THE AMERICANIZATION OF THE HAWAIIANS

APPROVED:

C. A. Bridges
Major Professor

J. A. Odam
Minor Professor

Lewis W. Newton
Director of the Department of History

Dean of the Graduate Division
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Olive Anderson, B. S.

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PREFACE

In tracing the development of the Hawaiians from the feudal state in which they lived at the time of their discovery (by Captain Cook) to their present complex civilization, I have considered the opinions of the traveler who stresses the picturesque side of Hawaiian life as well as the cold facts of the historian, and I have come to the conclusion that the Hawaiians are wholly Westernized and Americanized.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I. INTRODUCTION: A GLIMPSE OF THE HAWAIIAN ISLANDS</strong></td>
<td>1</td>
</tr>
<tr>
<td><strong>II. HAWAII'S FIRST INHABITANTS</strong></td>
<td>6</td>
</tr>
<tr>
<td><strong>III. COMING OF THE FOREIGNERS</strong></td>
<td>18</td>
</tr>
<tr>
<td><strong>IV. STRUGGLE FOR CONTROL</strong></td>
<td>35</td>
</tr>
<tr>
<td><strong>V. THE PLANTATION AND ITS PROBLEMS</strong></td>
<td>46</td>
</tr>
<tr>
<td><strong>VI. THE SCHOOLS AND THE JAPANESE</strong></td>
<td>63</td>
</tr>
<tr>
<td><strong>VII. THE ARMY AND NAVY IN HAWAII</strong></td>
<td>74</td>
</tr>
<tr>
<td><strong>VIII. HAWAII -- FORTY-NINTH STATE?</strong></td>
<td>87</td>
</tr>
<tr>
<td><strong>IX. CONCLUSION: HAWAII IN RETROSPECT</strong></td>
<td>100</td>
</tr>
<tr>
<td><strong>BIBLIOGRAPHY</strong></td>
<td>105</td>
</tr>
</tbody>
</table>
CHAPTER I

INTRODUCTION: A GLIMPSE OF

THE HAWAIIAN ISLANDS

The Hawaiian Islands are situated in the north central part of the Pacific Ocean. They lie almost wholly within the western hemisphere, the main islands being little more than two thousand miles distant from the American continent; however, those two thousand miles of water are unbroken by any islands, while the seas to the south and west of Hawaii are dotted with thousands of islands lying in the ocean like stepping stones to the continents of Asia and Australia.

The Hawaiian group, like so many of the Pacific islands, has been built up by successive flows of basaltic lava erupting through vents in the sea floor and spreading out to form huge domes. The present chain of islands is made up largely of fifteen of these huge domes, all but three of which have been extinct for thousands of years. . . . They are scattered in eight unequal masses along an arc 400 miles long. 1

The inhabited islands of this group are in order of their size, Hawaii, Maui, Cahu, Kauai, Molokai, Lanai, Niihau, and Kahoolawe. Together these islands comprise

1Andrew W. Lind, An Island Community, p. 2.
an area less than that of New Jersey, with fewer than one tenth as many inhabitants as that state.

Geologically the islands are composed of two kinds of lava rock, one completely fused and very hard, the other only partly fused (tufa), which was thrown out by the ancient volcanoes in masses and in smaller particles. Tufa decomposes under the action of erosion much more quickly than does the solid lava, but this, after centuries of wear and tear by the weather and of being broken by the roots of plants that somehow find means of life even on very recent lava flows, makes a far richer soil. Where there is not too much rain it becomes a deep red earth, the best on the islands for agricultural purposes except the sedimentary soil in the valley bottoms and along the coast. The only non-volcanic rock, a certain amount of sandstone and coral, is the result of the uplifting of ancient reefs.2

The agricultural land, consisting of coastal plain, valleys, and uplands, is unequally distributed over the group. Each of the larger islands has a share of forest land, and "the group as a whole has scenic features of beauty and grandeur which together make up a varied panorama of surpassing loveliness."3 Mark Twain was pleased to characterize the archipelago as "the loveliest fleet of

2William R. Castle, Hawaii, Past and Present, p. 3.
3Ralph S. Kuykendall, The Hawaiian Kingdom, p. 1.
islands that lies anchored in any ocean."\(^4\)

In climate the Hawaiian Islands are exceptionally favored. The northeast trade winds blow for a period of nine months in the year, and ocean currents, also from the northeast, further moderate the temperature so that it averages ten degrees lower than in any other region in the same latitude, at sea level from sixty to eighty-five degrees, with a mean of about seventy-four degrees, and proportionately lower as one ascends to higher elevations. There are no cyclones, and thunderstorms are very rare. The rainfall is much greater on the windward than on the lee sides of the islands, the average rainfall of Honolulu being, for example, thirty-five inches, and of Hilo, 150 inches. In some districts the average falls as low as two inches, and in some rises as high as three hundred inches. This necessarily results in a much more luxuriant vegetation on the windward slopes, wherever excess of rain has not washed away the soil, but the mountain forests extend well down the southern and western slopes, and artesian wells, combined with an excellent system of irrigation, permit cultivation in almost all parts.

The flora is varied and very beautiful. There are, first, the native plants, growing wild on the mountains, among them many ornamental and useful trees such as the

\(^4\)Bob Davis and George T. Armitage, Hawaii, United States of America, p. 269.
koa, or Hawaiian mahogany, which is extensively used for furniture, and the ohia, which is very hard, takes a high polish, and is used for furniture, floors, and panelling, as well as for railroad ties and permanent fence-posts. The second group of plants consists of those which were introduced from the south by early Hawaiian voyagers. Useful plants they were -- coconuts, bananas, breadfruit, taro, sugar cane, mulberries, and fibre plants for the manufacture of mats, ropes, and fish nets. Of the third group are the plants now growing wild but introduced more recently from abroad, such as the guava, orange, mango, and algaroba tree, which last forms almost impenetrable forests near the seacoast. Every effort is being made by both Federal and Territorial officials toward intelligent conservation of already existing forests and toward reforestation. Many barren spaces have already been reclaimed with heavy planting of algaroba, eucalyptus, ironwood, and in the mountains with native trees.

In animal life the islands are not so rich. At the time of their discovery dogs, hogs, mice, and domestic fowls, besides wild fowls and migratory birds, were the only animals. Of reptiles there were only a few harmless lizards. Snakes are unknown. There were about seventy varieties of wild birds, however, many of which, owing to the recession of the forests, have become extinct. Insects, including the mosquito (the malarial mosquito is
unknown), have since been brought in, and with the care-
less introduction of foreign plants, certain blights, for
which the natural enemies have been discovered in time to
prevent any wholesale destruction of vegetation. The most
distinctive form of animal life, and the only one peculiar
to the islands, is the land-shells (achatina), of which
there are eight hundred species. These shells which grow
on the leaves and bark of forest trees, and on ferns,
grasses, and shrubs, are often exquisite in coloring.
There are also unique ground shells of rare beauty.
CHAPTER II

HAWAII'S FIRST INHABITANTS

The Hawaiians are a branch or sub-group of the great Polynesian family, which at the beginning of modern history occupied the eastern tier of islands in the Pacific Ocean, the other principal branches of the family being the Maoris of New Zealand, the Samoans, Longans, Tahitians, Cook Islanders, and Marquesans. It has been customary to speak of the Polynesian "race." The expression is somewhat misleading, suggesting a primary stock having uniform characteristics. It is now recognized that the Polynesian is a composite, in physical type, in culture, and in language; and ethnologists are seeking to isolate and define the various elements that have gone into his making and to discover whence they came and how and when they entered into the composition. Besides this fundamental ethnological problem, there is the historical question as to when the Polynesians came into the Pacific and the routes they followed to reach the far separated island groups that were occupied by them.¹

¹Kuykendall, The Hawaiian Kingdom, p. 3.
Although it cannot be definitely said when and in what way the Hawaiian Islands became settled, all evidence points to a migration in ancient times from the islands lying southwest. All the islands, scattered from New Zealand to Hawaii over a distance of more than four thousand miles, are peopled by a race alike in their physical make-up, in their traditions, customs, and superstitions, and even in their spoken language, which from section to section shows very little variance.

The general belief holds that the islands were first settled about 590 A. D. probably as the result of fishermen being blown far from their course by a kona (southerly) storm, such as blows occasionally for months at a time from the southwest. Once discovered, the ancients, having some understanding of the science of navigation by use of the stars, probably made several voyages back and forth until gradually the islands became populated. These men of the sea are presumed to have been Caucasians who had crossed the Indo-Malay region, where they mingled with the Mongoloid folk, but not enough to lose their distinguishing Caucasian features. Their destiny was to populate the islands of the Pacific. Here we have a life of extraordinary adjustment between man and his environment.

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2R. C. Wriston, *Hawaii To-day*, pp. 16-17.

3Erna Ferguson, *Our Hawaii*, p. 65.
Isolated in the vastness of the ocean, the Hawaiian had only what his islands produced.

In this environment the most serious limitations were the absence of metals, such as copper and iron, in usable form, confining the people to stone-age tools and utensils; and the absence of the larger domesticated animals, such as cattle, horses, sheep, and goats. It was the total absence of workable iron in the islands, and not backwardness nor ignorance, which forced them to develop a civilization without it. While there is an ample supply of iron oxides in Hawaiian soils and rocks, nowhere is it in form to be smelted for practical use.

The Hawaiians were acquainted with iron and knew how useful it could be, for bits of metal had come to the shores attached to driftwood and wreckage. But, practically speaking, iron played no appreciable role in their scheme of things, and their civilization was perforce built on stone and wood.

The fashioning of stone axes was an art handed down from antiquity and those who were skilled in it constituted a class which was highly esteemed.

Earthenware vessels and utensils were almost unknown among the Hawaiians because of the absence of clay deposits and other similar materials. The lava rock decomposes into soil which becomes almost wholly devoid of both clay and silica, so that the making of neither earthenware nor
glassware could have been developed as a craft.

In wood working they were very adept, in spite of the lack of iron tools. Their agricultural implements were made of wood, as, also, were most of their weapons of warfare, especially spears. Household utensils, such as bowls and dishes, were made of wood, sometimes beautifully shaped and handsomely polished. Their canoes were, of course, made of wood, each being a single tree log worked into final shape with great skill in spite of the crudeness of the stone tools which they had at hand. This woodwork is a living craft and among the finest native things on sale in Hawaii today are articles made of native hard woods.4

Their other primitive products were of materials even more short-lived. They made houses and household goods of grasses and leaves. They wove their finest mats, makalas, of reeds so fine that they are almost as supple as satin.

Of all Hawaiian handwork, none is more beautiful or, as it has happened, more enduring than the art of working in fresh flowers. The lei is Hawaii's own. Students have traced flower necklaces back into Melanesian antiquity, but the long string of dewy flowers laid on the shoulders in welcome or farewell, to express congratulation or sympathy on occasion, and affection always, is pre-eminently Hawaiian.

4David L. Crawford, Paradox in Hawaii, pp. 19-22.
The oldest accounts of the islands mention flower wreaths.

Feather-work is close to the lei craft in antiquity, uniqueness, and delicacy, but all that remains of it today is the making of hat bands. Anciently, when the weaving of feathers was a mark of royalty, only certain birds would serve. The mamo, extinct since about 1870, was a black bird which supplied a few yellow feathers, which the bird-catchers removed and then let the bird go. Of these few feathers from each bird were made the magnificent cloaks, long enough and wide enough to sweep the floor when worn by a man over six feet tall. Lighter yellow plumage was contributed by the oo, another black bird with a few yellow feathers. The bright vermillion iwi gave the red which trims the cloaks. One marvels at the skill with which infinitesimal feathers have been tied into a net to form a surface silky as a bird's plumage.5

On battle and on ceremonial occasions the chiefs adorned themselves with these magnificent feather cloaks, in the making of which Hawaiian art and manual skill attained their highest expression.

The ordinary clothing of both men and women was made from kapa (or bark cloth, as it is sometimes called). The raw material of kapa was the inner bark of the paper mulberry, which had to be peeled off, soaked in water, scraped to remove the pulp, and then beaten out into thin, narrow

5Ferguson, Our Hawaii, pp. 71-72.
strips; several strips would be overlapped and beaten together along the edges to make wider pieces, and one layer might be put on top of another to make a thicker sheet. The beating was done with wooden mallets or beaters upon a long anvil carefully hewn into shape from a log, and the sound of the kapa beater was a familiar one in old Hawaii. The only task of women was the making of kapa cloth. Women beating their kapa in different parts of the neighborhood were able to send simple telephonic messages to friends by means of the rhythmic beating.

In the Hawaiian domestic economy, the raising and preparation of food was the man's work; he was fisherman, farmer, and cook. The principal agricultural operation was the raising of taro of the wet land variety, a laborious and exacting task, requiring the laying out of terraced ponds with carefully compacted borders to retain the water. This was preliminary to the actual planting and the care of the growing crop. To bring water onto the terraces involved the construction of irrigating ditches, engineering works of no little intricacy. In the raising of taro, the Hawaiians perfected a technique that has not been improved. After the taro had come to maturity, it had to be converted into poi, which was the Hawaiian staff of life. The process included steaming the tubers in the underground oven, peeling them, and pounding with heavy
stone pounders on the poi board. Most of the cooking of other kinds of food was also done in the underground oven. Next to taro, the most important vegetable food was the sweet potato; others were breadfruit, yams, bananas, coconuts, arrowroot, sugar cane, and several of minor importance. Fish and seafoods occupied a place only a little less important than taro in the diet of the Hawaiians; and large numbers of pigs, dogs, and chickens were eaten. In general, the primitive Hawaiians got along pretty well.

The Hawaiian lived in a grass hut, or in several if his wealth and position permitted. His women lived largely apart. The family tie was a very light one, polygamy and infanticide being painfully prevalent.

To a tyrannical social order was added an oppressive religion characterized by fierce gods requiring human sacrifices on certain occasions.

