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#### *About the Institute*

The Hunt Institute for Botanical Documentation, a research division of Carnegie Mellon University, specializes in the history of botany and all aspects of plant science and serves the international scientific community through research and documentation. To this end, the Institute acquires and maintains authoritative collections of books, plant images, manuscripts, portraits and data files, and provides publications and other modes of information service. The Institute meets the reference needs of botanists, biologists, historians, conservationists, librarians, bibliographers and the public at large, especially those concerned with any aspect of the North American flora.

Hunt Institute was dedicated in 1961 as the Rachel McMasters Miller Hunt Botanical Library, an international center for bibliographical research and service in the interests of botany and horticulture, as well as a center for the study of all aspects of the history of the plant sciences. By 1971 the Library's activities had so diversified that the name was changed to Hunt Institute for Botanical Documentation. Growth in collections and research projects led to the establishment of four programmatic departments: Archives, Art, Bibliography and the Library.

2/1/71



COLONY OF FIJI

COMMISSIONER OF POLICE.

No.

SUVA.

1st. February, 1941.

OTTO DEGENER, American subject  
has requested and has been granted per-  
mission to proceed to Nadarivatu on  
Sunday the 2nd. February, 1941. He has  
been instructed to report to me on his  
return to Suva.

ACTING COMMISSIONER OF POLICE.

3/4/4

Nadarivatu, Liji.  
March 4, 1944.

Copy

Dear Dr. Merrill & Dr. Smith:

I received your letters of Jan. 29 and 30 although the great mass of my mail is still floating about somewhere in the Pacific, perhaps in Pago Pago.

I have my hands full with Hawaii and would not ~~not~~ <sup>could</sup> do anything with Liji floristically. But with so many introduced Liji plants represented in said <sup>my house</sup> ~~my house~~ cuts, I would have to waste the opportunity of using them. Any work that Parham and I ~~must~~ <sup>will</sup> do jointly would not conflict with <sup>the Smith</sup> your scientific Flora of Liji. Your suggestion of calling the book "Illustrations of Lijian Plants" appeals to me and I shall draw Mr. Parham's attention to the name. As the name might be made <sup>even</sup> a bit more touristic. Whenever a Hawaiian plant in future Flora Haw. volumes should also be represented <sup>in Liji</sup> ~~in Liji~~, I should like to print that for Liji as well. It would be killing two birds with one stone. This just about eliminates most natives and all endemics. In regard to novelties, if you don't mind, I should like to publish roughly about one for each month.

stay in Fiji, somewhat as a souvenir. I cannot delve  
into Fiji tones out at my beach place to do so. I would  
therefore prefer to have a couple of more or less monographs  
general to play with. Would that be satisfactory? Such few  
nevertheless might be tucked into the "Illustrations of Fiji Plants"  
to induce sales to at least a few bot. institutions and for the  
advertising value of the citations.


Of course, should Mr. Parham be too busy with his  
feeding the army to really do his share of the "Illustrations"  
the entire project would probably fall through. I cannot  
take time from my Haw. plants to mess around 'Fiji'  
matters.

It is my suggestion that, upon Parham's completion  
of the Fiji part, we mail you the ms., for criticism  
and o.k.

As you know I am gradually turning over my  
Haw. herbarium as a (permanent?) loan to the  
Bishop Museum. They get the plants only after they have  
been printed in my Flora or published by Sheriff, Craig or  
other friendly monographers. I would also turn my Fiji  
plants over to the B.M., but only after Smith had published  
on them. I think it best therefore that you keep my important  
and critical Fiji plants at the Arnold Arboretum until all  
danger of St. Johnian competition has been eliminated.  
Why give B.M. a set of my plants if they are to get my personal  
collection anyway? As for that matter, why should I keep  
a set for myself if I can play with my Fiji collection in  
the B.M., which they have received from you? Only one set  
is needed in Hawaii. We can view all this and later.

It seems, years ago a Miss Mesmer collected in the  
Nadarivatu region for Kew. I hear a man by the name  
of Parks has also collected around here. Am I getting

3/20/41



COMMISSIONER OF POLICE, .

SUVA,

Fiji.

20th March, 1941.

Mr. O. Degener,  
NADARIVATU.

Dear Mr. Degener:

Your letter of the 14th inst. to hand and as requested, I have extended your permit for a further three months from the 18th inst. If necessary, of course, this period may be further extended.

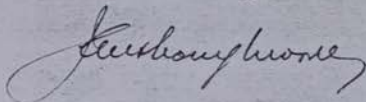
I attach your permit in duplicate and would be glad if you would sign and return the duplicate, retaining the original for your reference.

