

# MID-PACIFIC MAGAZINE

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# The Mid-Pacific Magazine

CONDUCTED BY ALEXANDER HUME FORD

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### The Mid-Pacific Magazine

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*While the Spanish influence may be plainly seen in the manners and customs of the Filipinos, Spain was not able to impose her language upon them, in spite of three centuries and a half of domination. More Filipinos today speak English than were speaking Spanish during the Spanish régime.*



*It is a noteworthy fact that Filipino leaders are becoming more and more interested in the national language problem. Here is Manuel Queson, president of the Philippines senate.*

## The English Language in the Philippines

By TRINIDAD A. ROJO,  
University of Washington Y. M. C. A.

One of the outstanding problems confronting the Philippines is the lack of a national language. Complete and enduring unity and solidarity is well-nigh impossible among a people who do not have a common language. Switzerland, whose unifying traditions are strong enough to bind together a heterogeneous population who speak different languages, is an anomaly. In general, a nation of many tongues is a nation of various customs, traditions, institutions, etc., differing from section to section;

for linguistic barriers as well as geographical barriers retard, to a great extent, the speedy diffusion of ideas, and the acquisition of a more or less similar cultural pattern within a country. Hence, sectional pride and local patriotism which redounded to the downfall of Greece will likely follow sooner or later.

Noteworthy is the fact that Filipino leaders are becoming more interested in the national language problem. Shall we adopt English, or one of the dialects? To have English as our national

language would render us great benefits. It would open to the easy access of the Filipino people the vast treasury of one of the greatest literatures of all times; it would mean the possession of a language that is rich, up to date, and almost indispensable in international commerce. According to Robert Park and Ernest Burgess, in their book "An Introduction to Sociology," English is the vernacular of 10 per cent of the human race. Three-fourths of the world's mail matter is addressed in English; more than one-half of the world's newspapers are printed in English, and the number of people who can actually read, or will learn if now too young, the various languages of the world appears to be as follows:

	Millions	Per Cent
English .....	136	27.2
German .....	82	16.4
Chinese .....	70	14.0
French .....	43	9.6
Russian .....	30	6.0
Arabic .....	25	5.0
Italian .....	18	4.6
Spanish .....	12	2.6
Scandinavian .....	11	2.2
Dutch and Flemish.....	9	1.9
Minor European .....	34	6.8
Minor African and Polynesian .....	16	3.2
Minor Asiatic .....	2+	0.5
	488+	100.0

English, therefore, now leads all other languages in the number of its readers, and its adoption as our national language would confer upon us great economic and cultural advantages. But, according to Dr. Saleeby, who studied the linguistic situation in the Philippines for sixteen years, "English cannot be and will never be the national language of the Filipino people." There are moods, customs, relations, institutions and things in nature that are peculiar to a country and can only be expressed adequately and intimately by

the language of that country. A language as well as a plant or an animal is greatly influenced by its environment—human as well as physical. "It is no less than every other part of the people's civilization, the work of the race; every generation, every individual has borne a part in shaping it"; to borrow the words of Sapir, a famous philologist, it must adapt itself to its surroundings or become a dead language like Sanskrit, ancient Greek, and Latin. That is why the English spoken in some parts of the United States is undergoing an evolution gradually differing from that of the English spoken in England, in spite of the presence of conservative agencies, such as books, newspapers, radio, the stage, etc. Yet the Americans and the English are both Anglo-Saxon peoples, and they both live in the temperate zone. Modification and difference would be infinitely greater when the language is borrowed by a member of the Malayan race living in the tropics, whose traits, moods, and ways of thinking are in many respects antipodal to those of the Anglo-Saxons. Even if we adopt English as our national language, after a century or two, the language that will be spoken by the Filipino masses will not be English, but a corruption of English and the dialects, more or less a parallel of what happened to the Arabic language in Persia, and to the Latin language in Portugal, Spain, France, Italy, and Roumania. It may be instructive for us to note what Pusçariu says with reference to Roumania, in particular, and to the Romanic language, in general:

"In the first Christian centuries the influence of Latin was so overpowering in official life and in the schools that it obstructed a natural development. But soon after the third century, the educational level rapidly sank, and political events broke the power not only of Rome, but also of its language. The speech of the masses, which had been held in fetters for so long, now asserted

itself in full freedom, and with elemental violence, the result being those far-reaching changes by which the Romanic languages are marked off from the Latin."

In other words, we cannot have any language we want, for language has its natural laws that defy the enactments and decrees of legislatures and kings, and the zeal of journalists and educators. The success of these agencies in championing a linguistic movement is commensurate with the nearness of their course along the line of natural tendencies. They are factors, but they are no more than factors. If they are diametrically opposed to the natural current of linguistic evolution they are bound to fail. For example, it would be futile for the Chinese government to adopt French as the national language of China; for even if it did succeed in teaching the language to the people, they would speak and mould French according to Chinese nature, Chinese enunciation and pronunciation, and the Cantonese speaking French would be as unintelligible to a Parisian as a Spaniard speaking his own language. The Roman and the Norman conquests of England were followed by the use of Latin and French as the languages of the court and the schools. No one ever thought that English, the language of the common people, would, one day, supplant French, the language of polite society, and Latin the language of scholasticism. Bede, Alcuin, Asser, Aelfuik, and even Francis Bacon, and other modern English scholars and philosophers, wrote either in Latin or in French, because they did not have enough faith in the survival of the English language. Seven centuries of Mohammedan sovereignty over Spain did not succeed in making Spanish a dead language. It has strongly influenced the Spanish language, yes, but it has not replaced it. After the Moslems were gone, the Spanish language came into its own, flowering into the golden age of Spanish

literature which produced Calderon, Lope de Vega, and Cervantes.

The South American countries are frequently cited by the exponents of the adoption of the English language as the national language of the Philippines. Spain, who failed to impose her language upon the Filipino people in spite of the three centuries and a half of domination, succeeded in giving her language to the South American countries because the emigrants from the mother country to the new world constituted a considerable portion of the population of their adopted countries. However, none but Chile has a Spanish-speaking population, as Lenz informs us:

"As the natives (Chileans) were more warlike than the natives in many other parts of South America, there was for a long time a continuous influx of Spanish soldiers, many of whom after a short time settled down peacefully and intermarried with the natives. More Spanish soldiers, indeed, arrived in Chile in the course of the sixteenth and seventeenth centuries than in the whole of the rest of South America. Accordingly, by the beginning the War of Liberation, Chile was the only state in which there was a uniform Spanish-speaking population. In the greater part of Chile the population is denser than anywhere else in South America, and this population speaks nothing but Spanish; while in Peru and Bolivia nearly the whole population still speaks more or less exclusively Keshua or Aimara, and these languages are also used occasionally or at any rate understood by the Whites. Chile is then the only country in which a real Spanish dialect could develop. In the other Spanish-speaking countries, the Spanish speakers are confined to the upper ruling class, there being practically no lower class with Spanish as its mother tongue except in a couple of big cities."

The linguistic situation in South America and many similar instances of which history is replete make it evident that, for a people to impose their lan-

guage upon another, they must not only predominate in power and influence, but they must also form a considerable portion of the population. If the bulk of the original thirteen colonies of the United States were Germans or Dutch, America would, today, be speaking German or Dutch. Now, the Americans as colonizers are not as emigrating a people as the Spaniards. They cannot thrive in the tropics as well as the Spaniards, who can better endure a hot climate partly because they have an Arabian strain in their blood, and partly because their country lies nearer to the tropics than the United States. As a rule, the Americans who go to the Islands do not intend to settle there. They stay for a while to occupy government positions, or to engage in business and go home at their earliest convenience. Due to higher wages in the United States, the movement of migration is from the Philippines to the United States rather than from the mother country to the colony. It is estimated that there are 65,000 Filipinos in the United States and, according to Max G. Linder, representative in Hawaii of the Los Angeles Chamber of Commerce, there are 52,124 Filipinos in the Territory, while according to the census of 1918\*, there are only 5,774 Americans in the whole Philippines; 2,916 are in Manila and 2,858 are in the provinces. That is, there is one American to every 2,000 Filipinos. Out of the 1,007 municipalities in the country only 289 have Americans living in them. That means that 718 municipalities have not a single American among the people. The tendency of the American population in the Islands is to decrease rather than to increase, due to the Filipinization of the officialdom of the different departments and bureaus of the government. How can that handful of Americans, most of whom are temporary residents, impose their language upon 12-

000,000 Filipinos? English will, for a time, continue to be the official language and the language of instruction; but unless enough Americans to constitute a considerable portion of the population go to live in the Islands, English cannot be and will never be the national language of the Filipino nation. In the words of William Whitney, "If there were no such thing as mixture of blood, then, there would be, at least, next to nothing of the shifting of speech. Borrowing there would be, but not substitution."

The eminent Dutch psychologist of language, Van Ginnehen, expresses a kindred conclusion with that of William Whitney when he says, "There is no better way of diffusing a cultivated common language than by marriages between couples who talk different dialects. As a rule, in such cases both parents as a matter of course, talk the standard language habitually at home. At any rate the children learn it. Otto Jespersen modifies the foregoing statement by saying that in some cases the children learn the language of their playmates even more than they learn the language of their parents. For example, in Moxee, a small town in the state of Washington, there are homes where the parents speak French, but their children, who play with American children, speak English rather than French. Many of them, indeed, cannot speak the language of their parents. At all events, both conditions—intermarriage-diffusion and playmate-diffusion are lacking in the Filipino-American relation. Intermarriage and congenial social contact between the two races are exceptions and not the rule. To the American people, especially those who live along the Pacific Coast, marriage with a Filipino means a social stigma, a loss of social status on the part of the American. To the Filipino people, in whose conception of American womanhood, coquetry, infidelity, and divorce stand prominently, marriage with an American means snobbishness, infatuation.

\* Philippine census for 1928 is not available in the Library of the University of Washington.

tion or folly on the part of the Filipino. One of the most earnest commandments of most parents to their sons coming to the United States is "Do not marry an American girl." An editor of a Manila newspaper typifies many a Filipino father when he said to his son at the latter's departure for America, "Never return to my house with an American wife." According to the Philippine census of 1918, there are only 2,820 Filipino-American half-breeds in the entire Islands, in spite of twenty years of American occupation previous to 1918. This is a conclusive proof of the very inconsiderable intermixture of blood between the Americans and the Filipinos.

It may be pointed out that English is the language of instruction of the Philippines, and that there are more Filipinos today who can speak the English language than the total number of Filipinos who could speak Spanish during the Spanish régime. That is true enough. Thanks to America, there are 6,000 public and private schools in the Philippines with an annual enrollment of about 1,250,000 students, and a teaching staff of 30,000. But statistics show that only 17 per cent of all the pupils who enrolled in grade one reach the high school, while the rest leave school and speak the vernacular in their daily life and practically forget the little English they had learned.

It is very clear that the possibilities are against the English language, how-

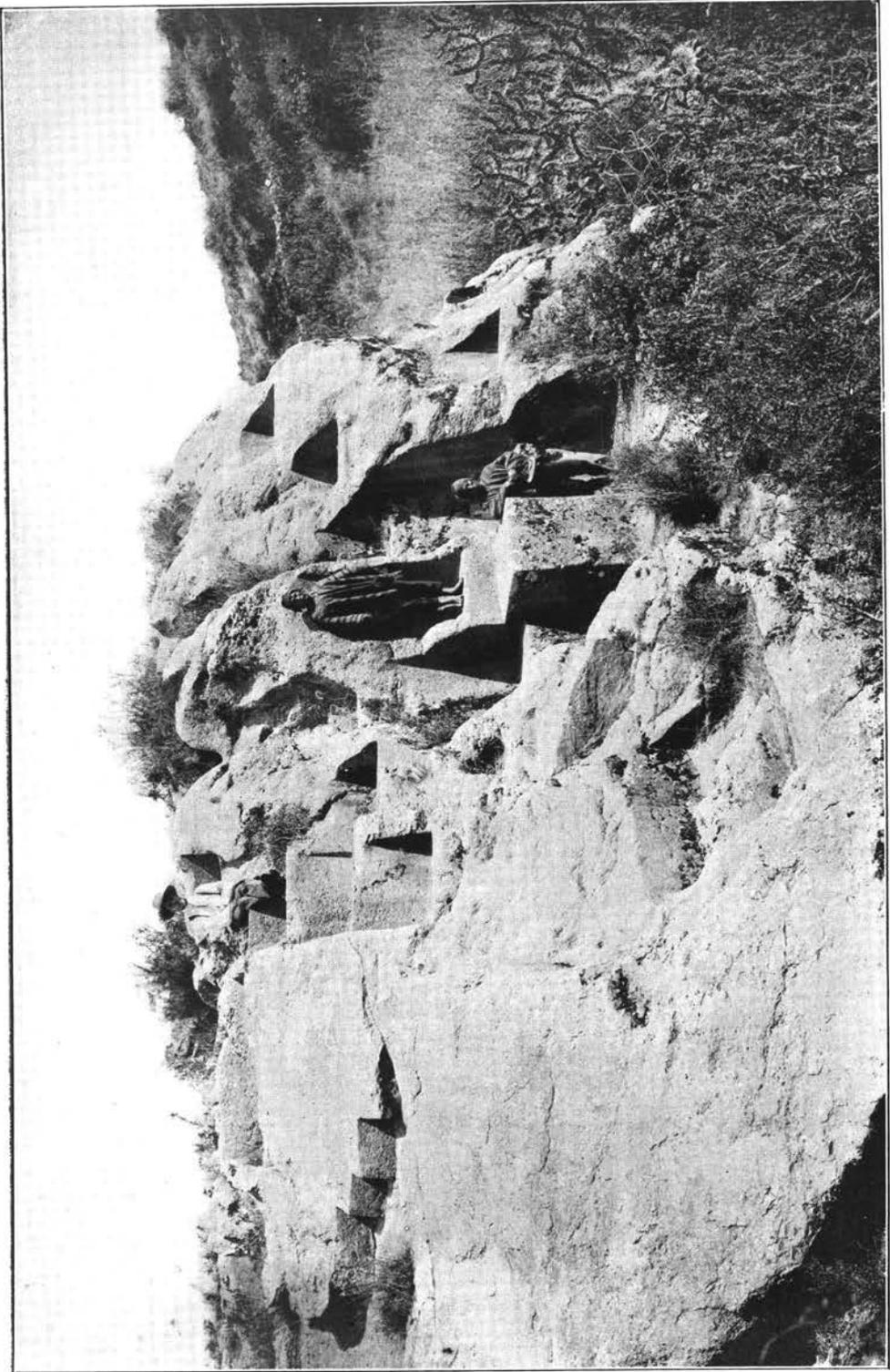
ever great is the desire of many Americans to impose it upon the Filipinos so that they may have a better opportunity to Americanize them. Language is not a military accomplishment, is not a product of education, or the creation of legislation; for it is a social product. The language of a people is the enduring monument of its character. In the language are recorded the thoughts, the emotions and the ideals of the "social heart" and the "social mind." A conquering nation may impose its language as the official language of a conquered nation, but it is beyond the power of the former to give currency and permanence to its language among the people of the colony, unless the "social heart" and the "social mind" of the latter are akin to those of the former, or unless, as I have repeatedly stated, the emigrants from the old country to the new constitute a considerable percentage of the population of the colony.

James M. Coleman very wisely remarks:

"The fact which statesmen must see as it is written in history and current events, is that the spirit of each people should be allowed expression in the way peculiar to itself. . . .

"The free spirit is what we wish to develop among human kind. Each people requires its own mood of expression and this should be common to all within the country, since common spirit is what makes them one people."





*In many sections of the country surrounding Lima there are ruins of cities and towns belonging to a former civilization. This view shows the remains of a council throne and reviewing stand of the ancient Incas.*



42. Club Unión y Hotel Maury - Lima - Perú.  
Foto. Avilés Hnos.

*One of the main squares of Lima.*

## The Glorious Streets of Lima

By ALEXANDER HUME FORD  
Director, Pan-Pacific Union

Lima grows upon you. No matter where you wander, the eye is attracted by the artistic and the beautiful. It may be only a quaintly carved grille, or a patio paved with tiles that catch and hold the eye, or on the newer boulevards the gaudy tile pavement under your feet, a different pattern with each and every block. And here instead of naming the streets, each block has its name and you are supposed to remember them. Some people do, after years of residence.

Drift where you may, almost every building, even those of the humblest, is a study in art. The engineering and plumbing may be deficient, even absent altogether, but the art is there. These people can't get away from it. Yesterday in the

mountains I saw a deserted village, an ex-mining camp. Picture that sight in Colorado, or Montana, and you see in the mind's eye tumble-down shacks and scattered wooden stores falling to pieces. Not so with a Peruvian town. This village was but one street, but each and every building was exactly the same height and each in harmony with its neighbors. Years had passed since the mine had closed down, but this street of houses was as spick and span as though it had been washed and cleaned yesterday. Almost within sight of this was a deserted Inca village, and its walls and buildings in perfect keep seemed as though deserted but yesterday. Yet in the country today the Indians build their lone huts of straw,

often a simple, one-roomed hut picturesque but unsanitary and frail; the advantage is that when the annual cloudburst arrives and washes the house away, it can be rebuilt as soon the clouds roll by.

But to return to the streets of Lima. Streetcars and busses will take you for miles to the mountain or the seashore for eight cents gold, but you can't get out every minute to study some art treasure, so I walk. I don't care where I drift in Lima; today I drifted out on a street picturesque with padres and Indian women, in the direction of a forest at the end of the street. The forest was the wonderful grove in which the zoological garden is housed. At the entrance was a marble building with great mosaic pictures in color on the sides. It was the Italian Art Museum. Across the way was the Municipal Palace, and behind this the Zoological Gardens. What a forest, what bowers, what cascades, lakes, quaint birds, and groups of sculpture everywhere. A Lima boulevard is an avenue of sculptured monuments, all in heroic size. You meet Columbus uplifting the Indian, Pizarro, and a host of others, including our own George Washington and Woodrow Wilson.

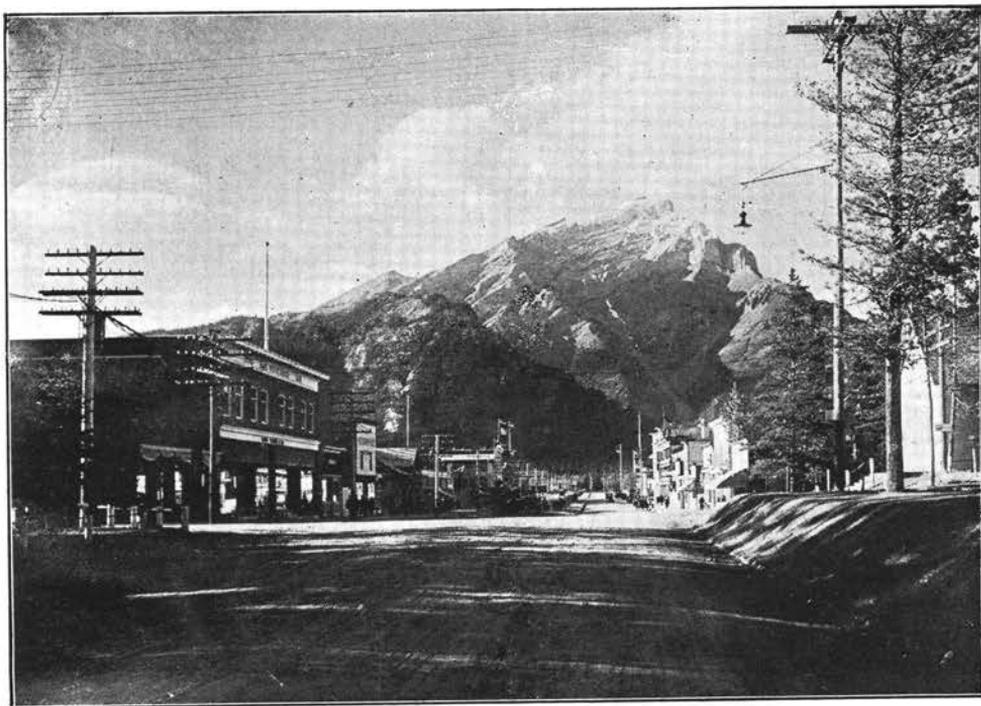
It is dangerous to play baseball in Lima. You are sure to swat a bit of sculpture, you can't help it. Sometimes lightning selects one of these giant sculptures. In Panama City the gigantic Balboa monument was wrecked by a stroke of lightning. I saw it months after the stroke, great boulders from the Asiatic group that was struck still lying on the ground. I suppose this adds to the picturesque effect and is *so* historic, so it remains as God wishes.

In the zoological gardens I met with something that seemed odd to me. The splendid Peruvian band was sounding full force from the band-stand far away, and I wandered toward it only to find that there was no band in the stand. Instead there were eight enormous sounding horns pointing in as many directions, and each attached to a wire leading to the

central sending station, perhaps miles away where the band *did* play. I was completely fooled, so I suppose this bit of economy is commendable. In the mountains far away radio fans were also listening to this music, and it was good, no jazz, no saxophone, just music, mostly by Spanish composers.

From the region of the Zoological Gardens Lima is expanding. A grand arch is selected, a monument or marble statue to someone is erected in the center of the circle, and the work is begun. The government architect decides just what style and height of the eight grand buildings on the circle shall be, and then the eight boulevards with their central parkway and monument, each four blocks, is laid out, but each different from the other, and even the general style of architecture is selected for each of the diverging avenues or boulevards. No argument. You select your architect, he designs the kind of building, usually a palace. You can build on the boulevard you select and when your design is approved you may go ahead. The result is that both old and new Lima combine to rank as one of the wonder cities of the world. I don't mind being lost in Lima. It means only a few hours of intellectual delight, wandering into museums, art galleries, side streets with wondrous sights, or in the city cathedrals to explore, duplicates of which are found only in Spain. I think there are sixty, and in each enough gold is plastered on the fourteen altars of the Stations of the Cross to pay dividends on all the sugar stocks in Hawaii. In some of the churches and cathedrals I saw them laying on fresh layers of gold over the old, and that corner of the church seemed to radiate light. I saw very few worshippers in the churches, only women and children, but some one pays for the army of padres. I suppose the government.

There are now more traffic cops in Lima than there are padres, which indicates progress (not heavenward, perhaps). The police cops are the special bodyguard of the President, and they are



*Lima has become a city surrounded by suburbs, some in the mountains an hour's ride away.*

splendidly uniformed, neat and span. They are kindly and courteous, ranking well with our own splendid traffic cops in Hawaii. Their uniforms are designed to blend with the color tone of the city, and the effect is most gratifying.

Even the hotel in which I reside in the center of the city is built for interior beauty rather than for comfort. The patios and galleries are numerous and spacious, real music plays in the dining room, and every room has its little balcony, even if it overlooks an interior areaway, and every window is iron-barred. Even this has an artistic effect, and they tell me it is also a useful idea. Down in the areas hang old Spanish candelabra with their myriad of tinkling prism glasses that reflect rainbow colors in dazzling splendor.

In Panama at dawn the clang of the church bells makes a din that is deafening. Here there is but the merest suggestion that mass is being celebrated. It is Sunday and I sally forth to see the

crowds at the cathedral. I approach the Plaza with its forest of royal palms, surrounded by galleries of commerce and facing the great cathedral that Pizarro built some four centuries ago, one of the most majestic edifices I recall. I enter the vast cathedral where lies the dust of Pizarro. There is high mass being celebrated. Two score gorgeously robed priests and acolytes are celebrating mass and the organ peals, but in the vast cathedral hall there are but thirty-nine men and women—lost. I make my way to the front and stand I think, lost, beside a colossal column, and face the great ceremony before me, but an old Indian humbly stands beside me, the Host is elevated and this aged Indian, twenty years my senior, falls to his knees and looks up in beseeching pity as I stand. What is there to do, offend this old Indian? Nothing doing. I am on nīy kīneēs 'beside' hini, and from thence on in Peru I am a good Catholic; copying him I observe all the

rites, and why not? I have seen a young boy in Hawaii grow up to become Bishop of Alencastre; that is his religion, and he is my friend. And really this Catholic service here is impressive, grand, sublime. If I lived in Peru I would accept it during my stay. It is the religion of the people, and a comfort to them. If it is the kind of religion they want, it is the kind they should have. I enjoyed every moment of the service; it was majestic and colorful. Seldom have I heard such an organ, and seldom such resonant chanting of a service. I was glad to be one of the forty participants.

Now do not get an idea that the people of Peru do not attend church on Sunday. They do. I wandered into another church almost half as vast as the great cathedral, and infinitely more gorgeous. It was crowded. The priest was in the pulpit, yet the people were all standing. I could not understand it, but in wandering about I found that a priest was silently celebrating the mass at an obscure side altar. The vast throng either knew or sensed when the Host was elevated, and instinctively stood. They are trained from babyhood to this, and it is first and second nature to them.

The churches *are* art centers and cultivate the common people's taste in art. I admit that by eleven o'clock the churches seemed deserted and religion over for the day. Everyone was off for the bull ring. I was offered lottery tickets and handbills of the bull fight on the steps of the cathedral. Once, years ago in the City of Mexico, I saw the horses disemboweled on the horns of the bull, and I think I can observe the Sabbath in Lima in some other way more to my liking. There is horse racing, but I don't care for that. But there are the streets and suburbs of Lima and I can wander there for hours studying the people of Peru and the art of their masters, for the five per cent Spaniards in Lima claim themselves as the ruling class, and they do rule. Two per cent of Spaniards in all Peru absolutely rule; however, they have created a

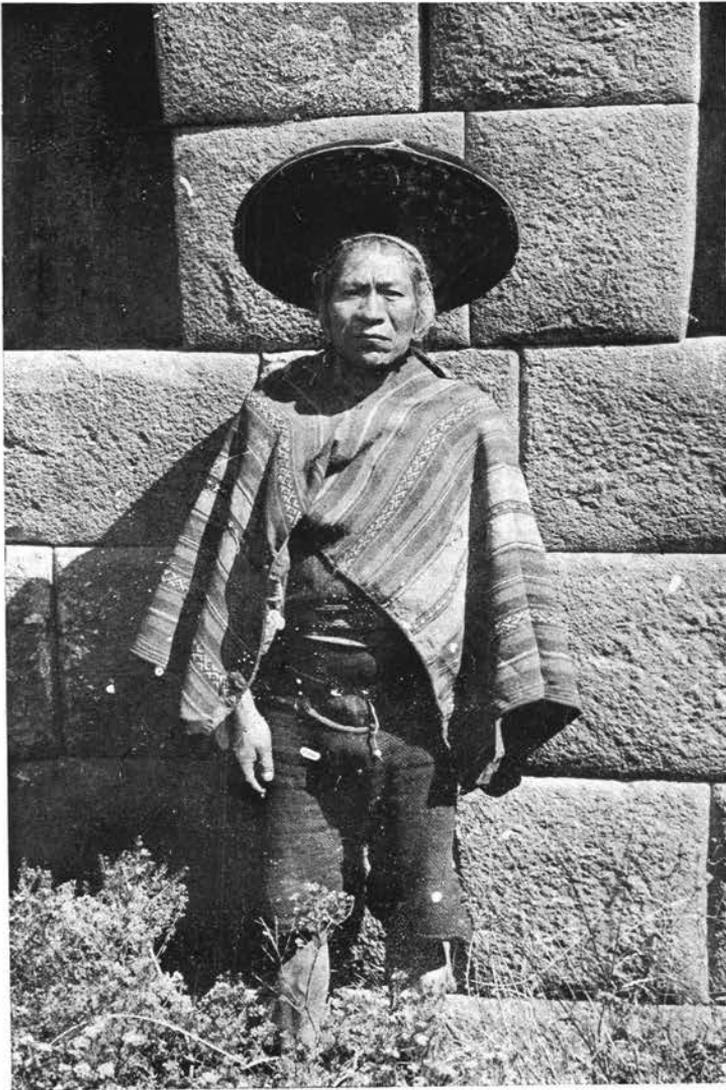
great artistic city, and I am happier and more content with life now that I have visited and enjoyed Lima, so I forgive them and will gladly subscribe for a mass for the rest of all souls in Peru that have helped to keep a love of art alive in the souls of a people.

A day to me in Lima, after the first day, the thrill of which can never be repeated, is very like a day in Honolulu. I am with those who are interested in the work of bringing men of all races together, and that is all there is to it. Today\* I call on the Japanese minister, and find he is my old friend S. Kurusu of the Philippines, where he was Consul General ten years ago, at Manila. Later he was a member of the Pan-Pacific Club in Tokyo. We talk together and plan for a Pan-Pacific Club in Lima. I learn that soon the Nippon Yusen Kaisha will increase its sailings here to a monthly line of steamers from Japan and other Oriental ports to Peru and the Pacific coast ports of South America via Honolulu. This means much to the plan for bringing about better knowledge of each other in Latin America and the Orient. That is the plan Mr. C. N. Griffis, of the *West Coast Leader*, and I are to try to work out, and we have the assurance of cooperation from all we have spoken to.

Now Griffis is a remarkable young American. He edits and owns the best English illustrated weekly in Latin America. It was the *West Coast Leader* that gave me the information that made my trip around South America possible. It is on my exchange list. Every time there is a new railway or air line projected in South America Griffis has a large page map of the route in the *West Coast Leader*. He even publishes the time tables and rates. He uses intelligence.

Griffis and I sat down for a few moments' chat. It stretched out into hours, and I am going out tonight with him to his home, some 3,000 feet higher elevation than Lima, and there we resume our

\* January, 1930.



*A descendant of the ancient Incas.*

discussion. First there is the plan for exchange of press men between Pacific cities. *Nippu Jiji* and *Japan Times* in Tokyo please copy, for I have promised Griffis that if he will send his son to Hawaii for a year and then to Japan for a year I will have Soga send his son to Lima, Peru, for a year on the *West Coast Leader* and a study of Latin American conditions. Then I will get Sheba in Japan to send one of his sons to the *West Coast Leader* for a year, and Griffis' son

will move on to Tokyo for a year on the *Japan Times*. I rely on my friends to carry out the promises I make. It keeps them busy, but they do it.

Then we have many other plans. We are going to boost the Japan South America line for all we are worth in exchange, of course, for a special rate for Latin American delegates to go to the Pan-Pacific Union conferences in Honolulu to met the Oriental leaders, and there you are.

Griffis and I are laying plans for the Pan-Pacific Club of Lima, and I think President Leguia will give it a helping hand, as he is an honorary president of the Pan-Pacific Union.

I called at the Peruvian Sugar Planters' Experiment Station and was met with open arms by the technical head Gerardo Klinge, whom I had entertained in Honolulu two years ago. It was a mutual surprise and delight, so we sat down and laid out plans. He showed me his printed report of his visit to Hawaii, printed in Spanish, and there on the second page were words of commendation and thanks to the Pan-Pacific Union and its director. I am to visit the Experiment Station with him. I told him of my visit to the Balboa Experiment Station in the Canal Zone, and described the thriving condition of the plants and cuttings J. E. Higgins took from Hawaii two years ago, and the thriving varieties of Hawaiian sugar cane. At once a plan for cooperation was projected. Higgins and Klinge will get together, and many of our plants, via Higgins' experiment station, will reach Peru. And Peru needs help in bringing her tropical fruits up to standard. Peru also has plants of value which she will send to Hawaii.