The religion of the Hawaiians was essentially a nature worship. Like all nature peoples, the Hawaiians had many gods of many kinds and degrees of importance. Standing out above all were three: Kane was benevolent in the main; Ke was the spirit of darkness and cruelty; and Lono was closely associated with human affairs.

The place devoted to the public worship of the gods was called a heian; it consisted of one or more stone-paved platforms or terraces and other structures, each of
which was enclosed by stone walls and contained various objects, houses, and other items having some special use in the ceremonies. There were certain kapu days in each month, when the rites of the heian were attended to. Besides the formal services in the heian, religious ceremonies were performed in connection with all important activities in which the Hawaiians engaged, whether in fishing, in agriculture, in war, or in the making of a house or a canoe, the object being to gain the favor of the god of the particular activity and thus insure success for the enterprise. This ceremonialism reached its climax in the observances associated with the building and dedication of an important heian, and in the ceremonies of the makahiki season. The makahiki season -- four months beginning in October or November -- was the tax gathering time, a period in which warfare was not carried on, but in which sports were more extensively practiced than at other times.  

Interwoven with the religion of Hawaii and with governmental and social organization, was the kapu system. In one aspect, the kapu system was a system of rules which regulated the daily life of the different classes of society and insured the subordination of the lower to the higher, the maintenance of an aristocratic type of government, and a caste system. The kapu system grew out of a

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6Kuykendall, The Hawaiian Kingdom, pp. 6-8.
dualistic conception of nature which placed on the one side that which was sacred and divine, the male principle, light and life; while on the other side were the common and unsacred, the female principle, darkness and death. The kapu system was hampering, if not actually oppressive, in its effect upon the common people and upon women of all classes.

Although the Hawaiians had not reduced their language to writing, they had an extensive literature accumulated in memory, added to from generation to generation, and handed down by word of mouth. The history, therefore, can be traced only through ancient "melas" or songs, poems without rhyme or metre, but strictly accented and often several hundred lines in length. Every high chief had in his retinue professional bards who, like the minstrels of England, kept alive the traditions of wars and of heroes and who, as well, chanted love songs and dirges and composed poems in honor of the chief.\(^7\)

Much of the poetry of old Hawaii was used as an accompaniment to the hula, a large part of it being composed especially for that purpose. The hula was in a sense a religious exercise, its main purpose being to honor the chiefs, and was carried on under the patronage of the goddess Laka. Students of Hawaiian culture have declared that

\(^7\)Castle, Hawaii, Past and Present, p. 13.
the sacred hula of the olden time "was a delicate, graceful and artistic form of dancing." The hula could not be engaged in by just any one; to become a dancer required a long and rigid course of training under a teacher. But it could be witnessed and enjoyed by people of all ranks, high and low.

Viewed as a whole, the ancient Hawaiian civilization had some resemblance to the ancient civilizations of the Mediterranean region. It had a highly cultivated upper class supported upon a substructure composed of an underprivileged lower class.

At the top of the social scheme stood the chief, whose power was justified by divine descent. He could send commoners to war, offer them in sacrifice, deprive them of all their goods. The chief owned "all of the land, the fishes in the sea, and the iron washed up by the sea." His supremacy was threatened only by rival chiefs, and by the supernatural powers of the priests.

The population of the islands has fluctuated greatly, decreasing from perhaps 250,000 in 1778 to 57,985 in 1878, since when it has steadily increased until at the present day it is approximately 200,000.

The race as a pure race must inevitably disappear,

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8Kuykendall, The Hawaiian Kingdom, p. 11.

9Ferguson, Our Hawaii, p. 68.
but it may well be that the traces of Hawaiian blood in
the future inhabitants of the Territory will add dignity
and grace and gentleness. The population of the islands
must always be very cosmopolitan, but this does not mean
that they can not be a strong outpost of American civiliza-
tion, since the climate is very favorable to the growth of
a Caucasian population. There is no fever in the clean
trade winds.

Most of the primitive Hawaiian life has disappeared
forever, and the people themselves are, of necessity, more
sophisticated in outlook. They have, however, kept their
simplicity of manner and with it many of the customs so
deeply rooted in their nature. Their love of color is in-
eradicable. Universally they wear wreaths or "leis" of
flowers or feathers. Still in some country districts, the
men sit in front of their houses poinding "poi," the na-
tional dish. The fishermen cling to the picturesque but
heavy dugout canoe with its huge outrigger of lighter wood.
Still, when a chief dies, the ancient wailing makes nights
and days tragically musical.\textsuperscript{10} And when one does not see
the Hawaiians themselves there are the Chinese and Japan-
ese and Koreans to make one realize that Honolulu is also
a gateway to the Orient.

Into this life the white man brought firearms, liquor,
metal, diseases, and a new religion. The first of them --

\textsuperscript{10} \textit{Castle, Hawaii, Past and Present}, p. 8.
the tradition of a Spanish discoverer has been exploded in the best scientific manner -- was Captain James Cook, who came north from Tahiti.

In honor of the Earl of Sandwich, First Lord of the British Admiralty, under whom he sailed, the captain named his discovery the Sandwich Islands, but it was a name never adopted officially and is gradually falling out of use the world over. The discovery of the Islands was the inauguration of a new era in Hawaiian affairs. Their isolation was over. New forces were henceforth to control their destiny.\[11\]

\[11\]Ibid., pp. 34-35.
CHAPTER III

COMING OF THE FOREIGNERS

When Captain Cook, in January, 1778, anchored near a Kauai village, "he unwittingly set in motion in this little group of islands forces which were to bring about social and economic changes as great as those for which on a much larger scale in America Columbus had opened the way in 1492."¹ It was the meeting of two cultures that took place in that Hawaiian village. A new era was opened that morning. Iron was to take the place of stone and wood; commerce as a business was to take the place of their simple barter; a new understanding of property rights was to force itself upon them and new incentives for industry were to appear. A new government was to replace the old, and "little by little the invading culture was to make its impress -- become a major factor in the life of Hawaii -- and finally disorganize and overwhelm the old culture of the islands."²

Captain Cook brought into the Hawaiian village some products of Western civilization and began thereby the

¹Crawford, Paradox in Hawaii, p. 19.
²Kuykendall, The Hawaiian Kingdom, p. 12.
creation of new appetites and new desires which could be satisfied only by barter and commerce. Then it was that the present-day business of Hawaii had its beginning, for the need of the outside world for the products of Hawaii opened new possibilities for the organization and development of industry in the islands far beyond anything which the feudal order could have stimulated.

Not until Captain Cook's voyage in 1778 were the islands really discovered in any sense which fundamentally affected their relations to the larger world around the Pacific. Following the publication of Cook's Voyages in 1784, the islands for the first time secured a position on the charts and maps of explorers and navigators, and within a few years Hawaii began to fulfill the very important function which Captain Cook had anticipated -- serving as a supply and refreshment base for ships crossing the Pacific.

Subsequent to the departure of Cook's "Resolution" and "Discovery" in 1779, Portlock and Dixon, traders of Northwest furs for Chinese goods, were probably the first white visitors to the Islands. Once discovered as a "fair haven," however, Hawaii was visited increasingly by the merchant vessels of every nation having trading interests around the Pacific. At least twenty-five trading and exploring ships from the United States, England, France, Austria, and Spain "put in" at the ports of Hawaii in six years (1786-92) to resupply with fowl, pork, fruit, yams, firewood and water, and another twenty-five had utilized the Islands as "a station of intermediate repose and refreshment" before 1800. 3

3Lind, An Island Community, p. 8.
Even these initial contacts, casual, irregular, and infrequent though they were, had important consequences. The provisions, supplied first perhaps in the nature of gifts, began to assume considerable value to the natives as bases of exchange for foreign commodities, notably iron, firearms, liquor, and cotton cloth. Thus a demand for Western commodities was created among the islanders which each new visit further stimulated. Native land and labor were increasingly diverted to the cultivation of products which foreign trade demanded.

This was also the period when the freebooter and land exploiter, in Hawaii, as in other Pacific island regions, were imposing their claims upon the natives and thus laying the foundation for later international complications.

The early American visitors were those same little vessels which made our first contacts with Oregon and California in the early days of the China trade. "It was not only that Hawaii proved to be an idyllic spot for the rest and recuperation of sea-weary crews and a convenient source for fresh supplies." It had in sandalwood a valuable product which could be exchanged almost as profitably as sea-otter furs for China's teas and silks. A thriving trade developed which soon gave the Americans what they considered

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4Foster Rhea Dulles, America in the Pacific, p. 139.
a proprietary right in the island kingdom.

At this time, the close of the eighteenth century, the Hawaiians were unspoiled, gay, and carefree people who welcomed their white visitors cordially. It is true that there were occasional instances of native treachery, for which the foreigners were not entirely irresponsible, but on the whole no people could have shown the traders greater hospitality. In the person of the Hawaiian king, Kamehameha, the Americans found an enthusiastic host.

In 1820 two events occurred which entirely changed the character of Hawaii and clearly foreshadowed an American interest in the islands which was to be satisfied only by annexation.

These two events were the arrival of the first American missionaries and the first American whalers. The former were destined not only to convert the Hawaiians to a new faith, but also to dominate their government and make of the islands an outpost of American civilization in the Pacific. The latter were to give the islands a commercial importance which soon aroused the attention of Washington and made politically possible those successive steps by which Hawaii approached its eventual fate.5

It has been customary to ascribe to the whalers, who pursued their exciting and dramatic course in the Pacific

5 Ibid., p. 141.
for almost a century, the most important role in strengthening Hawaii's economic position. Located so conveniently about midway between the California coast and the Japanese whaling grounds, the islands served admirably as a center for re-furnishing and transshipping the oil and bone.

During the late forties and early fifties, the total purchases by whalers in the islands amounted to several hundred thousands of dollars in value annually. The decline of this market for island produce and labor after 1859 marks also the passing of the early era of diversified farming in Hawaii.

The discovery of gold in California created a market for island produce overnight and gave particular promise to the movement towards permanent settlement and diversified agriculture among the foreign population. This boom collapsed within a few years but not before a permanent trade relation had been established with California.\(^6\)

The importance of the whaling industry to the Hawaiian Islands is to be measured not alone by the great increase in the number of ships but also by changes in the routine of the industry caused by the ever-lengthening duration of the voyages. Between the early years of the century and the mid years, when the industry was at flood tide, the average length of a whaling voyage nearly doubled; in the

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1850's voyages of three and a half or four years were not at all uncommon. Ships which remained away from their home ports for such extended periods could not carry with them all the supplies they would need on their voyages and they would require frequent refitting and repair; since Hawaii possessed the only good harbor within a radius of two thousand miles at the very center of the whaling theatre, it was naturally resorted to for those purposes, and the necessary consequence was a substantial development of the mercantile community and marine facilities of the islands. Another development adding to the importance of Honolulu was the practice which became rather common, apparently about 1850, of transshipping oil and whale bone from whale-ships which intended to remain out longer to whale-ships that were homeward bound or to merchant ships sailing between Honolulu and New England. Many merchant ships came to Honolulu for the express purpose of loading oil and bone; one of them, the famous clipper ship, Sovereign of the Seas, took into her hold eight thousand barrels of oil in January and February, 1853.

It is true that the visits of the whale-ships led to a certain amount of agricultural activity, but there was no assurance that the floating market for Hawaiian beef and potatoes would always be at hand year after year. The whaling industry did little to promote the growth of staple
crops such as sugar, coffee, cotton, and tobacco. On the contrary, it probably retarded the development of plantations. As long as the ships continued to visit the islands, money could be made more easily by catering to their needs than by engaging in plantation agriculture, which involved hard work, heavy investments of capital, and grave risks of failure. Still, what was desirable for the individual businessman might be highly undesirable for the community as a whole. It was repeatedly pointed out that the only way to be reasonably sure of the future was to develop the natural resources of the kingdom and to produce staple crops suitable for export.

The effects of the whaling industry were seen not alone in the economic sphere, but in social conditions as well. The presence in port of thousands of seamen during several months of each year created problems not alone for the shipmasters, but also for the local authorities and for the consuls of foreign governments, particularly for the American consul. Many sick and disabled seamen were discharged at Hawaiian ports; for the care of these unfortunate men the consuls were responsible, and consular expenses on this account were very large; in 1851 the American consuls at Lahaina and Honolulu expended more than $40,000 for this purpose. From a moral standpoint, the semi-annual visits of thousands of these seamen had a most
pernicious effect. During the shipping season disorders were common, and there was ever present the danger that riots might occur, a danger that actually materialized on a number of occasions, most notably in 1852 when a mob of sailors burned down the police station at Honolulu and terrorized the town for more than twenty-four hours.

Interest in the welfare of seamen led to the establishment in Honolulu of a Seamen's Bethel in 1833, in charge of a chaplain, Rev. John Diell, appointed by the American Seamen's Friend Society. The Bethel served as a kind of moral lighthouse, but the ministrations of the chaplain were not exclusively of a religious nature. He helped seamen in many different ways.  

The year 1819 was a turning point in the history of Hawaii. In 1819 Kamehameha, the creator of the Hawaiian kingdom, died; the kapu system was overthrown, and a crucial battle was fought.

In the period between the death of Captain Cook and 1820, before any organized effort at civilizing and Christianizing was made by missionaries, the natives made much progress through the friendly efforts of the resident foreigners. They became more industrious and developed considerable skill in the useful arts, such as blacksmithing, cooperage, carpentry, and tailoring. In all their

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7Kuykendall, The Hawaiian Kingdom, pp. 308-312.
efforts they were urged on by the will of the king, who saw the value of added knowledge and encouraged it in every way. Contact with white residents and transients gradually broke down the ancient belief in idols and in the system of tabu, until finally, in the fall of 1819, Liholiho, the king, son of Kamahameha, on the insistence of Kaahumanu, favorite wife of Kamahameha, declared an end of idolatry and abolished the tabu. The missionaries were in no way responsible for this advancement which left the Hawaiian people with no belief and consequently in readiness for almost any energetic kind of religious teaching.

