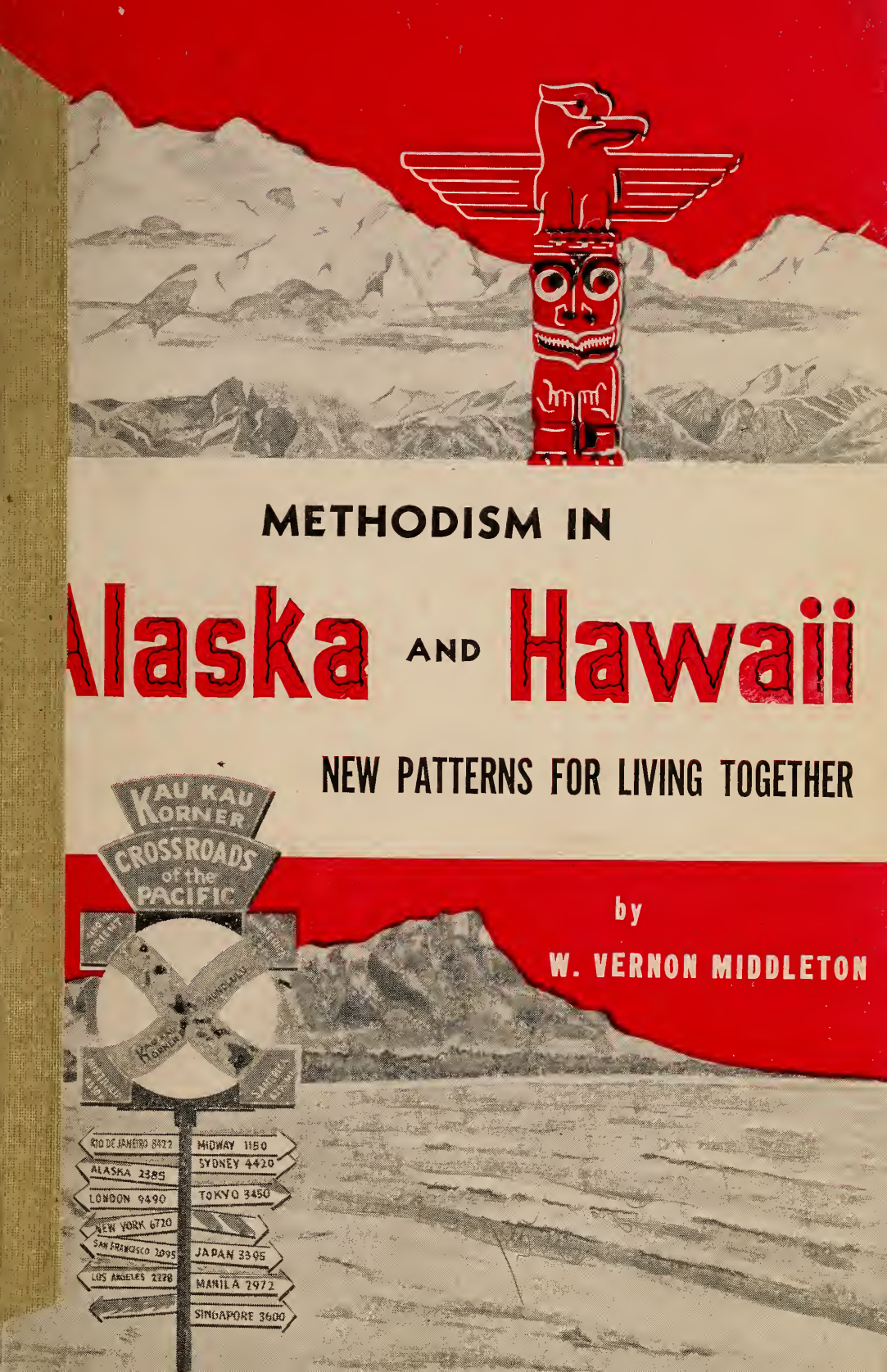
METHODISM IN

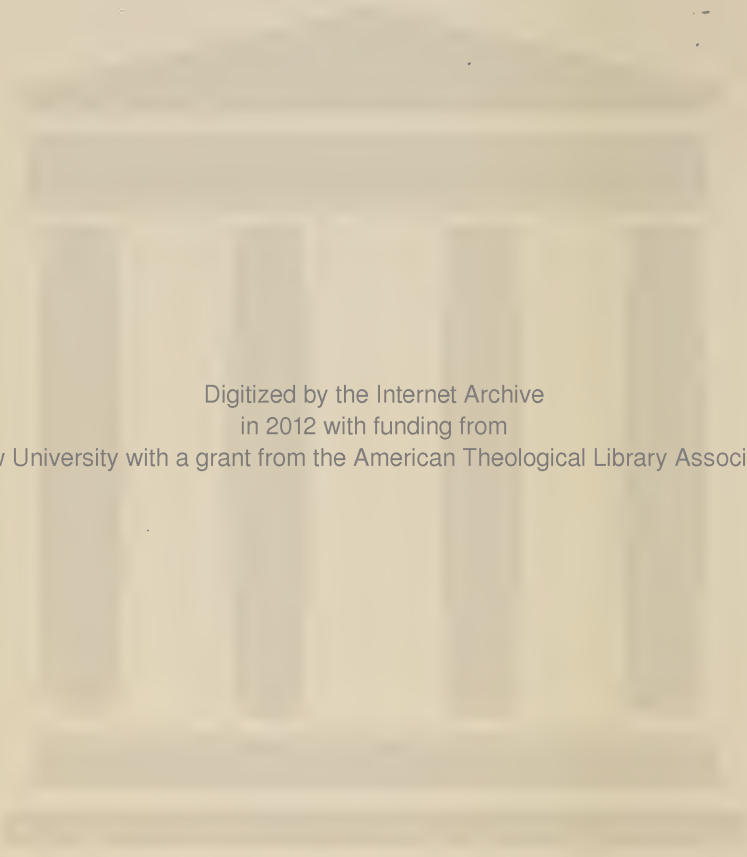
Alaska AND Hawaii

NEW PATTERNS FOR LIVING TOGETHER



by

W. VERNON MIDDLETON



Methodism in
Alaska and Hawaii:

New Patterns for Living Together

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General Secretary
Division of National Missions

Introduction by
Bishop A. Frank Smith

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To Miriam

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INTRODUCTION

Bishop A. Frank Smith

For many years I have made it a practice to read closely the study books issued annually by the Board of Missions of The Methodist Church. I have done this immediately upon the appearance of each book, and I have from time to time reviewed the complete file of these books. I know of nothing that can give one a more comprehensive view of the missionary task of the Christian church, and especially of The Methodist Church, than an acquaintance with this series of annual studies.

These books are all written from the viewpoint of the present—which dates them, of course, but which makes them all the more valuable for the purpose for which they were written, viz., to provide for our people information and inspiration for immediate use.

Among all these studies none has been more timely, nor more attractively presented, than this 1958 volume entitled *Methodism in Alaska and Hawaii: New Patterns for Living Together.* Alaska and Hawaii are before the American people almost daily. The imminence of statehood for both these Territories, their strategic military and commercial positions, and their rapid population growth are factors of common knowledge to the average American citizen. This same citizen, however, knows little or nothing about the religious, the moral, and the social problems in these great Territories. It happens that The Methodist Church pioneered in both these lands. Her past achievements are remarkable; her present situation is one of strength; her future is boundless. This book tells

the story. Every Methodist who reads it will be a better Christian for having done so.

Most appropriately *Alaska and Hawaii: New Patterns for Living Together* has been written by the Reverend W. Vernon Middleton, the General Secretary of the Division of National Missions of the Board of Missions of The Methodist Church. Dr. Middleton holds his Ph.D. from Drew, with further graduate work at Mansfield College, Oxford, and New York University. Dickinson College has honored him with the D.D. degree. He is a member of the Philadelphia Conference. After several years in the pastorate he spent six years as Executive Secretary of the Philadelphia City Missionary and Church Extension Society, and in 1945 he became a Staff member of the Division of National Missions, first as Executive Secretary of the Section of Church Extension (Philadelphia Office), then as Executive Secretary of the Section of Home Missions, and in 1957 he succeeded Dr. E. R. Brown as General Secretary of the entire Division.

The work of The Methodist Church in Alaska and Hawaii—social, evangelistic, and educational—is under the direction and financial support of the Division of National Missions and of the Woman's Division of Christian Service. Dr. Middleton has spent much time in personal visitation to both these fields, and in the realm of social, political, and economic problems as they affect people at first hand, his observations and conclusions assume commanding importance.

It is to be hoped that this little book will be read, and its contents thoroughly digested, by multiplied thousands of Americans—non-Methodists as well as Methodists.

Houston, Texas
March 7, 1958

FOREWORD

One of the most puzzling paradoxes of our missionary work in Alaska and Hawaii is this: How can two territories be so utterly different in most ways and yet be so alike at a few seminal points? The climate is different—the one with temperature ranges from 80° above to 60° below; the other subtropical, where the temperature usually ranges from 90° to 60°. The racial makeup of the population is different. The attitudes and purposes, the economy, these also are different. These differences are quite important, since they affect the mood and living conditions of the people, the stability of the population, and the conditions under which the church must proclaim her message.

However, it is in the area of the significant similar features that one finds the clue to the reason why these two territories have been considered for study in a single volume. Perhaps the U. S. Congress is wiser than the children of light in insisting that the question of statehood for the two territories be considered together. And the famous Captain Cook discovered the Hawaiian Islands in seeking relief from the cold of Alaskan winters.

In both Alaska and Hawaii there appears to be a refreshing freedom from the unnecessary restraints of tradition. Of course, freedom from such restraint can be dangerous, but in these new territories it has made possible new efforts and new experiments in human and racial relationships. The simple fact that many races live together in the Hawaiian Islands in comparative harmony would be impossible in a land where long established

mores had to be observed. Then again, one finds a new willingness on the part of those people to experiment in many fields including religion. If this experimentation can be directed toward Kingdom interests, it is conceivable that these two territories may provide new patterns of conduct, worship, and human relations. The Christian Church has the privilege and challenge to mould these new patterns into daring adventures in Christian living.

Finally, we find in these territories a population made up of many races. Hence in Alaska in part but more so in Hawaii we find the showcase or proving grounds of human brotherhood. Without doubt, racism is one of the determinative issues of civilization. The Western world, particularly the United States, is under world attack at this point. The Communist leaders are quick to point out the racial derelictions of America to non-white peoples who are at the point of decision. The future destiny of the free world may be at stake. Here in Alaska and Hawaii we have the opportunity to demonstrate the reality of human brotherhood, and such examples will more effectively convince a skeptical world that the United States is taking seriously Christ's command to love one another.

* * * * * * *

The following six chapters are written in order that we may more fully understand life and opportunity within Hawaii and Alaska, and that we may comprehend the decisive challenge to the missionary forces of the Christian Church.

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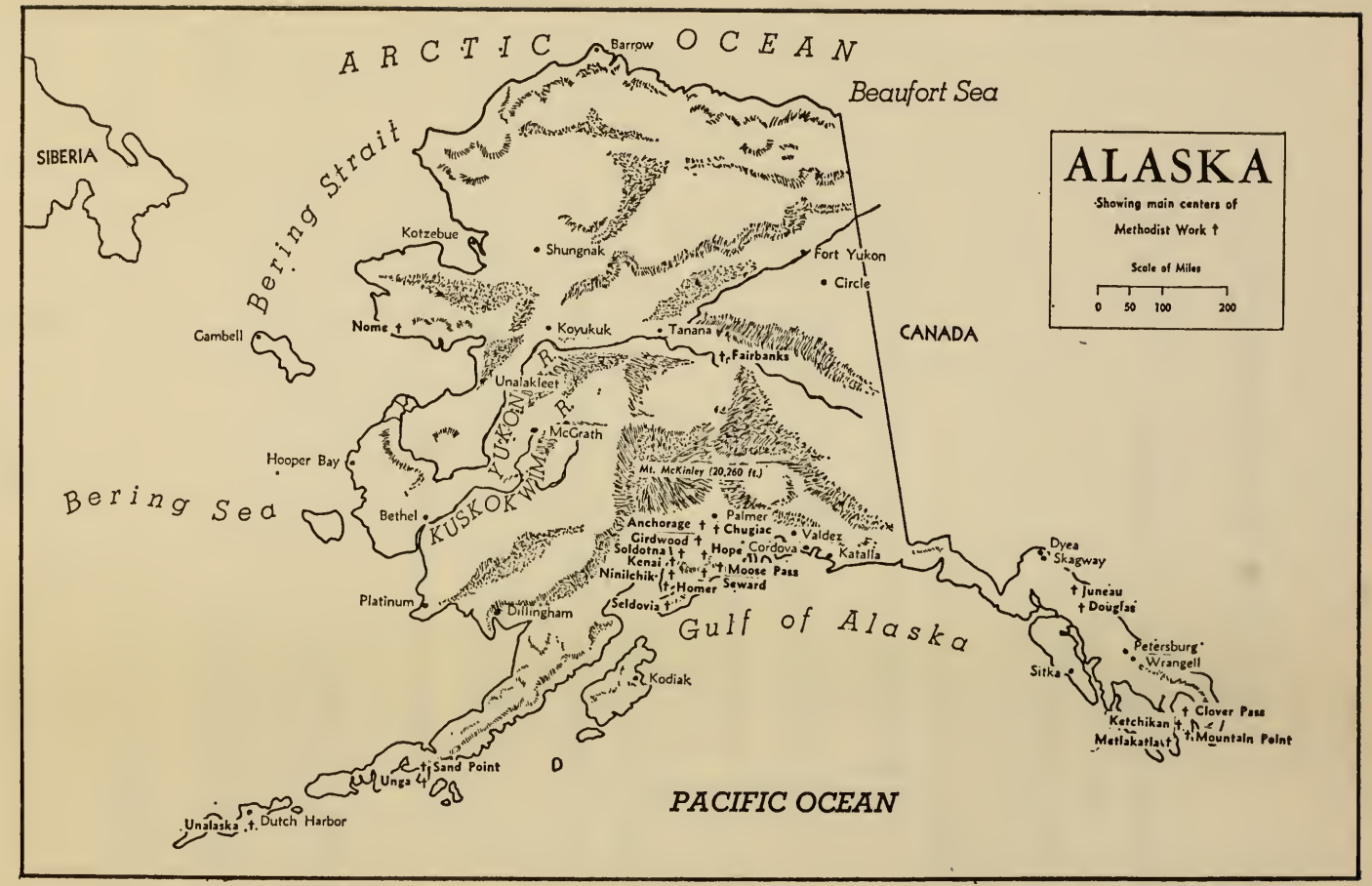

ARCTIC OCEAN
Barrow
Beaufort Sea
SIBERIA
Bering Strait
Kotzebue
Shungnak
Fort Yukon
Circle
CANADA
Cambell
Nome
Koyukuk
Tanana
Fairbanks
Unalakleet
YUKON R.
KUSKOKWIM R.
McGrath
Hooper Bay
Bering Sea
Mt. McKinley (20,260 ft.)
Bethel
Anchorage
Palmer
Chugiac
Valdez
Girdwood
Soldotna
Hope
Cordova
Kenai
Katalla
Ninilchik
Moose Pass
Homer
Seward
Seldovia
Platinum
Dillingham
Gulf of Alaska
Dyea
Skagway
Juneau
Douglas
Petersburg
Wrangell
Sitka
Kodiak
Clover Pass
Ketchikan
Mountain Point
Metlakatlat
Sand Point
Unga
Unalaska
Dutch Harbor
PACIFIC OCEAN
ALASKA
Showing main centers of Methodist Work †
Scale of Miles
0 50 100 200

PART I

ALASKA

CHAPTER I

FRONTIERS: GEOGRAPHIC, SOCIAL, RELIGIOUS

WHEN I was a boy, I was fascinated by a book entitled *In Alaskan Waters.* I do not remember the name of the author, but I shall never forget the impression the book made upon me. It was a book of thrilling and dangerous adventures. There were stories of storms at sea, of icebergs and glaciers, of bears and moose, of whales and seals, of cold and snow, of gold and sourdoughs, of ships and dog teams, of Eskimos and Indians. Later, history taught me many epithets used to describe this American land far to the north: Seward's folly, the frozen north, America's icebox. Therefore, in spite of my better judgment, I was not fully prepared for an evaluation of the real Alaska, and I am convinced that most American citizens need to adjust their thinking about Alaska today.

To take just one example: climate. Alaska is not the frozen wasteland many people believe it to be. The southeastern area has the same average temperature (with heavier precipitation) as that of Philadelphia or New York; the western area is similar to New England, while

the interior is comparable to the Dakotas and Minnesota. Along the Alaska Peninsula and Aleutian Islands the winters are stormy but not too cold; the summers are cool with considerable fog, wind, and rain. The long hours of daylight in summer and the darkness in winter in the northern area are no different from the weather in the Scandinavian countries. Annual precipitation ranges from 150 inches in southeastern Alaska to five inches on the Arctic coast. One can readily understand, then, the warning that generalizations are apt to be misleading.

I do not recall reading a more stimulating general description of Alaska than the opening paragraph in Gordon Gould's *Alaska.* I quote in full:

Alaska, giant of the north, "The Great Country," is one of the most exciting frontiers for Christian action in the world. What a frontier it is! It is astir with activity. It is enlivened with an expectancy of a greater tomorrow. It lures the adventurer with its hidden treasures and beckons the pioneer with its promise of future abundance. It teems with a restlessness of uprooted persons looking for a permanent dwelling place to call home. It is rich, and it is poor. It is privileged, and it is unfortunate. Its hurts and its woes stand out like unhealing sores on an otherwise healthy body. And crawling all through its social structure are the parasites who grow rich by exploiting the greed, the passions, and the weaknesses of its people. Here, amidst plenty, you will find the significant ills that have plagued mankind throughout his life upon the earth. Here you will find the opportunity to demonstrate the power of divine Grace to save to the uttermost. All this is nestled in an extravagant setting of mountains and valleys, of skies and seas, of trees and flowers, of lakes and rivers, of glaciers and snowcaps, and tinted with color as only the Great Artist can as he dashes the blues and greens, the reds, browns and yellows across His canvas, creating an awe-inspiring beauty that thrills the soul of man.

Discovery and Early History

The discovery of Alaska is generally credited to Captain Vitus Bering, a Danish sea captain, commissioned by Peter the Great of Russia to find a northwest sea passage from Europe to Asia. Early in 1725 the expedition began with the difficult trek across Siberia to Kamchatka, from which town Bering's two vessels sailed east. Bering came in sight of Mt. St. Elias, which he named in honor of the day's saint, and sailing westward, he landed in the Shumagin Islands and made the first contact with native Alaskans. Captain Bering died before the expedition returned bearing a rich cargo of furs. The news of the great wealth in this new land created a stampede of adventurous Russians eager to reach Alaska and secure a stake in the new country with its undeveloped resources.

Perhaps no one can ever evaluate the meaning of this first impact of the white men upon the original Alaskans: Aleut, Indian, Eskimo. The residents of Alaska have always been isolated, and the Aleuts on the Shumagin Islands had been a simple and peaceful people. Their own way of life had developed as hunters and fishermen, and they were not prepared for the greedy onslaught of the white man. The Aleuts dwelt on the Aleutian Island chain, the Alaska Peninsula, and in Kodiak. The Eskimos lived as nomads on the fringes of the Arctic, while the Indians inhabited the interior and what is now called southeastern Alaska. The greed for gain cancelled out any concern on the part of the early explorers for the plight, health, or happiness of the natives.

Where did the name "Alaska" come from? There have been many guesses or hints. The natives were always aware of the vastness of the land in which they dwelt. The Aleuts named the land Al-ay-ek-sha which means

"the great country." This is perhaps the most credible story of the naming of Alaska.

Russian Occupation

Following the first excitement for wealth, there came a more systematic method of exploiting the new land. During the latter part of the eighteenth century a Gregory Shelikov had become one of the most powerful men in Siberia, due largely to his fur trade in Alaska. Seeking to monopolize this profitable business further, he sent Alexander Baranof to organize the forces in Alaska. It was Baranof who developed a Russian stronghold in Alaska for the Russian-American Company.

Baranof had not only a ruthless hold on the economy of Alaska; he had a passion for Christianizing the inhabitants. It was through this influence that the Russian Greek Orthodox Church came into the great land. This branch of the Christian Church with its pageantry and ritual gained a significant place in the hearts of the native Aleuts. Historians credit one Ivan Venianimof as being the first missionary to Alaska. All evidence points to the fact that Venianimof was a true man of God, for it was reported that when he preached "the hunter forgot his traps, the fisherman forgot his nets, the women forgot their working, and the little children forgot to cry." Unfortunately he was recalled to Russia for a "promotion" and, as is often the case, less consecrated leadership followed. Religious life among the Aleuts reached a new low, and a study commission (how modern the words!) was sent to investigate.

The following report of the commission is significant not only for its revelation of the condition of the church then, but for its prophetic finger of conditions since.

If it is the business of the church to establish itself in a community, for the priest to make one or two calls a year, and baptize one or two children, then the church is eminently successful in Alaska. However, if it is the business of the church to establish itself in a community, to help people make adjustment to changing conditions, to help youth secure an education and preparation for a new day, then the church in Alaska has been a miserable failure.

Thus the Russian explorers began a pattern of exploitation of resources and neglect of people which has retarded the development of Alaska throughout the years. The desire for gain has seemed to dominate even governmental restraint, and one can almost hear the Galilean whisper, "Beware of covetousness" and "Man shall not live by bread alone," echo throughout the vastness of the Alaska mountains. Add to this the inevitable results of disease and unhappiness which follows men's lust for native women, and you have a brief glimpse of the damage to the social and family structure of Alaska which has made the task of our church so difficult.

The Purchase and the Gold Rush

It was natural that Russian occupation of territory within continental North America should arouse the concern of both the United States and Canada. Subsequent events of history have proved the wisdom of this concern over many long years during the nineteenth century. Far-seeing government officials before 1850 began to question the wisdom of a foreign power being in possession of land on this continent. As the American empire moved westward, the danger in such a situation became more apparent. Russia herself was experiencing more and more difficulty in the administration of a colony so far removed

geographically from St. Petersburg. The negotiations between the two countries reached a climax in 1867 when Russia agreed to sell Alaska to the United States for $7,200,000. On March 30, 1867, the Treaty of Purchase was signed by Baron de Stückle for Russia and Secretary of State Seward for the United States. On October 18, 1867, American troops lined up opposite Russian troops at Sitka, the Russian capital of Alaska. The signal was given, the Russian flag was lowered, the Stars and Stripes raised, and Alaska became a part of the United States. It was at 3:30 P.M. on that significant day that General L. H. Rousseau, United States Commissioner, received the transfer from Captain Petchouroff as agent for Russia.

Early American Administration

The years following the purchase were characterized by ignorance, neglect, and bungling administration. No effort was made to develop the vast resources, and for the first decade the United States Army was in charge. In *Mid-Century Alaska* one finds an interesting summary:

> From 1877 to 1879, the Treasury Department administered Alaskan affairs through a Deputy Collector of Customs, and in turn was succeeded by the Navy Department which had charge of administration until the Congress, by act of May 17, 1884, provided for the appointment of a governor and the organization of a government in the District of Alaska with a temporary capital located at Sitka. Under this act the Secretary of the Interior was specifically empowered to regulate the enforcement . . . of United States laws relating to mining claims and to provide for the education of children. He was also directed to select two officers who together with the governor should constitute a commission to examine and report upon the condition of Indians residing in said territory. The act of July 24, 1897, provided for the

appointment of a surveyor general for the District of Alaska, and by the act of May 14, 1898, the homestead laws were extended to the Territory and provisions were made for rights-of-way for railroads.

Gold Is Discovered

With the discovery of gold on the Klondike in the Canadian Yukon in the late 1890's there came the great stampede to the territory. What pathos and destiny is packed into the three words, "discovery of gold!" It appears that they are the magic recipe for population thrusts in the West—as it was in California earlier, so it was in Alaska at the turn of the century. Men rushed north by every conceivable means of transportation, eager for one thing—gain. With the gold seekers and the westward thrust of population went the parasites, the professional gamblers, the prostitutes, the saloon keepers, along with the honest businessmen. Thus there moved into this vast unknown territory hordes of men, and government agencies were unable to maintain law and order. In Nome, for example, there was a frenzied population of over 20,000 dwelling in cabins, shacks, and tents. It was a hard life immortalized in the poems of Robert W. Service. It was, in reality, a man's land where the strongest and smartest survived, where law became a personal matter, and where there seemed to be no check on the results of the unleashed emotions of men to whom gold and fortunes were the chief objectives. Money ran freely and changed hands often.