Your assistant, Ordonez, saw me before he left, but did not mention anything regarding the loss of his wallet. This fact was not reported but I have conveyed the information to the Criminal Investigation Department for their attention. Unfortunately, we do not know where Ordonez billeted in Suva - If you can let us have this information it would be of great assistance.

I am sorry to hear that the hurricane more or less disturbed your happy existence at the Fish Hatchery, but I trust your specimens remained intact.

With kind regards,

Yours sincerely,



4/20/41

Singatoka.  
April 20, 1941

I appoint Mr. Otto Segener  
guardian or "father" for my son  
Walicio Tambualewa until he is  
21 years old on condition he take  
care of him and pay him £2  
every month.      Ligorio: Kugalewa

5715741

Belo, Viti Levu.  
May 15, 1941

This is to certify that I have  
sold to Mr. Otto Degener, one heifer  
for the price of £3.00 -

9-28

THE OCEANIC STEAMSHIP COMPANY

MATSON LINE

INC. U.S.A.

MORRIS HEDSTROM LTD.  
AGENTS

CODE  
ACME - BENTLEY'S  
CABLE ADDRESS  
"MATNAV"

SUVA, FIJI

21st May 1941.

Mr. Otto Degener,  
General Delivery,  
NAVUA.

Dear Sir,

We acknowledge receipt of your letter of 16th May addressed to the writer.

The next sailing from Suva to Honolulu will be that of the MARIPOSA on 26th June, and the next subsequent sailing will be that of the MONTEREY on 31st July. Subsequent to that again the next sailing will be the MONTEREY on 25th September, and as the MARIPOSA is being withdrawn you will note that there will be no northbound sailing in August. We mention this latter fact by reason of your mentioning a stopover in Samoa, so that you will be able to calculate for yourself the length of time you would have to spend in Pago Pago if you desire to stopover at that port.

We note that it is your intention to take with you to Honolulu a male Fijian, and no doubt you are making arrangements with the Secretariat for Native Affairs to obtain the necessary permission in this connection.

We should advise you that if this Fijian travels with you it will be cheaper for you both to travel cabin class.

As we have already pointed out to you, the extra collection required by us above the value of the C.A. Line order which you will surrender to us will be \$11.00. The fare for the Fijian boy will be £66 return, it being necessary, of course, for you to purchase return transportation for such Fijian.

With regard to your enquiry concerning stopover at Pago Pago we are afraid that we cannot advise you what action the Pago Pago authorities would take in connection with allowing temporary entry of a Fijian, nor have we any information as to whether suitable accommodation for the Fijian could be obtained there. We were advised recently by a person who stopped over at Pago Pago between Matson vessels that accommodation available there was very meagre and very unattractive.

Yours faithfully,  
MORRIS, HEDSTROM, LIMITED - Agents  
MATSON LINE

CNA:as

PER: *S. H. H.*

Mr. Otto Degener,

-2-

4/6/41

- (a) If a permit for his departure is obtained from the local authorities;
- (b) If documentary evidence is produced to us showing that the native will be permitted entry into Hawaiian territory;
- (c) When the above two conditions are complied with, and return transportation is paid for in respect of the native.

We note your remarks that, if necessary, the Fijian will share a cabin with you, but such is contrary to Matson practice. If the Fijian travels he will definitely have to travel in accommodation other than that occupied by Europeans.

Yours faithfully,  
MORRIS, HEDSTROM, LIMITED - Agents  
MATSON LINE

PER: 

CNA:as  
enc

THE OCEANIC STEAMSHIP COMPANY

## MATSON LINE

INC. U.S.A.

MORRIS HEDSTROM LTD.  
AGENTSCODE  
ACME - BENTLEY'S  
CABLE ADDRESS  
"MATNAV"

SUVA, FIJI

4th June 1941.

Mr. Otto Degener,  
Vailaka Post Office,  
VAILAKA.

Dear Sir,

We acknowledge receipt of your letter of 31st May, to which was attached your cheque for the amount of \$11.00 representing the balance of passage money necessary in connection with your transportation to Honolulu. We now attach hereto our receipt for the sum of 23-1-5 Fiji currency, representing this \$11.00, and will lift from you when you travel the C.A. Line order for \$110.00 which you at present have in your possession.

We note that you intend to travel to Honolulu by the next MARIPOSA, which we would advise is sailing from Suva on 26th June, and not on 25th June as mentioned in your letter.

Since our last letter to you of 21st May we have received from our San Francisco Office advice that Emilio Ordonez, who travelled to Honolulu recently by the MONTEREY, was detained by the Immigration Authorities at Honolulu for several days, ostensibly until he could satisfy the authorities of his prior residence in Honolulu. As Ordonez was in possession of a United States passport issued at Honolulu we cannot understand the reason for his detention, and have written our San Francisco Office accordingly.