The first band of missionaries arrived on the brig Thaddeus off the island of Hawaii, March 31, 1820. Mark Twain wrote: "The missionaries came after the whiskey. I mean the missionaries arrived after the whiskey had arrived." They did, indeed -- forty years after. This band which had been sent out by the American Board of Foreign Missions, consisted of seventeen persons, three of whom were Hawaiians who had been attending the Foreign Mission School at Cornwall, Connecticut.

The missionary movement started with a group of students at Williams College and led finally to the formation of an organization known as the American Board of Foreign Missions supported at first by the Congregational and the

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8Ferguson, Our Hawaii, p. 73.
Presbyterian denominations. This was in 1810. The first mission sent out went to India in 1812.

In 1809 Obookiah and other Hawaiians had visited New Haven, Connecticut, and interested the churches of New England in the Hawaiian people. This visit was the primary cause of the first mission to Hawaii, eleven years later. England had sent out foreign missions more than twenty years before this, to India and also to Tahiti, but the American Mission was the first systematically to attempt the civilizing and Christianizing of the Hawaiians. After the first mission others went out from time to time to extend the work throughout the islands. In the forty years between 1820 and 1860 a total of fifty-nine missionaries were sent out.

The missionaries arrived at an opportune moment. They carried the message of the new faith throughout the islands and were rewarded by wholesale conversions; they set up schools and within ten years 44,825 Hawaiians had become their pupils. With unparalleled enthusiasm the natives embraced Western customs and showed the extraordinary influence of the missionaries on their lives by aping everything that their preceptors did.9

Some idea of the progress made in civilization may be gained from the fact that the king, Kamahameha I, would not permit the customary human sacrifices at his approaching death.

Mrs. Leona Fish Judd describes the custom of infanticide in her Sketches of the Hawaiian Islands, published in

9Dulles, America in the Pacific, p. 142.
1880. The missionary families had called a meeting of women and children where the childless women were asked to explain why they were without children. The following is quoted from these Sketches:

The scene that followed I can never forget. "Why are you childless?" we inquired. Very few had lost children by natural death. One woman replied, in tears, holding out her hands: "These must answer the question. I have been the mother of eight children, but with these hands I buried them alive, one after another, that I might follow my pleasures and avoid growing old. Oh, if I had but one of them back again to comfort me now!"

She was followed by the others, making the same sad confessions of burying alive, of strangling, of smothering, until sobs and tears filled the house.

"Oh," said one, "you have little idea of our heartless depravity before we had the word of God. We thought only of preserving our youth and beauty, following the train of our king and chiefs, singing, dancing, and being merry. When old, we expected to be cast aside and to be neglected, to starve and die, and we cared only for the present pleasures. Such was our darkness."

The scene was painful. We tried to say a few words of consolation and advice and to commend them to God in prayer. We made arrangements to meet them regularly once a month for instruction in maternal and domestic duties, and returned to our happy Christian homes feeling that we never before realized how much we owe the Gospel.

After my return I related to Pali, my native woman, some of the fearful disclosures made at the meeting. "My mother had ten children," said she. "My brother, now with you, and myself, are all that escaped death at her hands. This brother was buried, too, but I loved him very much and determined to save him if I could. I watched my mother and saw where she buried him. As soon as she went away, I ran and dug him up. He was not dead. I ran away many miles with him, and kept him hid with some friends a long time. My mother heard of us and tried to get us back, but I kept going from one place to another, and after awhile she died. I have always taken care of my brother until now."

10Quoted by Wriston, Hawaii To-Day, pp. 94-95.
The missionaries brought Christianity to Hawaii and attempted to guide the natives on the path toward a higher civilization. They had the welfare of the people at heart, which is more than can be said for the merchants who were looking to their profits and the seamen who were looking to their pleasures.

Furthermore, this influence was extended to the councils of the chiefs and the rule of Kamehameha's successor. The missionaries made themselves self-appointed advisors to the government and brought all the pressure to bear of which they were capable in favor of stricter laws and regulations.

This brought them into sharp and bitter conflict with the other elements in Hawaii's foreign community and the natural antagonism between the missionaries and the merchants and sailors became more and more intensified.

The pioneer missionary expedition to Hawaii in 1820 included, among its company of seven males, a farmer who was expected to assist in the "covering of those islands with fruitful fields."\(^{11}\) Although this aspect of the mission proved to be premature, and the farmer returned after three years, permanent foreign settlement and the cultivation of island soil after the Western pattern date in a real sense from the arrival of the missionaries. A

\(^{11}\)Lind, *An Island Community*, p. 11.
considerable portion settled their families and built homes in Hawaii. Twenty-four of thirty-four missionaries to Hawaii before 1830 retained their homes in the islands for the remainder of their lives. They served as the nucleus of a respectable white community, to which the prospective trader and agriculturist might safely bring his wife and children.

In 1840 it was variously estimated by different authorities that the American residents in Hawaii numbered from two hundred to four hundred, but they were all agreed that this group far exceeded the citizens of any other country. The value of American property in the islands was placed at one million dollars, while that of the American ships touching at Hawaii was put at anywhere from four to seven millions. Everything centered about the visits of the whaling fleet and when as many as fourteen hundred seamen might be in port at the same time, the vast majority of them from American vessels, Honolulu took on all the aspects of an American coast town.

In 1816 a little village of thatched huts shaded by coconut trees, with some forty-two American residents, Honolulu had become some thirty years later a thriving town whose American-style homes, church steeples, and school houses bore witness to its prosperity. It had its fort, government house, foreign consulates, shops and
stores. Two weekly newspapers were published. Through the influence of the seamen of the whaling ships, commercial houses, taverns, and grogshops had sprung up like mushrooms.

Everything about the town bore so plainly upon it the stamp of America that visitors from the United States were immediately at home in its pleasant atmosphere. Commodore Wilkes upon his visit in 1840 noted the influence of the missionaries. He declared that Sunday was ushered in "with a decorum and quietness that would satisfy the most scrupulous Puritan" and for himself he felt at once "identified and connected with the place and its inhabitants."

Within a decade of the coming of the missionaries and the whalers, Samuel Eliot Morison has written, Hawaii had become the commercial Gibraltar of the Pacific and Honolulu, "with whalingmen and merchant sailors rolling through the streets, shops filled with Lowell shirtings, New England rum and Yankee notions, orthodox missionaries living in frame houses brought around the Horn, and a neo-classic meeting house built of coral blocks, was becoming as Yankee as New Bedford."12

The period (1820-1855) during which the culture of the New England missionaries took its most vigorous root witnessed also the settlement of both native and foreign population upon the islands. The cultivation of the diversified crops essential to the needs of the transient and native population -- taro, potatoes, vegetables of all sorts, fruits of native and foreign origin, cattle, wheat and oats, sugar, and coffee -- marks one of the most significant readjustments of the internal economy of the islands during the period. The development of a market for the

12Dulles, America in the Pacific, p. 146.
commodities with traders, whalers, and foreign countries effectively measures the changing relationship of Hawaii to the outside world.

The islands were undergoing a remarkable metamorphosis for which trade and whaling were fully as responsible as the missionaries. Each group might decry the other's influences on Hawaii, but its Americanization was almost equally due to both.\(^{13}\)

From the outset the Hawaiian chiefs and kings recognized the advantages of associating with themselves those white people who seemed to know so much from Western experience. They were willing pupils eager to learn, and steadily the new commerce developed and advanced, with the foreigners gradually filling a larger and larger role, first as advisers, then as "the power behind the throne," and finally as the actual managers of affairs. The kings and chiefs found this commercialism on the whole to their liking. But the commoner never really became adapted to this new commercialism. For several decades after its beginning there was no need for much adaptation, for the rulers continued to order their daily existence.

An important feature in this evolution of commerce was a revolution in land tenure. Always, in the old feudal order, the land belonged to the highest chieftain and was parcelled out as he saw fit to his lesser chiefs and by them to the commoners.

\(^{13}\)Ibid., p. 145.
While the transition from feudalism to the new system of land tenure was in process, two somewhat familiar features of capitalism were making themselves apparent: the creation of extensive land holdings and the industrialization of agriculture on a large scale. There was a gradual concentration of land ownership in the hands of a relatively few persons, for it seems to be characteristic of capitalism that all wealth tends to become concentrated sooner or later. Not all the concentration, however, was into the foreigners' hands, for some of the largest estates today are owned by part-Hawaiian families.

Industrialized farming is not Hawaiian but reflects the influence of Western civilization. Something of the plantation system of Southern United States in the slavery days is observable in this development, and to some extent, perhaps, it followed the lead of British and Dutch tropical countries in their development of large plantations where labor was very abundant and cheap, though not actually enslaved as in America. But it was not a case of borrowing and applying ready-made the experience or methods of another region. It was as a response to the local situation that the large-scale corporation system of farming developed.

The first step in this direction was taken when the agriculture of the Hawaiians began to be commercialized by
the trading ships putting into Honolulu and other ports for food and supplies. Thus, farming for profit instead of merely for maintaining life had its beginning when commerce began. But something which would meet a wider market than a few chance trading ships would have to be produced if the newly found commercial possibilities in Hawaiian agriculture were to be realized on a large scale. Thus it was that attention was turned toward a number of tropical crops and desultory efforts were put forth to grow several. The best results came in the production of sugar cane and gradually the trend set in more and more largely toward making that the principal article of export and the chief source of island wealth.

This crop, as will be explained in a later chapter, did not lend itself well to the typical mode of American farming in small, independent units and as a natural consequence those who were pushing its development turned to the plantation system as being better adapted to their needs. This seemed to require the change in the system of land tenure which has already been described.\(^{14}\)

CHAPTER IV
STRUGGLE FOR CONTROL

There was another side to this picture, however.

Just as the Hawaiian natives found themselves swamped in the engulfing wave of this alien civilization, so did their chiefs find the independence of the government constantly assailed by foreign countries which looked with covetous eyes upon so strategic an outpost in the Pacific. ¹

The United States was not the first offender. As in every case of American expansion, it took a threat of seizure of the islands by some other power to arouse the United States to the necessity of protecting its own rights. We declared that we ourselves had no designs upon Hawaiian independence, but that we could not allow any other nation to infringe upon the sovereignty of the island kingdom.

The first attempted assault upon Hawaii's independence occurred in the period immediately following its discovery. The islands came within the orbit of the voyages of the English explorer, Captain George Vancouver, and in 1794 he won a strong ascendancy over King Kamehameha for bringing about a reconciliation between the native chieftain and his favorite wife. As a result the king, with the

¹Dulles, America in the Pacific, p. 147.
consent of his chiefs, resolved to place the island of Hawaii under British protection. Vancouver formally accepted the cession of the island and raised the British flag. No official confirmation of this act was ever made.

The next move upon Hawaii had no more permanent results, but it came from an unexpected quarter and if successful might have greatly changed the history of the Pacific. It was made by Russia in 1811. Baranof, the governor of the colony of Sitka, induced one of the native chieftains to cede to Russia an island, to which he had no real title; raised the Russian flag, and defied Kamehameha to dispute his possession of the territory. The Russian government failed to support the acts of this agent and in 1816 the Russians were forced to withdraw.

The third early attack on Hawaiian liberties came from France in 1839, thus completing the circle of European colonizing powers of that day; and though it fell far short of occupation, it had more permanent results than either of the two previous episodes.

By this time the control over the native government by the American residents in the islands had grown so complete that, faced by the possible loss of independence, it was entirely natural that Hawaii should turn to the United States in place of France. There was a strong feeling in the islands that American annexation was in any event the only way of securing for the islands an untroubled future
free from the constant menace of foreign aggression. With Americans dominating the government and one of them serving as Secretary of State, with Americans constituting a large majority in the popular legislature which the king had by now been prevailed upon to grant, with Americans controlling at least three fourths of the islands' business, the eventual merging of Hawaii into the American system appeared so highly logical that even though there had been no occupation by French forces, a strong case could have been made out for the wisdom of the king's tentative session of his sovereignty.

The French controversy came to an end in 1851. A solution to that problem was reached without any further intervention by the United States. Hawaii had successfully survived a series of attacks upon its independence, and by the middle of the century it was apparent that if it were to lose its autonomy, it would be only by a gradual development of what was already virtually an American protectorate into an American colony.2

Complications with three foreign powers -- the United States, England, and France -- involving the settlement of claims established upon the Islands during the preceding exploitative era reflect the changing position of Hawaii in the new world. Hawaii's political independence was for a time in the balance, but the "manifest destiny" of Hawaii as an American dependency was already evident in the figures of Island imports and exports and immigration.3

2Ibid., pp. 147-157.
3Lind, An Island Community, p. 13.
As early as the forties it was found that Hawaii could
grow sugar on a grand scale, and this development forged
another link in the close bonds already uniting the islands
with the United States. The end of the Civil War saw the
decline of the American merchant marine and the discovery
of natural gas and oil (for kerosene) in the United States,
with the result that the whaling industry languished. Sugar
remained, and it was Hawaiian sugar that brought the is-
lands under the control of the United States at the end of
the nineteenth century.

For some years there had been a movement toward annexa-
tion to the United States, not favored by the Hawaiians but
strongly advocated by some of the leaders of the new sugar
industry (Americans for the most part and the sons of Ameri-
can missionaries and traders) because it would give relief
from continuous foreign molestation at the hands of British
and French Far Eastern officials and would, also, remove
the necessity of paying the relatively high tariff levied
by the United States. 4 The Hawaiian people did not like
the prospect of having their country annexed to another,
for that would involve an impairment of the freedom which
they had enjoyed for centuries. This movement toward an-
nexation reached a point a few years before the American
Civil War where it looked as though mutual agreement be-
tween the two countries might be effected, but several

4Louis M. Hacker and Benjamin Kendrick, The United
States Since 1865, p. 119.
things intervened and the campaign closed. The high prices during the war offset the tariff obstacle and the sugar industry was able to prosper even without annexation.