In the midst of this mad melee the native people were caught—the Aleut, the Indian, and the Eskimo. Drunkenness, venereal disease, and tuberculosis took their toll of health and happiness in the Alaskan family, to say nothing of what happened to the morality of the new settlers.

Population and Travel

The question has often been raised about population. Since the early estimates were guesses by traders, no accurate figures are available. When Bering made the first contact with the Aleuts, there were probably over 100,000 natives scattered over the 586,400 square miles of territory, which is about one-fifth the size of the continental United States. Disease and warfare decimated those original inhabitants so that today there are only about 10,000 Aleuts, 10,000 Eskimos, and 20,000 Indians. The recent census showed a total population of about 200,000 with over 60,000 in the city of Anchorage.

In the early years the only access to Alaska was via sea, and the only overland travel was the dog team. Consequently Alaska's population was clustered in about twenty centers, mainly along the coasts or on the navigable rivers. It was natural for these small isolated villages to be selected on the basis of climate and proximity to hunting, trapping, and fishing. Even today the bulk of the population is concentrated in about forty communities, most of which are isolated from each other. The airplane has made new communities possible. A Nome merchant of Italian descent—a member of the Methodist Church at Nome and recently deceased—told me that in the twenties he traveled from Nome to Seattle by dog team and that the journey took seventy-six days. Now one can fly from Nome to Seattle with a stopover at Fairbanks in half a day. A railroad was built from Fairbanks to Anchorage, a distance of over 400 miles; and it was later extended to Seward, which has a seaport open all year. There is also a railroad from Skagway to Whitehorse in Canada. Since World War II there has been land communication between the continental United States

and Alaska via the Alcan Highway, a well built gravel highway beginning at Dawson Creek in British Columbia and extending through Yukon Territory to Fairbanks with connections to Anchorage and Seward. Most of the highway in Alaska proper is macadam, but the long dusty ride, 1,523 miles from Dawson Creek to Fairbanks, is still hazardous, although the scenery is the most awe inspiring and beautiful to be found anywhere. Yet it is air travel that has made Alaska accessible, has decreased the sense of isolation in many places, and has set the stage for the further development of this great land.

Later on we shall consider the question of statehood for Alaska. At present we should give brief consideration to the matter of law and order in the territory, one of the problems which will probably be solved with the coming of statehood. The situation within cities such as Anchorage, Fairbanks, Seward, Juneau, and Ketchikan is handled by local police. It would be untrue to say there is no crime, but we have that difficulty in all our American cities. Law and order in the rest of the territory are enforced by United States marshals. One is reminded many times of the tales of our West when the United States marshal was compelled to step in and restore order in the "wild West." But these government officials have large areas to cover, and they are too few in number to be of telling effect. Consequently many cities have allowed questionable activities to operate within the town limits lest they be moved outside where there is virtually no check or control on their conduct. As we shall see later, the whole scene is changing; but such conditions have bothered those who look upon Alaska as a home and not as a place to make money for spending elsewhere.

Social and Religious Frontiers

Alaska has been referred to as America's last frontier. It is not only a geographical frontier but a social and religious one as well. Beginning with the gold rush, more and more white men went to Alaska, so that at present in a population of almost 200,000 over seventy-five percent are white. The United States, along with other Western powers, has been vulnerable at the point of treatment of native or minority peoples. We have not been able to solve the problems of the Indian American or the Negro American. And the same pattern has been followed in Alaska among the Aleut, the Eskimo, the Indian. It is true that remarkable physical progress has been made in education, health, and social welfare. But we have thus far been unable to solve the question of maintaining the supreme importance of human personality. We have felt the obligation through the various territorial services to alleviate some of the physical sufferings and privations of the native Alaskans, but we have not fully understood the tragic need for a sense of individual importance. We have often excused ourselves on the grounds that the Aleuts and Eskimos are now better off than they were. However, prior to white occupation the native Alaskan had a way of life which, to say the least, met the demands of his existence. That way was primitive and left much to be desired. One has only to visit the villages in Alaska to realize the devastation in social and family life caused by the impact of a white civilization.

We are inclined to bemoan the fact that in America the frontiers have vanished. Yet here are frontiers in human relationships which challenge the best we have. It is probably true that it will never be possible to as-

similate the older generation, but we do have an unparalleled opportunity with the youth. The Rev. P. Gordon Gould was the first native-born Alaskan to become a fully ordained Methodist minister. After several successful pastorates he was called to the staff of the Division of National Missions with his chief responsibilities for Alaska and its development. Later on we shall discuss the significant role played by Mr. Gould toward the establishment of a liberal arts college in Alaska. What has happened to Mr. Gould demonstrates the pattern which the church of the future must follow.

Resources and Exploitation

Another facet of Alaskan exploitation can be seen in the outside control over the vast resources which are present. Take fishing, for example. The quantity of fish in Alaskan waters is unbelievable. Yet the fish must be sent to the States after canning for the placing of labels. Then part are returned to be sold in Alaska proper. In a very real sense the wealth of Alaska has been drained stateside. Until recently men had not, as a rule, considered Alaska a proper home, and this transition in attitude since the war will be considered in Chapter III.

Alaska is a land of great resources. Usually we think of these resources in terms of furs, gold, fish, and these are there. But there are other resources as well. It is informative to note that since the United States purchased Alaska for $7,200,000 that great country has repaid the United States 486 times the original investment. The value of products which have been shipped to the United States since 1867 is as follows:

Canned salmon $1,944,566,150

Other fish	281,154,950
Gold	664,783,500
Other minerals	363,264,500
Fur sealskins	100,087,303
Other furs	100,172,267
All other products	45,981,330
Total	$3,500,000,000

Additional facts of importance are herewith listed.

1. The average annual value of fisheries (salmon, herring, shrimp, halibut, etc.) amounts to about $100 million. This is, of course, the principal industry.

2. The fur industry (seal, mink, beaver, muskrat, etc.) produces about $4.7 million per year. The fur seal herd alone comprises eighty percent of all the fur seals in the world. Land fur animals are the basis for the major portion of the income of Indians, Eskimos, and Aleuts. Recently fur farming has become important, and over 40,000 mink pelts alone are exported annually.

Related is the reindeer industry. In order to provide a dependable supply of meat for residents of northwest Alaska, about 1,275 reindeer were brought in between 1891 and 1902. In the early thirties the herds totaled almost one-half million. Since then the number has decreased, so that by 1950 there were but 25,000 left. Nevertheless those seventeen herds constitute the main economic resource for western and northern Alaska, for they provide food, clothing, and bedding.

3. The mining operations amount to approximately $18 million annually. Alaska is rich in minerals, possessing deposits of practically every mineral needed by our country in war and peace: gold, copper, platinum, tin, antimony, zinc, lead, silver, mercury, tungsten, nickel,

DREDGING FOR GOLD IN ALASKA

and coal. The difficulties of terrain and transportation have retarded the development of these important resources, and plans are now being perfected that will make available these needed minerals.

While as early as 1923 the government sought to develop the petroleum industry, it was not until recently that the discovery of oil on the Kenai Peninsula gave hope for new sources of "black gold." It is too early to estimate the economic and social results of this new discovery, another milestone in the strategic importance of America's "last frontier."

4. At present the development of the timber industry is in its infancy, but it means about $9 million annually. The forests of Alaska present challenging opportunities. The demand for Alaskan timber now exceeds production by almost 100 million board feet annually. It does not take much imagination to realize the need to expand existing sawmills and build new ones. The forested areas

in Alaska under the Forest Service comprise the Tongass and Chugach National Forests. In these two forests alone the timber stand is estimated at 85 billion board feet.

The forests of southeastern Alaska invite the establishment of pulp and paper mills, plywood plants, furniture and toy factories, shingle and lumber mills, and other industries. In 1952 alone 228 new industries were started. Recently the United States Forest Service sold cutting rights to the Ketchikan Pulp Company, including one and a half billion cubic feet of pulp timber in the Tongass Forest. The capacity of the mill is 525 tons a day; and the timber stand, if used wisely, is sufficient to supply the need for this and for other pulp mills in perpetuity. Thus one can begin to see the magnitude of these vast forest resources.

5. While agriculture was slow in starting, it now accounts for over two and a half million dollars annually. At present Alaska produces only fifteen percent of her own agricultural needs, but studies have revealed that the land is capable of meeting approximately ninety per cent of the demand. Prices now are high because of freight rates and a protective tariff. The most arable lands are found in the Matanuska Valley north of Anchorage and in the Tanana-Chena Valley near Fairbanks. There are other smaller areas, many of which are located on the Kenai Peninsula where The Methodist Church has chief responsibility. The growing season varies from 140 days along the southeastern coast to 90 days in the interior. Methods are being studied to produce seeds which will mature in a maximum of 90 days. The major types of farming are dairy, potato, vegetable, and small poultry.

Closely allied with agricultural development is the

presence of the homesteader. It is a repeated challenge to the church, as we shall study in the next chapter, to keep contact with these modern pioneers who seek to own some of the last public land on the continent. If one were seeking for a parallel, it would be possible to trace the development of American civilization westward through a study of the coming of the homesteader. Our own history reveals the fact that the arrival of the homesteader brought law and order, family life and permanent homes, schools and churches, and the demand for statehood. Alaska is but following the regular pattern.

6. It is estimated that Alaska has a potential of over 500 billion kilowatt hours of hydroelectric power. The development of its water resources represents one of Alaska's most urgent needs. Government agencies have studied over 200 potential power sites and have found enough to produce 50 billion kilowatt-hours of firm hydroelectric energy annually. This equals about one-ninth of all the fuel and hydroelectric power produced today by our United States utilities.

7. The military importance of Alaska is now generally understood. Back in 1942 when the Japanese landed in the Aleutians, we realized that the United States had a top land entry open to the American continent. Now the military has become almost a basic Alaskan industry. Military and air bases, chiefly in the Fairbanks and Anchorage areas, have brought thousands of servicemen into the territory. When one considers the families involved and the airlines required to provide the necessary services, it is then possible to understand the significance of Alaska to national defense.

8. The tourist trade is not large, but it is increasing. Up until two years ago it was possible to travel from

Seattle to Skagway and from Seattle to Seward by ship. Now the Alaska Line, which formerly went to Seward, is restricted to freight so that the only passenger service is via Canadian lines from Vancouver, up the famous inland passage to southeastern Alaska, terminating at Skagway. On the other hand, the volume of travel via air is increasing. Anchorage and Fairbanks have large airports, and the former has become a stop en route to the Orient.

Air Travel

The mounting volume of air traffic in Alaska is changing the entire life of the territory, for the very life of the country depends on the airplane. Regular service between Alaska and the States was inaugurated in 1940, and ever since the people have become more dependent upon it. Of necessity, Alaska has more private planes *per capita* than any place in the world. Bush pilots are numerous, and accessibility is now measured by the air time. The volume of construction needed to keep pace with the need for housing and industry has expanded, in turn providing more employment. In fact, Alaska is the fastest growing territory in the United States. The statistics reveal that in 1956 the growth was almost 62%. The largest growth is, of course, in Anchorage, Fairbanks, Juneau (the capital), Ketchikan, Kenai, and in a few other smaller towns.

Toward Interracial Understanding

There can be no doubt that such a territory presents an important frontier for brotherhood and understanding. While not forming a large proportion of the present population, the native Alaskans still present a challenge

to both the governmental and church forces. No one can deny the physical progress which has been made—in health, in education, in housing, and many kindred services. A concern has been expressed to give aid to those who need it. We shall see in the next chapter how the territorial government has tackled the problem. But the frontier is much more significant than taking care of those who have become the victims of the system. The frontier calls for a new appraisal of the causes which have produced such great need. It should be said here that no agency, at present, seems to have come up with any adequate solution. But America is committed to the proposition of freedom and equal opportunity for all.

Several summers ago I accompanied Dr. Langsam—the doctor in charge, at the time, of the Maynard-McDougal Hospital owned and operated by the Woman's Division of Christian Service at Nome—on a visit to the shacks used as homes for the King Island Eskimos who come to Nome each summer. These hardy people live out in the narrow sound between the Alaska Peninsula and Siberia. Each summer they come to Nome in ancient skin boats in order to carve and sell ivory for the growing tourist trade. Some of this trade is at Nome proper, for the Wien-Alaska Airline conducts Arctic Circle tours each summer. The tour includes a flight over the Arctic Circle into Kotzebue (for which a nice certificate is given by the airline) and a stopover at Nome. Dr. Langsam and I visited some of these Eskimos who were ill. The small shanties were evil-smelling, unsanitary, and not really fit for the number of people who lived there. Consequently many suffered with tuberculosis and other dietary diseases, including those of the skin. I noticed that Dr. Langsam wore gloves. When I asked him about this, he said that

it was simply a precautionary measure so that he would not carry those diseases back to the hospital patients. The Eskimos were friendly enough, but one had an awareness that complete rapport did not exist. It is this fact, and others like it, which presents the frontier. No one should minimize the problems which exist here.

On the other hand, it is becoming increasingly apparent that because the United States has this problem she has the unique opportunity to begin new adventures in the social field. While we will deal later with the whole matter of statehood, it should be said at this point that the very fact that Alaska is a territory may hasten the necessity of producing a pattern of living nearer to the ideal of human brotherhood. Several years ago I talked about statehood to one of the Indian leaders in southeastern Alaska. He told me quite frankly that he was opposed to statehood for reasons which to him were very legitimate. He pointed out the record of our country in its treatment of the native Indian population. He said in substance, "If Alaska becomes a state, the Indians will be placed on reservations; and I don't want that kind of life either for me or for my people." Now he was wrong in his assumption that statehood would bring reservations, but he was right in his caustic criticism of the whole reservation idea. Here again is a social frontier just as important as any physical frontier which exists in this great land.

We could continue with incidents among the Aleuts. Alaska, like every other frontier, has men dwelling there who still think only of gain. How that gain is made is entirely beside the point for them. Take, for example, the liquor industry. We are all aware that in the develop-

ment of our own West, "firewater" was really dynamite to the native Indians, to say nothing of its effect on the white man. The same thing is true in Alaska today, particularly among the native Indians and Aleuts. The number of saloons at Unalaska is all out of proportion to the population. When our Methodist missionary there, Keith Whittern, whose untimely death in October, 1957, was such a stunning blow to all, tried to teach the people to abstain, the saloon owners brought charges against him that he was a Communist. Or at the all-Indian village of Metlakatla, where liquor is not sold, there was no need for a jail until modern air travel made it easy for the Indian to go to Ketchikan for drink. These are but a few hints at an old, yet new, frontier in Alaska.

Our real concern must be for people and their destiny. The Christian faith has always placed human personality first. The development of character and spiritual perceptiveness on the part of individuals must always remain the most important yardstick. All things must be judged good or bad by what they do to people. With these standards in mind we must view the great Alaskan frontier with her native population, with the increasing number of white Caucasians moving north, and gear our program toward meeting the needs of those who have been bruised and hurt in life, and toward helping all inhabitants of that Great Land to know that man does not live by bread alone.

Here is a land which lies between Russia and the United States—between two countries with ideologies which are diametrically opposed. Increasing air travel has made Alaska a gateway either to the East or to the West. We are reminded that many lands with large populations now walk in the valley of decision. Their

leaders pass through Alaska—and those visits will increase as airpower flies over the top of the world—and what they see and hear may be determinative in the kind of decision which their countries reach. Such decisions will affect the destiny of mankind for centuries to come. We are not playing an insignificant game in this world; we are playing for keeps. The United States has the great new frontier which has such a strategic position—geographically, socially, and from a religious viewpoint. May God grant our governmental and church leaders guidance so that Alaska may become a gateway to a new understanding of human freedom!

For Thought and Discussion

(1) What are some of the popular misconceptions of Alaska?
(2) Discuss the Russian occupation and exploration.
(3) Give full consideration to the impact of the United States upon Alaska, including the discovery of gold.
(4) Discuss fitness and chances of statehood.
(5) In what way are the resources of Alaska undeveloped?
(6) In what way is Alaska to be considered a frontier land?

CHAPTER II

OPPORTUNITIES—THE CHURCH ANSWERS

Totem Pole

GOVERNMENTAL neglect was one important factor in awakening the religious forces of America to the plight of the Alaskan. When Alaska was purchased in 1867, the United States Army was made the administrator. As long as the Army had charge, there was a semblance of law and order. Under Russian rule there had been little trouble with the native population. Now drunkenness and lust characterized the period. In 1877 the Nez Perce outbreak in Idaho caused the withdrawal of the troops from Alaska, leaving only one United States official in the entire territory, the collector of customs at Sitka. Increased lawlessness obtained, and there was a great fear of a native revolt. In 1879 the U. S. S. "Jamestown" was sent to Sitka, and for five years the administration was under the United States Navy. Under a congressional act of May 17, 1884, civil officials were appointed. For the first time an effective government had been provided. It is no wonder, then, that Sheldon Jackson complained bitterly:

Russia gave them government, schools, and the Greek religion; but when the country passed from their hands, they withdrew their rulers, priests and teachers, while the U.S. did not send any others to take their places. Alaska today has neither courts or schools, rulers, ministers or teachers. The only thing the U.S. has done for them has been to introduce whiskey.

The Church Becomes Concerned

It was the church that first awakened to a sense of responsibility for the conditions which existed in this far away land. And it was Sheldon Jackson, the first Presbyterian minister in the territory, who more than any other single man aroused the conscience of Protestant Christianity. While we cannot include a complete religious history of the territory in this volume, it is helpful to know something of the contribution made by Sheldon Jackson.

Jackson had been born in 1834 in New York, educated at Princeton, and refused admission as a foreign missionary because of supposed physical disability. He was given a post in a mission school in Indian Territory and later in Minnesota. In April, 1869, Jackson was selected by the Presbytery of the Missouri River meeting in Sioux City, Iowa, to be the missionary to the Northwest Territory. In this capacity he assigned a Mrs. McFarland to open Presbyterian work at Wrangell, Alaska, in August, 1877. It was while visiting in Alaska, first at Wrangell, that Dr. Jackson became aware of the terrible conditions existing in the strange, big, new land. On April 1, 1884, he accepted appointment to Sitka. From that date on, Jackson and Alaska became synonymous terms. The work of the Presbyterian Church had been successful. Seven years after the beginning at

Wrangell there were seven missionaries and sixteen missionary teachers in industrial and day schools with an enrollment of 525. This great leader was indefatigable in his labors on behalf of Alaska and Alaskans. He urged other religious groups to help; he made long treks to Washington to plead the Alaskan cause; his enthusiasm and perseverance were astounding.

In 1885 Joseph Cook in one of his lectures on Alaska delivered in Boston said:

> Look at Alaska! For twenty years a frozen foundling on our western borders, we did less for her than Russia accomplished. The Presbyterian Church, as represented by that heroic missionary, Dr. Sheldon Jackson, has reached out its powerful hands to the forbidding regions of the North. After mischievous and inexcusable delays on the part of Congress, there has been secured, chiefly through Dr. Jackson's influence, a loose Territorial organization for Alaska. Dr. Jackson assists in administering it. He has obtained a large appropriation for schools. At the present moment the Indians of Alaska, occupying a territory as large as that of the American Union east of the Mississippi and north of the Gulf States, are almost exclusively in the hands of the Presbyterian Church. Other denominations have done something in Alaska, but the greatest efforts have been made by the denomination I have named, and which I hope will be allowed to carry out its own enterprises without much rivalry.[1]

Mr. Cook should not have been too apprehensive at this point, at least concerning the Methodists, for historically we have not had a ministry to the Alaskan Indians.

In our own day, Frank S. Mead has written of Sheldon Jackson:

[1] Quoted from *Rainbows Over Alaska,* an unpublished MS by Walter Torbet.

He was a Presbyterian, but he was also a happy warrior for interdenominational cooperation long before most contemporary Christians knew what those words really meant. He knew that no one denomination could ever do for Alaska what had to be done. So he filled his pockets with maps and pictures and figures and plans, came down to New York City, called a conference of Methodist, Baptist, Presbyterian, and Episcopalian leaders and went to work on them. When he was through, they were as interdenominational as he was. They drew long lines across the map of Alaska, alloting territory.[2]

Thus in the United States Dr. Jackson became the great religious gadfly for Alaska missions. He stung the Protestant churches awake from their lethargy and compelled them to consider their responsibility for Alaska. The challenge was varied: for preachers, teachers, health officers, doctors and nurses, and child care experts. In the same year that Jackson came to Sitka the United States government made provision for the appointment of a governor and the formation of a government at Sitka, the district being administered under the Secretary of the Interior. Agencies were created in the interest of public health and public education, and, later on, native service. At that time, the task was staggering, and the introduction of the Christian church became essential.

Methodist Women Respond

The first concrete evidence of Methodist interest in Alaska was in 1885, when at the annual meeting of the Woman's Home Missionary Society of the former Methodist Episcopal Church, a Bureau for Alaska was created. A year later the church sent the Rev. and Mrs. John H.

[2] Reprinted from *On Our Own Doorstep*, by Frank S. Mead, by permission of the publisher, Friendship Press, New York.

Carr to Unga in the Shumagin Islands to establish a church and a school. It is an interesting coincidence that our work began in the same islands where the first Russian contact was made with the native Alaskans. Unfortunately, Mrs. Carr died the next year at the age of twenty-two, and Mr. Carr returned to the States. In 1888 the Woman's Home Missionary Society commissioned a missionary to Alaska, but on her arrival she became ill and died shortly afterwards. In the meantime various societies across America were raising money to establish a home for children in Alaska, one of the great needs of the territory. Again Dr. Jackson, now agent for education in Alaska, came to the aid of the women and helped them to secure a 160-acre site at Unalaska for the first permanent Methodist work in Alaska. The Jesse Lee Home was established as a home and school in 1890. In the report of the Woman's Home Missionary Society to the General Conference of 1892 there is a record of the establishment of the work at Unalaska and the maintaining of the work at Unga. Within three weeks of the opening, the Jesse Lee Home was filled to capacity; and one-half of the children were grandchildren of the former Orthodox priest.

Apparently the church refused to continue the work at Unga; for the General Conference of 1892 voted such action, and it was later confirmed by the Mission Committee. Each generation seems to question whether "unproductive" work should be continued. It is obvious that at times our home mission yardsticks need to be restudied. For example, there is an honest opinion that the work in Alaska this quadrennium should be in those areas where there is a possibility of producing self-supporting churches. Unga is not supplied now, and it is

not at present foreseeable that Unga will ever become a self-supporting work. Yet in that entire Shumagin area there are opportunities for service which continue to haunt the church.

The Jesse Lee Home

In 1895 Miss Agnes Louise Sowle was sent out to be the missionary to the Aleutians. The heroism and courage of this dedicated woman have few parallels in the history of Methodist missions. The hardships encountered at Unalaska at the close of the nineteenth century are beyond description. Yet this lone woman faced her task among the girls at Jesse Lee Home with a quiet determination to serve the Lord. She did a man's work, cut wood, and carried in the coal after it was broken apart by a crowbar.

But Miss Sowle had met a young man in college and had fallen in love with him. After three years at Unalaska she went outside to marry her college sweetheart, Albert Newhall. She had saved some money from her small stipend, and now she assisted her husband-to-be in completing his medical education. They were married in 1898; and their honeymoon was a trip back to Unalaska, where they were to devote their lives to Kingdom purposes among the Aleuts. Her rigorous life had taken a heavy toll, and "Mama" Newhall suffered a stroke in 1915 when on furlough. She made her husband promise to take her back to Unalaska, which he did. But on August 7, 1917, she died and was buried beside her two infant children in the little graveyard at Unalaska.

An interesting description of life at Jesse Lee under the Newhalls (after boys were admitted) is told by P.