However, in view of the apparent stringent immigration measures now being taken at Honolulu we feel that we cannot issue transportation from Suva to Honolulu for the Fijian mentioned by you until you can produce documentary proof that such Fijian will be permitted entry into Hawaiian territory. We realise that this may necessitate your cabling the Hawaiian Immigration Authorities, but in view of the action taken in connection with the arrival there of Ordonez, we feel that we must have this authority before issuing transportation to the Fijian.

So far as your application to the local authorities is concerned, with regard to a permit for the Fijian to leave Fiji, we are afraid we cannot advise what action will be taken in this connection, but we feel certain that if permission is granted, it will be necessary for a very substantial bond to be lodged.

So far as the Matson Navigation Company is concerned, transportation from Suva to Honolulu for the Fijian will be issued :-

*Archbold*

3/18/41

CONDITIONAL LANDING PERMIT ISSUED UNDER THE PROVISIONS  
OF THE IMMIGRANTS ORDINANCE, 1909, AS AMENDED BY  
SECTION 3 OF ORDINANCE 1 OF 1938.

PERMISSION is hereby granted to Mr. Otto DEGENER.

Holder of United States of America Passport No. 12060 issued at

Honolulu on the 4th., October, 1940.

to enter the Colony of Fiji for the purpose of Collecting Plants for  
Joining "Cheng Ho" as member  
of Archbold Scientific Expedition.

and for this purpose to remain in the Colony of Fiji for a period of \_\_\_\_\_

Three months and no longer unless he shall obtain  
an extension of such period from the Commissioner of Police.

This permit may be revoked by the Commissioner of Police at any time  
and such person may be deported by the Governor if the said person remains in  
the Colony after the expiration of the period allowed in this permit, or after this  
permit has been revoked, or if he commits a breach of, or fails to comply with any  
of the conditions therein contained.

~~under permit~~ Holder R.T. No. 8986 (110 Dollars) ~~under permit~~

A Deed of Guarantee has been lodged by \_\_\_\_\_

\_\_\_\_\_  
(Signature).

Date 18th., March, 1941.

*Frederick Brown*  
Commissioner of Police.

This is to acknowledge the receipt of \_\_\_\_\_ being  
refund of the deposit made in respect of this permit.

\_\_\_\_\_  
(Signature)

This is to certify that \_\_\_\_\_  
left the Colony on the \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_  
by the \_\_\_\_\_ for \_\_\_\_\_  
(and was accompanied by his wife and \_\_\_\_\_ children).

Date \_\_\_\_\_, 19\_\_\_\_

\_\_\_\_\_  
Immigration Officer.

172/38-1000

7/13/41

Waialeale, Oahu, T.H. in

July 13, 1941

Dear Kate Christie

out a card - with picture back showing of the beach, getting things unpacked and wondering how my sons marriage went off at Kilauea. ~~that time~~ <sup>has reached Honolulu</sup> ~~just~~ <sup>since that time</sup>.  
I have instructed ~~my~~ <sup>two</sup> ~~best~~ <sup>schools</sup> to mail you literature. Then you can decide how Honolulu might be for your children.

Mr. Potter of my botanic garden just told me he had mailed you various seeds. I trust they will germinate O.K. He sent you seeds of our myx vomica plant, a strong heart medicine that <sup>is familiar to</sup> ~~will interest~~ Dr. Dori. Please note that if a child <sup>swallows</sup> ~~puts~~ into a seed, it will die. All fruits are <sup>gathered</sup> ~~as~~ they fall from the plant in Honolulu ~~and are packed in paper~~ <sup>returned</sup> to guard against possible deaths. Please

I have mailed you a copy of my "Plants of Hawaii National Park." It deals with Hawaiian plants versus ancient Hawaiian customs. <sup>Please look through it.</sup> ~~Could we not write a similar book~~ <sup>for Fiji under the joint authorship of</sup> ~~Segener & Oskaban?~~ <sup>Roger Christie</sup>  
It would be lots of fun and an everlasting memorial to both of us. I probably could dig up the money to permit it. It might take two years to make working at it off on...  
My sister arrived from New York just two days before I arrived from Suva. She will visit me until about November. <sup>Perhaps you will wish to say hello</sup> ~~Why not~~ <sup>write to</sup> ~~your~~ <sup>your</sup> children

we are of our fine schools, live in a neighboring  
hotel for a little while and, on my sister's return to  
New York be my guest at the beach? I should  
be delighted to have you. We might then do some  
serious work on the Fiji track.