After the Civil War, however, the brightness in the situation disappeared, for Louisiana came back into the market with all the advantages that went with nearness and tariff protection. So the urge was felt again to place Hawaii within the American tariff wall, but now it was not talk so much of annexation as of reciprocity. Between Washington and Honolulu there began then a series of negotiations for a treaty which would allow Hawaiian sugar and other products to enter the United States free of duty and reciprocally would allow American goods to enter Hawaii without payment of tariff. But there was a time when it appeared that Hawaii would withdraw from the negotiations and seek reciprocity with Australia and New Zealand. It was decided by some that Great Britain was much interested in acquiring the islands as a colony and would gladly give approval to tariff reciprocity, but this was not agreeable to the United States.\(^5\)

In 1875 the sugar planters gained a signal victory with the signing of a treaty of reciprocity between the islands and the United States by which Hawaiian sugar was given most-favored-nation treatment and admitted free.

Sugar growing boomed, Hawaiian planters and American refiners benefiting magnificently thereby. Whereas in 1875 some eighteen million pounds had been sent into the United States, by 1890 the export of sugar totaled two hundred sixty million pounds and was valued at $12,000,000. The 1875 treaty was terminable after seven years, but in 1884 an extension was obtained and not without considerable profit to the United States.6

The benefits in this were mutual, for in spite of the great difference in size of the two, each had something to offer and something to gain. The United States desired a naval base in the Pacific as a protection against possible attacks on its western coast, and the so-called "Pearl Locks" of Oahu Island about fifteen miles from Honolulu offered just what was needed for the purpose. Hawaii, on the other hand, wanted a market for its sugar free from the payment of a tariff, for higher wages and a higher standard of living as compared with other cane-sugar countries were making it almost impossible for the little island kingdom to maintain its industrial and commercial structure which was being built on American ideals. This was not solely a maneuver of naval strategy on the part of the big neighbor, nor was it solely a move for a commercial gain on the part of the islands. Both of these factors entered in and the result was a deal calculated to benefit both parties, and each paid a price. The price was not in money but in certain obligations assumed: Hawaii to assist in strengthening the national defense of the other, and the United

States to assist in developing the economic stability of Hawaii. These, moreover, were to be continuing obligations and not subject to being wiped out like a money debt.\footnote{Crawford, \textit{Paradox in Hawaii}, p. 62.}

The Tariff Act of 1890 "burst the bubble of Hawaiian content." To dispose of the American treasury surplus, it placed all sugar on the free list, while giving a bounty of two cents to American growers. In one year the price of Hawaiian sugar was cut in half and the American minister to the islands estimated the loss to the native planters and mill owners at not less than $12,000,000. America's annexation became the only remedy that would restore the old prosperity to the American-owned plantations in Hawaii.

Previous to 1848, land in the archipelago had been held under a feudal system whose center was the king. During the fifties and sixties, as a result of the influence of Western institutions, a division of the lands had taken place with the crown, the government and the chiefs being the only beneficiaries. Private property in land gave foreigners their opportunity, and they found it easy to buy up and lease large tracts, for the chiefs and the crown had fallen heavily in debt. At this time the total value of the private plantations was $32,000,000, of which Americans owned seventy-four per cent.

It was inevitable that such a heavy economic stake
should lead to concern over the archipelago's political stability. The native rulers were induced to promulgate a series of constitutions during 1840-1877 which abolished the guarantee of the franchise (for the natives), placed a property qualification on voting for the house of nobles, and extended the right of suffrage to resident foreigners of American and European birth or descent. The American party in the islands actively entered politics and backed the candidacy of Kalaaua, who was chosen king in 1874 over Queen Emma (who had the support of the natives and the British interests).

The reciprocity treaty of 1875 followed, bringing in its train the problem of a large Asiatic population imported under contracts to till the sugar fields. From 1874 to 1878 the American party had the situation in hand. Then it slipped from their hand as the king increasingly showed that his sympathies were with the ambitions of the natives and Asians.

In 1887, the American party again tried to gain control. A revolution took place and a new constitution was forced from the king which placed propertied men at the head of the government. But by 1890 the small group of influential Americans -- not numbering more than a few thousand persons -- was again driven from power, this time by a union of the native party with the white laborers,
who were opposed to the coolie labor policy of the planters. The death of Kalahaua in 1891 and the succession of his sister Liliuokalani, who hated the foreign domination and was committed to the extension of native rule, brought the whole matter to a head.

The foreign capitalists organized a Committee of Safety headed by Sanford B. Dole, the native-born son of an American missionary, obtained the promise of support of the American minister, J. L. Stevens, and on January 17, 1893, in the presence of American marines, ended the Hawaiian monarchy. Stevens recognized the new provisional government before the queen's surrender, thus forcing her submission. The American minister, without having received the consent of the State Department, ran up the American flag on the government building and an American protectorate remained in force until March 31, 1893. An Hawaiian commission at once went to Washington where on February 14, 1893, there was signed a treaty annexing Hawaii to the United States. The Senate failed to act before Cleveland's inauguration with the result that Cleveland, suspecting that the revolution had not been altogether spontaneous, withdrew the treaty and sent at once a special commissioner to the islands to make a first-hand investigation.

On June 16, 1897, McKinley, in office only three months, ordered the signing of a new treaty of annexation with the island republic. But colonialism had not yet become accepted American currency, and as the Senate debated a heated war of
pamphlets took place. The Little Americans exposed the facts of the ruling foreign oligarchy and the domination of sugar and pointed out that the national Hawaiian debt of four millions, which the treaty accepted, was held by speculators. The Big Americans talked of hostile powers in the Pacific, Japan in particular, quoted Captain Mahan on the strategical value of the islands, and declared that annexation would secure to the United States the commerce and carrying trade of Hawaii. The Little Americans prevailed and the treaty was rejected. In the heat of the war with Spain, however, Congress passed a joint resolution annexing the islands to the United States, and on July 7, 1898, President McKinley affixed his signature and Hawaii was ours. On April 50, 1900, Hawaii received the full status of a territory and Dole, the island's first president, was appointed the territory's first governor. Not only were a territorial legislature and a judicial machinery at once set up but unique among territories, Hawaii was given the administration and revenue of its public lands.

Hawaii's history under American rule has surpassed the wildest hopes of its friends. The penetration of American capital has continued unchecked and American investments in the islands have brought in rich returns.

If territorial imperialism has had its beneficial results, its less pleasant characteristics are not to be overlooked. Under American domination the native Hawaiians have been diminishing in numbers as well as influence, while the proportion of Asians has mounted. Out of a total population of 368,336 in 1930, the pure Hawaiians made up but 21,106 and the mixed Hawaiians 28,067, while Japanese numbered 141,515, Filipinos 65,785, Chinese 25,868,
Puerto Ricans 7,109, Portuguese 30,609, and Americans and North Europeans 39,154. The demands of the sugar and pineapple growers have filled the islands with a polyglot population and have made the immigration problem a serious Hawaiian as well as Californian concern. While Chinese were excluded under the territory's organic act and Japanese immigration was checked by the "gentlemen's agreement" of 1907, the comings and goings of Filipinos, of course, could not be halted. As far as California is concerned, laws cannot prevent emigration to that state of Hawaiian-born Japanese, Chinese, and half-castes, for Hawaii is American territory and such peoples are American citizens.\footnote{Ibid., p. 123.} Thus in 1898 the American people inherited an unsolved population problem and an unexploited naval base. A great naval base was created at Pearl Harbor; but the population problem still exists.
CHAPTER V

THE PLANTATION AND ITS PROBLEMS

Most Hawaiians live on plantations or are directly affected by them. This fact accounts not only for the economic situation of the islands but it determines also the people's mode of life and makes their thinking different from that of mainlanders.

As a plantation and trading frontier, Hawaii has encouraged experimentation, with crops and industries; it has brought about an intensive and efficient use of the land; it has imported a mixture of alien peoples and has provided them with a livelihood; it has inspired its immigrants with an ambition to rise and it has awarded many with positions of wealth and dignity.

But in spite of all these benefits, the plantation has, also, brought to the American government economic and educational problems. These problems can be solved only by understanding the connection between sugar and the race problem, sugar and immigration, sugar and the Oriental, sugar and the Japanese, sugar and the army.

The first permanent sugar plantation in the Hawaiian Islands dates from the year 1835, when the American
mercantile firm of Ladd and Company obtained a lease of a large tract of land at Koloa, Kauai. The lease was signed July 29, 1835, by the king (Kauikeaouli), the governor of Kauai (Kaikioewa), and the three partners (Brinswade, Ladd, and Hooper). It granted to the partners for a term of fifty years a certain tract of land -- about a thousand acres -- together with the waterfall of Maulili, for all of which an annual rental of three hundred dollars was to be paid.

Laborers were secured and the work begun, but at first on a limited and rather primitive scale, due to the lack of needed tools and equipment. The work appealed to the natives. They were paid at the rate of twelve and a half cents a day and food (fish and poi) which cost the company about one cent a day for each man. This plantation was the forerunner of many more to come.¹ From a nation of small agriculturalists, fishermen, and sailors, Hawaii became a land of big sugar corporations.

The reciprocity treaty of 1876 with the United States made sugar a profitable industry. It had to be carried on in a wholesale fashion. Large companies were necessary to clear the land, build irrigation systems, and erect and operate sugar mills. This meant an industrial revolution. One pressing problem was to secure labor. The total population in 1872 was only 57,000 and the Hawaiians were not

¹Kuykendall, The Hawaiian Kingdom, p. 175.
well adapted temperamentally to prolonged field labor in large gangs.

From this need of large gangs of unskilled field labor resulted an immigration policy which in the twenty-three years from 1876 to 1899 brought into the territory over 120,000 immigrants at a total cost of $1,500,000 in government appropriations. Of these 120,000 new members added to Hawaii's population in practically twenty years, 35,000 were Chinese, 68,000 Japanese, 3,000 South Sea Islanders, 11,000 Portuguese, largely from the Azores Islands, and 2,000 Europeans.

This mass of immigration was made up of contract laborers, many of whom became discontented with the labor conditions they found and left the plantations on the expiration of their contracts. Except in the case of the Portuguese and Europeans, many were single men without their wives or families. All this added to the social and religious problems of the little nation which was ill-equipped religiously and governmentally to deal with it.\(^2\)

Yet out of the turmoil and confusion of Hawaii's middle period has come the hopeful Hawaii of today. The labor conditions on the plantations have changed greatly for the better and are today undergoing marked improvement. The public schools and sound territorial government

have promoted Americanism. Here is a picture of Americanization on the plantation:

Near the sugar mill or cannery is a center, often prettily gardened, with plantation office and store, playgrounds and hospital. Most plantations offer these facilities now; many also have indoor gymnasiums, motion-picture theaters, equipment for all sorts of sports. The school, with grassy playground, belongs to the territory of Hawaii, and the post-office with locked boxes outdoors, is Uncle Sam's. The rest of the housing belongs to the plantation, from the manager's big house to the lowest-paid worker's simple cottage.

Sugar grows on the lower, hotter levels. On the windward slopes it needs no irrigation. Where it does, on the lee, the streams have been diverted into irrigation systems, even brought through mountain ranges, as on Maui. The higher, drier country is given to pineapples, which need little water but require more hand work than sugar. Both sugar and pineapple plantations are so managed that there are no dead seasons, no extensive seasonal lay-offs.

Two points about these plantations are immediately apparent. They are great industries, owned by corporations representing many millions of dollars and operated more like great industrial plants than like most farms on the mainland. And most of their employees are Orientals. Considering Hawaii as the westernmost outpost against the Orient and as a future state in our nation, both these points are immensely important. Can a democracy develop in such a scene? Can good Americans be made of these Orientals?

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3Ferguson, Our Hawaii, p. 135.
One hears every answer from an unhesitating "yes" to an equally unmodified "no," depending upon the speaker's mental attitude.

Since 1900 labor in Hawaii has been legally free to sell its labor power to the highest bidder and to quit when greater opportunity is offered elsewhere or the conditions of work prove distasteful. The demands of the plantation system for "cheap, tractable, and continuous" labor have not, however, disappeared, and a substitute for the restraints of the earlier contract system has become a necessity.

United States labor laws have, since 1900, prohibited the importation of foreigners or aliens under contract for labor, but they do not prevent the local planters from recruiting foreign laborers, subject to the United States immigration laws, and entering into agreements with them for labor following their arrival.

In relation to occupational succession in Hawaii the Chinese worked out most of the important patterns of procedure. From 1852 to 1876 Chinese laborers were brought in at an average rate of about a hundred a year. Leaving the plantations after a few years, they were the pioneers in discovering ways through which an immigrant with small savings could make a living in Hawaii aside from plantation labor. Sometimes a dozen or more men would be partners in rice growing or gardening. Commonly, for agriculture and gardening, leased land not suitable for the use of plantations was utilized and the improvements were made by the lessees. Production was mainly for the Hawaiian market and it was an easy step for one of the partners to set up either a country store to supply goods needed by the workers or a city store to dispose of the farm products.
Others came to Honolulu and competed actively for such employment as was open to them. Since there were no large manufacturing establishments they found their opportunity in the many small industries that develop in a growing city and they over-crowded the labor market for both skilled and common labor. As men without families, mainly, they could live at low cost and so they could afford to accept low wages. When this movement to the city was at its height in the eighties there was much antagonism toward the Chinese but after most of them had stabilized their position in the economic life of the community there came to be a more friendly spirit. The more prosperous Chinese were able to secure wives from their homeland before the Chinese Exclusion Act became effective in Hawaii (1900). 4

The Chinese contributed much to modern Hawaii. Their art is reflected in modern Hawaiian art, especially in architecture and decoration. Chinese food is also popular in the islands. Chinese people have persistence, intelligence, and a deep respect for learning; many of them are now in the professions. These are the grandchildren of the original coolies! Chinese have never been very nationalistic, honoring the family rather than the nation; so they became Americans without the backward pull that hampers some groups. These points are important, but their greatest contribution, perhaps, comes through their blood. The Chinese brought few women, so they married Hawaiians; their intermarriage stiffened the soft Polynesian nature. Chinese Hawaiians are notably more energetic, provident, and successful than the pure-bloods.