Gordon Gould in his autobiographical brochure, *The Fisherman's Son.* He writes:

The spirit of independence was constantly fostered in the Jesse Lee Home. Dr. Newhall was always leading us in doing all sorts of things to maintain our plant in good repair. He was continually teaching us new things. Under his direction we were learning to cut hair, mend shoes, do the carpentering and plumbing and printing and even paperhanging.

I believe it was in the summer of 1912 that we installed the water system in the Jesse Lee Home. Under the guidance of Dr. Newhall we dug the ditches, laid the pipe, did all the plumbing to install the bathrooms. It was a long summer of hard work. But when it was finished, Dr. Newhall invited an engineer from one of the revenue cutters to come to the Home and inspect the works. You can just imagine how our chests puffed out when this engineer pronounced the job well done.

Because of conditions of travel and other problems the Jesse Lee Home moved to Seward in 1925 and has been carrying on its work there ever since. Later on we shall discuss the present significant service rendered by this home.

The First Methodist Ministers

The Missionary Society sent the first Methodist minister to Alaska in 1897. In November of that year the General Mission Committee authorized the establishment of a mission in Alaska. In the report of 1897 we find these words:

Bishop McCabe had previously appointed Rev. C. L. Larsen Presiding Elder of the Alaska District of the Western Norwegian-Danish Conference. Mr. Larsen arrived in Alaska in October. His first service in Alaska was held October 24, 1897, on Douglas Island. He has located at Dyea, seven miles above Skagway.

At Dyea he built the first Methodist church in the territory. Although he did not remain long in Alaska (for a little over a year), he wrote one of the most revealing reports to the Missionary Society meeting in 1898. One is tempted to quote here at length, but we must be content with a few typical excerpts:

I have preached in the open air, on the banks of rivers and lakes, in halls, tents, and cabins; have had the pleasure of seeing souls converted; and have heard the children of God rejoice in the privilege of attending the services. . . . I have traveled twelve thousand miles during the year, eleven hundred miles in open boat, three hundred miles on foot, the rest by railroad and steamers. . . .

The returning to the States of one-half of the people that emigrated to Alaska the last year, is no test of the future of the country. . . . While the riches of Alaska have been overestimated, yet the riches of the Klondike, especially the Eldorado and Bonanza, can hardly be overestimated. . . .

That the general work in Alaska will be slow and expensive can easily be seen from the vastness of the field and the expense of traveling and living. The missionary must go with the one purpose to save souls and bring spiritual food to God's children; and to gain this end, he must visit from tent to tent, from cabin to cabin.

Thus we see that there was a dual Methodist interest in Alaska in the early days. The Woman's Home Missionary Society assisted in education, medicine, and social service programs, particularly among the Aleuts and later among the Eskimos to the north. The Missionary Society felt its first responsibility was to the hordes of men seeking gold—some wild, profligate, and lucky; others mild and determined, but knowing little of mining. In these early reports one finds the same recurring but regrettable fact that over fifty percent of the population

of these mining camps and towns returned to the States each year.

Organization of the Alaska Mission

In 1898 the Rev. J. J. Walter went to Alaska to succeed Larsen and become pastor at Skagway. The Alaska Mission was organized by Bishop John W. Hamilton in September, 1903, with three churches: Douglas, Ketchikan, and Skagway. Those churches had four probationers and thirty full members. Churches at Juneau (the new capital city), Fairbanks, and Nome followed. The history of each of our churches in Alaska is fascinating, but we have neither the time nor the space to deal with each one.

In order to get a clear picture of our beginning, it is interesting to note some of the details of the first church extension donations made to churches in Alaska.

1. Skagway—December 2, 1899: $1,500 to assist in building a church at a cost of $3,500. The church membership was reported at 36 and the population of the town, 5,000.
2. Douglas City—October 21, 1901: $500 to build a church costing $1,200. Membership reported, 8; population, 2,000 (half Swedish).
3. Ketchikan—February 10, 1902: $450 to build a church costing $700. The membership was 12 with a population of 400. Here the percentage of Indian population was high, and by agreement the Presbyterian Church ministered to them.
4. Juneau—March 4, 1904: $3,000 to help build a church costing $4,500. Church membership was 20 and the town population 2,250.
4. Fairbanks—March 15, 1906: $3,000 for building and lot costing $5,000. Church membership 20, town population 3,000.

5. Nome—September 17, 1907: $3,000 to build a church costing $6,000. Church membership was 25 and population 5,000.

Each of these applications carried the plea of urgency and opportunity for a great pioneer work in future industrial centers where there was promise of great deposits of gold. When the quantities of gold did not materialize, Skagway became a ghost town; and the Methodist Church withdrew, leaving the field to the Presbyterians. Douglas decreased in size and importance; and after the church burned in 1917, the work was discontinued until 1946, when under the leadership of the Rev. Robert S. Treat the work was again established as a separate appointment. Ketchikan remained an important church, and Juneau kept functioning, although as late as 1926 there was little interest. The pastor, Rev. Ralph A. Gailey wrote:

Nearly one month has passed since the writer and Mrs. Gailey came to Juneau. . . . We were met with the unwelcome information that a pastor was not wanted, as no one cared to continue the struggle any longer. . . . We found no Official Board, no Sunday school officers, no Sunday school literature, and no Ladies' Aid. . . . Our first Sunday school morning we had seven, and in the evening, nine in the congregation. During the four Sundays we have been here only four who are bonafide members have been present, and each of three only once. This is the outlook.

The work at Fairbanks was discontinued in 1910 and not reopened until 1950. The Nome church began in 1906; in 1913 it was federated with the Congregational church and remained so until 1948 when once more it became a Methodist congregation with both whites and Eskimos in the congregation. Methodism began in Seward

in 1904 when Superintendent John Parsons preached the first sermon. However, the following historical statement is well worth recording:

On the night of July 31, 1905, the steamer *Portland* docked in Seward, and among its passengers was the Rev. Louis H. Pedersen with his wife and four children, who was being transferred from Douglas, Alaska. Mr. Pedersen began services in a large tent which he had brought from Douglas, the rear part of which was partitioned off to make living quarters for the family. Later on the tent was boarded over to make it a little more livable and to keep out the cold.

One of the tent-parsonage children was Frederick L. Pedersen, now a Director in the Section of Church Extension of the Methodist Board of Missions. Mrs. Pedersen is the daughter of the Rev. Francis A. LaViolette, who built the church at Juneau.

The First Superintendent

It would be difficult to give credit enough to these early pioneers who labored so faithfully under adverse conditions to build a church in this wild but promising territory. Much credit must be given to the Rev. John Parsons, pastor-superintendent, who spent a decade in this land. Parsons was handicapped by many factors. One was the difficulty of securing interest and financial support of the church leaders at home. In his report to the Board in 1909 he gives us a clue to another negative factor:

Some special difficulties confront all Christian work in Alaska. Expense of living is from two to three times what it is in the States, and support must be correspondingly more. Moving expenses are very high—too much for men or

Missions to care for. . . . Then, nobody is here to stay, and the population is forever changing. . . . It is almost impossible to build up strong churches while this feeling exists. Besides all the denominations find it hard to get men for the Alaska field, and to keep them after they are here.

Yet he could prophetically add:

In time most of these things will vanish away.

In spite of incredible hardships and discouragement, ministers of the Gospel stayed because a task had to be done. Mr. Parsons commented:

God has been with our work in this northern country; and, though the results are not tabulated in statistical tables as we could wish, people without the Gospel have received the Word of Life, and hundreds of homeless men have been helped and comforted.

Thus the Methodist Church began work in Alaska—a work until recently insignificant in numbers, but meeting the basic needs of all sorts of people, a work which diminished in its power until the day came when the call to new action was heard and the church moved forward. Fortunately, following a period of "pastor-superintendent" Methodist administration when the work in Alaska was supervised by scattered visits in the summer time, new life was breathed into the work under the leadership of the late Bishop Bruce R. Baxter during and immediately following World War II.

The Woman's Division of Christian Service

The concern of the church for the people of Alaska has been effectively expressed through the work of Meth-

odist women. We have discussed briefly their influence in beginning Methodist work at Unga and then at Unalaska. The Methodist women's organizations, now united in the Woman's Division of Christian Service, have sought to meet Alaska's needs. Take, for example, the problem of child care and social welfare. The desperate plight of orphans, unwanted children, or children from homes unable to support the entire family resulted in the establishment of the Jesse Lee Home, located first at Unalaska, then at Seward. Except for the brief period of the Second World War, the Home has functioned toward the total development of the orphaned or destitute children of Alaska.

The Woman's Division has shown, across the years, deep concern for the social as well as the religious conditions of the native peoples of Alaska. At Nome that concern for the Eskimo has expressed itself through the Maynard-McDougall Hospital and the Lavinia Wallace Community Center. The hospital is a fully equipped, one-doctor hospital for general care, plus a ward for tuberculosis patients. A few years ago one of the patients was the chief of the King Island Eskimos. The hospital has maintained a remarkable record of achievement across the years, and this house of healing continues to be a haven of light in northwestern Alaska. Following the federation of the Methodist and Congregational churches at Nome, the welfare of the Eskimos was left almost entirely in the hands of the women. Now the settlement cares for the social welfare and recreation of the Eskimos and cooperates with the Methodist church which was established following the failure of the federation in the religious activities. Arts and crafts, needlework, and

other methods are used to provide the local people with some income.

Twelve years ago I learned through reliable sources that eighty percent of the native population of Alaska had active tuberculosis. Today the report is most encouraging due to the cooperation between governmental health agencies and the hospitals operated by the Methodist women. Several years ago I talked to the Commissioner of Health of the Territory, and he told me that the decrease in the incidence of tuberculosis had been so marked that in the not too distant future the need for such extended services would no longer exist.

Closely allied with the health program is the help given to maintain family solidarity where father or mother must be hospitalized or confined to a sanatorium for an extended period. At this point the women's agencies render significant service. The method involves not only financial help to the family, but often the temporary relocation of families to keep them closer together. The problem of distance is often a big factor. Loneliness can be a serious malady when combined with disease. Here is a frontier which both governmental and church agencies must take into account.

Educational Needs

Education is another basic need of Alaska. When Dr. Sheldon Jackson went to Alaska, he immediately recognized the great need for education. Within a few years after the beginning of Presbyterian mission work in Alaska the school which now bears his name was established at Sitka. In the beginning and for many years Sheldon Jackson School was a grammar school for native

children. More recently it has become an accredited junior college, and many Caucasian young people are enrolled. An effort is made to keep the cost low while maintaining adequate instruction. This institution has rendered and will render significant service for the years that lie ahead.

While the great educational challenge today is not exclusively with native children, the church dares not neglect them. There are about 10,500 native children in Alaska of school age. About 3,000 of these children are in the Territorial schools. The Alaskan native service maintains about 100 community day schools in native villages throughout the Territory. Even today many of these children come to these schools without knowledge of the English language or familiarity with any non-native cultural patterns. To secure enough teachers for these isolated schools is quite difficult.

One of the most interesting recent books on Alaska is *Hearth in the Snow,* by Laura Buchan and Jerry Allen. In 1945 Laura and her husband, Bill, visited Alaska and decided to volunteer for teaching service. They were assigned to Bristol Village, a small native village which made them realize that the Alaska of their dream still existed. For, you see, both an old Alaska and a new Alaska exist at one and the same time. When the young couple arrived in Anchorage, they were disappointed. She reported:

> Thus far we had seen neither dog teams nor igloos and were afraid that we had come to Alaska thirty years too late. The hustle and bustle of the busy town of Anchorage, and the hotel where we stayed with all the luxuries to be found in Seattle—they even had finger bowls—convinced us

that the Alaska of Robert Service and Jack London was gone for good.[3]

However, as the plane approached Bristol Village, they were compelled to change their minds. She wrote:

A bush pilot, flying a makeshift plane that could rightly be called a "crate," took us to Bristol Village. On our way in we flew over herds of caribou and moose and once the pilot pointed out to us the carcasses of dozens of reindeer, all that was left of a good-sized herd attacked by a wolf pack. We soared over the heavily wooded mountains and then over the flat and treeless tundra, snow-covered and glittering in the brilliant sun, and down to the shore by the lashing waters of Bristol Bay. As the heavy ground fog below us lifted, the pilot set us down on a lake two miles from the schoolhouse. It was the twenty-third day of our journey [from Seattle].

. . . . . .

This at last was the Alaska we had looked for. Dog teams were patiently waiting under the wings of the plane. Here were people wearing fur parkas and mukluks. . . .

. . . . . .

Like most "cheechakos"—Chinook for "just arrived"—our first ride behind a dog team made us feel like oversized burdens for the dogs. . . .

. . . . . .

Mushing across two frozen lakes and two miles of crystal white snow, we finally came to the schoolhouse.[4]

I have perhaps labored this point, but in our keen interest in administering to the new stateside arrivals we dare not lose our concern for the native Alaskan: Aleut, Indian, Eskimo. And one of the important areas in which the church must assist is in the field of higher education. For while the problem at present may, for the native Alaskans, be the securing of an elementary and secondary

[3] Reprinted from *Hearth in the Snow,* by Laura Buchan and Jerry Allen, by permission of the publishers, Wilfred Funk, Inc., New York.
[4] *Ibid.*

education, the day is coming when they will need college training. Unfortunately most Alaskans, native or adopted, Indian or Caucasian, who receive an education in the States do not return to Alaska. They appear to be fearful of their future and make emotional and economic ties in their new home towns. Thus we have seen the cream of Alaskan youth drained stateside.

The native and territorial schools of Alaska are good schools. In fact, the territorial schools are superior to many schools in the States proper. The Alaska Native Service maintains three boarding schools. White Mountain, ninety miles east of Nome, and Mt. Edgecumbe, near Sitka, are high schools in which 700 pupils are enrolled. Wrangell Institute, in southeastern Alaska, is an elementary school.

At present there is one university in Alaska, the University of Alaska, located three miles from Fairbanks. It is fully accredited and offers regular four-year courses in agriculture, arts and letters, business administration, chemistry, education, civil engineering, general science, and home economics, all leading to various bachelor's degrees. The mining and scientific courses draw students from the States, and the new Geophysical Institute has interested those students concerned about the physics of the earth, particularly related to the Arctic.

Metlakatla Christian Mission

Any account of the religious activities in Alaska would be incomplete without a brief consideration of the Metlakatla Christian Mission. In 1857 the Church of England decided to send a missionary to Christianize the savage Tsimshean Indians along the west coast of British Columbia. William Duncan, a young businessman, volunteered

to go. He began his work in the vicinity of Port Simpson and by the sheer power of his consecration changed the manner of living of those tribes. "Father" Duncan, as he came to be called, was "narrow" in his outlook on conduct, but he accomplished almost single-handed the building of a mission enterprise unlike any other in the world. He moved to the old Metlakatla, still in British Columbia, in order to have a better environment. He established a model communal village where each native Indian was part owner. He zealously guarded the conduct of the Indians. Soon, however, he ran into a disagreement with the church authorities because he insisted on the importance of love and brotherhood rather than on creedal statements and ritualistic observances. It was most unfortunate that the disagreement between the Bishop and Duncan was not resolved, for in the years following the latter's death the mission would have profited by a connection with the Episcopal Church.

However, Duncan and his followers decided to find a new home. After much exploration, Annette Island in southeast Alaska was chosen, and in 1887 about 800 Indians moved with their leader to the new Metlakatla. We must remark also that Duncan wanted to remove his Indians from the wicked ways of the white settlers. A little later Duncan received from Congress a lease of Annette Island, with exclusive fishing privileges, and with provisions forbidding the sale of liquor and excluding all non-Indian residents. With the advent of air travel, Annette Island became the main airport for Ketchikan, but only after arrangements were made with those who control the destiny of Metlakatla. Here are fine homes, the church, a cannery, and a sawmill, all conducive to a self-respecting and self-supporting community. In 1948

the Duncan church became affiliated with Methodism for purposes of fellowship and counsel only. The affairs of the Duncan trust are conducted through a board of trustees for the benefit of the church. As indicated above, proximity by air to Ketchikan is producing moral problems, but the noble experiment still stands as a testimony to the basic truth that the profit motive alone is not necessarily identified with the Kingdom of God. Here there is a new-old pattern for Christian living.

Other Religious Activities

Naturally other religious groups have been active in Alaska, but time does not permit more than a mention of them. This does not detract from the important contributions made. Roman Catholicism has a strong work, and so does the Protestant Episcopal Church. Our Episcopalian friends have a bishop resident in Alaska, as in Hawaii, and it is a thrilling story to follow his itinerary as he flies his plane into remote sections baptizing, confirming, marrying, preaching, and administering the sacraments of the church. The Moravians have been courageous in their varied service in the Bristol Bay area and along the Kuskokwim River centering at Bethel. The renowned Dr. Joseph H. Romig, lovingly called the "dog-team doctor," was a Moravian medical missionary. The Society of Friends has rendered sacrificial service on the Seward Peninsula and above the Arctic Circle among the native Eskimos. And the Baptists have an effective program on Kodiak Island.

The Alaska Council of Churches

Three years ago a group of religious leaders from Alaska and the States met at Anchorage to discuss the formation of an Alaskan Council of Churches and to deter-

mine methods of effective cooperation in church planning. Representatives of twelve religious groups attended. Before us was a huge map of Alaska, and each denomination or group was asked to indicate the area where services were rendered. We were brought to the realization that the denominations had pretty well covered the land, although there were still a few areas where no religious services were held. Our Methodist face was a bit red when we confessed that we had not been able to meet the total responsibility in the Aleutian Islands. Now with the tragic death of Keith Whittern at Unalaska, The Methodist Church has no active work on this chain of islands where the white man first met the native Alaskan and where our Methodist work began.

We learned also that the challenge of growth was in the larger towns and cities, and we have since effected an organization which will help prevent needless competition and costly overlapping.

We were concerned over the fact that some fringe groups and some denominations claiming exclusive access to God (not Roman Catholic) had gone into small native villages where only one church could exist and had been a divisive influence in family and community life. We expressed our judgment as a group that such needless competition was confusing the people and certainly open to question as to the best use of Christian forces. We went so far as to say that it was possible that some villages did not need *another* church. One large denominational paper denounced the whole group for selling out to secularism; for, said the editor, it was inconceivable that the time would come when any village in Alaska would not need other churches. It is most unfortunate that such an opinion should be expressed, for there are too many

opportunities in this great land without needless competition.

Missionary Difficulties

Work in Alaska is still difficult in spite of the introduction of modern conveniences. The minister-missionary has many difficult tasks in addition to the great distances and the loneliness of isolation. For a trip to Unalaska, where the Whitterns worked for nine years, the visitor has to be prepared to spend an extra week; for often the fog makes it impossible for planes to land. At Seward the winters are hard, for cold winds seem to blow continually during the winter months. Nome is built on ninety-six feet of permafrost, and this necessitates chemical toilets and water delivered by a wagon for most of the residents. The permafrost makes building difficult; for with the shifting of the ice and snow far below the surface of the ground, the buildings twist in strange shapes. Attempts have been made to steam-thaw the ground for building foundations, but these attempts have proved only partially successful. More recently the experiment of keeping the ground frozen all year has been tried with some success.

Fairbanks is cold and dark in winter. The temperature drops to 50°-56° below zero. School children go to school and return in the dark during the long winter months. Some modern schools have no windows because they would be of little use. In Juneau and Ketchikan in southeastern Alaska the sunshine is scarce, and the precipitation is heavy. Fortunately it does not get too cold.

These are a few of the handicaps which the church worker faces. But few of them complain, for beyond the physical difficulties are a great land and a great new popu-

lation to be won for Christ. The men and women who serve in Alaska are carefully screened. One must have great inner resources to accept appointment to some of these difficult places. Yet the area is ripe for Christian teaching and preaching.

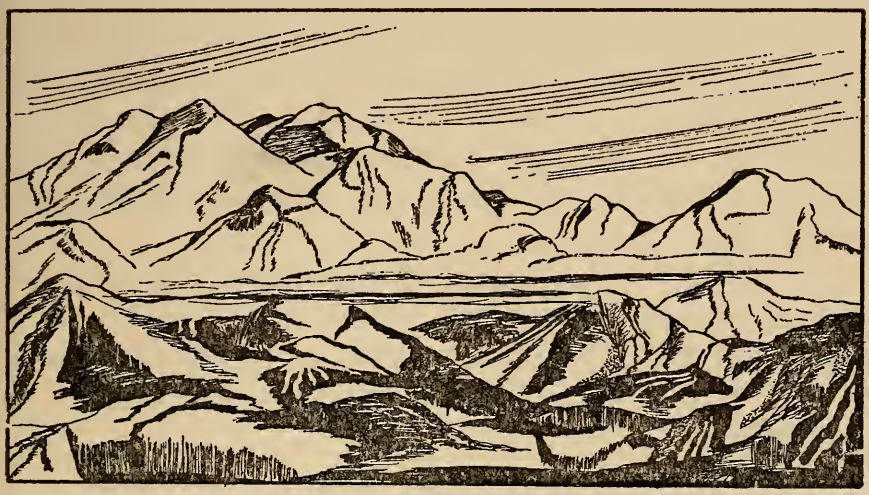
The flag of Alaska was designed by thirteen-year-old Benny Benson, one of our boys from the Jesse Lee Home. It was chosen from 142 flags submitted. It is violet blue studded with the golden stars of the Big Dipper pointing to the North Star. Later Marie Duke wrote a poem expressing the symbolism of the flag:

Eight stars of gold on a field of blue,
Alaska's flag! May it mean to you
The blue of the sea, the evening sky,
The mountan lakes, and the flowers nearby,
The gold of the early sourdough's dreams,
The precious gold of the hills and streams,
The brilliant stars of the Northern sky,
The Bear, the Dipper, and shining high,
The great North Star with its steady light
Over land and sea a beacon bright.
Alaska's flag—to Alaskans dear,
The simple flag of a last frontier.

And it is in this frontier, geographic, social, and religious, that we find so many challenging opportunities for developing new patterns in living.

For Thought and Discussion

(1) Give an account of the early concern of the church.
(2) Outline the contributions of the Woman's Division of Christian Service.
(3) Discuss the work of the Methodist churches prior to 1945.
(4) What is the Metlakatla Christian Mission?
(5) Outline some of the traditional difficulties in our church work in Alaska.
(6) Give a brief account of the attainments of two of the children of Jesse Lee Home.



Mt. McKinley

CHAPTER III

"NEW OCCASIONS TEACH NEW DUTIES"

THERE can be no doubt that a new Alaska, new in population, life, and importance, is emerging from the great northern land which has been neglected over so many years. The Rev. Fred McGinnis, Superintendent of the Alaska Mission, records in his report the interesting fact that the first known traveler to Alaska was a Chinese monk named Hwui Chain. In 458 A.D. he left China and came to Alaska via Kamchatka and the Aleutian chain. He was a keen observer, and it is said that he made an interesting comment: "The people of the land are of a merry nature, and they rejoice when they

have an abundance, even of articles that are of little value." Apparently since the beginning of the Middle Ages Alaska has had abundance, but little perception into the real worth, of the things of life. Modern critics would say that the native Alaskan lacked a sense of proportion. However, with the increased Caucasian population seeking a home there, Alaska stands now on the threshold of destiny.

Following the period of neglect and exploitation, public interest in and concern for Alaska has increased. It is worth noting that this interest and concern are expressed in part in the desire for statehood and the hunger for education.

Statehood for Alaska

Consider first of all, then, the determination to become a state in the American union. The size of Alaska has often been suggested as a barrier to statehood. It is one-fifth the size of continental United States, with a shoreline of over 26,000 miles. But size alone is not a determinative factor. It is also pointed out that the population is not large enough to warrant statehood. The civilian population is about 200,000. A related factor proposed by opponents of statehood is that the territory is not financially able to become a state, that it still needs huge federal appropriations. Yet as a territory Alaska faces discrimination in freight rates and in allocations of highway, health, welfare, and other funds. Statehood would bring more local control of the land and the resources.

Some time ago I was amazed to learn of the almost barbaric methods used in Alaska to take care of mental patients. I discovered that in many communities there

were two alternatives: living with relatives with no remedial care, or jail. It is difficult to believe that such a condition could exist in twentieth-century America. A few more enlightened communities arranged to have these sick patients transferred to institutions in the Northwest. I have already pointed out the difficulties in law enforcement in the territory.