I live quite simply here - have a two  
story house with large living room but with  
only two bedrooms. One is mine and the other  
is for my sister. ~~My sister is not with me~~  
~~at present.~~ ~~I have no other~~

which you can decide upon. ~~My sister is not with me~~  
~~at present.~~ ~~I have no other~~

My sister is not with me at present. I have no other  
children. ~~My sister is not with me~~  
~~at present.~~ ~~I have no other~~

My sister is not with me at present. I have no other  
children. ~~My sister is not with me~~  
~~at present.~~ ~~I have no other~~

Copy sent.  
Colonial Office  
London  
Similar and Pres.  
Spinearm, B.  
Asian Advancement League  
People of names  
of shared literature  
National Archives  
Waialua, Oahu  
Sept 15, 1941.  
where descriptive  
to more  
to the  
Rockefeller Foundation,  
New York City

During my seven and a half months in Fiji, I made some very disturbing discoveries for an American. On my return to Honolulu I mentioned these to other Americans who, without exception, expressed their disapproval and disgust. One newspaperman even advised me to write a small book on the subject, illustrating it profusely with my photographs. A few white residents in Fiji advised me to write you about local conditions when once out of the Islands as they could not afford to do so without danger of loss of position, etc. They maintain that the execrable conditions existing in Fiji have not come to your attention.

Fiji, as you know, can boast of about 100,000 natives, a lovely race of people closely akin to the Hawaiians I know so well. These people, after their magnificent head of hair has been cut, can hardly be distinguished from Hawaiians. They construct the same type of grass house as the Hawaiians were wont to do, have many of the same customs, and even have many words in common. For example, the word for coconut, "niu", is the same in both races. The breadfruit to the Fijian is "uto", while to the Hawaiian it is modified to "ulu". The candlenut tree in Fiji is "toto"; in Hawaiian, "tutui" or "kukui". When a Fijian hurts himself he may exclaim "o-we", while the Hawaiian will say "au-we". In short, the races are very closely related and according to my observations I was a teacher by profession before I became a botanical writer - they have very similar capabilities.

These 100,000 brown, sun-kissed Fijians in this Twentieth Century of Enlightenment are practically serfs or peons in their lovely land. Fiji today is actually a stinking ulcer in the body politic of presumably democratic English-speaking nations. Fijians and the 85,000 East Indians will not be frank with the ordinary white man as they

late and mistrust him too much. But when they noticed, by my speech and dress and by my humane treatment of the Filipino youth in my charge, that I was a different breed of white man called "American", they became frank and outspoken to me. They fervently hope the United States will take over Fiji. Though they are decidedly not pro-German, many of the thinkers fear that a British victory will be the occasion for still further repressive measures.

Some of the customs or regulations that have come to my attention follow:

1. A white man can marry a Fijian woman, but if a Fiji man marries a white woman he goes to jail.
2. A Fijian cannot leave the confines of the British Empire.
3. A Fijian, unless he is one of the few highest chiefs, cannot leave the Fiji Islands.
4. A Fijian cannot leave his village without permission.
5. If a Fijian is unable to pay his tax, he is cast into jail. Their taxes are high. A road laborer who can earn 2½ shillings per day if lucky, for instance, may be obliged to pay a yearly tax of 37 shillings.
6. If a Fijian owns land rich in natural resources, a white man can exploit them against the native's will by getting permission from the government to do so and paying the native a mere pittance.
7. A Fijian is not to live under the same roof with a white man.
8. A Fijian should not shake hands with a white man.
9. A Fijian should not enter a white man's house by the front door - the back, is good enough for him.
10. A Fijian is not to sit at table or eat with a white man - yet it is said on good authority that not a few white men belonging to the "best families" have few scruples against sleeping with Fiji maidens who have become degraded by close contact with Caucasian civilization in the towns.
11. If a Fijian must eat in the same room with a white man (for example, in a one-room Fiji grass house), the white man finishes his meal first at table before the Fijian begins to eat his meal on the floor. Even while botanizing in the jungle, it was difficult for me to get my Fiji assistants or companions to eat our picnic lunch together. In the beginning they would slink away like outcasts.
12. A white man is never to sit on the floor, even in the mat-furnished grass house of his host. Every Fiji family is supposed to own a chair, a useless article of furniture to them, in case some white man should happen to drop in at their house.
13. A Fijian must not sit beside a white man in a vehicle. In public buses the white man sits in the front seat beside the driver. Should a Fijian sit there before the white man's arrival; he relinquishes his seat without a word and slinks away.
14. A hospital I happened to visit for the sake of a sick Fijian was dilapidated and filthy, with soiled tissue paper blowing about the floor. The genial attending physician, a Scot, excused the appearance of his septic institution with the remark: "You know, this hospital is only for natives and (East) Indians. We send white patients elsewhere." I advised the sick woman to try to cure herself in her own grass house instead of risking infections at an institution of such a low standard.
15. Fijians are roped off from white people in moving picture theatres. They do not sit in the same section of church as white people. In one

church, which my Filipino assistant attended in good faith, a printed tract was distributed among the white members of the congregation. When the Filipino requested one, he was rebuffed by the priest's *sauntering* remark: "These are only for white people. Do you consider yourself a white man?"