4 Romanzo Adams, Interracial Marriage in Hawaii, pp. 32-34.
Almost no Chinese do manual labor now. They hold office jobs, teach, from the kindergarten to the university; they are in all sorts of retail businesses, on newspapers, and in the professions.5

The Chinese, who are mainly native-born, either buy or build homes similar to those of neighboring Americans; they furnish their houses with all modern appliances including radios and electric refrigerators, and they plant trees, shrubs, and flowers as do Americans. Commonly visitors who pass through these sections identify the homes as Chinese only by seeing the children playing on the lawns or in the streets. Their children occupy one of the most favored positions in the Territory today. So the problem of plantation labor was not solved by the Chinese.

Other immigrant groups followed more or less closely the pattern set by the Chinese. The main body of Portuguese immigrants came at almost identical dates with the Chinese, 1873-1886. Because they were married and had families to support, they were not able to leave the plantations and set up their own business enterprises quite as promptly as the Chinese. As they left the plantation, fewer came to the cities and a larger proportion became farmers. Relative to their total number, there are fewer Portuguese than Chinese in the cities. But the trend of

5Ferguson, Our Hawaii, p. 137.
the Portuguese is like that of the Chinese, toward the cities. They, too, are found in a wide range of occupational activities, common and skilled labor, business and the professions. They are well advanced toward occupational stability.

When the Portuguese came to Honolulu, many of them established their residences on the slopes of an extinct crater known as the Punchbowl. This is a desirable residence area and is still known as a Portuguese settlement, although one sees many non-Portuguese children playing in the streets.

The Portuguese, like the Chinese, are spreading out over desirable residential areas toward the southeast. Some are so situated that their neighbors are mainly of American mainland origin and their society is found mainly in this group. Apparently the Portuguese are beginning to disappear as a separate group so that after a time they will constitute just a part of the white population.

A few Puerto Ricans emigrated to Hawaii, moving from one part of the United States to another, but they have not much changed the racial culture. The same may be said of Koreans and various other races. The Hawaiian Sugar Planters' Association found the Filipinos to be sturdy people used to steady work under a hot sun, and not too quick to leave the cane for easier and more gentlemanly jobs in town. "The
average field worker carries fifteen tons of cane a day."6

A considerable number of Japanese came to Hawaii in the ten years preceding annexation, 1888-1898. Most of them came without families and in time returned to Japan or went to California. Those who remained in the Territory included most of those who brought wives. The principal body of Japanese men now resident came in the ten years, 1898-1908, after which time the Japanese government did not issue passports to adult male laborers. Among those who came in this latter period were considerable numbers of women and, when the immigration of men ceased in 1908, many of them sent to Japan for their wives, so that the adult immigration from 1908 to 1924 was almost entirely of women.7

At first the Japanese seemed the complete answer to the planter's problems. Pleasant people, sturdy stock, economical, dependable, and subservient. But the Japanese had other qualities also. Racial coherence and ancestor-worship kept many of them tied to Japan, many returned there, those who remained married "picture brides" from home, and selected their children's mates from within their own group. They are very clever and take on New England ways surprisingly fast. They buy or lease land, improve

6 Ibid., p. 142.

7 Adams, Interracial Marriage in Hawaii, p. 37.
it, and educate their children for white-collar jobs. In Hawaii the Japanese are leaving the laboring class as fast as they can, following the modern American way of working up, and up, to wealth and power.

The Japanese now form a third of the population of the territory; they do everything except the few top jobs sacredly reserved for haoles who control the money; and they are making themselves felt in politics, although it is said that they do not maintain effective racial blocs.

Much of the movement of the Japanese from the plantations has occurred since 1915 and, in their effort to establish themselves in other occupations, their competition has changed the labor situation to an important degree. Except for the rapid growth of Honolulu and Hilo, which furnished much opportunity for employment, their competition would have been felt even more.

In any case they have been felt to be the disturbing factor in the general employment situation. Since the Japanese are not yet stabilized occupationally, since the group is so large, and since it is not probable that the cities can continue to supply opportunity to rapidly increasing numbers, there is apprehension as to the future while they are further changing their occupational status.8

The principal points of friction with the Japanese in

8Ibid., p. 39.
Hawaii have been economic and educational. The dominant labor group on the plantations until recently and nearly half of the 48,700 school children are of the Japanese race. Only about half of the racial Japanese are Japan-born. The other half are native-born American citizens and are being educated in our public schools.

Naturally with so large an alien group there has been some friction, even in a land with such favorable traditions of racial friendship as Hawaii. That there has not been more friction is due to the fact that the problem has been dealt with otherwise than it has been on the Pacific Coast. It must be remembered that in Hawaii there is no white laboring class for the Japanese to antagonize by competition and that the Japanese, moreover, never pushed themselves into Hawaii. They came by invitation -- of course, they came no more since the "gentlemen's agreement."

In the spring of 1920 the Japanese Labor Federation staged a strike of plantation labor which greatly harmed the previous good will toward the Japanese. The movement was cleverly organized. Only on one island did the laborers strike. On the others they kept working and out of their wages paid strike benefits to support the strikers. Thus the sugar planters were forced practically to finance the strike against themselves! The Japanese laborers had some real grievances, they did deserve a better basic wage, a bonus adjustment, and improved living conditions. But they
went about things in such a nationalistic fashion, even reporting non-strikers to their home-town officials in Japan, that it seemed as if American control of Hawaii depended on breaking the strike.

The strike finally collapsed as a strike but was practically continued for some time in an underground way by a listless and indifferent attitude on the part of many laborers and a general exodus of others to Japan.\(^9\)

Laborers who operate the plantation system are bound by unspoken rules of status. Legally there is no serfdom; practically speaking, however, a laborer who is fired by one "Big Five" employer must eke out a living fishing or go as a supplicant to one of the other enterprises. And "the haoles, like their nineteenth-century New England Congregational forebears, have piety, tenacity, and a highly developed property sense,"\(^{10}\) but little patience with anyone who is a "nonconformist." Also, they believe that labor unions are works of the devil. This imported labor has always been policed. But even if it were not policed, it could hardly be organized into one big union. The racial differences would prevent that.

All this foreign labor has not driven the Hawaiians out of plantation life. Part-Hawaiians are everywhere,


\(^{10}\)"Hawaii: Sugar-Coated Fort," *Fortune*, XXII (August, 1940), 78.
among the owners of great wealth and distinction in social circles, and in all grades of workers except the actual hoe-haus (work with hoe). The Hawaiian remains true to his inborn conviction that life was not meant for toil. Nor does he often choose technical jobs that involve nerve-racking work and heavy responsibility. He is generally the policeman or company watchman; he runs the little trains, drives the buses, often works as luna (overseer), in the mills or offices. Well-educated Hawaiians are teachers and nurses, and they hold many political jobs.

All these people live in the plantation towns. On the eight islands there are about forty sugar plantations and eight devoted to pineapples. There are also cattle ranches, which are so different that they do not fit into this picture.

The manager is top man. He is answerable to the owners and keenly aware of the "agents," the big companies which direct buying and selling with an eye to their own railroads, ships, factories, and other interests on the mainland.

Next in the social scale comes the managers of various phases of the plantation, like the mill, the packing plant, the cattle ranch. Comfortably at ease with them are the technicians, the social workers or personnel officers, the doctor, the nurses, and teachers. These people are almost a hundred per cent haole.
Office workers come next. They are most interesting in the development of a new American citizenry, because they are white, Oriental, and Polynesian of pure strain and of every conceivable intermixture. Most of them are island-born, have been through high school and often the university together. They understand each other, are intelligently aware of their own problems, and by mutual respect and rapidly increasing intermarriage they are developing the new island-American.

Most work is paid for now on a contract basis. The luna calls for workers for a certain job, to be paid for by weight of sugar cane or pineapples. Generally the plantation pays the minimum wage of $1.60 per day. If, when the job is finished, the tally shows that more work has been done, more is paid.

Difference in income makes a difference in style of living, and background and education influence friendships. But there is no recognized race or color line. The only exception is that top jobs are held for the people chosen by the financially dominant group — probably an economic as much as a social matter. The lack of racial prejudice makes general living comfortable and pleasant; and it is permitting the intermarriage which may in time produce the race needed to meet the peculiar conditions of the islands.\footnote{Ferguson, Our Hawaii, pp. 142-147.}
Outside interests own very little of Hawaii's plantations and businesses. The haoles have practically created Hawaii out of slow accumulations of their own earned surpluses. Hawaiian industry is largely controlled by the "Big Five": Castle and Cook, Alexander and Baldwin, American Factors, G. Brewer and Company, and Theo H. Davies and Company. All except the last, which is an English concern, are owned by citizens of Honolulu. The "Big Five" are simply the five sugar "agents" or factors. They own stock in the plantations and in most of the island enterprises. Of the seven plantations represented by Alexander and Baldwin, four are managed today by descendants of the original Alexander and Baldwin families. The factors have a piece of virtually everything owned by the rich haoles; and the haoles have pieces of all the factors. But because every one works, the whole business makes for a tradition of responsibility not only to one's past and present but also to one's descendants, who will be doing the managing and the owning in the future.

The "Big Five" set up a large sugar refinery in California. To provide shipping facilities for sugar, they built up the Matson line, with its fleet of forty-three ships that get a big share of the trade with the mainland. They developed interisland shipping. Through the Matson line they operated hotels. They put supplies of surplus capital into pineapples, cattle, banking, insurance, and
public utility projects such as light and power, telephone and telegraph. They practically have a monopoly on the wholesaling business. More than ninety per cent of the small retail shops of the islands buy their goods through one or another of the factors. A resident control of the "Big Five" permits rapid, informed, and unified action.

In sugar yields Hawaii compares very favorably with Java and is far ahead of Cuba. Without the aid of the United States Department of Agriculture, the Hawaiian Sugar Planters' Association has done a remarkable job of controlling sugar-cane pests, spending five hundred thousand dollars a year on research and importing strange parasites from all over the world to kill destructive bugs. Much money is spent on irrigation. Each year the Hawaiian Sugar Planters' Association members learn to use the water pumped up from volcanic fissures more economically. Labor-saving methods in mill and plantation are shared by all members of the Hawaiian Sugar Planters' Association; so, too, are the higher yielding cane varieties that the Association is constantly developing. Members of the Association protect their industry by

maintaining a Washington lobby to defend Hawaiian sugar against cheaper Cuban sugar; today it is putting its weight back of the statehood-for-Hawaii movement on the expressed theory that two Senators and a Representative in Congress could do more for Hawaiian sugar than a mere nonvoting territorial delegate.12

12"Hawaii: Sugar-Coated Fort," Fortune, XXII (August, 1940), 82.
The statehood claim is probably put forward to check the desires of the army for a commission government, and also to block meddling with the present state of sugar. What the haoles really want to do is to keep Hawaii just the way it is -- a territory governed by its own legislature and by a governor appointed by Washington from among its own citizens. ¹³

¹³Ibid.
CHAPTER VI

THE SCHOOLS AND THE JAPANESE

Annexation, just at the close of the century, marked the opening of a new era for the educational system of Hawaii, for any doubt which some may have felt as to the wisdom of developing an American system of schools in the islands could no longer be entertained. The people had to be Americanized if the new Territory was really to become a part of the United States and a good, up-to-date system of schools was acknowledged to be the most practical means of accomplishing that objective. Furthermore, it was firmly established as a basic principle of Americanism that every child under the flag must have a full and free opportunity for education.

Formal education through the school system is American in its major orientations, but the content will gain added vitality and meaning from the varied cultural backgrounds, represented in the islands. Local educational authorities recognize not only that such a program is desirable from an economic point of view but also that it is the only effective way to save the local cultural values without sacrificing the broadening and liberating function.
of education.

It is probable that the cosmopolitan cast of Hawaii's emerging culture will continue to impress the visitor for many years to come. Oriental, Polynesian, and European cultures, in modified forms, will persist alongside the neo-American pattern of life and will add color and interest to the Island scene. But "out of the mingling of peoples, there are growing up new conceptions of life, a local tradition and certain native forms of literature and art." Local pageantry and music, expressive of the common experience of all races in the Island setting, are contributing to the growing Hawaiian consciousness and local solidarity and pride.¹

So the American ideal of universal education continues to thrive in the Territory.

At the time of annexation there were 140 public schools in the islands, and fifty-five private schools. The public schools were handling a little less than 12,000 children with 350 teachers in a single, centralized system covering all the islands, so that overhead and running expenses were not large. The whole public school system was costing less than a quarter of a million dollars a year.

Nearly all the children then were in the lower grades of school, for the American urge for higher education had not gathered much momentum in the States and scarcely had begun to make itself felt in the public school system of Hawaii. Some of the private schools had developed high school departments, but in the public system only one high

¹Lind, An Island Community, pp. 315-316.
school had been established for all the islands and that was in Honolulu. In this school there were about two hundred pupils, while in the grade schools there were nearly 12,000. This was due not to a lack of interest in the higher grades, but to the fact that the rising tide of Oriental children had not yet reached the high school in numbers proportionate to those who were in the lower grades.

It was generally recognized that the Territory was coming into the Union of states with a good school system, in most respects as good as most of the states had at that time. Its grade schools offered about the same program of studies as were to be found in the average American school, adapted, of course, to the local situation as well as could be done. The central office maintained a small staff of "normal instructors" whose task it was to visit the schools and instruct the teachers how to improve their teaching. No collegiate institutions were in existence. The few young people who were ready for higher education were being sent to the mainland.