In the foreword to his Annual Report for 1956, former Governor B. Frank Heintzleman wrote:

> The most significant political event in Alaska during the fiscal year 1956 was the drafting and adoption of a constitution for the proposed state of Alaska. Under the provisions of an act of the 1955 Alaskan Legislature, 55 delegates to a constitutional convention were elected on September 13, 1955. The delegates convened at the University of Alaska at College on November 8 for a 75-day session. The constitution drafted at this convention was approved by the Alaska voters at the primary election of April 24, 1956, by a vote of 17,477 to 7,180.

Present Government

Perhaps a brief statement about government in Alaska is in order. The Governor is appointed by the President for a term of four years. The Territorial Legislature consists of a Senate (16 members) and a House of Representatives (24 members). Each of the four judicial divisions elects four senators, and the twenty-four representatives are apportioned to the divisions in accordance with population strength. Alaska elects a delegate to the United States Congress every two years. He represents the Territory, is a member of a number of committees in the House of Representatives, can speak on the floor and introduce bills, but has no vote. While the political parties of Alaska send delegates to the National Conven-

tions at which the candidates for President and Vice President of the United States are nominated, the Territory has no electoral votes; and hence the residents cannot participate in the national election. The judicial power of the Territory is federal directed in that the four divisions of the District Court of the United States are presided over by a judge appointed by the President, by and with the advice and consent of the Senate, for a term of four years. The Commissioner who presides over the probate and justice's court is appointed by the district judges.

The Annual Mission Conference has gone on record as favoring statehood, and it seems unfortunate in some ways that at present statehood for Alaska and Hawaii are grouped together. I was very much interested in a comment made by Harold E. Fey of *The Christian Century* upon a recent trip to Alaska en route to Japan. He wrote:

From Ketchikan to Anchorage on the mainland to Cold Bay in the Aleutians, the 35 members of the Christian Century World Seminar have debated the question of statehood for Alaska. Now as we head for Tokyo through the cloud-filled air of the north Pacific, where the weather is made for the North American continent, at least two clusters of travelers in the body of the plane are arguing the merits of American colonialism as seen in operation in this northern territory. This is good preparation for a visit to Asia, where dying colonialism is one of the many forces that enter into the creation of political storms which affect the whole world. What we have seen and heard in Alaska of the operation of American colonialism should introduce humility and forbearance into our judgments of the colonial policies of other peoples.[5]

[5] Copyright 1957, Christian Century Foundation. Reprinted by permission from *The Christian Century*.

International Implications

Precisely. Unfortunately the peculiar American blindness which lessens American influence among Asians and Africans is evident here. We simply do not see the necessity of abolishing in our territories those practices and procedures which negate many of the promises our statesmen hold before those people now deciding between loyalty to what we call a free world and allegiance to a Marxist system with its empty promise but with its deadly aptitude for pointing out American Pharisaism. In such circumstances one can understand the ancient prophetic utterance: "How long, O Lord, how long?" Just how many more chances the American people will have to demonstrate their acceptance of the new world that is being born is debatable. But the hour is late, and Alaska is set between our land and Asia as a prior place for observation of the workings, political, social, and economic, of American democracy. It cannot be said too often that the world game being played upon the contemporary scene is for keeps and the stakes are high—the soul of mankind.

Dr. Fey raises a question which we may be compelled to face in the years that are ahead. The relationship of population to food has always been important. In Alaska there are nearly 600,000 square miles with a population of only 200,000, while twelve flying hours away lies Japan with only 150,000 square miles of territory and a population of 90,000,000. There can be no real doubt that the hungry millions will demand the development of all wilderness resources.

Development of Resources

Take the Alaskan salmon industry, for example. While

the salmon fishing and canning industry has been extremely profitable, it is now declining. Metlakatla alone used to pack over 200,000 cases of salmon per year. Now 50,000 cases is considered good. Why the decline? Most Alaskans who know blame the fish traps planted by American corporations to intercept the salmon as they come from the sea on the way to their spawning streams. These traps have been banned as a conservation measure in the states of California, Oregon, and Washington, and in British Columbia. But the corporations appear to have more influence in Washington than have the 200,000 inhabitants of Alaska. Dr. Fey contends:

> So a majority of Alaskans have concluded that the only way they can conserve a $2 billion food resource is to take control into their own hands, which they can only do if they are a state. They find their opinion confirmed by the fact that the only organized resistance to statehood is maintained in Washington by the canning corporations lobby. This lobby has opposed every move made in the last 75 years by Alaskans to gain the right to rule themselves or to tax or regulate the salmon industry. Knowing that statehood is coming sooner or later, its efforts are now confined to maneuvers for postponement of action on the Alaska statehood bill now before Congress. Meanwhile the industry is doing everything it can to make the large immediate profits which seem more important than the maintenance of the salmon resources through proved conservation measures.[6]

Mr. Robert Atwood of the *Anchorage Times* contends that the development and conservation of Alaska's enormous resources will never begin until the people of Alaska have control of the land. At present the government controls 99 per cent of the land. The statehood bill gives citizens the right to select 103 million of Alaska's 375

[6] *Ibid.*

million acres in 25 years. He estimates that at the present federal rate it will take 17,000 years to complete the survey of the land. There must be, he believes, powerful incentives for speeding up surveys and encouraging settlement.

No one with critical judgment would deny the difficulties of statehood for Alaska. But in view of the vast undeveloped resources and the world's general disapproval of any form of colonialism, we believe the time is at hand to give Alaska the opportunity she has never had to develop her resources and leadership.

The Increase in School Population

Another way in which this new concern for Alaska is expressed is in the realm of education. Alaska can well be proud of her progress in this realm, especially that part of the educational system which provides schools for the main communities. It should be noted that segregation constitutes no real problem in Alaska's schools. Although the Native Service operates 80 day schools and two boarding schools throughout the Territory, serving nearly 5,000 students, the reasons for such schools are mainly geographic, economic, cultural, and financial rather than racial. More children of one-fourth or more Aleut, Indian, or Eskimo blood attend the regular Territorial schools than are enrolled in the Native Service schools. Plans are being made to transfer Native Service schools to Territorial jurisdiction.

As has been pointed out before, the population increase is larger in Alaska than anywhere else on American soil. From 1940 to 1950 there was an 80 per cent increase, while since 1950 there has been another 39 per cent increase. Yet the school population shows a greater increase

than the over-all population increase, primarily because of increased birth rates, but also because many young people with young families are seeking a home in Alaska. The enrollment in incorporated school districts has increased over 150 per cent since the 1941-42 school year. Some districts have shown phenomenal increases for this period. Consider the following districts and their increases:

Anchorage	approximately 500%
Fairbanks	approximately 300%
Nome, Seward, Haines, each	approximately 200%

In the report of the Alaskan White House Conference on Education one finds the following statement:

Alaska is a frontier country, and its growth potential is tremendous. It is strategically important from a military standpoint, and over its vast area geologists and economic observers have indicated a vast potential of oil, minerals, and forest products, the development of which is merely awaiting further exploration and capital investment. It is apparent that this Territory is just on the threshold of its development. Therefore, we may expect not only the steady increases in permanent population and the resultant normal increases in school population, but must also be prepared for the added influx which will be caused by further economic development.

A Challenge to the Church

If educators believe they "must be prepared for the added influx" of people into the Territory, should the church be any less prepared for the future? And more particularly in plans developed for capturing Alaskan youth for Christ and his church. The program of Christian education of our Alaska Mission has been developed

in recent years. The Division of National Missions recently elected Mr. James McGiffin as Director of Christian Education and Youth Work for Outpost and Mission Conferences. Prior to his election, the Rev. P. Gordon Gould had assumed part-time superintendency of the Alaska Mission and begun the long process of securing well trained leadership for our Alaska church. Much credit is due Mr. Gould for the revitalization of our Methodist witness in Alaska. Across the years Christian education had been neglected. Then came Sunday schools including youth fellowships, but the churches were handicapped by inadequate facilities and leaders not trained in youth work. During the past five years church schools including youth work facilities, have been provided in most of our churches. Pastors' schools have been held; Superintendent McGinnis has held two-day conferences in each community or church in an effort to train local leaders in the work of the four church commissions. These efforts have been met with an unusual response. Mr. McGiffin has met with church school leaders in training sessions. At the last annual conference there was a youth meeting and banquet attended by over 150 young people. This group elected officers, and I was amazed when I met outstanding young people from such small communities as Homer, Seldovia, and Ninilchik. There are over 2,500 children, youth, and adults enrolled in our Alaskan church schools.

Youth Camps

Another recent development is in the field of camps for youth. In spite of the great distances involved, the Alaska Mission Conference has conducted two youth camps. One of these is near Anchorage and serves the

youth from Nome, Anchorage, Fairbanks, the Kenai Peninsula, and the Aleutians. The other, located near Juneau, is Methodist property and serves the young people in southeastern Alaska. For two summers a work camp was conducted at our Juneau site, and Alaskan youth together with stateside visitors contributed in providing the needed facilities. Methodist youth in Alaska are learning to worship, play, and work together.

The Alaska College

The other endeavor to meet the educational challenge in Alaska is the program to build in Alaska a Methodist liberal arts college. Back in 1948, Dr. Earl R. Brown, the General Executive Secretary of the Division of National Missions, visited Alaska with representatives of the other major denominations working in the Territory. He became convinced that there existed a great need for the training of Alaska youth beyond high school under church auspices. Alaska was losing too many of its youth who came to the States for college training.

A careful study of the history of the development of the western states revealed many interesting parallels. As the population moved westward across the continent, the churches moved with them. Not only did the churches conduct worship and provide for fellowship and religious training, but in many places they established colleges. Wherever liberal arts colleges were founded, these towns or cities developed a strong Protestant constitutency. And in those areas where colleges were not established, the denomination involved had a difficult time. There is no doubt that there is a definite correlation between the training of leaders and the vitality of a movement.

Subsequently, Dr. Brown invited Rev. P. Gordon

Gould to become a member of the staff of the Division with chief responsibility for Alaska and the development of our Methodist work there. We have discussed briefly the story of Gordon Gould, the first native Alaskan to become an ordained Methodist minister. Mr. Gould made an extensive trip through his native land—and what a thrill that first trip as a Board secretary must have been! His first report indicated that there were six major human needs in Alaska: child care, health, a wider spread of economic opportunity, a firmer base for cultural living, education, and dynamic spiritual leadership. In the preceding chapters we have seen how the Division of National Missions and the Department of Work in Home Fields of the Woman's Division have attempted to meet these needs in all areas except education.

Growing out of the convictions of Dr. Brown and Mr. Gould, the idea of a liberal arts college for Alaska began to grow. Dr. John O. Gross, General Secretary of the Division of Educational Institutions of the Board of Education, was invited to visit Alaska to study the educational needs and opportunities. Fully realizing the tremendous difficulties to be encountered, Dr. Gross reported:

> The need for an educational institution which will send into this atmosphere persons with an appreciation of Christian idealism is obvious. It can be predicted that a Christian college in Alaska could in time to come exert a refining influence upon the total life of the region.
>
> The educational institution with which the Church is concerned would be a liberal arts college allowing such elasticity as essential for the meeting of the vocational needs of persons who plan to teach or enter the professions and occupations such as law, medicine, journalism, social service, and business administration. The wide difference in the aims of the institution from those of the University (University

of Alaska) would reduce the competition to a minimum. It is hoped that the great distinction between the two will be in educational idealism and moral objectives.

An attempt was made to establish the college as an interdenominational enterprise, but no real interest was evident. The Presbyterian Church felt that their efforts should go toward the development of Sheldon Jackson, and many of the other groups whose counsel we sought were committed financially to other mission projects. It became evident that if such a college were established it would have to be a Methodist institution.

It is not difficult to understand Mr. Gould's enthusiastic support of this dream, for he represented the great yearning of Alaskan youth for an education. He believed that the establishment of a church-related liberal arts college represented Alaska's "most significant need."

Since that time the realization of the dream has come nearer and nearer. As a result of the appointment of an Alaskan College Committee, the Division has been instrumental in raising approximately $1,500,000 in cash and an additional $2,500,000 in pledges from stateside churches and friends. The people of Anchorage, the city selected as the site for the college, raised in cash and pledges over $700,000 for the college. The significance of this achievement is twofold: (1) it represents definite proof that Anchorage residents believe in the need for a church-related college; (2) the largest amount ever before raised in Anchorage, Alaska's largest city, was $50,000. A Board of Trustees, which must be fifty percent Alaskan and seventy-five percent Methodist, has been elected. The site of 240 acres has been selected, purchased from the government by the city of Anchorage, and presented

to the Division of National Missions. The Division has voted that no construction can begin until a minimum of $2,000,000 in cash is in hand, one million for endowment and one million for construction. Contacts have been made in many areas to secure the support of philanthropists and foundations. An academic advisory committee composed of leading Methodist educators has set up a beginning curriculum. A special committee has been appointed and is at work to select the first president.

The Division of National Missions is well aware of the difficulties which lie ahead in this daring new adventure of building a church-related college in America's last frontier. We believe, however, that the move is a strategic one, considering Alaska's increasing significance from a military, economic, and social viewpoint, and in the light of the fact that a new land is being settled, upon which experiments in justice and brotherhood may well help to bring a better world understanding among the nations. The leaders of the new Alaska are either now in college or will be in the near future. These leaders must be equipped not only with technological "know how" and scientific competence, but must be infused with the Christian concepts of freedom, justice, and brotherhood. The future of a great new state is at stake and we believe that the church is responsible for molding its leadership.

Progress of the Church

The Methodist Church has made encouraging progress in Alaska since 1948. Her churches have become stronger in program and personnel and her influence is greater than the numerical strength would indicate. A study of a few comparative figures is presented:

	1948	*1957*
Number of ministers	6	15
Number of preaching places	8	24
Number of full members	888	2,877
Benevolent giving	$1,172	$21,368
Self-supporting churches	1	5
Subscribers to church papers	100	986

All but one church school use literature approved by The Methodist Church, and the people have expressed their interest in the total benevolent program of Methodism. One of the most encouraging features of the work of the church is the fact that many of our ministers return for more than one term (three years), indicating a missionary commitment and passion on the part of our workers. The late Rev. Keith Whittern served at Unalaska for eight years with his wife and family before his untimely accidental death by drowning in October, 1957. Bishop A. Raymond Grant of the Portland Area has given much of his time in interviewing young ministers who feel the call to a ministry in Alaska. The missionary personnel secretaries have worked with the leaders of the Division in securing the best type of leadership available for our churches.

The Homesteader

One phase of our Alaskan work which is rewarding is our ministry to the homesteader. There are still courageous young people who are willing to work hard and sacrifice in order to secure a land stake in the Territory. Take, for example, an experience I had some years ago on the Kenai Peninsula. I traveled with our pastor who conducted a mobile ministry to most of the small communities along that large strip of land. The parsonage was

located at Moose Pass, but his ministry extended to Girdwood, Hope, Kenai, Ninilchik, Soldotna, Homer. It was about 170 miles by road from the parsonage to the farthest point on the charge. Homesteaders' cabins were from five to fifteen miles apart. He conducted services regularly in the little rural towns, but many of the homesteaders found it impossible to attend. The minister, therefore, would call at a home, teach the Sunday school lesson to the members of the family, eat a meal or partake of the inevitable coffee which marks the peak of Alaskan hospitality, and proceed to the next home. On one of these calls I was amazed to find a most unusual and cultured family. The parents were both college graduates, and the small cabin gave every indication of extreme refinement. The children were well mannered and well read. I was pleased to learn that such a family situation is common among the homesteading group. There are not now a sufficient number to support such a ministry, but everywhere I went I was told in no uncertain terms that the church was needed and wanted. As I accompanied this indefatigable servant of God, my mind wandered to visions of the building of our West, unpromising in its day but so significant now.

Interracial Experiments

Another significant ministry of Methodism is the experiment in mutual understanding, within the church, of the Eskimos and whites at Nome. For many years the Eskimos and whites worshipped in separate churches. This was due to a number of reasons, one of which was the language barrier. However, the language of the schools is English; and most of the Eskimos, except the elderly, understand English. The social services of the

Lavinia Wallace Young Community Center were almost exclusively for the native peoples. When the federated church became Methodist, an experiment was attempted to combine the native and white churches in one. The experiment has been successful in part. It is still necessary to conduct a Bible class in the native tongue. For cultural reasons the Eskimos prefer to sit on one side of the church, although one finds numerous Caucasians on that side also. The choir is interracial, and there does not seem to be any discrimination. However, the native Alaskans need more economic freedom and opportunity. But the basis of a Christian fellowship is present, and this fact alone presents a new pattern for living.

The Call of the Aleutians

We confess with a deep sense of embarrassment our inability to render adequate service to the Aleuts and whites who live in the Aleutians. We simply cannot forget that our Methodist work in Alaska started at Unga, and that for years the Jesse Lee Home flourished at Unalaska. We have found it difficult to maintain work in these two places. We must admit that the work in the Aleutians will not become self-supporting in the foreseeable future, but this region has always been a Methodist responsibility. In addition, there are scores of Aleutian villages where no Christian work is evident. The Christian forces seem to have deserted these fields and allowed the saloons and other institutions which capitalize on the weaknesses and vices of men to flourish. For many years there was some semblance of Christian worship in the Russian Orthodox churches. But no replacements have been sent, and this grand old church is

unable to cope with conditions in modern Alaska. I am convinced that our most critical problems are not financial. We need a technique to challenge young people with the thrill of missionary service under the American flag as well as in foreign lands. Here in the Aleutians we have the tug of distance, the enchantment of a native people, all the ingredients, including hardship, to attract young people for missionary service. Our recruiting techniques must be changed to exploit these conditions, for we shall come under the condemnation of God if we neglect so significant an opportunity. Our treatment of and service for the native peoples of Alaska could well be the effective roadblock to the acceptance by millions of non-white people of the false promises of a bloodthirsty Marxism. Here is one place where the peoples of the world can observe not only treatment by government, but treatment of minorities by the church. It is not that we are doing positive wrong; it is that we refuse to accept the challenge of a positive good! Or, as the Rev. Fred McGinnis puts it: "We seek new ways to make our concern for the total person on the Alaskan scene known."

There are other areas where the modern contact of newcomer and native has been injurious to the latter. At Metlakatla all the evils attendant to the excessive use of liquor are undermining the moral stability of a great community. The Protestant churches are doing a fair job among the native people, but we have not yet demonstrated the inevitable results of complete commitment to Christ's teaching. A new pattern for life is needed, and the church is the one institution which can provide it. The human heart longs for brotherhood and will not settle for less. Herein lies one of the crucial issues in Alaska.

The Frontier Becomes a Home

When Christ was on earth, He gave His disciples a commission. That statement is quoted from Matthew 28 over and over again. But Christ knew that man could neglect the more obvious opportunities because they were closer to us. So in another version of the commission, He reminded His disciples that the task had to begin at Jerusalem—at home. It is increasingly apparent that the church's message of brotherhood has little effect abroad if we cannot practice that which we preach at home. And Alaska is part of our home.

The word "home" as used in Alaska is becoming increasingly pertinent. For so long so few people were willing to remain in this fascinating frontier land enough to call it home. Yet Alaska has always had a strange fascination for men. Robert W. Service caught this spirit in his poem, "The Spell of the Yukon." He wrote:

> There's a land where the mountains are nameless,
> And the rivers all run God knows where;
> There are lives that are erring and aimless,
> And deaths that just hang by a hair;
> There are hardships that nobody reckons;
> There are valleys unpeopled and still;
> There's a land—oh, it beckons and beckons,
> And I want to go back—and I will.
>
> * * * * *
>
> It's the great, big, broad land 'way up yonder,
> It's the forests where silence has lease;
> It's the beauty that thrills me with wonder,
> It's the stillness that fills me with peace.[7]

In recent years the trend to pull up stakes and move on has reversed itself. While there is a population turnover

[7] Reprinted by permission of Dodd, Mead, and Company from *The Spell of the Yukon and Other Verses*, by Robert Service.

in Alaska, as in the forty-eight states, more people are calling Alaska home. There is opportunity not only for the miner, the trapper, the homesteader; there is opportunity for the merchant, the teacher, the doctor, the lawyer. There are unmistakable signs that the frontier has become a home. Even the architecture of the buildings points this way. Buildings of a permanent nature have been constructed in all cities of Alaska, and there is a feeling of permanence. The expenditures in school construction are significant. The new high schools in Ketchikan and Anchorage have superb equipment. The quality of instruction rates high. New national firms are building in the cities. The demand for services is, of course, accelerated by the huge military operations, but this is not the whole story.

The churches, too, are beginning to feel the effects of this "homing" tendency. Twelve years ago it was difficult to recruit lay leadership in the local church, while today the situation has eased. Ministers still listen to the old excuse: "I'll be here only for a year or two," but the incidence of this lame excuse is no greater than in the States. Across the years it is possible to observe a more sustained leadership. The financial participation of the people in new building programs is another indication of permanency. Fairbanks raised over $50,000; First Church, Anchorage, over $75,000; Ketchikan over $40,000. The very fact that we have five completely self-supporting churches is significant. Last year First Church, Anchorage, raised $57,374 for all purposes; Juneau raised $18,313; Ketchikan, $18,901. All this in a territory where only twelve years ago everyone seemed discouraged.

Again, new efforts at interdenominational cooperation indicate that Alaska is coming of age. An Alaskan As-

sociation of Churches has been formed, and work is being done to clarify and define the meaning of comity. "It is now proposed that all leading Protestant denominations come to Anchorage in 1959 for simultaneous annual meetings with opportunity for some joint activities related to pastors' schools, laymen's programs, and combined evening programs featuring national leaders on an interdenominational basis." Most facts point to the basic truth that America's last frontier is becoming a permanent home. With vast unclaimed land and resources available, the Territory will attract many thousands of people. Given an opportunity, some of the earth's disinherited could find a new hope here if allowed to settle.

Patterns for the Future

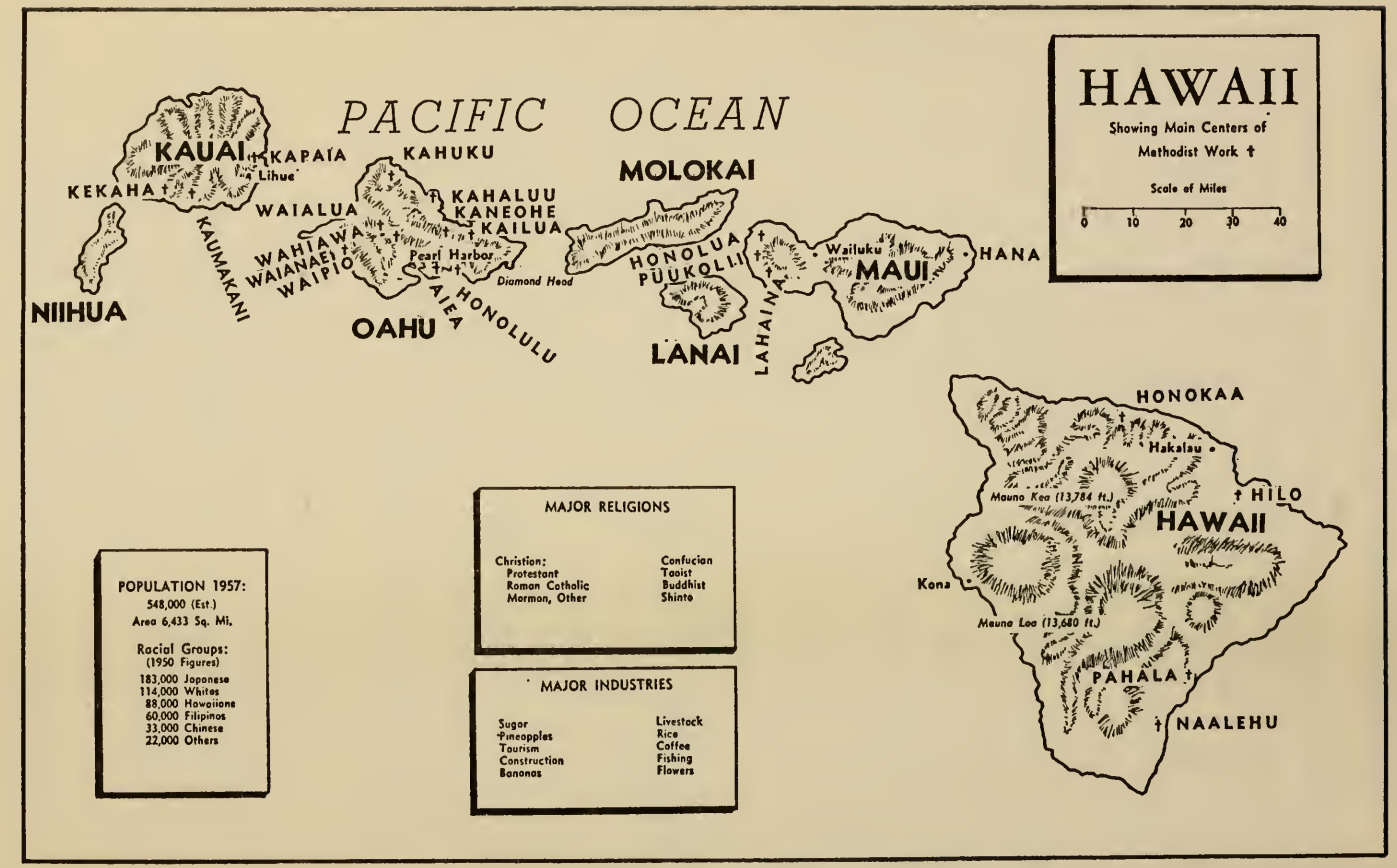
In the midst of all this growth and opportunity stands the Church of Christ in general and The Methodist Church in particular. Alaska will become an important state with added responsibilities. The church is established in the Territory. Its services are varied enough to demonstrate the capacity of the church to meet the basic needs of humanity. If the church has courage and vision to act as if brotherhood and just treatment of native peoples are also a part of the Christian gospel, we may yet produce a land where new patterns of living may be forged. If the leadership of the new Alaska can be brought under the influence of the church, this new state (forty-ninth or fiftieth) could become a touchstone of workable democracy. If the church fails to touch the future leaders, we may fail both man and God. It cannot be said too emphatically that here is a raw frontier with all the ingredients necessary to build a noble state. At present we have the chance to mould the clay into a

Christian likeness. Our new college can set new standards and new patterns for statesmen, merchants, teachers, professional people, Alaska's future leaders. Those are the men and women who make decisions at the decisive points in human conduct. This is the challenge of Alaska.