Then there is Mrs. James Gallagher Parke, a Peruvian with an Irish father, who is to attend the Pan-Pacific Women's Conference this summer. We are making many plans, and the women's part in the Pan-Pacific Club of Lima is not the least of these. There are invitations to lunches and dinners but, as in Hawaii, they are declined unless definitely connected with the work of the Pan-Pacific Union. The office of the Embassy here is helpful and Trade Commissioner Cunningham, with whom I traveled from San Francisco, places his office at my disposal. Everywhere is welcome, even at the police station, where I have to report in twenty-four hours and find the cheerful little Peruvian with whom I joshed on the boat. He remembered me, we had a jolly chat together, and he made it all so sim-

ple for me to get out of the country when I wished to. It pays to be cheerful with strangers. I get a lot out of it. I always speak to Chinese and Japanese I meet on the street or elsewhere, and, if they speak any English, we each get a few thrills out of the gossip of the Orient we can exchange. Having lived in their countries, I am a welcome acquaintance. The Chinese and Japanese are doing well here, and Peru desires to have more of them.

It would pay both the Japanese and Chinese governments to send a few of their intellectuals to such a city as Lima. Since the death some years ago of the one business man from Japan, who was a leader, interest in Japan has fallen to low ebb. The Minister at the Legation meets with the upper classes mostly, and badly needs the presence in Lima of one or two Japanese compatriots of standing and understanding ability.

My sight-seeing is done as I walk from one appointment place to another. I carry my little camera that takes 50 shots at a loading and fits in a side pocket. The Japan Legation is housed in one of the prettiest buildings in Lima. The Minister and I photographed each other on the steps, then shot the marble statue of Christopher Columbus, directly in front of the legation. Mr. Kuruusu tells me he was vice-consul in Honolulu some twenty-five years ago, and asked after Dr. Katsuki, Dr. Mori, and the Okumuras.

Lima is a city of statues of Latin celebrities. I think I have photographed two score of them, and more are under construction. Near the Japanese legation is the zoological garden—and it is a garden. There are palaces, wonderful palaces, in the garden. You eat in them. All Lima turns out to walk in this park, see the animals, and patronize the palatially housed restaurants. Imagine Honolulu putting up a few million-dollar palaces in Kapiolani Park, erecting marble statues to her great men, and spending a fortune making Kapiolani Park the outing-place and outdoor-park center of the people, and you have the zoological gardens of

Lima. Here I met the gentle llama, the alpaca, and a herd of white camels. Then there were wading birds of every description, lakes, and ponds with islands reached by artistic bridges, and gorgeous flowering plants everywhere. Now I know what we can do with Kapiolani Park. I delight in my travels to ferret out those things they do better abroad, then come home and persuade our people to emulate them. Some time when we have made all the money we desire, I hope we turn to art. It is so much more satisfactory than riches, and so much more lasting.

Lima grows on one. I am beginning to like it better than I did Panama. It is already hard to tear myself away from this city, and I must. Lima has become a city surrounded by suburbs, some in the mountains an hour away, some by the sea not half so distant. I spent a night in the mountains, an hour's motor ride, and we were 3,000 feet above sea level, all on a perfect cement road. Then by Ford for another thousand feet, and I knew more of the story of the Incas and Indians of Peru than I had ever gathered from histories and geographies. Here, before my eyes, was spread out the story of the conquest of Peru—Peru that, before Pizarro and the inquisition, maintained a population of ten millions, now dwindled to half that number.

Everywhere from a fertile valley mountains rose sharp and bare, naked to the bone. Yet where water touched the soil all was fertile. Far up the mountainsides were terraces that have been bare for centuries, yet before the Spaniards drove the population to the gold and silver mines this was a prosperous and happy valley. In many of the gulches are ruins of towns and cities. I rambled through one for an hour picking up bits of pottery, overturning slabs of stone to discover sitting crumbling skeletons which had been put there centuries ago. It is

said that a very small people populated these stone villages, the streets of which are scarce two feet wide, and the doorways a meter high. These tiny people passed away as slaves in the gold mines. Never were they allowed to cultivate after Spain got control, not an olive tree could be grown in Peru. All olives must come from Spain. The gold is worked out now, and the hills are bare, but under President Leguia water is turned again into the ancient Inca ditches, and in places the terraces are partially repaired. But the long neglect has gathered its toll. Once in a generation there is a cloudburst that, unobstructed, gathers force and hurls great boulders before it. These sweep over terraces, roads, and river. I saw a vast area once planted in cotton over which lay a wilderness of boulders, all soil torn and washed completely away.

These people love the barren hills and mountains and there *is* a grandeur as seen by moonlight when they are clothed again. And while young David Griffis drove me in his Ford to and through the ruins, we were planning for him to spend a year in Hawaii and another in Tokyo before returning to Peru to assist his father in conducting the *West Coast Leader*. David is a Peruvian boy and speaks Spanish as well as he does English. He will be valuable in keeping the Pan-Pacific Union in touch with its new friends in Latin America where Pan-Pacific clubs are now being born.

I commend him to the boys at the Outrigger Club if he arrives during my absence.

And now the Peruvian Women's Committee of the Pan-Pacific Union has called me on the carpet. The week-end mountain climb with David is off and I dine Sunday with the ladies to discuss their participation in the Pan-Pacific Women's Conference in Honolulu in August. Yes, I am busy in Lima, thank you.



*Under Siam's new constitution the mass of workers is expected to be able to vote in ten years. Above we see how the rice fields look in flood time, and below the grain is being threshed out under the hoofs of the water buffalo.*

## Siam's People Well Pleased by New Regime

By CHAROEN WADHANA

(The writer, a native Siamese, was for several years a member of the circulation department of the Honolulu Star-Bulletin.)

Bangkok, August 15—After seven long years of existence under cover the People's party of Siam, made up of civilians and military men who were inspired by the highest ideals of a government of the people, by the people, and for the people, realized its long-cherished dream of a new and better form of government on the morning of June 24 when a military coup d'état acquired full control of the government, and forthwith a drastic change was made in which a new limited monarchical form of government with a constitution was instituted.

The constitution, which contained 39 sections, was approved and signed by the King June 28. It provided for full franchise for both sexes of Siamese citizenry.

The coup d'état was carried out at an early morning hour and about 2:30 p. m. the same day cablegrams and radiograms carrying the news of the uprising were flashed to all parts of the civilized world.

A number of high princes and government officials who held the reins of the old government were captured and put in custody at the throne hall by the coup early the same morning, and immediately manifestos were issued by the leaders of the new government proclaiming a temporary military dictatorship.

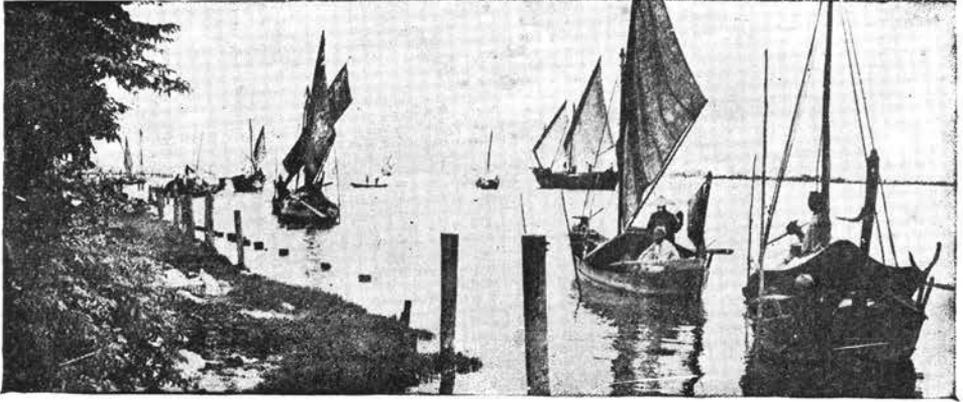
In the meanwhile, the King, who was away at a summer resort at Hua Hin Beach, was informed of the change and requested to return to the capital to assume the throne under a limited monarchical form of government approved by



*Charoen Wadhana*

the People's Party, to which his majesty graciously accepted.

A most striking feature of the coup d'état was that it was void of bloodshed except for a few minor incidents. There was not the slightest sign of excitement or hysteria anywhere throughout the city all through the day on June 24. Men and women went about their business as though nothing had happened, while truckloads of armed soldiers with machine guns mounted, were humming through the streets of Bangkok and sail-



*Siam's fishing grounds comprise about three-fourths of the shore waters of the Gulf of Siam.*

ors with fixed bayonets were standing guard within the compound of the throne hall.

The change was hailed as a most popular one, especially in the minds of the educated commons as well as in the opinion of several members of the royal family, including their majesties the King and Queen, who for some time past had been considering the change.

Obviously the main causes of the uprising were attributed to economic discontent, and a desire for the extension of mass education. But behind all these seemingly contributory causes there was that earnest desire on the part of the educated masses to be truly "Thai" under a constitutional government based on democratic sanctions rather than under an absolute monarchy, however benevolent.

A few high lights of Siam's constitution provide that the highest power of the state is in the hands of the people. His Majesty the King, members of the executive committee of the People's Party, and the judiciary are empowered to act for the people in accordance with the provisions of the constitution.

The constitution also provides that, after this transitory period is over and within ten years when the masses are expected to be ready to cast ballots, first, a voter must have been born a citizen of Siam in accordance with the present laws of citizenship; second, he or she

must have passed the special examination in political science, and third, one must be 20 years of age, must be mentally sound, and must never have been convicted of a serious crime.

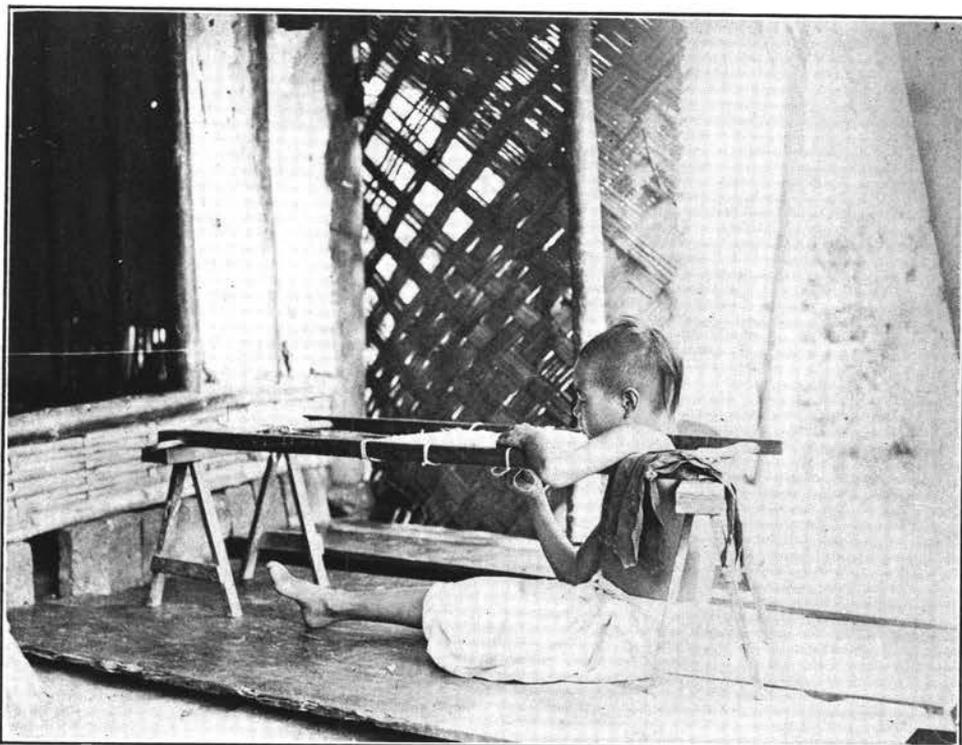
Following the signing of the constitution a senate of 70 members was formed, and together with a committee of the people it has been hard at work with three regular sessions during the week, taking up all matters of importance.

According to the present outlook of the new government's policy, if it runs true to form, it seems Siam is assured of a brilliant future. A wholesale retrenchment was in effect in which a great number of the former government's officials, both military and civilian, were granted permission to retire to private life, and in their places a younger and more competent set stepped in to handle the affairs of the government.

Also salaries of all department heads and officials holding high positions have been slashed, while those of clerical employes were raised.

Taking it all in all, in view of the recent uprising, the entire nation, high and low, rich and poor, lettered and illiterate alike, all rejoiced under the new régime.

However, there has been no ostentatious celebration of any kind commemorating the transitional occasion. Peace and order and harmony prevailed throughout the little kingdom.



*Trades are learned early in life by the Indo-China artisan.*

## French Indo-China

In "GLIMPSES OF THE EAST"—*Nippon Yusen Kaisha.*

French Indo-China, situated in the southwestern part of Asia, with China on the north, Siam on the west, and the Gulf of Tongking and the South China Sea on the east and south, comprises five states: Cochin-China, which has been a French colony since 1862; Annam and Tongking, both under French protectorate since 1884; Cambodia, a French protectorate since 1863, which includes the territory around Battambang ceded by Siam in 1907; the Laos; and also Kwang-Chau-Wan, leased from China. The total area of French Indo-China is about 285,000 square miles, with its population aggre-

gating 20,700,000 in 1926, of whom 33,000 were Europeans, including military forces.

The native people of French Indo-China are a branch of the South Mongolian race, although the Cambodians have physical characteristics which suggest a cross with an early race more similar to the European type. Education along Western lines is making headway, and there is a university at the capital city, Hanoi. The greater part of the people believe in Buddhism, but of late years Roman Catholicism has made rapid progress, there being at present about 1,000,-

000 followers of this faith, mostly in Tongking and Annam. There are in addition some Mohammedans and Brahmins.

French Indo-China, stretching as it does from the Tropic of Cancer to within 8° of the equator, has a tropical monsoon climate, with great heat and moisture combined in the summer months. However, several regions are to be distinguished from a climatic point of view. On the south of the Mekong Valley the influence of the monsoon is regularly felt, summer monsoon from the southwest bringing in the rainy season from May to October, and winter monsoon from the northeast bringing in the dry season from November to April.

Cochin-China and Cambodia, with the influence of the sea, have a constant climate, the variation in temperature being very slight there; while in the Laos the climate is more continental and the variation very much marked.

As you go up the coast of Annam, the influence of the monsoon grows irregular; the winter monsoon is deflected and blows from the southwest. Tongking and Upper Annam have a special climate distinguished by a sharply marked cool season and a period of drizzle or small continuous rain during the months of February and March. The typhoon, which is frequent in the China seas, takes place at the time of the change of monsoon.

The whole country is under a Governor General, assisted by a Secretary General, and each of the States has at its head an official bearing the title of Resident Superior, except in the case of Cochin-China, which (being a direct French Colony while the others are only protectorates) has a governor at its head. The military force, consisting of two divisions, with a special effective force, is commanded by the commandant superior. The naval force comprises 3 sloops, 2 gunboats, and 3 surveying vessels. In Cochin-China justice is administered by French magistrates for both Europeans

and natives, but in the protectorates there are native tribunals for matters affecting natives, and French courts for matters affecting Europeans. From the native tribunals an appeal may be made to the courts at Saigon and Hanoi, where the European judges are assisted by Annamite mandarins in matters affecting the natives.

The money unit is the piastre, a silver coin usually worth about 24d., but French coins, weights and measures are also employed.

The length of railways in Indo-China at the end of 1927 totalled 1,485 miles, of which about two-thirds are the Government lines. The principal lines are from Saigon to Mytho (45 miles); from Hanoi to Nacham (111 miles); from Hanoi to Tourane (496 miles); from Saigon to Khanh-Hoa (263 miles); from Haiphong to Yunnan-fu (534 miles); and from Tourcham to Dalat (36 miles). The rivers also serve as important means for transportation. Attention has lately been given to road making, and there are now about 7,300 miles of metalled roads and 10,000 miles of good unmetalled roads. Between Saigon and Angkor aerial service is regularly maintained for touristic purposes.

Rice is the most important agricultural product of French Indo-China, and normally accounts for about 65 per cent of the total value of exports from this colony. Rice and rice flour exported from French Indo-China during 1930 aggregated 1,121,597,963 kgs. valued at 1,344,304,100 francs, compared with 1,471,676,799 kgs., worth 1,706,508,237 francs in 1929. The total amount and value of the 1930 exports consisted of the following: unhulled rice, 9,716,013 kgs. valued at 7,772,800 francs; hulled rice, 32,632,910 kgs., 58,739,300 francs; broken rice 160,148,909 kgs., 160,148,900 francs; cleaned rice, 822,616,355 kgs., 1,069,401,200 francs, and rice flour 96,483,776 kgs., 48,241,900 francs.

Other crops include maize, beans, tobacco, sugar, rubber, pepper, kapok, tea,

coffee, sweet potatoes, groundnuts, coconuts, betel nuts, oranges, bananas, indigo, cotton, etc. Efforts are being made to increase the cultivated area, and the clearing of land for this purpose has considerably progressed lately.

Buffaloes and cattle are the most important among the farm animals in Indo-China. Cattle breeding is a flourishing native industry in Cambodia, especially between Phnom-Penh and Manila. In Annam also cattle rearing is of some importance. Buffaloes, which are found wild in Laos, are being domesticated in agricultural districts, and zebu bulls are used in transportation. Horses are bred in Gia-dinh, Phu-yen, and Tongking. Pigs are kept almost everywhere, especially in Tongking.

Extensive tracts in the upland country of Indo-China offer favorable conditions for stock breeding, and there is no doubt that an important industry might be developed there. Even at present, animals and animal products form a substantial item on the export list of this colony. The returns show that animals, hides, leather, etc., exported from Indo-China during 1930 totalled in value 33,535,224 francs.

Both river and coast fishing are actively carried on in Indo-China. A large proportion of the inhabitants, especially in Cochinchina, are engaged in the fishing industry, the chief centers of which are the Gulf of Tongking, the south coast of Annam, and the lakes in Cambodia. The Great Lake in the central portion of western Cambodia is fed by the overflow of the river Mekong. In the low-water season the lake slowly empties and leaves innumerable ponds on the ground it covered during the high-water season. These ponds are filled with enormous quantities of fish suitable for salting and smoking.

Aquatic products have no small share in the export trade of Indo-China. Their exports in 1930 amounted in value to 80,064,600 francs, of which dried, salted, or smoked fish accounted for 50,343,100

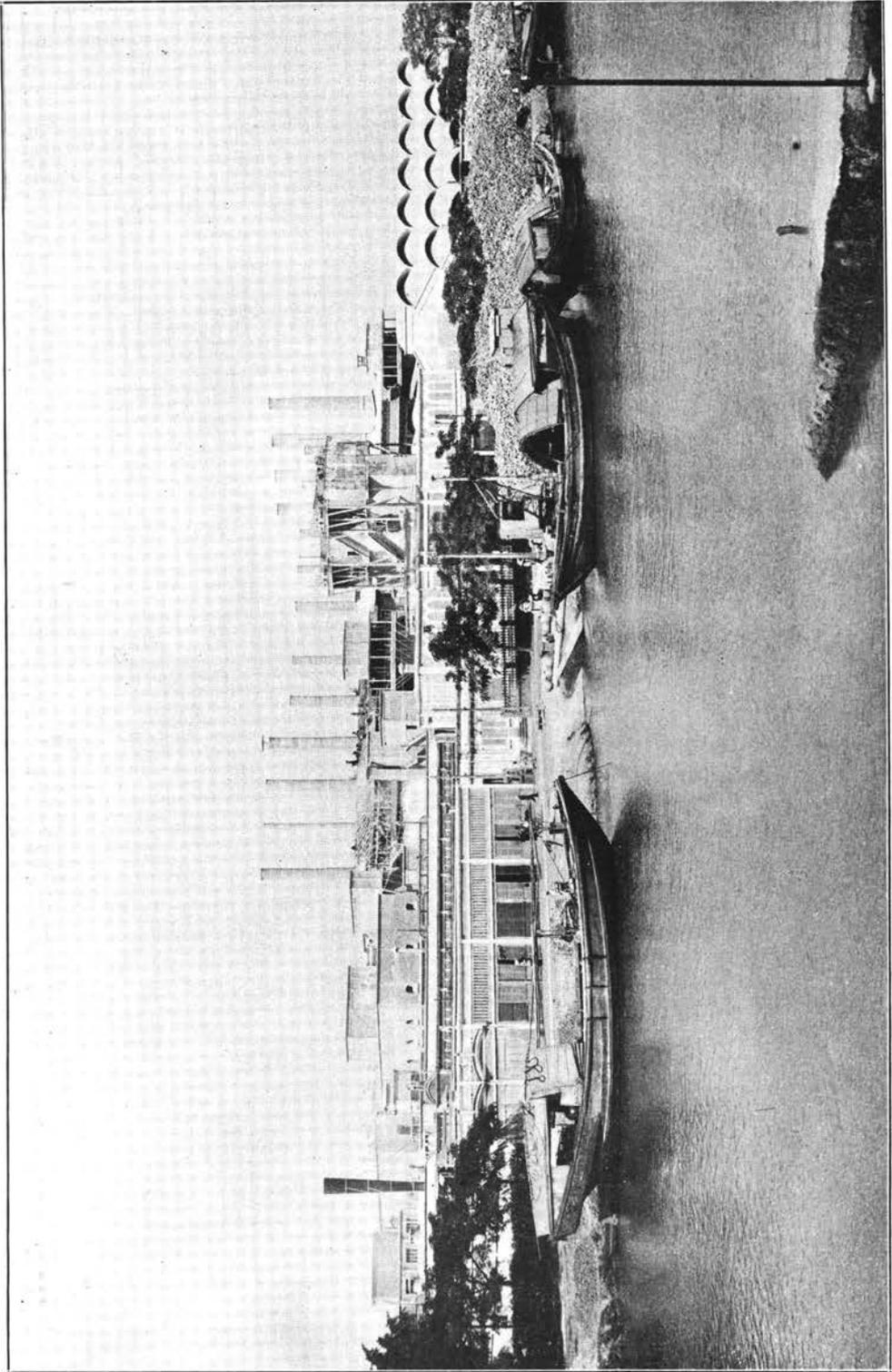
francs; dried shrimp, 18,217,900 francs; fish oil, 6,612,700 francs; fish patty and salt-watered fish, 929,700 francs; tortoise-shell, 3,933,100 francs; and fish glue, 28,100 francs.

The total area of forests in Indo-China is roughly estimated at 60 million acres. They contain all kinds of tropical growths. In Tongking and Cochinchina much harm has been done to the forests by unscientific exploitation, but there remain fine forests on the hilly parts of Cambodia, Laos and Southern Annam. These will prove a valuable source of wealth when the difficulties in transportation have been overcome. At present the river Mekong is serving as almost the only means of transportation. A considerable amount of timber, including teak, is cut and floated in rafts down the river for the sawmills in Cambodia.

The latest returns available show that the total value of mineral production in Indo-China for 1928 was 184,600,000 francs. Laborers employed in the mines in 1928 numbered 38,790. The most important mineral product in this country is coal, the output of which amounted to 1,983,000 metric tons in 1929. Production of zinc in 1929 was 18,750 tons (metal content in ore). Other noticeable mineral products in Indo-China include tin, iron, tungsten, phosphate rock, etc.

The exports of coal in 1930 amounted to 1,288,758 metric tons realizing 89,954,400 francs. Zinc and zinc ore exported during 1930 realized 18,033,400 francs, composed of 12,702,400 francs for 3,629,260 kgs. of metallic zinc, and 5,331,000 francs for 27,998,771 kgs. of the ore.

The country is primarily agricultural and, with the exception of the products from rice mills, articles are manufactured mostly for home consumption. There has been a tendency in recent years, however, towards a greater development of manufacturing industry here, French agricultural capitalists taking increasing



*Fifty years ago Haiphong was a small native village in a marshy rice swamp. Today it is the most important commercial center of Tongking with one hundred thousand population.*

interest in cotton mills, and brick and cement plants. Smaller manufacturing establishments include breweries, vegetable oil mills, paper mills utilizing bamboo as material, match factories, tanneries, etc. Tongking is noted for its production of raw silk, most of which is used in native weaving, the remainder being exported. Silk and cotton weaving is a native industry in Cambodia, where the making of pottery and rush mats are likewise the prevalent occupations of the natives.

Haiphong, the commercial capital of Tongking, is situated on the river Cua Cam, one of the tributaries of the Songkhoi, 32 km. from its mouth, forming an important outlet for merchandise from Hanoi, Hai-duong, and Nam-dinh, as well as from the Chinese province of Yunnan-fu.

Up to 1884 Haiphong was a mere native village lying in a marshy rice swamp, but it has become the most important commercial and industrial center of Tongking, with its population numbering about 100,000.

The city is composed of native and European quarters, the native town occupying the northern portion of the city, close to the Song Tam-bac, and the European quarter being located near the Canal de Ceinture, on both sides of which are wide, clean and well-shaded boulevards. The city, situated among luxuriant tropical vegetation, presents a very pleasing appearance.

From the tourist's point of view, the place is chiefly important as a starting point for trips to the neighborhood—to the Bay of Ha-Long, famed for its exceedingly picturesque islets, and Do-son. The former, to be reached comfortably by steamboat in about five hours, is considered to be one of the three most wonderful sights of French Indo-China, the other two being the tombs of the Emperors of Annam at Hué and the ruins of Angkor in Cambodia; while Do-son, some 22 km. from Kaiphong, is a famous sea-bathing resort, lying on a promon-

tory very easily reached by motor car along a fine coastal road.

The harbor of Haiphong is not deep enough at low water to accommodate steamers of more than 6 meters' draught, and the larger vessels have to wait off the river mouth for the full tide, which occurs here only once in 24 hours. The lighthouse on Hondau Island shows a light visible at 20 miles while that on the Norway Islands, indicating the entrance to Hongay, the coaling station, is visible at 25 miles. Although the river is somewhat obstructed by a bar, the entrance to the harbor is as accessible by night as it is by day, thanks to the up-to-date system of lighting. The channel, being constantly dredged, and supervised by the Department of Public Works, allows the biggest liners of the Messageries Maritimes to call at the dock of Haiphong.

The harbor is provided with a wharf 2,000 feet long, which can accommodate five big ocean-going liners at one time. Spacious godowns, owned by the Chamber of Commerce and capable of storing 100,000 tons of cargo, have been erected on the waterfront and connect with the Central Station of the Indo-China and Yunnan Railways, thus affording great facility for the transportation of goods. A floating dock, capable of lifting vessels up to 330 feet in length and 2,500 tons displacement, is attached to a modern shipbuilding and repairing yard, where the most extensive repairs can be undertaken. The tonnage of ships entering the harbor during 1929 totalled 253,573 tons.

Hanoi, situated on the right bank of the river Songkhoi, occupies a central portion of Tongking, extending for a distance of  $2\frac{1}{2}$  km. along the bank of the river, which is also called Fleuve Rouge or the Red River. Hanoi is the capital of Tongking as well as of French Indo-China.

Early in the 16th century, the French, Dutch, English and other Europeans began to visit Hanoi for the purpose of

trade, but it was in the latter part of the 19th century that the French assumed a protectorate over this region.

Since the actual occupation by the French in 1886, when M. Paul Bert arrived at Hanoi as the first governor of Tongking, great improvements have been effected in the laying out of the town, and in the formation of roads and streets, of which over 50 miles are already drained, electrically lighted, and, even in the native city, well kept and very clean, as compared with those of other Eastern cities. The city is not only European in aspect, but it has most of the necessary outfits of a modern city: drainage, enormous waterworks supplying good drinking water in abundance, electric railways running through the town and extending to the environs, etc.

The city of Hanoi comprises an area of about 945 hectares or 3.61 square miles. Its present site was originally occupied by 106 villages, the greater number of which have become entirely absorbed in the city. The population of Hanoi numbers about 130,000 of whom nearly 5,000 are Europeans (excluding military force), the rest being Annamites, Chinese, Indians, etc.

The climate is variable and sometimes excessively hot, but the heat is fortunately tempered by the monsoons. The seasons are two, summer and winter, strongly contrasted. The summer, which lasts from May to September with a mean temperature of 80° F., is often rendered painful by the storms. The winter is extremely agreeable with the thermometer ranging between 64 and 74 degrees F.

Hanoi is the junction of all the railways in Tongking, and also the center of the riparian trade of the neighborhood, the rivers and canals radiating in various directions from the city. Since the opening of the different railways connecting Indo-China and Tongking with Yunnan Province in China, a considerable development has been witnessed in the transit trade. The export and im-

port trade also has been speedily increasing of late years in proportion to the recent development of various industries.

The city of Hanoi is composed of three parts—French Town, Native Town, and the Citadel. The first aspect of the city, as seen by visitors arriving from Haiphong by river, train or motor-car, is not an imposing one, as the principal European center lines farther back.

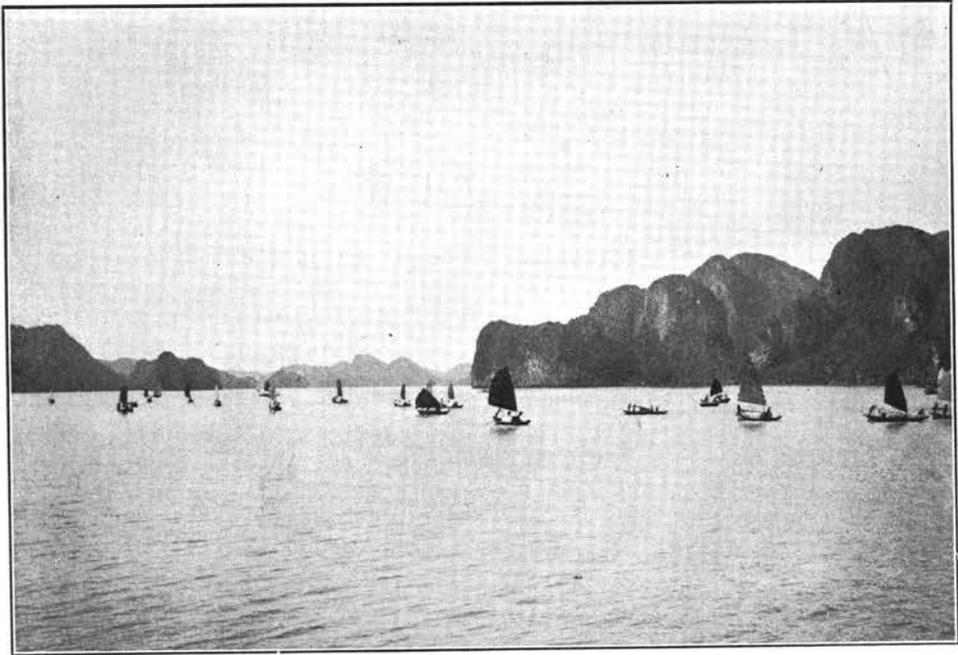
The French quarter is separated from the Native Town by the picturesque Petit Lac, and occupies the southern section of the city. It grew out of the original concession, and now extends as far as the Central Station.

The Native Town, covering the northeast section of the city, still retains its original features, and its backward, medieval aspect presents a quaint contrast to the imposing structures in the French quarter. In the Native Town the inhabitants are mostly Annamese, and all trade in native produce is transacted in this quarter, the street names of which recall those of the old trades and guilds: rue de la Soie, du Riz, du Papier, etc.

The Citadel, the site of the old fortress, stands to the west of the Native Town, on an area of 300 acres. The place is now occupied by military barracks, administrative buildings and a large number of villas.