With practically no change in the school system at annexation, except to call the Minister of Education a Superintendent, the task of education continued to grow and develop.2

2 Crawford, Paradox in Hawaii, pp. 199-201.
a serious problem -- that of the rapidly increasing numbers of Oriental youth. At the time of annexation the rising tide of children was just barely making itself felt in the schools. In 1890 there had been only thirty-nine Japanese children in all the island schools, while of Portuguese children there were over forty times that number because that racial group had come earlier to the islands and had come as complete families with children.

Ten years later the Japanese children in the schools numbered nearly 1,500, having already outstripped the Chinese in spite of the fact that the latter had come to the islands a generation earlier. The Portuguese were scarcely three times as numerous, where ten years before there had been over forty times as many of them. In four years more the Japanese children in the schools more than doubled in numbers, and every year after that saw a greater and greater increase in their numbers, until in the thirty years the number of those who were attending the public schools had grown to much over 40,000, to say nothing of many thousands more who were too young for school.

The people could not keep up with the demands for new buildings and additional teachers to take care of the steadily increasing numbers of children. To make the burden on the taxpayers as light as possible, temporary buildings of flimsy material were put up. The number of pupils in each classroom mounted up from thirty or thirty-five to
fifty or sixty and even seventy, making the task of effective teaching doubly hard. Coming from homes where no English was spoken, these youngsters added still further to the difficulty of the teacher's task, for it was nearly impossible to handle successfully so many who were unable to use the common language of the schoolrooms, English.

To make the situation more unpleasant was the knowledge that the parents of these children were not visibly taxpayers. Most of them were field laborers with small wages and no property and paid only an indirect tax through their purchases of food and clothing. The burden of taxation fell upon other people who blamed the school system itself for the trouble.

It did not seem to be understood that all this was the result of having imported many thousands of laborers to keep a capitalistic industry going and then having applied to their children the American ideal of universal education. The islands, however, have held loyally to the ideal with which they entered the American Union: a free educational opportunity for all, regardless of race, color, or sex, with no discrimination between races and no segregation of one racial group from the others.

Fear rose with the mounting of the Oriental population and under the influence of this fear people began to look disdainfully at the so-called Japanese Language
Schools -- schools maintained by the Japanese themselves for the inculcation of their own culture in their children born in Hawaii. 3

The language schools took the Japanese children before and after the public school hours and taught them the Japanese language, history, and other subjects. Many of these schools were under Buddhist control. The Buddhist and Shinto priests and temples are natural centers of nationalistic sentiment on the part, especially, of the older, non-English-speaking and un-Americanized Japanese. The language school often bears a relation to Buddhism in some ways analogous to the relationship of the parochial schools to the Catholic Church on the mainland. Since the Japanese language is the language of Buddhism and English is the language of Christianity, it would be only natural that conservative Buddhist influence should deplore any weakening of the language school system.

There are two parties among the Japanese -- progressives who favor Americanization and reactionaries who dread and oppose it. Fear of the language schools led finally to the passage of an act by the Territorial Legislature providing for the strict regulation of the language schools. Although this measure met with considerable opposition by certain elements among the Japanese and was challenged in the courts, it represents a control so reasonable and

3 Ibid., pp. 203-207.
necessary that its acceptance has been generally urged by the more enlightened leaders among the Japanese, including the Consul-General himself.4

In 1921 there were in the Territory 163 Japanese Language Schools, where 449 teachers taught the speech of the land of the Rising Sun, to some twenty thousand children. These schools were wholly independent of the territorial public schools. Legally they had no status at all. Supported as they were by tuition and by contributions from the Japanese public, they formed a class quite apart from the ordinary private schools, which, by the territorial law, is very carefully regulated. Naturally these schools greatly hindered the process of Americanization in the Territory.5

The language schools date back to 1896, to a time when none of the Japanese in Hawaii had any thought of making a permanent home there. Their establishment was a commendable effort on the part of two Christian pastors to provide for the education of children who were growing up without any adequate knowledge of English, while speaking a mongrel language, Japanese, Hawaiian, and "Pigeon" English, and who were unfit for American life and equally unfit to return to Japan. The language school, so the Japanese reasoned, would correct this problem.


5Henry Butler Schwartz, "Americanization in Hawaii," School and Society, XIV (October 8, 1921), 284.
For a time after the World War it looked as though the language schools would be voted out, regardless of anything which could be said in their favor.

Under the circumstances which prevail in the Islands, there was much to be said in favor of the language schools, and three reasons at least could be given for regulating, and not abolishing them: 1st: The schools cared for the children during the hours when both parents were at work on the plantation; 2nd: The training given in these schools would give the territory a bilingual population, which could be drawn upon for future business and commercial needs; and 3rd: The schools were helping to bridge the chasm between old-school Japanese parents and their children who had been born in America, and educated in American schools. 6

When the passage of the abolition bill seemed certain, a few prominent Japanese of Honolulu approached some of the leading Americans of the community with a substitute bill, looking toward the regulation of the language schools and the correction of the abuses which had grown up in connection with them. The provisions of this substitute were so fair and the spirit in which it was offered was in every way so admirable that it received the approval of the Honolulu Chamber of Commerce and with a few amendments was later passed by the Territorial Legislature.

The bill, as adopted, places the language schools entirely under the supervision of the Department of Public Instruction, which must approve their textbooks and course of study. The bill also limited the time any child could attend any language school to one hour per day or six hours

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6 Ibid., p. 285.
per week, and not more than ten months in a year. It also provided that no one should teach in any language school without a license from the Board of Public Instruction, based on an examination in American history, institutions, the ideals of American democracy, and the English language. This bill was adopted in November, 1920, and went into effect July 1, 1921.

That five hundred language-school teachers, scattered in isolated plantations all over the Territory could comply with the provisions of this law seemed impossible; but the leading Japanese residents of Honolulu again came forward with a proposition, this time to the Citizenship Education Committee of the Young Men's Christian Association. Again, Japanese and Americans sat down together in a spirit of friendliness to work out the solution of a common problem. Finally, a plan was perfected and submitted to the Department of Public Instruction, which approved it.

This provided for three series of twenty lectures each on American History, American Institutions, and the Ideals of American Democracy. These were to be given in English, with the aid of an interpreter, before teachers of Honolulu. Shorthand reports were to be made, translated into Japanese, and the original and its translations printed and sent out by mail to each language-school teacher in the territory. . . .

The territorial examinations based on this work show that more than four fifths of the applicants passed the tests. This showing in itself, put the brand of success on the enterprise. The theoretical knowledge of American ideals, which the course imparted is, however, of less value than the feeling
of confidence which the movement has created. Four hundred men and women leaders of thought in the Japanese Community of Hawaii, have been made friendly to American ideals, because they have been met in a friendly way by the leading Americans in Honolulu.  

Hawaii has proved that friendly cooperation is better than compulsion, and has established a precedent, not only for her own use, but also one which other communities may well follow. The result has been satisfactory on the whole and has had a distinct Americanizing effect.

In September, 1941, the education and training of Hawaii's boys and girls of many racial backgrounds fitted into the pattern of every other American school system. Nowhere in the world has there existed a finer sense of racial understanding and a more interesting melting pot of the world's races. The educational leaders of Hawaii have, throughout the hundred years past, developed a splendid educational, social, and cultural program for the boys and girls of numerous racial and national groups combined with many different religious creeds.

"The best of everything for our youth" might well have been the slogan that had been adopted by Hawaii's leaders for the various age levels who either attended the pre-school classes at the Castle Foundation, University of Hawaii, free or private kindergartens scattered throughout

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7Ibid., p. 286.

8Ruth E. Black, "Youth in Wartime Hawaii," Paradise of the Pacific, LV (December, 1942), 27.
the city; public or private elementary, junior high, and
nenior high schools; teachers colleges, or the University
of Hawaii. Business colleges, vocational schools, nursing
schools, and various apprenticeship training centers have
also trained the youth.

In addition to the regular course of studies, the
public school department encouraged extra-curricular ac-
tivities, a few of which were music and dramatics, athletics
of all kinds, Reserve Officers' Training Corps directed
by a military officer in all high schools and the Univer-
sity of Hawaii, junior police service, junior Red Cross,
junior Outdoor Circle (15,000 strong, interested in city
beautification), Boy and Girl Scouts, Young Men's Chris-
tian Association and Young Women's Christian Association,
boys' and girls' clubs, Hawaii School of Religion, 4-H
Clubs, and garden projects.

Thus in wartime Hawaii the process of Americanization
goes on.
CHAPTER VII

THE ARMY AND NAVY IN HAWAII

Cooperating and coordinating in the Hawaiian Islands are the Army and Navy.

The United States Army is the senior branch of American National Defense. It came into existence on April 19, 1775, with the first shot fired by Americans against the British in the American Revolution. Stationed now in Hawaii is the largest army force under the United States flag. Our Army in Hawaii creates security during war and peace for the Pearl Harbor home of the United States fleet. Without that Army-guarded base, the fleet would be forced to base on the continental Pacific Coast. Neither is effective without the other. Together they solve our national defense problems. Thus Hawaii radiates national security for the United States in the Pacific.

Hawaii is the fortified Pacific home of American strategy -- the brain as well as the brawn of National Defense. It is the keystone of the curved line of resistance extending from the Aleutians through Hawaii to Samoa and Panama. No enemy, in war, will pass east of that line.¹

National defense not only serves as guardian of the country in the Pacific, but it is also a constructive agent that serves as a powerful factor in building up civic affairs and Hawaiian prosperity. Millions of American dollars are spent in Hawaii for material and pay-rolls by the national defense forces every month. This steady stream of gold, pouring into the economic lifestream of Hawaii, makes for a high standard of living. In addition to this material contribution, these Federal agencies are a source of uplifting power, adding dignity, security, and social values of importance to Hawaii.\(^2\)

The strategic justification for Oahu and Pearl Harbor is that they increase the westward reach of our navy by 2,400 miles. With the anchorage of Dutch Harbor in the Aleutians to the north, Pearl Harbor gives us a long jump on the Japanese in time of war.

Nature has aided in the defense of Oahu. The island is fringed on all sides with coral reefs that extend far out to sea. These reefs are exceedingly dangerous. Honolulu harbor and Pearl Harbor have openings that have been dredged and dynamited to permit the entrance of big ships. But these entrances are easily covered from the gun emplacements on Diamond Head (to the east of Honolulu) and from the forts that line the approaches to Pearl Harbor.

\(^2\)Ibid., p. 38.
The island of Oahu itself is protected by two saw-toothed mountain ranges. Between these ranges is a trough, where pineapples are grown. From the military standpoint the trough gives the defending forces on Oahu the advantages of interior lines; they can sit in the center and swing up to the crest of either mountain range in a hurry should invading ships be sighted.

Two public roads and one military road cross Oahu through mountain passes, and there is a railroad around a good part of the island. Mule pack trails go up and down the ridges. Besides all this there is a criss-cross of roads through the big sugar plantations, built to move cane and sugar but adaptable to the passage of troops and guns. For harvesting the cane the planters frequently lay down light, portable, narrow-gauge tracks, which might be turned, in a "pinch," to military uses. And finally, should Honolulu's main power plant be sabotaged, the plantation power plants could pump power into the lines for the army's needs.

Oahu is small; within an hour troops and mobile guns can be moved from any place on the island to any other place. A force of at least 100,000 would have to be landed to crush the 23,000 defensive troops, most of whom would have the advantage of being mechanized. Oahu is provided with plenty of 240-mm. howitzers, which can fire up and out over the mountains at targets spotted by army lookouts.
on the ridges.

In Pearl Harbor and the area immediately around it, the United States has an investment of $70,000,000. The entire United States fleet can be accommodated inside the harbor. Some thirty millions of dollars are being spent to dredge Pearl Harbor, to build two new dry docks, barracks, magazines, and to improve a power plant. A plane base is being constructed across the island from the navy's anchorage. The other islands in the Hawaiian group already have small landing fields, but a big military plane base is being built at Midway (first Pan-American stop out of Honolulu toward Manila).

The United States is also well equipped for long-range plane scouting over the seas. For 720 miles southwest of Honolulu is Palmyra, and 960 miles south is Johnston Island, where two new air bases are under construction.3

Even should the Philippines be ultimately abandoned, Hawaii must constitute, not an outpost of American civilization, difficult to defend, but rather a first line of defense and an invaluable aid in any offensive naval demonstration.

In case the fleet is needed in other waters the army is present to defend Pearl Harbor. The 23,000 officers and men mean that one tenth of our 1940 army is on the

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3“Hawaii: Sugar-Coated Fort,” Fortune, XXII (August, 1940), 81.
island of Oahu.

This includes the Hawaiian Division at Schofield Barracks, fourteen thousand strong, which makes Schofield one of the best-equipped army posts in the United States. Save for the equipment at the Panama Canal Zone, Schofield has the best of our anti-aircraft guns, newest tanks and powerful lighting and listening devices. Add to these the howitzers and the coast-artillery guns, including the four big sixteen-inch guns and some forty batteries of lesser guns. Finally, the army air force, on which ten million dollars is being spent this year (1940) for housing, hangars, and so on at Hickman Field, makes the price of capturing Oahu virtually prohibitive to any enemy. Within two years new aviators, new mechanics from the mainland, and new equipment will bring the Hickman plane force up from one hundred to three hundred bombers and the complement of manpower up to five thousand.  

Presumably, the army and the navy ought to be happy. But they are not satisfied. The two major objections are, of course, the Japanese and the lack of food self-sufficiency deriving from two-crop agriculture.  

But there are many smaller objections from a soldier's standpoint. Enlisted men say that Honolulu is an easy town in which to get an inferiority complex. And even among the officers there are complaints about Honolulu. The navy rates socially a bit higher than does the army, but neither has any real place in the life of the islands. Officers make bitter complaints about housing facilities in Honolulu because the army and navy do not provide enough living

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4bid., p. 82.

quarters for their staffs. There is no extra allowance in the officers' pay for Honolulu's high tourist scale of rents. They complain that they must pay eighty dollars for living quarters that they could get on the mainland for forty-five dollars. If they are living far from an army-post exchange, they must buy food at Honolulu prices.