There is little doubt that Alaska will become a great new land. The real question is whether the church there will become a great new church. Old patterns of human relationships in America and throughout the world have proved inadequate. But here is a new land free from many of the prejudices of stateside America. Here is a land large enough to provide opportunity for a huge population. Here is a land where men must still use courage, fortitude, and endurance in order to win the battle against the elements. Here is a land that helps link East with West, a land where builders of a new civilization come into contact with native peoples. The disinherited look long and hopefully to see the emergence of new patterns of life. How we treat the Eskimo, the Aleut, the Indian in the next twenty-five years may well be determinative in the destiny of man. In the midst of all this the church stands at the threshold of greatness. Her idealism, her devotion, her resources must be used now to set the stage for a Christian Alaska.

For Thought and Discussion

(1) Outline the present form of government in Alaska.
(2) Give brief account of the international implications of the relationship between the United States and the territory of Alaska.
(3) Write a 1000 word theme on the subject of educational needs in Alaska, and the answer of The Methodist Church.
(4) Discuss the Methodist work among Alaskan youth.
(5) Give an account of the growth of Methodism since 1945.
(6) Discuss the areas of possible interracial fellowship.
(7) Give your reasons for believing that Alaska is becoming a homeland.


PACIFIC OCEAN
HAWAII
Showing Main Centers of Methodist Work †
Scale of Miles
0 10 20 30 40
KAUAI
KAPAIA
Lihue
KEKAHA
NIIHUA
KAUMAKANI
WAIALUA
KAHUKU
KAHALUU
KANEOHE
KAILUA
WAHIAWA
WAIANAE
WAIPIO
Pearl Harbor
Diamond Head
AIEA
HONOLULU
OAHU
MOLOKAI
HONOLUA
PUUKOLII
LANAI
LAHAINA
Wailuku
MAUI
HANA
HONOKAA
Hakalau
Mauna Kea (13,784 ft.)
HILO
HAWAII
Kona
Mauna Loa (13,680 ft.)
PAHALA
NAALEHU
POPULATION 1957:
548,000 (Est.)
Area 6,433 Sq. Mi.
Racial Groups:
(1950 Figures)
183,000 Japonese
114,000 Whites
88,000 Hawaiians
60,000 Filipinos
33,000 Chinese
22,000 Others
MAJOR RELIGIONS
Christion:
Protestant
Roman Catholic
Mormon, Other
Confucian
Taoist
Buddhist
Shinto
MAJOR INDUSTRIES
Sugar
Pineapples
Tourism
Construction
Bananas
Livestock
Rice
Coffee
Fishing
Flowers

PART II

HAWAII

CHAPTER IV

SUGAR, PINEAPPLES, MISSIONARIES

THE tourist to Hawaii usually returns to the States with high praise for everything he has seen and experienced, vowing that he will return as soon as finances permit. And it is not difficult to understand such enthusiasm for those lovely subtropical islands which lie nearly 2,400 miles southwest of San Francisco. The climate is mild and temperate, the water warm the year round, the people friendly. The tourist has been introduced to the hula dance, to the *luau* (feast), has tasted exotic dishes, and visited Chinese, Japanese, Korean, and Filipino restaurants. He has "oh'd" and "ah'd" over the breath-taking scenery, including the kaleidoscopic beauty of the shore line, the rugged mountain peaks, the Pali on Oahu, the storm clouds and blue skies, the varicolored volcanic craters and cones, the sugar cane, and the pineapple fields. He has tasted fresh pineapple and pineapple juice, molasses from the refinery, and poi from the taro plant. Vacation time for the Hawaiian tourist ends with the inevitable nostalgic look toward the setting sun.

Mark Twain described the Hawaiian Islands as "the loveliest fleet of islands ever anchored in any ocean." His greatest tribute, however, is contained in his prose poem

on Hawaii which first appeared in print in *Thrum's Hawaiian Annual* of 1894:

> No alien land in all the world has any deep, strong charm for me but that one; no other land could so longingly and beseechingly haunt me sleeping and waking, through half a lifetime, as that one has done. Other things leave me, but it abides; other things change, but it remains the same. For me its balmy airs are always blowing, its summer seas flashing in the sun; the pulsing of its surf-beat is in my ear; I can see its garlanded crags, its leaping cascades, its plumy palms drowsing by the shore; its remote summits floating like islands above the cloud-rack; I can feel the spirit of its woodland solitude; I can hear the plash of its brooks; in my nostrils still lives the breath of flowers that perished twenty years ago.

Some of these tourists have also experienced the unlovely aspects of Hawaii; for Honolulu, the capital city, is a modern American city. There one can find everything that is available in other American urban centers: drink, gambling, and sex included. In fact, a recent issue of a pulp magazine calls Honolulu "the city of sin and sex." Unfortunately, the emphasis on the hula and social drinking seems to indicate that such is the pattern of life there. Many people recall the unfortunate episode in the early thirties when the wife of a naval officer was assaulted. This incident received more public attention than it deserved, for readers were led to think the crime was typical of life in Hawaii. But modern Hawaii, and Honolulu in particular, cannot be judged without considering the thousands of happy families, the vital religious life within the Christian and non-Christian community, and the determination on the part of most contemporary residents to make of these islands a home.

Early History of the Islands

The Hawaiian Islands, formerly known as the Sandwich Islands in honor of the Earl of Sandwich, consist of a series of islands, reefs, and shoals. The people live on seven of the largest islands at the southeasternmost end of the archipelago: Hawaii, Maui, Oahu, Kauai, Molokai, Lanai, and Niihua. Half of the civilian population of almost 600,000 now reside on Oahu, where Honolulu, the capital, and Pearl Harbor of international fame are located. These islands are both volcanic and coral, and are still in the process of being made. On the big island of Hawaii (4,030 square miles) volcanoes are still active, piling up huge lava beds as the fiery streams flow down the mountainsides toward the sea.

While Hawaiian history usually begins with that eighteenth day of January, 1778, when the natives at Waimea on the Island of Kauai (555 square miles) awakened to see Cook's ships standing off the shore, its existence was noted much earlier. Yet it was the arrival of Captain James Cook that opened up a great and unfinished chapter in the history of the world. It is now generally accepted that early Polynesians from Samoa reached these islands around 500 A.D. They came in huge canoelike boats. These simple folk lived a peaceful life until the eleventh century, when for two hundred years waves of other Polynesians from Samoa and Tahiti arrived. The main islands were settled, but there was little unity among the tribes. Then for 500 years life went on without much change until the islands were "discovered" by the white man. At that crucial time there were about 300,000 Hawaiians living there.

Early explorers, among them Captain Louis Antoine de Bougainville, the French navigator, had visited Tahiti, so

that the South Pacific basin was known. Stanley D. Porteus in his *Calabashes and Kings* raises an interesting question as to whether the "discovered" benefited from the experience. He writes:

> The answer is, unfortunately, not a very happy one. The new chapter makes, in many places, extremely sad reading. While it would be idle to pretend that the original state of the native Pacific peoples was peaceful and idyllic, we must admit that the blessings of civilization came wrapped up in violence, disease, and exploitation, which to some groups brought near-extinction.[8]

The ways of seamen are well known to readers of history. Men who had been on the high seas for months were starved for companionship and affection, and they found the Polynesian women generous with their favors. The natives had no immunity to Western diseases, and one hundred years after Cook's voyages the population had declined to about 56,000. Had it not been for the courage of the early missionaries, the whole race might have been eliminated through fighting and disease. While our task does not include a complete history of the Hawaiian Islands, it is worthy of note that Cook was killed the following year at the battle of Kealakukua Bay on Hawaii. One reads conflicting reports of the trouble. It seems fairly certain that cutters from one of Cook's ships were stolen by the natives, and Cook attempted to take King Kalaniopuu hostage. In any event, in spite of gracious overtures from both sides, the struggle eventuated in the death of Cook. Mr. Porteus writes:

> The period provides a dark and bloody chapter of outrage

[8] Reprinted with permission from *Calabashes and Kings*, by Stanley D. Porteus, published by Pacific Books, Palo Alto, California.

and murder, worse than anything the Spanish perpetrated in these same islands in 1606. . . . There were killings of missionaries, massacres of boat crews on one hand, and on the other shellings of innocent villages by warships, and countless individual murders. This was part of the price of being discovered.[9]

Conversion to Christianity

The Polynesians who inhabited the islands of the Pacific were animistic in their religious beliefs. In other words, they invested life in inanimate objects such as the land, the sea, the air; and these became deities. As in all lands where animism prevails, superstitions and taboos were numerous and powerful. However, observations of the white man's actions convinced the more adventurous natives that taboo penalties did not always prevail. At the turn of the nineteenth century many leaders began to defy the taboos, allowing both men and women at a feast, for example. By that time the natives of Hawaii were ready for some faith to replace the beliefs which had been discarded.

At the beginning of the nineteenth century three native-born Hawaiian seamen appeared in Boston and were converted. They urged the leaders of the Congregational Church to send missionaries to convert the Hawaiian population. At that time interest in the conversion of the peoples of the world had taken on a new meaning. Appeals were made for volunteers to go to Hawaii. There was a response, and on March 31, 1782, after a 163-day voyage around Cape Horn, the little band landed on the island of Hawaii to begin an important chapter in the development of the Hawaiian Islands. It was no easy task which confronted this brave band—two ministers, two

[9] *Ibid.*

teachers, a doctor, a farmer, a printer, and their wives. Asa Thurston and Hiram Bingham were the ministers; the other names were Whitney, Chamberlain, Ruggles, Loomis, and Dr. Holman.

One must have some conception of the puritanic morality of New England in the eighteenth century to grasp fully the shock which the newcomers experienced upon contact with the natives. Later on Mr. Bingham wrote a history in which he describes the scene:

> The appearance of destitution, degradation, and barbarism among the chattering and almost naked savages, whose heads and feet and much of their sunburned swarthy skins were bare, was appalling. Some of our number, with gushing tears, turned away from the spectacle. Others with firmer nerve continued their gaze, but were ready to exclaim, "Can these be human beings! How dark and comfortless their state of mind and heart! How imminent the danger to the immortal soul, shrouded in this deep pagan gloom! Can such beings be civilized? Can they be Christianized? Can we throw ourselves upon these crude shores, and take up our abode, for life, among such a people, for the purpose of training them for Heaven?"

There is no doubt of Bingham's sincerity, but what did he expect? It is obvious that he used the only basis of comparison a missionary had in those days, the way of life to which he had been accustomed. It is also obvious that he read into the words the experiences of his first years on Hawaiian soil. It is hard to conceive that any Polynesian would be "shrouded in deep gloom," for that has been and is contrary to their nature. It was logical but not all good that these early missionaries transported New England to Hawaii—morals, conventions, architecture, and the rest. There has always been a missionary

temptation to believe that when we have made native peoples over in our own images we were making them citizens of the Kingdom. Fortunately that day has passed, but it would have been impossible for Bingham and his associates to have acted otherwise.

We can understand the eighteenth century shock at the almost nude human body, and it appears that the caustic remark of Mr. Porteus is made only to try to bring Bingham out of his century in order to judge him. He wrote: "As to bare skin and sunburn, it is a pity that the Reverend Hiram cannot revisit Hawaii. He might consider the shores of modern Waikiki much ruder than those of Kohala at the time of his arrival there. He might easily see a larger gross area of sunburn than sand."

It is necessary to understand the feelings of these early missionaries, and it is well to record our appreciation of their accomplishments. What they accomplished can hardly be overestimated. Many of us believe that had it not been for the missionary the lust of men would have made Hawaii a vulgar playground of the Pacific rather than a group of strategic islands that increasing numbers of people are proud to call home. In other words, all the contacts with civilization were not through the first missionaries, but through sea captains like Cook and Vancouver, traders like Portlock and Dixon, whalers, fur traders, and adventurers, who were not by any means the salt of the earth. These foreigners brought with them the common cold, influenza, measles, tuberculosis, cholera, smallpox, leprosy, gonorrhea, and syphilis. These diseases took their toll of human life. Of the original 300,000 population in Cook's time there were only about 125,000 left by 1823. They did many things which were unwise,

and enough of the wealth of the land is now in the hands of the descendants of those first missionaries to give credence to the clever barb which claims that the missionaries came to Hawaii to do good and did well. Mr. Porteus gives due credit to the missionary. He writes:

> The chief reason why wealth is at present centered mainly in the missionary families is because they, of all the one-time residents of Hawaii, looked on this as their permanent home. Traders and other business men, who made money in the islands, went back to where they belonged in Germany, America, and England. . . . Any unbiased view of the history of these islands will inevitably lead to the conclusion that in their development the most important factor was the work of the missionaries.[10]

But these heroic men and women did much more than this. They taught the people to read (within three months the King was reading the New Testament in English); they translated the New Testament and other important works into the native tongue; they evolved the first written laws; they put moral fiber in the national life; they eliminated much idolatry; they brought new stability in home life; in short, they sowed the seeds of a basic Christian civilization. And it was not accomplished without humor, opposition, and pathos. Mrs. Lucy G. Thurston, wife of Asa, reports that the dress of the few white women attracted much attention. One native described them thus: "They are white and have hats with a spout. Their faces are round and far in. Their necks are long, but they look well." In her writings one finds also an interesting comment on the opposition of those who resented the moral influence of the Gospel upon the people. She wrote:

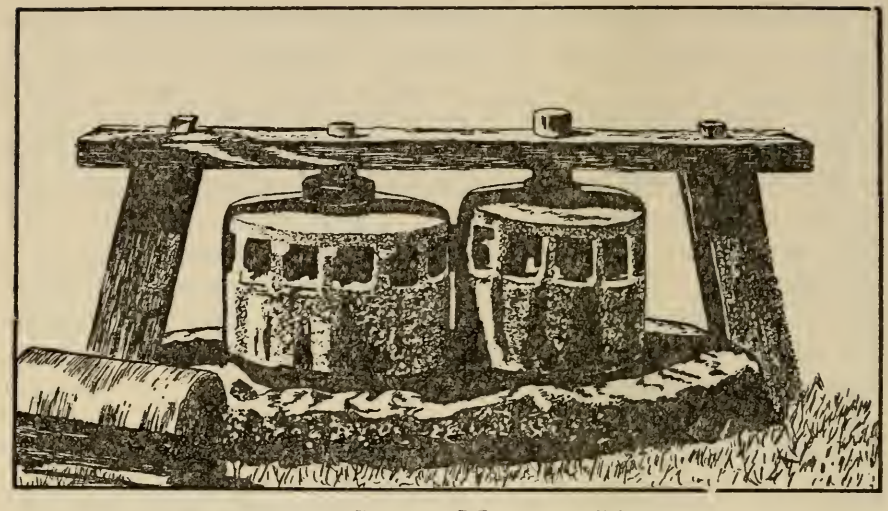
[10] *Ibid.*

There was a clique of foreigners whose interest and influence it was to have the reign of darkness continue, and who opposed the missionaries with all their power. They would have induced the King to give a very different turn to affairs. They had a withering influence on his downward habits. But respecting the missionaries, the King thought with manly independence. He said: "These men will talk, and talk, and talk; but they know nothing of what they are talking about." . . . They spread wide the report of the missionaries being spies; that their concealed aim was to take the islands; and that the house and cellar were for storing firearms and ammunition.

Fortunately, the Hawaiians learned to trust the missionaries. Conversions to Christianity were numerous. In 1839 there were 15,000 converts, and within forty years 53,000 had been received into the church. It appeared that Hawaii had been Christianized, and the trend had progressed to the point where Hawaii began to send her own missionaries to the other islands, and the American Board was able to withdraw financial support. I feel I must risk another lengthy quotation from Porteus as to the place of the missionary:

From the beginning the missionaries envisaged a broad program of improvement for the natives, in that printers, teachers, farmers, and doctors were included in their companies, about one-third being ordained ministers. . . . quite apart from their evangelical zeal, this band of men and their devoted wives stood between the Hawaiians and the unscrupulous whites who sought to exploit them. Acting thus as buffers, they absorbed many a shock of hatred and calumny but never wavered. No matter what their individual faults of temperament happened to be, courage, devotion, foresight, sincerity, and a single-minded purpose must be placed to their credit.[11]

[11] *Ibid.*



THE FIRST SUGAR MILL IN HAWAII

I have quoted at length so that we may understand the important place of these early Congregational missionaries, and to demonstrate the real reason why other Protestant groups did not seek to open competitive work.

THE SUGAR PLANTATION

It is not possible to understand Hawaii without consideration of sugar. As far as we know, sandalwood was Hawaii's first important product. In 1800 it was shipped to the Orient, but the quality of wood was such as to make it wise to discontinue the trade. Sugar became not only the basic industry, but created a stream of immigration of other peoples which was to set the stage for the world's greatest showcase of democracy and brotherhood. The first sugar plantation was established at Koloa in Kauai in 1835. The method of extracting the juice from the cane was very primitive—simply the pressure of huge stone cylinders on the cane which was fed between them.

By 1872 the annual sugar output had risen to 8.5 thousand tons. The year 1872 represents a turning point, for at that time migrants began arriving from both the East and the West to meet the rising demands for manpower on the plantations. In 1898, the year Hawaii was ceded to the United States by the Republic of Hawaii, the sugar yield was 229,414 tons. The goal of 1,000,000 tons was reached in 1955 when 1,140,000 tons were processed. This goal could be accomplished only by making more land available for the planting of cane. The courage to reclaim mountainous and rocky land for the production of sugar cane is not paralleled anywhere else in the world.

Sugar is the outstanding industry on three islands. Nearly half of the wages and salaries paid on Kauai, two-fifths on Hawaii, and one-third on Maui are derived from sugar. It is interesting to note that only two per cent of the wages and salaries on Oahu come from sugar, although that island is responsible for twenty per cent of the total Hawaiian output. Hawaii also leads the world in sugar techniques and efficiencies. In 1933 each worker produced twenty tons, while in 1957 the output per worker was estimated at sixty-five tons. One can readily understand the dramatic effect of this mechanization upon the worker, upon employment, and the attendant difficulties and advantages.

As stated above, the increase in sugar output meant the importation of workers. The native Hawaiian has never been too happy working in the cane fields, and other sources of labor had to be found. This fact is basic in understanding the future history of Hawaii. From 1852 to 1857 Chinese were brought east in large numbers to work in the fields. From 1885 to 1908 over 180,000 Japanese came for the same purpose. During the same period

non-Latin Caucasians came in large numbers, many of whom were from Norway, Germany, and Russia, in addition to those from England and the United States. Still later Portuguese, Italians, and Puerto Ricans came. It was not until 1906 that any great number of Filipinos migrated to the islands, and most of them were men who came to work in both the sugar and pineapple fields.

If all the sugar plantations in the Hawaiian Islands were joined together there would be 250,000 acres devoted to this single crop. Mr. Porteus has well written:

> No one can write the saga of sugar; too many forgotten men's lives have gone into it. There have been too many broken backs, too much anxiety and heartache, too much blood, and sweat, and tears, for it to be one long song of triumph. There has been lying and cheating and injustice also in the building of Hawaii's great pyramid. . . . But compared with business ethics prevalent elsewhere during that period, Hawaii's record is astonishingly good.[12]

The early Chinese workers were not well paid. The wages were $4 per month for a ten-hour day in the fields and a twelve-hour day in the mills. It cost $59 to transport him from China, and $41 of this amount was deducted from his wages. In three years he could earn $119 plus his food, mainly rice, and housing for single men. These conditions improved so that by the time the Japanese arrived in significant numbers, the wages had gone up to $12.50 a month for men and $8.00 per month for women, while food, housing, medical attention, fuel, and water went with the job. In any event, the development of sugar was accompanied by hard work, heartbreak, and ambition; and we have not yet witnessed the end of it all.

[12] *Ibid.*

Annexation and Development

While a Reciprocity Treaty was signed by the United States and Hawaii in 1848, it was not until 1898 that annexation occurred. History tells many interesting stories of the behind-the-scene struggles of world powers to control the economy and destiny of Hawaii. The friendliness of the rulers of the Republic for the United States toward the turn of the century was indeed providential, for it turned out that a Pacific outpost such as the Hawaiian Islands would prove a necessary part of our national defense.

Pineapple and Other Industries

The development of the pineapple industry came later than sugar. While some pineapple was grown prior to the twentieth century, the sharp increase in production has occurred since the end of World War II. In 1956 the dollar volume of the pineapple products totaled $119 million, an all-time high. Eight large companies in Hawaii produce about ninety percent of the world's pineapple. The industry has had a favorable influence on the economy of the islands. For example, the soil of Hawaii seems to be suited for the industry. The island of Lanai, once barren and unpopulated, was purchased by the Hawaiian Pineapple Company. The soil appeared perfect, and the island is now known as the Pineapple Island. The small island of Molokai majors in the production of pineapple. At present there is intensified competition from other areas, and the pineapple companies are working toward a fuller development of frozen products including mixed fruits and fruit juices.

There are additional industries which have developed with the islands. The tourist trade will be considered in

the next chapter. Hawaiian agricultural products represent only one-sixth of the combined value of sugar and pineapple. The growth in agriculture has been consistent within the past decade. Dairy and beef products are outstanding. Surely one would want to visit the large ranches, such as the Parker Ranch, on Hawaii and Oahu to realize the tremendous significance of the work. Originally started to take care of plantation needs, the industry has expanded to meet the consumer demand, and hence decreases the amount of food imported. Tropical fruits and vegetables are being raised. At first, because the majority of the population lived on Oahu, the tendency was to concentrate food production there. Due to the demands for Oahu land for the tourist trade and for housing developments, the farmers are moving to the other less populated islands. Back in 1946, when I first visited the Hawaiian Islands, I visited a small Methodist church (the building used was on leased ground) serving a Japanese congregation in a community famous for raising hogs. Today that area contains one of the most thriving new housing developments in Honolulu, and the pig business has been moved to another island.

The growing and processing of coffee has been an important agricultural effort. Most tourists to the big island of Hawaii know the taste of *kona* coffee. However, coffee production has declined. The value of the coffee crop dropped from $6,411,000 in 1955 to $5,480,000 in 1956. At the same time the value of livestock products increased by about $1,000,000.

