all, that picture had to be "shot" without the deer.

I saw these deer again, however, still running, for with my little Leica camera I was snapping "shots" of the shooters. As Venturini was directing the cameramen and guiding Butterfly (through an interpreter) just how to approach the little shrine by the lakeside, from the opposite direction with my little camera I entered the picture.

I knew the instant I entered the field of the movie—there was a shout, then a chorus of shouts, and I looked up at the angry cavalcade. I immediately decided to seek the deer; I passed them a mile down the road and they were moving rapidly too.

We really had marvelous luck in Nara, so proceeded to tempt fate in Kyoto.

The manager of the Miyako Hotel had been 'phoned to and all had been prepared, save the weather. The Miyako Hotel, like the one at Nara, is situated on the edge of a vast temple park. It also overlooks the city from its location on the mountain side.

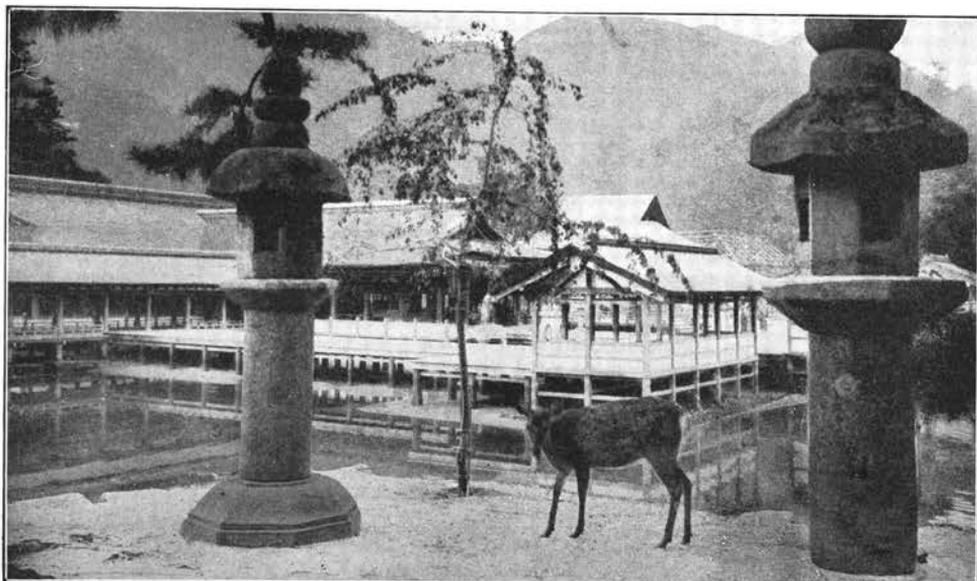
All day long we drove to wonderful locations for shots and hoped that the clouds would permit the sun to shine through; they did not. I had to console Venturini with tales of the old Miyako I knew in the last century, when it was a one-story Japanese hotel in the midst of the temple park and lighted with candles hidden away in quaint Japanese paper lanterns, but he wanted the sun and would be contented with nothing else. Finally Venturini turned the tables and became the enticer.

After a lapse of thirty-three years, I was again persuaded to visit the Geisha theater in Kyoto. I had sworn years ago that never again would I sit through a geisha dance, nor have I of late years in Hawaii found the hula entertaining—that is before the dancers get to their third bottle of square face—then it is interesting. But not even sake is imbibed during the geisha dances and the dancers are heavily robed. Moreover, I had seen only the ceremonial dances, and had not know what jazz has done to Japan in a generation. I was enticed.

We sat through the tea ceremony and Venturini raved. Well, it was pretty, and the little ten-year-old geisha novitiates who served tea for the first time did stumble around gracefully—for we were at the school of the geisha.

After the tea ceremony we entered the theater, one of the most gorgeous I have seen in any land. Soon the beautiful silk curtains on either side folded up, disclosing the orchestra of kneeling women on one side in somber kimonos, and on the other side the geisha chorus in full array of rainbow robes. It was dazzling.

Then the curtain before us rose and the color was blinding. Never on any stage had we seen such gorgeous, radiant



Sacred deer in the grounds of a Japanese temple.

and colorful costuming—there is nothing approaching it anywhere in the world—nothing can.

I may as well attempt to describe the ever-changing forms and colors of the kaleidoscope as to try to tell of the many sudden transformations of scenes and of costuming in this geisha exhibition that came all in the flash of a second. Only the color movie machine could have caught it. Japan has something in theatricals she can teach New York, or any other city.

But why try to tell of the scenic wonders of Kyoto when we were unable to record them, on account of clouds. Then came a cable from Hollywood, "Get the wisteria and come home." So we drove gloomily down to the Kyoto railway station, dropped into our sleepers and awoke in Tokyo with the sun shining.

Then Venturini became radiant. We hurried to the Kamado temple grounds to find the glorious wisteria in perfect bloom. They dropped from the drum bridges and hung in purple clusters from the many arbors to be reflected in the little lakes as so many purple canopies.

The sun shone and Venturini was happy. He cabled back to Hollywood (collect): "I have the wisteria and I have the land of Butterfly recorded, but for the love of Mike and Mickey Mouse, be careful of your development."

The films were shipped and Venturini and I were back again in the one hotel I love best in the world, he to sleep the clock around, I to wander in the garden courts of the Imperial Hotel to study the new plants and blossoms that had made their appearance there during my brief absence.

There I could meditate on Butterfly of a generation ago and imagine how she will live again now in gorgeous array in every city of the world, in a bit of transplanted Japan, the land of Butterfly and happy days.

As I hurried from the garden to go to my room for a rest the manager of the Imperial Hotel blocked my way, "We are just taking a seventy-mile auto ride to the real old Japan in Bosca; will you come with us."

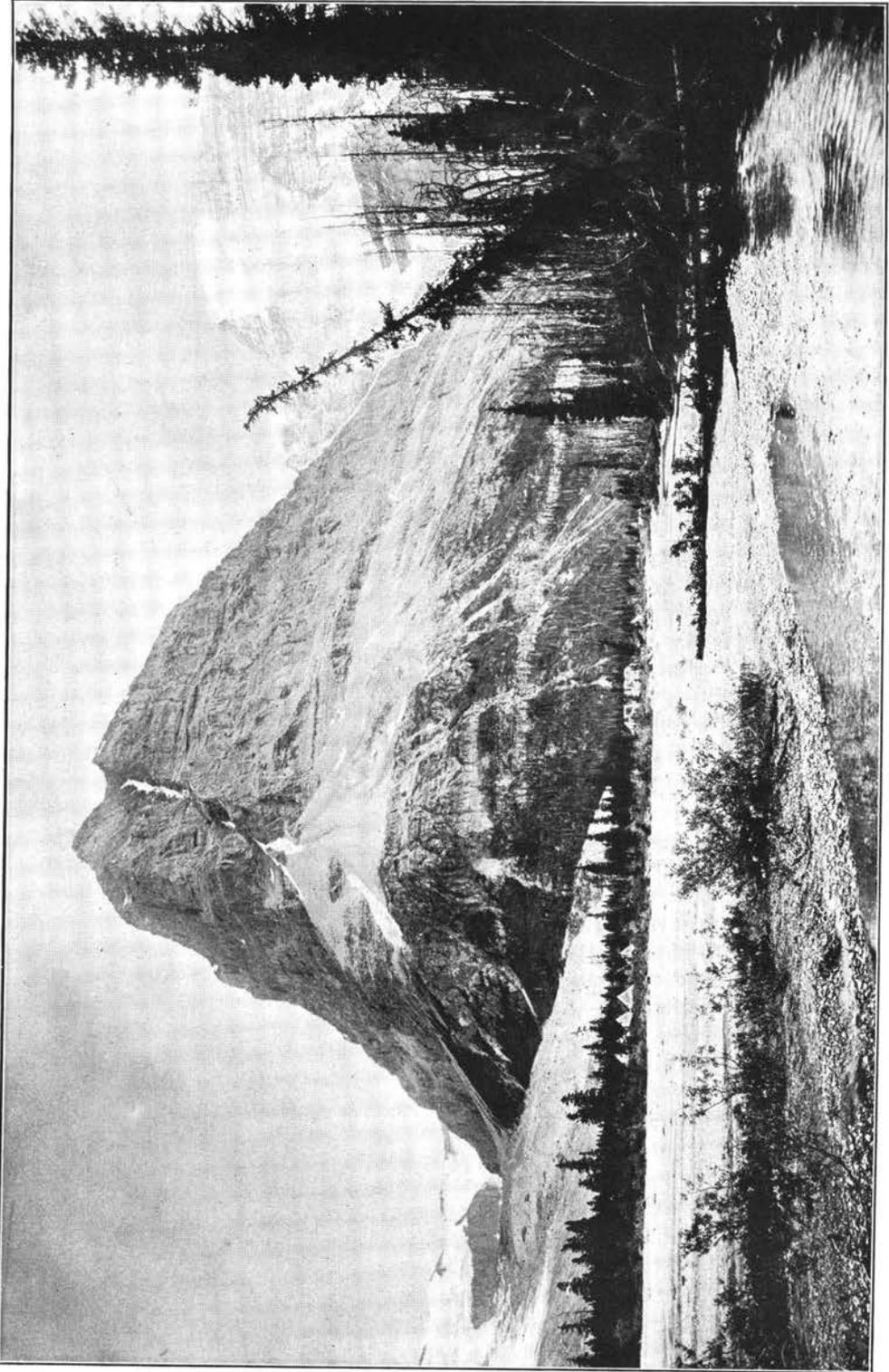
Of course I would, but that is another story, to be told at another time. I knew

now that the foreigner *is* still welcome in the Japan I still love, and there is a Butterfly land near Tokyo.

P. S.: My friend Venturini has hounded me to see my story of his quest for the land of the Butterfly. I had indiscreetly read him the first paragraph, and he suggested corrections. Instantly I closed like a clam. "You are taking your pictures for Butterfly," I snapped.

You will get a fortune for your work, perhaps. I get nothing for my story—it is a labor of love. I say what I please, that's my pay. I will see your production when it comes out in December; you may see mine when it is published—shut up." But I do love that fellow Venturini; he is an artist—he is a great artist, and we both love Butterfly. I have had a happy week.





Mt. Robson, monarch of the Canadian Rockies, reaches an altitude of 13,068 feet. It is solid rock from top to bottom, with hardly any foothold for vegetation, and with several large glaciers near the top—a sight never to be forgotten.

British Columbia's Picturesque Triangle

By M. EUGENIE PERRY

On Staff of "United Empire"

On a warm evening in July, I boarded the Canadian National Steamship *Prince David* for the first lap of the Triangle Trip—from Victoria to Vancouver. As we steamed out into the harbor the castellated outline of the Parliament Buildings, and the palatial Empress Hotel, formed the background of one of the world's most beautiful natural stage settings. The Strait of Georgia had never appeared more lovely; the dark reflections of the tree-clad islets mirrored in the deep green water contrasting sharply with the yellow and blue of the evening sky.

Just before ten o'clock we neared Vancouver, where the myriad lights climbing the myriad hills proclaimed the teeming life in that busy city. As we transferred from the *Prince David* to the *Prince George*, we were greeted by a blare of music from the ship's orchestra; and from ship to dock hung paper streamers which broke amid good-bye shouts, and the orchestra's farewell melody, as the *George* nosed out from the pier.

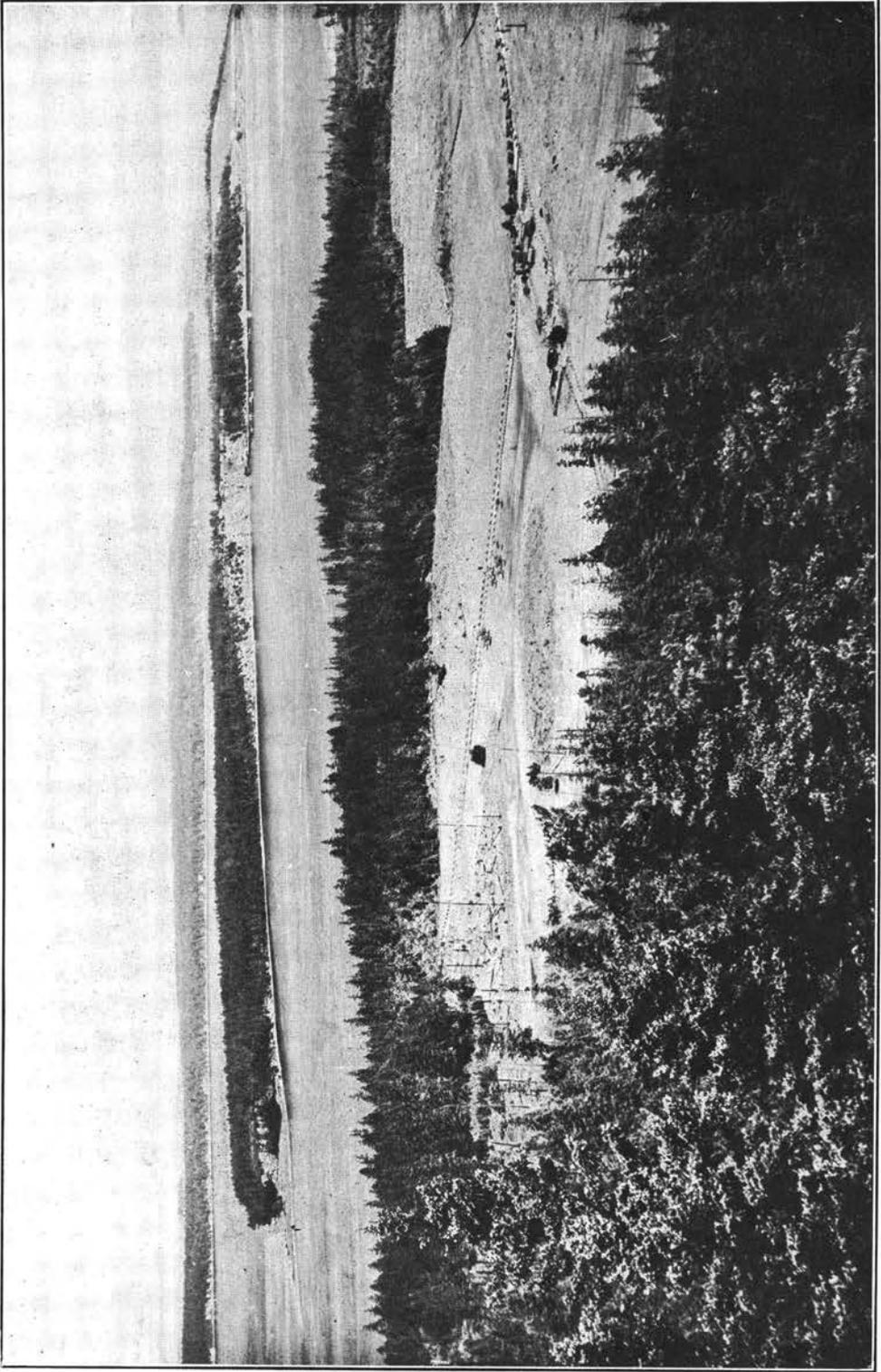
During the night the ship tied up at Powell River, the site of the largest paper-manufacturing plant on the Pacific Coast, and a pretty, modern town. Newsprint, of which 450 tons are turned out daily, is shipped to South America, New Zealand, Australia and France. Nothing is lacking for the comfort of the 1,700 employees and their families, as there are churches, schools, a hospital, a golf course, ball grounds and a gymnasium.