Musée de l'École d'Extrême-Orient, at Rue de la Concession, contains collections of ancient fine arts and technical products of Indo-China. The Palace du Gouverneur General stands at the entrance to the botanical gardens, which are among the best in the Far East, and contain a menagerie and over 3,000 species of plants.

Hanoi is the starting point of all the excursions in Upper Tongking, where a number of admirable views and points of interest, easily visited in a day, are to be found, Lang-Son and Bac-Kan, for instance. The easiest trip to make is that to Tam-Dao (47½ miles). In the midst of a chain of wild mountains, which rises



*Many picturesque bays indent the shores of Indo-China.*

from the Delta without transition to a height of 1,400 meters, a station of ideal altitude has been constructed at the foot of the wonderful Silver Cascade, with a well-appointed hotel around which are grouped numerous villas. The Tam-Dao is a vast English garden, where the temperature is always exquisite and from which a magnificent panorama can be seen.

Saigon, the capital of Cochin-China, justly called the "Pearl of the East," is situated (about 48 miles from Cape St. Jacques) on the right bank of the Saigon river, a tributary of the Dong-nai, which empties into the sea at Can-gio. The river is accessible to the largest vessels at high tide, which changes every six hours.

The population of Saigon numbers 145,000 for the city proper, and over 300,000 by including the commercial and industrial suburb of Cho'Lo'n.

The town was reclaimed with great difficulty from marshland and forests, this being an exceedingly meritorious

and rapid achievement of the French authorities. With its magnificent buildings, fine wide and shady streets, pleasant squares and open places, charming villas in gardens of flowers, Saigon is certainly one of the prettiest towns in the Far East and has been often called "Le Petit Paris." Its general aspect is both varied and curious. The Chinese Arroyo separates the maritime quarter of Khanh-hoe from the commercial city, with its banks, import and export agencies, shipping offices, warehouses, and European and Asiatic emporiums. Rue Catinat, the principal street, resembles a European thoroughfare; superb shops offering stores displaying native products, whereas farther on are found untidy shops run by Chinese tailors, shoemakers and money changers.

The port of Saigon, greatly improved in recent years, is efficiently equipped with modern appliances and facilities for handling immense cargoes. The water is deep enough for the accommodation of the largest vessels. In 1929, the number

of ships entering the port totalled 859, of 2,106,231 tons.

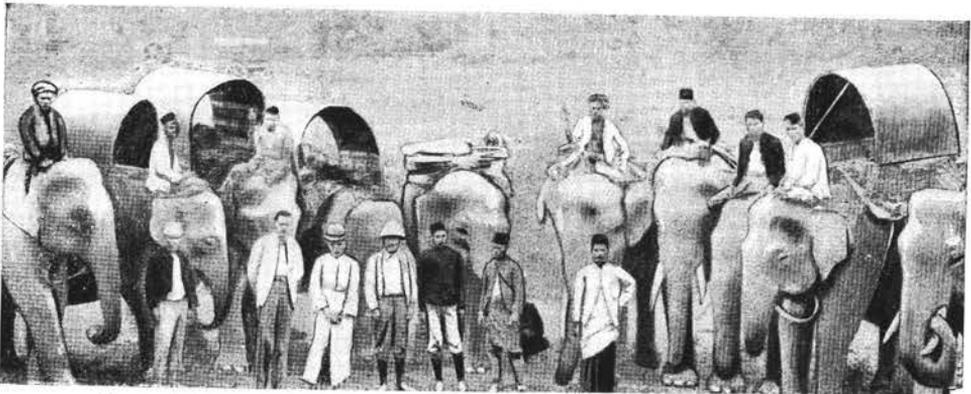
Cho'Lo'n, with a population of 180,000, many of whom are natives of South China, is the commercial and industrial suburb of Saigon and the foremost market for the rice of southern Indo-China. The township, situated 6 kms. from Saigon, is well worth visiting, and can be easily reached by either rail, tramcar, pousse-pousse (rickshaw), horse carriage or motorcar. Its immense rice mills, innumerable stores, potteries (the products of Cai-Moi are of world renown), pagodas with dragons, Chinese theaters and restaurants will be found of the greatest interest.

Phnom-Penh, the capital of Cambodia, inhabited by some 80,000 people, is situated on the right bank of the Mekong, at a distance of 160 miles from Saigon. The town is comprised of three districts: the European district, native district, and citadel quarter. In the central part of the latter is situated the Royal Palace, a remarkably fine building into which enormous wealth has been poured. The Palace is famous for its silver pagoda, with the entire floor of the large room covered with silver, its emerald image of Buddha, and its golden image inlaid with diamonds. It is also well worth your visit to see a performance in the dancing hall, for dancing

has always been a great institution in Cambodia.

Angkor is a place famous for its magnificent monuments as grand as those in Egypt. They are the ruins of a great city, hidden in a dense jungle which, according to the native legends, could not be traversed in less than a day's journey. The city was founded in the first century of the Christian era by immigrants from Burma, and flourished for fourteen centuries, till its political power declined and its many magnificent monuments were left to the mercy of the elements and wild beasts. The most prominent relic is the Angkor Vat. This great temple, despite its age of 800 years, and four centuries of neglect, is still in a fair state of preservation. Some idea of its size may be gained from the fact that it is surrounded by a moat 200 meters wide and 5 km. long, and its cloisters are half a mile long. The effect on entering the monument is first that of wonder at the elaborate decorative work, and as the visitor ascends the building this feeling is succeeded by a profound impression of its lofty appearance as a whole.

Another prominent object of wonder is the Angkor-Thom. It dates from the tenth century. Its walls and gates, although now lying in ruins overgrown with vegetation, are sufficient to enable one to appreciate something of its former magnificence.



*Most of the valuable timber grown in Indo-China is handled by elephants.*



*This Australian University has established a chair of Oriental studies.*

## Side Lights on Education in Australia

By DR. ISABEL RANDALL-COLLYER  
Consulting Psychologist, Social Service Bureau, Sydney

At the last Pan-Pacific Women's Conference held in August, 1930, in Honolulu, an educational survey was undertaken using material sent in answer to a comprehensive questionnaire from various areas of the Pacific Basin. I will deal with a few of the findings of that conference.

A great deal of copy was forthcoming and this was supplemented by published reports extending in range from Australia to Siberia on the one side and from Alaska to the tip of South America on the other.

In many regions the process of development, in mind and practice, is going on

with great energy, but it would be difficult to analyze exactly the amount of progress that has been made in each country within, say, the last few months, so let us make allowances for certain progress in all communities to cover the last year's activity.

At the conference it was found helpful and convenient to divide the region of education under observation into four groups.

1. Australia, New Zealand, Canada and U. S. A.
2. Asia, China, Japan.
3. Dutch East Indies, Fiji, and Samoa.
4. Latin America.

Having carefully examined these different groups, it was found that though many racial differences existed, still a remarkable similarity of fundamental construction was noted, though diversified in method and *modus operandi*. Still the aims and essentials were practically one and the same.

Three functions in particular stood out in general agreement.

1. Concerning health programs for the schools.
2. Literacy.
3. Mechanical methods of distributing material.

It was interesting to note that material contributed from Australia, Canada and New Zealand compared very favorably with that of data culled from the United States of America.

Each country outlined systems of public instruction that were similar in aim and ideal. Economic conditions of late have shown their effect and caused divergence in some respects, but the progressive attitude of the educationists remains the same.

In Australia we have a highly centralized and inclusive system of education. In New South Wales for instance it is now possible for any child of ability to pursue an even course of study from the kindergarten to high school and from thence on to the university at the Government's expense.

In New South Wales the high schools are free, and in Western Australia the experiment of free university training is being tested.

In all Australian states generous scholarships are provided in high schools, technical schools, and universities.

It is estimated that 75 per cent of the population receive their education, wholly or in part, from the government schools, and the rest from private or church schools.

The Department of Education is under the control of a cabinet minister who has sole charge of the funds voted for education by Parliament.

In all states of the Commonwealth the government has assumed responsibility for primary, secondary, and technical education. The teacher is a civil servant, that is to say, under state control—his position is protected and secure, having first successfully passed the necessary examinations or graduated from one of the many teachers training colleges, fitting him for the position.

In Australia we have a great many church schools, which are highly graded and offer a wide scope for general efficiency. They are patronized mostly by the higher social or so-called better classes, the best-known schools being the convents, controlled by the Roman Catholic Church, the Church of England Grammar Schools, Methodist and Presbyterian Ladies' Colleges, and others of the various denominations.

Judging by the results of the public examinations, these schools show a high standard of education and are considered socially desirable and most satisfactory in every way.

Australia keeps closely in touch with methods used in England and America, and learns continually by the experiences of the older countries. It encourages us when different visiting experts from other lands assure us that our system of education and the work exhibited compares favorably with that of other educational centers of the world.

The Australian children are a bright, sunny-natured lot, fond of the great "out of doors" and the vast open spaces. They excel in all forms of sport, showing perhaps to best advantage in such games as swimming, hockey, rowing, tennis, vigoro, basketball, football and cricket.

The wide, open beaches and large parks and domains lend special opportunities to these fortunate children so that they have plenty of room as a rule for all forms of exercise.

Our children are noted, too, for their pretty voices; they can all sing and dance. They are most entertaining when on some festive occasion they are massed and



*Australian girls excel in field sports.*

trained to give some spectacular display, as for State functions. Then, indeed, they do shine, with exhibitions of Grecian posturing, Maypole and fancy dancing or in the national folk dances or Morris rhythms. Their voices ring out crystal-clear and never fail to receive a great ovation.

In Australia, in common with you of this conference, we do realize that the vital points of all true learning lie in grappling successfully with the problems of health, industry, and social service, and the development of the individual to the highest understanding of himself and his environment, training the natural talents to some concrete form of useful efficiency in a competitive world.

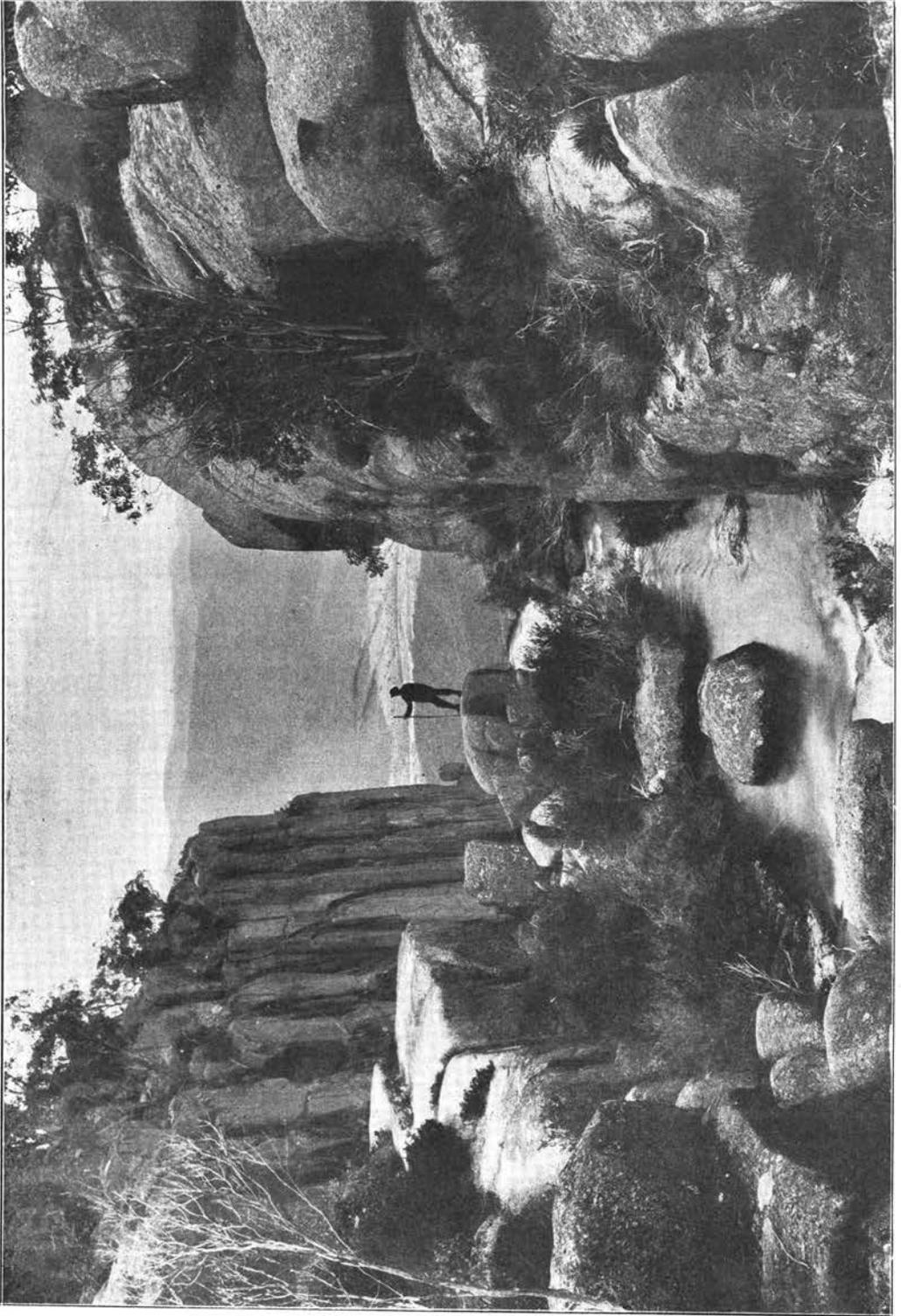
Latterly, the State having assumed responsibility for secondary education, an effort has been made to fit the students for their rightful place in the industrial world, by means of technical training.

Instruction at these technical schools includes agriculture, domestic science, chemistry, trade classes for mechanics

and engineering and all branches of trade. Excellent results have followed these classes in every state. Skilled teachers are employed in these schools, who must be efficient and possess both practical and classified theoretical knowledge in their respective fields.

Advisory committees in connection with the various courses of instruction have been established in New South Wales. These committees, consisting of employers and employees of specified trades and professions, are appointed by the Minister of Public Instruction. Thus the student is kept continually in touch with the practical working conditions of industrial affairs.

The need for coöperation between teachers, parents and students is felt to be one of very real importance, so throughout Australia everything possible that can be done to foster and encourage public interest in the welfare and betterment of school children is done, and they are extremely well catered for throughout the whole dominion.



*The famous "Inside Passage" is protected on the west for many miles from the winds and turbulent waters of the Pacific by Vancouver Island, with its rugged coast and towering mountains.*

# From Puget Sound to Alaska and the Yukon

By MOIRA SHANE  
On staff of *The Landmark*.

The whole North Pacific region from Puget Sound to Alaska and the Yukon is becoming the Mecca of the peoples of the American continent. Through the famous "Inside Passage," guarded from storms and turbulent waters by a chain of hundreds of islands, the voyage is made amid scenery that is a veritable wonderland.

Seattle, on Puget Sound, is the southern terminal port for steamers on this route, though Victoria or Vancouver may be made the starting point. To the west of Seattle lie the harbor and Puget Sound, with the Olympics beyond. Eastward lies Lake Washington, with the snow-capped Cascades in the distance, and to the south stands Mt. Rainier, snow-crowned and majestic. Leaving Seattle, the steamer sails up Puget Sound and across the Straits of Juan de Fuca to Victoria. Green hills fringe the shores on either hand, the snow-covered Olympics are constantly in view, and verdant islands strew the waters of the Straits.

Victoria, the capital of British Columbia, is queenly in setting, in beauty and charm. Beyond the waters of the Straits of Juan de Fuca, from the shore line of the mainland rise the foothills of the Olympics, and farther beyond the eternal peaks gather and transmute the transcendent glories of sunset and of dawn.

From Victoria to Vancouver is a distance of 83 miles, and the steamer sails out of Victoria harbor, winds its way through a faëry archipelago, traverses the Strait of Georgia, leads on past



*The indispensable friend of the Arctic traveler.*

Stanley Park, and crosses Vancouver harbor to the docks. To the west of Vancouver lies the Strait of Georgia, whose waters stretch to the shore of Vancouver Island, where dark forest verdure leads up to snow-covered mountain peaks. To the south can be seen the Olympics and the Cascade Range.

From Vancouver to Prince Rupert the route is for the most part landlocked and sheltered. For over one hundred miles after steaming out of Vancouver harbor the boat sails through the Strait of Georgia. On the west is Vancouver Island, with its dense forests and its snow-capped mountains, while towards

the head of the Strait the summits of the Coast Range come into view. The route continues through winding channels and amid verdant islands until Queen Charlotte Sound, a splendid sweep of water, is reached. Sailing across the Sound the steamer passes behind Calvert Island and enters a great natural waterway leading to Belle Belle village, which marks the entrance to one of the channels of the Dean Canal, an inlet that penetrates the coast for over a hundred miles.

North from the Dean Canal the scenery is even finer than between Vancouver Island and the mainland. Finlayson Channel and Grenville Channel form an almost continuous passage to within a short distance of Prince Rupert. The scenery along Finlayson Channel is perhaps the most beautiful on the whole route. Prince Rupert, standing on Kaien Island, is a terraced city, and from its center rises Mount Hayes, which imparts an air of picturesque beauty.

The first port of call northbound from Prince Rupert is Ketchikan, and between Ketchikan and Wrangell are the Wrangell Narrows, the voyage up these rapids being as a vision of an enchanted realm. Down the sides of snow-capped mountains rush foaming cataracts, while dazzling glaciers move slowly through gorge and ravine and tumble miniature icebergs into the sea.

Taku Inlet, with its countless ice streams, is passed between Wrangell and Juneau. As the steamer glides through this sublime region every shrill blast of the whistle awakes reverberating echoes, and huge masses of ice, detached by powerful vibrations, plunge headlong into the waters below with a noise like mighty peals of thunder. One of the scenic marvels of Alaska is the famed Taku Glacier. Circled with purple, snow-crowned mountains, whose summits, tipped with rose and amber flame, rise 15,000 feet into the glowing abyss of heaven, it is a spectacle of thrilling grandeur. From Juneau, the capital of

Alaska, to Skagway the steamer proceeds through the Lynn Canal, the most beautiful of all the Alaskan fiords.

Skagway is the gateway to the Yukon, and travelers who propose to visit this region find easy access made possible by means of the White Pass and Yukon railway, and over this route a wonderful trip can be made to Lake Atlin, Dawson City and many points of interest along the Yukon.

Leaving Skagway, the train begins a steady climb up the mountain sides. Six miles from Skagway is Denver Station, with Denver Glacier four miles distant. A short distance beyond Denver Station the old Brackett wagon road is crossed, and then the train rounds picturesque Rocky Point. The entire route here is one of rugged grandeur. At Inspiration Point there open out marvelous vistas of mountain scenery. Looking back through the cleft in the mountains, Skagway is seen amid her snow-covered peaks, and at her feet stretches out a silver arm of the ocean. The view obtained as the train crosses the steel cantilever bridge, 200 feet above the canyon, is magnificent.

The summit of White Pass, the international boundary, is 20 miles from Skagway. Here, at the monument marking the possessions of the United States and Canada, float the Stars and Stripes and the Union Jack. Beautiful Summit Lake is also here.

Following for over 40 miles the picturesque shores of lakes and river, the train arrives at Caracross Station, on Lake Bennett, where the traveler leaves the train and embarks on a steamer for the wonderful sail through the lakes of the mountains to Lake Atlin. Sailing eastward, the steamer passes through Lake Nares and Lake Tagish, then southward through Taku Arm, where is seen a magnificent view of the snow-covered peak of Jubilee Mountain. Turning eastward again, the boat enters and traverses Taku Inlet. From here is made by rail a portage of two miles along the

banks of the swift and turbulent Atlintoo River to the west shore of Lake Atlin, where the traveler embarks in another steamer which carries him across this magic lake to Atlin City.

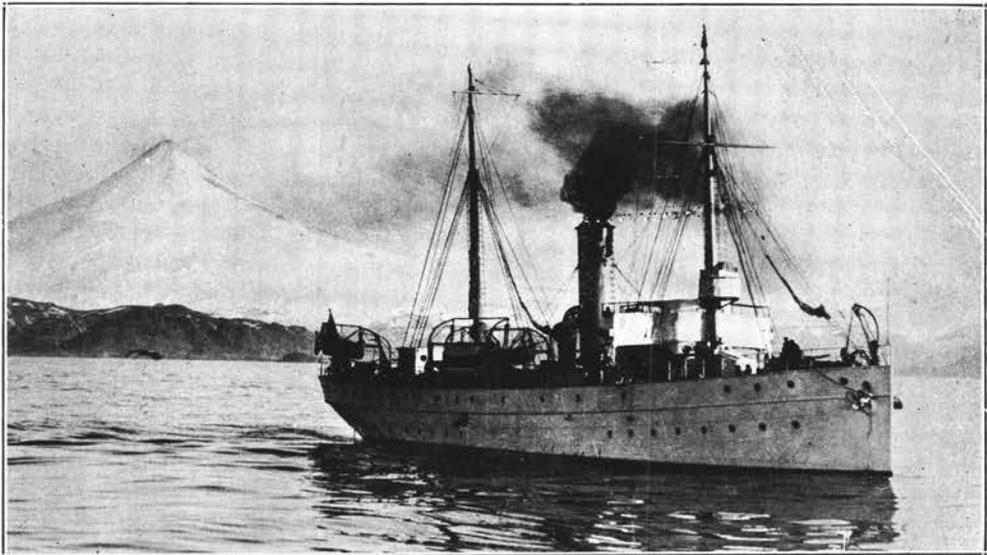
Leaving Caracross for White Horse, the train runs along the bank of Watson River, speeds on past picturesque lakes and soon arrives at Miles Canyon, the historic gorge whose dangerous waters engulfed many a raft and canoe manned by eager adventurers on their rush to the Klondike. Near by are the White Horse Rapids.

White Horse is situated on the bank of the Lewes or Fifty Mile River, also known as the Upper Yukon. From here begins the voyage of 460 miles down the Yukon to Dawson, a voyage of alluring interest and ever-changing panorama. Nature is here seen in all her primeval and unspoiled beauty. The river is tortuous and rapid, winding around and between countless islands of verdant loveliness, flowing under granite cliffs, mingling its waters with the foaming

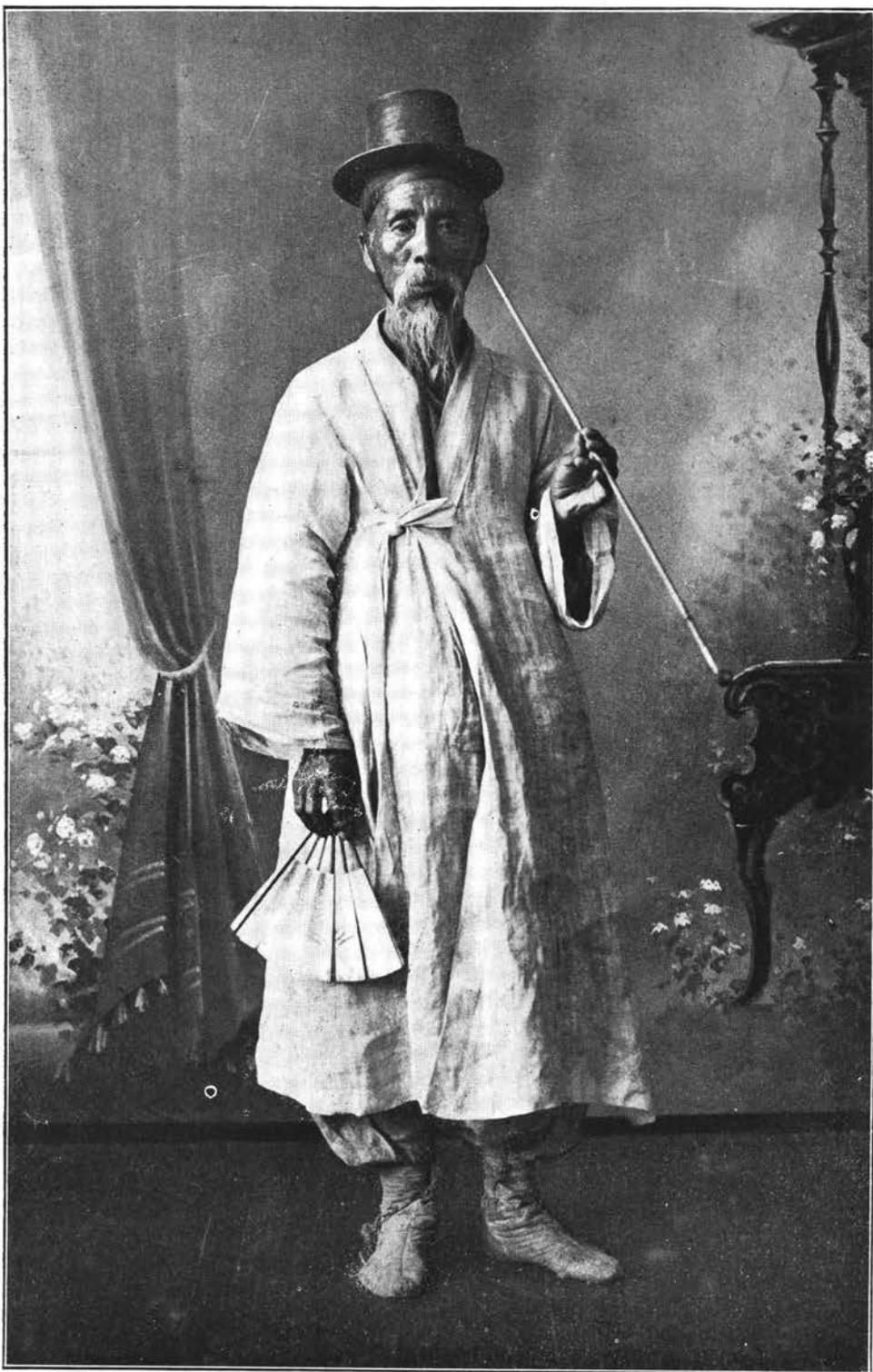
White River, with Stewart River and Indian River, its banks along almost its entire course being green with a luxuriant and riotous vegetation, and its meadows gay with an infinite variety of flowers.

Dawson is still the metropolis of the Klondike, and through its bonanza placers have been long exhausted there still remain untold quantities of low-grade ore, and enormous gold-mining operations are still in progress here as elsewhere in the Yukon and Alaska.

Leaving Dawson in a well-appointed and comfortable steamer, the traveller continues the journey for about 100 miles to Eagle, Alaska, passing on the way Forty Mile, the pioneering mining camp of the Yukon Valley. One hundred and ninety miles below Eagle is Circle, which was so named by the miners, who assumed that it was located on the Arctic Circle. Gold was discovered in this vicinity in 1892. Steaming away from Circle, the vessel soon enters the Yukon flats, with its numerous channels and islands.



*A government vessel from the United States in the "Inside Passage."*



*A long flowing robe of white cotton, linen or silk, fastened at the waist, is the national costume of the men of Korea.*



*Trees provide welcome shade for the cattle in this Korean pasture.*

## Korean Landscapes

By PROF. W. F. OSBORNE  
On staff of *Vancouver Province*.

On the dock at Fusan, as our boat from Shimonoseki drew up to it, I saw a strange figure, watching, watching. It was that of an elderly man, tall, clad in flowing white robes, wearing on his head what looked to me like a very odd contraption. As, during my three days' passage through Korea, figures of this type became the most constant features of the scene, I made it my business to examine as closely as possible and inquire about this costume. As for the color, white is in effect the universal thing in Korea. These copious white robes—running the gamut of cotton, linen, silk—make a vast amount of drudgery for the women.

On the bank of every stream—and most of them are too meagre in volume to be very clean—you see women soaping, pounding, rinsing, wringing these garments that their men-folk are bent on wearing. All the landscapes are forever being crossed by tall, gaunt, white-clad figures; the streets of Seoul, and all the towns and villages as you whirl by them, are thronged with men in white; even in the fields white, or what has been white, is the only "wear." As for the hat that crowned the head of the watcher on the dock at Fusan, it is really an odd contraption. A close-fitting black skull cap, overshadowed by a broad black brim,

and this surmounted by a small black crown inside which there may be a smaller crown; and inside the crown or crowns there may be a topknot.

Here is a note that I scribbled hastily as I looked out of the train windows half way from Fusan to Keijo, which is the Japanese equivalent for Seoul, the capital:

"Typical scene: Denuded, brick-colored mountains. (throughout the southern part of the country the hills are stripped bare. The Japanese are actively stimulating reforestation.) Dry, riverless valley bottoms in which, nevertheless, grain crops of one kind and another seem to flourish fairly well. Dusty, path-like roads raised above the level of the fields as if these were flooded with water as they would be in Japan—roads along which you see odd, ostrich-like figures striding—tall, gaunt men leaning forward bearing some great burden in a queerly shaped basket on their backs."

Wherever the Korean is left to himself, primitiveness is the order of the day. The mound-like dwellings pack the congested villages. In the fields primitive methods are used—wooden plows, simple water-wheels, threshing by flails. Little use is made of horses; much of bulls which pull the plows and transport across the fields great loads of grain in sheaves. On the other hand, through such scenes as I have here referred to, up the riverless valleys lying between the cruelly denuded hills, advances the modern train of the Korean Government Railways, equipped with every device and comfort that our systems possess. Hats off to the Japanese, as far as material progress is concerned.

A situation like this raises far-reaching questions, which I do not pretend to answer one way or another. So far as I can see in Korea, every evidence of progress in town or country is due to Japanese vigor, enterprise and capacity. On the other hand, the nation has no pretense at self-direction and, I imagine, its mood is not much other than one of fairly sullen

acquiescence. Should a territory—hog-ridden for centuries with a most corrupt government; equal in extent to the British Isles; with a notably salubrious climate and vast areas of fertile land—have been left to lie sterile, or should it be developed as the Japanese are showing themselves able to develop it? If you answer in the sense of the former alternative, then I fancy the North American continent should be handed back to the Indian. These principles cut very deep.

Seoul, the capital, is a rather indistinguished-looking city of about 400,000 people. One-third of these are said to be Japanese. The most commandingly situated building in the city is the French Catholic Cathedral, whose venerable, almost octogenarian, archbishop told me the terrible story of that of 1866, and the thrilling one of the straits to which he himself was put when about 1880 he arrived as a young man in the country.

Happily, those days are gone by, and the aged prelate can now look with serenity on the very considerable triumph of the cause to which he has given his life. He will not go back to rest in his native Champagne, but will make his grave where he himself suffered, where his fellow Frenchmen died in considerable, and his and their native neophytes in great numbers. "*J'ai déjà choisi l'endroit de mon tombeau* (The location of my tomb is already marked)."

The old man, after talking to me for more than an hour, insisted on walking with me through the garden, up and into the great church, whose first stone he had blessed and which he had consecrated, and on showing me the mural picture in the cathedral of the "Martyrs of 1866." At the foot of the great stairway facing toward a lofty mountain he turned away from me with a grave yet serene look on his face that made me think I knew what Paul looked like to his friends on the Plain of Ephesus, when he said: "You shall not look upon my face again."

## Women's Awakening in China

By KING-CHAU MUI  
Consul of China in Hawaii

China is the oldest living country but today it is also one of the youngest republics. It occupies an important place in the world not only because of the extent of its territory and the density of its population, but also because of its tremendous undeveloped natural resources. Once her resources are developed and made available for the use of mankind, China will undoubtedly move forward to a place of power among the modern nations.