Methodist Beginnings

Methodism made a half-hearted attempt to establish the church in Hawaii before her real mission got under

way. For many years it was generally conceded that the New England Congregationalists had accomplished a great task in Christianizing the Polynesian natives. There was no need for any other Protestant group to enter the field. However, more and more Caucasians were entering the territory, and in 1855 the California Conference sent W. S. Turner, John McClay, and C. V. Anthony to establish a church in Honolulu for Caucasians. The deed to the property was signed by King Kamehameha III, for it was a royal grant. By 1852 the enterprise had become a financial problem with not too much success, so it was decided to withdraw. The property was sold at public auction in 1862 and was purchased by representatives of the Protestant Episcopal Church. St. Andrew's Cathedral with its significant program is now located on the first Methodist site. In other words, the Episcopalians entered the field when the Methodists left.

The Role of the Japanese

The second attempt to establish Methodism in the Islands might have ended with the same result had it not been for the devotion of several Japanese Methodists. About 1887 the growing demand for workers in the cane fields brought an increasing number of people, chiefly Japanese, Chinese, Portuguese, Korean, and Puerto Rican, to the islands. Deep concern for their religious plight was expressed by California Methodists from time to time. But the real spark to renew work was ignited by the West Coast Japanese who had read about their fellow countrymen from a Japanese paper. Not long before this, Dr. Otis Gibson in San Francisco had been instrumental in bringing one K. Miyama into Christianity. It seemed like an answer to prayer, then, when the new Japanese

Christian decided to go to Hawaii to work among his people in the plantation camps. It must be remembered always that the Japanese who came to Hawaii were not Christian. Miyama's work was phenomenal and the significance of it far reaching. One of his first converts was Consul General Ando, together with his wife and entire staff of officers. Within a few years the Methodists had established ten stations among the Japanese with language schools, for the children of Japanese ancestry born in Hawaii could become American citizens. Thus we see that the establishment of permanent Methodist work in the islands was the result of the concern of West Coast Japanese for the religious and moral health of their fellow countrymen in Hawaii, and of the dedication of a consecrated leader who understood.

One of the most interesting statements on our early work in Hawaii was written by the Rev. John W. Wadman in his report to the Board of Home Missions and Church Extension in 1907. Dr. Wadman wrote:

> We now have among the Japanse ten stations with six well organized churches and property valued at $20,000. During the year our most conspicuous gain was the erection of an additional building to our church premises in Lahaina, Maui, in order to enlarge our day school and organize a Young People's Society with a reading room and gymnasium. The building cost upwards of $1,500, more than half of which was raised among the Japanese themselves, while other friends contributed the remainder. The success of this noble undertaking is largely due the pastor, Rev. Otoe So, who has toiled most faithfully for the past eighteen months at his post of duty in that old capital of Hawaii. The manager of the plantation most willingly and generously assists us in our mission work on that side of Maui. Another advance in the acquisition of property has been the purchase of a lot for a parsonage in connection with the River Street

Church, Honolulu, at a cost of $1,300 without any charge to the Missionary Society. Within the coming year we hope to build a suitable home for the pastor upon this well located property.

Conversions and baptisms have taken place in all our Japanese churches during the year. The most encouraging result to be recorded is the work at Kaanapali, Maui, a new mission station connected with our Lahaina church, where Brother K. Anzai teaches a large school and where eight young men have been led to Christ through his untiring efforts, and a class meeting organized—the first Christian advance upon a plantation camp of several hundreds of Japanese. Another signal blessing to be recorded is the progress of our work at Kahuku, a plantation at the end of the railroad line on this island. For three years or more Brother E. Tokimasa has been in charge of a "home" for small Japanese children, numbering thirty-five or forty, whose mothers were thus permitted daily to earn a livelihood on the plantation. Recently six young men were baptized and a class of ten organized. This is also the first Christian work accomplished in a camp of several hundreds of Japanese in the very center of which there is a big Buddhist temple and day school. The pastor at Aiea, a sugar plantation near Honolulu, was obliged to return to Japan owing to ill health, but a young graduate of Lahainaluna school, Brother J. Morimoto, was secured for our day school there, while Brother G. Motokawa has gone regularly down from the city on Sunday in order to preach. Eight have been baptized during the year—mostly young men.

Work Among Haoles

Prior to Dr. Wadman's superintendency another attempt had been made to establish work among the *haoles* (Caucasians) in Honolulu by the Rev. A. N. Fisher. After two years' work among the whites he gave up and turned the small congregation, the buildings and equipment, over to the Congregational board. In 1894 the Rev. H. W. Peck reorganized Methodist work, became

the first superintendent, and organized First Church, Honolulu. Until 1904 the work in Hawaii was a part of the Pacific Coast Japanese Mission. At that time it was organized as the Hawaiian Mission under the California Conference.

Our work among the Caucasians, centered at First Church, Honolulu, was slow in developing. It was natural for our Congregational brethren to develop. They had been at work since 1820, had paid the price in dollars and personality to develop a Christian civilization. Consequently, Central Congregational Church in the city of Honolulu became the outstanding church for Caucasians in Honolulu. St. Andrew's Cathedral was the center of an effective work done by our Episcopalian friends. Quite early this church felt it advisable to elect a missionary bishop resident in Honolulu. This added prestige and more effective leadership, and the church grew in numbers and influence. Even though our First Church secured a central location on South Beretania Street, Honolulu, the building soon became obsolete. Our ministers worked heroically, but our Caucasian membership remained low. In 1953-55 a new building program was developed and completed, and with the great increase in tourism, military personnel, and the expanding population, First Church is coming into her own. At the same time, our work with Orientals, chiefly the Japanese and Koreans, has new significance for the new Hawaii.

During the period following the turn of the century, the most effective work was among the Japanese. Harris Memorial Church had been established in downtown Honolulu. The church conducted services in both the Japanese and English languages. The Issei (born in Japan) could understand little English, the Nisei (those

born in Hawaii or America) little Japanese. Successful attempts were made to retain the Oriental culture through language schools, many of which were connected with our churches. Harris seemed to be providentially located, and it became the center of activities for Japanese youth and children. Methodism has always been proud of its work among the Japanese at Lahaina on the island of Maui. Here was a church characterized by a contagious Christian fellowship, and the Lahaina influence spread across all the islands. It should be noted that the majority of the Japanese who came to Hawaii were Buddhists, so that the essential approach had to be the same as on any foreign mission field. However, there was one significant difference in that the work in the main was carried on by Japanese Christians.

Comity: Korean and Filipino Work

On the other hand, our work among the Koreans had a different emphasis. In recognition of the fact that Methodism had been very successful in Korea, an agreement was reached with the Hawaiian Board (Congregational) that the Congregational Church would not work among the Koreans, and that the Methodist Church would not work among the Chinese and Hawaiians. It was, at that time, further agreed that the work among the Japanese and Filipinos would be divided on a geographical basis. Several years ago the Hawaiian Board requested our Mission to assume chief responsibility for the Filipino work. The first step in accepting this new responsibility took place when the Filipino United Church in Honolulu, a church serving the Filipino Protestant community in Honolulu, became a Methodist church. Since that time the name has been changed to Aldersgate Church, and

the future of this congregation is involved in the over-all strategy for Methodism in the future.

Many of the Koreans who had migrated to Hawaii were Protestant Christians, and the majority of them Methodists. Hence, while our approach had to be in both Korean and English, the people had a background for understanding the Christian faith. Later on our approach to the Filipinos had to be made on the basis of an appeal to people whose background was Catholic. Our workers in Hawaii had to be versatile.

In the Plantation Villages

One of the most appealing but difficult aspects of our work in Hawaii was in the plantation villages. It should be remembered that the owners of the sugar and pineapple plantations built and provided homes for the field and mill workers. The quality of these homes varied, yet they seemed adequate. Usually the workers from each nationality grouped together. Today in some plantations employing both Japanese and Filipino, for example, one finds both a camp for Japanese workers and one for Filipinos. In some plantations the races are mixed. In a few, single Filipino men predominate, so the camp is in the form of a dormitory. In each case the task of the Christian minister is to reach the people—men, women, and children.

I remember a visit I made to one of these camps a number of years ago, when I accompanied one of our ministers on Hawaii in his work among the Japanese, most of whom were still Buddhists. In his truck he had an interesting assortment of equipment for Christian work, from hymn books and Bibles to baseball gloves, visual aids, and sound equipment. I shall never forget how

we drove into the camp and a large crowd of young people was attracted by the music. Later, there followed a movie, a baseball game, and then a presentation of the old, old story of Jesus and his love. Then followed a visitation of the homes for a threefold purpose: (1) to visit and counsel with families already Christian; (2) to invite all to attend regular services at the central church usually located in the village central to all the camps; (3) to give spiritual and moral guidance to the whole camp. It was an experience I shall not forget, for it was the method by which people were being reached for Christ. This method was and is practised in all the workers' camps. As in all territory flying the American flag, transportation to a central church is not a real problem, but the interest must first be obtained.

It is more difficult to be effective in men's camps. Many of the older Filipinos living in these camps have little incentive to speak much English, since they do not have homes from which children go to schools where English is the language of instruction.

A careful reading of the conference minutes of the Hawaiian Mission would indicate that many appointments involve a regular minister and a language minister. A more careful scrutiny would reveal that more than one pastoral charge would have the same language pastor. For example, one Japanese language pastor would preach in Japanese in at least three or four churches on the same island. This same procedure would obtain with both Korean and Filipino language pastors. It is not certain how long such a procedure will be necessary, but it must be continued as long as there are nationals who cannot comprehend preaching in the English language.

Paternalistic Colonialism

Along with the development of the sugar and pineapple plantations there grew up a system of administration which has been aptly called colonialism. We have seen that the wages paid the workers were small, but the company included a home, medical care, and other services. There developed among most of the plantation managers an interest in and concern for the welfare of the individual workers. But inevitably such a system kills initiative on the part of the worker and creates in the employer an attitude of patronizing benevolence and ownership toward the worker. The worker is told where he must live as well as where he must work. His health and that of his family is placed in the hands of another person. Consequently many incentives were lacking, and many workers began to feel that their rights were threatened. It should be said at once that in practically every instance the workers had acceptable homes and good care. And it was all a part of a system which obtained in the commercial world during the nineteenth and early part of the twentieth centuries. In the next chapter we shall trace the change in relationship between the employer and the employee. Here it is necessary to point out that the church was also a part of this system. In the minds of many Orientals the church was definitely identified with the "colonial" approach. The Hawaiian Islands, however, were early affected by the new demand for human freedom, and these struggles are not yet ended either in Hawaii or in the world.

Home Rather Than Playground

From the days of the "discovery" of the islands, a combination of circumstances and forces resulted in the

determination that Hawaii was to become a home rather than a playground of the Pacific. For one thing, the mildness of the climate made visitors and adventurers alike desire to stay. The general friendliness of the Polynesian peoples added a further credit. The missionaries themselves purposed to build a home in the tropical setting. For example, Lucy Thurston, wife of the Rev. Asa Thurston, one of the early missionaries, died in Honolulu at the age of eighty. It would not have occurred to them to live anywhere else. The early empire builders of the sugar industry considered the islands a home. Unlike the early settlers in Alaska, all of these early residents began immediately to pour back their money into the economy of the islands. Permanent residences were built, schools and churches were established, and law and order came into being. True, in Alaska the isolation and loneliness caused many pioneers to return home. The Hawaiian Islands are small, and this sense of being far away from everybody is negligible. Nevertheless, one key to understanding Hawaii is this definite tendency to act and to spend as if one expects to stay a long time.

One finds this same determination on the part of the majority of the Orientals and other nationalities brought in to work in the sugar and pineapple fields. Naturally a few of the older generation long for the old country. But the children know the islands as their home. One of our Filipino pastors is ready to retire. He desires two things: (1) a visit to the land of his birth; (2) to return to Hawaii for the remainder of his days. These ambitions are typical.

Mr. Lorrin A. Thurston, son of Asa and Lucy, pays a tribute to the early missionaries, and in the same words

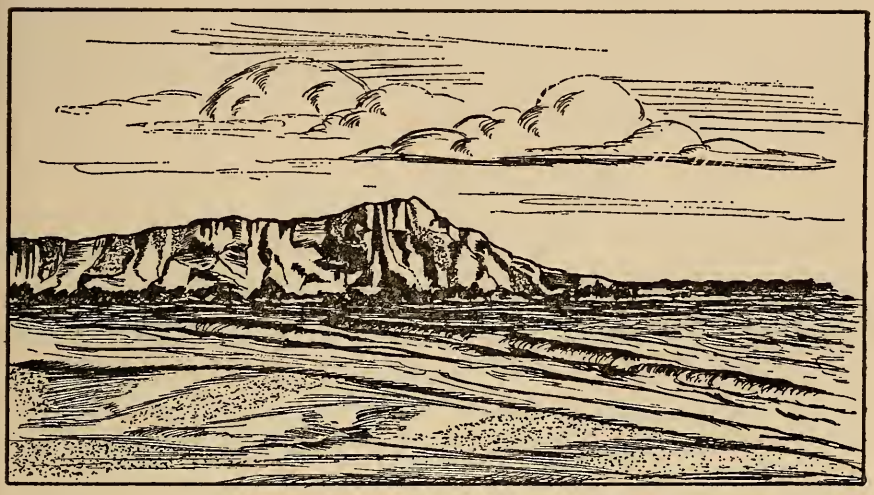
one finds evidence of the factors which make for Hawaiian homes. He wrote:

They had to build their own houses, prepare their own food, make their own clothes and furniture, build school houses and furniture, print leaflets and books, teach the natives to read, write, print, and sing. They had to translate the Bible, formulate and preach sermons, administer to the sick and the distressed, seek to inculcate some semblance of morality and comprehension of the higher life. The missionaries' wives, besides attending to domestic duties, teaching school, holding Bible classes, had to teach the women how to sew and the fundamentals of right living, of which there was utter ignorance. All this was done in the face of continuous and malignant opposition of dissolute and hostile foreigners, whose licentiousness and exploitation of the natives was interfered with by the missionaries. My mother and her childhood companions used as playthings cannon balls which were fired from a United States war ship at the missionaries' residence at Lahaina because the latter had influenced the chiefs to put a stop to the customary practise of permitting women to spend the night aboard ship.

Thus a heavy price was paid across the years to build an island home in the Pacific.

For Thought and Discussion

(1) Is it possible to visit Hawaii and fail to see its real life? Discuss.
(2) Give a brief account of the discovery of the Islands.
(3) Write a theme on the contribution of the early missionaries.
(4) Describe Methodism's two attempts to begin work.
(5) Describe the chief industries of the Hawaiian Islands.
(6) Discuss Methodism's contribution to the races of Hawaii.



Diamond Head

CHAPTER V

THE MATURING OF AN ISLAND PARADISE

THE Hawaiian Islands are commonly called "the Paradise of the Pacific." But there is no paradise on earth, and Hawaii is no exception. On the other hand, there are some reputed advantages of paradise in evidence. We have spoken of the climate as being relatively free from uncomfortable extremes. In most places in the islands the range of temperature averages ten degrees the year around. Then many plants and birds are found only in Hawaii. In 1778 when Cook arrived more than ninety-four percent of the 1,700 kinds of plants were indigenous. And over ninety percent of the 3,750 native species of insects and eighty-two percent of the ninety-

two species of birds are endemic. There are no poisonous land snakes in Hawaii. The mosquito came via a whaling vessel in 1826, and a continuous fight is waged to keep them under control. Even the sharks of Hawaii are not the man-eating type.

Hawaii Has Its Way

Colorful festivals, pageants, and fairs abound, and the various cultural strains of the population bring variety to these occasions. While most evidence points to the fact that prior to the advent of the white man much of the territory was treeless, trees and flowers have been imported so that at present the islands can be called gardens. At the airport and docks *lei* (floral necklace) vendors are ubiquitous, and the fragrance of the *leis* lingers long. A few years ago I attended a large banquet in Honolulu, and at each place was a vanda orchid. This is a symbol of the profusion of beautiful flowers such as the hibiscus, orchid, carnation, pikake, torch ginger, and anthurium. It is not an uncommon sight to view a double poinsettia hedge around the garden of a private home. And the flowering trees are brilliant. One finds also huge fern forests and impenetrable jungle. The sheer loveliness of these islands makes it easy for the visitor to think in terms of a paradise.

Beauty and climate do not complete the inventory of the advantages of Hawaii. For some reason, one usually finds a tolerant attitude toward many problems which elsewhere cause bitterness, strife, and divisiveness. Hawaii has had the same vexing problems, but they seem to have been hammered out on the anvil of experience. It simply is not possible for many races and cultures to live together as in Hawaii without tensions. But these tensions

have, in the main, been resolved. Perhaps in the providence of the Almighty, the very fact of bringing together significant numbers of many races and cultures living on a group of small islands has compelled the people of Hawaii to evolve a new pattern in human relations. It is at this point that the word "paradise" takes a new meaning for the writer. I am not at all sure that all human beings are going to find heaven to their liking, particularly if judged by contemporary standards. But this maturing island paradise may yet demonstrate to a shaken and skeptical world that people can live together in harmony. There may be a bit of unconscious prophecy in the closing statement in Mr. Porteus' book:

> Day follows day in peaceful procession, and if you will only let Hawaii have its way with you, that nervous, feverish, hurrying spirit that is the bane of modern existence, will be exorcised and disappear.[13]

And if the nations of the world would let Hawaii have its way with them, the terrible specters of racism, hunger, and enslavement might be banished forever from the face of the earth.

The Tourist Trade

It would have been impossible to keep the Hawaiian Islands from becoming a mecca for tourists the year round. Their climate and friendliness, their beauty and freedom from tensions, their accessibility via air or sea, combined with the fact that the cost of living is moderate —these factors have made these islands a vacation land surpassed by no other. Hawaii's tourist industry has grown more in the past decade than any other major activity.

[13] Stanley D. Porteus, *op. cit.*

From a six-million-dollar-a-year industry in 1946 it has expanded to $65 million in 1956. It is estimated that the tourist trade will account for $77 million in 1957 and that it will exceed $100 million by 1960. These facts cause the placing of tourism as the number one potential for growth.

Related to the tourist trade is the post-war development of air transportation. In 1946 when I first visited Hawaii, I traveled on an old Navy Flying Clipper which took seventeen hours for the trip from San Francisco to Honolulu. My last flight was on a DC-7 which took just eight hours. The new jets will take four hours. In 1936 only 53 passengers arrived by air; in 1946 this number had increased to 29,749; in 1956 to 355,602. Inter-island travel is affected, for in 1956 there were over 600,000 individual trips between the main islands.

Luxury liners still carry capacity loads to Hawaii. Just during the past eighteen months the passenger capacity has tripled—from 41,760 one-way passengers per year early in 1956 to an annual rate of 123,000 passengers by mid-1957. Freighters constitute Hawaii's lifeline to the mainland. In 1956, 3,569,000 tons of imports and 2,505,000 tons of exports were carried between Hawaii, the mainland, and other areas. The influence of transportation upon industry, employment, and cultural development is enormous.

The 1957 Mid-year Report of the Department of Business Research of the Bank of Hawaii lists four new factors which will stimulate tourism in the years that lie ahead:

1. The development of convention business in Hawaii. Increased accessibility and reasonableness of travel are factors here. Church groups are aware of the general freedom from racial discrimination in the islands as a

factor in determining locations for conferences, etc.
2. The gradually rising level of foreign visitors, in which Canadians represent the largest potential. This fact brings us face to face with the influence of the brotherhood experiment which is so successful in Hawaii.
3. A rising stream of around-the-world visitors who include Hawaii in their itinerary.
4. An increasing number of transpacific travelers who stop off for vacations in Hawaii.[14]

These factors can be determinative in influencing Oriental peoples in their conception of American democracy, and in helping convince the world-traveler that brotherhood is possible.

Along with the growth of tourism there is a corresponding increase in retail establishments, public utilities, laundries, restaurants, and the like. It was quite natural that new hotels had to be built. All those activities have stimulated the increase in population, and have presented to the church new and fascinating challenges.

Trades Unions and Progress

One decisive factor in the development of the new Hawaii is the rise of unionism. While one may lament some labor tactics, one must admit that the movement has been good for Hawaii and its development. In Chapter IV we saw something of the wages paid the plantation workers. It is obvious that those were not living wages. Historically, the sugar plantation owners followed the usual management policy of the day in opposing the organization of the agricultural laborers. As Roy L. Smith once remarked: "Their sins in this connection were many." But these owners were no better or worse than

[14] Reprinted with the permission of the Bank of Hawaii.

mine and mill owners on the mainland. History itself is replete with examples of the struggles of the poor to find a better life for their families. There did develop in Hawaii a sense of social and personal responsibility, and the owners of the plantations did provide many valuable benefits not apparent in the salary scale. There were homes provided together with full medical care and recreational facilities. The current increased cost in medical care and hospitalization on the mainland is proof that we have not really solved the problem in any more effective way than did the plantation owners. During the second war, aggressive labor leaders and organizers (of the International Longshoremen's and Warehousemen's Unions) moved in; and today the plantations, the shipping industry, the hotels, and other enterprises are tightly organized. The economy of the islands was crippled for months by a strike of dock workers. Roy L. Smith has written: "That the unions were radically led is true; that some of the top leadership is highly suspect is also true. But the unions are in the islands to stay."

There is no doubt that the condition of the worker has improved. The agricultural laborers are the highest paid workers of any similar group in the world. This is in contrast to the conditions when the first Chinese workers were brought in a century ago. The plantation owners have reacted just about as one would expect. Since the workers are now well paid, the fringe benefits have decreased and are now paid for by the individuals. The owners have been cooperative in setting up the rules for pay scales, promotions, and working conditions. They have welcomed the superb school systems in the towns and villages, and they boast that extreme poverty is absent from most agricultural districts. Unfortunately the

close personal relationships which once existed between the owner and the worker are disappearing. While the improvements and difficulties have not been due to the rise of the labor unions alone, the fact that they occurred together binds them in the thinking of the ordinary person.

The Church, the Plantation, and the Worker

This new social and economic *milieu* in which the people live and work has had a significant effect on the relationship between the church, the plantation, and the worker. It would have been virtually impossible for the church leaders to disassociate themselves from the plantation owners. For one thing, if work was to be carried on among the workers, a site had to be bought or leased from the plantation owners. These men were interested in the moral and religious welfare of the workers. After all, many of them had some connection with the families of the early missionaries. Often they expressed that concern by making property available for a church, by providing one of the plantation homes as a parsonage for the Methodist preacher, and by providing part or all of the minister's salary. This practice was not universally adopted, but in the early days of our Hawaiian work it occurred often enough to set a pattern. Then again, the general church had not been too generous in its appropriations for Hawaiian work, and our leaders were compelled to raise money to carry on the mission endeavors from the most obvious sources. In most cases a pleasant relationship existed between the owner and the worker, for they often worshipped in the same small mission church.

On the other hand, the worker could not help identifying the church with management. This important identification was made not only in Hawaii, but on practically all mission fields around the world, as well as on the mainland itself. At the same time it was apparent to many plantation owners and managers that the preaching of the Gospel brought new dignity to the worker. It became increasingly necessary to treat men as men. Throughout the world the Christian ethic began to assert itself in human relationships. Our church made social and economic pronouncements, the profit motive as a single objective was questioned, and the twentieth century witnessed a great struggle for the rights of all people. In fact, the revolution through which our world is now passing has as its unannounced goal the full liberation of all human personalities. Consequently, the owner began identifying the church with the worker. These half-true identifications were most unfortunate, for the whole truth was more inclusive. Nevertheless, as time went on the owners ceased to assist the church in the former ways. Now individual gifts were made to individual churches, but the church was expected to pay its own way. The damage to a full understanding among the three parties involved was great and is yet unresolved. The Protestant Church in Hawaii, as elsewhere, has not been able to win the complete confidence of either the workers or the managers. There remain, therefore, great areas of human understanding to be conquered for Christ. Part of the challenge of Hawaii comes at this point. Today it is rare for a plantation to pay the Christian worker's salary or provide a home, but interest and concern is still expressed in many tangible ways.