Up on deck in the morning, I sat

awhile in a sheltered spot watching the shifting panorama as the boat threaded its way between green islands and rocky mainland cliffs in the picturesque inland passage. We were now steaming through Johnstone Strait, and Vancouver Island still guarded the ship from the force of the Pacific winds. Several logging centers—Rock Bay, Knox Bay, Beaver Cove—loomed up and fell behind. Then on the island side appeared Alert Bay, the seat of an important Anglican mission, famed for its fine collection of Indian totem poles, which were visible as we passed by.

From the shore line the land rose abruptly into innumerable peaks, to which clung regiments of hardy evergreens. Forward the wind blew, but on the after-deck was sunshine and pleasant company. A retired banker from London, traveling with his wife and daughter, was insatiable in his pursuit of knowledge concerning British Columbia. A man from Anxox—a Granby copper town north of Prince Rupert—pointed out the places of interest on the passing shores. There were a number of northern men on board, nicely dressed, quiet men who did not conform to the rough pattern which fiction writers draw of the inhabitants north of 53.

Past Pulteney Light we entered Queen Charlotte Sound and felt a slightly increased motion of the ship. Vancouver Island now lay behind, and for two hours we braved the open ocean, but today this most exposed bit of the inside passage was passed without discomfort. Then



Vancouver Island, shown in the immediate foreground, protects the waters of the inside passage from the winds and waves of the Pacific for many miles along the British Columbia coast.

another chain of rugged islands lent us their shelter, and we soon found ourselves in the lee of Calvert Island.

After dinner we returned to the deck that we might miss as little as possible of the changing scenery. Sea gulls circled overhead, little fishing boats bobbed past, mountains frowned upon us, while down their gaunt sides waterfalls thundered to the sea. *Prince George* swung north by east through devious waterways into Fisher Channel. The siren boomed, and with a swing we rounded a cliff into which the ship seemed to be headed, and entered a peaceful bay. There, against a mountain side, a picture in greens and whites and browns, hung Ocean Falls.

To the left, the white and green houses of the foreign quarters clung tier on tier to the hillside. Above the dock were the homes of the white employees of the Pacific Mills, Ltd., which owns the paper and pulp mills, and here were miniature gardens glorious with summer bloom. Above the town was the dam which supplied power for the mill and electricity for domestic purposes. To the right rose the mill buildings, through which some of the passengers were soon being shown. The mill can produce 255 tons of newsprint daily, in addition to quantities of pulp wood, and much of it goes by tramp steamers to Australia. The English family and I, guided by the man from An-yox, walked along the twisting inclined wooden roadways of this model town of 2,000 inhabitants, till the town lay below us, and so close that we could overlook the people as they pursued their ways heedless of our presence. Children played on the streets, girls in bright dresses flashed across a tennis court, and in the golden sunset glow every detail stood out with peculiar clarity.

We steamed away as the lights began to twinkle on the house-clad hillsides. One moment Ocean Falls lay before us, the next it was wiped magically from our view, and we sailed majestically along between the darkening mountain slopes,

with that enchanted town held only in memory, but there forever.

Near Ocean Falls, at Bella Coola, is Alexander Mackenzie's rock, on which was written his "brief Memorial," which read as follows: "Alexander Mackenzie from Canada by land the twenty-second of July one thousand seven hundred and ninety-three." According to records this was the first occasion when the Pacific was reached by land across the main body of the North American continent.

When we came on deck next morning, the ship was nearing the mouth of the mighty Skeena River, and long strings of fishing boats, towed by tugs, were going out for their daily catch of salmon for the Skeena River canneries. In spite of the dullness of the weather, one could not but be impressed by Prince Rupert's splendid natural harbor, 30 miles from dock to ocean, safely landlocked, and easily accessible to the veriest tyro of navigators. This is the logical outlet for the great Peace River district, and for all of Canada's fabled North-West; and in years to come this harbor, 485 miles nearer the Orient than any other Pacific port, is bound to be the scene of extensive and important shipping operations.

When the *Prince George* tied up at the dock at Prince Rupert, I bade farewell to the friends I had made during the voyage, as some were going farther north with the ship, others east by that day's train. I was spending twenty-four hours in Prince Rupert as the guest of the Bishop of Caledonia and Mrs. Rix. The Bishop, who was in England last summer, is a well-known figure in northern British Columbia. Through his efforts money has been collected from all over the world to create an endowment fund for the Diocese of Caledonia, and to build the *Northern Cross*, the mission ship which covers 400 miles of coast, carrying help and cheer to the canneries, logging camps and lighthouses.

Prince Rupert, which is built on Kaien Island, has a population of 7,000; and tremendous effort has been required to



Totem poles, on which are weirdly carved records of the prowess of the chiefs in whose honor they have been erected, are to be found in many Indian villages of British Columbia.

transform this bit of wilderness into an up-to-date and attractive town. It had to be reclaimed, acre by acre, from the muskeg, in which only the hardiest of native trees and shrubs will grow.

At Prince Rupert is situated the largest fish cold storage plant in the world, an interesting place to visit if one is well wrapped up. The annual pay roll is \$300,000, and 20,000,000 pounds of fish are handled there per annum and shipped all over the world. The cold storage plant contains 781,000 feet of refrigerator space. In one room may be seen a collection of freak fish, including giants and fish with two heads. Prince Rupert has lumber, planing and shingle mills and a box factory. Some of the finest stands of timber on the continent—many of them not yet exploited—are situated in this district. There is a large export trade in paper, railway ties, cedar poles and piling. In addition, Prince Rupert has a grain elevator, modern dry dock and ocean dock, a fisheries experiment station, good stores, schools, churches and fine Government buildings. There are good railway and steamship services, a mild climate and splendid opportunities for hunting, fishing and boating.

Leaving Prince Rupert the Canadian National train ran through the valley of the Skeena River, past numerous Indian villages with shacks on the waterfront from which looked out the dark faces of numerous Indian children. No men were seen, they being perhaps all off fishing for the canneries.

As the coast was left behind, the timber became heavier, and a number of logging camps appeared. We passed through Terrace, where very fine fruit is grown; and Vanarsdol, where there is much mining activity. Towards evening we reached Kitwanga, where a stop of half an hour was made to give the passengers an opportunity of viewing the fine row of totem poles for which this Indian village is noted. These poles, cleverly carved and held in reverence by the Indians, are really historic records, for on them are

weirdly depicted emblems of the prowess of the chief in whose honor they have been raised. The sun was going down when we reached Hazelton, the gateway to the Land of Golden Twilight, through which, it is hoped, will soon run a motor road to link up northern British Columbia with the Land of the Setting Sun.

Leaving the Skeena, the train ran beside the Bulkeley Canyon, pausing at Bulkeley Gate, a freakish shaft of granite, 8 feet thick and 150 feet high, which looks like a monument raised to some prehistoric giant. Next morning we reached Prince George, a busy town at the head of the historic Cariboo mining country. Here we entered the north Fraser valley, noted as a lumbering district. All day the train climbed steadily, passing through a wild and rugged country of river canyons and rocky mountain heights; and late in the afternoon we saw the cloud-hung crest of Mt. Robson, monarch peak of the Rockies.

A few hours later we arrived at Jasper, that gem of the mountains, and saw the famous Jasper moon hanging like a great orange above the surrounding silvered heights. Hiking, riding, fishing and hunting are among the recreations which may be indulged in at this favored place. Then there are the interesting motor trips to Mt. Edith and the Angel Glacier; to the Maligne Canyon, that strange cleft gouged out of rock by the rushing river; or along the Pokahontas Drive, where in the early morning may be seen feeding deer, moose, or even mountain goats or sheep. Then there is lovely Jasper Park Lodge situated on fair Lac Beauvert.

Leaving Jasper for Vancouver, the train climbs the Yellowhead Pass and crosses the Continental Divide, giving passing glimpses of scenery, breath-taking in grandeur. The man across the aisle pointed out the different mountains—the Seven Sisters, Fitzwilliam—and, when we crossed the Fraser River, the iridescent glimpse of falling water known as Rainbow Falls. Past Moose Lake and the Rainbow and Selwyn Ranges; past

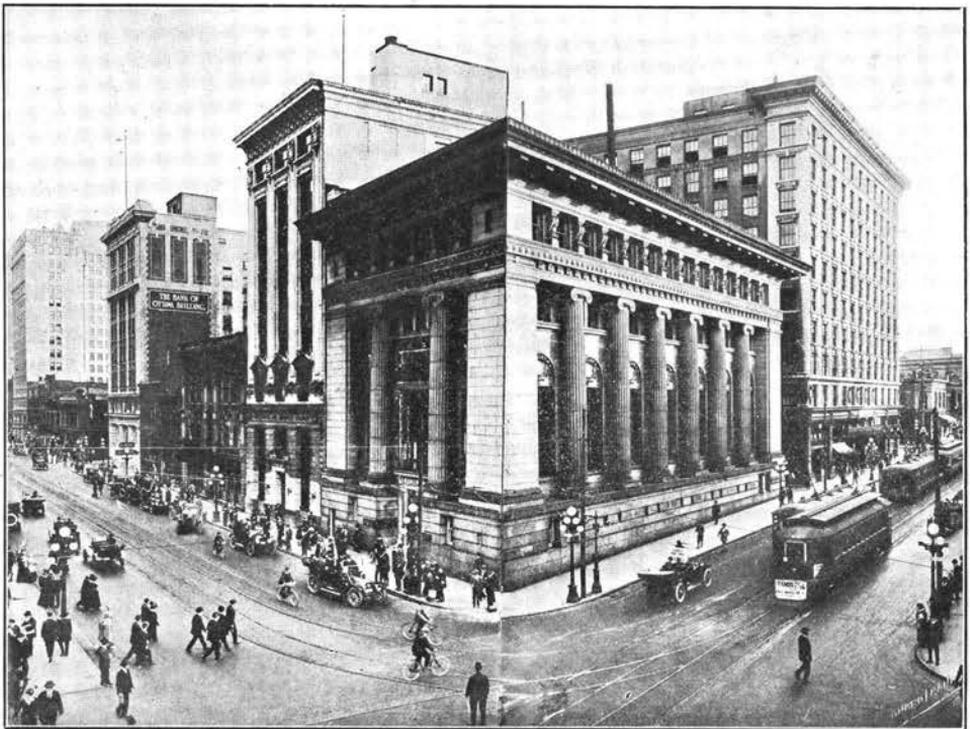
shining glaciers and rushing cataracts, the train rolled; and then again Mt. Robson, magnificent in its icy solidity against the blue of the summer sky.

Beyond Pyramid Falls, which thunder down for 300 feet almost to the railroad track, we exchanged the Fraser for the Thompson River and ran for eight miles beside that stretch of rioting water, Hell's Gate Canyon. The sun was setting when we reached Kamloops, that attractive little city in the sage brush country, and through the pleasant evening we ran past homelike little fruit and chicken

farms, which indicated the more settled part of British Columbia.

When daylight dawned the train was again rolling along beside the great river named for Simon Fraser, a partner in the North-West Fur Company, who, in 1808, led the first party of traders to find their way along that river to the sea.

And now, riding in safety and comfort, we also reached the sea, and that astounding young city—Vancouver—which forms the southern apex of the scenic Triangle.



Vancouver began as a logging camp and a sawmill. Now it numbers over 300,000 inhabitants.

Hawaiian Proverbs and Witty Riddles

By HENRY P. JUDD

(Language origins, proverbs and riddles among the ancient Hawaiians were described recently by the Rev. Henry P. Judd in a lecture at Kamehameha Schools. This was one of the series of talks on Polynesian art and culture being given for the seniors this year. Kamehameha Schools were established by the great-granddaughter of Kamehameha the Great for Hawaiian boys and girls.)

The Hawaiian language is a branch of the Polynesian which is used throughout eastern Polynesia. There is a close resemblance between the New Zealand and Hawaiian, and these two are akin to the Tahitian and Marquesan and other islands of eastern Polynesia. The Samoan and other dialects of western Polynesia show some similarity, but many dissimilar words are found.

The vocabulary of the Hawaiian is probably richer than most of the other dialects. The words are chiefly those that express sensations and images. The language is weak in expressions of abstract ideas such as color, space, nature, fate, etc. In specific names and in nice distinctions, however, it shows strength, especially in things relating to everyday life and natural objects.

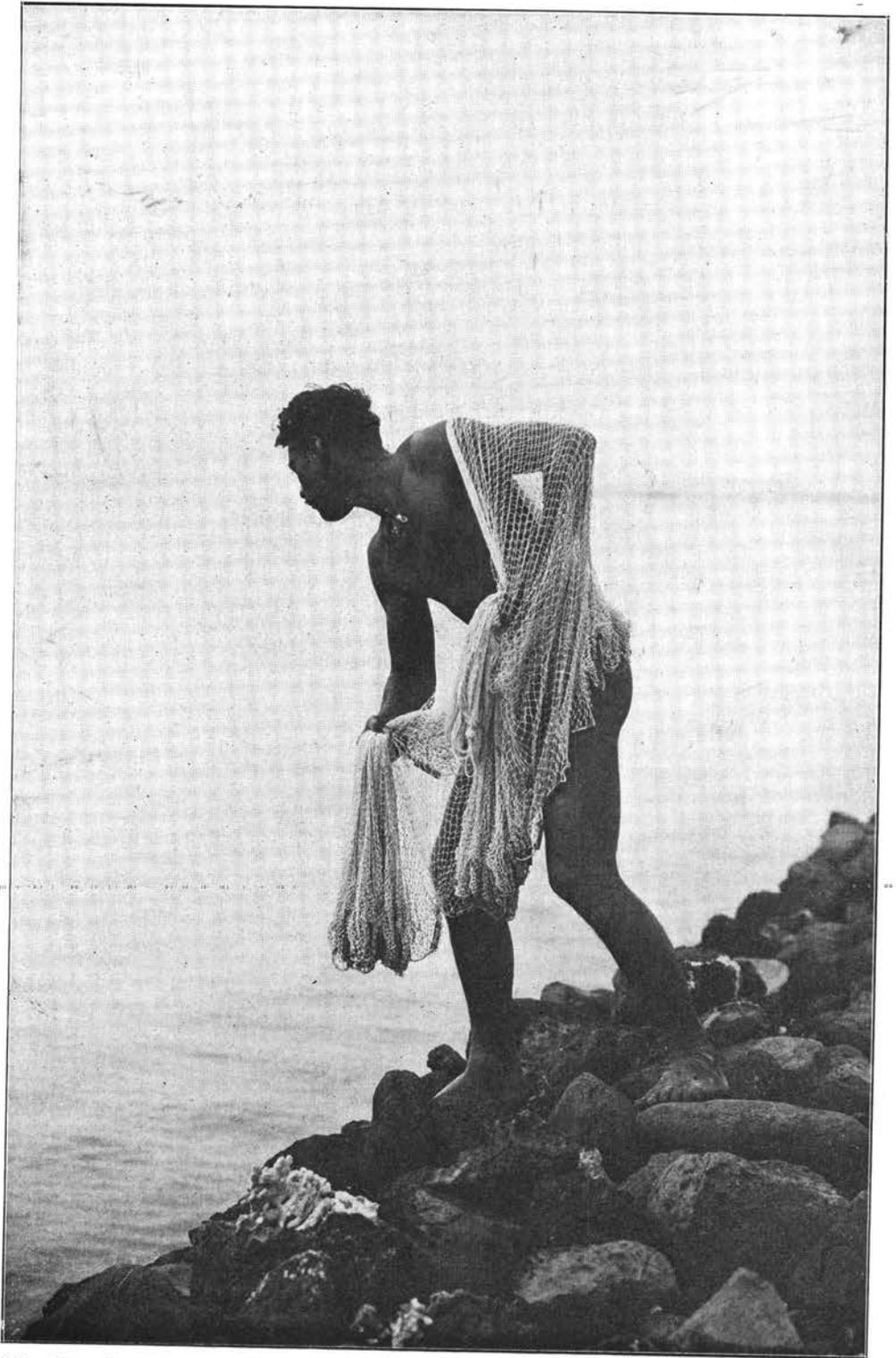
"The language is rich in terms for every variety of clouds," says Alexander, "also for every species of plant on the mountains or fish in the sea and is peculiarly copious in terms relating to the ocean, the surf, the waves. The ancient Hawaiians were evidently close observers of nature. For whatever belonged to their religion, their wars, their domestic life, their handicrafts or their amusements, their vocabulary was most copious and minute."