No matter in what direction one may turn in China, he will see that Old China is passing and New China arriving. The young republic is now in transition from the agricultural to the industrial stage. Modern education is opening the eyes of the Chinese people to the advantage of new machinery and scientific research in the industrial development of the country. As a result of this, both men and women everywhere have awakened to a national consciousness and their attention is being directed to the development of the unlimited wealth of the nation.

Today changes are many and rapid in China. Keen observers of Chinese affairs are witnessing the rapid displacement of the old order of things by the new. For the first time in Chinese history laws are enacted that bestow upon women equal rights in matters of property and inheritance. Laws recognize no marriage contracts except those consummated by the young folks, and they permit women to sue for divorce. Chinese women have come out of their homes and are now active in practically every walk of public life.

With handbooks and brief cases in one hand, raincoats and umbrellas in the other,



*Delegates from China to the Second Pan-Pacific Women's Conference in Honolulu, August, 1930. Miss Gwan Fan, Miss Siao-Sung Djang, Mrs. George A. Fitch, and Dr. Zen Way Koh.*

a group of Chinese women from different parts of the country recently marched into one of the fashionable hotels of Shanghai. After depositing their belongings in the check room, and being free from all "bondage," they sat down and began to talk. What was the subject of their conversation? Reformation of Chinese home life, women's economic independence, the legal rights of womanhood, and topics of a like nature.

Almost at the same time another group of women sat in a spacious hall not far away, listening attentively to lectures and papers. These were more experienced in

organization work, and have had better training. They saw the lack of facilities to meet the intellectual needs of the community and are trying to devise ways and means to instill into the minds of the Shanghai women a clear idea of such needs.

In yet another place, another group of Chinese women was discussing the question of women in industry. They came to work up plans to better the conditions of the factory women. During the recent Shanghai fighting Chinese women organized themselves into a "Women's League for National Salvation." Over two thousand women—society belles twinkling with platinum and diamonds, plainly clad school teachers, students, factory workers and peasants gathered in a mass meeting to pledge their support and service to the gallant soldiers of the 19th Route Army. These women have done heroic work. The executive committees of the National Federation of Chinese Women's Organizations has radioed an appeal to officials of American Women's organizations to help in the cause of international peace. The above pictures will give some idea of the awakening of the Chinese women to a national and social consciousness.

There are now more than two hundred Chinese women holding important offices in the service of the National Government at Nanking. Women clerks, secretaries and typists are to be seen in Canton as well as in Peiping. It is a pertinent indication that our womenfolk are awake politically and otherwise. And for this, they should be congratulated and encouraged. For the first time in the history of China, men and women are working hand in hand, in the upbuilding of a new political life in China. The hand that rocks the cradle will help to guide the destiny of the Chinese Republic.

In this connection, a few specific cases may be mentioned. Mrs. Liao Ho Shing-ning, who at one time served as a member on the executive committee of the Central Government, was very active in governmental affairs until the death of her hus-

band. Miss Tchen Yoke-shiu, who is at present a celebrated lawyer of Shanghai, took an active part in overthrowing the Manchus. Mme. Sun Soong Ching-ling has played a part in the establishment of a new regime in China, and is one who dares to speak even to the mighty and upon whom the mighty dare not frown. Her sister, Mme. Chiang Soong Mei-ling, is a member of the legislature Yuan. Miss Ting Zok-zing was the first Chinese woman to be the secretary of the Chinese National Y. W. C. A. and has done much in extending a closer relationship with women of the West. Mrs. Herman Liu stands out as one who has rendered a great service to better local society. She is active in many social service organizations, especially those that seek to improve the condition of the beggars. Miss Nyien Sok-woo is China's first woman banker. In 1919 she founded the Women's Bank. Today this flourishing institution occupies its own five-story building on Nanking road in Shanghai.

Thus we find that Chinese womanhood is wide-awake about things which are vital. At the same time she is optimistic. She sees before her a picture of the new China—full of glory and hope. Prior to the 20th century, the iron-clad rule was that the place for women was the home. But today with the development of modern ideas, family duties have come to be regarded as quite secondary. Generally speaking, the Chinese woman exhibits more integrity, more steadfastness, more endurance in a crisis and in affairs of life than the man. Through the advantage of education she has developed a broader view of life and a keener insight. She has come to realize that her part in the making of a new China is just as great and necessary as that of her brother, if not more so, and that she must take a leading part in the play of tomorrow.

It is very obvious that one of the most important results of the world war was that it opened the eyes of the world to the great service women were capable of rendering when the circumstances call for

it. They were called into the fields of work which heretofore were done by men and they were soon found to be equally competent. The Chinese woman, from the very fact that at birth she has had to take whatever came to her, to endure what she did not like, to go without special notices, and in many cases even affection, is especially well-trained in character. Work has been her daily bread and silence her virtue. Hence when the new day came to China it found her ready, equipped with the fundamental traits of character which enabled her at once to take her place as certainly the equal of man. In a practical sense, in understanding of life's situation, in endurance in carrying out certain programs, she has shown herself superior to her brother.

The slogan "Educate your daughters" was circulated throughout the land of China. At present, most of our educational institutions are open to women. The aim of education, be it for women or men, is the training for citizenship. Chinese women can be roughly divided into three groups. The first consists of the highly educated women who are either college graduates or returned students. The next group consists of the partly educated women, the so-called "half-baked," who have completed the grades or even middle school. The third group includes all those who have neither the opportunity nor the means to receive any education at all, the so-called old-fashioned women. The first group because of their education and intelligence are those who are active in the work of uplifting China. The last group, because of lack of education, are quite content to remain just home makers.

The most interesting of the three is perhaps the second, or the women who

are partially educated. They called themselves the "moderners." They imitate the up-to-date fashions in Paris. How to beautify their faces, how to curl their hair in "permanent waves," and how to execute the latest dance step—these are their chief concern. Some belonging to the well-to-do class, indulge in mah jongg playing and theater-going, others in playing the role of social butterflies. They have no time to think of the intellectual and spiritual side of life. They close their minds to what is going on in the world. It is true that most women have a sense for beauty. All the fair sex want to look attractive. However, we must not forget that an attractive appearance without an equally attractive mind will not enable the women to make themselves useful in the community.

There is one idea which we must remember, which is prevalent among all the nations of the world. Every country puts its hope in the future. "The hope of our nation is in the youth of tomorrow," is a cry heard everywhere. This saying could be called a universal slogan, for it is heard in all the lecture halls of every nation and China is no exception. It is true, history has taught us that it is traditional for the older generation to hand down their troubles and problems to the next generation to solve, but each time the complication seems greater and the task more difficult to accomplish. In order to prepare the future generation to meet such a crisis, they must be trained from early childhood to recognize the significance of unselfish service to the country. To instill into the minds of young children high ideals, duty, service and patriotism, who can do it better than the mother?





*Interesting studies of child life in Japan: above, a "Broken Doll Burial Service," and below, a doll festival, called "Girls' Day," and held on the third day of third month. "Boys' Day" is celebrated with flying fish, the brave and virile carp, the fifth day of fifth month.*

# Kindergarten Work in Japan

By MARGARET WILLIAMS HESTER, Nara, Japan

(A paper presented at the Pacific Regional Conference of the World Federation of Education Associations, Honolulu, July 25-30, 1932)

One of the immediate aims of kindergarten supervisors in Japan is to make the teaching of young children more of a real profession. Too often in the past, and in other countries than Japan, the attitude of many people has been that the kindergarten is a place where children will be amused and kept from harm, and that the teachers are there not so much to teach the children as to act as nursemaids. The nursery school teacher and the kindergarten teacher is gradually coming into her own, and the day will come when there will be less inequality between the status of high school and college teachers and that of the teachers of young children.

Please bear in mind that whatever I have to say about kindergarten work in Japan is in relation to the work as I know it. I have charge of four mission kindergartens under the Episcopal church, and I visit each of them about once a week, traveling to the towns where they are located by train or interurban trolley.

Just as is the case in the United States, educational conditions in Japan vary greatly in different parts of the country. There is quite a difference in the four institutions with which I am connected, one being in a city, two in towns and a fourth in the country, surrounded by rice fields. And there are, of course, many differences between the kindergartens connected with government schools, and those which have a government license, but are operated privately.

I would like to say just a word here about the government kindergartens. There are a great number of them, as the idea of kindergartens as a part of the

public school system is very widely accepted in Japan. Furthermore they are required by law to have a certain amount of playground space for each child, so that in this respect the children are better off than in many of our American kindergartens. However, the government schools, in the upper grades as well as in the kindergartens, are concerned with the problem of numbers. Too often the size of the school is the criterion of its success. This is a great handicap in regard to any experimental work, or any teaching which is especially concerned with the all-round development of the *individual* child. Therefore, in private schools and mission schools, we have the opportunity to meet a real need. Our final goal then is the all-round development of individuals, physically, mentally, socially, and spiritually. A consideration of some of the problems which arise will indicate indirectly certain things which we are trying to accomplish.

1. *Poor teacher-training material.* Often a girl who could not hope to do very much along other lines has been accepted in kindergarten training schools, and then has been placed in charge of a kindergarten. It is a Japanese custom not to drop a student, even though the quality of her work may be very poor; hence many have been graduated and given positions who are not really capable of becoming good teachers. This situation is gradually being improved by the exercise of greater care in accepting students, through more difficult entrance examinations, and through guiding unsuccessful students into other work, after a fair trial at kindergarten training.

2. *Inadequate training.* There are both untrained and trained teachers. Sometimes graduates of girls' high schools, who wish to teach, but cannot take the training for various reasons, spend a year as untrained assistants in a licensed kindergarten, and receive a certificate. However, this type of teacher cannot very well raise the standards of kindergarten work, but the supply of trained teachers in the last few years has exceeded the demand, so doubtless this problem will eventually solve itself.

In regard to the trained teachers, there are two Government Women's Higher Normal Schools in Japan, one in Tokyo and one in Nara. The training course requires one year. Many of the missions have their training schools, and the course in these is usually two years, though in recent years, one school has added a third year.

3. *Quality of training.* In addition to the short period of training, which naturally affects the quality, the training has been very conservative and formal, and presents the greatest problem we have. From the description of the two types of kindergarten, which I shall give in the latter part of this paper, this problem will be understood more clearly. Nowadays the training in many schools is greatly improved, and is continuing to improve all the time. Gradually this is raising standards in the various kindergartens to which the new graduates go. In the four years since I came to Japan, I have seen a great improvement.

4. *Short term of teaching.* Many of the teachers are very young, and they teach only a short time before their families arrange marriages for them. Sometimes this happens in the middle of the school year, and we, in charge of the kindergartens, must begin over again with new girls just out of training school. Down in Virginia, there is a saying that nothing is certain but death and taxes, but in Japan it might be said that for a Japanese girl, marriage is the one unchanging fact of her future. However,

nowadays, marriage is often at a later age than formerly, and economic conditions are partly responsible, though, of course, attitudes are changing, too. Young people, both men and women, are not quite so ready to have marriages arranged for them.

5. *Attitude of the average Oriental man towards a woman.* No matter how well prepared a teacher may be for her work, this attitude oftens hinders, and sometimes blocks, what she is trying to do. Time and changing conditions will have their effect, however.

6. *An uneducated public opinion.* Just as in other countries, this problem is being met by means of parents' meetings, with special programs and speakers, home visiting by the teachers, school visiting by the parents, with conferences about their own children, letters to parents, use of various materials, special literature, posters, and so on.

7. *Few opportunities for improvement or training in service, lack of source materials, libraries, publications, conferences, etc.* It is here that supervisors can help in many ways. There are Japanese kindergarten teachers' organizations, both Christian and Government ones which have regular meetings and conferences. Some training schools publish magazines which are for the use of their graduates. Books of various kinds have been translated into Japanese, though there is great need for more of this to be done. The supervisor can be of great service in this problem, not only for the improvement of individual teachers, but to preserve a continuity in the development and influence of the particular kindergartens with which she is connected.

As supervisors we try to give the teachers whatever we have gained from our own training and experience, to be adapted to the peculiar needs they meet in their own work. While we are in Japan we try to keep up with what is going on in the educational world, by reading books and magazines, and when we go home on furlough, by observation and



*Careful and intelligent training in the kindergarten will start these youngsters on the road to future good citizenship.*

further study. Such conferences as these are an inspiration, and a source of information which will enable us to go back better prepared to further the progress of kindergarten work wherever we may be situated.

Now I shall describe briefly a day at one kindergarten as it used to be and a day as it is now. I have a particular teacher in mind, and everything I shall say is based on actual experience. This teacher is rather unusual, but great improvement is possible for any teacher who has a certain amount of ability, an interest in her work, and an eagerness to grow.

Picture a group of about fifty children having "free play" at 8:30 in the morning. If it happens to be a rainy day, all fifty are inside the kindergarten and the general effect is one of bedlam, no toys in use, nothing being done with any purpose, the children running and yelling, and the teachers greeting children as they

arrive, or belatedly getting materials ready. The chairs are arranged in a rigid circle, which the children run around, or climb over, as the spirit moves them, until it is time to begin. Then at a signal they sit down, each in his own particular assigned place, and a great blowing of noses takes place. After this is attended to the roll is called and a short service follows. Then there is a long "circle period," perhaps thirty minutes, perhaps forty, perhaps longer, during which the children are supposed to sit still and listen to the teacher, who does most of the talking. Occasionally she asks a question, which requires merely "yes" or "no," and the children automatically shout the expected reply.

The program has been planned ahead, often for the whole year. Perhaps it is the program which was given the teacher while a student in training school. If it happens to be the last week in January,

for instance, they may be studying snow, whether or not there has been any snow that winter. Perhaps if it is the second week in February, they are studying various kinds of fuel, etc. The teacher has determined how much of the subject is to be treated each day of the week, and it must be covered, for does not next week belong to a different subject?

The children listen for a while, then begin to get restless. The assistant teacher prowls around the outside of the circle, ready to pounce on any unruly member of the group. After this interminable period there are some songs, and the children sing at the top of their voices, releasing some of their pent-up energy. At another signal, all rise, pick up their chairs and march around the room in a very formal order, at another signal they put down their chairs with a bang. At this juncture the teacher probably asks if any wish to go to the toilet. The suggestion is too much for them, and the majority hurry to the toilet. As soon as order is restored, the rhythm period follows, rhythms consisting of marching, skipping or perhaps a gallop, and as all fifty are taking part at once, they tread on each other's heels, the room not being large enough for so many to have rhythms at the same time. Perhaps this is followed by "yugi," a sort of game or dramatized song, with motions for the purpose of keeping time to the music, not to interpret it. The music is furnished by a teacher who may be able to play, but more likely has had little background and experience along this line, and the instrument is sometimes a piano, but quite likely to be a small organ. Rhythms to the accompaniment of a wheezy little organ lose most of their charm.

After rhythms, the whole group may be turned loose in the yard, while the teachers take a long breath, and plan the next activity. After a while the children are called in for handiwork, which is work with Froebelian materials, blocks, rings, sticks, tablets, etc., or perhaps directed paper folding. Perhaps it is in the month

of May, and not long before the Boys' Festival, when iris flowers are used for decorating, so the teacher may have planned for the children to make pictures of growing iris. Paper cut in dimensions about 4 by 6 inches is distributed to the children, who sit with folded hands at tables arranged in a hollow square. The crayons are passed out, and, after the teacher shows them how, the children fill the lower part of their papers with iris leaves. Then each child receives a certain number of tiny paper iris flowers, from some supply house, and the teacher shows exactly where they are to be pasted. If the paste has not been secured beforehand, the janitress is sent to a neighboring shop to purchase some, while the children sit and fidget and wait for her return. When the paste arrives, the pictures are completed, though often the strain of waiting, having to pay such close attention, and of working with small materials, proves too much, and wails break forth.

After this the children are turned outdoors again until lunch time, and after lunch, there is usually a game, and then they go home.

Now let me show you this same teacher after two years. The children arrive at kindergarten, take off their shoes (according to Japanese custom), and themselves put them on shelves at the entrance, hang up wraps on their own hooks, and so on. Heretofore, the children often stood perfectly passive, while the nursemaid who brought them, or the janitress or the teachers, removed their wraps and hung them up. The children now enter the kindergarten, and are greeted by the teacher and other children who are busily working. Each child marks the large attendance sheet hanging on one side of the room, and pauses to admire his own record, then finds the work which he began previously, and continues it, or he chooses materials for new work. In addition to the Froebelian blocks, there are large sheets of paper, an easel, paints, various boxes and materials of a miscellaneous character, "waste materials,"

all easily accessible. The chairs are of several different heights and each child finds a suitable one. The tables, too, are of various heights and can be moved and placed by the children. There is a play corner with dolls and furnishings, many of them made by the children, and there is also a carpentry bench and tools.

After a satisfactory work period, the children themselves help to put the room in order, putting away their own work and materials, and brushing up any scraps. They go to the toilet if they wish, but at no suggestion from the teacher, wash their hands, attend to their noses and come back quietly for a discussion of their work, the older children with one teacher, and the younger ones with the other. A record is kept of what materials each child uses every day, and of how they were used.

There is a short service next, with the children all together in one group, and this is followed by conversation. The teachers alternate in directing, month about. The program is planned from week to week to meet immediate interests and needs, and often carries over for several weeks. For example, the first few weeks of our new term this spring, we studied the beautiful park near by. Trips were made, and as spring advanced, changes noted and discussed. Frogs' eggs from one of the ponds were brought back for the kindergarten aquaria and their development into tadpoles and frogs was watched with interest. Flowers were planted in the kindergarten yard and carefully watered and tended. Later on a trip was planned to pick strawberries, and this introduced the subject of vehicles and travel, for the trip had to be made by trolley. Soon after this, as I was getting ready to sail for the United States, the subject of boats became very vital.

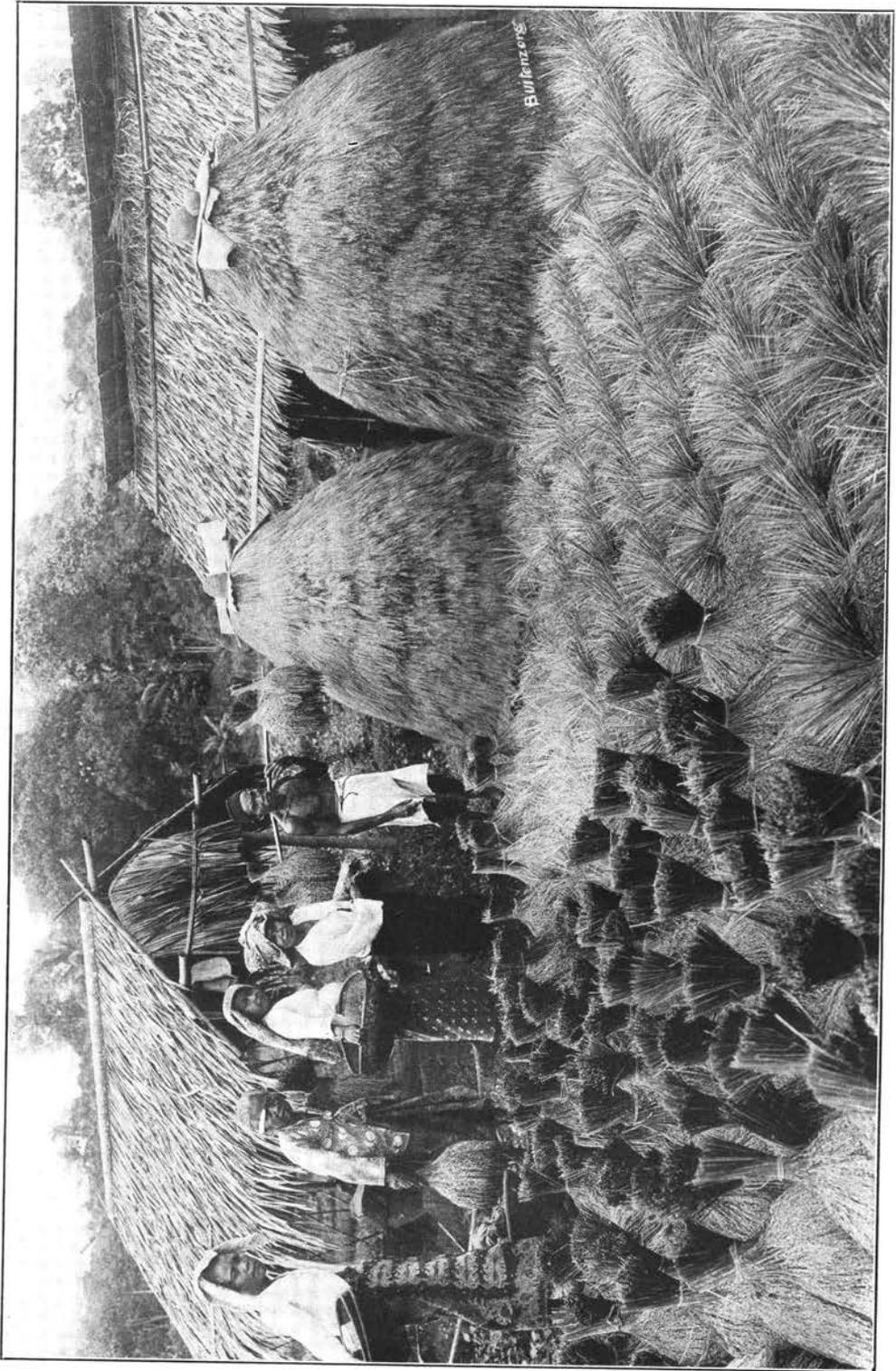
After this conversation period, comes rhythms. Each child is responsible for his own chair, and puts it out of the way.

Usually a few exercises are given first for constipation, which is so common in Japanese children; then rhythms, including any especially interesting because of the current activities or subjects under consideration. After rhythms, the children divide into the two groups again, for a Bible story or some tone games, and this is followed by the milk period. After this, there may be another work period, where all use the same materials, sometimes under the direction of the teacher, sometimes each in his own way, but with help when necessary from the teacher. Perhaps a new material is used, and it is necessary to know how to handle it. Later this material will be added to that which is accessible during free work.

As each child finishes his work, he goes to the playground. Several children come back into kindergarten before the others, and help prepare the room for lunch. When the others come in, they have a quiet game in another room, then hands are washed, and lunch eaten. We have *our* troubles with spinach and carrots, just as you have, perhaps more so, because the Japanese diet does not include enough vegetables, as a general thing. However, thanks to coöperation on the part of the families, the children are learning right eating habits.

After lunch there is a nap time, when many of the children really go to sleep. Then the good-by song, and on with shoes or sandals again, a deep bow of "sayonara" to the teachers, and the homeward start is made.

The influence of this type of teacher, and of this kind of kindergarten, is very far-reaching. A teacher who has learned to really think and to meet problems in an intelligent and concrete manner, will train the children in her classes to be not only good future citizens, of their particular country, but of the world, and this is after all the ultimate goal of education.



*Between the coastal cities and Bandoeng lie some of the vast number of rice fields of Java. Fifty million natives depend upon this grain for life.*



*Transporting rice to market in Java.*

## Bandoeng, the Flower City in the Hills

Bandoeng, (pronounced "Bandoong," the "oo" as in "rook") is one of the most modern cities in Netherland India in the sense of being a comparatively new foundation. Little more than 100 years ago, the site was occupied by a small settlement of Sundanese farmers. Then, just before the beginning of the British interregnum in Java, the Governor General, Marshal Daendels, when he began to construct his "Great Post Road," decided to transfer the seat of the Regency of the Preanger from Dajeuhkolot to the place where the road crossed the Tjikapundung (N.B. "Tji" in the Sundanese language means "River"). This became official on May 25, 1810 and thus what later developed into "Bandoeng" was started on its road to greatness.

The new settlement grew very slowly, however, and in 1846 there were only 9 Europeans living there, with some 13 Chinese, 30 Arabs, and about 11,000 natives. In 1862 Bandoeng was made the Capital of the Preanger Regencies, the Resident moved his headquarters there from Tjandjour, and the town then began to take on importance.

The greatest obstacle in the way of its development was lack of transportation facilities. Daendels' Road was made, but the stage coaches still took three days to go from Batavia to the new town. The first stage was from the coast to Buitenzorg where the night was spent. The next day the coach was given an extra pair of horses, making six in all, and proceeded over the Poontjak Pass, the team being reinforced by the addition of a team of oxen at the foot of the ascent. After this difficult and somewhat hazardous passage, the coach went on to the town of Tjandjour, whose importance was waning as that of Bandoeng was rising, where the second night out was spent. On the third day out the coach had to ford the Tjisokkan and then cross the Tjitaroom on a raft. The road then wound around through the mountains till eventually it reached the Bandoeng plateau and finally the town itself. If passenger transportation was so difficult it is easy to realize that the transportation of goods was practically impossible, or became so for long periods of time during the rainy season when the mountain roads were impass-

able for pack horses or team-drawn drays. It is difficult to imagine the problems of those days as one bowls along now in a powerful car over the magnificent asphalt boulevard that has replaced the old post road, for even a timid driver seldom takes more than three and a half to four hours to drive to Bandoeng over a road that takes almost the same route as the ancient post-road where the stage coaches took three days. Of course, bridges have replaced the fords and ferries and that tends to make things easier. For the visitor in a hurry Bandoeng may now be reached twice a day in 40 minutes from Batavia by air!

But the real development of Bandoeng into a modern city may be dated from the completion by the state railways of the line joining Bandoeng to Batavia by way of Buitenzorg, Sookaboomi and Tjandjour. This was opened for traffic in 1884 and later the state railway workshops were established in Bandoeng. The inhabitants increased amazingly, and excellent hotels and schools were built. At present Bandoeng is the fourth largest city in Netherland India with 19,664 Europeans, 17,140 Chinese and other Orientals and 129,918 natives, mostly Sundanese, making a total of 166,722.

Even the opening of the new railway did not entirely remove the prejudice attached to living away from the coast, and it took many years to convince the doctors of the country that the climate of Bandoeng was of such a nature as to make it an almost ideal health resort for convalescents. After a time they began sending patients to this beautifully situated mountain city to recuperate from the rigors of the coastal life and thus more persons came to appreciate the new city.

The temperature in Bandoeng is as follows: Highest temperature ever recorded, 93° F. Lowest temperature ever recorded, 52° F. Average temperature during the year 1930,  $\pm$  72° F. The average annual rainfall is about 75 inches. This is distributed more evenly over the year than that in the cities on the coast plains,

and the 144 days (average) per year on which rain falls are not so definitely grouped into a "rainy season." This helps to give Bandoeng its wonderful climate. The average daily sunshine in Bandoeng is about 7.44 hours.

After much agitation the government decided to move the seat of administration from the coast to Bandoeng and in 1916 the Department of War was transferred from Batavia "for strategical reasons." This was followed by the artillery construction workshops, the projectile factory and the military air force including a division of research into flying conditions in the tropics. In 1921 the Department of Government Industries followed and the imposing building housing this department was completed in 1924. After that, it was found to be impractical to continue the movement, with the result that the other departments retain their old positions in Buitenzorg or Batavia, at least temporarily.

Today Bandoeng is the center of tea planting in West Java and also of cinchona cultivation. The world-famous "Bandoeng quinine factory" is in the city and produces most of the quinine used in the East. The great Pasteur Institute of Netherland India is also in Bandoeng and produces almost all the biological medical preparations used in the East Indies.

The city itself is superbly situated on the "Bandoeng Plateau" which is surrounded and walled in by wonderful mountains, whose great beauty is best appreciated, perhaps, when seen in the light of the rising sun from the morning mail and passenger plane of the K.N.I.L.M. flying from Bandoeng to Batavia. The streets are wide and clean, the houses for the most part being picturesquely built in roomy gardens. The city is so high above sea level (2,200 feet) that all sorts of European plants and flowers flourish there, giving the gardens a wealth of color and variety seldom seen in a tropical town. There are several lovely little squares and parks neatly laid out and pleasantly ornamented with trees and



*A sleepy village under the palms in Java.*

statuary. The public buildings are worthy of their surroundings and are a real decoration to the city. There are more hotels and pensions per capita of the inhabitants than in any other city in the East and they vie with one another in comfort and convenience. The prices have recently undergone notable reductions and are very reasonable indeed.

Although Bandoeng in its development has been largely a European city, the municipality has not neglected the interests of the natives living there. Many kampongs have been improved with paved streets and drainage. The municipality has done much to improve living conditions for those of small salary. It has built over 600 detached and semi-detached houses which rent at from f 5 to f 80 (at normal exchange rates from 8/- or \$2.00 a month! In addition to this there is a 15-year progressive plan costing f 150,000 a year which at its conclusion will have supplied with roads, drains, running water and all the luxuries of modern city improvements over 325 acres of native kampong within the municipal limits. This work has contributed much to the public health of the city. The death rate per 1000 inhabitants of Bandoeng is lower than that of any other city of its size in the East, for the Europeans only, 8.4 per 1000 in 1931; for all races together, only 17.1.

As a center of scenic attraction for visitors Bandoeng has as much to offer as

any other city in the East. Within twenty minutes' motor ride of the center of the city lies Lembang at a height of 4,200 feet, a charming spot with a climate that is actually cold. Here is situated the Bosch's Sterrenwacht or Observatory which houses amongst a very complete and up-to-date general equipment the largest telescope in the Southern Hemisphere, a Zeiss double refractor of 24 inches, one lens for visual observation, the other for photographic purposes. Lembang is on the slopes of the Tangkuban Prahú, a semi-active volcano whose craters may be reached by motor car or on horseback. Needless to say the view from the top is magnificent. Still nearer to the city is Dago with the Gilwell Park of Netherland India and a teahouse famous for the view from its lawn at dusk as the city lights of Bandoeng are flickering on one after the other far below. Another trip to be recommended is that to the radio station at Malabar. This may be visited on Wednesdays providing that permission is obtained previously at the offices of the Post and Telegraph Service in Bandoeng, the round trip taking about half a day exclusive of time spent at the radio station, the return being made by way of the new bungalow holiday resort at Pengalengan and past many tea and cinchona estates. Another beautiful trip is to the southwest to the lake district of Telaga Patengan and Mount Patooha.

# The Status of Women in Bolivia

By SRA. LUIS DE ABELLI,

Wife of the former Minister from Bolivia to the United States.  
(On staff of "Equal Rights.")

There are really two Bolivias, the high plateau of the Andes where the principal towns are from 8,000 to 12,000 feet above the sea level, and the main industry of mining is carried on from North to South along a plateau even higher, while the low tropical regions of the interior which lie in the very center of Bolivia, and due to their great distance from all railroad facilities, are entirely undeveloped.

When you take the train at any of the Pacific Coast sea ports on one day, on the next you find yourself skimming across a great table land that extends further than the eye can reach, flanked at different points by ranges of great jagged peaks, sparkling under the brilliant sunshine, and outlined against a cloudless sky of the deepest sapphire blue. The rarefied cold keen air, the dazzling purity of the atmosphere that permits the eye to clearly perceive any object at an incalculable distance, the gorgeous coloring of the fields of guinea and various grains cultivated in gay patches lying here and there, and the bands of sheep and llamas tended by the quaintest of native shepherds in brightly hued costumes, all fill one with an appreciation of the tranquillity of a people absorbed in their work and a daily existence whose problems are patiently worked out with each turn of the wheel of fortune and progress.