✓ 16. Fijians are buried in cemeteries for Fijians; part-Fijians are buried in cemeteries for part-Fijians; white people are buried in cemeteries reserved exclusively for white people.

*unusual* 17. Fijians are dismissed from school at a much earlier age than white children even though many are good students, and their schools are of inferior quality. Compulsory education for Fijians and East Indians is either wanting or poorly enforced. One of my assistants, for instance, attended school for only 1½ years, most of this time being employed not in the classroom but in the jungle cultivating tapioca and taro. Another assistant had gone to school for only 2 years. Numbers of Indian children may be seen working during school hours in the shops of their parents. Looking through the open side of a native one-room, two-teacher school (devoid of furniture), I read on the blackboard in the teacher's fine calligraphy: "Present, Past, Future." And under his misspelled "future", the teacher had written as illustration: "I will be eat." The headmaster had had 6 years of schooling. *in a school for natives.*

✓ 18. A white man is not supposed to carry a parcel. Fijians are there for that. They do not walk beside you but usually a little behind you.

✓ 19. No matter if a Fijian or East Indian does better and more work than the white man beside him in the office or store, he gets far less pay because of his skin color. This fact particularly enrages the industrious and often very clever East Indian born in Fiji. He considers himself a citizen or native son of Fiji and the young Londoner, who is advanced in position and pay usually grossly out of proportion to his experience and worth, simply an alien carpetbagger.

✓ 20. At one of the main rural hosteleries on the main island, outdoor toilets are labeled "For Europeans only". Fijians are supposed to crawl into the roadside bushes.

✓ 21. The clerk in *the government office* Suva steamship office would sell me a cabin class ticket for my Fiji youth on an American vessel, only on condition he be kept apart from other passengers. (A Fijian is barely considered human but treated more like a dog!) Yet agents in other ports do not discriminate against the closely related Maoris, Samoans or Hawaiians. I requested the Fiji Government to allow one of my Fiji assistants, versed in native lore, to accompany me to Hawaii to enable me to write a book on "Fiji Plants and Fiji Customs" with his expert aid. Though I offered to post \$100 bond for his safety and to pay for his return passage in advance, my plea was denied! The Fiji peon "would return spoiled" after contact with free, democratic Americans of Hawaiian or other non-Caucasian ancestry.

22. In a crowded postoffice a District Commissioner, a nice chap by the way, ordered one of my Fiji assistants, a perfect stranger to him, to take his hands out of his pockets! No American official of similar high rank (nor any American for that matter) would stoop to waste his time with such trivialities or try to show his exalted authority with such bad taste before the crowd of onlooking Fijians and East Indians.

23. When I was about to go to Suva for a week's stay I left one of my Fiji assistants with my equipment and drying plants on the grounds

of a country hotel. I wanted him to have proper food during my absence and hence went to my landlord to pay him in advance for a modest supply of milk, eggs and papaya. I wanted my Fijian to fetch this daily from the kitchen door in proper snobbish Fiji style. The white man refused to sell me any of his abundant provisions which he had advertised on the neighboring trees as for sale, with the remark: "Fijians don't drink milk; Fijians don't eat eggs; Fijians don't eat papaya. You're spoiling the damn boy." Yet this same white man during a two year period of poverty, had been living in Fijian villages on the bounty and generosity of the kindly natives! They never turn away the destitute or hungry, whatever the race.

24. White people, usually devoid of snobbishness by the admixture of a few drops of mellowing Fiji blood in their veins, are called "half-castes", the name having a sting to it like "outcast". They are actually outcast. On the contrary, such racial mixtures in Hawaii are called "part-Hawaiians". They pride themselves on their native rather than on their Caucasian blood.

25. In general, the finest type of Fijian stands on a lower social scale than the most degraded, rum-soaked, bootlegging white man or discharged government embezzler. According to a story current among the natives, and I have also heard it from white residents, one of these last was not brought to trial from his mountain province as that might lower the prestige of the white race in Fiji. Another thief, instead of being jailed, had his passage paid back to England!

This is mediaeval Fiji in the year 1941, a dangerous hotbed of racial distrust, meanness, and pent-up anger, where the white man is cordially hated by the Fijian, fiercely so by the East Indian. The brown thinkers are not pro-German but fear the thumbscrews will be tightened still more if their England wins the Second World War. They are almost unanimous, and many white residents in Fiji join them, in the hope that Fiji, like American Samoa, will become part of the United States.