An interesting development of the language is that of the proverbs and riddles. Every nation has its legends, its traditions, its pithy sayings handed down from generation to generation. The Hawaiians were no exception. They have the "olelo noeau"—proverbial sayings; "olelo naauao"—learned expressions or wise sayings; "olelo nane"—riddles often used in the "hoopaapaa"—contest of words.

An analysis of the hundreds of such expressions which still remain, leads to the conclusion that the Hawaiian had an acute power of observation, a keen sense of humor and the ability to make striking comparisons and similies. Often the indirect method is used and hence there are many opportunities for double meanings and hidden allusions. The Rev. Mr. Judd recently, acting for the Bishop Museum, made a collection of Hawaiian proverbs.

Some examples of proverbs pertaining to nature or natural phenomena are: "Pua ke ko, ku mai ka hee"—When the sugar cane tassels, the squid appears. "Pua ka wiliwili, nanahu ka mano"—When the wiliwili blooms, the sharks bite. "Pua ka neneleau, momona ka wana"—When the "neneleau" (sumach) blooms, the sea-urchins are fat. "Kau ka iwa, he la manaki"—When the man-of-war bird is in the air, it is a windy day. "Kukulu kalaihi a ka la i Mana"—Boastfully built by the sun at Mana (a place on Kauai formerly famous for its mirage). This is applied to one who does not tell the truth. "Kakai ka pua pua i ka malie, he ino"—When a herd of pigs go in single file, a storm is coming.

Some proverbs pertaining to the sea,



The Hawaiian language is rich in terms of nature, especially words relating to the ocean, the surf, the waves, plants on the mountains, or fish in the sea. "Hanama ka waha, he po ia ole"—if you yawn when out fishing, you will get no fish. A sleepy person will catch no fish.

fishing and fish are: "Pao'o lehei, aole kaheka komo ole." Jumping fish that enter every pool. This applies to politicians who go from place to place seeking their own advantage. "Aole loea i ka wai oopu"—It is not hard to get the "oopu" fish, meaning that one does not have to be smart to handle easy matters. "Nana kee ka ia i ka maunu ekaeka: he papai ka ia e hoi ai"—The fish will not look at bad bait; you can bring home only crabs. Bad methods will bring only things easy to get. "Hamama ka waha, he po ia ole"—If you yawn when out fishing, you will get no fish. A sleepy person will catch no fish.

In the realm of animals and plants there are these proverbs, for example: "Mai lou i ka ulu iluna lilo, o lou hewa i ka ulu aaiole, eia iho no ka ulu i ke alo;" do not hook the breadfruit that is high up, else you hook one that is burnt on one side; take the one in front of you. A warning not to marry a stranger, one from afar, but marry one you know. "Mai nana i ka laau maloo, aole au mea loa malaila." Do not expect anything from a dead tree, you will get nothing there. A dead tree is like dead hopes. "Haahaa haka, pau i ka iole." A low shelf, reached by the rats. Applies to an insignificant person. "Ina e loa ka punana o ke kolea, alaila loa au ia oe." When you have discovered a plover's nest, then you will find me. Something impossible to find, as the plover does not build its nest in Hawaii.

Some examples of proverbs in domestic life are: "I Kahiki ka ua, ako e ka hale;" when the rain is still far off, thatch your house. Be always prepared. "Hookahi no la o ka malihini;" the stranger is a stranger for only one day. After that first day the stranger must do his share of the work. "Ahoie i pau ka ike i kau halau;" all wisdom is not taught in your school. There are other sources of knowledge.

In regard to personal appearance are these expressions: "Lulu ku hee"—How

the squid dangles! Likened to a long-legged man. "Mahina ke alo, pali ke kua"—Front like the moon, back like the cliff. A man physically perfect. "Kaluahine moe nono a papaenaena"—The old woman who snores on the lava rocks. A pithy description of Pele. "Ua ulu ke kokea"—The white sugar cane grew. Likened to a person who has grown old.

Some miscellaneous proverbs are: "Lilii ka ohiki, loloa ka lua"—The sand crab is small, but digs a deep hole. Size does not limit accomplishments. "Ku ka ehū o na wahi auwaa lilii"—How the spray dashes up before the fleet of small canoes! Little people make more fuss than big people. "He haawi papa hee nalu"—A "surfboard gift," therefore a loan, for surfboards were never given away. "Uala lilii o Kalepolepo"—Small potatoes of Kalepolepo (a place on Maui). A term for some insignificant person. "I lele no ka lupe i ka pola"—The kite flies because of the tail. Do not ignore small things.

As to riddles, these are examples: "Kuu wahi loko, hookahi no i'a oloko, he ekolu makaha"—my little fishpond, it contains one fish and has three outlets. Answer, "He niu—a coconut. The three outlets are the three eyes of the coconut.

"A lau a lau ka alinalina, hookahi no opihi koele"—many small shellfish, one large shellfish. The moon and stars.

"Kuu mau waa kaulua, holo i ke ao, holo no i ka po, he mui ihu, elua hope"—my canoes, going by day and by night, with 10 bowsprits and two sterns. Answer, the feet.

"Kuu ana ula, lalani na koa, kapa keokeo"—my red cave, where the soldiers stand in rows dressed in white. Answer, the teeth are the soldiers and the mouth is the cave.

"Kuu wahi kanaka uwe ana i ka po ame ke ao, i ka po ame ke ao, a puni ka makahiki"—my little man that cries day and night, day and night, all the year around. Answer, the sea.



Along the Andean range the llama is the best of burden, albeit an independent one. If the load is more than it likes to carry the beast will lie down and refuse to move until the weight is lightened.

From Potosi to Cochabamba, Bolivia

By ELISABETH BELLOC
On staff of the South Pacific Mail

When you leave Potosi the road takes you away across the tops of the Andes. You are in a bare rolling land, gently rising and falling, giving no hint of its enormous height above the sea except for the thinness of the atmosphere. There is no snow though the light is clear and bright, the colors are subdued—long hill-tops of short yellowy-brown grass and soft blue distance: from what the eyes actually see it is not unlike being on the top of the South Downs! There are no violent heights and depths, no sudden drops, no sharp edges. But there are other factors at work besides the eyes: some sixth sense is intensely alive to the soaring height of this "roof of the world" and the sky seems actually to be part of the landscape, as if the hills were really rolling clouds, strangely colored; as if the road were threading its way through a landscape made of air.

At first the road goes along near the wide and stony river bed. I saw an Indian walking in the river bed, conducting a herd of wild-looking pigs who were finding their way through the stones and running streams with a pleasant air of leisure and "savoir faire." I was told they had probably been traveling in the river bed for seven or eight days, coming up from some lost farm in a distant valley, to the market at Potosí. The river beds were the roads in the time of the Incas and are still largely used by the Indians. As the road went onwards and downwards, ever downwards, we passed little farmsteads with the red roof tiles of Spain, sometimes with courtyards and fruit trees, and usually with a cross on

the barn or the house roof, making it look like a chapel.

Although it was winter, there were Indians working in the fields—mild, silent Indians who looked up from their work to watch the car pass in a cloud of dust; Indians with such gentle faces that they were a living reminder of the kindness of the Inca culture. This almost animal-like gentleness remained a feature of the inhabitants of the whole of the ancient Inca Empire whose southern borders we had now crossed. At one time the road crossed a plain five miles long and three miles wide, a sudden flat stretch among the hills, where there were Indians in the fields, and oxcarts lumbering along the road; and the flat golden meadows against the blue highland made one think of the Tyrol. At the edge of the plain we had to turn and go downwards along a stony track, the bridge across the torrent having been destroyed by floods a few nights before. Miles further on we rejoined the good road.

Another hint of the immensity of the Andean heights came in the sense of the distance traversed, on and on and on, through the brilliant sunshine of this sparsely inhabited land, and yet ever downwards; now down in immense sweeping curves, now sharply, steeply downwards in hairpin bends, the air growing less thin, the sunshine yellow and more opaque, dust beginning to stand up from the roads in the slanting sunbeams, evergreen trees and undergrowth beginning to fill the hillsides, until there came a sudden dramatic climax to the journey as the car turned a bend, and I

saw a great limestone gorge, walled in on either side with cliffs, and a purple river making its shadowy way through. The road swung over it on a suspension bridge with a brave tower and gate at either end. It was an extraordinary fairy-tale scene after these hours of airy, grassy desolation with the few laboring Indians and oxen, and the few scattered farms.

The impression it made on the imagination was increased by the thought of this slow, shallow river making its way through unnumbered leagues of tangled Brazilian forest to the shores of the Atlantic far away. From these spurs of the vast Andean chain the very thought of the forest and the swamps had seemed a legend and not a reality; but the river had a look of where it was going, and the unexplored lands from the borders of Brazil four hundred miles away in all their tangled density seemed to take a step nearer. The immense smell of the great plateau had long given place to the airy, stony smell of the mountains; and now the air was filled with the unfamiliar perfume of trees and water. We crossed the bridge and drew up under the second tower, where the gate was shut. We rang a bell somewhere and a small boy covered with dust appeared and opened the gate. It was like going through into another kingdom. From that moment until I regained the great plateau at Oruro the thought of the other side of the enormous continent, the Atlantic side, was never really absent from my mind. Through the gate there was a little inn, a wooden-built house where we had eggs and bread and coffee for a midday meal. The mountain coolness was gone and the heat was intense in the valley.

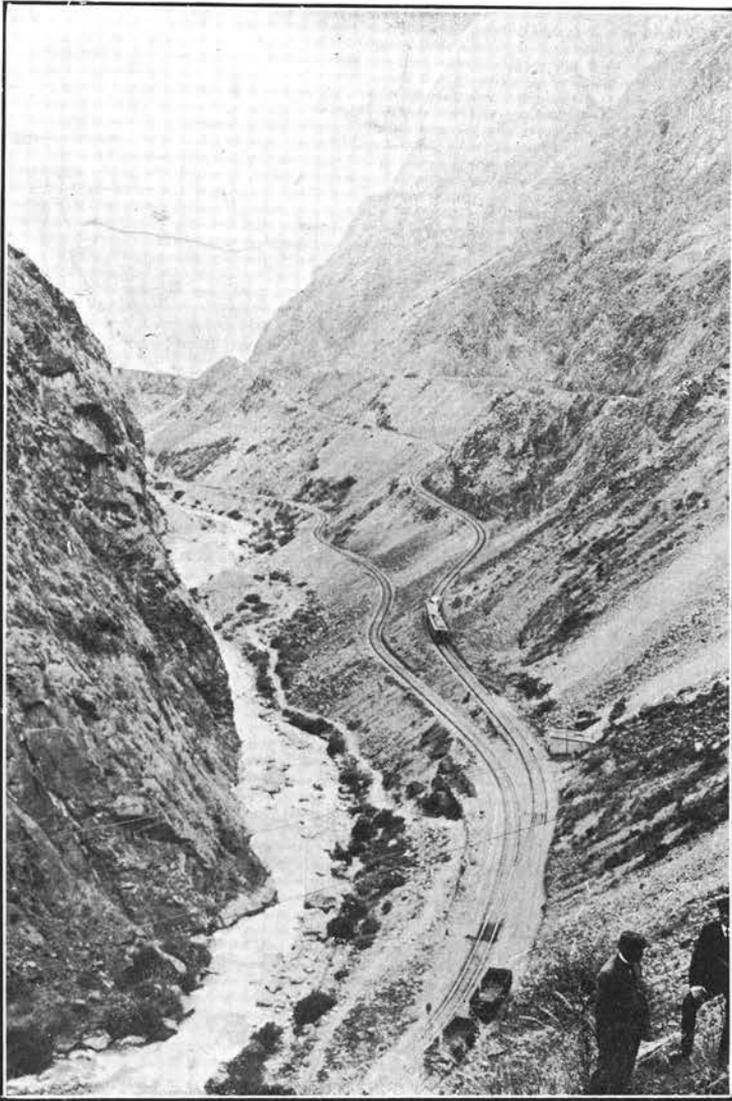
After leaving the inn we climbed a bit, the road taking us up through lovely thick aromatic underbrush; then on through a friendly little valley where the hills on either side were cultivated in little yellow square fields, looking like pocket handkerchiefs, most of them tilted at the very tops of the steepest rises. We

came up behind a herd of grey asses who took fright at the motor and bolted down the stony road in front of us. The herdsman lost his head and shouted. But his shouts were in vain. The driver of the motor was enjoying it hugely, and for five miles at least donkeys galloped and galloped in front of us. On the left of the road was the stony hillside, on the right thick bushes crowded down to a dried-up stream. The asses didn't like the look of either side; they liked the road and they stuck to it. Twice we stopped to give them a chance, but the moment we started again, they started, too. The driver tried accelerating, but they accelerated too, to an extent one would not have thought possible.

It was evening and we were driving straight into the sunset light. The fantastic shapes of the galloping asses appeared against the light, through the grey screen of their own dust, mile after mile, until at last the road widened, they were separated and scattered and left behind.

The last incident of the journey was a lovely villa built beside the river, with colonnades and a garden full of shady trees, the first evidence of any sort of wealth that we had seen in our hundred-mile journey. Then the road sprang skywards again, up and up, and we followed it until quite suddenly there was Sucre, its white walls gleaming blinding bright like snow in the strong light. We drove along a cobbled street, between the little white houses, into the plaza. The next morning, walking about Sucre, it was like walking about the deck of a ship. The hilly streets tilt this way and that as a ship's deck does in a high wind; one minute up, the next minute down; and all white and polished and gleaming like a ship; and all around outside the town the running red waves of the limestone hill-tops.

For Sucre is a hilltop town; the dusty golden valleys were of yesterday; here again was the clear light of the high places, the sense of tremendous spaciousness, of airy distance like the sea. Here

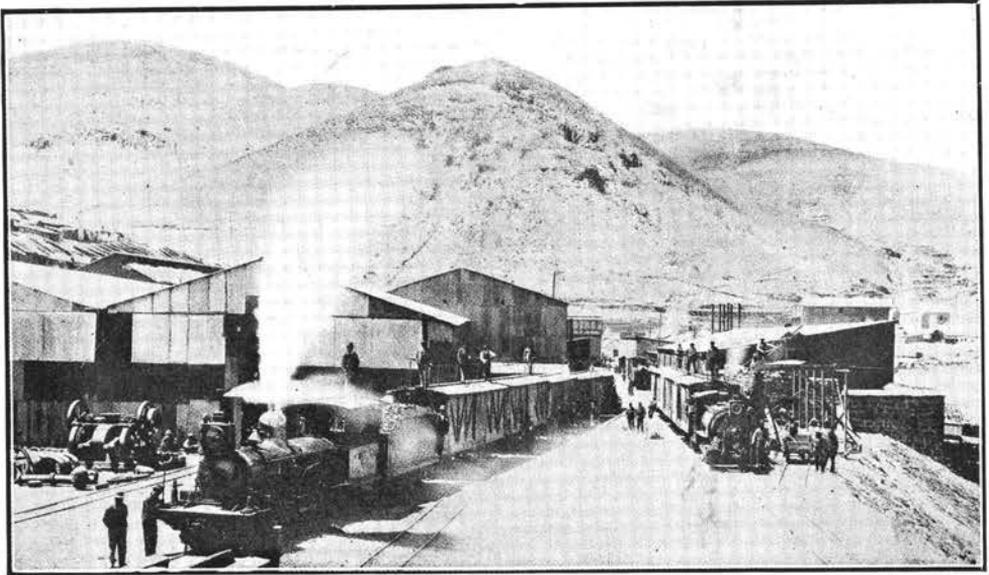


A portion of the railway connecting Bolivia with Buenos Aires, showing the difficulties of construction through the Andes mountains.

once more was the burning moss of the plateau. The day after I arrived was a religious festival and a long procession of Indians and "cholas" wound through the town, burning bits of desert wood as incense, and chanting hymns. It was very touching to witness their look of profound, primitive piety; and the smell of the desert smoke drifting through the streets gave the onlooker a curious im-

pression as if the vast spaces of sky and mountain which surrounded the town had somehow invaded the little city and come to a focus there.