One is scarcely prepared for the burst of beauty waiting down in the valley of La Paz when the train pauses at the brink of a canyon that in my opinion surpasses the Grand Canyon of the Colorado in its fantastic beauty and coloring, 1,000 feet below. Lying at the bottom of this great break in Bolivia's table land is her capi-

tal, La Paz, with a population of nearly 150,000 inhabitants. Cypressess, eucalyptus, poplars and graceful weeping willows border her gardens and form a background for the beautiful buildings and palatial homes which outline her plazas and avenues. The gayly tiled roofs reflect the soft reds, blues and yellows of the surrounding hills, while the old mission bell towers of her churches seem to lift up their historic beauty to the majestic snow-covered Mt. Illimani, which boasts more than 22,000 feet in height and dominates all that lies below her.

Here you find one of the kindest, biggest-hearted, most hospitable peoples in South America with the refined instincts and culture handed down from their Spanish ancestors, people who speak the purest Spanish, who send their sons and daughters to Europe to perfect themselves in the different arts and professions, who study constantly how to secure at such a distance and at such an expense all that the rest of the world can offer in progress and educational advantages, scientific, literary, medical and otherwise.

The Bolivian women, partly due to a certain degree of contentment with their lot, because of their very united family life and partly to a general state of indifference regarding the political activity on their part, which so animates their sisters the world over, have not until recently manifested any interest along these lines. In any country where the cities are few and far between and the mainly developed productive richness of the country is confined to the natural resources, where men have to fight the rude elements of the climate, rock and soil, you will find the women in the homes to a

greater extent than in the field, especially if that field is rarely ever of agricultural activity, but extending down into the bowels of the earth and up into the frozen crags of rugged mountains. The sons were sent abroad to secure their degrees in engineering, medicine, law, etc., but the daughters were naturally trained to follow in the steps of their mothers, in preparing themselves to become the wife and mother, in a country where the home is one's world and large families abound. There are in Bolivia charming towns like Sucre, Cochabamba, Santa Cruz, etc., where the families have so intermarried that almost every person is related to the other, and one's neighbor is one's cousin.

Thus Bolivia is one of the last to slowly bestir herself to the fact that feminine independence is absolutely necessary in a country anxious to progress in every way. The men would not be likely to oppose any move on the part of the women to secure what is right and just in this way, as they are already cooperating in the feeling throughout the country to help her attain the economic independence, so inevitable where mental enlightenment is rapidly bringing all thinking women to the realization that she is not to be forced into a life objectionable and disadvantageous in any way, because of the economic pressure brought to bear by her inability to provide for herself. So you find the naturally richly endowed mentality of these brave, fine women responding to the urge to follow the example set to them by the rest of the world in this way.

The divorce law will soon be a reality there, as it has already been passed by the House and is now to come before the Senate. In the meantime the women are working with enthusiasm for the legal right to control their own money and incomes. More important to her than anything else at present is the privilege of administering her own fortune, and to be guardian of her children's interest in case of the failure of the husband to do it properly, or in case of a separation.

At present upon marriage she loses all right to any money or property in her possession at the time, and the husband can dispose of it as he sees fit without even having to consult her wishes in the matter. So this issue being of primary importance to the women there, they have prepared a proposal, through the cooperation and effort of a feminist society, which consists of 60 articles to be put before Congress, and until this is "put over," as you Americans say, the fairer sex is not bewildering the mind of her male opponent with further claims and demands for future concessions.

This feminist society I have referred to came into existence about eight years ago and is composed of seventy members, professors of philosophy, science, literature, history, etc., who are working for the progress of the women of their country. It is called the "Ateneo Femenino" and publishes a most interesting and clever little magazine once a month called *Indice* in Spanish or the "Index," in which one feels the strong influence of the coming emancipation of those souls who have so long been fettered to the whims and ruling instincts of the masculine mentality. It is representative of the growing culture born of the desire in the hearts of all thinking women the world over, to take her place as man's companion instead of chattel.

We have many clever and brilliant women down there who have had the courage to make a name for themselves against great odds. We have today in La Paz a really wonderful child specialist, who, upon finding herself left a widow with seven little daughters and no visible means of supporting them at hand, took up and completed an extensive study of medicine, started in the National University at Sucre and perfected in France and Germany. Dr. Elsa Chopitea is not only a successful physician herself, but three of her seven daughters have already received their degrees in medicine.

Among the many clever and successful Bolivian professional women I could name

to you is the niece of the ex-President Saavadra of Bolivia, Josefa Saavadra, who is a lawyer admitted to the bar on a brilliant examination, and though only 24 years old, is at present teaching law in the university. She passed examinations in a course of diplomacy entitling her to the position of First Secretary in any legation, but as yet the laws of the country do not permit her to fill that capacity, though she made one trip as such, being granted special permission.

There are two women dentists in La Paz, but one has married and after marriage women are not permitted to continue practicing their profession. We have some very efficient newspaper women, outstanding among whom is Ana Rosa Tornero. And there are any number of writers in prose and poetesses of note. Teresa Solari, though only in her early twenties, has published a book of poems with the help and encouragement of the little club already referred to.

There is so much of interest I could tell about that great country south of the equator, where I have spent the happiest and richest years of my life, where romance and adventure abound in a setting of a really awesome simplicity so far removed from this crowded world of lust and ambition, that one is truly cognizant of the real and fine things that life contains, such as real productive labor, the development of all the finer sentiments, and the time and tranquillity in which to allow an idea to grow and bear fruit. In order to really grasp the cause of an existing condition among a certain people it is essential to know the circumstances and conditions surrounding them. Material wants and needs are far fewer away from the artificial demands of a rapidly

pushing populace where society does not allow one to tarry on the road for fear of being pushed to one side. Family feeling is based on the old clan traditions and the ties are so multiplied and extensive, the loyalty so profound, that the influence of the feminine member is largely felt and her ideas and opinions listened to with respect. Her mind is not diverted from the national problems and needs by the trivial demands of the ordinary social contacts, and the family life is united and perfectly beautiful. The men of the household are present at the luncheon and tea hour and often carry on the bulk of their work from an office right in the home. She is in constant contact with all that concerns her country and works for the benefit of it and her fellow citizens with a zeal that often reaches the same goal by another road.

People down there are true to themselves, and the Bolivian women, though far behind the women of the United States in acquiring that liberty of action and thought so coveted, are not really less happy than you, as all this is simply an evolution that is bound to come about as a direct result of the rest of the progress taking place, and I feel confident that the women will ask for their rights when the need inspires it, and the men will readily listen to their plea and accept it as a natural result of the combined phases of the rapidly changing mentality of their people in general. Those women will look to this great country to the north for inspiration and leadership, and your sacrifices and triumphs blazing the trail while bitterly opposed and handicapped, will have so changed the thoughts and ideals of the countries to the south, that their success is already assured.





*The sacred island of Miyajima with its great red torii, the symbol of the Shinto religion.*

## The Shinto Doctrine and Contribution to Peace

By ICHISAKU KANZAKI  
On staff of Japan Times and Mail

In seeking to understand the Shinto doctrine concerning peace and its development, the first thing to do is to come to an understanding of the environment that has given the Shinto religion to the Japanese race. It is rather needless to say that the home land of Shinto religion is the land of Japan, which is beautiful in natural features, moderate in climate, and situated in the east. The lovely scenery of land and sea, and the moderate climate in Japan are factors which have fostered and cultivated the religious mind of the Japanese race. The beautiful Mt.

Fuji, lovely Lake Biwa and the superb views of the Seto Inland Sea are quite famous throughout the world. These surroundings have nourished the bright and righteous nature of the Japanese.

Another factor that has made the mind of the Japanese brighter and more righteous is their faith in the sun. From time immemorial they have worshipped the sun and related the sun with Amaterasu Omikami (The Heaven Shining-Great-Deity), therefore, Amaterasu Omikami became the sun goddess. This worship of the sun goddess became popular

and even Japanese in olden days worshipped this goddess. Faith in the sun goddess is said to have been the source of the kind and gentle nature of the Japanese.

The holy place where the seat of the sun goddess is located is believed to be Takamanohara (The Plain of High Heaven). Here also many other gods are said to live with Amaterasu Omikami. The kingdom of the gods is a peaceful and joyous paradise. Therefore, it is natural for men to long for that peace which is in the kingdom of the gods to be established on this earth. It was not only the desire of men but also it was the will of Amaterasu Omikami. It is recorded in the Shinto Scripture that Amaterasu Omikami issued an edict to her grandson Prince Niniginomikoto to go down to the fertile land of Toyoashihara (Plain of fertility, that is Japan) and govern it peacefully and amicably. Thus Amaterasu Omikami intended and wished to establish peace on earth as it is in heaven. Her intention was to establish peace not only in Japan but also in the whole world.

It is recorded in the Kojiki (Shinto Scripture) that the two gods, Isanagi and Isanami, gave birth to the land of Japan and governed it peacefully in obedience to the edict of Amaterasu Omikami. and in the other scripture, Nihonshoki, it is taught that men should live righteously and peacefully, imitating the ways of the gods. In the Kojiki we have such phrases as "to look again" and "to listen again." This is the teaching to encourage good and to realize peace by doing away with evils.

The first Emperor in Japanese history, Jimmu Tenno, was a lover of peace and the realizer of the peaceful thought of Shinto. Keeping the teaching of Amaterasu Omikami in mind, he brought peace to the main land of Japan and laid the foundation of Japan in the 6th century B.C. He was an earnest worshipper of the sun goddess. It is recorded in the scripture that he had never fought a war facing the sun. He was a lover of peace,

but was forced to go to war to maintain peace. So he never fought an aggressive war.

Thus gradually the peace thought of the Japanese race has come to be established and promulgated in the teaching and doctrine of Shinto. Of course the religions of foreign origin have contributed some influence to the Shinto doctrine during its long history of development. The teachings both of Confucius and of Buddha have influenced the Shinto thought. Especially the Buddhist pantheistic idea of God influenced the polytheistic idea of God in Shinto, and it is true that the sun goddess has come to be regarded pantheistically. But the sun goddess is not truly a pantheistic god. Though Shinto has been influenced by the other religions, the peace thought of Shinto is unchanged, and Shinto is a religion of peace, as it has been from the beginning.

There are two kinds of peace, absolute and relative. The absolute peace is the ideal one, and the relative peace is the practical one. The doctrine of Shinto concerning peace is an absolute one. And the doctrine of absolute peace in Shinto can be understood through the study of the gods of creation worshipped by the Japanese race. The gods of creation are Amenominakanushi (Heaven - August - Centre - Master - Deity) Takamimusubi (High God of Growth) and Kaminusubi (August God of Growth). Amenominakanushi is the Creator God of the Universe, and the other two gods are the manifestations of the spiritual virtue of Amenominakanushi. The virtue of Amenominakanushi is so great and unfathomable that we perceive it only through these two gods of growth which are the manifestations of his virtue. So the true Shinto thought concerning peace, lying in the virtue of Amenominakanushi, is realized in the virtue of the two gods of growth.

We are eager to see peace realized in the world, so we are earnest to devise ways and means to serve the purpose; while on the other hand, there are various



*Perhaps this street in old Japan leads up to an ancient temple.*

kinds of thoughts and deeds which conflict with the true thought of peace, and which prevent the realization of peace. In Shinto these are called sin or uncleanness, including both personal spiritual sin and external evil deeds.

And to meet the need of wiping out these sins and these evils there is purification in Shinto. Purification is observed in order to purify personal and national sins and evils. War is a kind of purification to eliminate the evils which bear down upon the country. However that kind of purification is only to realize relative peace and is nothing but the means to realize absolute peace. The chief end of purification is to realize absolute peace.

The idea of purification originated in the four kinds of spirit which are found in the Shinto scripture "Kojiki." The four kinds of spirit are "Aramitama" (Rough Spirit), "Kushimitama" (Wondrous Spirit), "Nigimitama" (Gentle Spirit) and "Sakimitama" (Blessed Spirit). The "Nigimitama" is to relieve and check tragic struggles; the "Sakimitama" is to relieve and nip in the bud all kinds of miserable hardships; while the "Kushimitama" and the "Aramitama" are to do away with all kinds of struggle and disease. These spirits demand purification, and to meet their demands the Great Purification is observed, to purify sins and evils of both individuals and the nation, and also to eliminate all kinds of offences. The object of the great purification is expressed in the Great Liturgies of Purification. And it is recorded in these liturgies that Prince Niniginomikoto, obeying the edict issued by the sun goddess "Amaterasu Omikami" came down to the land of Japan from heaven and eradicated all evils in order to realize peace on earth. All impediments to peace should be removed. All evils are a formidable obstacle to peace; so war is unavoidable. War is even necessary in the cause of justice and righteousness. War is not the end, it is only the means to realize absolute peace. Shinto doctrines

never allow any aggressive war looking out for number one only.

According to Shinto doctrine peace of an individual, peace of a family and that of the nation are harmonious. So it is stated in the scripture that all nations should be harmonious in maintaining peace, helping the weak, the undeveloped, and in keeping close relations with each other. The chief Shinto doctrine concerning peace is an absolute peace, and the Japanese are a peace-loving people. But it is sometimes thought that the Japanese are a warlike people. This is a great mistake.

It is true that the martial spirit has been valued in Shinto religion, but it is not for the sake of territorial aggrandizement. Some of the forefathers of Shinto served their Emperor as warriors and it is taught in the household axiom of the Ohtomo family that the descendants of that family should devote their lives to their Emperor. This is the axiom that every Japanese should observe. Bushido (chivalry) is the word to express the righteous, just and devotional spirit of the Japanese. And it is also called Yamato Damashii (spirit of the Japanese). Shinto religion encouraged the practice of Bushido. But it does not encourage territorial aggrandizement. It is only to safeguard the Emperor, and to keep peace. The chief end of the Shinto religion is without doubt the realization of peace. Every war is nothing but the means to realize peace on earth. It is a superficial view to think that the Japanese are a warlike people.

The morals of the Orient give precedence to the observance of morality over the assertion and extension of rights. The assertion of rights is said to be the cause of war in the western countries, but in the Orient, especially in Japan, the cause of war is always the safeguarding of rights. According to Shinto doctrine, war is a means to prevent war in future. Prince Shotoku (a famous Buddhist in the 13th century) established a constitution and in it he put the highest value on



*The chief end of the Shinto religion, symbolized by the torii, is the realization of peace.*

peace. And we also see the cheerful, peaceful thought of the Japanese people expressed in the letter to the Emperor of China (which is said to have been written by Prince Shotoku). Thus it is plain that the doctrine of Shinto concerning peace calls for absolute peace, trying to realize the peaceful condition of Takamanohara (Plain of High Heaven) on earth.

Shinto thought of peace depends on the abundant love, benevolence and virtue of Amaterasu (Heaven-Shining-Great-Deity), and that virtue extends not only to the individual but also to the family, the nation and the world. This is also manifested in the three sacred treasures; sacred mirror, sacred pearl and sacred sword. True peace thought should depend on the will of God, guided by justice, and love. Beginning with the individual, family and nation, gradually the whole world can be in peace. And the most important

elements in the realization of peace are love and justice. The religionists ought to do their best to propagate this love and justice. And to do so is also to be faithful to the sun goddess "Amaterasu." It is manifest in the history of Japan that the Emperor Jimmu Tenno and successive emperors have been peace-lovers and have contributed much to the realization of peace, keeping always in mind the edict of "Amaterasu Omikami." The Emperor of Japan is the one who is most earnest to maintain peace. And it is also a plain fact that the Japanese are gentle and open-hearted people and not cruel and hard in nature. Thus far I have stated the Shinto doctrine concerning peace. But Shinto religion is a religion which puts value on practice, not on theory, so Shinto can be better understood through works and life.

The earnest and sincere desire of the

Shinto religion to realize peace on earth is manifested in various ways and means, sometimes for the sake of the country, and sometimes in the interest of the human race and the world. It has also manifested itself sometimes in prayers to the Gods, sometimes in war, and at other times in relief work. The Emperor Kammu in the 8th century prayed to the Gods for the welfare of the nations of the world. And the Emperor Kameyama in the 13th century prayed to the Gods before the Shinto Shrine for the national welfare also for the welfare of the world.

It is an established view of the historians that the expedition of the Empress Jingo to Korea during the early part of the 3rd century was not an aggressive war, but was only to root out the instigators of Korea, who had incited the people of Kyushu, the western part of Japan, to treason. It is needless to say that the war at the time of the Mongolian invasion was absolutely a defensive one. Japan did not wage war against Mongolia. Of that invasion it is recorded in history that the Chinese were cruel toward the Japanese to an extreme degree, while Japanese soldiers treated their prisoners of war kindly and tenderly.

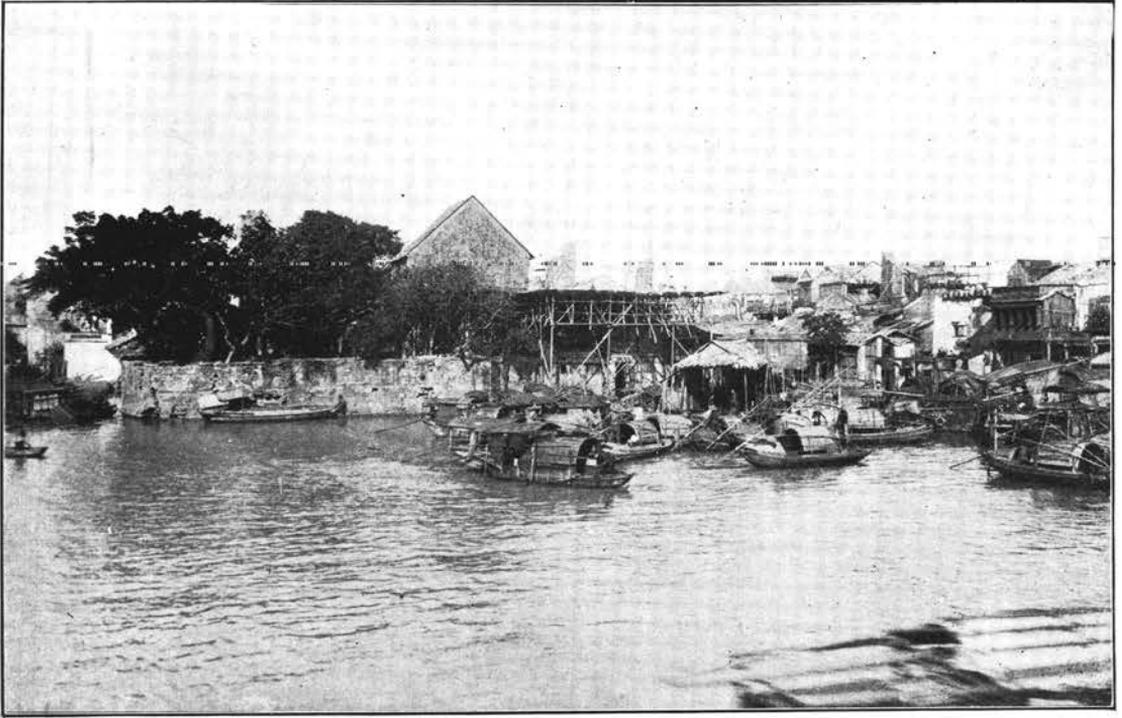
In the civil wars such instances are also numerous. It is recorded in Japanese history that the famous warrior Minamoto Yoriyoshi killed an enemy in battle and buried the body and prayed for the repose of his soul. And another famous warrior, Kusunoki Masatsura, saved his enemies from drowning. It is also a well known story that a famous warrior, Shimazu Yoshihiro, prayed for the repose of the enemy's souls, erecting a tower for the dead at the sacred Mt. Koya. Some of these things have been done through Buddhist faith, but it is an indisputable fact that the Shinto doctrine has always been the centripetal force.

In 1894-1895 Japan made war against China for the sake of the peace of the

Orient. Japan did not wage war against China for territorial aggrandizement. And so it was with the Russo-Japanese war. It was not Japan who was taking aggressive steps. Russia had her plans for the invasion of Korea and Japan, so Japan waged war against Russia for the peace of the Orient and for the protection of Japan. Japan never has hesitated to sacrifice her own country for the sake of peace. And this spirit of sacrifice has been grounded in the faith of the Shinto religion.

Soon after the peace conference between Russia and Japan at Portsmouth, New Hampshire, in the U. S. A., the mob who were discontented with the peace terms set fire to some buildings in Tokyo, and several church buildings were burned. And it was Shintoists who started subscriptions for rebuilding these church buildings. This is also one of the works which shows the Shinto spirit of love and peace. And it was also the Shintoists who first organized "The Religions Association of Japan" to realize the common purpose of all religions in Japan, including Buddhism, Christianity, Confucianism and Shinto. The Religions Association of Japan is now the most powerful and the most active one of its kind in the Empire.

I have thus described the real Shinto movement toward the realization of peace. And as a religionist, I venture to say that the problem of the reduction of armaments should be independent of the problem of religious peace. It is the business of the religionist to make clear the ideal of peace. Such a practical problem as the reduction of armaments should be left in the hands of the statesmen. The religionist should be satisfied in teaching the peaceful doctrines of each religion. Of course it is our duty also to give the politicians and statesmen the teaching of peace.



*The river folk of Canton are almost a race in themselves.*

## In the Rhythm of Canton

By CLARA L. DAWSON

One would always remember Canton with a singsong of "He-Hi-Hi" running through his mind; it is the hum of a busy city of about a million Chinese who use this rhythm to help balance their cargo, which is carried by man power, and strung from a bamboo pole on the shoulders of a couple of coolies. The coolie in the front sings in a high-pitched voice, while the coolie in the rear responds in a lower tone. They are so trained to this hard labor that they carry huge boxes of cargo, under which one would think their fragile-looking bodies should crumble; but, quite to the contrary, their small wiry frames, dripping

with perspiration, seem to go endlessly on and on.

Canton is the manufacturing center of South China; everything and anything is made here, and mostly by hand. It is constantly exporting in large quantities, so that these plebeian carriers of which I have just spoken are like bees buzzing up and down the tiny narrow streets, which, in many places, are so narrow that the traffic can pass only at corners. The congestion of such a busy city is almost inconceivable. Backing up, going forward, squeezing around, yelling from one to another, and jostling their heavy cargo with the constant sing-song that becomes

so much of you that by the time you leave the city it rings in your ears for days. The mere mention of Canton to any who have been there immediately brings a smile and the little tune "He-Hi-Hi."

Canton, which is amongst the largest cities in the world in population, still remains in its greater part as plebeian as in the days of its ancestry.

It was an overnight journey from Hongkong to Canton on a little river steamer that plowed its way through thousands of small ship crafts all through the night, making the best of the congested Canton River traffic that delayed its progress. The steamer itself was engaged with barb wire and iron poles, a protection from pirates who frequent the river. In addition, an armed guard of large-sized Sikhs, the Hindu police, constantly patrol the deck. One is intended to feel secure under all this protection, but such is not the case. The Orient always holds a mysterious air of unrest, and here in an atmosphere which could at any moment develop into an almost helpless situation of being thrust into the hands of Chinese pirates, sleep was uncalled for; fear, anxiety, curious interests, all grasp you in their hands. However, a watchful night on the Canton River is not to be felt a loss. The interest of this so entirely different silhouetted panorama filled the hours most rapidly. Lights flickered here and there, and everywhere voices of chatter and soft weird songs were heard constantly, slight music at times that seemed to be from some string instruments that varied only occasionally in their tone. The paddling of the oars that moved these crafts to and from, and the sound of the water slapping against our ship, all was conscious to our minds, one even felt that in such an atmospheric stillness a pin could be heard if it were dropped.

Our early breakfast was snipe on toast with tea. The Captain of the ship had courteously extended to us this unusual repast. Some of his crew were the successful hunters who went ashore at a

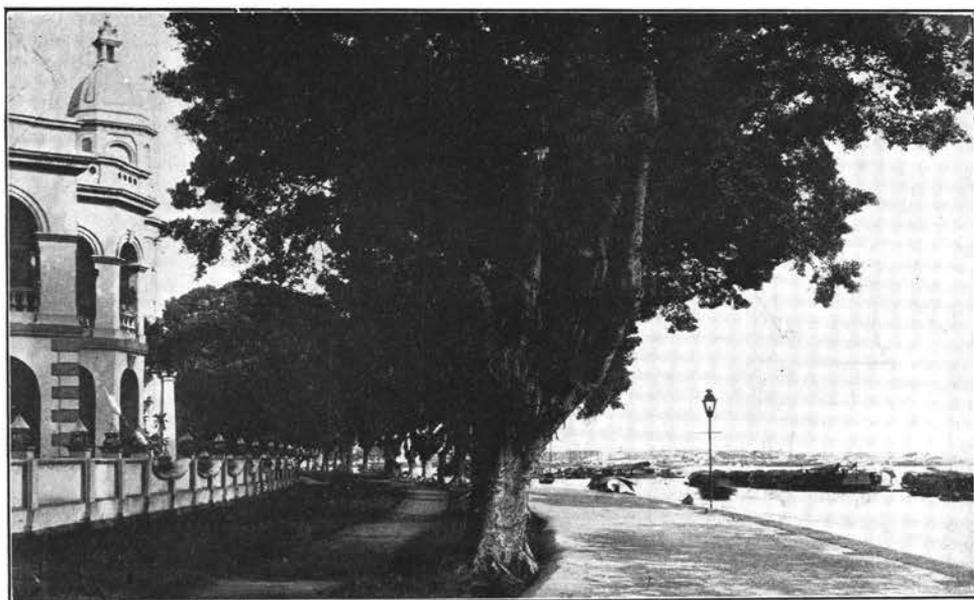
stop made about five A. M. This, I understand, is the hour for snipe, and they are to be found a-plenty on the river banks.

The early morning sun was glittering on the water, and the heat rays hanging over the large flat territory ahead of us prophesied a hot summer day was at hand. Our little South China natives were still hard at work in their river boats, sampans, sculled by one oar, some larger with two, and still larger, the junk, with its man power running up and down the side of the ship paddling an oar.

All and everyone connected with the family are on board; mothers and babies of all ages. While the men are busy doing their work, the women are busily engaged with their tiny cookstoves, family washing, and all duties connected with their housekeeping which goes on at the rear, or sometimes in the bow, of the boat.

Owing to the lack of railway, the rivers and canals of China play an important part for commercial use, and so have developed and created the distinct population of river folk. For generations they have plowed the rivers; they are almost a race in themselves, as they dwell entirely within their own set, living from one generation to the next on these little water crafts. They marry solely among themselves, and are not even classed with the lowest coolie of the land. The women give birth to their children and rear their families all on these little boats. These water-dwelling people live their entire lives on board, remaining ashore, perhaps for the first time, when they are to be carried to their graves. Curiously unlike most people of the water populations, these people are not swimmers; in fact, most of those born and bred on these boats never learn to swim. They are a happy, cheerful lot of people, and quite devoted to one another; they even cherish and welcome their little girl babies, toward which, of course, the land population has always felt the contrary.

During the typhoon season, which is the prevalent form of storm in this section of the country, these little crafts bob



*Part of the foreign quarters in Canton.*

about like corks, and in a severe storm the powerful wind that is similar to a hurricane causes a great loss of lives. They have been known to perish by hundreds within a few hours. Life is accounted so cheap in China that such an incident when it occurs attracts little comment.

Nearing Canton, the river population becomes thicker and thicker; thousands of people, like bees in a hive, travel up and down around the vicinity of Canton. How they ever get to where they are going seems quite a wonder, as they are so close and thick they are constantly in each other's way. Carrying shipments of products from one place to another is their anticipated business.

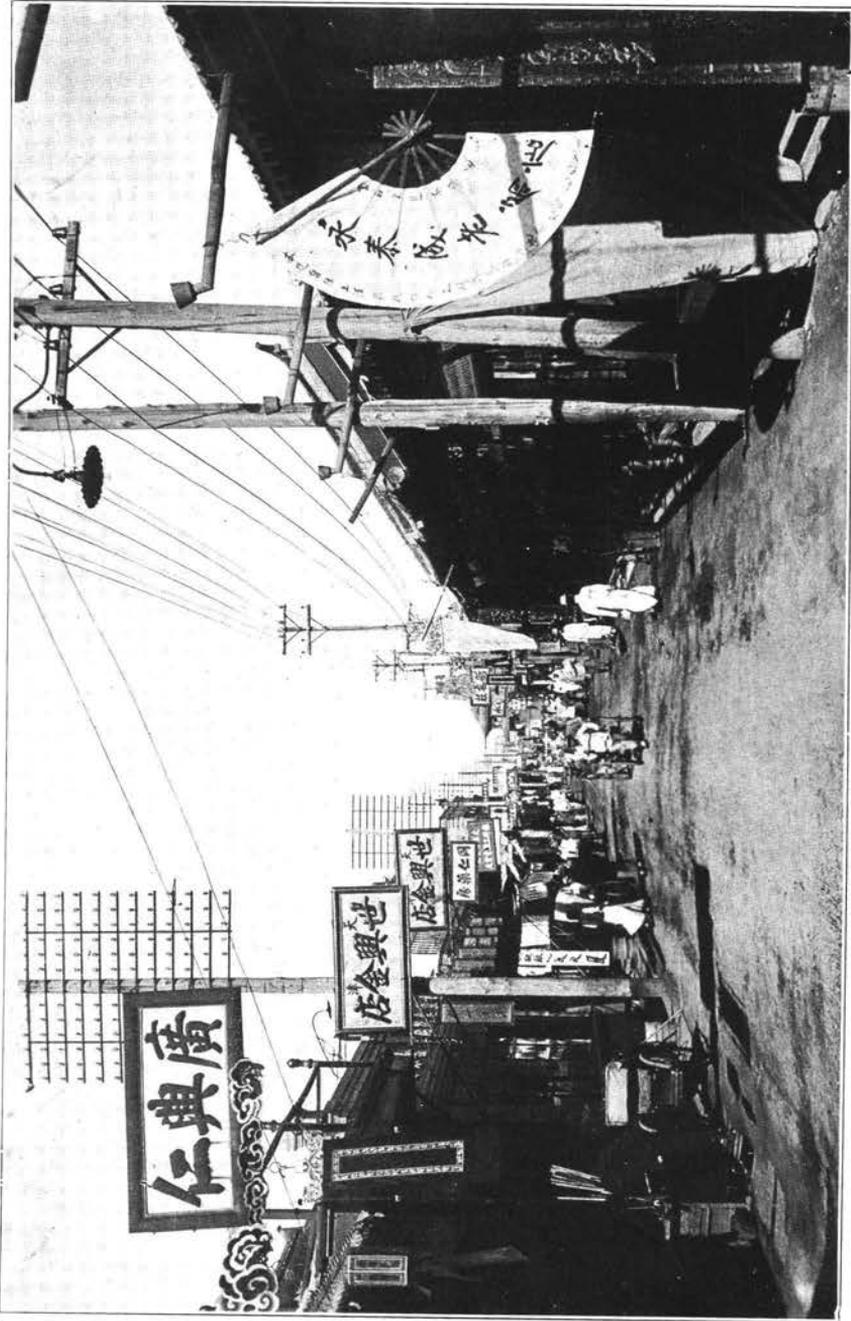
A Chinese guide, whom we had arranged to meet at the dock, and who spoke beautiful English, really was quite necessary in all the confusion of yelling natives and heavy traffic. We were directed to Shameen, the foreign island that is very small and kept solely to itself. No Chinese without passes are allowed to come over the bridge to Shameen. Here the different consuls live and have their

offices, and the hotels for foreign visitors are to be had. Canton, itself, is purely Chinese.

