

OUR JAPANESE ARCHIPELAGO

Trying to Deal With the Oriental Problem in Hawaii— Fifty-Six Per Cent of the Population of the Islands Are Japanese, Chinese, and Koreans—Efforts Being Made to Replace Them With Americans—Encouragement Offered by the Government to Yankee Settlers.

The Tribune. WASHINGTON, March 20.—Steps taken by the government to attract farmers and laborers to the islands and live in the Hawaiian archipelago are being widely discussed. It is generally believed that the islands are a most desirable place for Americans to settle, and that the government is doing all in its power to make them more attractive.

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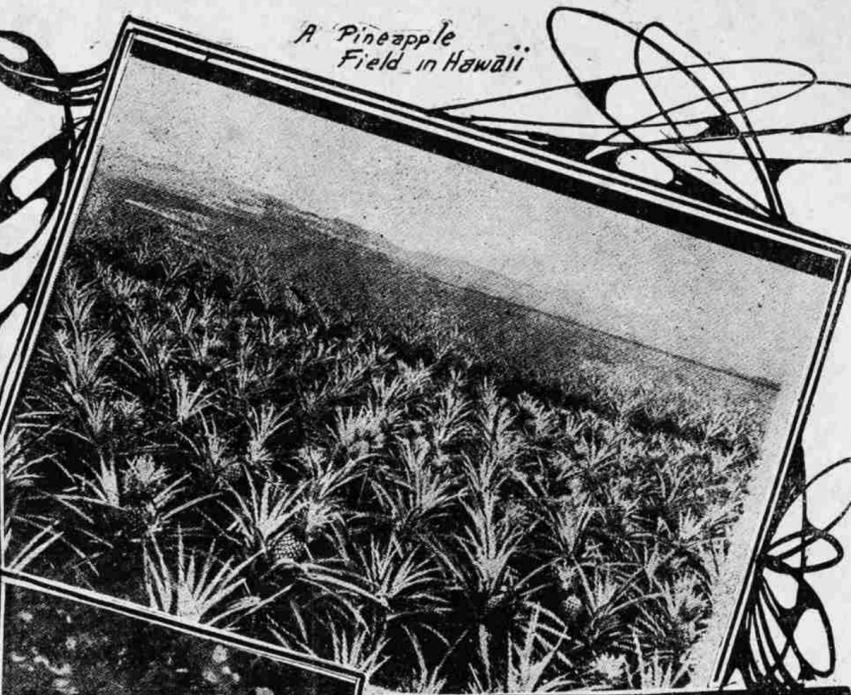
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Japanese School Children in Hawaii



A Pineapple Field in Hawaii



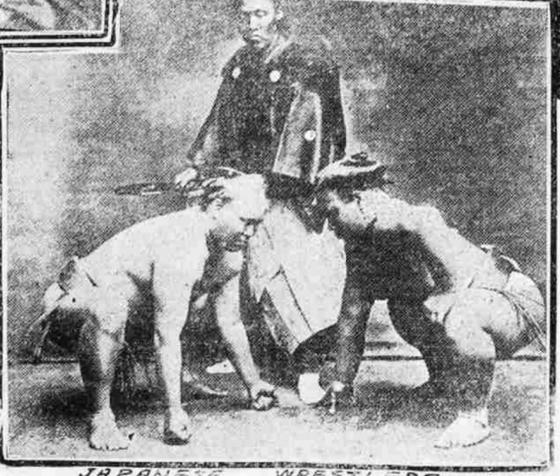
KALAKAUA, THE LAST OF THE HAWAIIAN KINGS



A HAWAIIAN GIRL



HAWAIIAN LADY IN RIDING COSTUME



JAPANESE WRESTLERS

ment, by which a number of minor chieftains held authority over certain districts under the monarch. To each such chief was allotted a wedge-shaped slice of land, extending from a point at a mountain top and widening out along the shore. Thus each holder of a "fief" had a fairly extensive sea frontage for fishing, a stretch of lowlands for coconuts and taro, some higher ground for dry-land crops, a patch of forest above, for canoes, etc., and some waste land for grazing cattle and sheep.