This touch of nature worship is to be found lingering beneath all the religious practices of the more primitive elements of the Spanish New World and as I watched the procession in Sucre I was reminded of the religious processions of



The Andes mountains have been pierced by tunnel to bring the upper waters of the Amazon to the Pacific side of the continent.

Andacollo near Coquimbo where the people dance their religious dance, and of the statue of St. Peter at Membrillo, near Valparaiso, which the fisher folk yearly dip into the ocean as an image of re-birth. This last is a survival of a very ancient pagan ceremony indeed. All the outdoor religious ceremonies of the West Coast are haunted and invaded by the beauty and majesty of the earth and sea. The houses along the route taken by the procession had hung out their treasures as decoration; brightly colored carpets and mats, and lovely pieces of silver tied to the walls in bunches—spoons and plates and cups gleaming in the sun, some of them probably of very great price. There seemed to be no fear of robbery.

Between the town and the surrounding country I found a little park with trees and flower beds. Below it lay a field of beaten red earth where a football match was in progress, watched by a crowd of better-class people, all very quiet and well-behaved, and giving a curious impression of childlike happiness and peace. Here and there among them were the groups of "cholas," conspicuous in

their bright dresses, seated on the ground, chattering in low voice, and eating oranges. This nameless, indefinable air of peace and well-being was to recur again and again throughout my journey through the ancient Inca Empire. An age-old spirit of peace, gentleness and passivity broods upon these people, as much over their markets and their holidays as over their worship and their prayer.

Above the little park the town stood on the upward slope, its low white houses crowding together behind a high stone gateway with a round arch. It looked like one of the hill towns of Spain transplanted by magic into the red ridges of the Andes. Suddenly there came streaming up the dusty road and through the archway a troop of llamas, carrying firewood into the town. An Indian came with them, walking light-foot in ragged shirt and trousers, with double headgear of close-fitting woolen cap with ear-flaps and round black felt hat over it. The llamas went before him, about twenty of them, keeping in close formation, going at a half-run, eager and quick, their heads

bobbing at the end of their long necks, their feet hurrying over the deep dust of the road. Each one carried on its back a small load of wood tied with cord, and each one looked obstinate and proud. They all wore the same expression of aloofness, like camels. I followed them, fascinated, and heard the chorus of hurrying feet change from muffled flurrying in the dust of the road to sudden louder pattering on the cobbles of the street. They went so fast that it was difficult to keep up with them. Then the Indian in charge disappeared through a doorway and the whole troop of llamas stopped dead at once, crowding round the door, and filling the narrow street, looking round superciliously with large liquid dark eyes.

There was time to examine them closely. They were the color of camel hair, with here and there a black one, their small sheeps' heads placed curiously on their long necks, their strong legs ending in unexpectedly thin tiny sheeps' hooves. Taken separately, each animal seemed such a curious combination of ideas that I realized that no one must consider a llama separately; they must only be regarded as a troop, a herd.

With that thought the Indian reappeared from the doorway and the whole troop sprang into motion again, pattering eagerly up the street with a collective forward rush which was like the movement of one thing rather than many. This impression of their collective oneness is borne out by the amusing fact that if a llama is loaded more than it cares to carry, it lies down and refuses to move. They are evidently a real Trade Union.

By road from Sucre to Cochabamba it is a matter of about three hundred miles, and there is not much road to speak of. The powerful motor car which goes on the journey once a week has to make the best of a narrow stony track which sweeps across great bare ridges of mountains, plunges down steep descents, and threads its way through thickly wooded river valleys, the track occasionally van-

ishing into the silver shallows of the river itself and following this strange rippling track for miles.

We left Sucre in the dawn, at that curious pause between day and night, when the cold of the night is still added to the cold of the heights, and color has not yet come back into the world. The gay color scheme of white houses and red hilltops was withdrawn, and there remained only the grey sleeping town dead silent upon the grey hills, not a soul in the streets, not a light in a window anywhere. Above the town on a neighboring hill stood a gaunt beautiful statue, a Christus looking like part of the hilltop, standing above the lightless colorless world as if He were guarding the kingdom of the dead.

The track made its way over the bare hills which rolled away upon the horizon like huge waves. As the light strengthened there crept back into the hills in patches the honey color of sunburnt grass, and the valleys began to fill with blue shadow. The road took immense curves, running along the crest of each hill, always seeking for the easiest descent into the next inevitable valley, then up and over the further ridge, to plunge downwards again, until, by a series of loops and curves, we had come down several thousand feet into a deep valley where a river rippled over stones through thick evergreen underbrush. This was a pleasant change from the dry treeless heights where for some hours we had traveled without seeing one living being, and by now the sun was up and the valley was flooded with strong sunshine, which turned the rivers to gold. The car followed the course of the river, splashing through the shallows and crunching over the stones, until the valley led into a deeper valley down which rolled the Rio Grande, still a young river, but a great one and on its way to the greatest river in the world. It was a dramatic moment when we saw the little river, the Rio Cito, slip into the strongly flowing current of the Rio Grande, making its

eventual contribution to the Amazon, a thousand miles away.

Where the two rivers met there was an inn, standing back a little from the river bank, backed by the wooded hill. After the extreme solitude of the land we had just come through, it was almost a surprise to see a house; and we were equally a surprise and a delight to the inhabitants of the inn, who came hurrying down in a cheerful group to greet us. The inn was a long low house of whitewashed adobe, with doors and windows set in round Spanish archways, very refreshing and beautiful. We sat in a cool room and drank coffee with the innkeeper and his wife and daughter, who were eager for every possible scrap of news from Sucre—or beyond. They were charming, cultivated people to find living in such a very isolated place; and the daughter had been in Paris and Nice, which gave us an interesting subject for discussion. They came down into the road to see us off; and there was a touch of real poignancy in that farewell, after a friendship of an hour, to leave them lost in the midst of such solitude, while we departed on a journey of such distance.

We crossed the Rio Grande on a wooden bridge and went on through a maze of wooded valleys. The heat was by now intense and we traveled in a cloud of dust. Every now and again there would be a disturbance in the trees as a flight of little bright green parrots took wing between us and the sun. And at long intervals we passed by little untidy farmhouses with dogs barking, and goats and chickens running in terror from the car. Here there were always a few Indian boys to stare at us in wonder; and the little square fields clear of the woods were cultivated and sown with maize. But it was extraordinary to see the snorting car swallowing league upon league of country, endlessly on and on and never a village, however tiny, to relieve the desolation. Only the isolated farms. At mid-day we stopped in a sunken dusty lane

both sides. The sun shining on the tangle of evergreen leaves was too blindingly bright to look at but everywhere the trees cast a carpet of violet shadow. A little clear cold stream ran over stones not far away. We were not long over our picnic lunch, because the sense of great distance still to be traversed, and over such a road, kept beckoning us on. We were racing the daylight.

Continuing, whenever we cleared a rise in the road a far-off range of mountains showed itself, standing up bare and high above the wooded country. It was still very far away, and after repeated glimpses of it, we came out into an open plain, across which the range showed threateningly high, forty or fifty miles away. The plain was stony, cultivated in patches with an occasional farmhouse. We drove through a large village, the first place of any consequence since our farewell to Sucre asleep in the dawn; but we dared not stop in our headlong race with the sun. The car swung on and on, its powerful purring dinning in our ears, and the grim mountain range drew nearer and nearer. Then came a moment when we left the woods and the plain definitely behind us, and with one upward swing we had started climbing the range. The transition from one landscape to another was as startlingly sudden as turning over a page in a book. Once more the mountain track, the rocks, the stretches of sunburnt grass, and the sense of soaring height, as if we were racing along the skyey ridges of the clouds. The landscape of our early morning start had recurred in every detail, except that in the morning our direction had been downward while the sun rose in front of us; and now our direction took us upwards, always upwards by slow swinging curves and gigantic rounded steps, while away in the direction of the far-off Pacific the sun drew towards its setting.

It is an immense spur of the Eastern Andes which the road crosses between Sucre and Cochabamba and when the motor stopped on the very saddle of the

pass we were twelve thousand feet above the world. The car blew out steam in clouds and pretended to be in a state of exhaustion, so there was time to look about us while it recovered.

To the east, to my disappointment, there was no view over towards the forests of Brazil. All day in the woods and valleys the feeling of the great forests had come curiously close, both the light and the landscape suggesting that far-stretching unseen land. The green parrots looked as if they could not possibly have come from anywhere else. But the actual frontier was really nearly three hundred miles away, and to the eastward the great rolling honey-colored hills, bare as clouds, shut off Brazil from our sight. In spite of the enormous height of the pass there was no snow, and no jagged peaks. To the west the eyes could range a hundred miles, seeing always the same vista of golden hilltops and blue shadows, as vast as the sky itself. In the air the wind blew coldly and the sun was not far from setting.

We went on; and later the motor had another bad moment during which there was time to look back on the track winding like a ribbon through the bare waste land over which the twilight was quickly falling. The dark followed on its heels, as the long plunge downward into the valley of Cochabamba began in earnest. Out of the darkness came the stars one by one and I almost cried out with recognition to see, vanishing behind a long dark hill-back, the three stars which are the tail of the Great Bear, the familiar constellation which turns about the Pole Star. I had not seen it since crossing the Line—seven long months ago, and to see it was like seeing the face of a friend. As the car snorted downwards, the dark hills loomed higher and the tail of the Great Bear disappeared like a bear vanishing into a wood. But I knew with a real pang of departure that I had left the Southern Cross behind me.

We were down in the valley now, right down, as the warm soft air of the low

places met us as we raced along. A road deep and thick with dust led us between dark orchards and poplar trees planted in lines. We stopped in the plaza of a village where the eager, interested Indians came round the car to stare, and in the lamplight we saw to what an unbelievable extent we all were covered with the grey dust of our long wayfaring. Even hair and eyelashes were weighted with it and we must have looked like a carload of nonhuman beings newly arrived from another planet. The last lap of the journey was lost in a blank of utter fatigue, and between eleven o'clock and midnight we found ourselves driving through the narrow streets of Cochabamba.

There is only one main impression that the traveler receives in Cochabamba, the little lost town in the valley which is the other side of everything—and that impression is one of *Peace*. *Peace* beyond dreams, *peace* beyond expression broods upon its simple streets and quiet plaza, an immemorial *peace* which could never have been disturbed since the beginning of time. It is like a pool of still clear water into which no stone has ever been thrown. East and west of it for miles stretches its own lovely valley with its orchards and orange trees and scattered farms, and north and south of it lie the harsh impassable hills. Two hundred and fifty miles away lies Santa Cruz in Brazil, and the road to it still in the making; a hundred miles away to the bleak Andean plateau lies Oruro; and between the two, sunken into a dream of solitude and peace, lies Cochabamba like a solitary, a contemplative soul whose heart is set on the things not of this world.

I looked for a reason to explain the overwhelming effect that the town makes on the traveler. There seemed to me to be three. Firstly, the peace which pervades the whole of the ancient Inca Empire and which the traveler feels the moment he has crossed its borders; a lingering peace which was a part of their merciful and passive philosophy of government; a root peace which has

strangely survived the energy and violence of the Conquistadors. A peace which the Conquistadors did not understand and therefore could not take away. Secondly, the utter remoteness of Cochabamba from any other city, from the sea-coast, from any great waterway; from any disturbing ideas of violence or change. That sense of peace and withdrawal was to be found in Sucre, too, but much more here. For Sucre, though as long a journey from anywhere, has the striking boldness of a mountain town, the incidence of steepness and color and light; and it was once the capital of Bolivia and a real focus of human interest. But Cochabamba, drowsing in its valley, has no such memories to disturb it. The third reason for this great sense of peace I thought to be found in the Indians' complete acceptance of the religion of their conquerors. They have accepted it and merged it with their own ancient earth worship; they are all agreed about it, all contributing to it, and undoubtedly it draws off and occupies energies which might otherwise be disturbers of the peace. Outside the town, as at Sucre, a great stone Christus keeps watch—not so beautiful as the one at Sucre, but with the same air of significance. At the other side of the town a long tree-planted avenue leads out into the country past a

statue of Simon Bolivar—very belligerent with a sword, and strangely incongruous in that peace-drowned atmosphere. Round Simon Bolivar, in the shade of the eucalyptus trees, a few "cholas" were seated in their many-colored petticoats, selling bright heaps of oranges, and past them down the road went a great troop of llamas carrying bundles of merchandise to some distant place down the valley.

Cochabamba is built in rectangular streets about a plaza filled with shady trees. Some of the older houses are built round patios with gateways set in round arches, the courtyard within both shady and gay with orange trees. But the majority of the houses are small and poor, whitewashed and one story high. There were few shops and only two hotels. A big dark stately church occupies one side of the plaza, and there are two other churches, old and beautiful, in side streets. I came across a little museum, open and free, full of stuffed condors and festooned with stuffed snakes.

The people went about the streets in perfect quiet, the Indians in their bright clothes and odd hats, the "mestizos" and shop people in the ordinary black clothes of a Latin people. Perfect manners prevailed. And over all hung that atmosphere of immemorial blessedness and peace.



A group of children in a Bolivian country school.

BULLETIN

OF THE

PAN-PACIFIC UNION

An unofficial organization, the agent of no government, but with the good will of all in bringing the peoples of the Pacific together into better understanding and cooperative effort for the advancement of the interests common to the Pacific area.

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1932

AIMS OF THE PAN-PACIFIC UNION

From year to year the scope of the work before the Pan-Pacific Union has broadened, until today it assumes some of the aspects of a friendly unofficial Pan-Pacific League of Nations, a destiny that both the late Franklin K. Lane and Henry Cabot Lodge predicted for it.

The Pan-Pacific Union has conducted a number of successful conferences; scientific, educational, journalistic, commercial, fisheries, and, most vital of all, that on the conservation of food and food products in the Pacific area, for the Pacific regions from now on must insure the world against the horrors of food shortage and its inevitable conclusion.

The real serious human action of the Pan-Pacific Union begins. It is following up the work of the Pan-Pacific Food Conservation Conference by the establishment of a Pan-Pacific Research Institution where primarily the study and work will be along the lines necessary in solving the problems of food production and conservation in the Pacific Area—land and sea. Added to this, will be the study of race and population problems that so vitally affect our vast area of the Pacific, the home of more than half of the peoples who inhabit this planet. The thoughts and actions of these peoples and races toward each other as they are today, and as they should be, for the welfare of all, will be a most important problem before the Union, as well as the problem of feeding in the future those teeming swarms of races, that must be well fed to preserve a peaceful attitude toward each other.