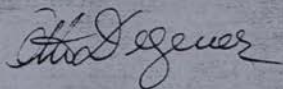
I am not a newspaper or magazine writer on political subjects but a botanist wishing to write a book on "Fiji Plants and Fiji Customs" similar to a book I wrote in 1930 on Hawaiian plants and customs. I am now simply marking time and writing about my distressing Fiji experiences to you and to other officials until I can get one of my Fiji assistants here to Hawaii to help me on native plant lore. Will your office kindly suggest to Sir Harry Luke, Governor of Fiji, to revise this "embargo" and let me have the young Fiji couple I "adopted" as my "children"? They are ready to leave Fiji and, according to local immigration officials, are probably eligible for American citizenship because of their negroid origin. Polynesians, curiously enough, are not except by birth. They need never return to Fiji "spoiled" by a dose of American democracy. They can become American under my guidance. Such a liberal stand toward a friendly nation will at once refute the nasty charge that Fijians are simply peons of the British Empire. I am mailing this letter in duplicate to you so as to insure your receiving at least one copy.

I am an American citizen born, like all my brothers and my only sister, in America. My father was a naturalized American citizen born in Brunswick in 1844. He left Germany in his youth, married my mother (born in Mantua) in England, and spent the rest of his life in New

York City. If you think my opinions are colored by my racial background, check Fiji conditions by consulting confidentially with the fearless government physician Dr. Cramer, now resident in Suva. He, by conscientiously curing the sick natives, has gained their confidence and knows of the shameful state of affairs at first hand. Other government officials in Fiji, I find, cannot get facts as the Fijians and Indians hate and distrust them too much. They tell them nothing.

I hope you will have the Fiji Government cable me collect that I may have my adopted Fiji couple in Hawaii. I wish to begin writing my Fiji plant lore book soon and discontinue sending modifications of this letter to legislatures of democratic leanings in England and America.

Yours sincerely,



21/4/41

Copy

Macalua, Oahu, T.H.  
July 21, 1941.

Dear Sir Harry:

I returned to Hawaii from Fiji while Mrs. Archbold was still here, so we had a chance to visit a bit together and do a little sightseeing. She just sold the "Cheng Ho" to the U. S. Navy for "\$400 and love," and departed for her Maine home.

Mrs. Archbold was interested to hear of my results but a bit "peevish" at my failure in not going straight to you about my proposed Fiji Plant Lore book instead of to the Advisor of Native Affairs. When Mr. Penningfather denied my plea to <sup>allow me to</sup> keep my native <sup>assistant</sup> youth who collected the plants with me and can recognize our catch from my herbarium specimens, I told him to forget about Hawaii. I then induced him to marry the girl he loved the week of my departure. Now if I don't hurry and get this couple to Hawaii, my problems may become fourfold in case Swiss should arrive in the family.

I wish to thank you for a very delightful seven and a half months' stay in Fiji as the "botanical part" of Mrs. Archbold's expedition. I have been able to amass over 2,000 numbers of plants, most of these represented by 15 to 30 duplicates. These plants, after their study, will be deposited in botanical institutions throughout the world, one set of course going to Sir Arthur Hill of Kew. He has been receiving Hawaiian

plants from me for ~~years~~ a good many years and is  
eager for Fiji ones as well.

As a result of my stay in Fiji, Mr. B. E. Parham  
and I will be able to publish a profusely illustrated  
book of some 350 pages dealing with the more common  
Fiji roadside plants. This book will be based largely  
upon my "Flora Hawaiiana". With my Fiji couple  
safely here at my beach place, I may be able to <sup>publish it</sup> ~~publish it~~  
here this <sup>year</sup> ~~year~~ <sup>an additional</sup> project resulting from Mrs. Mich-  
hold's kind "Cheer to" invitation. I wish to write my  
book on "Fiji Plants and Fiji Customs" similar to one I  
wrote a dozen years ago on Hawaiian customs. To write  
such a book I need the live Fijian steeped in native  
lore at my side in Hawaii. I then can show them at my  
leisure the dried plants we had collected together <sup>in Fijian</sup> ~~in Fijian~~ before  
and ask him to tell me a story about every important one. <sup>Now</sup>  
this on paper and my botanical source books about me, I  
really ~~can~~ accomplish something. Right now, from a bot-  
anical standpoint, I am just twiddling my thumbs.