When civilization intruded upon these primitive conditions, however, and proceeded to industrialize the islands and exploit them for commercial purposes, great difficulty was found in obtaining the requisite labor. Like other Polynesians, the native Hawaiians are not disposed to toil. They entertain no enthusiasm for hard work. Thus it came about that Claus Spreckels and other enterprising individuals, interested in the development

of the sugar growing business, resorted to the expedient of "blackbirding"—a form of slave-trading thinly disguised, which consisted in kidnaping large numbers of black natives from the Gilberts and other groups of

islands in the South seas, fetching them to Hawaii to work on the plantations. When blackbirding was done away with the planters looked to Asia for supplies of cheap labor. Large numbers of Chinese were imported, and continued to arrive until their influx was stopped by our annexation of the islands, in 1900. The Japanese began to come in 1886, and kept on doing so until, about two years ago, the government of Japan agreed to issue no more passports to laborers.

Thus it was that the archipelago became, so to speak, orientalized. Meanwhile the Planters' association, which originated in the fifties, and which was supported by the monarchy, reorganized itself as a board of immigration, which, when the supply of Asiatics was stopped, imported large numbers of laborers from Portugal. As already stated, there are now 23,000 Portuguese on the islands. Some thou-

sands of Spaniards and Italians were also secured. But the contract labor law has interposed to shut out these immigrants from southern Europe, and the planters are in trouble. The sugar industry of Hawaii competes with the cheap labor of the world. Protected by our tariff, it is a money-making business; but it cannot get along without cheap labor. Three years ago about 3500 laborers were obtained from Porto Rico, but there was reason to suspect that the authorities of that American colony took advantage of the opportunity to dump its undesirable citizens wholesale upon the unsuspecting planters of Hawaii, for most of them subsequently had either to be sent back or else to jail. There was a remainder, however, which has turned out very well, and thus it comes about that the board of immigration at the present time is trying hard to get hold of a fresh supply of Porto Ricans. The pay offered by the Hawaiian

planters, after all, is not so bad. It is from \$17 to \$19 a month, with a house and fuel, and medical attendance also. Villages of such houses are scattered all over the sugar plantations, each nationality, as a rule, keeping to itself. As for the Japanese, they send their children to the American schools, and afterward to the Japanese schools on the islands, so that they may learn English and as much of everything else as possible. In 1878 there were only 153 Japanese in the Hawaiian islands. Eighteen years later, in 1896, there were 24,407 of them. Meanwhile a treaty had been made between Japan and Hawaii, providing that the citizens of either country should have the right to enter into residence, and trade in the other. This international agreement, of course, was abrogated by our annexation of the archipelago. It may be added that the Japanese in Hawaii today import from their own country all the food they eat, consisting largely of rice and soy beans. They will not eat other food, and they will not marry other than Japanese women. Exceedingly frugal, they live on next to nothing. Americans have no chance of competition with them. Their patriotism is certainly admirable, and their virtues well worthy of imitation. Nevertheless, our government believes in Hawaii for the Americans, and not for the Japanese or Chinese. It hopes to get rid of the Orientals gradually. No more are allowed to come, and a good many go back to Japan and China. We can absorb the Portuguese, but not the Asiatics.

When the archipelago was discovered by Captain Cook, in 1778, it happened that the Earl of Sandwich was first lord of the admiralty. Hence the name Sandwich islands, which was bestowed. But one rarely hears them called by that name any more, the old Polynesian name, Hawaii, being preferred. Captain Cook estimated the population of the group at 400,000, but this was probably an exaggeration. American missionaries, in 1827, placed it at 123,000. In 1878 it had fallen to 57,985, by census. Alcohol and the white man's diseases have wiped out the natives wholesale. Neither the mosquito nor the housefly existed on the islands until the white men brought them. Subsequently some very injurious insects were introduced—particularly a certain species of leaf-hopper—which have threatened bankruptcy to the sugar growers. But successful means of fighting these have been found, and most of the mosquitoes have been disposed of by planting small minnows, fetched from the United States, in the ponds and small lakes. It should be mentioned incidentally that the best opportunity for white settlers in the archipelago is offered by the pineapple industry. Immense quantities of pineapples are now being produced in Hawaii, 5755 acres being planted with them, while nine large canneries are engaged in putting up the fruit for market in tins. Honolulu is today a city of 20,000 inhabitants. It stands on the island of Oahu, which is 2100 miles west of San Francisco. The group is, in fact, the gateway of traffic to and from the Orient, situated as one might say, at the crossroads of the Pacific. Already it is regarded as a point of immense strategic importance in the event of war, and, on this and on other accounts, there is every reason why we should desire it to be an American, rather than an Oriental, archipelago. RENE BACHIE.