The Pan-Pacific Union is an organization in no way the agency of any Pacific Government, yet having the good will of all, with the Presidents and Premiers of Pacific lands as its honorary heads. Affiliated and working with the Pan-Pacific Union are Chambers of Commerce, educational, scientific and other bodies. It is supported in part by government and private appropriations and subscriptions. Its central office is in Honolulu, because of its location at the ocean's crossroads. Its management is under an international board.

The following are the chief aims and objects of the Pan-Pacific Union:

1. To bring together from time to time, in friendly conference, leaders in all lines of thought and action in the Pacific area, that they may become better acquainted; to assist in pointing them toward coöperative effort for the advancement of those interests that are common to all the peoples.
2. To bring together ethical leaders from every Pacific land who will meet for the study of problems of fair dealings and ways to advance international justice in the Pacific area, that misunderstanding may be cleared.
3. To bring together from time to time scientific and other leaders from Pacific lands who will present the great vital Pan-Pacific scientific problems, including those of race and population, that must be confronted, and, if possible, solved by the present generation of Pacific peoples and those to follow.
4. To follow out the recommendations of the scientific and other leaders in the encouragement of all scientific research work of value to Pacific peoples; in the establishment of a Research Institution where such need seems to exist, or in aiding in the establishment of such institutions.
5. To secure and collate accurate information concerning the material resources of Pacific lands; to study the ideas and opinions that mould public opinion among the peoples of the several Pacific races, and to bring men together who can understandingly discuss these in a spirit of fairness that they may point out a true course of justice in dealing with them internationally.
6. To bring together in round table discussion in every Pacific land those of all races resident therein who desire to bring about better understanding and coöperative effort among the peoples and races of the Pacific for their common advancement, material and spiritual.
7. To bring all nations and peoples about the Pacific Ocean into closer friendly commercial contact and relationship. To aid and assist those in all Pacific communities to better understand each other, and, through them, spread abroad about the Pacific the friendly spirit of interracial coöperation.

Director Ford Reviews Work in Japan Before Visiting China

Mr. Alexander Hume Ford, director of the Pan-Pacific Union, is leaving for China today after spending eighteen months in Japan working out plans for bringing about greater international coöperation. He will spend some months in China studying possibilities there for closer international understanding and then plans to return to this country, he told a representative of The Japan Advertiser yesterday.

Reviewing his work in Japan, Mr. Ford said that one of the two outstanding achievements of the workers of the Pan-Pacific Club had been the successful organization of the English-speaking students of all races in Japan into a body that meets 100-strong each week to discuss with interracial speakers of distinction the problems before Japan and the other peoples of the Pacific. This he feels to be a bulwark against radicalism.

"Secondly," said Mr. Ford, "has been the organization of the English-Speaking University Club with hundreds of members and wonderful possibilities. This club is now organized and its directors have elected their officers. It has the support of many distinguished men of Japan and foreigners residing here who have been graduated from universities the world over. At a recent meeting Viscount Tadashiro Inouye was elected president, the American Counsellor, Edwin L. Neville, vice-president; Y. Kagami, secretary; Y. Ibara, treasurer; and Y. Yatsu, Dr. Kingo Goto, J. T. Ito, Miss C. Nuno, Miss Mildred Roe and H. B. Benninghoff, directors. The honorary advisory board chosen at the same time consists of Prince Iyesato Tokugawa, Viscount K. Kaneko, Marquis T. Okubo, Marquis M. Hachizuka, Count A. Kabayama, Viscount M. Saito, Viscount H. Fukuoka, E. W. Frazar, Dr. M.

Abe, S. Iwasaki, Y. Sakai, W. W. Stevens, M. Kashida and S. Yokohama.

"The objects of the club are to maintain and foster friendship and understanding between English-speaking collegians and to bring men and women of Japanese birth who have attended English-speaking universities into comradeship with foreign English-speaking university men and women in the Tokyo region.

"I believe this English-Speaking University Club will have at least 1,000 members before the close of the year. It is gathering a large membership that may yet be led into the Pan-Pacific Club and into the America-Japan Society. Its distinguished guests are entertained at 50 sen afternoon teas, the members coming to meet each other and to listen to the guests of honor, feeding being merely incidental and inconsequential.

"Perhaps the most valuable knowledge I have gained during the year has been that the Japanese and the foreigner have different ways of doing the same thing and neither will change his methods very much. I have, however, by working fourteen hours a day in organizing, accumulated a corps of ready and willing workers who will gladly put their shoulders to the wheel for the advancement of Japan in coöperation with friendly foreigners. I can now put my hands on the men who will gladly serve on committees, so the first stage of my work is accomplished and I can go away to plan and ponder for a while. Then, on my return to Japan, I can organize the committees and show them how we have learned to do the work during our 25 years of experience in Hawaii, where every race of the Pacific meets and works in harmony for the advancement of the interests of Hawaii and the Pacific.

"I believe that through these commit-

tees, willing to work, committees of both Japanese and foreigners, we can introduce many new small (and large) industries to Japan, and this is needed badly.

"Japan needs ever new industries giving employment, China needs new roads to bind her provinces together, for, while crops rot in the field in one province, near by, across the mountains, the people starve, because of the lack of means of communication. Fifteen years ago the Pan-Pacific Association of China began a good roads campaign and so successful was this that the Government took over the committee and has continued the work. Now, perhaps, is the opportune time for giving this good roads movement in China another big impetus. I am going

to China to see if it can be done. With China bound together by good roads and prosperous Japan busy with new industries and happy, then can begin the long-desired coöperation between two happy countries that are at last unhaunted with the fear of starvation in the near future.

"I have many things to think over after this strenuous year of study of peoples and problems in Japan. I am taking a slow steamer to China; a glorious week of rest aboard ship, then again the work that never tires, once more. I believe in the Orient and hope to remain here until I can understand and carry its message of good will to the rest of our countries about this our ocean."

A Message to the Pan-Pacific Club of Honolulu from the Director of the Pan-Pacific Union, Alexander Hume Ford

On the Inland Sea, July 1, 1932.

I wonder if hard times will not after all prove a real benefit to Hawaii. For twenty-three years I was one of those who urged new industries, especially small industries, and was smiled at by the small investor who put his savings into sugar stock. Of course, the big investor was not interested.

For a score of years I brought industrial exhibits from Australia, New Zealand, Japan, the Philippines, and even from China, and had them displayed, later at the Pan-Pacific Club, and for an entire year at the great canvas building the Pan-Pacific Union erected and maintained on Bishop Park for over a year.

There was, I remember, an exhibit of a score of varieties of jams and jellies put up in glass jars by the Filipinos, and cases of canned mangoes from Manila. The Filipino women began establishing

small factories for preserving fruits, giving their humbler women employment and earning a dividend.

I might mention that just after the war in Europe in my own state of South Carolina the women of the state were asked by the Federal Government to put up for export from South Carolina the preserves for which they were famous. That first year they received a million dollars for their home output. I tried to interest the packing corporations in the canning of mangoes, and the canning of the many fruits of Hawaii. Once after I had planted for a year through the Pan-Pacific students a score of varieties of okra, demonstrating that this vegetable would grow in Hawaii twelve months a year against six on the mainland, I did hear the rumor that an okra canning factory was to be erected on Kauai.

My father was a rice planter, the largest in South Carolina. He died a man of great wealth; that is, his big income came in regularly and he spent it regularly—he never saved, but, oh, he lived!

I lived to see the time when every rice field in South Carolina was abandoned, while the lowland country became the vegetable truck farming country of America, with a ready and constant market north of Mason and Dixon's line.

I think the Honolulu Chamber of Commerce always wished in a condescending way to promote small industries, but any efforts I made were treated as those of a free lance and instead of help and coöperation I generally got a light slap on the wrist—but I got accustomed to that.

Eight years ago I took to the Island of Formosa a can containing many varieties of papaya seeds and had them planted in the southern part of the islands—today you can purchase in the department stores of Tokyo canned papaya at twelve cents gold a can, and it is good stuff. I think they put a ginger syrup in the can to give the papaya a needed flavor. I have always advocated in Hawaii the canning of papaya in the refuse and waste pineapple juice; it would give a wonderful flavor, and the papaya can be tinned (or canned) the year round.

With the reputation of Hawaiian pines to build on we should easily sell millions of dollars worth of home preserves in mainland America. If the women of Carolina can market a million dollars worth of their home preserves in a year with a season of but a few months, what might the women of Hawaii do, if it is true that their dividends are cut off, in a "12 months' season," and "all America" eager for Hawaiian products? Will some of you think it over?

I am going to aid my Japanese students and others to establish small industries here. One of the first I wish to establish is a Hawaiian Products House. In every large city of Japan, Brazil has established a coffee restaurant where Bra-

zilian coffee is served, and it is the only good coffee service you get in Japan—because it is made properly. Boiling water is poured through freshly ground and parched coffee, and the grounds are then thrown away—the only way to make coffee. You can not boil it and make it fit to drink. In these Brazilian coffee houses all kinds of Latin American foods are sold and even the pictures on the walls by Brazilian artists are for sale, and *it* pays—so much so that Japanese investors have bought up all these stores and conduct them.

The canned pineapples sold in Japan are Libby, McNeill's, a Chicago firm. If I get that Hawaiian products house started it will be Dole's Hawaiian pineapples. I am preparing now to have some of my students import the hard-shelled Maui alligator pears and the hotels will take them. I think we can get by with this variety. Our Pan-Pacific Research Institution, a branch of which is forming in Tokyo, fathered a plan to quick-freeze our fruits, etc. I still believe that our alligator pears, peeled, cut up, and quick-frozen, can find a market here and everywhere on the mainland. Laugh it off if you can, but it *will* be done.

I am training the Japanese to call and handle large Pan-Pacific conferences. Honolulu will be asked which conferences she wishes to be called in Hawaii; then the Orient will select those she wishes. A ten-year period is being planned for Pan-Pacific conferences to be held in Hawaii, Japan, China, and the Philippines. Honolulu is looked on as the central telephone station where the executive force will be trained and where the Pan-Pacific Palace will be built. Japan believes in that project, and I think will subscribe financially. We have three or four Pan-Pacific junior magazines, now published in Japan and China. These will be absorbed in the larger Mid-Pacific Magazine, which is now assured of financial support from Japan, and I hope China will also give her support. I am

on my way to China to find out; if not, why not?

A solid foundation for Pan-Pacific work in Japan has now been laid. It has been 18 months of gruelling work with no rest, and I am now on my way to China to reestablish the work there. "Good roads to bring China together" is the slogan of the Pan-Pacific Association of China, and "new small industries for Japan" is growing to be the slogan of the Pan-Pacific Clubs of Dai Nippon. Politics makes strange bedfellows, it is said, so do hard times, and I feel that if China secures good roads and adequate

communications she will become prosperous, and if Japan will establish, with the aid of the foreigner, the many new industries she needs, we may yet all be content at least around the Pacific and in time come to believe that we can by coöperation and helping each other do away with the fear of hard times in this our Pacific area. I am out flat-footedly for a patriotism of the Pacific. The future of the world's commerce is within our grasp and on our shores lives more than half the population of the globe—the future is ours.

World Council of Youth

The world Council of Youth is a result of the growing consciousness of the young people of the Pacific Area and of Southern California in the affairs of the world and in international understanding.

In November, 1926, there gathered in Southern California near Los Gatos, 60 student representatives of eight nations in the first Student Institute of Pacific Relations. Each year the growth and depth of these Institutes has been marked, until the one in 1931 included 100 representatives from 13 nations.

In November, 1931, was held the first Southern California Student Institute of Pacific Relations, with 50 nationals of nine countries present.

Since 1930, when students from some 30 young people's groups in Southern California banded loosely together as the Junior Council on International Relations to correlate the programs of the constituent groups, which now include 60, the spirit of the Southern California young people has been constantly encouraged by huge mass meetings with as high as 4,000 in attendance. These meetings were held for such international figures as Toyohiko Kagawa of Japan, T. Z. Koo of China, Sherwood Eddy and

Kirby Page of the United States, and Howard Thurman, great negro educator.

In line with this development, the Southern California Student Body Presidents, backed by the student bodies of the 26 colleges and junior colleges, sponsored a huge mass meeting where such world personalities as Albert Einstein, Dr. Robert A. Millikan, Dr. William B. Munro, and Dr. Charles A. Beard spoke on World Peace and World Understanding before 3,000 people, and through a radio network to millions more.

Meanwhile, in Japan the Youth were forming like groups for International Understanding, under the title, "The Pan-Pacific Clubs of Japan." And in 1931, a representative of the Pan-Pacific Club of Tokyo and a representative of the Junior Council on International Relations conferred in Riverside, relative to the enlargement of the scope of the Junior Council.

At the same time, all California was preparing for the Xth Olympiad and planning a reception for delegates, representatives, and visitors; planning for a meeting that would be more than a mere athletic display or a sight-seeing trip to the United States.

In the midst of these unparalleled, fructuous opportunities was conceived the World Council of Youth. Conferring by mail with leaders throughout the United States, it was felt that the time was now ripe for the next step in World Understanding—a gathering together of Youth Representatives of the nations of the world to discuss the great problems facing the nations and the peoples of those nations. After discussion with members of the Olympic Committee, it was decided that this project offered a yet greater opportunity, that of making broader the whole scheme of the Olympic games, so that every four years not only would the youth of the world gather in physical contests, but they would likewise gather together in International Comradeship and Understanding—attempting to begin the building of a new world.

So, now the World Council of Youth has grown out of the hands of the young people of Southern California into a co-operative effort by representatives of Youth Organizations throughout the World. We who at the "home base," as it were, are working on the plans, see this first Conclave as but the beginning of a series which shall unite the peoples of the world in a new co-operation and a new fellowship which shall make impossible the disasters of the past.

Two delegates from Japan to the International Council of World Youth passed through Honolulu aboard the *Shinyo Maru*.

They are Eiji Tanabe, 23, and Koi Nakayama, both students at the Aoyama Gakuin, representing the Pan-Pacific Students' Club of Tokyo. They were appointed by Viscount K. Inouye, honorary president of the club, which is affiliated with the Pan-Pacific Association of Tokyo. This club was recently organized through the efforts of Alexander Hume Ford, director of the Pan-Pacific Union of Honolulu, who is still visiting in Japan.

The Los Angeles conference will be

held from August 15 to 25. Delegates from all the world will attend and present various problems in their countries.

Tanabe will speak on Japan's international problems and Nakayama on the economic problems of his country.

Following the conference, the two delegates will spend about 20 days in the mainland, visiting all the important cities and giving public lectures on Japan's stand in the Orient.

The conference is sponsored by the Young Men's Division of the Olympic International Committee.

China's delegate to the gathering is Prof. Carl F. Song of the Northeastern University in Peiping. He passed through Honolulu aboard the *President Wilson* in company with Cheng C. Lin, China's first and only representative to the Olympic Games.

It was first believed here that Tanabe and Nakayama were delegates to the Pacific regional conference of the World Federation of Education Associations opening at McKinley High School. This belief was the result of the receipt of a wireless message by the Pan-Pacific Union that two Japanese delegates, Tanabe and Nakayama, were arriving on the *Shinyo Maru*. No other details were given in the message.

In Honolulu Tanabe and Nakayama were guests at the Pan-Pacific Science meeting. Education in Pacific Countries was the subject of discussion.

Among those taking part in the discussion were Miss Ella King Vogel, delegate to the W. F. E. A. convention; Dr. Isabel Randall-Collyer from Sydney, Australia, and Dr. Sixto Francisco of the University of the Philippines, who arrived on the *Shinyo Maru* for the education conference.