~~Following~~ Following Mrs. Michhold's belated advice I now take  
the liberty of petitioning you ~~to~~ <sup>to</sup> allow a young Fiji  
couple to emigrate to Hawaii to ~~help me on my~~ <sup>help me on my</sup> ~~researches~~ <sup>researches</sup>  
for my researches. I am prepared to adopt  
the couple so they need not return to Fiji. According to my  
lawyer their entry into the United States is not a difficult  
problem when once granted permission to leave Fiji.  
Some years ago we had quite a number of Gilbert Islands  
on our Island of Kauri. According to the ~~Immigration~~ <sup>Immigration</sup>  
Dept. in Honolulu only Negroes and White People can  
become Naturalized Citizens of the U.S. while Polynesians,  
and Orientals cannot. These two Fijians, being of negro stock  
therefore, have a good chance of becoming U.S. citizens  
and becoming assimilated into our Hawaiian community.  
I am of course willing to defray all expenses to expedite  
matters as I want to begin writing up my Fiji history. I  
left funds in the Bank of N. S. W. ~~for this purpose~~.  
Thanking you in advance for your interest, I  
remain,  
Sincerely yours,

July 27, 1941.

Dear Mr. deCarteret:

I discovered my sister - she reached Honolulu two days before I did. Now you need no longer fear having a maiden lady park bag and baggage on the police station doorstep.

Mrs. Archbold was still here when I arrived. She just sold the "Cheng Ho" to the U.S. Navy for "\$1.00 and love". We saw each other several times. She also came out to my beach place for lunch. She wanted an affidavit regarding Capt. S. to give the Admiral. He should get his tail paddled for treating the crew so abominably and wrecking the trip. According to Mrs. A., he proved to be "a brute, scoundril and coward". He lived on shore instead of on the boat, launches were stolen, crew deserted, etc., etc. I am certainly glad I left the ship.

Mrs. Archbold was peeved that I did not have sense enough to go to Sir Harry direct with my request for my Fiji, amanuensis instead of to ultra-conservative, motherly Mr. Pennifather. According to her, Sir Harry is not at all in sympathy with certain attitudes but quite democratic and liberal. Consequently, I have written Sir Harry an S.O.S.

Col. House, the lawyer and advisor to Pres. Wilson, was famed not for telling his clients that the law would not allow them to do what they wanted to do. Instead, he told them how they could do legally what they wanted to do. Can't you and Mr. Moore tell me how I can get a Fiji couple from Fiji to rural Oahu? You will note my problem has doubled - I am no longer angling for one, but need two!

When my "adopted son", that is how I now classify him - legally (on basis of an April letter brought with me from the father giving me the boy as ward), could not accompany me to Hawaii as my tutor in Fiji lore, I married him off to the girl he loved the day of my departure. The poor devil was so disappointed at my leaving him in the lurch, I just had to give him something for compensation - hence a little thing like a wife! Now, you see, I need the couple in Hawaii; he as native lore expert, she as expert housekeeper and his assistant. How in the Col. House manner, do I get Fiji permission for this couple to leave your islands?

According to my lawyer there will be little difficulty as far as the U.S., is concerned in having the 2 Fijians enter Hawaii. We had a colony of Gilbertese on our Island of Kauai some years ago. And according to the Honolulu Emigration Dept., Fijians have a good chance of becoming Naturalized American Citizens, being of negroid stock. Polynesians and Orientals, however, are barred.

I have been so upset at the set-back in my plans of writing my "Fiji Plant Lore" book that I have not done a thing in Botany. I am spending all my time trying to get my Fiji "tutor" here. I have told him nothing of my endeavors as I don't want to disappoint him a second time about an impending Hawaii trip and be obliged to give him a second wife as compensation. I have written letters galore for help not for myself and these 2 individuals but rather for the 100,000 Fijians as a whole. I have also sent off two articles on Fiji for publication. I have written the Colonial Office, the letter going by Air Mail and a copy by ordinary mail to insure delivery. I have written the Rockefeller Foundation in behalf of medical aid, the Assn. Advancement Colored People for social aid, and seven other letters of several typed pages each to other interested parties. If I can shake a plum of a million or two American dollars into the Fiji lap, a grateful colonial government will certainly grant me my "2 Kai Viti pounds of flesh". Sooner or later some foundation is bound to hear my plea. My next letter will be to the Guggenheims. They have almost unlimited funds.

Please note I am not blaming the wrong parties. For example, in a scientific magazine article I end up: "These wretched (i.e. taxes, health, education, etc., for Fijians) are not the fault of the Governor, nor of the Emigration and other Police Departments, but of a small, powerful group of "poor white trash" and glorified beach combers who adversely influence the Department of Native Affairs. I have written to the Colonial

Office in London on behalf of these 100,000 unfortunate, botanically-minded peons." Will not some members of the British Association for Adv. of Science do likewise?" And now for a "touch" letter to the Guggenheims of N.Y. I think there I must try to enroll my Fiji couple as candidates for scholarships in native lore under my supervision!!!

Aloha,

Waialua, Oahu, T.H.  
Aug. 16, 1941.