The army men are enraged at the price of sugar. Most of the locally consumed sugar is milled and refined in Honolulu's one refinery. Yet out of fifty-eight cities listed in a Department of Labor study, only Butte, Montana, had a higher sugar price than Honolulu. Food costs in Honolulu range something over twenty-five per cent above the mainland, electricity nearly ten per cent, and gas, fifteen per cent. So the none-too-well-paid army and navy officers complain persistently and uselessly about the "Big Five," and about unfair prices. Vegetables shipped from the big island of Hawaii are just as expensive as similar vegetables shipped from Los Angeles, for which fact the army and navy blame the Inter-Island Steam Navigation Company, a "Big Five" property.  

Since December 7, 1941, things have been happening in the Islands with breath-taking pace, and instead of being a remote lotus land for tourists and the easy way of life, Hawaii finds herself a center of world shaping events. The Islands have been turned upside down -- revolutionized. It has been a bloodless, social revolution (bloodless, that is, except for the opening day), but it has not only

6Ibid., p. 82.
changed the manners and customs of the people, their mental and physical habits, it has altered the very face of Hawaii itself to an extent that would probably astonish any mainland resident who had ever visited the Territory in the past. Bomb shelters, barbed wire and machine gun nests have marred somewhat her pictorial charm, but she has developed a character of unsuspected strength. A stimulating, almost electrifying atmosphere, has replaced the former mood of Hawaii, where "nothing ever happened."

Hawaii was not changed all of a sudden on that December morning when the gray planes of Japan dived without warning over the Waianoes and Koolaus to drop death and destruction on Pearl Harbor. The change probably started when the Pacific Fleet, without much fanfare, moved into Hawaiian waters and made headquarters there. The nature of the city of Honolulu was changing with the slow, steady influx of war workers, soldiers, and sailors. Big defense construction projects were being started. But the war did not touch Hawaii except by passing travelers' tales. There were various alarms, particularly because of Hawaii's geographical position midway between America and the war-torn Orient.

In the autumn of 1941 there was an intensification of defense preparations, evident particularly through the creation of a civilian emergency program in which volunteers were enlisted for key jobs should anything happen.

The facts of December 7, 1941, are too well known to bear much repetition now. The attack was made and there

7Eileen McCann O'Brien, "The Old Order Changeth," Paradise of the Pacific, LV (December, 1942), 1-2.
was a terrific toll taken in lives and property, especially at Pearl Harbor and in its vicinity.

The dropping of bombs on Oahu, first American soil to bear the brunt and suffer the scree of the initial Axis aggressor attack upon the United States, unified the American people into a single indomitable purpose -- "Win the war! Get it over as soon as possible!"

Likewise, within two hours after the first explosion at Pearl Harbor, which transformed Hawaii from a vacation "Paradise of the Pacific" into the center of an active combat zone, all resources of the territorial government were dedicated to the achievement of that single objective of their fellow citizens on the mainland of the United States.

Since the morning of the attack when Governor J. B. Poindexter proclaimed a "Defense Period" throughout the Territory under the "Hawaii Defense Act" passed by the Legislature in the special session in September-October, the work of all Territorial Departments has been devoted to winning the war. This policy of all-out assistance will continue, under the administration of Governor Ingram M. Stainback, for the duration.

Within an hour after the attack on December Seventh, the staff of the Attorney General was on duty to assist the Governor and public authorities in drafting the orders, rules and regulations, proclamations and other documents to meet the Territorial emergency and to carry into effect the proclamation of a defense period and a state of martial law.

This military government continued through 1942, virtually an unprecedented system of governing in the United States, but one that has been regarded by authorities as best for an isolated island stronghold whose primary purpose is to stand as an outpost
in the Pacific war zone, serving as a base for the Fleet and defended by the Army. 8

Thirty rules and regulations, under and pursuant to authority granted under the Hawaii Defense Act, were drafted, covering transactions in foodstuffs and feed, blackouts, liquor transactions, closing of certain businesses, regulation of business by food dealers, transactions in vegetable seeds, suspension of certain laws as to emergency employees, prohibiting the use of rice for liquor manufacture, emergency purchases and projects, registration and identification of the civilian population, enumeration of essential materials, safekeeping and custody of certain public securities, and suspension of certain territorial holidays.

For the goods they buy, the pleasures they find, Hawaii residents today pay with "Hawaii Series" currency -- United States paper currency stamped with "Hawaii." All other currency has been withdrawn. If Hawaii were by any chance invaded, the enemy would find little use for such money, as the government would immediately invalidate it.9

Sugar cane plantations, backbone of Hawaii's economic life, were converted overnight from the quiet little communities of tradition to humming defense areas, contributing richly to Hawaii's new problems of war. Plantation employees in great numbers were released for war work. Thousands of acres of land were turned over to the government, a large portion of them being in cane. Recreational

8John Snell, "Territorial Government at War," Paradise of the Pacific, IV (December, 1942), 76.

9La Selle Gilman, "The Year in Retrospect," ibid., 4-5.
facilities were acquired in their entirety by the armed forces shortly after the attack on Oahu, and were used for the quartering of troops and the establishment of supply depots.

Women at the plantations established surgical dressing units of the Red Cross, made thousands of bunny masks, and volunteered for duty as air raid wardens, first aid workers, and members of decontamination squads.

In one month Ewa plantation alone supplied 15,000,000 gallons of water to the armed services, and other plantations assisted similarly. Plantation machine, blacksmith, and carpentry shops were turned over in part to war work, at times reaching as high as eighty per cent of men and equipment so employed. Plantation engineers constructed new roads. Food administration and labor control were handled by plantation executives, who were appointed by the military governor. Plantations also administered their own gasoline and liquor rationing. Young boys at plantations engaged in the cultivation of peanuts and other produce as a part of the diversified crops program. Most of the older boys have become war employees for the duration.

A survey of Oahu's plantations after many months of war shows how leaders of Hawaii's sugar industry have used their vast resources and efficiency to become a vital factor in the war effort of the islands.10

10Tim Warren, "Sugar Goes to War," Paradise of the Pacific, LV (December, 1942), 53.
War has left its trace on every phase of life in Hawaii but none more than the great pineapple industry. Pearl Harbor in one day changed the whole emphasis of activity from expansion and marketing to defense and production. The record of the pineapple companies during these months of war speaks for itself. In cooperation with the sugar industry and with general civilian defense work these companies have used their full power and available facilities to assist in maintaining the defense and economic structure of Hawaii.

They turned large forces of labor and large amounts of equipment and supplies to critical defense work and have continuously assisted the military authorities in every way possible. Certain projects undertaken at the request of army authorities have resulted in the withdrawal of areas from cultivation and increased operating costs, but the pineapple executives have been willing at all times to make any sacrifice cheerfully for the protection of Hawaii in its great emergency.11

All residents of Hawaii have reacted to this change in a gallant manner. After the Seventh they looked about for ways to help in addition to their allotted chores of everyday living. Consequently we find many volunteer activities connected directly with the defense of the islands.

11 Tim Warren, "Pineapple Pitches In," Paradise of the Pacific, IV (December, 1942), 41.
One of the many organizations of which the Territory is proud is the Hawaii Defense Volunteers, consisting of various racial groups representing the Allied Nations. These men after their regular day's work is done, polish up on their manual of arms, marksmanship, and bayonet drill and have a carefully worked out part to play in cooperation with the regular army, in the event of an enemy attack.

High on the honor roll of patriots are the Varsity Victory Volunteers, unique in the nation's military regime. This organization is made up of young men of Japanese ancestry who were undergraduates of the University of Hawaii at the time of the attack on Hawaii. Eager to serve their country in an active way, they laid aside their books for the duration and are now a labor battalion under the direct supervision of General Delose C. Emmons.\textsuperscript{12}

The present world situation in general, and the Far Eastern situation in particular, have given the Hawaiian Islands a new and greater importance than ever before.

While the state of Japan's navy in 1893 made it unwise for her to have much to say, the rise of Japanese sea power to the present point where it is practically as strong as that of the United States creates a very different situation. The Hawaiian Islands are the spearhead

\textsuperscript{12} O'Brien, "The Old Order Changeth," Paradise of the Pacific, LV (December, 1942), 2.
of America's Pacific defense, and they would be equally valuable to the Japanese. Hence they shall long remain a focal point of the utmost strategic importance.

The United States is rapidly creating a practically impregnable fortress. Pearl Harbor provides more than ample facilities for all possible air, water, and underwater operations.

The Hawaiian Islands, because of their geographic position, constitute America's "Pacific bridge." Without these islands any American naval action in the Pacific would be without significance.¹³

CHAPTER VIII

HAWAII -- FORTY-NINTH STATE?

Hawaii is actively seeking to become a state in the American Union. She has met the qualifications demanded of the other states and feels that she should be accorded all the benefits and privileges of the mainland.

For a hundred years the predominating influence has been American, and it is an influence which has become the motive power of the islands. Different as it may be in its outward appearance, one feels it to be essentially an outpost and a distant center of American civilization. Partly consciously, partly unconsciously, the missionaries saw to that. English is the official language, even though in the courts and in the legislature speeches are, by courtesy, translated into Hawaiian. The Hawaiian people have so absorbed the essential ideals of America that one feels the country, with all its superficially un-American traits, rests on a thoroughly American foundation.

Leaders in the fight for statehood argue that Hawaii now is subject to "taxation without representation." At the present time Hawaii has no vote in Congress. The one "delegate" is allowed nearly all privileges of membership
in the House, but he may not vote. In the Senate there is no representation. Statehood would provide official representation in both the House and the Senate.

A hundred thousand American citizens are barred from voting in the national elections in November because they are residents of the Territory of Hawaii. This irregularity in our political life is but one part of a picture involving thousands of patriotic Americans who are enthusiastically carrying all the burdens and duties of citizenship, while being penalized by the same government to whose support they annually are contributing more in taxes than fourteen individual states.

"It is obvious that such a community as Hawaii, industrious, prosperous and progressive, will not be content for long to be held in a subordinate position in comparison with other parts of the nation," reported a joint committee of the Senate and House after visiting the territory in 1937. "It is hardly conceivable," the report continued, "that the United States, dedicated to the very principle of self-government and equal treatment of its citizens, should long desire to impose any restrictions upon the full measure of self-government to be accorded Hawaii."

Hawaii recognizes and appreciates that taking a forty-ninth state into the Union is of tremendous importance, and is willing to meet every request made by Congress.¹

In 1853, while the islands were still a monarchy, Hawaii first asked for statehood. Negotiations with the State Department at that time proceeded so far that a treaty was drafted providing for annexation of Hawaii as a

¹Lawrence M. Judd, "Hawaii States Her Case; Dreams of Achieving Statehood," Current History, LI (July, 1940), 40.
state. The sudden death of King Kamahameha III brought a halt to this move, because his successor permitted negotiations to lapse.

The independent monarchy continued until 1893, when it was overthrown. The new government immediately sent commissioners to Washington to negotiate for entrance of Hawaii into the Union as a state. It was not until 1898, after a Republic of Hawaii had been formed, that Hawaii came into the Union as a territory, not as a state. Citizens of the Republic, nevertheless, ceded their sovereignty and all public properties to the government of the United States in the belief that territorial status, as they had been assured, was one of the formal steps leading to statehood.

Session after session, the territorial legislature has requested Congress to pass an act enabling Hawaii to become a state. Beginning in 1903, such petitions were addressed to Congress in 1911, 1913, 1915, 1917, 1919, 1927, 1931, 1933, 1937, and 1939. The legislature and the general public have underwritten the expenses of ten successive Congressional committees to visit the islands and study the Territory's qualifications for statehood.

Hawaii points to rights which it would gain from statehood. Taxation without representation would be eliminated. The Organic Act framed by Congress, and under which the Territory is governed, would be replaced by a state
constitution. At the moment the Organic Act can be amended or repealed by Congress without consulting the people of the Territory; the state constitution could not. Two senators and one representative would be sent from Hawaii to Congress instead of the present voteless delegate. Citizens would be able to participate in national elections, as well as elect their chief administrative executives who are now appointed by the President. No longer could Hawaii be ignored in the distribution of Federal funds, as at present. People of Hawaii feel that they are fully justified in asking for statehood on the basis of their record. In support of this they readily enumerate the unofficial requirements for advancing a territory to statehood and show that they more than meet the qualifications.

An accepted test of a territory's economic stability is the gross assessed value of its real and personal property. In this respect, Hawaii with its total of $425,203,000 is well above ten or more of the states. Hawaii's purchases of commodities from mainland United States in 1929 totaled $101,817,230. As a market for products of continental United States, Hawaii was exceeded in its purchases by only four foreign nations -- United Kingdom, Canada, Japan, and France.

Some people on the mainland tend to discount the Territory's excellent record and qualifications for statehood by entering as an objection the possibility that Hawaiian
elections would be controlled by a single racial group. This assertion is best answered by the official report of the joint Congressional committee, which wrote:

The entire discussion of Japanese in Hawaii has too frequently been marked by prejudice and by erroneous statements given as facts. . . . On the basis of behavior, the American citizens of Japanese ancestry leave little to criticize and much to praise. As an orderly, law-abiding group their record is unexcelled. The evidence of schools and civic organizations, of church and political activities, all point to a desire on their part to share to the full the community responsibilities and to do so as fellow Americans, expressing a common loyalty to American ideals and institutions.²

The average citizen of Hawaii sums up his reasons for wanting statehood somewhat along these lines:

We believe after forty-two years of guardianship the territory should be put on a plane of equality with the states. We bear our share of the federal taxes, and more. We are Americans in every sense of the word. Our standard of living is American. Our thoughts are American. Our very life is American. We are no different from Americans in New York, California, Wisconsin, or Louisiana. Since we are the equal of the states in so many points of fact, why should we be inferior in point of law?³

On the other hand, we discover some very strong arguments for excluding the Territory from the Union.