From the clean, neatly kept Shameen, one crosses the bridge and immediately enters small, dingy streets, the width of which a good hand stretch could almost reach across. Streets cut into each other at all angles, thatched roofs lay over the street top from house to house, closing out the blistering sunshine. Odors beyond mention fill the tiny closed-in streets. Throngs of natives going and coming, from and where one wonders. Noises of weird music, shrieks and yells, and immediately the ever-spoken tune of "He-Hi-Hi" from the busy cargo carriers.

Canton is a maze one would find it impossible to get about in without a guide. Even some of the Chinese living in one section do not know how to go about in other parts. Our guide explained to us that it was a real study to find and learn one's way around Canton. There is no one to ask if one gets lost, so that it behooves one to stay with his guide.

Our conveyance was a seat arranged



*The streets of Canton are a Chinese puzzle to the tourist. The shops of the dealers in one class of goods are grouped together on one street, those of another class on another street, such as floccers on Flower Street, brass on Brass Street—an odd but purely Chinese custom.*

between two bamboo poles, and carried by two or three coolies' shoulders, the number of coolies depending upon one's weight. This is known as the Chinese chair, and is the only conveyance to be used in Canton, the streets being too narrow for the always handy and comfortable rickshaw. The chair reminds one of riding a camel; the bamboo poles bob the basket you are in up and down, and you ride in a constant see-saw. One really must learn to ride these native novelties, or else one feels all shaken up after the ride. However, the art of it is soon caught onto, and it is ever so fascinating to be carried way up in the air viewing all the sights.

The shops in Canton are, of course, always a puzzle to the foreigner, as all the dealers of one class of goods are grouped together in the same street, so that if one wishes to purchase brass, one goes to brass street, etc. This odd, but purely Chinese custom, is an arrangement formed by the merchants, who have a trades union to which all tradesmen belong, according to their particular trade. The main object of this odd arrangement is to prevent underselling; the neighbor to one side or the other being familiar with the prices, would soon hear of the incident and report to the union, which would in turn expel the merchant, for this is considered cheating his neighbor. However, a tradesman may persuade a customer to pay more or twice the article's value; that is to the merchant's favor, and considered his skill; there is no fixed maximum, it is the minimum that is face value. If a Chinaman loses face he is greatly humiliated and the evil spirits are sure to haunt and discomfort him. The Chinese are very superstitious of the evil gods, and it is for this reason you see so many atrocious-looking dogs and serpents and odd-looking caricatures in stores, gardens, and everywhere. The more ghastly and hideous the statue, the more easily will the evil spirit be frightened away.

In the tumble-down-looking shops there are gorgeous things to be had. Carved ivory; fine embroideries, in all their glorious colors; inlaid cloisonné; priceless jade, and jewelry; dishes that are hand-painted, well known as the Canton ware; endless collections of tedious, long, laborious work. One can leave orders to be sent, which is a very reliable method, as the Chinaman is considered a man of his word.

No one speaks English in Canton, not even the universal pidgin English; our guide, who is constantly with us, must interpret everything. He is well supplied with money to assist you and charge to your accounts, which are collected when you return to your hotel, and in the price you pay there will be allowed a "squeeze" for the guide, who goes back to these shops later and collects his share.

The water clock is one of Canton's old relics, located a long way on the other side of the city. Jogging up one street and down another, and through gateways of stone walls, passing the food market that becomes almost unbearable with its odor of odd Chinese delicacies, such as the flabby insides of fish, etc., we finally arrived at the water clock. This water clock is a most ancient, authentic, celebrated and sacred relic of Kwangtung Province, over 1,300 years old. It was erected in the top story of the North Worshipping Tower which was built by Chinto, a King of the South of China. The clock is composed of four buckets, from which the water drops from one to the other, the fall of which indicates the various times.

There are many temples and pagodas to visit in Canton, in all of which the tedious Chinese architecture is beautifully displayed.

The many gateways and walls were told to us to be of great service during any outbreak of war, when they simply close the gates of that section and leave the warring settlers to themselves to fight



*A Chinese fishing junk making for the open sea.*

it out. Canton is so enormous and so thickly populated that a little uproar amongst the citizens themselves was quite a frequent occurrence.

"He-Hi-Hi," and "He-Hi-Hi," never left our ears for a second, and as we rode through the crowded streets the almost naked bodies of our coolies, who had the burden of our weight, were dripping from head to foot with perspiration. Once in a great while they would stop, set the chairs down, and take a long strip of cloth from their necks to wipe their weary, hot faces. One almost felt this a cruelty, but it was the coolie's business, and he would be greatly distressed to be without a customer. With this knowledge we must accept these conditions as a part of the sights of China. Canton is one of the outstanding experiences of a lifetime. Of course, one must go knowing that where one seeks the unknown and the unusual, there will not be the banality of the Ritz. However, one is kept perpetually enchanted.

The homes of the prosperous Cantonese are all behind stone walls, their gardens being in the center in patio style, and their lives very secluded from the hum buzz of the street. The high-class Chinese women are very seldom seen, and, when going out, ride in covered chairs.

South China does not have the very severe winters of North China; the flimsy construction of the dwellings will convey this, even if one is not acquainted with the climate. The summer, however, is piping hot, all of which we were most aware of, and our thoughts start roaming back to the American concession, where we can get a cool drink.

The traffic is still going and coming like bees; one wonders how people can be on the constant trot, and as we leave the Chinese city of Canton, with "He-Hi-Hi" buzzing in our ears, it becomes the rhythm of Canton to us—a city that never begins or ends its day. China always lures one, and perhaps the secret of it lies in her mystery.

# Norfolk Island

By REX KNIGHT  
On the staff of *United Empire*

In October, 1774, Captain Cook, sailing in the southwestern Pacific, discovered a remote and lovely island, about 800 miles east of New South Wales. He named it Norfolk Island; he noticed that the flax plant grew in profusion; and, believing that he was "undoubtedly the first human being to set foot to its soil," he blithely sailed away. Today that little island—it is only about five miles by three—has a history that is stranger than fiction. For, after being twice used as a convict settlement, it has now for 75 years been the home of the descendants of the mutineers of the "Bounty"—those vigorous Englishmen who, while the French Revolution was raging, put Captain Bligh overboard in a small boat in the South Seas, and then took to themselves Tahitian wives.

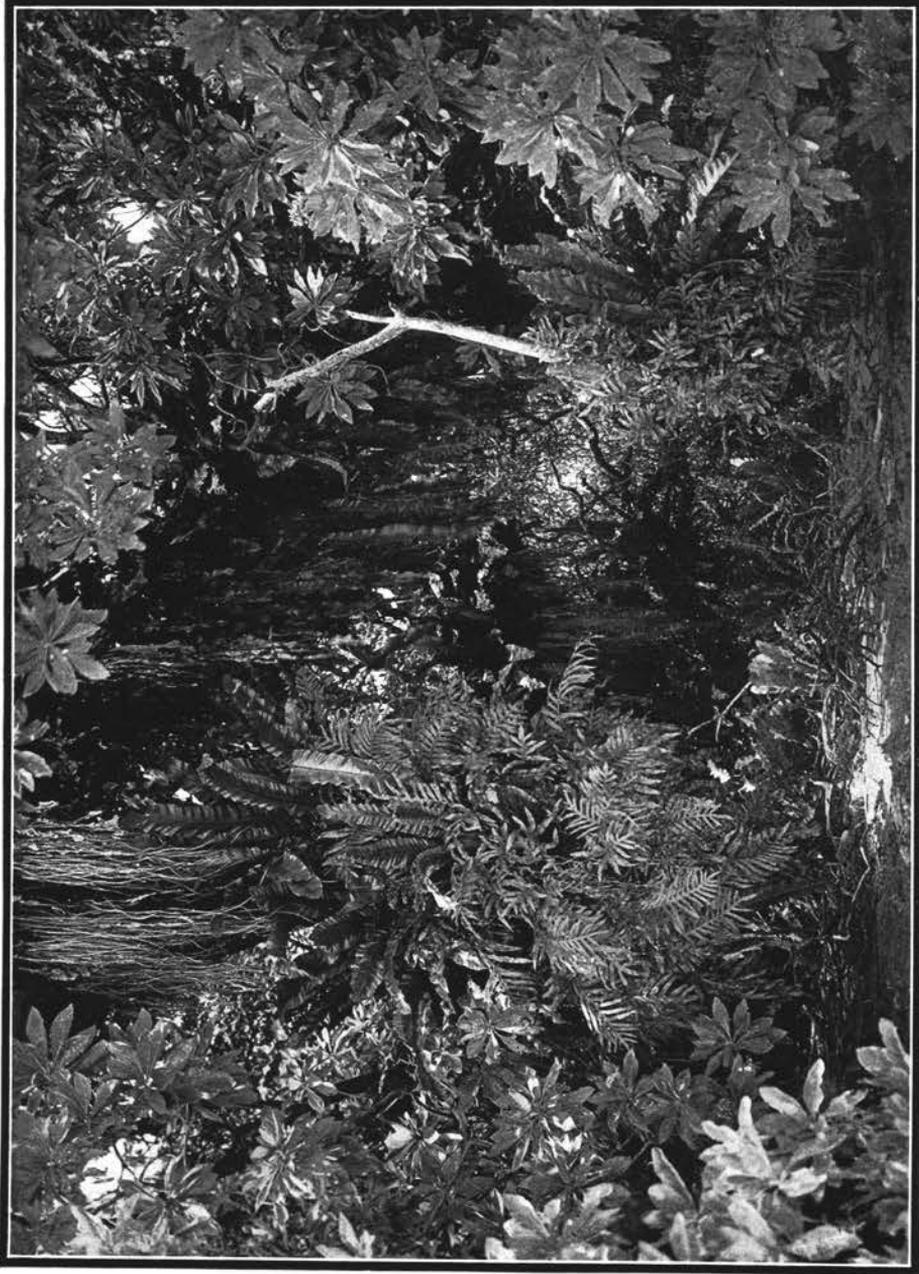
For 14 years after Captain Cook found it, no one visited Norfolk Island. But in February, 1788, Governor Phillip, the first Governor of New South Wales, sent to the island a small batch of convicts, nine men and six women. An able young Cornishman, Lieutenant King, was in charge of the settlement, and he was given detailed instructions. Among other things, he was "to proceed to the cultivation of the flax plant, as likewise to the cultivation of corn, cotton and other plants." He was also "to observe what are the prevailing winds in the different seasons of the year, the best anchorage according to the season, the rise and fall of the tides, likewise when the dry and rainy seasons begin and end." No boat longer than 20 feet was to be built; there was to be "no intercourse or trade with any ships or vessels that might stop at the island," and "the prayers of the Church

of England were to be read with all due solemnity every Sunday."

As soon as he put ashore on the island—and it took him five days to find a landing place—King first drew up, for his community, a simple set of rules which is a model of terseness, lucidity and sense. He then systematically explored and named every bay, cape and mountain, and the two islets, Nepean and Phillip, which lie less than a mile to the southwest. His journeys over the island were not easy, for he found it "one entire wood," with "not one yard square of cleared land." Nevertheless, his reports to Governor Phillip were enthusiastic. He spoke of the bananas and of all the other luscious fruits that grew in abundance. "Nothing," he said, "can exceed the fertility of the soil. And the climate is pure, salubrious and delightful, preserved from oppressive heats by constant breezes from the sea, and of so mild a temperature throughout the winter that vegetation continues without interruption, one crop succeeding another." But it was the Norfolk pine that most intrigued him—those "noblest pines, in straightness, size and magnitude, far superior to any he had ever seen."

These magnificent trees, which have since emigrated all over the world, interested Governor Phillip, too. He was amazed to learn of their "incredible growth"—of the fact that many of them were over 200 feet high, and over 30 feet in girth. "These trees," he noted, "promise the most valuable supply of masts and spars for our navy in the East Indies."

King's community prospered. Cultivation increased, and further batches of convicts, accompanied by free settlers,



*Norfolk Island resembles many of the South Sea Islands in its luxuriant vegetation, fertility of soil, and the prolific growth of food-bearing trees.*

arrived. In five years the population had risen from 25 to just over 1,000, and, in 1793, 2,000 bushels of wheat, 50 tons of potatoes and many other crops were produced. In 1803, however, most of the convicts had served their sentences, and the Government wanted them as settlers in Australia. It was therefore decided to close down the settlement and, in 1806 despite the vigorous protests and resistance of the inhabitants, the island was abandoned.

For 20 years it ran to waste. And then, in 1826, another penal colony was established. But the happy prosperity of the first was not achieved by the second. The convicts, usually numbering more than 1,000, were men of the worst type, and many of the officers were no better—"cruel and vindictive" and "harsh and cruel" were the adjectives applied by the superintendent to two overseers who were murdered by convicts. Bishop Ullathorne, who visited the island in 1834, observed that "the cruelties practised here make demons of men," and Norfolk Island became the terror of civilization.

During this period there were two unsuccessful mutinies, involving the execution of 30 convicts. And on no less than six occasions groups of men absconded in small boats. Most of those who escaped in this way arrived in New Zealand and took to whaling. But the first group had a longer and more adventurous journey. After six weeks on the sea, and when they were almost exhausted, they were picked up by a whaler. At first they were too weak to do anything. But "as their strength revived, so did their spirit of enterprise." And it was not long before they had murdered the crew of the vessel, reached Pleasant Island, and gone from there to England or America.

Captain Maconochie, who superintended the settlement during part of this time, wrote a report for the Royal Statistical Society in 1845. His information is detailed and quaint. He tells us much about the island itself, and more about the lives and deaths of the convicts. He

found, for example, that no matter at what age between 16 and 35 they had been convicted, there was "a remarkable agreement" in the period by which they survived their conviction—they nearly all died of dysentery in the eleventh year of their sentence, and the average age of death was 39!

The way the convicts met death did not please Captain Maconochie. "In general the men here die very quietly and composedly, resigning themselves with little apparent reluctance to their fate. This is, I think, much to be lamented. A more painful death in the case of very wicked men would be salutary to survivors, and probably more beneficial to themselves"! This absence of terror at the approach of death he attributed to two causes: "first, the ties of a prisoner to life are not strong, and his habits of enterprise reconcile him readily to any change; and secondly, the moral guilt of their several offences is very little felt by the body at large."

The good captain was also distressed by the attitude of the convicts to religion, and especially by that of the younger men, "whose peculiar springiness of gait indicated combined intelligence and hopefulness." These youths, though "distinguished for superior education and educability," went unwillingly to church; they were unmoved by those exhortations which temporarily affected even the worst of the older prisoners; and several of them openly argued that "religion was a hoax, supported by the better classes in order to control the lower."

Such was the state of affairs on Norfolk Island until 1853, when all the inhabitants were again withdrawn—this time to Tasmania—and the island was once more given up to desolation. On this occasion, however, it was quickly revisited, for in 1856 nearly 200 of the children and grandchildren of the mutineers of the "Bounty" were sent there. The fascinating story of this mutiny is perhaps well known, and has been recently retold. The facts relevant to Nor-

folk Island are that, after the mutiny in 1789, nine of the mutineers, with Tahitian wives and servants, settled on Pitcairn Island, and established a community that was lost to the world for 40 years. When it was accidentally discovered in the 1820's, this strangely born colony was found to be peaceful, happy, English-speaking, and even pious, for the sole remaining mutineer, John Adams, was a man of strong character who had turned religious on the island as a result of a dream, and ruled his community after the manner of a benevolent and not unenlightened patriarch. The population was also unimpeachably loyal—it was proud, not of the mutiny, but of the Empire of which it was an outpost. Still, it was indeed an outpost far removed from any large British possession. And for this reason the people were taken across the Pacific to Norfolk Island in 1856, and thus brought within range of Australia.

Some 40 did not remain. They grew homesick and unhappy, and, at their earnest entreaty, were taken back to Pitcairn, where they had been born and bred. But the others liked Norfolk Island, and were pleased at the change. At first they completely governed themselves, and every person of 21 had a vote. But in 1896 they were placed under the government of New South Wales, and an outside administrator was sent to them. Today there is still an outside administrator, but he is appointed, and the island is ultimately controlled, by the Australian Commonwealth Government. The islanders, however, have not lost all representative government, for the administrator is assisted by an elected Executive Council.

The people of Norfolk Island know how to mix work and play, and make for themselves happy, useful lives. Their little island, as Lieutenant King observed in 1788, is wonderfully fertile. Seen from Mount Pitt, near the cable station, the rich, undulating pasture land, with clumps of trees and copses, looks like a spacious park. Oranges, lemons, grapes,

passion fruit, pineapples and melons grow abundantly, and can mostly be gathered by the roadside. The valleys are full of delicious blue and yellow guavas. And in the fields, maize, yams, and both ordinary and "sweet" potatoes are easily cultivated.

For many years the islanders were content to feed themselves alone. But now they are different. A firm market for their fruit has been found in Sydney and Auckland, and between 1925 and 1929 the value of their exports rose from £3,960 to £33,027—an astounding increase, which leads a recent administrator to say that the island "is entering into an era of unexampled prosperity." This is mainly due to intensive banana planting, and to a constant influx of settlers attracted by the peace and quiet of this remote spot. Whaling, which used to be the only export industry, has been superseded. The islanders' methods of whaling were, to be sure, not up to date. They rowed in small boats and used hand harpoons. And if a large whale towed their boat miles from the island, it was a long and wearisome business dragging the carcass back to its destined beach.

Saturday is the day when pleasure and recreation are sought. In the midst of a lemon grove are a dozen tennis courts, and there half the island assembles at noon. Good tennis is played, good food is eaten, and the afternoon is usually followed by a dance in the nearby hall. Meanwhile the other half of the island is out fishing, or, more probably, sunning itself at Emily Bay, where the men play golf, while the women sit and talk under the pines by the shore, and the children swim in the warm, crystal-clear water or look for crabs in the innumerable rock pools.

Bathing out there is all that it should be. It is safe, because where there are bays—most of the coast is high and cliff-bound—they are protected by a convenient reef some distance from the shore. And it is marvellously pleasant, because

the beaches shelve gently, and the water is deep near the reef. The sun, too, is always warm. Even in winter the thermometer rarely falls below 65° F.

On Sunday the island goes to church, for religious duties are an important part of its life. This is due to John Adams, the mutineer who was converted on Pitcairn and established in his people habits of piety. To this day, church-going, Bible-reading, and other religious practices are scrupulously observed. The church is in Kingston—that part of the island where the old stone buildings (some of them now in ruins) all date from the convict period.

The islanders are not uneducated. They have a good school, read books and newspapers, get up concerts and plays, and even run a chess club. Many of the young people, indeed, get teaching and business posts in Australia and New Zealand. Nor are they without daily news of the world. The cable station prevents that, and every day a news bulletin is posted on a large pine tree in the center of the island.

Despite their ancestry, the overwhelming majority of the Norfolk Islanders are as white as any white man who has been tanned by a subtropical sun. When they were in the trenches during the War, no one could have distinguished them from New Zealanders. There are—or there were—black people on the Island, but they are converts brought from the Solomon Islands to be educated at the delightful mission-station, which is reached through a mile-long avenue of mighty pines. At the mission-station, by the way, is the notable church of S. Barnabas. The ends of the pews are inlaid with mother-of-pearl, and the windows were designed by Burne-Jones and made by William Morris.

If the color of the mutineers' wives has disappeared from their present offspring, so, too, has the ferocious spirit of the mutineers themselves. Perhaps the mutineers were hardly such villains as they were painted, for Captain Bligh

was certainly an intolerable tyrant. In any case the Adams, Youngs, Quintals, Christians, Buffets and Nobbs who now live on Norfolk Island, and derive their names from the mutineers, form a peaceful and model community. Crime is almost nonexistent. There is only one constable, and in 1928 the most serious offences with which he had to deal were "theft, one" and "bull illegally at large."

The islanders are invincibly patriotic. On Bounty Day every year there is an immense gathering near one of the beaches, and everyone comes—men, women and children—laden with food, which is sometimes cooked in the old-fashioned way, being wrapped in banana leaves and buried with hot stones in the sand. But the picnic is not held to celebrate mutiny. On the contrary, it begins with the Doxology and ends with patriotic speeches and "God Save the King."

It is a great day when the mail boat from Sydney arrives. A man rides round the islands calling out "Sail-O," and the islanders congregate at whichever of the two landing places the ship has chosen. The ship has to anchor some distance from the pier, and passengers and goods are brought ashore in small boats. Then everyone waits in the grounds of the post office—another convict building—for his letters, his parcels and his batch of Australian newspapers. Here the scene is always festive, for it is another occasion when friends meet and talk and eat together.

Even on Norfolk Island, however, life is not always a picnic. Work is needed—and public work as well as private, because, unless he provides a substitute, every male must work a fixed number of hours on the roads each year. But, busy or idle, every day is pleasant to the thousand prosperous and peace-loving inhabitants. And the island is attracting a great and growing number of retired Australians and New Zealanders. Which explains, incidentally, how it can import half as much again as it exports.



*Kindergartens in Hawaii are supported by private funds, although interested friends are working for legislation in the Territory which will include this branch of education in the public school system.*

# The Preschool Child Here and in the States

By DR. LORLE STECHER WEEBER

Assistant Professor of Education, University of Hawaii.

(A paper presented at the Pacific Regional Conference of the World Federation of Education Associations, Honolulu, July 25-30, 1932)

The title of my remarks to you today ought really to have been "Random Observations of a Tourist Psychologist," for, although I have had personal contact with hundreds of preschool children on the mainland, my Hawaiian experience is almost that of a casual visitor who has looked into our kindergartens and our one nursery school, seen the children playing on King street, and is thus prepared to generalize about the preschool situation.

One thing does seem to be apparent. If there is need of preschool work on the mainland, how much greater is the need here! I shall never forget my astonishment at finding that free kindergarten education, which was compulsory for all 6-year-olds in my own childhood in St. Louis, was not available here in the public school system. More than that, there were teachers openly saying a child was better off entering the first grade directly, and parents honestly believing they were doing their child a kindness by letting it play alone in a well-equipped back yard. Public sentiment in the majority of the States is overwhelmingly in favor of free kindergarten education for all six-year-olds (in some States 5-year-olds) and progressive thought is moving toward the inclusion of 3- and 4-year-olds in the public school system. Here in Hawaii, in the face of such lack of understanding, there could be little hope of providing for the younger child. Our efforts



*The youngest, a tyrant in his day.*

must be bent mainly toward securing kindergarten facilities. Already educators and others are admitting that we ought to have kindergartens. Now the argument is that we cannot afford them. In Honolulu, at any rate, parents of the class than can afford to pay for the educational needs of their children are doing a great deal of reading and thinking, and many are ready to take the further step toward nursery education. It is the humbler classes that require our help. Probably conditions on the

mainland are even worse, but because of our climate and living conditions the family life is open to the inspection of every passer-by. Large families are crowded into two-bedroom houses. When sleeping time finally comes, mattresses are dragged from a pile in the corner and the floors are full of children. Too often the living room is the store or workshop itself, and the children spill over onto the pavement until such time as the glaring electric lights are finally extinguished. It is greatly to the credit of the mothers that many of these children have had a bath and are attired in a kimono or other sleeping garment. The mainland ceremony of being "sewn in" for the winter is unknown here. The general run of children are tidily, nay even fashionably dressed, and a mainland teacher misses that "schoolroom smell." In Hawaii life for the little ones seems a perpetual picnic with a continual *al fresco* lunch composed often of the worst features in the American dietary.

In old books on psychology in connection with the topic of plasticity, it was shown that the lengthening of the period of infancy permits of better development in the higher forms of life. But what of these great husky youngsters being carried around on the back or still sucking at the breast of the mother several years beyond the usual time? If what the Freudians say is true, in regard to the dangers of remaining too long at the infantile stage of development, what psychological havoc is being wrought here!

Perhaps it is unfair to conclude that no regular meals are served, but certainly the habit of "piecing" must be well-established before the end of the preschool period. One of the fundamental tenets of the new psychology is regularity. What effect do these irregular living habits have? The whole questions of the relation of diet to the conditions of our children's teeth is now being scientifically studied here, and

you are to have an opportunity tomorrow to observe this work. Certainly it is a great shock to see the blackened teeth of our little children and the shining new white dentures of our young girls. And then the awful problem of physical growth. Many of these tiny thin forms certainly appear to be ill nourished, but our local standards of measurement are still being developed.

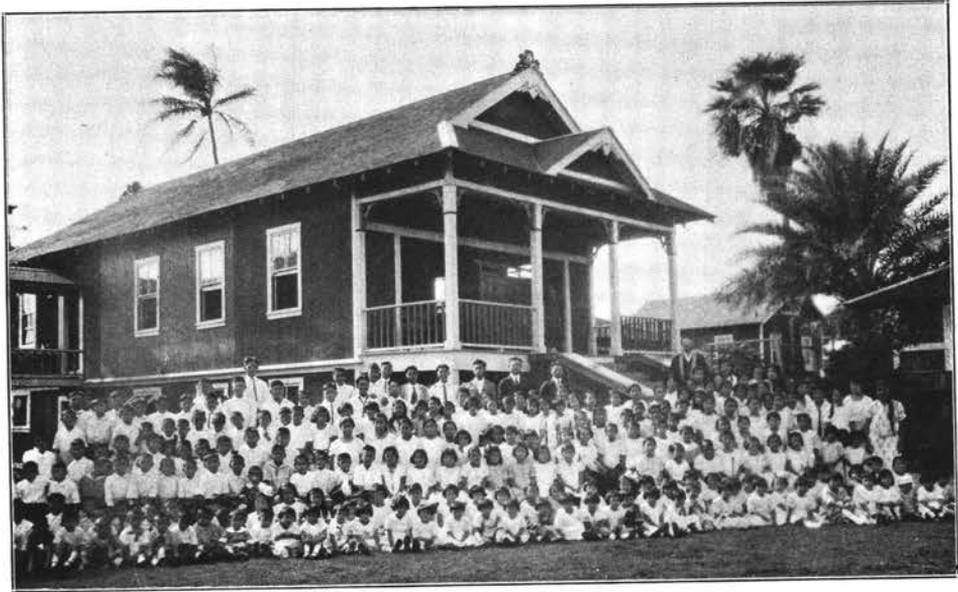
That fundamental requisite of mental health, the feeling of being secure and well loved is the birthright of our children. The family is still a sacred institution to most of our races, and it is new to our university students that the value of the family in modern life is being questioned on the mainland. Papa San may climb onto the street car ahead of Mama San, but he holds tenderly in his arms the youngest child member of the family and shepherds the others, who appear to be quadruplets. Each child has a younger one to care for; each learns early the lesson of self-sacrifice, except the youngest, who is apt to be a tyrant in his day. From the point of view of a feminist, the deference to males is unfortunate in its results on the self-estimation of the female, but observe the young people and you will see that already inoculation with the serum of the public school has counteracted the effects of centuries of instruction. The older boys and girls are very anxious indeed to be what they consider American. We need to be exceedingly careful that they don't imitate the wrong thing. And how much more we could do if we had the preschool child to mold into the ways of desirable citizenship.

At the younger age levels, sex and especially race differences appear to me to be nonexistent apart from the effect of instruction. Many such apparent differences are due to opportunity, social teaching and custom. The differences among persons of the same race seem to be greater than between the races. The emotional traits always conventionally ascribed to the races—the sto-

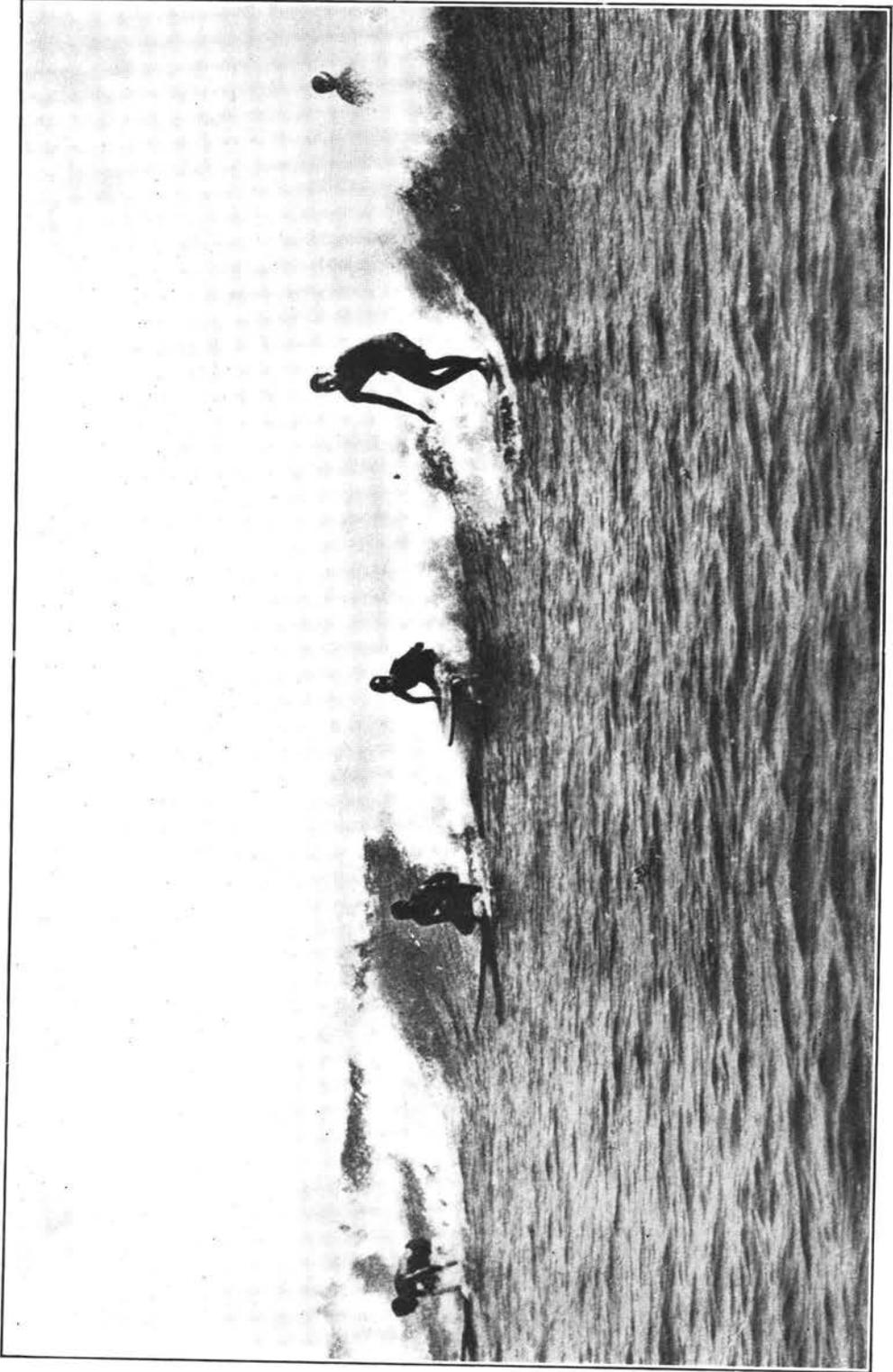
lidity of the Oriental, the temperamentality of the Portuguese, etc., have changed in one generation. Local educators testify to a change in the very appearance of the face, just as the eminent anthropologist Boas found a change in the head measurements of immigrants during one generation.