Prof. H. A. Howell of Havana, Cuba, Recommends Chamberlain's Cough Remedy. "As long ago as I can remember my mother was a faithful user and friend of Chamberlain's Cough Remedy, but true in my life have I realized its true value until now," writes Prof. H. A. Howell of Havana, Cuba. "On the night of February 2nd our baby was taken sick with a very severe cold, the next day was worse and the following night his condition was desperate. He could not lie down and it was necessary to have him in the arms every moment. Even then his breathing was difficult. I did not think he would live until morning. At last I thought of my mother's remedy, Chamberlain's Cough Remedy, which we gave, and it afforded prompt relief, and now, three days later, he has fully recovered. Under the circumstances I would not hesitate a moment in saying that Chamberlain's Cough Remedy, and that only, saved the life of our dear little boy." For sale by all druggists.

LANDSEEKERS' EXCURSIONS To Idaho From Salt Lake, April 2 and 6, via Oregon Short Line. Following low round trip rates will be in effect: Blackfoot, \$7.85; Buhl, \$12.20; Borley, \$10.10; Idaho Falls, \$8.85; King Hill, \$13; Rexburg, \$9.95; St. Anthony, \$10.35; Twin Falls, \$11.60, and correspondingly low rates to other points. See agents for further particulars. City ticket office, 201 Main street.

LITTLE SERMONETTES

BY THE PASTOR. The salt of the earth; you are the salt of the world. Two things are essential in the saving of mankind; elements which are sufficiently abundant for all, and if God could have his will, the hearts and lives of men would be an abundant supply. The history of the world shows that men have tried to save the world by force, but they have failed. The only way to save the world is by the power of the Holy Spirit. The Holy Spirit is the salt of the world, and it is our duty to be the salt of the world. We are to be the light of the world, and we are to be the salt of the world. We are to be the light of the world, and we are to be the salt of the world. We are to be the light of the world, and we are to be the salt of the world.

long as there is growth in life there is not much danger from the pollution that results from decay. But let that growth cease and that life begin to die out, then decay and corruption sets in. If the world, or the community where you live, is to be preserved from decay and corruption, are you to be one of the active agencies in its preservation? What are you doing to elevate the morals of your community or to preserve them from further pollution? You may answer to your own conscience and to God.

"Ye are the light of the world." But what kind of light is it that you are shedding forth on the world or the locality where you live? Are you the wisp of the wisp kind that darts about in the darkness tantalizing the unwary traveler with the hope of rest and pleasure where there is neither; an ignis fatuus beckoning the unsuspecting on to the foul miasma of unquenched desire or into the slimy bog of lust and dissipation? "Ye are the light of the world," but is the light which you shed forth the kind that blinds the eyes of the onlooker to that which is pure and good and puts a false color on that which is impure and unwholesome? "Ye are the light of the world," and if the world is ever brought to Christ, if the higher ideals are ever reached, the Christ and these higher ideals must be discovered to the world by a light that will shine with no uncertain radiance and point with no indefinite direction

to the Christ and these ideals. "Ye are the light of the world," not to be looked at, but to shine out upon the world and to lighten the pathway to the object to be discovered by the light. You doubtless have seen the searchlight and have fully realized that it was not intended to be gazed at. In fact, the purpose for which the searchlight is built does not make it necessary that its location be known in order that it be beneficial to those for whom it was built. Its purpose is to discover some object, the location of which is desired to be known. Nor is this all, but the searchlight is also to discover and make plain the best way to the object to be reached. It is not sufficient that your light discovers the Christ and the higher ideals, but it should make plain the path that leads to the Christ and these higher ideals. The larger the light and the stronger the lens and the reflector, the greater the influence of the light. The more prominent the individual, the stronger his or her character, the more powerful will be the influence of that light in pointing up or down.

Does the light of your life point up or down—to Christ or Belial? Does it constrain men to "glorify our Father who is in heaven" or to glorify the creature on the earth? "Ye are the salt of the earth; ye are the light of the world." It will be the part of wisdom for you to examine the quality of the one and the kind of the other.

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