At 8 p. m. the group attended the lecture at the University of Hawaii by Dr. Paul Monroe on "Educational Developments in the Near East."

The Center of the Pacific

By HON. WALLACE R. FARRINGTON

President, Pan-Pacific Union

Honolulu, the center of the Pacific.

Why not tell the truth? Why not be an individual when you have individuality?

Honolulu is the center of the Pacific! To call it anything else is a measure of misrepresentation. Honolulu is unlike any other place on earth. It gains little by being associated with others by way of explanation.

I am prompted to make these statements by just having read something regarding Hawaii, carried under the title of "The Geneva of the Pacific." I get the same unfavorable reaction when Honolulu and Hawaii are tagged as the "Gibraltar of the Pacific" or the "Malta of the Pacific."

Honolulu is not the Geneva of the Pacific. It is more. It has a larger field to cover and it has a technique quite its own in dealing with the continuous assembly of nations that comes to the port with ever increasing matters of moment.

Hawaii is not the Gibraltar or the Malta of the Pacific. It is more. In a military sense, Hawaii is the Key to the Pacific. There is but one key to the Pacific. When that is lost the door is wide open to swing in any direction.

Gibraltar, Malta, Geneva belong to the rigid, static past! Their day is fading; their glory gone. Hawaii, Honolulu belong to a growing, elastic, rapidly developing future.

The European titles applied to Honolulu, the city, and Hawaii, the strategic group of fertile islands, is as erroneous and misleading as calling Hawaii a possession that gives it a governmental classification with the Philippines.

Honolulu and Hawaii have an individuality of character, of physical lure, of social setting, of serious responsibility all their own. They gain nothing; indeed they lose much by comparison and coupling with parts of the world whose striking identity applies to other days, other events, other aims and ambitions, the generations and traditions of grandfathers and great-grandfathers.

May I suggest that we speak and write of Honolulu as it is—the Center of the Pacific; that we refer to Hawaii as the Key to the Pacific. For that is what they are. Let us call them by the right names. Then, even the thoughtless wanderers in the rapidly moving Pacific need not go astray.

International Interchange of Teachers

By MARY L WAITE

Institute of International Education, Inc.

American teachers abroad and foreign teachers in the United States who wish to practice their profession are confronted with legal problems applicable to foreigners in general and frequently with special legislation relating to teach-

ers. These legal problems are discussed in a Bulletin of this Institute, entitled "*The Foreign Teacher: His Legal Status as Shown in Treaties and Legislation, with special reference to the United States,*" by Margaret Lambie.

Miss Lambie is a member of the Bar of the State of New York and of the District of Columbia, and from her office in Washington, specializes in international law, practice before Government Departments, including matters pertaining to immigration, naturalization and citizenship and general legal work. She has handled many individual cases of foreign teachers and was counsel for Bryn Mawr, Mt. Holyoke, Radcliffe, Smith, Vassar and Wellesley when those colleges initiated a movement to amend the immigration law of the United States as it relates to the admission requirements of foreign professors.

In *The Foreign Teacher* Miss Lambie presents a plan which is considered more comprehensive and effective than Congressional legislation—namely a treaty on international education. After touching upon some international problems of the teaching profession, the need for increased interchange of knowledge between nations through educational channels, and the methods employed by school systems in the United States for such instruction, the author gives suggestions for a convention between two or more countries on the subject of the practice of the teaching profession, mutual recognition of academic degrees and interchange of professors.

Many European and Latin-American countries have concluded international conventions and agreements on these phases of international education, but the United States has never become a party to such an arrangement.

It is believed that a properly constructed convention could be entered into by the United States for the purpose of encouraging international education and of defining the position of the government with respect thereto. The President has the power to make a treaty concerning the rights of alien teachers, which, with consent of the Senate, would become the law of the land.

To create a federal department of education is not necessary in order to pave the way for the United States to become a party to a convention or international agreement on international education, although governments with a national system of education may find it easier to join in such a convention than those with a decentralized system of education, such as exists in the United States.

Restrictive immigration proponents in the United States need not fear that a convention on the interchange of teachers will let down the bars. In fact, such a convention might be so worded as to eradicate some of the features which are objectionable from their point of view under our immigration law concerning non-quota admission of professors, in that at present an alien entering as a "professor" may change his work and become naturalized, provided he complies with the statutory requirements for naturalization.

Legislation relating to alien teachers is the subject of one chapter of this Bulletin. A nation decides which rights and obligations of persons within its territory shall come under its national control and which, if any, shall come under the direction of its political subdivisions. Some governments provide for reciprocal treatment, while others have restrictions against foreigners in general or against certain classes of foreigners.

Miss Lambie's description of the effect of an oath of allegiance taken by a foreigner for the purpose of teaching in the public schools of certain States of the United States, or of an oath taken by an American teacher abroad, is most illuminating and instructive.

An important problem before educators and legislators today is the future value to the nation of the development of international intellectual coöperation through such movements as interchanges of students and professors.

Educational Deflation and Educational Inflation

By DR. PAUL MONROE

Presidential address at the World Federation of Educations' Regional Conference, Honolulu, July 25-30, 1932

From conflagrations on the one hand and bankruptcies on the other, we may get the theme of my talk, the deflation in the value of education for which we educators ourselves are responsible.

The present situation in our schools furnishes the most striking evidence of the close relationship between education and the whole social and economic life of society.

On all sides we hear of curtailment of budgets, cuts in salaries, delays or complete failures in payment of salaries, shortening of terms, in schools the elimination of teachers of special subjects; and in colleges of entire departments; the closing of certain schools by consolidation of classes; complete bankruptcies of institutions and even of systems of schools.

It may be well to ask whether we educators have not been committing the same errors, even the same follies as men in business and industry. Have we not, as well as they, been dazzled by big monies and big enterprises, and so substituted externals for substantial worth? May it not be true that for these material splendors of education we have sacrificed something of real value and thus contributed to our educational depression?

The whole world is struggling with an unprecedented economic depression. We educators may well consider the corresponding processes of deflation that have gone on with reference to the whole social process of education. I do not mean the temporary decrease of salaries and of appropriations for buildings but the deflation that has resulted in a decrease in the common valuation of all the things which education may do for society and for the individual. The ease and speed with which responsible political and educational authorities have resorted to deflation of educational support is proof that such a deflation has occurred. One of the commonest experiences is to be asked by business men if I do not think that the expenditures for public and private education are excessive. This decrease in the estimate of education that has gone on during the past few decades has, however, gone along with an unprecedented increase in public expenditures and private philanthropies for education. Consequently the process of deflation has been so subtle that the results are not recognizable until there comes a period of stress when the public and its authorities curtail their support of education with a lightness of

concern which is very disconcerting to us educators. It may be well for us to examine into the situation to discover to what extent we ourselves have been responsible for these results amounting to a catastrophe.

I may mention *four phases of this undervaluation of education; the first of these is that society without effort will advance indefinitely.*

Some years before the World War an English publicist wrote a book entitled "The Great Illusion." The great illusion was the belief that a victorious war by conquest of territory was economically profitable to the nation's successfulness in such enterprises. The consequences of the World War, from which the world is now suffering, is sufficient evidence of the validity of this argument. But an inference of the major argument was a minor one, another illusion that the undirected self-interest of the individual as he sought his own education was sufficient to ensure the best possible social organization and social welfare. This, indeed, was one of the great illusions of the 19th century which, however, the first third of the 20th century has adequately undermined.

The generations of the 19th century that built up our modern individualistic society, particularly in the Anglo-Saxon world, built it guided by a philosophy which was a direct product of the thought which guided their daily lives. This philosophy posited as its major premise that the individual in following his own self-interest would inevitably attain the status best for society as a whole. The obligation of society, therefore, was to maintain a status which would allow the individual the fullest possible play in his endeavor to realize his own self-interest. In time the correlated thought was also accepted, that society had the obligation of one positive service, that was to offer the opportunities for individuals to obtain such an education as would further their efforts to attain to these individualistic goals. All the great thinkers of the 19th century (at least Anglo-Saxon ones) held this view; Herbert Spencer in the field of social philosophy; John Stuart Mill in the field of political and economic philosophy; Thomas Jefferson in the field of political philosophy and practical statesmanship; Emerson in the field of philosophy—and the multitude of lesser writers and workers in these respective fields, belonged to this school of thought.

Educational philosophy, which drew its in-

spiration from entirely different sources—that of Rousseau, Pestalozzi, Froebel—accorded with this general social philosophy. Generous financial support was given by society to establish this conception of education. The custom of generous financial support was developed on an increasing scale. This theory, perhaps, coincided with reality during the early 19th century when they were throwing off the shackles of mediaevalism. It is quite inadequate for the 20th century.

Until now when the crisis comes, society and philanthropic individuals find themselves with a tradition on hand, with little means to continue the customary generous financial procedure and no adequate philosophy to induce them to maintain such a procedure.

In other words, educational deflation, the undermining of our actual belief in the efficiency of education as a formal group process consciously directed by trained specialists, has been going on as the formal structure of our school systems has been built up. We now talk much about social planning when our accepted theories of education held for generations have been all against such a belief. Educators find themselves ill prepared in theory as well as in practice to take the lead in any such movement for society. Now at the time of economic crisis, the process of deflation is completed, and it is high time that we began to inflate our educational currency, that the values measured by it may take on a greater worth. The idea that society of its own momentum and without any further guidance and wholly as a natural result of each individual following freely his own self-interest has been deflated. In fact, this idea disappeared with the Eden-like complacency and self-satisfaction of the later 19th century. But the corresponding and related philosophy of education only reaches its final deflation, in deflation of the financial support of education in the present economic depression. A process so lightly reached that it evidences a total lack of philosophical support for the practices of support so generously indulged in during the days of easy prosperity.

A second respect in which there has been an unconscious but profound deflation of the value of education is found in the view that education is the natural and uncontrolled development of the child's interests and the unthwarted development of the child's attitude and choice—what used to be called the child's will. Such a procedure produces the desired and best results. While that view affects the education of the home more profoundly than it has the school, yet this view, certainly individualistic, not to say anarchistic, has profoundly affected the life and character of the present generation. How much of this is due to the disinclination of the older generation to accept responsibility, how much to selfish love of ease and how much to

an easy and slothfully interpreted philosophy, is impossible to divine. The results, however, are not in doubt. To a large extent discipline in the home and to a less extent in the school, have been minimized. New conditions, new appeals to interest, especially in amusements and in the use of leisure time, new social ideals in regard to child labor, in which educative activities along with the socially harmful are disapproved and suppressed, new inventions, which place in the hands of a child the power—travel, for instance—that hitherto were restricted to the few (and they the specially trained) have all contributed to this overemphasis on freedom, especially for the child. Whatever disagreement there may arise concerning the theory which lies back of the facts, there is little dispute about the facts.

There has grown up a disregard for restraint, a disrespect for law, a hostility to social control, and in education a distrust of discipline in social life, a disregard for authority which now results in a distinct menace to our civilization. This distrust concerns not alone our individualistic system, which is usually called a capitalistic system; it has undermined in many respects our traditional system of morals, has changed the character of our family life, is producing a generation that rejects any external control in favor of a complete response to the individual interest or desire. This concerns the American people more than any other peoples. For above all other peoples, the American is an individualist and above all other peoples is now showing this disregard for traditional moral standards and for government and law. Historically, he has above all other peoples been opposed to an expansion of government, and what is more significant, to a control by law. Now that ethical and educational theory and the practice of both home and school has reinforced this view, the results are somewhat appalling to the older generation, and even disconcerting to the younger. We should not deceive ourselves; there is abroad an indifference to traditional standards of conduct which is undermining our morals and a distrust of our political institutions which is undermining our confidence and our patriotism. In other words, we are going through a revolution although we may not recognize it until we come out on the other side.

When the record of the daily events of American life filters through the machinery which supposedly is competent to determine what is news, the results are both startling and appalling. And when an American realizes the opinion of him and of his life which the people of other lands get from such evidence, the results are even shocking. In other words, with most peoples the revolutionary changes are chiefly political; with Americans, chiefly social and moral.

But to such an extent has education been deflated that most of us, including us teachers, take all of these things as a natural and even desirable outcome, for which we as teachers of our generation have little responsibility.

We need an inflation in education even more than we need it in material values or in money. We need an inflation in our conception of education, in the part which we as teachers have to play in our social and moral life, in the shaping of character, in the determination of our political and institutional life. We need an inflation in our processes of education, in the part which organized education has to play in the development of the child. We rightly hold that education includes both training and instruction but we have minimized the part of the teacher in both. We surround the child with a mass of things to be learned whereas he needs to be guided by the teacher in things worth knowing. We have never clearly seen how much the theory of leaving the child to follow his own interests is due to our lack of confidence in the training of the teacher, or to the lack of any training whatever. We believe in education as training; but in leaving the child to follow his own guidance we abdicate to a large extent our chief function as educators. The purpose of instruction is to give the pupil such mastery over certain kinds of experience that he will have the technique for continuing his learning processes for years to come. Yet we must ask ourselves sadly how many of them do so. The point of the theory of giving large freedom to the child is that he may develop the power of self-control and self-discipline. But he is actually given so little of the discipline that he scarcely begins the process of self-discipline. The home disavows responsibility and advances the popular philosophical theory; the school abets the home and matches its philosophical theory with a pedagogical one; society receives the product and evidences the result.

We need an inflation in our educational beliefs and practices. We need to receive greater value in return for what we have to give; we need to have more to give. We need a belief in training, in discipline as a proper function of education, and in the teacher as the proper source of that guidance.

In a third respect we need an inflation in education. At this point the deflation that has gone on for years is due to scientific theory. The theory is that our mental life is determined largely by inheritance rather than by education. Many scientists say that three-fourths or even nine-tenths of our mental life and resulting conduct is determined by human nature, by inheritance; while but a small fraction is determined by education. Undoubtedly the deflation previously discussed was partially caused by the wide promulgation of this theory. I have no desire to challenge the scientific theory. I have

no knowledge or training that would enable me to do so; though it may not be amiss to note that there are scientists who do so. But if only one-tenth of the total make-up of an individual is due to education it is that one-tenth that determines how the other nine-tenths shall register. It is this marginal force, that can be controlled and that is responsible for what we call civilization and progress, that puts in the hands of the teacher a greater power. It becomes a lever. It is always marginal power that is the effective force. In an athletic contest that is to be determined by the difference of a fraction of a second, it is the marginal power of endurance that must be developed. The last knot in the speed of a steamer costs as much as all the rest. It is for a more constructive use, a more dynamic attempt to determine the character of this marginal one-tenth or one-fourth left to education that we need to plead. This theory of the eugenists is in reality a challenge to the educator. What they claim for inheritance is a challenge to the educator, as recognized by the wisdom incorporated in the proverb, "To make a gentleman, one must begin with one's grandfather." This may be true of many other types of desirable citizens.

But this theory of the preponderant influence of inheritance instead of being a basis for contraction of education as it has been used, is in reality a call for enlargement both in the theoretic conception of education and in its practice.

Two recent developments indicate the direction in which we are departing from this old time negative valuation of education and not being content simply to say that we must have a socialized education. The first of these is the realization that our chief economic changes have largely to do with economic consumption. The industrial revolution of a century ago was primarily a revolution in economic production. With economic production education in the formal schoolroom sense has little to contribute. Industry can provide for this far better than can the school. Much is said loosely at the present time about our revolution and the present economic changes being particularly a change to mass production.