I came to Hawaii well versed in the psychology of inborn race differences and expected to see the wonderful spectacle of the intellectual hierarchy of the races. So far I have not witnessed it. In Hawaii one cannot safely guess from the occupation of the father what is the intelligence of the child entering school. The father may be a yard boy or stevedore, but the older sister is office assistant to a business man, a brother is a successful banker's clerk, and this boy

may be practicing medicine here in 20 years. Our aim is to find out what his intelligence really is and to provide him with a suitable education from the beginning. Since, under our present school arrangements, he probably cannot even speak English—this is difficult. The task of the clinical psychologist is even harder here than on the mainland because many of the existing tests offer too great a language handicap. If for no other reason than to teach early our common tongue, we should have kindergartens and nursery schools. It is the hope of many of us that the physical, mental and social benefits available to the majority of mainland children will soon be provided for preschool children in Hawaii.



*Kindergartens in rural Hawaii will be a solution to many of the teachers' problems.*



*It takes numerous lessons and a lot of patience to master one of these slippery surfboards with anything like the skill of an old-timer.*



*The water at Waikiki never varies much from 72 to 78 degrees, winter or summer.*

## Waikiki

By JAMES ALBERT WALES

(This radio talk, giving the impressions of a tourist on first seeing Honolulu and more particularly Waikiki beach, what he thinks, what he does, and how the spell of the beach is soon cast like a silken net over the visitor, was given after Mr. Wales had visited Waikiki for the first time. It was given over a radio hook-up using stations WUZ, New York; KDKA, Pittsburgh; WHAM, Rochester; WGAR, Cleveland; WJDX, Jackson City, Miss., and KOA, Denver.)

"Of course you have heard of Waikiki Beach—everyone has—but how many people know how to pronounce it? The right way is Wy-kee-kee, not Wuh-kee'ky. And everyone who has been there pronounces it—a marvelous place!

"Now, we are going to go around the clock at Waikiki, and tell the story of a typical day—no, no, that's wrong, because there aren't any typical days there. They are tropical, yes; but typical, no. Heaven forbid!—because all

the days at Waikiki are delightfully different.

"But let me tell you of the day of my arrival in Honolulu. The luxurious liner which had brought us in four days from San Francisco had reached the Islands early in the morning. We had hardly landed at the Aloha Tower before we were whisked away in a fine motor car, now through the amazing modern business section of the city, and now along palm-covered Kalakaua avenue to Waikiki Beach.

"I gave an involuntary gasp of delight as the car turned into the tropical park in which our hotel was situated. This was once the recreation place of Hawaiian kings. Today it is the playground of world travelers, of those who have learned how to live.

"The hotel, a coral-pink castle, fronted directly on Waikiki Beach, and was surrounded with feathery coconut palms growing amid a profusion of other tropical plants.

"As we entered we were presented with flower leis, or garlands, the traditional Hawaiian symbol of welcome and affection.

"I enjoyed a breakfast at a table beside a broad open window of the lanai, or veranda, overlooking the surf of Waikiki. From this vantage point I could see the Hawaiian beach boys and other bathers 'riding Waikiki's white horses,' rushing in to the beach at thirty miles an hour, daringly poised on surfboards, while others rode equally fast in outrigger canoes. In the background was Diamond Head, tawny sentinel of Waikiki and Honolulu. I decided to spend the morning on the beach.

"After getting into my bathing suit, in my room, I walked a few steps down the hall to the bathers' elevator. Here I hung up my room key on a board, and was whisked to the level of the beach. As I left the car, beach boys appeared with slippers, bathrobe and a surf board.

"I waved aside the surf board with a smile. No one could get me to try one of those things! I should say not!

"The jade-green water of Waikiki is like velvet to the limbs. It never varies much from the range between 72° and 78° throughout the year, and it usually allows a bather to stay in all day without becoming chilled. The floor of the sea is practically level for over a mile from the beach, and the water is not over one's head for much of this distance. The result is a beach of great safety, there being no undertow and no sharks. The level terrain causes the waves to roll in very evenly, and that is why surf riding is possible.

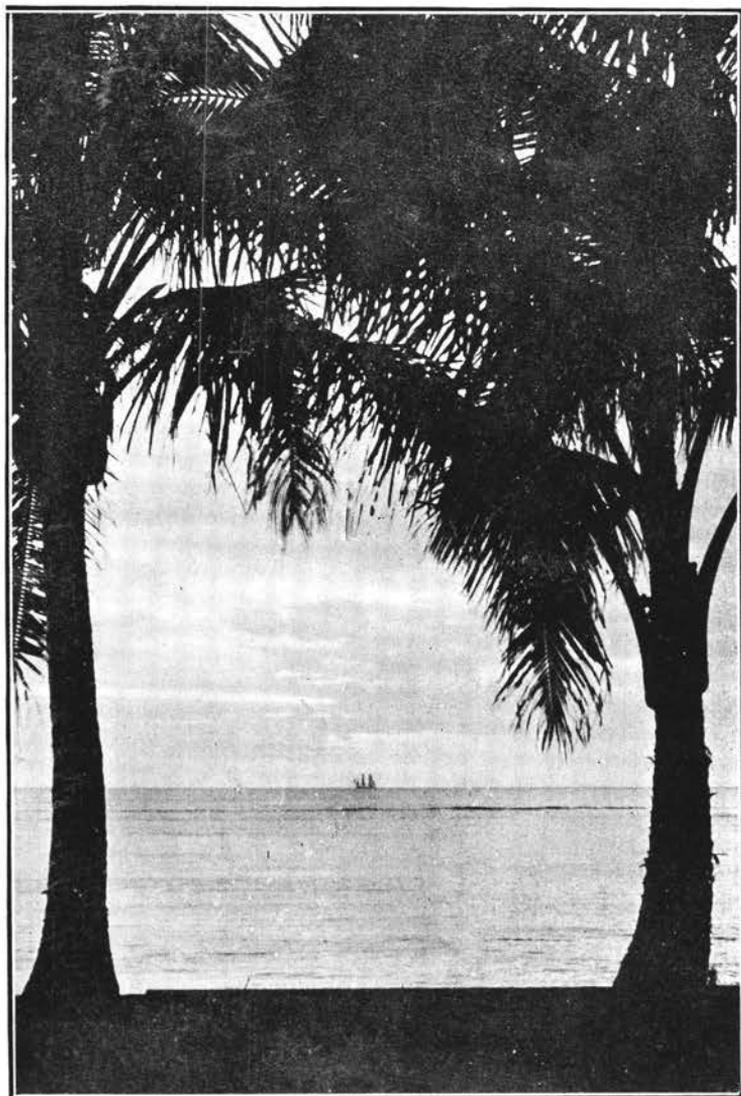
"My first ride through the surf was in an outrigger canoe. Four of us rode the breakers, with a beach boy paddling at the bow of the canoe, and one guiding at the stern. The thrill of several successive dashes to the beach on the crest of foaming breakers made me change my mind about trying to ride a surf board, and so I took my first lesson in this elusive sport.

"The malihini, or newcomer, needs several lessons, and a lot of patience, to enable him to master one of these slippery vehicles with anything like the skill of a kamaaina, or old-timer. But my numerous falls from the board were forgotten when I finally balanced myself well enough to shoot shoreward with both feet planted on the board—and no, this didn't happen during the first lesson!

"All of these aquatic exercises took time, but for once I wasn't worrying about being late, because Waikiki has a gigantic clock, visible for a mile from shore, and illuminated for night bathing. You needn't wear a waterproof wrist watch at Waikiki. And, speaking of clocks, if you want to know around what clock we are making our tour of Waikiki, it's the clock on the beach.

"Now, how is this for real luxury? At Waikiki, when you want to stay in the water all day, or for any time beyond the luncheon hour, all you have to do is to give your order to one of the captains who are stationed on the beach for the purpose. He brings you a bill of fare, and you order what you want. In a little while a small table, surmounted by a canopy, is wheeled down to the concrete promenade at the edge of the beach, and you and your party draw up your chairs to it and pitch in—in your bathing suits! Then the table rolls back and you resume your sun bath and your bathing or swimming.

"It is always hard to leave Waikiki Beach, even for a brief time. One soon becomes a confirmed beachcomber and is not ashamed of it. The hotel guest who comes for a week sometimes lingers into the months, and becomes almost as bronzed as a Hawaiian beach boy. And he emulates the beach boys by mastering the surf board and the ukulele, and the art of weaving straw hats from palm leaves. They tell the story of a traveler who stopped at Honolulu ten years ago on a world tour to wait for his laundry to be done. He is still there—not be-



*At Waikiki is perfect peace and contentment.*

cause his laundry isn't done, but because he just can't leave Waikiki. To leave the beach is a supreme test of will power. But one occasionally does desert Waikiki, however reluctantly, in order to see the many other attractions of Honolulu, or Oahu (the island on which it is situated), and of the other islands. I took a motor trip in and around the city that afternoon.

"First we stopped at the Aquarium, in Kapiolani Park, near the Royal Hawaiian hotel. Here are seen the most beautiful and interesting in shape and color of the more than four hundred varieties of fish found in Hawaiian waters. And it is a strange fact that the very same tropical fish are seen also in the Aquarium in Bermuda, 5,900 miles away, in a different ocean.

"From the Aquarium we went to the Waialae Golf club, which borders on the Pacific on one side and faces the Koolau mountain range on the other. Not far beyond was a native Hawaiian village, in which the primitive mode of life was a fascinating contrast to the luxury of our hotel but a few miles away. How would you like to live in a grass house?"

"A steady climb through the Nuuanu valley brought us out at the sheer edge of Nuuanu Pali, the world-famous precipice with the breath-taking view. Right here it is appropriate to take your thesaurus and throw it over the cliff, for the adjectives in it are utterly futile to describe what lies before you.

"We sped home to be in time for tea in the Coconut Grove. During this hour we were entertained with the haunting music of a native Hawaiian orchestra and the Royal Hawaiian Girls' glee club.

"And then the hula! But I could talk another half hour about that. It's enough to say that the real Hawaiian hula is unlike anything you may have imagined it to be, if you haven't seen it in Hawaii, for it is a dance of rare grace and loveliness, interpreting the messages from the stars, the winds and the waterfalls, and the primitive emotions of the old Hawaiians.

"We were invited to attend a luau, or native feast, that evening, but after such a well-filled day I decided to put off this royal gorge until I felt more in the mood of doing it justice. The menu includes roast pig, poi, breadfruit, and many other Hawaiian dishes, and no knives or forks are used!

"Then dinner—and what a dinner. The full moon, rising over Diamond Head, silvered the waters of Waikiki Beach to the very edge of our table on the lanai. Even at that hour the beach

boys were still at their surfing, flashing in through the bright path of the moon to complete an unforgettable picture.

"After dinner several of us took a stroll on the Moana pier, and then to the great banyan tree, under which a native orchestra was playing.

"But the beach called and would not be denied. It was too lovely a night to remain indoors. We strolled along the sand and out to the end of the pier, to marvel again at the magic of moonlight at Waikiki.

"Here was perfect peace and contentment. In the background, against the dark peaks, were the myriad twinkling lights of homes in the Manoa Valley, the birthplace of rainbows. From the palm trees came the stabbing sounds of ukuleles and the soft guttural cadences of natives singing. I thought of Clifford Gessler's lines—"Where the sad guitars drip moon-mad sweetness into the fragrance of night."

"And when I returned to my room I stepped out on the adjoining lanai and drank in the wonder of the Hawaiian night, I recalled one of the verses of Don Blanding, another poet who loves the Islands:

Oh, the Southern Cross hangs over  
my door  
And the moon flings silver on the  
floor  
While the surf makes thunder along  
the beach  
And the rainbow's end is within my  
reach.

"So that is the end of our day at Waikiki. If this talk has caused you to want to know more about Waikiki and the Hawaiian Islands, I'll be glad to answer any question you may care to ask, and I will send you an illustrated booklet of Hawaii if you will write for it to the station to which you are listening."

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A. Y. Satterthwaite, Assistant Editor.  
Subscribed and sworn to before me this 22d day of September, 1932.

(Seal) H. J. EVENSEN, Notary Public

First Judicial Circuit, Territory of Hawaii.

(My Commission expires at the pleasure of the Attorney-General.)

# 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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## OFFICERS OF THE PAN-PACIFIC UNION

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### HONOLULU

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# 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.

## Radio Address of Alexander Hume Ford

(Director, Pan-Pacific Union)

From Shanghai, Station XCBL.

The Pan-Pacific Union began its period of incubation in Hawaii about a quarter of a century ago, being actually born a few years later, when the first number of the MID-PACIFIC MAGAZINE, its official organ, was issued in January, 1911, with a call for the first of the Pan-Pacific Conferences, to meet in Honolulu. This official organ of the Union will soon be published in the Orient to monthly keep the world cognizant of the progress in calling the proposed series of Pan-Pacific Conferences to be held in this region.

The first branch of the Pan-Pacific Union was organized in Australia, in 1911, by Percy Hunter on his return from the Conference in Hawaii. Born as the Hands-Around-the-Pacific Club of Sydney, it later changed its name to The Millions Club of New South Wales and has erected its own spacious club house in the metropolitan city of Australia, with some thousands of members enrolled.

The next branch was the Pan-Pacific Association of Shanghai, fathered and brought into being by George Fitch, who is still its secretary.

In 1921 the Director of the Pan-Pacific Union organized a party of a hundred American congressmen who visited the Orient. The Congress of the United States had just made its first appropriation to the Union of ten thousand dollars and several other Pacific Governments had followed suit, Woodrow Wilson was president of the Pan-Pacific Union at that time, and, then as now, the presidents and premiers of Pacific lands were its honorary heads.

In Shanghai the congressional party was entertained by the Pan-Pacific Association. At the great banquet Dr. Sun Yat-sen spoke for more than an hour, the visiting congressmen for less than an hour, and the president, Tong Shai Yi,

for less than ten minutes. The congressional party then visited Canton and Peking and next invaded Japan, where it was received by the late Baron Naibu Kanda and Viscount Tadashi Inouye, now president of the Pan-Pacific Club of Tokyo. At the Peers' Club in the capital city with Prince Iyesato Tokugawa, president of the Imperial Diet, in the chair, the Pan-Pacific Association of Japan was organized, with Prince Tokugawa at its head, a position he still occupies. A few days later the Pan-Pacific Club of Tokyo was born, with Viscount Inouye as its head, and every Friday at noon since then its members have met at luncheon at the Imperial Hotel. Many distinguished visiting Chinese have been introduced to these meetings by Prince Tokugawa and Viscount Inouye.

As the rule of the Pan-Pacific Union is that only questions on which all can agree shall be discussed at its meetings, many warm international friendships have sprung up between citizens of Pacific lands, even when their militarists have been making faces at each other.

In Honolulu the Pan-Pacific Union has organized a score of civic racial groups. These groups, or Civic Clubs, meet at luncheons of their own at the big Pan-Pacific Club house in Honolulu, and once a week they all meet jointly, representing the Hawaiian, Filipino, Samoan, Korean, Japanese, Chinese, Canadian, Australian, American, Latin, and other racial or national civic groups. Sometimes there are as many as fifty civic organizations represented at one of these Pan-Pacific Club luncheons in Honolulu, and it is believed that in greater Shanghai some such plan can be worked out here in this metropolis of the Pacific, bringing about united civic effort for a greater and a better Shanghai.

When two or three years ago the

wealthy and powerful University Club in Honolulu gave up its spacious clubhouse and united with the Pacific Club, to cut down expenses, the Pan-Pacific Union announced that it would take over the University Club buildings as a home for the many racial groups and clubs making up the organization. Many smiled, but quickly a number of homeless luncheon and dinner clubs got together under the banner of the Pan-Pacific, each club contributing for membership, and the individual members of the Pan-Pacific Club their annual dues of ten dollars, and so the clubhouse was taken over, the largest in Honolulu. It is believed that some such plan may be carried out in Shanghai and a committee is now at work.

When the Pan-Pacific Association of China was born, its first act was to appoint a Good Roads Committee, with Dr. C. T. Wang as its chairman. Out of this Committee grew the National Good Roads Association of China, of which Dr. Wang is president. At the recent annual gathering on Balboa Day of the Pan-Pacific Association of Shanghai, a resolution was passed authorizing the creation of a National Pan-Pacific Association of China, and requesting the Pan-Pacific Union to issue a call for a Pan-Pacific Good Roads and Transportation Congress to be held, preferably at Hangchow. For some time the calling of a Pan-Pacific Medical Congress to meet in Manila has been under discussion, and now the Pan-Pacific Club of Osaka has requested the Union to issue a call for a Pan-Pacific Commercial Conference to gather in Japan's great commercial city during the year 1934. If these three plans are carried out it will give Shanghai and the Orient a busy three years making preparation and programs for the holding of these important international conferences in the Far East.

Honolulu and Shanghai are the two outstanding international cities of the Pacific. Honolulu, because of its central Pacific position, is the executive home of

the Pan-Pacific Union and of the Institute of Pacific Relations. Here it is proposed eventually to erect the Peace Palace of the Pan-Pacific Union, for which plans have been drawn. In Shanghai as in Honolulu it is possible to organize cooperating clubs of all Pacific races. Already there is a great American club in Shanghai, with its own home, but hundreds of Americans here are not members. Then there is a Canadian club, without a permanent home, and the Australian and New Zealand Club, The American and other University clubs, the Hawaiian Club, the Returned Chinese Club (returned Chinese from every Pacific land, wonderful missionaries for getting delegations to attend the Pan-Pacific conferences held in the Orient). These might all unite unofficially for a joint home. The Japanese have their own clubhouse in Shanghai, but the Latin Americans and the Russians have not, nor have the three hundred Filipinos in our midst. It should not be difficult for the Pan-Pacific Association to gather together, under one roof, at least the English-speaking men and women of all Pacific races here who have the welfare of Shanghai commercial future at heart, where the several groups may have days of the week set apart for their individual meetings, and perhaps one luncheon a week at which they might all meet together and discuss plans for Shanghai's future in the story of Pacific Progress.

To every man in China, and to everyone in the Pacific area, the Good Roads movement to bind China together is of paramount importance. China once bound together by good roads becomes a nation, capable of her own self-defence, and no longer a care to other Pacific nations. Her commerce would increase by leaps and bounds and her standard of living rise, to the vast financial gain of every commercial community about this our ocean, the home of more than half the population of the globe.

The Pan-Pacific Union has awakened to its duty to the Orient and is ready to go into action.

# Government: National Policies Affecting International Relationships in the Pacific

An outline of questions for study and discussion preparatory to the Third Pan-Pacific Women's Conference, Honolulu, August, 1934.

By MRS. MARIE M. KEESING  
New Zealand

NOTE: A skeleton program for the next Conference conforming to the suggestions to date of participating members is appended to this study outline (page 14). It will be altered progressively to meet the wishes of the groups in the different countries as they are received.

*Introductory*—After the Second Pan-Pacific Women's Conference it was decided to enlarge the scope of the project, "Women in Government," to include the major national and international problems of the Pacific. This outline is an attempt to set before groups preparing for the next conference a series of stimulating questions that may aid members both in gaining a personal appreciation of the issues involved in all their perplexing interrelations as an essential background to conference work, and in selecting aspects about which they want to make special inquiries and to collect information to present at the next international gathering. Apart from this primary purpose, the study, it is hoped, will stimulate members to build up a broader framework of thought and knowledge on which their practical activities in such fields as health, education and social work may rest securely, so that they may avoid the danger of squandering good intentions through ignorance, bigotry, narrow nationalism or hazy and impractical idealism. Also it is hoped that it may enlist some more women who have the time and opportunity in the great dual task of self-education and the education of general public opinion within their sphere of influence toward

an increasingly intelligent attitude in national and international affairs.

The study has been arranged in a sequence of five sections, three of which, I, III and IV, should be concentrated upon for the purposes of the next conference; but the other sections (II and V), forming as they do an integral part of the series, have been retained in the outline as their perusal may aid members in rounding out their picture of Pacific Problems. Section I should provide a background for study groups; section III covers some of the major international issues in their relationship to each country; section IV provides a continuity with the subject as treated at previous conferences; sections III and IV both call for research work.

By dividing reading and study, as by each member of the study group exploring a question that is of special interest and sharing results in brief reports, talks or papers, the most can be made of limited time and of a necessarily wide subject. Naturally it will not be possible to find definite or satisfactory answers to many questions; but the purpose of the study will be fully achieved should members become more aware of the complexity and interrelation of the problems and of the futility of "easy" solutions glibly advocated by so many who have not taken the trouble to try to untangle the complex threads of fact. It would be helpful in shaping the final conference program if study groups would report questions which in view of their discussions they feel it would be most profitable to consider during

the brief time at the disposal of the international gathering. Communications on this or any other matter should be addressed to Miss N. Collisson, Bureau of Social and International Affairs, Kurradjong House, 177 Collins St., Melbourne, C1, Australia.

To attempt to give detailed reading lists on such a wide program would probably limit rather than aid real study. Each group will have to make use of libraries, periodicals and other sources that are accessible; notes on reading found most helpful should be kept and an exchange of information about this made at the coming conference. To assist those who feel the need of some preliminary guidance, however, a few suggestions have been made after the sections. These reading hints might be added to, reduced or modified by study group leaders or national section chairmen according to the interests of their members, the publications available, and the time to be spent on different portions of the study. It should be kept in mind, however, that the time that can be spent in preparation by the average member is limited, and that while a basis of facts is essential it is more desirable to really digest a few good books and articles and to do some serious thinking and discussing than to be overambitious in looking up references with the danger of getting lost in a débris of purposeless information. For this reason the outline is prepared in the form of questions which should rouse some answer from the foundations of common sense and general knowledge that most adults have already laid. A realization of the inadequacy of many of these answers may make members curious and hence receptive of fresh information when they come across it.

#### SECTION I. WHAT IS HAPPENING IN THE MODERN PACIFIC?

(An introductory section in preparation for the Third Pan-Pacific Women's Conference.)

A. *A Brief Survey.* Two centuries ago the Pacific was little affected by European culture.

Western America was still a frontier; China, Japan and Malaya were the fabled "East"; their peoples had their own self-sufficient ways, as did also those inhabiting the scattered island areas within the Pacific itself.

On the whole, "East" and "West" presented fewer contrasts than they do today. In Europe and eastern America there had been a growth of national states and of international trade, while science had emerged timidly to control a portion of life as over against tradition. But, allowing for differences in the details of life and thought the peasant villages and the towns of the Orient, with their agriculture and simple industries, were essentially very similar to those of the Occident.

A series of inventions and scientific discoveries in the latter area then started a process of rapid change that quickly revolutionized human life and organization. Soon machines were consuming in an hour work that had sweated human brows for months or years. Industrialization and the development of modern science were thus two aspects of one great stride in the development of human culture, and their effects reverberated around the world. In the deeper analysis their foundations were contributed to by many peoples over the long ages of history and pre-history, hence they did not arise through the exclusive genius of any one race or type of culture; but emerging as they finally did among that section of humanity which has formed the habit of speaking of itself as "the white race," "Christendom," western civilization," or merely "civilization," they became strongly marked by its particular patterns of living.

In Europe and America enormous powers accrued to the national states and to certain classes within them. Increased human control over nature meant a vast growth in wealth. Fewer deaths took place under these conditions, so that populations "swarmed"; the older areas of settlement became crowded, and migration movements set in to newly discovered countries overseas wherever environmental conditions and the sparseness or weakness of their indigenous populations allowed a footing; distant lands assumed an importance as sources of raw materials for the greedy home machines and as markets for their output of goods. Along with migrants and goods, "civilized" customs were introduced to or forced on the original peoples to greater or less extent. Partly these were beneficial either as giving better conditions of living or as necessary if the recipients were to live in a world of interaction, partly they were of questionable value: indeed some elements of western life so introduced are today definitely condemned as undesirable by thinking westerners. And out of the clash of these new ways with the older ways has come or is presaged a revolution in these areas marked by even greater disorganization and maladjustment than that which took place in the Occident.

The western nations went further; all those territories whose people could not resist en-

croachment were cut up among them. This extension of political sovereignty from the Old World to the New came about for a variety of reasons: to control the interests and activities of migrated nationals, to gain economic advantage, to enhance national prestige, to secure strategic points for defense, and, in a very few cases, in response to a request by the native inhabitants for protection. It was the old story of migration and conquest that has been proceeding ever since the development of human life on the planet earth. Even where direct annexation was found impossible, as for instance in China, spheres of influence and special privileges were secured that limited the autonomy of the peoples concerned. Such actions were justified by the nations on the grounds that they were (a) spreading the blessings of civilization, (b) extending the Christian religion, and (c) benefiting humanity by using nature's bounty more fully.

Today the impetus to expansion has steadied in the older industrialized countries, except in its economic aspect: the expansion of investments, a kind of imperialism in which money and goods play the rôle once adopted by the colonist and the soldier. In these lands birth rates have declined; machines are standing idle; there are queues of unemployed, and the spirit of pioneering burns low, though it is still found in the outposts of younger settlement. In response to the necessities of the situation international organizations have come into existence, political and to some extent economic, some aiming towards maintaining the status quo, others towards coöperation to be secured through either a controlled evolution or a sudden revolution.

But the process known as industrialization is spreading, especially in the Orient, and the forces let loose earlier in the west are being released there. Unfortunately, however, conditions are different; there is relatively little "new," that is, undeveloped, uninhabited, undefended or economically unswalled territory to serve as outlets either for swelling populations or for manufactured goods. The methods used by the western nations for expansion up to a few years back are now deprecated by them on a basis of idealism that a cynic might point to as a disguised desire to keep their gains in the face of possible aggression from this new quarter. Nationalism and the desire for political or racial autonomy are stirring, and the new governments are interested not only in the civil systems of the west but also in its military systems, which already they have experimented with in a way alarming to their tutors. And such forces are operating in their perspective equally in Asia and in tiny isolated Pacific islands. So far the processes sketched have been largely "blind": the product of ideas of immediate gain and expediency, also of the clashes of personal, national, racial and cultural interests and habits. Invention has put new powers into human hands, communications have thrown humans together much faster than intelligence has suggested suitable ways in which individuals and nations may behave most

wisely in the new situations. Nevertheless, educational opportunity, leisure, and freedom from traditional restraints are extending sufficiently to set many minds at work with larger or smaller vision to seek new kinds of human reintegration or at least to try out ways of ameliorating the immediate difficulties. Some are interested in creating political machinery and winning the minds of the oncoming generations to a new idea of internationalism. Many, harnessed to the grim machine of modern economics, seek more rational methods of bending nature and human energy to productive enterprise than individualistic exploitation. A few, looking over the heterogeneous racial and cultural forms which humanity has taken on over long eras of isolation and which are now so inexorably thrown together, see in the first crude reactions of race to race and culture to culture the stupendousness of the task ahead before tolerance, respect and appreciation are developed sufficiently to leaven relationships and minimize differences.

#### B. *Some preliminary questions:*

1. What do you consider the most important events and processes in the story of mankind?

2. How did we get civilized and why are there so many different kinds of civilization or culture in the world? Is modern western civilization better, worse, or merely different from all the other kinds in space and time?

3. What do you think are the great problems of the modern world and of the Pacific area, political, economic, racial, and cultural or social? Can every problem that you raise here be regarded from each of these aspects?

C. *Such questions as the following should lead study groups into a broader appreciation of Pacific issues: Members might attempt each one or more questions and share results of reading with the group, or students of the subjects might be secured to give short addresses.*

1. What political changes are taking place among peoples in the Pacific whose way of life formerly did not include "national government" and centralized institutions; are these an aping of western ideas or an inevitable growth due to changes in economic and social life? In what areas are the political aspirations of such peoples coming into conflict with the existing political authorities?

2. How far is the present internationalism in Pacific and other countries a general sentiment of the people, how far an "armed agreement of those on top," a "delusion of capitalism," an attempt to maintain the status quo?

3. What has brought about and is maintaining the present uneven distribution of land and resources among the population of the Pacific? What areas seem to be suffering from overpopulation and under-population respectively, bearing in mind natural resources and form of economic organization? How far have the older forms of relief from population pressure

been reduced, checked or prevented by modern "civilized" institutions, sentiments, and interventions (such older forms of relief from over-population included migration, warfare, invasions and conquests, epidemics, other factors causing a high death rate, particularly among children, natural calamities, as floods, earthquakes, hurricanes, droughts and similar conditions producing famines and food shortages, customs of abortion, infanticide and like "crude" methods of controlling the size of families).

4. What are the ill effects of over- and under-population, respectively? What solutions might meet the problems of over-population (as industrialization and other forms of economic reorganization, a rearrangement of political boundaries, reduction of immigration restrictions and tariffs, control of population increase). What are the difficulties of each and how feasible, or lastingly satisfactory does each seem to be?

5. What areas and peoples of the Pacific have an economic life based on (a) small self-sufficing communities, (b) communities with only a few links with the world economic system, (c) primary production and food export in return for manufactured goods, (d) a high degree of industrialization, including the importation of essential foodstuffs? What areas are or could be practically self-sufficing within their political boundaries? What areas are in difficulties through inadequate economic coöperation with other countries, or across political frontiers?

6. What changes are in progress or pre-saged in the "world economic order?" How are they coming about in the different countries? Is some form of wider planning, coöperation and control of individualistic competition an essential human adjustment to the conditions of the modern world?

7. In what ways do racial prejudices color and embitter political and economic questions? How are they built up and in what ways can they be reduced? Since there is no pure race—all seem to be a blend—how do people of different races differ? How many of these differences are biological and how many are produced by living under different conditions or customs—i. e., are the result of differences of culture or civilization. Can broader understanding be promoted between the different racial groups?

8. What major changes are taking place in the social life of peoples in the Pacific whose traditional culture or civilization has been disturbed by "western" influences? (The breaking down for instance of the traditional kinship systems, resulting chaos and disorganization and the gradual emergence of the smaller "biological" family and of wider, looser, more impersonal forms of association such as national or interest groups.) How far are so-called "social evils" merely symptoms of underlying difficulties and maladjustments?

9. What articles or books can you recommend dealing with such present Pacific issues as the economic depression, Japan's dilemma in Manchuria, economic planning in the U. S. S. R., the possibility of special international machinery for the Pacific area, disarmament, the present tariff war?

10. In the light of the work done in this section what facts about your own country seem most important from the viewpoint of the human story and of world affairs?

### *Some Reading Suggestions*

B. Those with the time and interest might like to peruse such books as:

*Whither Mankind*, ed. C. A. Beard (N. Y., London and Toronto, 1928).

*Living Philosophies*, papers by Sir James Jeans, John Dewey, etc. (Simon and Shuster, N. Y., 1931).

*Man and Culture*, C. Wissler (Yale University Press, 1928).

C. The following if available might be used here, and also throughout the study:

*The New World*, I. Bowman—a study of modern world problems in their geographical and historical settings (Yonkers, N. Y., 1928).

*Danger Spots in World Population*, W. S. Thompson—stimulating reading (Knopf, N. Y., 1930).

*Problems of the Pacific, 1927, 1929, 1931*—excellent for reference purposes (Proceedings of the Inst. of Pac. Rel., University of Chicago Press).

Business, Race and Civilization, The Family, and other chapters in *Whither Mankind*, op. cit.

*The World's Economic Dilemma*, E. M. Patterson (Whittlesey House, N. Y., 1930).

*An International Survey of the Pacific Area*, G. H. Blakesley (World Peace Foundation Pamphlet number 3, Boston, 1929).

*American Foreign Relations, 1930*, ed. C. P. Howland for the American Council on Foreign Relations—gives a brief background to many Pacific Problems (Yale University Press).