Days of Destiny

December 7, 1941, was a day of destiny for the Hawaiian Islands. This was true not only because it marked the American entry into a great world conflict. It also was the day when Western minds became aware of the importance of the East. Dr. Roy L. Smith has well written in *The Christian Advocate* of April 23, 1953:

> The bombing of the U.S. fleet in Pearl Harbor on Sunday morning, December 7, 1941, had the effect of shocking the American people into a realization that politics of the Pacific are as important to the life of the plain people as politics of Europe.
>
> With China overrun by the Communists, we are finding it necessary, as a nation, to face both east and west at the same moment, and this unprecedented dilemma has imposed a terrific psychological strain upon the government in Washington as well as plain citizens who drive down Main Street every morning to work.
>
> Since the founding of the republic we have been accustomed to think in terms of the Atlantic and the capitals of Europe, with the result that we know relatively little of the tensions and issues of the Pacific basin. The admission of Hawaii as the forty-ninth state of the Union must be accompanied by a readjustment of the American mind relative to a dozen major political, economic, and religious problems. In the midst of all this Christian people have a responsibility quite new and very insistent.[15]

It was on this "day of infamy" that Hawaii was discovered for the second time. We began to realize her strategic military importance. We also were brought face to face with the virility, endurance, and loyalty of the Oriental American. Just at the close of the war Dr. Earl R. Brown and I visited Hawaii for the first time.

[15] Reprinted with the permission of The Methodist Publishing House from *The Christian Advocate.*

Among the churches we visited was the Parker Memorial Church in Kaneohe on the windward side of Oahu. At that time the church members were practically all Japanese. I stood in front of the service flag in the vestibule of the church. There were over a hundred stars on that flag, and over twenty (as I now recall) were gold. Here was evidence of the loyalty of young Japanese Americans to the United States. Subsequently I listened to and read accounts of the heroism of these our Oriental brethren, and I was born into a new interracial world. It is important to note that during the crucial years 1941-45 there was not one proven case of sabotage among the Japanese residents. While in Hawaii in 1946, I learned of an episode packed with significance. Dr. Harry S. Komuro, now Superintendent of the Hawaii Mission, was then pastor of Harris Memorial Church in the city of Honolulu. Dr. Komuro's reputation as a preacher attracted a number of our GI's to the services at Harris. One Sunday morning after a communion service it is reported that one soldier came up to Dr. Komuro and said, "Pastor, this is a hell of a world. I came to the Pacific area to kill Japanese, and my first Sunday in Honolulu I take Holy Communion at the hands of a Japanese minister." It may be "a hell of a world" in which we live, but it is a world of hope when that could happen.

On that December Sunday, too, many false conceptions of life were destroyed, as well as American battlewagons. Never again would the white man be able to ignore the man of color. Too much "blood and sweat and tears" have been shed for the Western powers to be complacent about the East. To an increasing number of thinking Americans and Europeans, it became apparent that East and West must learn to live together in peace in the same

world. The cost of defeating Japan was so great that we no longer can believe in either "white" or American hegemony in world affairs. Subsequent events have tended only to increase this conviction. The war had something to tell us about race which many did not want to hear. It not only brought us face to face with Oriental brutality, it also showed us that the brutality of the West could be feared as well.

Then came that second fateful day in August 1945 when the first atom bomb was dropped at Hiroshima. The horrible destructive power of this new weapon compelled Japan to surrender, but other things had to be surrendered also. For example, man realized that at last he had produced a power capable of destroying civilization. With such knowledge we had to admit more than ever before that brotherhood must become a reality, or else no one would be left alive who could be a brother to anyone else. In the final chapter we shall discuss the almost impossible position in which all this has placed the United States. Here we must be content with the assertion that mankind was compelled to surrender the last hope and excuse for a "colonial" approach to nations and peoples either in the world of economics or in the world of religion.

The Great Issue—Race

Hawaii was and is right in the middle of the greatest issue to confront modern man, the issue of race. For in Hawaii the presence of many racial strains is taken for granted. Recently I read somewhere an interesting story of a little girl of five who had been born in Honolulu to Caucasian parents. Her mother had often taken her shopping in downtown Honolulu where she could observe

the faces of many racial groups. Then the father was transferred by his firm to a mid-western town where only white Americans lived. One day she went shopping with her mother in the new town. Toward the end of the shopping period she looked up at her mother and asked: "Mama, where are the rest of the people?" It is true that over one and a half billion people of color look across the Pacific at us, and many of them get their first impression of the United States from the harmonious relationships they see in Hawaii.

In the Hawaiian Islands, East and West live, work, and worship together in peace; and they do not think it at all strange. In a recent report to the Board of Missions, Dr. Harry S. Komuro, Superintendent, writes:

The new Governor of Hawaii in his inaugural address pointed to the Islands as having the significant role to fulfill as the hub of the wheel which encompasses the whole Pacific basin. Hawaii may well become the proving ground for democracy for half the world's population. Five hundred thousand people representing almost every racial and cultural background live in this free American community. We have a Governor of Irish ancestry, the President of the Senate of Chinese-Hawaiian ancestry, the speaker of the House of Italian ancestry, a Justice of the Supreme Court of Japanese ancestry, an Attorney General of Korean ancestry (Methodist)—all Americans. Go to one of our churches in Honolulu and you will be ushered by a committee of men made of an Hawaiian, two Negroes, a Filipino, two Caucasians, two Japanse—all members of one Methodist church. Go to still another charge in a suburban town outside of Honolulu, and you will find on the staff handling two congregations, three ministers: Caucasian, Japanese, Filipino, and a deaconess from Alabama (Caucasian). Integration is taken for granted in Hawaii and its demonstration is important today in the life of the church and the world.

Back in my 1946 visit to the islands, I spent a Sunday at Hilo on the big island of Hawaii. Methodism had a small Korean church in the city, and that was our only work. At breakfast in the hotel that morning, Dr. Earl R. Brown and I were introduced to two Caucasians. They asked us if we were going to attend services at the First Foreign Church that morning. We indicated that we were going to attend services at the Methodist Church, and at that announcement eyebrows were raised. We were informed that only Koreans went to the Methodist church. And only Koreans were present, except Dr. W. H. Fry, the Superintendent, Dr. Brown, and me. That was only eleven years ago. Today everything is different. Our little church has been sold, a large new lot has been purchased, and there are more Caucasians than Koreans in the membership. This is typical of what is happening on each of the islands.

It appears that in Hawaii the problem of race has been solved in a more satisfactory manner than anywhere in the world. While it cannot be maintained that race prejudice has been abolished, it is certainly at a minimum. There are several private clubs that raise racial barriers, but in all public activities there is no second-rate citizenship. You may visit the offices of any public utility and find there employees of all the races working beside each other and being paid the same amount for the same job. Enter one of the large banks and study the names of the officers. It is not an uncommon thing to have two Orientals and two Caucasians as vice-presidents of the same bank. There is no single racial group which is numerically strong enough to dominate the others. Approximately forty percent of the half million population is Japanese, and about thirty percent Caucasians from the mainland.

The other racial groups are approximately 30,000 Portuguese, 30,000 Chinese, 40,000 Filipinos, 50,000 part Hawaiian, 5,000 Puerto Ricans, 5,000 Koreans, and 70,000 of northwest European stock.

Several years ago it was my privilege to assist in organizing a new Methodist congregation in suburban Honolulu. The services were held temporarily in an old schoolhouse. Before I received the charter members, it was necessary that I baptize a number of adults. Much to my surprise and delight, in that group were representatives of seven races. They were all young couples, and in some cases the husband and wife were of different races. Two years later I was back in Honolulu and part of my assignment was to assist in the dedication of this new suburban church. Then I was asked to baptize the babies which had been born to the couples I had taken into the church two years before. As I took those little children into my arms and baptized them in the name of the Father, Son, and Holy Spirit, I confess I felt a resurgence of hope within my being when I realized I was holding a microcosm in my arms. Here was a realistic demonstration of that unforgettable picture in the Book of Revelation when all nations enter the Eternal City, coming in at the three gates from each of the four directions of the compass. I knew that here was the touchstone of brotherhood working itself out under the American flag.

So in those lovely islands one does find the material and the atmosphere out of which a paradise could be forged. There is some apprehension lest the Japanese become the dominant race, but no one seriously believes that all Japanese would vote alike. Most Japanese are too thoroughly Americanized for that. Each of these racial groups, whose ancestors were contract laborers,

has made significant contributions toward a fused culture. Or as Porteus puts it, "It tapped unlooked-for reserves of latent intelligence." Here one finds Portuguese doctors, dentists, lawyers, judges, legislators, and teachers. The telephone directory reveals many Chinese and Japanese names in the professions. The scholarship records at the University give ample evidence of the intellectual capacity of the Oriental student. In fact, the university catalogue is an interracial exhibit, both as to faculty and student body. The peoples of Hawaii have learned to live, work, and pray together.

Resurgent Buddhism

Since the close of the second war, a new challenge has come out of Hawaii in the resurgence of the Buddhist faith, and more particularly of the more progressive branches of Buddhism. In the next chapter we shall consider the religions of Hawaii. Here we shall consider only one aspect of Buddhism. During the war, Buddhism suffered a lack of leadership as most of the priests were deported or detained as aliens. The spiritual ministry to the Buddhist people had to be performed by the Christian clergy. At the close of hostilities the priests returned with a new crusading spirit. Having lost the war, the Japanese Buddhists were determined to win the soul of Hawaii. Here, then, is a "foreign mission" field in a "home mission" territory. Over twenty new Buddhist temples have been built. They have duplicated our Christian services. Their "churches" have pews and hymn books, youth fellowship, and women's societies. Their aim is to win not only the Japanese but also the entire population, and Hawaii could become a springboard for a Buddhist assault upon the mainland.

One of the most demanding and stimulating experiences I have ever had came when I accepted an invitation from Dr. Harley Ziegler, then the Director of the Hawaii School of Religion, to give two two-hour lectures on the meaning of Christianity. Each of the classes had over seventy students present, eager young Orientals, most of whom were non-Christian. It was understood that the second hour in each section would be reserved for discussion. What a time I had! I was thrown back upon basic resources. Typical of the questions was one from a brilliant Japanese girl who was a devout Buddhist. In substance she said: "Tell me one good reason why I should become a Christian. I am a Buddhist, and I'm not at all impressed by the conduct of the Christians I have known. I lead a happy and good life. I respect the rights of others, love my family, and have tried to live up to the teachings of Buddha. What more can you ask of me?" This is a sample of the task which confronts our workers in Hawaii.

Student Work and the University

It is for this reason that the Division of National Missions decided that a strong Wesley Foundation should be established near the University of Hawaii. In 1949 we were able to purchase from the Southern Baptists a small building across the street from the campus. At the time there were 5,000 enrolled at the university. But the number of students has been growing steadily. For this present academic year 6,055 students are enrolled, and the expectation, based on population growth, is that there will be over 13,000 students by 1965. We have maintained a strong program in our inadequate quarters. During the past year the adjoining corner lot has been

purchased for $41,000, and ground was broken for a new $75,000 Wesley Foundation building. Trained leadership has been secured, and Methodism will play a significant rôle in the religious development of Hawaii's youth.

The importance of this student work should not be underestimated. The projected plans for the university promise new challenges to the Christian church in the immediate future. Undoubtedly most of the leaders of the future forty-ninth (or fiftieth) state will be trained here. Our task is to insure that part of their training will be a development in the Christian concepts of the world, man, and human relationships. Consider three important aspects of this challenge:

1. The University of Hawaii has many of the basic requirements for becoming a world center of Oriental-Polynesian studies. In the light of the increasing pressure of Asian people for self-determination and a place in the community of nations, this may become one of the most important centers for disseminating facts and for proving Asian capabilities and leadership.

2. The university is planning definite research in the general field of how people of diverse backgrounds can live together in peace. In 1954 there was held on the campus a world-wide conference on race relations which resulted in the formation of a world-wide race relations organization. The scope of the interest of this organization is as broad as the world, and within its objectives we may find some of the keys of the Kingdom.

3. The university has become a gateway for mainland-bound students from Asia. For the past three summers an Asian student orientation program has been conducted for students under Fulbright and other scholarship grants. The International Cooperation Center has been established there. The hope of the university regents is that it may become

the University of the Pacific, an interpreter between East and West.

There are other factors which will determine the religious development of this medley of students. But through the Wesley Foundation we have an opportunity to play an important part in inculcating the Christian ethic into the thinking of these future world leaders. President Grayson Kirk of Columbia University remarked that Hawaii has become an ideal meeting place for the peoples of the Pacific basin because of its location, population, and racial attitudes. In this field of endeavor our goal should be that we do not enter with "too little too late."

Woman's Division Projects

The story of Hawaiian Methodism would not be complete without due credit being given to the women's organizations. The Methodist women have played a very important rôle in the history, the hopes, and the achievements of the church. They have served on committees, have helped plan projects and programs, and have contributed of themselves and their money to help make Hawaiian Methodism what it is today. However, there are three specific areas in which the Woman's Division of Christian Service (including its predecessors) has made a definite contribution.

In the first place, there was the establishment in the year 1903 of the Susannah Wesley Home. During the first year of its existence thirty-five women and girls were cared for. In his 1907 annual report, Superintendent John W. Wadman writes:

Mrs. Mack, Superintendent of the "Susannah Wesley Home," has been invited to present to this conference a report of her interesting work in caring for several helpless, needy women and many homeless little children. This work is under the auspices of the Woman's Home Missionary Society. It was a great disappointment to bid farewell to Miss Dean, who, a few weeks ago, was obliged to leave us and return home, owing to ill health. We are hopeful of the arrival of someone equally well fitted to fill her place and carry on the important work which she was accomplishing as an evangelist in our Japanese churches. This appointment is also made by the authority of the Woman's Home Missionary Society.

The present Susannah Wesley property was obtained in 1919, and by the time it was completed nearly one hundred girls of various races and ages had a place to call home. The women have been wise in the utilization of this Home for the most useful purposes. Many of the leading Oriental women now in the territory received love, care, and Christian direction here. With the increased stability of family life, the rise of the standard of living, and the effective governmental efforts in the field of child welfare, the original needs which created the necessity for the Home have been met. In 1945 one could find Japanese, Chinese, Korean, Portuguese, Hawaiian, and mixed racial strains living together in the Home. By 1956 it became apparent that the need had changed, that the location was no longer ideal. Consequently, plans are now under way within the Woman's Division to use available resources to meet new opportunities.

In the second place, the women have rendered signal service in providing deaconesses for many of our urban and plantation charges. These courageous and dedicated women called in the homes where only a woman could be

welcomed, gave inspiration and guidance to the Oriental women and children who at first did not understand their new country, and provided the only effective religious education in many charges. Laboring under the twin handicaps of inadequate housing and equipment, they made it possible for many of our early churches to function as effectively as they did.

In the third place, and more recently, Wesleyan Service Guilds have been organized for the benefit of employed women. This program is of increasing importance not only in Hawaii, but in all places. There are more such women than ever before, and the number of working women in places away from their original homes is increasing rapidly. Through the Service Guild an outlet is provided for fellowship and service which has paid dividends too high to calculate accurately.

Thus Methodism in Hawaii, as elsewhere, owes a great debt to the women of our church. Without their devoted service our Hawaiian Sunday schools would have been without leaders and workers. And the work of our churches would have been impoverished. I am certain that literally thousands of Orientals in Hawaii today rise up to call our Methodist women blessed.

Today there are twenty Woman's Societies of Christian Service in the territory with a total membership of 768, which represents a gain of 174 over the previous year. For the first time Hawaii sent two delegates to the Western Jurisdictional School of Missions held at Westminster College in Salt Lake City. Last August the territorial Woman's Society of Christian Service conducted their own School of Missions. This group pledged $2,000 to support the world-wide work of the Woman's Division. There are 114 subscribers to *The Methodist*

Woman, and 108 to the *World Outlook.* I doubt if any twenty Societies anywhere else would have such a record. The leadership of the territorial Woman's Society of Christian Service has been interracial, and this has been done without "a trumpet before them." The current report was submitted by Mrs. Toki Akamine. On the mainland we are usually so proud when a non-Caucasian has a position of importance that there is a special announcement made. But not in Hawaii, where such a tangible expression of "Christian social relations" is taken for granted.

Growth in Numbers and Brotherhood

The Methodist Church has grown across the years. For the past fifteen years the membership growth appears to have been slow, about 500 members a year. But this was during the time when our church discontinued the status of an inactive member. The net gain during this period has been over 1,500, and the significant fact is that most of our present 4,000 members are active. The church school enrollment has increased in the past ten years by over 1,000. This has been due to the increased emphasis on Christian education which began when Mr. James McGiffin was appointed as territorial director. In the next chapter we shall consider the whole Christian education challenge. The mission churches have become "missionary" in outlook. Our Hawaiian churches support the benevolent interests of the church. Their offerings for the Bishop's Appeal for Korea and the Hungarian Fund were among the top ten conferences in *per capita* giving. Last conference year they participated in the following offerings: Interdenominational Fund, Honolulu Council of Churches, Week of Dedication, Fel-

lowship of Suffering and Service, TV Ministry Fund, Methodist Student Day, Methodist Youth Fund, Race Relations Sunday, Hawaii School of Religion, Wesley Foundation, Temperance League, and Audio-Visual Aid Fund. In addition, this small mission conference gave $6,410 to World Service, $3,021 to General Advance Specials, and $2,624 was sent in by the Woman's Society of Christian Service. It is apparent that the steady growth of our Hawaiian church (470 received on profession of faith last year) is accompanied by a sense of responsibility to help others. From the very beginning, the people are taught that they have an obligation to assist in the total world mission of the church.

The Methodist Church has a great future in Hawaii. Gains are made each year. In his report to the 1957 Annual Meeting, Dr. Komuro stated:

> The increase in self-support of mission-subsidized churches is being grasped more and more. The goal of self-support for the Mission as a whole is not at all an impossibility. I would like to see some of the larger self-supporting churches in our Mission attempt the possible supporting of some of the weaker churches instead of leaning completely on the Board of Missions. Many churches are realizing the financial potentials for the first time, and the goal of tithing is becoming more and more a term more readily understood. The concept of stewardship as an educational and spiritual responsibility of membership is beginning to become a part of our own church life. There is a healthier approach to church finance and business.

In closing this chapter, allow me to emphasize the interracial nature of our Hawaiian Methodism. Attendance at the Annual Meeting becomes an introduction to a new understanding of brotherhood. Last year Dr. Komuro

(Japanese) and Dr. T. Samuel Lee (Korean) assisted Bishop Kennedy in celebrating the Communion Service. The reading of the appointments is a revelation in interracial understanding. As the Bishop reads the list of the churches and the assignment of ministers and workers, one hears the name of eight Japanese, eighteen Caucasians, four Koreans, and five Filipinos. There is no conscious attempt to insure racial representation upon important committees. There is little consciousness of any racial or cultural differences. The significance of it all comes like a breath of fresh Galilean air to those who visit this maturing island paradise for the first time.

For Thought and Discussion

(1) In what ways can Hawaii be called a paradise?
(2) Discuss the rise and significance of the labor movement in Hawaii.
(3) Write a theme on the relationship of the labor movement to the missionary efforts on sugar and pineapple plantations.
(4) Discuss the problems of racism and Hawaii's contribution toward a solution to the problem.
(5) What are the racial strains present? Discuss the religions of Hawaii.
(6) Give a brief statement on work among students at the University.
(7) Discuss the contributions of the work of the Woman's Division.

CHAPTER VI

CROSSROADS FOR NEW PATTERNS OF LIVING

ONE of the famous street intersections in the city of Honolulu is called Kau Kau Corner. It receives its name from the presence of a large drive-in restaurant, for *kau kau* means to eat. On that corner is a large directional guidepost consisting of a ten-foot pole with arrows pointing in every conceivable direction. On each arrow one can read destinations and mileages. Standing beneath the sign you can learn which direction to take to reach Tokyo or Washington, Manila or New York, London or Singapore, Calcutta or Shanghai, Seoul or Moscow, and how far it is to each of these great cities of the world. The corner is a symbol of Hawaii, for it has become not only the "crossroads of the Pacific" but the crossroads of the world.

Patterns for Progress

Hawaii is not only a place where people of many cultures and races *visit;* it has become the showcase where people of diverse cultures and many races *live.* In a very real sense, then, the islands have become a crossroads for new patterns of thought and living. In many physical respects, the capital city of Honolulu is like any other American city. Here one finds wide paved streets, traffic jams in spite of highways and throughways, large office buildings and luxury hotels, restaurants and attractive stores of all kinds, buses and pedestrians, housing develop-

ments and busy real estate agents, many cars and many time-payments, parking tickets, and speed traps. But here the resemblance usually ends, for no other American city can boast of such a diversified racial population. In contrast, for example, with New York, there are no real racial ghettos like Harlem with all the attendant evils. There are communities in which the Japanese predominate, or the Koreans, or the Chinese, or the *haoles* (whites). But generally speaking these are conditioned by economic rather than racial considerations. Representatives of all races are evident in the schools, stores, barber shops, hotels, and restaurants. The pedestrians on the street show a medley of colors and dress. Integration in churches and schools is not a problem, it is an accepted fact or pattern of living. If the world moves forward on new ideas, then Hawaii has a most important role to play for at least the balance of this century.

Honolulu is one of the most progressive cities in America. In fact the entire territory gives every indication of keeping pace with progress. A few examples of the type of progress may be instructive. There is a proposal to build a large Geophysics Institute in connection with the university. An observatory is to be set up on *Mauna Loa* (the 13,000 ft. volcanic mountain on the big island of Hawaii) from which the U.S. satellite will be tracked in outer space. The university will also participate in the Solar Flare patrol and the Solar Radio noise patrol. Work is under way to complete by 1959 a new $25,000,000 jet port, and plans are completed for a $12,000,000 expansion of the harbor. And D. S. Guild, vice-president of the Hawaiian Telephone Company, predicts direct television broadcasts from the mainland, television-telephones, and direct long distance dialing

within twenty years. Because of the anticipated tourist deluge, famous Waikiki will be rebuilt and new tourist developments begun at Kahuku, Makaha, and Kahana on Oahu. New and improved beaches are planned for the Kona coast on Hawaii and for the islands of Maui and Kauai. It is predicted that within a short time an atomic power plant will be constructed in one of the protective valleys on Oahu. It is no dreamer's vision that "Hawaii's future is unlimited."

One factor in this tremendous development is the military. Ever since the attack on Pearl Harbor, Hawaii has been recognized by the United States government as one of the important Pacific bases. In fact, it is difficult to understand the high economic tempo of Hawaii without taking the armed services into account. Armed forces expenditures in the territory, the largest single factor, represent more than one-quarter of all income and employment. In the light of unsettled political conditions throughout the world, a decrease in this military or defense activity is not expected for many a year.

This increase in military expenditures is responsible for the growth of other activities. From our viewpoint the important feature of this development lies in the opportunity of influencing an increasing number of young Americans in the interest of harmonious human relationships. Patterns of living which the serviceman observes working effectively in Hawaii may affect the future life and influence of those men in the cities and states on the mainland where they reside. Without seeming to beg the question, it must be emphasized that it is here that the church has an unparalleled opportunity to demonstrate the effectiveness of its world witness. What seems obvious in the life of any serviceman during a three- to five-year

stay in Hawaii may give birth to a more effective pattern in interracial living for the balance of his life on the mainland.

Statehood for Hawaii

One of the most debated issues pertaining to Hawaii is the question of statehood. For fifty years Hawaii has been requesting statehood and has submitted sufficient evidence to warrant it. Twelve congressional investigations have been held, and the last four have recommended statehood. During the Eighty-third Congress (1953-54) the Hawaii Statehood Bill was passed by the House of Representatives 254-138; but on March 11, 1954, by the close vote of 46-43 the Senate combined this bill with the question of statehood for Alaska. The Eighty-fourth Congress (1955-56) witnessed the House sending the combined Hawaii-Alaska Statehood Bill back to the committee under procedures barring amendment. The Territory ratified the Hawaii State Constitution in 1953 by a vote of three to one.