In reality what it means is that mass consumption has been developed which makes possible mass production. Now anything which relates to economic consumption relates to choice and the satisfaction of wants and the creation of wants and the direction of choice becomes wholly a matter of education. Hence the possibility of controlling and directing the present economic revolution towards the ends of social development and progress comes back almost wholly to this direction of economic consumption. We talk about the aim of education as being a matter of interest, as the creation of choice and the direction of interests. This is but another side of what we term economic con-

sumption. In fact, it is this entire procedure that the public is chiefly interested in and becomes the great characteristic of the American people, only what it needs is a direction toward a higher grade of consumption. This again is a matter of training through the schools.

The present stress is laid on bigger consumption whereas it needs to be changed to that of better consumption. The whole future of education as it turns more and more upon the question of adult education is to be envisaged in terms of economic consumption.

Closely related to this change is the related one of social planning. Very much of the collective planning which is talked about is an economic plan which after all belongs to business, commerce and finance. With this the school has little to do directly. But that is only one side, and a minor side of all the progress which may be anticipated from the efforts of the entire community to get together and plan for the life and expansion of the entire community. Much of this in turn is or should be social like the social planning for a local community yet all of this change is not strictly economic but becomes very largely a matter of education. This social planning for the group really involves different aspects for adult education and wherever we turn to go and wherever we seek to develop it, we are really expanding the conception and the procedure of education along new and highly desirable lines.

A fourth point in which deflation in education has occurred is the relegation of deflated functions of other social institutions to the school. Therefore the school in attempting to perform functions which logically or by evolution belong to other institutions and which it cannot well do, is itself deflated.

The schools were called upon to teach thrift. After several years of successful endeavor came the economic collapse which led very many people to feel that they had been deceived and that they would have been far better off if they spent their money and had the value of it. Industry was not at all constructive in teaching the industrial processes to large numbers of youth and the school was called upon to teach industry; which it is not prepared to do successfully. If industries cannot teach the specific skills which they need, how can the schools be expected to teach a general industrial skill which will have many specific applications? Obviously there is called for a much closer articulation of some kind of an educational process with various types of industry. But the school alone should not be held responsible for the task which is a general institutional responsibility.

The family, with its loosened ties and a general relegation of traditional functions, relegates all religious instruction to the church. The church in turn losing its hold on the population

and, the Protestant church at least, with no adequate machinery for the education of youth, in turn relegates this function to the school, or is attempting to do so. The secular school has attempted this many times in the past with little satisfactory result. As a matter of general fact, this is but another respect in which the school and education in general have been undergoing a general deflation. The result is that we have little religious or moral training.

There have been many such accretions to the functions of the school, mostly desirable in themselves, traditionally not belonging to the school. In these times of depression, officials responsible for school finances have been quick to deflate them. But a questioning concerning many of these has long been present in the minds of school men.

On the other hand, there are several major kinds of activities affecting the education of all the people, that clearly belong to an educational program and call for an inflation—an expansion—of our idea of education and of our program of the school.

The first of these is that of *health education*. The program even now is so well developed in the schools of many people, particularly in our American schools, that it needs no defense, or argument, for its support of expansion.

Two others are but vaguely formulated, but clearly lie in the field of the future expansion of the school, irrespective of periodic economic depression or of political chances and uncertainties. The first of these is a *rational and workable and effective program of education for leisure time*. The lack of worthy interests for the use of leisure time is a major cause of the moral disintegration of our times.

The disintegration or decline of a traditional set of moral standards is not strictly due to the lack of appeal or of appreciation of old standards but primarily to the undermining of these by new conditions, new interests, new opportunities, new activities, even new inventions. How entirely feasible may be the development of new educational procedures for the use of leisure time is indicated by the development of summer camps for boys and girls. Wholesome amusements, games and sports, the skills of swimming, woodcraft, the knowledge of nature, the study of birds, flowers and trees, cooperative study and group endeavors. All of these activities and many others quite as educative as the traditional procedure of the schoolroom are involved. It is quite possible that in similar ways new educational procedures in the use of the radio, the cinema, even the auto, might be developed. The ephebi of ancient Athens were taken to the bounds of their country as a part of their education. "Beating the bounds" of the parish was a part of the old English school. Here the boys were thrashed along the parish boundaries in order that location might be im-

pressed upon their memories—an evidence that we do make some progress in education. But it is possible that the auto might be harnessed to educational uses other than speeding between lanes of billboards and filling stations both for auto and occupants.

With the cinema and the radio many attempts have been made to create direct educational programs, with indifferent success. It may be that a direct attack upon these activities as industries is the only thing that will yield results in America. In some countries now the cinema is under the control of the educational authorities, but chiefly in the way of censorship. In many more countries, chiefly European, the radio is considered a part of the educational system and is administered as such.

When we come to deal with *the third of these expansions of the educational program, that of adult education*, the radio and the cinema fall into their rightful place as educational instruments. In America, at least, we have thought of adult education as an extension of the school-room. There is a large place for instruction in the program of adult education; instruction in the various types of livelihood, agriculture, industry, commerce. So also has instruction in the entire range of intellectual interest, history, the natural sciences, the social sciences, languages. But the larger field is in the use of leisure time, in various forms of cultural activities. Here the radio and the cinema may be made to play a large part. From our radio programs, we may hope that we have but begun dimly to perceive the possibilities of constructive cultural educational through the use of these instruments.

Let us return to our major topic—the deflation and the inflation of education. There is one final argument to be made—that concerning the use of education in the development of nationalism and internationalism.

The public school systems took their rise as instruments for the development of nationalism. The *Magna Charta* of education is *Luther's Letters to the Mayors of all the German cities* in which he argues that the real defense and the real strength of the German states are not in guns and in soldiers but in schools and an educated citizenry. Nationalism, based on common knowledge, common interests, common ambitions and objectives, common language, common political institutions, is to a large extent the product of common schools. But the nationalism of the late 19th and early 20th centuries is a very different thing from the nationalism of the earlier centuries. During the latter period public school systems as a means of developing the nationalistic spirit have emphasized national wrongs, national antagonisms, national rivalries, national wars. Geography, history, literature, have all been used for this purpose. All nations have been guilty of this error. Without denying

the needs of nationalism, the righteousness of patriotism, we can all admit the evils of the excesses and the means that have been used to the development of this excessive nationalism. Nor does it mean that the schools must be used to develop an internationalism opposed to or dangerous to nationalism. England, Scotland, Wales, the cantons of Switzerland, the states of the German republic, the original states of the American union, were all at one time sovereign states, or claiming to be so. Their nationalism now is no weaker, and no less effective than was the original form.

Nor do we need to urge the membership in a Society or League of Nations until that organization becomes better understood.

There are certain things that are so obvious in the present situation of the world that no one will dispute them—though a few years past they would have been derided as they may again in after years if the truths are not now made clear. I would not use an emotional appeal for internationalism. Let us see clearly some of the obvious facts of our present situation.

It is obvious that a defeated nation cannot be made to pay for a war. It is obvious that the burdens are as paralyzing to the victor as to the vanquished at the end of a war. It is obvious that the transfer of territory as the spoils of war does not add to the wealth of the victor but rather to his burdens.

It is obvious that the economic, cultural and political advantages to a nation such as Britain which come from other units, such as Canada or Australia, are none the less real when they are independent politically than when held as colonies. It is obvious that the economic advantages that come to the citizens of the United States from trade with Canada and Australia are just as real as those which inure to the citizen of England. So it would be if the political unity were larger, as with the British Commonwealth or the American Union.

It is obvious that one nation cannot demand of another sums of money without allowing her to pay some one in goods; or loan to others without ultimately taking the profit in goods. It is obvious that one nation cannot force or even induce another country to take its goods without taking goods in return.

All of these statements are practically self-evident truths. It is the attempt to violate these truths which has brought the world to its present state of dangerous disequilibrium.

Why study formulae of League of Nations or histories of war or build up an emotional patriotism when a factual analysis of our present-day paralyzed and dangerous state of affairs carries with it its own lessons?

It is obvious that the old argument that the best insurance against war is a heavy armament is false, when it is proven that war and the fear of war arise because of the heavy armament of

one or another nation, it does not matter particularly which one.

Above all, it is obvious that war does not pay, but comes near to bankrupting any nation that takes part in it. It is obvious that war does not produce great leaders; for after the greatest war of all times the world is practically without leaders—the same with all peoples.

It is obvious that war does not develop courage, or self-reliance, or great enthusiasms for one's political institutions or pride in one's country or culture. Never, in all American history, has there been as much whining about bad luck, as much distrust in our institutions, as much fear of the future, as much exploitation of the people by the few who held the position of financial advantage, as in the years following the most glorious war in all history.

Returning home after five months' absence, I never heard any talk on shipboard this time about getting back to "God's country." On one hand all was talk of revolution; on the other, all was talk of the need of a dictator. Both are evidences of lack of faith in our institutions. All of which were the consequences of the most glorious war of all times.

If we needed any further evidence of the futility of war, of the patriotism which it inspires, we have it in the bonus politicians and the bonus marchers. After generations of scoffing at our sister republics of South America as creatures of their standing armies, our public is paralyzed before the veterans of our draft cantonments.

If patriotism means loyalty to and protection of the civil government and institutions, there are certain obvious facts about militarism in the present. Among these are the dominance of militarism over the civil government in Japan and in almost any of our sister republics of Latin America; the dominance of the military factions and their dissensions at the expense of a harmonious population in China; and in the United States the defiance of the Navy League to the President of the United States and the control of Congress by the Navy lobbyists and what happened when the government policy of retrenchment affected the personnel of the Army.

It is obvious from all of these facts that the patriotism of the militarists went retroactive and some difference in kind from that of the average business man or the average citizen; and a desire for income and for position and for power.

In conclusion, may I summarize? During the last two generations, notwithstanding the great financial support which has come to schools, we have been deflating education.

First we abandoned our comfortable 19th century philosophy, that, if given the opportu-

nities for education, human nature and human institutions would work out by natural evolution the best of all worlds and that education was merely equipping the individual to make the best of all of this for himself, and for society. The theory in itself was a denial of a belief in a socially controlled educational program. But even this much of a conscious social aim in education we have abandoned. We borrowed from science the incorrect inference that if inherent nature, if heredity counted for four-fifths or nine-tenths of the human make-up, it was little worth while to struggle over the remaining one-tenth.

Next we followed the naturalistic and scientific leaders in the belief that best let child nature entirely alone and that all discipline and all attempts on the part of the adult to shape the child were wrong.

Fourth, after the school had taken on various functions that were handed over to it by institutions deflating themselves—the home, the church, industry—the school itself had to be deflated. Finally, after using the school for generations as the chief agency for developing nationalism, we came to see that nationalism itself is in danger of self-destruction if this function of the school is not deflated in favor of a newer and truer inflation.

My plea is that it is not more money that we need in education, it is an enlargement of the idea and function of education. We need to realize that the individual is really what we make of him by education; and society is what it is by the will and the effort of individuals. Instead of taking on functions because other institutions wish to drop them, we need to take on a further new program—education for health, for leisure time, education for adults, for social planning, if you wish to so term it. Instead of being paralyzed by the conclusions of scientists we need to find new freedom, new opportunities, new responsibility in these new generalizations of science. Instead of repining over the evils of the nationalistic trend of school instruction we need to show our teachers and our educational authorities, as well as our pupils, the new opportunity for the development of political institutions and political life of a broader kind.

When education has been inflated to its proper place and functions in these respects, the educational depression and along with it the depression of educators will be over. Neither as teachers nor as individuals can we get away from the fact that individual character and social institutions are what they are made by conscious effort. That effort is education.

"The Lord let the house of a beast to the soul of a man.

"The man said, 'Am I your debtor?'

"The Lord said, 'Make it as clean as you can, And then I will let you a better.'"

In Memory of George P. Castle

The Pan-Pacific Union lost, in the passing of George P. Castle, July 8, one of its best friends and benefactors since incorporation in 1917. The Honolulu Star-Bulletin printed the following editorial:

"George P. Castle died Friday afternoon in the peaceful and happy surroundings of his home at Waikiki. He was 81 years of age.

"Like his life, the end was quiet. His wish and the wish of his family was that the final services be simple. There was nothing he disliked more than ostentation.

"A man of great wealth, Mr. Castle never lost his sympathy and interest in those less fortunate. In his later years almost his entire time and a tremendous portion of his income was devoted to alleviating the suffering of others and broadening the religious and educational opportunities of the young men and women of Honolulu.

"His benevolences were almost count-

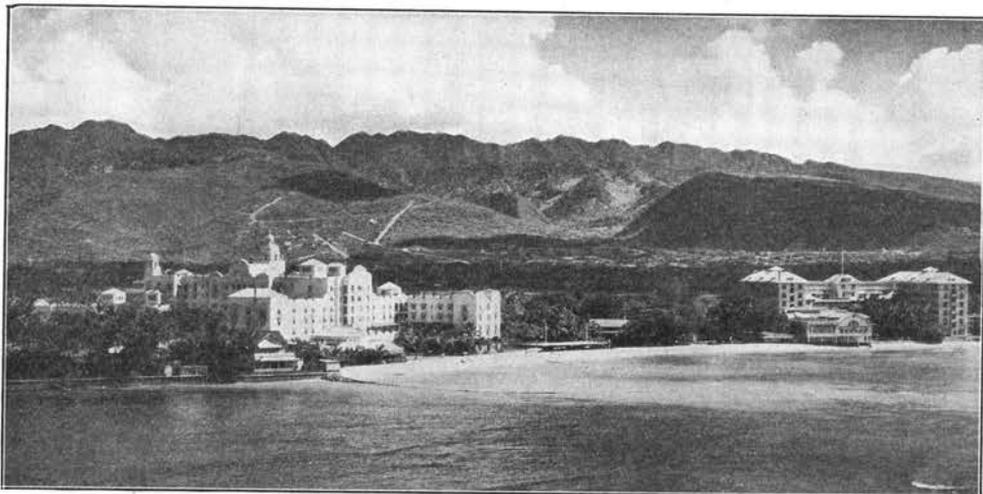
less and with only rare exceptions were anonymous. The number of individuals given aid by him, much of it voluntarily, easily runs into the thousands, the number of organizations into the hundreds.

"In the extent of his philanthropy Mr. Castle was one of the most remarkable men in these islands. He would have been an exceptional man in any community. He found in wealth not a means of satisfying his own whims and desires, but the medium for bringing happiness to others. And it was to this end that he employed it.

"He exemplified the highest principles of Christian charity and living. His life was an example for the rich to follow and the poor to revere. He was a man beloved by the many thousands who were fortunate enough to come in contact with his great spirit. In death he will be mourned by all the people of Hawaii."



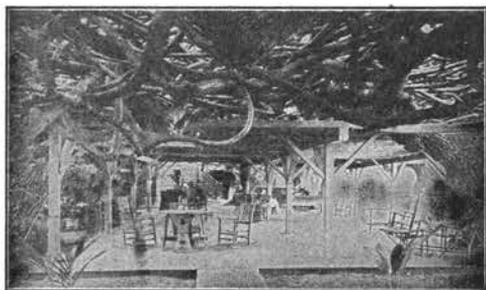
THE MID-PACIFIC



The Royal Hawaiian and the Moana Hotels at Waikiki

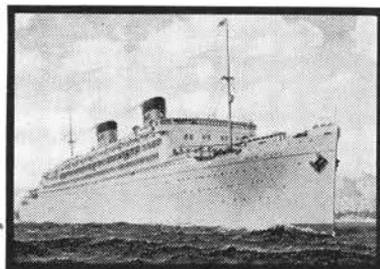
The Territorial Hotel Company, Ltd., own and operate the Royal Hawaiian Hotel, Moana Hotel, Seaside Hotel and Bungalows, and the Waialae Golf Club. The Royal Hawaiian has been voted the world's finest hotel by ten World Cruise Steamers. Rates upon application. Cable address Royalhotel.