*Annual Survey of International Affairs*, ed. A. Toynbee for the Royal Institute of International Affairs (Oxford University Press).

*International Relations*, R. A. Buell (Holt, N. Y., 1929).

For all sections of the study much valuable material can be found in such periodicals as *Pacific Affairs*, *Foreign Affairs* (American and British) *Current History*.

SECTION II: WHAT OF POPULATION  
PRESSURE IN AREAS OF  
THE PACIFIC?

*A. The Uneven Distribution of Land and Resources.*

1. See question 3 in section I, C above.
2. When not accompanied by activities striking at the root causes of distress in over-populated countries are measures to alleviate distress, improve health and social conditions justified, or are they merely aggravating the trouble—"saving individuals who will raise more children inevitably to die of famine?"
3. What likelihood is there of political redistribution of land taking place through war, political, economic or moral pressure, or by other means?
4. How far are immigration restrictions preventing a more even distribution apart from alterations in political boundaries? What restrictions exist in the various countries, directed against what racial, national, and economic groups? What immigration is taking place to areas where such restrictions do not exist? What factors other than formal restrictions check or retard immigration?

*B. Economic reorganization as a possible solution.* 1. What hope is there that in over-crowded countries better land utilization, improved methods of farming, development of communications and of the system of distributing products, and the growth of industrialism will meet the needs of populations inadequately supplied?

2. What have been the results so far of all such improvements made? (Has the standard of living conditions risen, or has the population merely increased correspondingly so that the situation is the same, and with any disorganization, as in a drought year, more deaths than before?)

3. What effects has industrialism had on the population in Europe and America—does it provide permanent or merely temporary relief to over-population? How far has it solved, ameliorated or increased difficulties in Japan?

4. How far do various national policies offer economic obstacles to the successful industrialization of crowded areas, as in tariffs, monopolies, boycotts, slogans to "develop secondary industries" in sparsely populated countries, etc.? (Industrialization requires some degree of stability and of favorable conditions as regards sources for the raw materials dealt with and markets for the manufactured products, hence the future of industrialization in crowded areas appears to depend in a large measure on international economic coöperation, particularly the reduction of artificial, i.e., political barriers to trade; on rising living standards, and hence developing markets among the

still largely self-contained village communities that hold the bulk of the population of the Pacific.)

*C. Birth control in relation to over-population and in its international aspects.* 1. In countries where there is over-population is there any ultimate alternative to a mortality regulation (high death rate) except birth control? Even if world territory and resources were redistributed and a maximum efficiency in using them attained, would not overcrowding soon develop again in areas where health conditions improve and birth control is not practiced—i.e., is the latter an essential human adjustment under modern world conditions?

2. What happens in any attempt to overcome the difficulties of overcrowded areas apart from a lowering of the birth rate?

3. How rapidly can birth control be made to stabilize a population? What methods are there of spreading the ideals, knowledge and habits of control? What are the chief obstacles—economic, psychological, political, philosophic, etc., and how best can these be overcome? (E.g., Japan's success in lowering the price of contraceptives.) What has been achieved and how, in Japan, The Netherlands East Indies, China, India?

4. What of birth control in under-populated areas? Can and should they attempt to prevent a falling birth rate? At what cost must they do so. (What relation, for instance, has limitation of the knowledge of birth control to the rich and the intellectual to the bringing up of the bulk of children under poor social conditions, perpetuation of slums and of prostitution, procreation by the unfit, low status of women except in "enlightened circles," etc.?) What of the moral right of certain sections of humanity to hold resources which they consider justify numerical increase while forcing on other sections of the human race the alternatives of a starvation level of subsistence and a high death rate, or severe limitation of births?

5. What alternatives are there to a policy of attempting to maintain a high rate of natural increase in order to quickly populate sparsely peopled countries, as the defense of unutilized resources by military and naval force irrespective of economic or political results, increasingly efficient use of machinery and organization to make up for deficiency of man power in using resources, attracting, settling and assimilating migrants from more populous areas? What are the advantages and disadvantages of each of these policies?

*Some Reading Suggestions*

*Problems of the Pacific*, 1927, 1929, 1931, op. cit.

*Danger Spots in World Population*, op. cit.

*The World's Economic Dilemma*, ch. ii, iii, op. cit.

*Japan*, H. G. Moulton, ch. xv. (Brookings Institute, Washington, 1931).

Problems of Population and Food Supply in Japan, S. Nasu, reprinted in *Problems of the Pacific*, 1927, op. cit.

*China's Food Problem*, C. C. Chang (brief data paper, Inst. of Pac. Rel., 1931).

*A Memorandum on Agriculture and Industry in China*, R. H. Tawney (Inst. of Pac. Rel., 1931).

Migration in the Pacific Area, in *American Foreign Relations* 1930, op. cit.

International Aspects of Birth Control, in *Proceedings of the Sixth International Birth Control Conference*, ed. M. Sanger, (N. Y. 1926).

*The World's Population and a White Australia*, H. L. Wilkinson (King and Son, London, 1930).

### SECTION III. NATIONAL POLICIES AFFECTING INTERNATIONAL RELATIONS—WHAT LIMITATIONS ON NATIONALISM ARE DESIRABLE?

(A study for the third Pan-Pacific Women's Conference—special attention should be paid to conditions in one's own country.)

A. *Your own country in the wider perspective:*

1. What are the outstanding facts in the history, geography, political and social life and foreign policy of your own country that seem most significant from the world viewpoint?

2. If you wanted to inform a person of another country about the above, to what reliable, and if possible short and interesting books or articles could you refer him?

B. *The manipulation of public opinion.* 1. On what does public opinion rest in the countries of the Pacific, and what groups of the population are nationally, what internationally conscious and intelligent? (e.g. what elements in the Chinese population play a part in Chinese public opinion and what are the main factors influencing them?)

2. How far are the different educational systems adapted to national and international aims respectively? Do they tend to give exaggerated ideas concerning the countries they serve and to leave false and unfair attitudes or ignorance concerning other countries and peoples? What do you think of the textbooks that are in use in the schools and colleges of your own country?

3. Can some international control or supervision or guidance be brought to bear? (e.g. would national governments and education departments be willing to submit textbooks and syllabi to some form of International Education Commission?)

4. How far is "news," especially the daily

press, manipulated for national purposes in the various countries? What news agencies in each can be regarded as comparatively reliable, and what circulation have they as compared with the "jingo" presses? What are the most reliable newspapers of your own country, and how far do they give a fair and intelligent outlook on the world? Is any failing in this due to government manipulation, the policies of the papers or the interests and outlook of their reading public? Would some form of international registration of those maintaining a certain standard be an additional stimulus and guarantee, or is this achieved as far as practicable under the existing system?

5. What part does language difference play in limiting mutual understanding among Pacific countries, and what practical steps might be taken to minimize this?

6. What control has the public over national foreign policies? Might your government act in ways the public would disapprove, and by keeping matters secret and controlling news even popularize its actions?

C. *National economic control.* 1. What economic repercussions on other countries directly and on world prosperity in general have come about from national tariff walls, protections and preferences in recent years? What are the tariff policies of your own country?

2. What have been their political, social and racial effects? (e.g. Japan, largely excluded from American, European and Oceanic markets has been rendered virtually dependent on Chinese markets, with resulting "fear policies.")

3. Are attempted boycotts, or campaigns and advertising slogans for national economic ends such as "Buy British-Made Goods," "Support Home Industries" more or less harmful than actual discriminatory legislation? What are their social and political effects as developing practical patriotism or narrow jingoistic attitudes and prejudices?

4. Can some degree of national planning be achieved and harmonized with the international economic situation to the mutual profit of all? What are the lessons of the world depression in relation to this?

D. *National control of population elements.* (These questions might be inter-related with section II.)

1. How far should national governments attempt to regulate the rates of natural increase of their populations in the interests of international peace and welfare? How far can they do so?

2. Is national control of immigration, especially any exclusion policy, liable to endanger world peace or at least to create political, social, racial and economic complications (e.g. the Australian attitude to Italian immigration.) Does your country exclude or limit the immigration of any racial or national type? If so,

what justifications are given? What reactions have resulted among the people so treated?

3. How far is there already international coöperation as regards the entrance and rights of foreigners; what handicaps are still imposed on them, and are all of these wise and inevitable?

4. How fast can aliens be absorbed into the population of a country without creating social, economic and political problems? on what factors does this depend? What success and what failure has followed attempts in the U. S. A. and elsewhere to assimilate aliens? What advantages, disadvantages and difficulties are there in having non-assimilated and partially assimilated elements in the population of a country? Is a diversity in racial and cultural types to be regarded as an enrichment, producing the fusion and change out of which inventions, discoveries, improvements arise, or as a contamination of the group heritage?

E. *National control of preparations for defense.* 1. In the present world political order is it essential that countries should be able to defend themselves by military force? What has happened up to the present to countries which could not? What other means of defense have countries? (e.g. political alliance and dependence on "stronger" military powers, economic non-coöperation, as tariffs and boycott, appeal to world sentiment.) How effective have they proved?

2. Under what conditions could national defense be relaxed? (e. g. after intelligent redistribution of territory and resources, especially on the part of those nations who "got in first" during the expansion of the nineteenth century, in order to meet human needs as far as is possible; the maintenance by all nations of a completely "open door" to trade and migration; the complete or comparative relinquishment by all nations of means of aggression; the building up of an international military force powerful enough to maintain either a status quo or the decisions of an international assembly.) What practical compromises can be made in the direction of international coöperation rather than competitive national armament?

3. Could a more secure international distribution of the world's resources be effected apart from a more equitable redistribution of property, opportunity, power, wealth and rewards for labor among the individuals and classes within each nation—that is, does international reformation and coöperation depend on each nation achieving some such goal as the communist vision of a "classless society?"

4. Is a negative pacifism as expressed in passive resistance to or non-coöperation in any defense scheme a practical attitude?

5. Is a pacifism based on maintaining the present national and international status quo feasible, or has the intelligent peacemaker, whether an individual, group or nation, to be

prepared to accept limitations and perhaps make territorial and economic sacrifices in order to produce more equitable conditions? Thus where a modern nation pursues an aggressive policy driven by population pressure or economic need, have other nations which do not feel the pinch, especially where their own needs have been satisfied in earlier years through similar aggressions, the right to condemn and thwart such action and take a pacifist or idealistic attitude without at the same time launching practical measures to correct the unbalance even at sacrifice to themselves?

### *Some Reading Suggestions*

Most of the material must be collected locally, as from yearbooks, textbooks, etc., but any of the following or works of their type if available should be a help:

*International Relations*, Buell, op. cit. (valuable for all the subsections of this topic, especially E.)

Education vii-xii, also War and Peace, in *Whither Mankind*, op. cit.

*The Menace of Nationalism in Education*, J. F. Scott (Macmillan, N. Y., 1926).

*Liberty and the News*, Walter Lippman (1920, N. Y.).

*The Conduct of Foreign Relations under Modern Democratic Conditions*, C. De Witt Poole (Yale University Press, 1924).

Economic Relations, in *American Foreign Relations*, op. cit.

*Problems of the Pacific*, 1931, Ch. 1, Trade Relations, op. cit.

*The World Economic Dilemma*, ch. ix (op. cit.).

*Economic Causes of War*, Beatrice P. Lamb (National League of Women Voters, N. Y., 1932).

*Danger Spots in World Population*, op. cit. and other material from Section II if desired by the group in working on D.

*Migration in the Pacific Area*, in *American Foreign Relations*, op. cit.

*Democracy and Assimilation*—the blending of immigrant heritages in America, J. Drachler (Macmillan, N. Y., 1920).

World Order and Coördination, in *American Foreign Relations*, op. cit.

Diplomatic Machinery of the Pacific, in *Problems of the Pacific*, 1931, op. cit.

*Politics of Peace*, Ch. E. Martin, Stanford University Press.

SECTION IV. CITIZENSHIP—AND THE  
ACTIVITIES OF WOMEN IN  
GOVERNMENT

(A study for the Third Pan-Pacific Women's  
Conference)

1. What form of political organization has your country? What political rights have women? What training is given young people in the duties of citizenship? How adequate and effective is this?
2. In what ways have women sought to make their influence felt in the national government? With what success and observable results? (Consider influence over general public opinion, the use of the political franchise in voting, representation of women in governing bodies, the power of organized associations of women both direct and indirect, also the use of lobbying by women's organizations and similar forms of pressure.)
3. Is there a women's point of view on most questions in your country? If so, is it due in your opinion to fundamental causes or merely to more limited or standardized experiences than are usual with similar numbers of men?
4. What educational opportunities both in youth and adulthood have women in your country? Do they use their political privileges with greater or less energy? Intelligence than men? How far are they nationally or internationally minded?
5. In what government matters are women in your country specially interested? Behind what measures are they throwing their influence and with what results? (Here any special interests, such as nationality of married women, labor legislation in regard to women and children, etc., might receive the amount of attention the group desire to give them.)
6. Is a tendency for women to stand together politically a necessarily healthy and desirable one? Is it connected with discrimination in economic and other matters, weakness in the numbers of women taking active part in public affairs, etc., and hence liable to lessen as influence and equality of opportunity develops? or is it because there are essential women's needs and interests hitherto neglected? Should the eventual ideal be the cooperation of men and women without rivalry along sex lines in the interests of humanity as a whole? Is any country achieving this in any measure as yet? What effect if any have women in government had on party organization in your country?
7. Is lobbying by women's groups any more ethical, desirable or excusable than lobbying by any other special interest group in the population? Is it equally dangerous? Where is the line to be drawn between the legitimate and illegitimate use of political influence?

8. Are women today "a privileged class enjoying the rights but burdened with few of the responsibilities that devolve on men"? Have women legal and social privileges that men have not in your country? Is this justifiable or harmful to women's best interests?

9. What changes are observable in the attitudes and activities of the oncoming generations of women in the relationship to government affairs and that of the generation which has fought and won the measure of political franchise attained at present? Have they equally the "women's point of view," are they equally interested or more interested in political affairs, do they tend to work more or less along party lines, along the line of sex division? Are the topics that arouse them similar? What do you gather from your reflection on these points regarding the trends of women's activities in government in your country?

10. In what ways might the sense of civic responsibility, national citizenship, international duty or what might be termed "world citizenship" be further developed in your country?

11. What matters under this Section topic do you feel are most essential; (a) as subjects for deeper study and research, (b) for discussion at the next Pan-Pacific Women's Conference?

(Sources of information for this Section will necessarily be local.)

SECTION V. WHAT OF RACIAL DIFFI-  
CULTIES IN THE PACIFIC?

(Not for the third Pan-Pacific Women's Conference, but for future study)

A. *Race and racial differences.* 1. What are the numbers and population trends in racial groups in and around the Pacific, as whites, Chinese, Japanese, Indonesians, Papuans, Malays, Melanesians, Micronesians, Polynesians, American Indians, Australian Aborigines? (These classifications are necessarily very general).

2. Is there really such a thing as a pure or distinct race? (Thus there seems as yet little agreement among scientists as to how humanity should be classified into different racial groups; all seem to be a blend; even where certain physical characteristics predominate few individuals show all the traits that are regarded as characteristic of their groups, and there are always a proportion of distinctly variant types; presumably distinct races once developed in the course of long isolation, but in prehistoric and historic times a constant process of meeting and mixing has been going on; thus the so-called "Nordic race" is exceedingly mixed—in any extensively pure form it is seemingly now found only in Iceland.)

3. How then do people of so-called different "races" differ? How many of these differences

are inherited, that is biological and hence unalterable except by intermixture with people of other blood, how many are cultural, that is due to differences in the ways of life and thought in which they have grown up: family, economic, educational and political systems, social and religious institutions, the customary and habitual values, ideals and attitudes, in fact the sum total of influences that bear upon people from birth to death, but that not being hereditary can be changed and modified with greater or less rapidity apart from any racial or biological change?

4. How far can individuals of one race and culture, taken early from their group and brought up in the ways of another be changed? Is it possible to alter the ways of the whole racial group to which such individuals belong equally rapidly in the mass? What of social changes in our own groups in relation to this?

B. *Miscegenation (Race Mixture)*. 1. How far and how fast is race mixture proceeding in the Pacific in these modern days of contact between peoples of the so-called "pure" races? What are the trends—is a rapid increase in this inevitable?

2. What are the results of mixing in the different areas? Is the mixed-blood person better adapted or not to life in the region under modern conditions than the full blood of either race? Does this depend on biological factors (i. e. on the types of race that mix and the personal qualities of the parents) or on the cultural conditions under which the mixed blood grows up (family life, schooling, economic and political opportunities, legal status, public approval or ostracism, racial stigma or challenge to racial leadership)? in other words is mixing necessarily bad biologically, or always undesirable socially?

3. If mixing is not essentially bad—we are all mixed—how can the "myth" that the mixed blood is necessarily an unfortunate individual, inheriting the worst characteristics of both his blood strains be counteracted for the sake of mixed people already in our midst? In what other ways can conditions of life for mixed-blood people be improved?

4. Should mixed marriages be discouraged or should those willing to make them be regarded as adventurous experimenters in a situation the difficulties of which will have to be overcome sooner or later in the modern world of contact?

5. Are racial lines of distinction ever likely to disappear, or is the result liable to be merely the "mellowing down" of the more marked racial characteristics through the breeding out of the most acute differences, with the great proportion of humanity preferring to mate with those physically of their own racial type?

C. *Race and nationality*. 1. In which areas are the people of the dominating racial group controlling the government, and in which are they dependent?

2. What racial groups are objecting to alien control and desiring autonomy? What are the authorities and the people doing about it? What would be the consequences if the white man "got out" of such areas as French Indo-China, the Philippines, Netherlands East Indies, Samoa, New Guinea? Are the alien governments training up an indigenous leadership that will make eventual autonomy possible?

3. Are limitations that have been placed on Chinese sovereignty (e. g. extraterritorial rights of foreigners and control in certain key economic and strategic localities) discriminations of race or practical economic and political adjustments between peoples with incompatible political, judicial and social institutions? What effect are they having on Chinese racial and national sentiment?

D. *Control of racial animosities*. 1. In what ways do racial prejudices color and embitter political and economic questions? How are they built up and in what ways can they be reduced?

2. Can immigrants of an alien racial and cultural group be absorbed rapidly? What difficulties are liable to emerge, and especially how far is race prejudice the result of situations of disorganization such as are liable to occur anywhere when groups of people are suddenly "unanchored from their cultural moorings"? What can be done to make the cultural transition smoother and less overwhelming?

3. How far does the very world stability depend on racial differences being transferred from the realm of blind emotion to that of intelligent respect and tolerance?

4. Will it ever be possible to educate children without racial prejudice? Is this desirable? If so how can we set about attempting it?

### Some Reading Suggestions

Race and Civilization, in *Whither Mankind*, op. cit.

The Island Pacific, E. C. Handy in *Pacific Affairs*, June, 1932.

Syllabus on *Dependencies and Native Peoples*, F. M. Keesing, Inst. of Pac. Rel., or ch. on Dependencies in *Problems of the Pacific*, 1931.

*Man and Culture*, op. cit.

*Race and Civilization*, Fredrich Hertz, translated by Levetus and Entz, chapters I, III, XI, XIV. (Macmillan, N. Y., 1928.)

Contemporary Races, in *Up from the Ape*, E. A. Hooton—gives the latest research on racial matters. (Macmillan, London, N. Y., etc., 1931.)

The Nordic Myth, in *The Nation*, February to March, 1925.

Fallacies of Racial Inferiority, in *Current History*, N. Y., February, 1927.

Race and Nationality, F. Boas, *Anthropological Papers*, Vol. I, (N. Y., 1915).

*Race Prejudice*, Jean Finot, translated by Evans, (N. Y., 1924).

*Race Mixture*, E. B. Reuter, (N. Y., 1931).

*Race Attitudes in Children*, B. Lasker (Holt, N. Y., 1929).

## TENTATIVE OUTLINE, GOVERNMENT: INTERNATIONAL AND NATIONAL PROBLEMS

### *PART I. National Policies Affecting International Relations* (Section III of the study outline):

- A. Control of Public Opinion (Section III B):
  - 1. In education
  - 2. In the circulation of news
- B. Economic Policies—chiefly of one's own country (Section III C):
  - 1. Trade and tariff conflicts and agreements
  - 2. Competition for natural resources and markets
  - 3. Advances towards coöperation with other nations
- C. Population Policies—involving one's own country (Section III D):
  - 1. Population in relation to resources
  - 2. Immigration, emigration and the treatment of aliens
  - 3. Conditions of living and labor
- D. Maintenance of Peace in the Pacific (Section III E):
  - 1. Need for appreciating and dealing with the underlying causes of friction and unrest.
  - 2. Public education in understanding and responsibility.
  - 3. Control of preparations for defense
    - a. Traffic in arms to warring nations
    - b. Government and international control of manufacture of munitions
    - c. Compulsory military training
    - d. Limitation of permanent forces (army, navy and air)

- 4. Financial loans and other forms of economic aid or non-coöperation with warring nations.
- 5. Development of international organizations and of popular support for them
  - a. League of Nations, the Covenant and Article XVI
  - b. Permanent Court of International Justice, and the development of international law
  - c. Kellogg-Briand Pact and implementations
  - d. Disarmament conferences and treaties
  - e. Regional Pacific conferences and commissions.

### *PART II. Citizenship* (Section IV of the study outline):

- A. Education in citizenship (Section III E), (Section IV, 1, 4, 10)
- B. Women as Citizens (Section IV)
- C. Legislative issues of special interest to the Pan-Pacific Women's Association:
  - 1. Accomplishments in legislation improving the status of women and children.
  - 2. Nationality laws regarding women and children
  - 3. Codification of international law at The Hague in reference to women and children
  - 4. Participation of women in international organization.

## Baroness S. Ishimoto Visits Hawaii

(In the Honolulu Star-Bulletin, October 21)

Confidence in the power of the birth control movement in Japan to raise standards of living and alleviate unemployment was expressed by Baroness Shizue Ishimoto, known as the "Margaret Sanger of Japan," upon her arrival in Honolulu on October 20th.

Baroness Ishimoto, founder of the birth control movement in Japan in 1920, was a through passenger en route to the mainland for six months on a lecturing tour as well as to study the practical side of birth control, mainly clinical work, known in America.

The movement, she said, has gained strong foothold in Japan, apparently receiving the approval of the government authorities, who show prohibitory powers only when abortion is concerned.

She said there are two nation-wide organizations for the movement with headquarters at Tokyo and branch offices at Osaka, the Japanese Women's Association for Birth Control and the Proletarian Women's League for Birth Control.

Women's associations, labor unions, consumers' leagues and farmers' organizations belong to the two organizations.

"The number of sympathizers to the birth control movement has increased to a surprising amount," Baroness Ishimoto said. "Among the supporters today are many influential people. One of them, for instance, is Dr. Irisawa, private physician to the late Emperor Tai-sho.

"And it is especially amusing that we have more supporters among the men, I mean the young husbands, than the women, many of whom are timid. At our educational meetings it is most frequently the case to have more men than women among the audience."

Baroness Ishimoto said that the world-wide depression has been a great contributing factor to convert large num-

bers of people to the birth control movement.

"Because they have had a hard time to support their families and even themselves," Baroness Ishimoto continued, "people in Japan have come to realize the soundness of birth control.

"We try to teach it by distributing educational pamphlets and conducting small meetings. Accompanied by physicians, we go to factories and teach the women actual methods to accomplish birth control.

"At the same time, explanation is made that the movement, if followed, will be a direct cause towards the raising of standards of living, that children will be offered greater opportunities for education."

"Doesn't the government prohibit you," the baroness was asked, "from teaching the actual methods to practice birth control?"

"No," she replied. "Only when it concerns abortion the government steps in. That is not allowed. I think the Americans, after all, are more conservative than the Japanese."

"We do not make any recommendations," she continued, "as to the number of children families should have. That depends entirely upon the financial means of each."

Baroness Ishimoto said that the birth control movement has no fundamental connection with the increase of population in Japan, where it has virtually outstripped the area available for the nationals.

"We know that if the birth rate drops, so will the death rate," she explained. "Accordingly, the net difference in the population will be a negligible figure.

"Birth control, however, will undoubtedly raise the standards of living to better present economic conditions and mothers will be physically stronger."

Baroness Ishimoto said that the birth control movement has a place in Japan to be a contributing factor towards the lessening of social evils and unemployment problems and correspondingly the solution of the Manchurian problem.

"The demand is too great today for the supply of employment," Baroness Ishimoto explained. "Manchuria has not turned out to give the relief hoped. The Japanese cannot compete against the cheap coolie labor in Manchuria.

"Then, again, the Japanese government cannot afford to finance many families sent to Manchuria."

Baroness Ishimoto will lecture in English on the "Birth Control Movement and Population Problem of Japan" in various cities of the mainland.

She plans to spend three months as a guest of Mrs. Margaret Sanger at New York. The latter visited Japan in 1922 and greatly assisted the baroness in sponsoring the birth control movement in Japan.

"The United States is the best-informed country in the world," Baroness Ishimoto said, "on birth control and I intend to gather whatever information I can, particularly of its well-equipped clinics, and take the knowledge back to Japan."

Baroness Ishimoto will also negotiate with Mrs. Sanger for the selection of Tokyo as the site for the International Birth Control conference in the autumn of 1933.

This is Baroness Ishimoto's third visit to the United States, each time by way of Honolulu. She first passed through in 1919 en route to attend the Ballard business school for women in New York City. She was a visitor in 1924 while en route on a round-the-world tour with her husband, Baron Kenkichi Ishimoto of Tokyo.

Baroness Ishimoto is the mother of two sons, 14 and 15 years old.

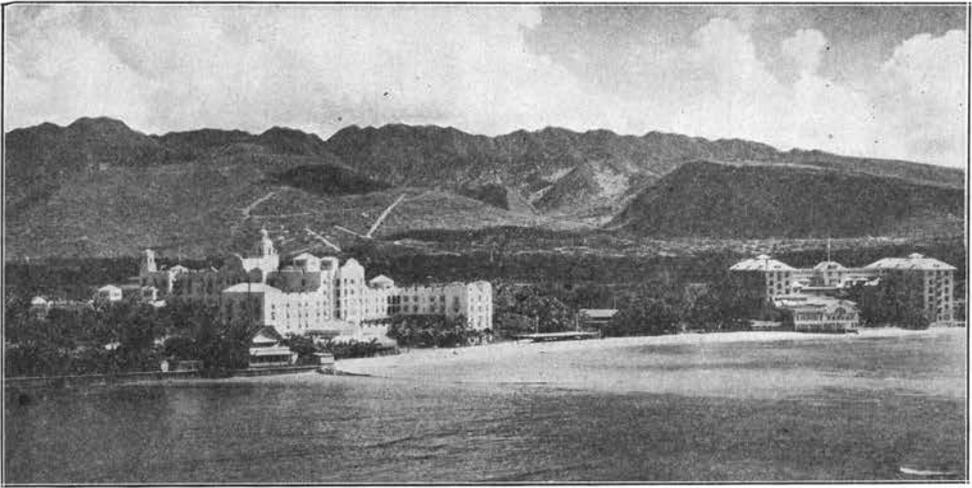
## The "Disarmed Mind"

By DR. MARY E. WOOLLEY

For perfect success at a disarmament conference the first essential is the disarmed mind. If "moral disarmament" had been achieved—as it should have been in the years since the war—material disarmament would be speeded up, but it is a condition and not a theory that confronts us. Moral disarmament has not been accomplished, and it will take time to "cultivate the subsoil of men's minds," if I may borrow the forceful words of Elihu Root. Moral disarmament is to safeguard the future; material disarmament is to save the present, that there may be a future to safeguard.

How far did the first session of the Disarmament Conference go toward disarming? The inference that the first session accomplished nothing is a mistake. Something did happen, in actual, tangible achievement, in addition to the more intangible, but not less real moral disarmament, the disarming of the mind, which resulted from the friendly inter-delegation, international and interracial contacts. The tangible achievement should fill us all, to whatever political party we may belong, with thankful pride, for it was the Hoover plan that saved the conference. (In the *Honolulu Advertiser*, November 14, 1932.)

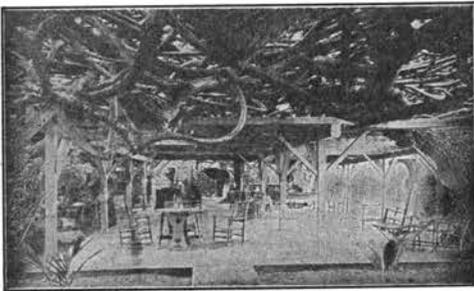
THE MID-PACIFIC



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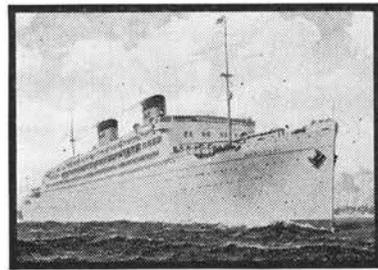
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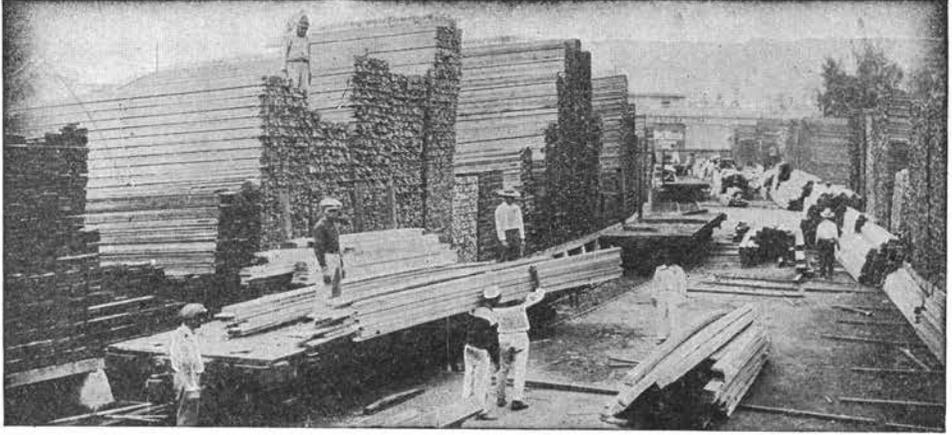


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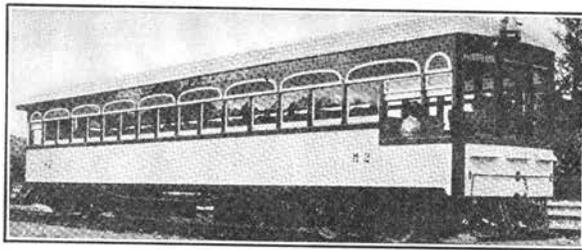


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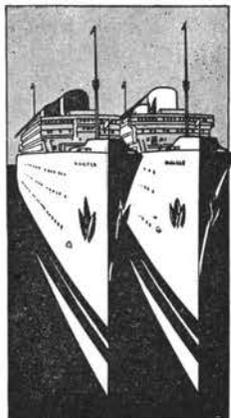
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*C. Brewer and Company, Limited, Honolulu, with a capital stock of \$8,000,000, was established in 1826. It represents the following Sugar Plantations: Hilo Sugar Company, Onomea Sugar Company, Honomu Sugar Company, Wailuku Sugar Company, Pepeekeo 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.*



**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.

ADVT.



*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.



*Hawaii's banana crop in 1931 was twelve million pounds, half of which was shipped to the United States mainland.*