One reason advanced against Hawaii's statehood plea is the fact that the Territory is 2,400 miles from the

²Judd, "Hawaii States Her Case; Dreams of Achieving Statehood," Current History, LI (July 1, 1940), 42.
³Ibid.
mainland. It is argued that if Hawaii becomes a state, with a locally elected governor, it might pay less attention to the Federal Government in Washington. This would weaken control over this important Pacific defense outpost. Proponents of statehood reply that modern methods of communication and transportation -- radio, telephone, undersea cables, fast steamships, and clipper transport planes -- have swept aside the question of time and distance. Honolulu, they point out, deals daily with New York, San Francisco, and Washington. And if Hawaii becomes a state, its senators and representatives could leave Honolulu Saturday and be in their seats at Washington when Congress convened Monday noon.

The other pro and con arguments on statehood will be understood more clearly if we take a look at Hawaii's history before and after it became a territory of the United States. When Captain Cook discovered the Hawaiian Islands in 1778, they were inhabited by the Polynesians. A few years later the islands came under the rule of King Kamehameha. The United States recognized the independence of this kingdom in 1842. In the meantime Americans had begun to settle on the islands. Congregational missionaries from New England came on the Thaddeus in 1820. The sons of these missionaries went into planting, ranching, shipping, and banking. They soon controlled more of Hawaii than the
natives themselves. In 1893 the sons of the early missionaries staged a revolution against Queen Liliuokalani with the help of some United States Marines. These Americans wanted to make Hawaii a part of the United States, but President Cleveland refused to act. We had, however, obtained full naval rights to Pearl Harbor. And in 1898, under President McKinley, the islands became a Territory of the United States.

Naval officers think the Japanese would be dangerous in case of war with Japan. The Navy will not employ citizens of Japanese ancestry on any construction jobs in the islands, and it is an unwritten rule that naval officers may not have servants of Japanese blood. But the United States Army is not excited.

Proponents of statehood also point out that less than ten per cent of the 155,000 Japanese are aliens. The remainder were born in Hawaii and are therefore American citizens. It is believed, too, that many of the ten per cent, all elderly now, would become citizens if they were not prevented by United States law.

But critics reply: "Younger Japanese may be citizens by birth on American soil, but their religious devotion to the Japanese Emperor as a god might turn them against the United States in case of war." Friends of statehood say

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4 "Seven Times Seven Equals Hawaiian Statehood," Scholastic, XXXVII (December 2, 1940), 5.
the younger Japanese, trained in excellent public schools, are intensely loyal to the United States.

Some opponents of statehood point out that the Japanese voters would be numerous enough to elect their own senators, representatives, and a Japanese governor if the islands should be made a state. Proponents of statehood reply that the Japanese do not vote as a group. In an election one will see them carrying the Democratic and Republican banners. In proportion to their population, citizens of Japanese origin should have had thirteen members in the last Territorial Legislature. They actually had three. Does this prove that Japanese vote only for Japanese?

Leaders in the fight for statehood argue that Hawaii now is subject to taxation without representation. Hawaii pays more taxes into the Federal treasury than the government in Washington spends in the Territory. Yet it has no vote in Congress. Hawaiian leaders believe two senators and a representative in Congress can do more than the present non-voting delegate to halt discrimination against Hawaii. For instance, the sugar laws now prohibit Hawaii from manufacturing more than three per cent of its raw sugar into white or refined sugar for sale in the United States. This gives cheaper Cuban sugar an advantage over Hawaiian sugar. Naturally the "Big Five" companies are
strongly supporting statehood.

Statehood opponents meet this argument by pointing out that under statehood the "Big Five" companies would be able to control Hawaii's business life even more than they do today. Labor unions are bitterly opposed in Hawaii.

Proponents for statehood argue in reply that the "Big Five's" control over business would not be increased if Hawaii became a state. Federal regulation of business, they add, would not lessen. A recent Department of Labor study of labor conditions does criticize "Big Five" opposition to labor unions. But it believes that the breaking up of the big sugar plantations would destroy a system of control that has stabilized sugar prices and kept wages fairly high.

Aside from the "Japanese menace" the United States Navy has other reasons for opposing statehood. It believes that control of Hawaii as an outpost of American defenses would not be as complete and dependable if the Territory became a state.

The Army is not so worried about the Japanese. But it believes the islands should be put under a commission government, with an army-navy-civilian control set up from Washington. Army officers are also worried over the food supply of Hawaii. The island of Oahu -- our "Gibraltar of the Pacific" -- produces only fifteen per cent of its food
supply. Most of the land in Hawaii is used to raise sugar and pineapples. The rich haoles object to plans for diversifying Hawaiian agriculture -- that is, growing something besides sugar and pineapples. And they point out that if Hawaii were to cut down its sugar crop and switch to other crops it would not be able to buy an annual ninety million dollars' worth of goods from the United States. 5

The chief interest of the navy lies in the preservation of the naval base at Pearl Harbor, but it is also vitally interested in the living conditions, safety, morale, and healthful enjoyment of its personnel.

There appears to be a tendency among those who have spent their lives in Hawaii to forget that the major importance of the Hawaiian Islands to the United States lies in their situation as an outpost in the Pacific and not in their agricultural wealth or their industrial output. Their value as a commercial port depends entirely upon their security. 6 Therefore, the most important objections to statehood come from the mainland where it is felt by many that the domination by citizens of Oriental ancestry might cause embarrassment; and further, that a state with such a large citizenship of that origin might be a hazard in time of war with an Oriental power. As a general thing,

5Ibid., pp. 5-14.

this is the attitude of the army and navy personnel who seldom become a part of the community at all. So far there has been nothing to indicate that the citizens of Oriental ancestry are less American in ideals and life than those from other cultural backgrounds. In public life they have been fully as faithful in performance of duty as any other group.

There has been no immigration from Japan since 1908; as long as present restrictions continue, there will not be any. Therefore, the ratio of foreign-born will constantly decrease, that of native-born steadily increase.7

Senator Ernest Lundeen, who was a member of the Subcommittee on Territories, which held hearings on statehood for Hawaii in the Hawaiian Islands in the summer of 1935, makes the following statements:

To incorporate this old Polynesian kingdom into the Union is more important to America, more significant for our future than the admission of any other state since the beginning of the Republic. The Oriental blood of the Islands, which many advocates of statehood try to minimize or hide, I think to be the strongest argument for statehood! It will bring about an understanding of the Orient, which to us is the most important of all matters in the future of our foreign relations.

Of course the barring of American citizens from the Army and the Navy on racial grounds is illegal. But it is consistent with the beliefs that Navy and Army men hold. The Japanese in Hawaii resent the attitude, naturally. So do many white residents of Hawaii. These people, Professors at the University of Hawaii, public school teachers, old residents, told me they consider the Army and the Navy an obstacle to racial peace and integration in the

Islands. "I have no doubt the Army and the Navy are quite sincere in their beliefs about the Japanese in Hawaii," said a professor at the university, "but I also think that their beliefs are swayed by their interests. The Army and the Navy thrive on suspicion of Japan. The greater this suspicion, the bigger the appropriations."

Undoubtedly their attitude is based to some extent on information in the hands of Army and Navy Intelligence services, information not available to the layman.

Under the American flag the Japanese have acquired the American idea of personal advancement, of lifting yourself up by your ability, a thing virtually impossible for a poor man in the Orient.

Japanese-American citizens are being advanced to positions of important public responsibility in Hawaii.

"We can't put Japanese into the really top jobs," a plantation manager told me. "They might give the wrong impression. We know these boys are just as good American citizens as we are. But it might be hard to convince a visiting congressman."

In other words the Japanese bogey has more vogue in Washington than in Hawaii.8

In many instances it appears that Japanese have brought wages down, in competitive jobs. This is one thing which persuades certain intelligent, clear-thinking people of the islands to favor the postponement of statehood.

They prefer to wait ten or twenty years, until these Orientals have more thoroughly learned our ideals of citizenship, have lifted themselves more nearly to our standards of living, then talk about statehood. For the present they are satisfied with conditions as they are.

"Statehood will end the threat of a military commission once and for all," David L. Crawford, president of the University of Hawaii, said to me. "Proving to the Oriental people of Hawaii that they are to

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be trusted, statehood will give an immense stimulus to Americanization."

Something more is involved in statehood for Hawaii than appears at first thought. Hawaii, as a land of predominently Oriental thought and action, would be merely an outpost of the Orient, forever alien. But Hawaii as American, though largely of Oriental blood, will be a link between East and West, an interpreter between Occident and Orient. To incorporate within our borders a body of citizens who can interpret the Orient to us is a matter of supreme importance.9

Youth on the islands is fast producing a universal race free from prejudice. These young Orientals are just as American in their ideals as are those from other cultural backgrounds. They just as firmly believe that the world must be governed eventually by the people and for the people.

9Ibid., p. 79.
CHAPTER IX

CONCLUSION: HAWAII IN RETROSPECT

It seems incredible that the Hawaiians, in the space of 166 years, could advance from a feudal society to a capitalistic democracy in which all classes have become permeated with American standards and ideals.

Like the tropical landscape in which he was found, the Hawaiian has been -- and is yet -- painted in vivid colors; he is "virtuous or wicked, lovable or infamous," according to the bias of his interpreter.

It was the trader and whaler who gave to Americans their first picture of the natives. And a sordid picture it was. Then the missionary who followed the trader by a few years did not hesitate to reveal his horror and disgust at the behavior of the natives. The following account of the arrival of the first missionaries in 1820 reveals their attitude:

A first sight of these wretched creatures was almost overwhelming. Their naked figures and wild expression of countenance, their black hair streaming in the wind as they hurried the canoe over the water, with all the eager action and muscular power of savages; their rapid and unintelligible exclamations, and whole exhibition of uncivilized character gave to them the appearance of being half-men and
half-beast, and irresistibly pressed on our minds the query: "Can they be men? Can they be women? Do they not form a link in creation connecting men with the brutes?"

The missionaries worked with indifferent success until 1837, when a religious stir began, which, hurried by the emotional nature of the natives, resulted in converting large numbers to Christianity.

We can best appreciate the Americanizing influence of the missionaries by comparing their first impressions of the natives with those of Mark Twain when he visited the Hawaiian Legislature in 1866. He says of the President of the Assembly:

He is an erect, strongly built, massive featured, white-haired, swarthy old gentleman of eighty years. He was simply but well dressed, in a blue cloth coat and white vest, and white pantaloons. He bears himself with a calm, stately dignity, and is a man of noble presence. He was a young man and a distinguished warrior under that terrific old fighter, Kamahameha I, more than half a century ago, and I could not help saying to myself, "This man, naked as the day he was born, and war-club and spear in hand, has charged at the head of a body of savages against other hordes of savages far back in the past, and reveled in slaughter and carnage; has worshiped wooden images on his bended knees; has seen hundreds of his race offered up in heathen temples as sacrifices to hideous idols, at a time when no missionaries' foot had ever pressed this soil, and he had never heard of the white man's God; has believed his enemy could secretly pray him to death; has seen the day in his childhood, when it was a crime punishable by death for a man to eat with his wife, or for a plebian to let his shadow fall upon the King -- and now look at him: an educated Christian; neatly and handsomely dressed; a high-minded, elegant gentleman; a traveler in some degree,

and one who has been the honored guest of royalty in Europe; a man practiced in holding the reins of an enlightened government and well versed in the politics of his country. Look at him sitting there presiding over the deliberations of a legislative body, among whom are white men -- a grave, dignified, statesman-like personage, and as seemingly natural and fitted to the place as if he had been born in it and had never been out of it in his lifetime. Lord! how the experiences of this old man's strange, eventful life must shame the cheap inventions of romance!  

Thus Mark Twain pointed out indirectly the civilizing and uplifting influence of the program of education instituted in the islands by the missionaries. That this program was wide-felt and universally influential among the Hawaiians was indicated by the general social advancement made throughout the islands and by the abolition of such pagan practices as infanticide, human sacrifices, and idol worship.

The discovery of Hawaii was the beginning of an orderly succession of changes by which the islands were rapidly brought into expanding world affairs.

Financial interests were attracted by the sugar industry in the early fifties. Following the Civil War they led the movement for domination of the islands and urged annexation by the United States. After 1851, they were virtually a protectorate of the United States. Hawaiian sugar was placed on the free list of imports by Congress in 1875. Pearl Harbor was ceded to the United States as a

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2Mark Twain, *Letters from the Sandwich Islands*, pp. 82-83.
naval base in 1884. The feudal land system of the islands was broken down and large private land holdings were established by the commercial sugar companies, which introduced Asiatic laborers. The natives bitterly resisted their system of labor exploitation and the native government was overthrown. A revolution was brought about, an American protectorate was proclaimed by the United States minister with the assistance of naval officers, and annexation was arranged. It would have been approved by Congress in 1893 except that delay in the Senate permitted the newly inaugurated President, Grover Cleveland, to withdraw the treaty before final action was taken. An independent republic was created in the islands in 1894. President McKinley re-opened the question of annexation, and it was carried through by joint resolution of Congress, July 7, 1898. The treaty of annexation placed every department of government in the hands of the President until Congress should take further action.

Congress passed the organic act creating the Territory of Hawaii on April 30, 1900. This act conferred United States citizenship upon citizens of the United States resident there on that date. It provided for an elected legislature of two houses and for a governor and a secretary to be appointed by the President and the Senate of the United States. Other administrative officials were to be appointed by the governor with the
approval of the Hawaiian Senate. The franchise was granted to all male citizens at least twenty-one years of age who could speak, read, and write Hawaiian or English. The territorial legislature was given a delegate to Congress, and invested with the responsibility of organizing a system of local government.\(^3\) Since becoming an integral part of the United States, Hawaii is striving to meet the requirements for statehood.

Thus the Hawaiians have moved rapidly from a simple feudal society into a complex capitalistic democracy in which its members are completely Americanized.

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