The Matson-Lassco Steamship Company maintains a regular, fast, reliable passenger and freight service between Honolulu and San Francisco, Los Angeles, South Seas, Australia and Hilo. Castle & Cooke, Ltd. are local agents for the line, whose comfort, service and cuisine are noted among world travelers.

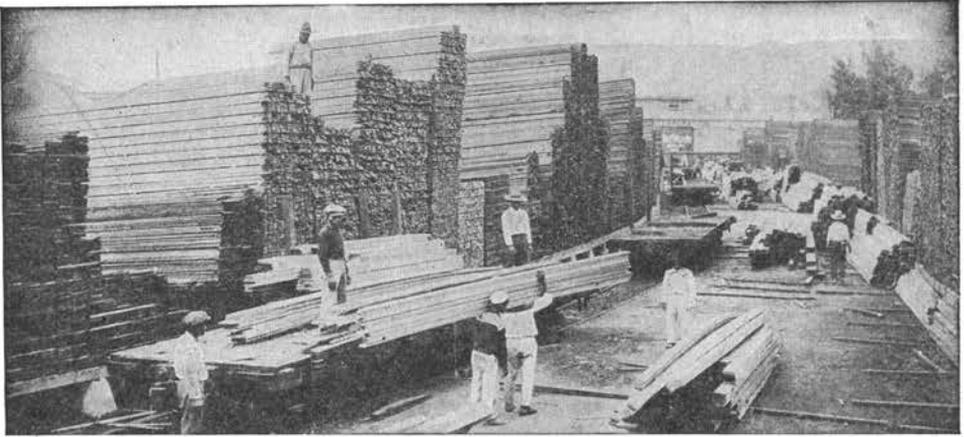


Famous Hau Tree Lanai

The Halekulani Hotel and Bungalows, 2199 Kalia Road, "on the Beach at Waikiki." Includes Jack London's Lanai and House Without a Key. Rates from \$5.00 per day to \$140.00 per month and up. American plan. Clifford Kimball, owner and manager.



The von Hamm-Young Co., Ltd., Importers, Machinery Merchants, and leading automobile dealers, have their offices and store in the Alexander Young Building, at the corner of King and Bishop streets, and their magnificent automobile salesroom and garage just in the rear, facing on Alakea Street. Here one may find almost anything. Phone No. 6141.

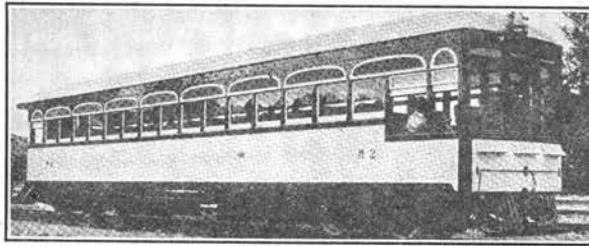


One of the Lewers & Cooke, Ltd., Lumber Yards

Lewers & Cooke, Ltd., have, since 1852, been headquarters for all varieties of building material, lumber, hollow tile, cement, brick, glass, hardwoods and oak flooring; as well as tools of the leading manufacturers, wall papers, Armstrong linoleums, domestic and oriental rugs, W. P. Fuller & Company's superior paints and Sargent Hardware.

They are also agents for Celotex cane-fibre products, Blue Diamond Stucco, cement colors, corrugated steel sheets, Lupton's metal windows, Gladding Mc-Bean's brick, roof and floor tile, and Pabco prepared roofings. A Home Building Department is maintained to help small home builders, and a Home Service Department to assist home owners in re-decorating and modernizing.

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given you three hours for luncheon and sightseeing at this most beautiful spot.

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Tasseled sugar cane almost ready for the cutting and crushing at the mills.
ADVT.



Home of Alexander & Baldwin, Ltd.

Anyone who has ever visited the Hawaiian Islands can testify to the usefulness of the "A & B Steamer Calendars" which are to be seen on the walls of practically every office and home in Hawaii. The issuing of and the free distribution of these calendars is a distinct public service rendered for some 30 years by Alexander & Baldwin, Ltd., who are staunch supporters of all movements that work for the good of Hawaii.

The beautiful new office building pictured above was erected recently as a monument to the memory of H. P. Baldwin and S. Alexander, the founders of the firm and pioneers in the sugar business.

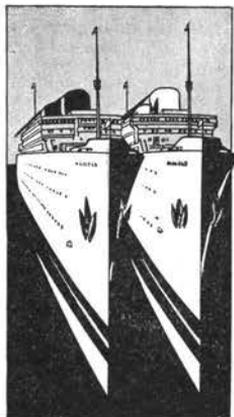
Alexander & Baldwin, Ltd., are agents for some of the largest sugar plantations on the Islands; namely, Hawaiian Commercial & Sugar Co., Ltd.; Hawaiian Sugar Co.; Kahuku Plantation Company; Maui Agricultural Company, Ltd.; McBryde Sugar Company, Ltd.; Laie Plantation; and also Kauai Pineapple Co.,

ADVT.

Ltd.; Baldwin Packers, Ltd.; The Matson Navigation Co. at Port Allen, Kahului, Seattle and Portland; and the following-named and well-known insurance companies: Union Insurance Society of Canton, Ltd.; The Home Insurance Company, New York; Springfield Fire & Marine Insurance Co.; New Zealand Insurance Company, Limited; The Commonwealth Insurance Company; Newark Fire Insurance Company; American Alliance Insurance Association; Queensland Insurance Co., Ltd.; Globe Indemnity Company of New York; Switzerland General Insurance Co., Ltd.; St. Paul Fire and Marine Ins. Co.

The officers of Alexander & Baldwin, Ltd., are: W. M. Alexander, Chairman Board of Directors; J. Waterhouse, President; H. A. Baldwin, Vice-President; C. R. Hemenway, Vice-President; J. P. Cooke, Treasurer; D. L. Oleson, Secretary; J. F. Morgan, Asst. Treasurer; J. W. Speyer, Asst. Treasurer.

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C. BREWER AND COMPANY, LIMITED



C. Brewer and Company, Limited, Honolulu, with a capital stock of \$8,000,000, was established in 1826. It represents the following Sugar Plantations: Hilo Sugar Company, Onomea Sugar Company, Hononu Sugar Company, Wailuku Sugar Company, Pepeekeo Sugar Company, Waimanalo Sugar Company, Hakalau Plantation Company, Honolulu Plantation Company, Hawaiian Agricultural Company, Kilauea Sugar Plantation Company, Paauhau Sugar Plantation Company, Hutchinson Sugar Plantation Company, as well as the Baldwin Locomotive Works, Kapapala Ranch, and all kinds of insurance.

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The Honolulu Construction & Draying Co., Ltd., Bishop and Halekauwila Sts., Phone 4981, dealers in crushed stone, cement, cement pipe, brick, stone tile, and explosives, have the largest and best equipped draying and storage company in the Islands, and are prepared to handle anything from the smallest package to pieces weighing up to forty tons.

The Hawaiian Electric Co., Ltd., with a power station generating capacity of 32,000 K.W., furnishes lighting and power service to Honolulu and to the entire island of Oahu. It also maintains its cold storage and ice-making plant, supplying the city with ice for home consumption. The firm acts as electrical contractors, cold storage, warehousemen and deals in all kinds of electrical supplies, completely wiring and equipping buildings and private residences. Its splendid new offices facing the civic center are now completed and form one of the architectural ornaments to the city.

The City Transfer Company, at Pier 11, has its motor trucks meet all incoming steamers and it gathers baggage from every part of the city for delivery to the outgoing steamers. This company receives, and puts in storage until needed, excess baggage of visitors to Honolulu and finds many ways to serve its patrons.

ADVT.

The Pacific Engineering Company, Ltd., construction engineers and general contractors, is splendidly equipped to handle all types of building construction, and execute building projects in minimum time and to the utmost satisfaction of the owner. The main offices are in the Yokohama Specie Bank Building, with its mill and factory at South Street. Many of the leading business buildings in Honolulu have been constructed under the direction of the Pacific Engineering Company.

The Universal Motor Co., Ltd., with spacious new buildings at 444 S. Beretania street, Phone 2397, is agent for the Ford car. All spare parts are kept in stock and statements of cost of repairs and replacements are given in advance so that you know just what the amount will be. The Ford is in a class by itself. The most economical and least expensive motor car in the world.

Honolulu as Advertised



The Liberty House, Hawaii's pioneer dry goods store, established in 1850; it has grown apace with the times until today it is an institution of service rivaling the most progressive mainland establishments in the matter of its merchandising policies and business efficiency.

The Waterhouse Co., Ltd., in the Alexander Young Building, on Bishop street, make office equipment their specialty, being the sole distributor for the National Cash Register Co., the Burroughs Adding Machine, the Art Metal Construction Co., the York Safe and Lock Company and the Underwood Typewriter Co. They carry in stock all kinds of steel desks and other equipment for the office, so that one might at a day's notice furnish his office, safe against fire and all kinds of insects.

The Honolulu Star-Bulletin, 125 Merchant Street, prints in its job department the Mid-Pacific Magazine, and that speaks for itself. The Honolulu Star-Bulletin, Ltd., conducts a complete commercial printing plant, where all the details of printing manufacture are performed. It issues Hawaii's leading evening newspaper and publishes many elaborate editions of books.

ADVT.

The Honolulu Dairymen's Association supplies the pure milk used for children and adults in Honolulu. It also supplies the city with ice cream for desserts. Its main office is in the Purity Inn at Beretania and Keeaumoku streets. The milk of the Honolulu Dairymen's Association is pure, it is rich, and it is pasteurized. The Association has had the experience of more than a generation, and it has called upon science in perfecting its plant and its methods of handling milk and delivering it in sealed bottles to its customers.

Stevedoring in Honolulu is attended to by the firm of McCabe, Hamilton and Renny Co., Ltd., 20 South Queen Street. Men of almost every Pacific race are employed by this firm, and the men of each race seem fitted for some particular part of the work, so that quick and efficient is the loading and unloading of vessels in Honolulu.

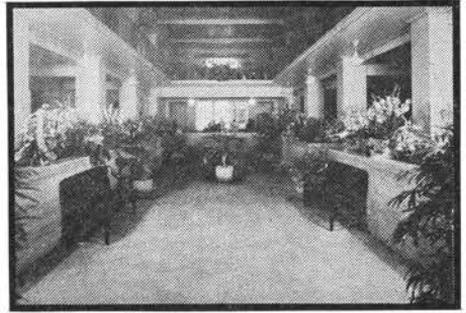
Twice a week the **Inter-Island Steam Navigation Company** dispatches its palatial steamers, "Waialeale" and "Hualalai," to Hilo, leaving Honolulu at 4 P.M. on Tuesdays and Fridays, arriving at Hilo at 8 A.M. the next morning. From Honolulu, the Inter-Island Company dispatches almost daily excellent passenger vessels to the island of Maui and twice a week to the island of Kauai. There is no finer cruise in all the world than a visit to all of the Hawaiian Islands on the steamers of the Inter-Island Steam Navigation Company. The head offices in Honolulu are on Fort at Merchant Street, where every information is available, or books on the different islands are sent on request. Tours of all the islands are arranged.

Connected with the Inter-Island Steam Navigation Company is the world-famous Volcano House overlooking the everlasting house of fire, as the crater of Halemaumau is justly named. A night's ride from Honolulu and an hour by automobile, and you are at the Volcano House in the Hawaii National Park on the Island of Hawaii, the only truly historic caravansary of the Hawaiian Islands.

There are other excellent hotels on the Island of Hawaii, the largest of the group, including the recently constructed Kona Inn, located at Kailua on the Kona Coast—the most primitive and historic district in Hawaii.

The Bank of Hawaii, Limited, incorporated in 1897, has reflected the solid, substantial growth of the islands since the period of annexation to the United States. Over this period its resources have grown to be the largest of any financial institution in the islands. In 1899 a savings department was added to its other banking facilities. Its home business office is at the corner of Bishop and King streets, and it maintains branches on the islands of Hawaii, Kauai, Maui, and Oahu, enabling it to give to the public an extremely efficient Banking Service.

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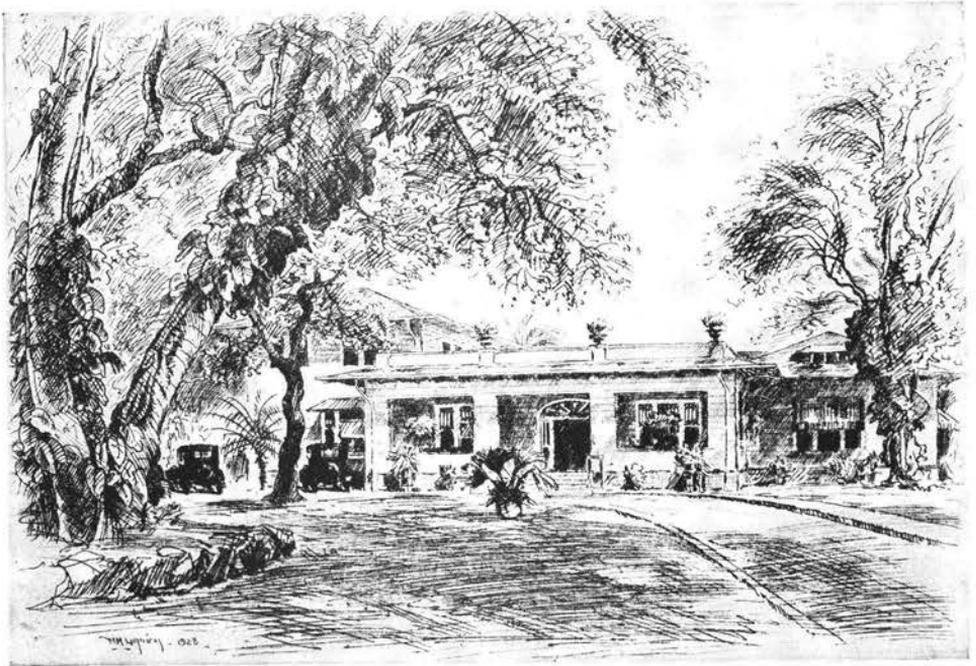


Interior View of Bishop Trust Co.

The Bishop Trust Co., Limited, largest Trust Company in Hawaii, is located at the corner of Bishop and King Streets. It offers Honolulu residents as well as mainland visitors the most complete trust service obtainable in the islands today. The Company owns the Guardian Trust Co., Pacific Trust, Waterhouse Trust, and the Bishop Insurance Agency, and is thus able to offer an all-inclusive service embracing the following: Trusts, Wills, Real Estate, Property Management, Home Rental Service, Stocks and Bonds and the Largest Safe Deposit Vaults in Hawaii.

Honolulu Paper Company, Honolulu's leading book and stationery store, is located on the ground floor of the Young Hotel Building in the heart of Honolulu's business district. The company has a complete stock of all the latest fiction, travel, biography and books relating to Hawaii. It is also distributor for Royal Typewriters, Adding Machines, Calculators and steel office furniture.

The Haleakala Ranch Company, with head offices at Makawao, on the Island of Maui, is as its name indicates, a cattle ranch on the slopes of the great mountain of Haleakala, rising 10,000 feet above the sea. This ranch breeds pure Hereford cattle and is looking to a future when it will supply fine bred cattle to the markets and breeders in Hawaii.



The Pan-Pacific Clubhouse in Honolulu, where the international offices of the Pan-Pacific Union are located.