Our citizens in Hawaii have paid federal taxes on the same basis as those in the forty-eight states. Yet they have no voice in levying the tax or in disbursing the revenues. Statehood would bring many advantages to the territory, some of which are the following:

1. The right to full voting representation in both houses of Congress.
2. The right to vote for the President of the United States.
3. The right to vote for state officials.
4. The right to a voice in amending the Constitution.
5. The right to representation in the choice of federal judges.
6. The right to a voice in the selection of the local judiciary.

In 1953 the following pertinent statement was issued by the Senate Interior and Insular Affairs Committee:

> The politically inferior status of a Territory for a progressive, populous American area which pays more into the federal treasury than do ten of the present states, and has a population greater than four of them, is a contradiction in our position of moral and spiritual, as well as material, leadership in the world.

Yet the statehood bill lies dormant in committee. Why? I suppose that no one actually knows all the answers to that question. There are those who feel that the number "48" is sacred. There are some who believe that it would be unwise to have a state separated from the other forty-eight states by 2,400 miles of Pacific Ocean. Some would prefer to see Hawaii an independent republic again. There are some who question the advisability of admitting the territory lest Orientals be elected to Congress. Dr. Roy L. Smith made a very pertinent statement on this point:

> Because no racial lines are drawn in the islands, and because several Japanese and Chinese leaders are politically powerful, it is not inconceivable that one of the senators (possibly both) from Hawaii in the coming years may be of Oriental ancestry, and also quite possibly Buddhist or Confucianist.
>
> The appearance of a man of color in the United States Senate will have the inevitable effect of putting our mainland boasts concerning democracy to a very practical test. Any concern we may exhibit in the matter will be something the islands will find difficult to understand, for the 500,000 people of Hawaii have solved that problem effectually and convincingly.[16]

[16] *Ibid.*

It is quite natural that one other consideration should enter the statehood picture. That is the fear of each major party that Hawaii, or Alaska, for that matter, will become a state of the other party. It is regrettable that such considerations as this keep the people of Hawaii from the statehood which they so richly deserve.

There is one assumption in the whole statehood situation which should be emphasized at this point. It has to do with the basic American principle of freedom of religion. Roy Smith raised the question (see above quotation) when he suggested that if Hawaii became a state it is conceivable that we could have a Buddhist or a Confucianist in the United States Senate. I believe that such a possibility might produce an unfavorable reaction on the mainland among those who assume that our American civilization is Christian. It can be taken for granted that our founding fathers did not have this particular contingency in mind when they incorporated into our Constitution the principle of religious freedom, for they were probably thinking of the difficulties between Protestant and Roman Catholic, or of the citizens who made no pretense of being religious at all. Nevertheless the principle is there, and it is basic. It may be in the providence of God that such a principle should be all-inclusive. We do not believe in any established form of worship, but we do believe in the right of a man to attempt to convince others of his belief or lack of belief. The religions of the East would be less destructive of human character and personality than the lack of any religious faith which characterizes about half our total population.

Religious Pluralism

Several years ago an interesting problem was posed

in the Hawaiian Islands. A young Japanese Christian (a member of one of our Honolulu Methodist churches) had been elected to the Hawaiian House of Representatives. He was chairman of the committee to choose the persons who would open the legislative sessions with prayer. It had been the custom to have the Protestant and Roman Catholic clergy perform this service. However, this young man realized that there were significant groups of Buddhists, Shintoists, Confucianists, Mormons, and others in the islands, whose religious leaders never had the opportunity to lead congressional devotions. He proposed that these groups be invited to participate, and his proposal was adopted. Then the storm broke, and the strongest opposition came from the Protestant people of Hawaii. One day this discouraged but unconvinced Japanese Christian came to me for my opinion. He explained carefully the bases upon which he had reached his decision. It was a new experience for me to talk to a *new* American who was attempting to follow the "freedom of religion" concept of the founders of our American Republic. While the idea of a Buddhist praying for the territorial legislature at first appeared abhorrent to me, I came to the conclusion that there was no fundamental reason why it should not be so. I trust that in the process I grew a bit in a fuller understanding of American freedom. Perhaps here we are facing a new pattern in governmental living which will compel the Christian to become a more effective exponent of his faith, even in government affairs.

It is important for us at this point to consider briefly the religions of Hawaii. While no accurate religious census has been taken, it is estimated that about 350,000 of all ages are affiliated in some way with religious

organizations. Dr. Harley H. Ziegler, until recently the Director of the Hawaii School of Religion, has written:

> Hawaii's people have come from widely different parts of the world, and as they arrived they brought the religions of the world with them. Hawaii's religious variety, therefore, takes on a degree of color and intensity that can be equalled in no other part of the United States. This is suggested by the fact that she shares her Congregationalism, the oldest form of Protestant Christianity in America, with New England, and her youngest significant development, the eight-year-old Tenshokodaijingu with post-war Japan.
>
> Nowhere in America can one visit so many different religions in the span of a single tour as in Hawaii. In Honolulu within a radius of less than six miles one can visit an Hawaiian Heiau, a Confucianist or a Taoist Temple, a Shinto Shrine, a Buddhist Kyokai, a Jewish Synagogue, a Mormon Tabernacle, a Catholic or Episcopal Cathedral, a Korean Christian Church founded by Syngman Rhee, and other Protestant churches of over 30 denominations.
>
> Even a casual survey of the history of Hawaii reveals a slow and continuous intensification of religious variety.[17]

We have discussed the coming of the Congregational missionary and the beginnings of our Methodist work. Here we consider primarily the Eastern or non-Christian religions which came to Hawaii not to make converts, but to serve those who already believed. Unlike the Christian mission, these groups have carried their own support. The first non-Christian faiths came in 1852 with the Chinese workers. The traditional religions of China are declining in power in Hawaii. It was not until 1894 that Buddhism began to assert its force, and it is a force to be considered. More progressive Buddhism

[17] Reprinted from "Religions at the Crossroads," by Harley H. Ziegler, published in *All About Hawaii and Thrum's Hawaiian Annual and Almanac, 1956.*

as practised in Hawaii allows innovations, such as organs and gowned choirs. Hawaii has become a laboratory to determine whether our religious freedom can be maintained in an atmosphere of Buddhism and Shintoism. The latter is primarily a matter of family worship.

Among the Christian groups, the Roman Catholics claim about 125,000 adherents, while the total Protestant membership is about 50,000. It is not difficult to see the challenge which is at hand with more than fifty per cent of the population non-Christian. The Mormon Church has made large financial investments, but they do not appear to have captivated the Oriental mind and heart. There are about eleven Protestant groups active in the islands.

The Influence of Methodism

While the membership in The Methodist Church is approximately 4,200, the influence of Methodism has been significant beyond its numerical strength. This strength can be observed in at least four areas of activity:

(1) Methodism has been the first Protestant church to make a thorough study of the effectiveness of existing churches and the need for new churches, and to take a critical look at the total program of each church. This study involved a careful survey of population trends, expansion of public utilities, and an effort to avoid denominational competition. During the summer of 1956 two members of the staff of the Division of National Missions, Dr. Roy A. Sturm and Dr. Robert A. McKibben, visited the islands in order to make this study. Out of this study came definite objectives toward which the church is now striving. One example is, of course, in the field of church extension. New communities are

developing, and every effort is being made to secure suitable sites. Unfortunately Hawaiian land sells at premium prices. It is not uncommon to secure a church site for as much as $70,000. The Section of Church Extension has made heroic efforts to meet this challenge, and we look to the future with confidence.

From the survey each church became aware of its weaknesses through a self-study, and it is expected that the simple objectives achieved through the activation of the church commissions will prove effective.

(2) The Methodist Church has in recent years improved its program in Christian education. When our work first began in the islands, the usual church construction consisted of a sanctuary and later a parish hall. At the time, these facilities appeared to be the most critical, for they provided a place to worship and some facilities for Sunday school work and social activities. Funds were limited, and for the day that strategy wasn't too bad. However, in such circumstances any adequate religious education program was impossible. There simply wasn't enough room to give attention to the arduous task of teaching non-Christians "line upon line and precept upon precept." It could be argued that our slow growth has been due in part to our failure to understand the nature of training the young.

Camp Kailani

The first step in the new program grew out of the vision of Dr. William H. Fry to secure a camp where a well planned program for youth could be carried on, especially during the summer months. Late in 1946 Camp Kailani was purchased. This ocean-front site of one and three quarters acres near Kailua on the windward side

of Oahu is ideal for a camping program. It has fairly adequate buildings, a wonderful beach, and is accessible. Across the years it has been used for many functions: the junior, intermediate, and senior youth camps, institutes, training conferences, the mid-year meeting of the Conference, and numerous activities of the Territorial Woman's Society of Christian Service. The original cost of the camp was $67,500, and over $100,000 has been spent in subsequent improvements.

Camp Kailani has been a real interracial center for our Hawaiian work where the youth of the islands have a practical outlet for their training and convictions. It has provided a real opportunity not only for interracial meetings but for effective inclusive living. Here young people have learned to live, work, and pray together. The important fact is that such activities are not looked upon as exceptional but as the norm of Christian action.

It has been recognized that one handicap in centering all youth activities at Camp Kailani is that many young people from the other islands are unable to attend. Consequently other camps were organized on three other islands: Kauai, Hawaii, Maui. It is expected that this policy will be continued and expanded.

The Mission has an active Commission on Education. The program first inaugurated by Mr. James McGiffin, now on the staff of the Division, has been continued. In addition to the Camp and Institute program the Committee has furthered the training of workers for our vacation and Sunday church schools. Last summer alone there were 21 schools attended by 1,275, with 278 officers and teachers. New audio-visual aids have been purchased and made available for the churches. There is an active subcommittee on Christian vocations and there are 88 high

school young people who have indicated interest in church-related vocations, 61 of whom have made definite commitments. Also there are 181 students in college and seminary who are interested, 13 of whom have made definite decisions for full-time church-related vocations.

In reading the Conference Minutes for last year I studied the statistical tables. I learned that every church in the Mission used church school material approved by The Methodist Church.

In the challenging years that lie ahead, the youth of Methodism in Hawaii will become effective leaders in the building of a Christian community. Our present task is to win Hawaii's youth to Christian discipleship. But their influence will continue beyond the present. For because of the faith they have, they will be ready and eager to accept responsibilty for the future.

(3) In the field of church extension proper, The Methodist Church has made progress in Hawaii. The Superintendent's report is as follows:

This past year more Church Extension projects have been put into process than in any single previous year. Most of our present churches were built 25 to 30 years ago. They were built of wood in locations of limited space. Projects in process are relocations to new sites and construction of permanent new church plants designed for present and future needs. The Mission is most appreciative of the vision and generosity of the Division. Some of the projects are:

a. Parker Memorial in Kaneohe, Oahu, has acquired 2.3 acres next to a school and is in the process of construction of a complete new church plant. A contract for $85,000 has built a new social hall and education unit which will be dedicated this coming Sunday, March 3; the contract for the sanctuary has been signed ($52,000) and should be finished in three months. A new parsonage also to be dedicated has been completed ($18,000).

b. Historic Harris Memorial in downtown Honolulu was demolished to make way for a freeway. This church is negotiating for property and planning for a complete new church plant. Several meetings with Wesley and Aldersgate have been held to study the total city strategy of our various churches. The church has been carrying its program in very congested and inadequate facilities of the old Korean church on Fort Street.

c. First Church, Honolulu, is now in process of construction of the third unit—kitchen, offices, and youth lounges, which will complement the beautiful sanctuary and children's building. This church serves visitors and servicemen.

d. Aiea Church, Oahu, just a few blocks from Pearl Harbor, has acquired new property, making it possible for development of more adequate facilities in a growing community.

e. Wahiawa Church, Oahu, near Schofield Barracks, has acquired almost two acres next to the high school and growing subdivisions. The plans are on the drawingboard of the architect, and construction should start within the year.

f. Hilo Church, Island of Hawaii. Three years ago the Division purchased a lovely site for a new church. It was a big day for the congregation when they broke ground for the social hall and education unit. Hilo is the second city in the Islands, and this project will be a real asset. Two units at a cost of $53,000 are now in process.

g. Financial assistance from our friends in Texas is to make possible a new Wesley Foundation building for the important work at the University of Hawaii. A $60,000 building has been planned. This is to be located on the old property plus a corner lot adjoining, purchased for $41,000.

h. Lahaina church sanctuary has a new look with a $4,000 renovation and refurnishing. The Division provided $2,000, and the local church provided memorials for the altar furnishings of $2,000. Besides this, there were hours of labor contributed by the laymen.

i. This year also saw a $15,000 educational unit (new) in Naalehu and a $2,750 temporary educational unit at Honokaa.

j. And last but not least, the Kailua Church began negotiations for sale of the church for $325,000 and the relocation and construction of a new church plant at an estimated figure of $360,000. (Sale of property was consummated in February, 1957, with the Bank of Hawaii.)

These are some of the projects. Although this does not mean new churches, it does mean a more adequate ministry. There are also projected plans for new sites for churches in unchurched areas. It is the hope that one new site may be purchased for a new church within the year ahead.

(4) The fourth area indicating potential Methodist strength lies in the fact that each local church entered into the Quadrennial Program and has made an analysis of its services. There is great hope for a church when the leaders are willing to study weaknesses and areas of strength, and when they are committed to a definite strategy of expansion. In this sense our Hawaiian churches have ceased to be primarily mission churches and are in the process of becoming productive units of Methodism.

Christian Patterns for Living

In a day when our world is faced with the insistent demand for a demonstration of complete and undiluted freedom and of brotherhood, the Christian work in Hawaii becomes one of the most significant mission objectives in our time. We have attempted to point out this significance in the preceding chapters. Yet it is not possible to overemphasize its importance. If we allow our imaginations to take us back fifteen years we would see that our Methodist churches were predominantly racial in character. This exclusive nature was not deliberate, nor was it due to prejudice. And in some rare instances our churches were partially interracial. No race was

excluded from membership or fellowship with any Methodist church. But with the interracial nature of the population pretty well established, there seemed to be no great impetus toward the definite establishment of interracial fellowships.

Let us consider one specific example. A number of years ago one of our churches on Oahu needed additional space for Christian education. It was agreed that a new parsonage would be purchased and that the old parsonage next to the church would be used to meet the educational need. The new parsonage was secured in a section where there was a restriction against Orientals owning property in that particular plot (a rare provision in Hawaii). The minister learned that the Oriental members of his congregation refused to attend meetings or social functions held at the new parsonage. Originally the church itself was for a Japanese congregation. At his own request, the minister moved back into the old parsonage in order to remove the barrier. Fortunately, since that time plans have been developed for building a new church, and the problem of space has been solved. However, there is a sense of racial community among people, and that sense of community had to be enlarged before the old pattern of exclusiveness could be dissolved.

The war did help to blast away exclusiveness in Hawaii. It should be added here that there has been one apprehension expressed over the creation of all interracial churches. During the past ten years the number of Caucasians living in Hawaii as permanent residents has increased. For those in Honolulu the problem was rather simple. They could attend services in one of the "white" churches of each denomination. It was true that they would find at

the services representatives of other races, but the predominant color of the congregations would be white or *haole*. Outside of Honolulu on Oahu and on the other islands the problem was more complicated, for here most of the churches were originally Japanese, Korean, and Filipino. Building a separate church for every group was unthinkable. The solution lay in wise and adequate leadership and in the determination of most *haoles* to attend church in their own community. Then, after letting Hawaii have its way with them, they realized that all races could worship together for the enrichment of all. But the danger lay in the fact that when the Caucasians were in the majority we would lose the non-Caucasian leadership.

A case in point is our church at Kailua on Oahu. Kailua has become one of the most desirable suburban areas of Honolulu in spite of the fact that a half-hour drive over the dangerous Pali (mountain cliff) separated it from the city. The driving hazard has been eliminated through the creation of a long anticipated tunnel and the plans for an additional tunnel through the Pali. (However, tourists who desire to take one of the most beautiful and scenic drives in the world will still choose the Pali road.) Our original small church was primarily for the Japanese. As more *haoles* moved across the mountains, the racial makeup of the congregation changed; so that at present the church is basically interracial. Extreme care is being exercised to make sure that the leadership of the Japanese members is retained in an effective manner. The same factor obtains at Hilo on Hawaii, where the original church was definitely Korean.

At this point attention should be called to several other Methodist churches which have been responsible for the

daring experiment in religious brotherhood. Certainly the most influential church which has developed along interracial lines is Harris Memorial in Honolulu. Even the location of Harris aided in this development. There is still a large Issei (native Japanese) group who do not understand the English language. Therefore, a service for this group is held in their native tongue. But the next service is conducted in English, and there the true interracial nature of the congregation is seen. In membership and in official position Harris is a "church of all nations." It was Harris Church to which Dr. Komuro referred when he noted the interracial nature of the ushers on a Sunday morning.

First Methodist Church, Honolulu, has become interracial although the majority of the worshippers are Caucasian. At the middle of the present century a number of natives from American Samoa came to Honolulu. Many of these folk were Methodists, and it is to the credit of First Church that this newest racial group was welcomed heartily. I talked recently to a member of the choir at First Church, a brilliant young Chinese. He had not been a member of the Methodist church prior to his first period of study on the mainland. Upon his return to Hawaii he was told that he should attend services in the Chinese church of his denomination. He refused because of a conviction that all races should worship together. He has become a faithful member of the Methodist church.

A third example we wish to emphasize is the new church at Palolo Valley. I have referred to this church before in describing the interracial nature of the charter membership. Here the point is that it represents the interracial strategy used in beginning a new church. Increasingly

our church is coming to the conviction that the primary purpose of the church is to serve the people who live in the geographical area in which the church is located. Palolo Valley began with this objective in a new suburban area in which many races resided. From that time it has been known that all races are welcome without distinction.

The last example of an interracial church is the one established on the island of Kauai. Here for many years our work was among the Filipino workers on the plantations. We had two Filipino pastors, and our work on Kauai was identified with the team of Runes and Umipeg. Little attempt was made to minister to the *haoles* dwelling on Kauai. Mr. Runes was convinced that a Caucasian minister should be added to the staff for this purpose. After a careful study of the challenge of Kauai, Dr. Komuro recommended to the Division of National Missions that an additional minister should be sent to Kauai. Early last year this experiment was put into operation through the appointment of Rev. and Mrs. Jack Hedges of Ohio. It has been a difficult task to influence the *haoles* on Kauai in attending a church which they looked upon as Filipino, but significant progress has been made.

The Work of the H-3's

The Hawaii Mission was aided in its interracial program of worship and understanding through the H-3's (short-term missionaries). These college graduates were carefully screened and have rendered a marvelous service. Our work among the youth would have been impoverished without them. They set up programs of wholesome recreation and religious education. But even more significant is the fact that they have, through personal living,

demonstrated that there are Christian patterns for living together.

It must not be assumed that this new pattern of Christian brotherhood is either easy, inevitable, or assured. We must set our hearts and minds continually toward the achievement of this goal. Dr. T. Otto Nall voiced a bit of wise counsel in his article on "Harry in Hawaii" in the March 3, 1955, issue of *The Christian Advocate.* He wrote:

> The secular spirit, with Hawaii advertised as a playground for tourists seeking a pleasant climate and Oriental "color," has created many difficulties.
>
> Then there are the tensions that persist in some quarters, despite the conclusion of the long struggle between the white bosses and the yellow- and brown-skinned workers doing "stoop" labor on the sugar and pineapple plantations.
>
> Besides, there are the differences between the old and the new in Hawaii. Filial devotion rates high, especially among those of Japanese background. Families do things together. Sunday picnics are popular.
>
> A Buddhist father complains because his Christian son disturbs the family harmony by going to church on Sunday evenings. Another Christian keeps a Buddhist shrine in the house simply to honor a father, long since dead, who brought it over from Japan.
>
> All this places added responsibility on the Christian church to show that the church itself is a family fellowship, directing attention to the world-wide family of God.[18]

It is difficult for any man to separate himself completely from his past. We do not seek to make all Hawaiian residents over in the pattern of "white" Westerns, but into children of God as we understand his nature, work, and purpose in Jesus Christ. Some time ago I was a bit

[18] Reprinted from *The Christian Advocate* by permission of The Methodist Publishing House.

startled in looking over the architectural plans for a new addition to one of our churches in Hawaii. I noticed that provision had been made for a crypt or burial vault for the ashes of the departed. At first my only emotion was one of shock. But I was told of how much service would be rendered Christians in Buddhist families by this concession to ancient belief. I came to the conclusion that no basic essential of our holy faith would be violated.

Showcase of Democracy

For many years I have been convinced that the international significance of "home missions" is tremendous. I asked Dr. Harry S. Komuro to make a statement at the 1957 Annual Meeting of the Board of Missions on this theme and I quote his opening paragraph:

> No understanding of the missionary task today is adequate that does not recognize the great issues confronting the total world scene. The international significance of what we do in the home missionary enterprise as well as the world missionary outreach is of primary importance. The two are inseparable. Our ministry to the so-called minorities in our land actually represents our true concern for people who are literally the majorities in the world scene. Certainly a few of the significant issues are brotherhood among races, aid for the underprivileged, national and international order, and the ideological and religious struggle for the mind and soul of man. The home missionary task must be undertaken in this larger context if we are to understand the full implications for our times.

We dare not minimize the effect of our work on the future of the race. When Dr. Syngman Rhee fled Korea to get away from Japanese oppression, he came to Hawaii to head the Methodist Korean Boys' School. It was from

the church that he learned the meaning of human dignity and freedom. In recent years Dr. Rhee has been a man of stature in determining the lives and destiny of thousands of men and women. No one knows what influences will come out of Hawaii, the showcase of democracy.

In recent months I have been fond of pointing out that America has become the largest glass house in the world, and that people who live in glass houses should not throw stones. But it is all too true. The eyes of the world's people are upon us—and the Communists. They now know some of the things which belong to the peace and freedom of the world. The destiny of mankind hangs in the balance, for literally millions of people now walk in the valley of decision. America cannot be too boastful of its ability to solve the problems of race on the mainland. Each passing day we are "weighed in the balance and found wanting." But there is beneath the American flag a place wherein may rest the world's last hope for deliverance from another world struggle that would surely destroy us. That place is Hawaii, a land of hope, promise, and destiny. Our church, though not numerically strong there at present, has an unparalleled opportunity to demonstrate that *even* in the field of religion brotherhood can work, that Christ does present to the people new patterns for living. The open door is before us. Have we the courage and vision to enter?

As the population of the Islands increases and new communities spring up almost over night, it becomes more and more apparent that the church must be there in addition to shopping centers, motion picture houses, and television studios. And in this place where the races of the world live together, the only effective church will be one where the races can worship together. The Meth-

odist Church in Hawaii has been one of the leaders in the development of an all-inclusive church. These new communities feel that our church does have a place in the maturing paradise. We have the facts; we know where the people now live and will be living in the years ahead. It is our hope that our church may meet the vision with adequate resources and leadership "to serve the present age" where men may have a glimpse into the meaning of a "new heaven and a new earth."

For Thought and Discussion

(1) Discuss Hawaii's growth and its true significance.
(2) Is Hawaii ready for statehood? Discuss in full.
(3) Write a 1000 word theme on The Methodist Church in Hawaii since 1945.
(4) Give an account of Methodist work with youth.
(5) Would you say that Methodism's interracial churches hold hope for the future? Elaborate.
(6) Discuss the international significance of the Hawaiian brotherhood experiment.
(7) Why has the author chosen the title to Chapter VI?

CONCLUSION

We have seen something of the opportunities which confront the church in Alaska and in the Hawaiian Islands. We live in an era when humanity's searchlight is set upon us. It should be quite apparent that the church will always have a ministry to the peoples of the world. But the United States and her territories are part of the world, too. We can no longer assume that we as a Christian nation have a right to take our partial witness to "the uttermost parts of the earth." Our valiant missionaries are being told of their homeland: "What you do

is making so much noise we can't hear what you say." Yet here are two great opportunities in new lands (and states?) to develop new patterns for living—patterns new in the sense that there is freedom from ancient and unwarranted prejudices and a demonstration of Christian treatment of minorities of many races and cultures. The church can make Christ's way determinative now. Tomorrow may be too late.

Christian people have always retained a vision of a new heaven and a new earth. Scripture records the promise that our Lord "will make all things new." It is possible for the church in these emerging states to produce the atmosphere in which new patterns for life could be created, could live and exert a world-wide influence. It is also possible for the contemporary church to fail in this majestic objective. The answer lies with each of us.

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