Dear Mr. deCarteret:

I saw Mr. Wallis, your consul, a couple of weeks ago. He is so sympathetic to my project and promises to exert his help in my behalf. Mr. Wallis is soothing a la deCarteret style. I have therefore recalled all my "sociological" articles from publication excepting one of which I submitted a copy to Mr. Lever for publication in your Fiji Soc. Sc. & Ind. magazine. That would mean two printers only - merely to put my ideas on record as frowning on certain phases of Fiji life.

Botanically I am still twiddling my thumbs and more or less groping about because of lack of native Fiji help. I have, however, written the first draft of my introduction, sailing from Africa in the "Kaunitoni", loss of the box Katovatu, Lukunasombasomba sulking & starving self to death, etc. About Jan. 1 I shall send out order blanks for the book to all my old customers to get idea as to how large an edition to print. I have written Ratu Charlie to come to Hawaii as my house guest. If he can bring as retinue my head boy (who collected most of the plants with me) and his wife, so much the better. In case Ratu Charlie can come, the book would be a coauthorship affair, I unfortunately losing half the credit. If my obscure Fiji couple came alone, I would get the lion's share of credit, they being mentioned in the acknowledgement only.

The late Sir Abe Bailey left about \$,000,000 for the education of Africans. That may be a source of funds for Mr. Pennifather's Bureau to administer. I should know within the next couple of months if there is a chance. When I bring home the bacon, he will certainly lift his Fiji embargo. The Churchill-Roosevelt attitude shows which way the wind blows and that I am getting nearer my goal of having Mr. Pennifather honor my plea. It is too awkward for me to shut up shop here, pack up my 2,000 Fiji plants, botanical library, drawing equipment, etc., and migrate to Fiji for a couple of years' stay. It is much easier to import the natives and do my writing at home at my ease.

With this mix-up in boat schedules, I was unable to keep my assistant supplied with necessities for the collecting and drying of plants. Hence I had to cable him cash from here. Now I have instructed the bank to send him a cheque regularly from Suva. That is the only practical way. Of the present catch of plants I have ear-marked approximately 1,300 for Kew. With additional plants coming with every boat, this number will increase materially.

Should Sir Harry kindly allow me the Fiji couple, please wire me collect and I will wire necessary steamer fare so that Mr. Moore can "deposit" the couple on the first vessel leaving Suva for Honolulu. Mr. Abbott can grant them a visitor's visa and I would attend to ironing out the immigration details here in Honolulu. I have already inquired at the passport office regarding some of the angles.

And now I shall close as I have bothered my patient Suva "Father Confessor" sufficiently for a couple of months at least.

Aloha,

Waialua, Oahu, T.H.

Sept. 2, 1941.

Dear Mr. deCarteret:

As you have always been so gracious and cooperative with me in the past, I am withdrawing the last paper on the "Cheng Ho" from publication as I feel you would not approve of it. It is the one of which I sent a copy to Mr. Lever for publication in your own Science magazine. You can imagine how certain I feel he will publish it.

Can you not explain to Mr. Pennifather that my Fiji book will have value, and induce him to change his mind and let me have my Fiji couple? You see, I have not been ashamed to change mine. He is a welfare worker and evidently thinks nothing of my endeavors. I am having unimpeachable American and British authorities in Science write him whether they think my project worth while or not.

Of course, there are always substitutes, but this "bush" couple is the most practicable one for me to have. If they could not come I would try to make it financially satisfactory for Ratu Charlie to come and help me. This means entertaining with Governor Poindexter and daughter, with part-Hawaiian legislators like our Delegate to Congress Samuel Wilder King, etc. An airplane sightseeing trip to our islands of Maui and Hawaii would then be the climax to completing our ms. Last night at dinner, we discussed his family and a teacher at Punahou School, the best in the Islands, said definitely his children would be welcome to attend the school and that it would be very interesting to have them. The week before my sister and I dined with a group of school principals and officials, one a former member of the Barstow commission to Samoa. They "snorted" in righteous anger that Fijians can leave their islands as seamen, but not to help a plugging botanist! Considerable criticism and "shorting" was rife regarding your half of Samoa. If the Axis wins the war, which I doubt, I fear it will be due to half-hearted cooperation between America and Britain because of the different slant on democracy the two nations hold. The population in America is too mixed racially to countenance Ousy type treatment of human beings. The Rakiraki Brown type of treatment is satisfactory.

This lack of boats for mails causes such a horrible delay in getting word from Fiji. And England is such a terrible distance from Hawaii and Fiji. When will we hear from that source? I am eager (like Pegasus) to tackle my problem. I am now getting an immigration ruling in regard to having aliens enter Hawaii to help me with my book. Such a visit must not come under the heading of contract labor - a \$ 200 fine is the penalty for breaking it. The alien, I guess, must enter as "student" or "expert".

I may get welfare funds for Fiji - have had favorable, preliminary answer. The Guggenheim lead, however, is a failure. Applicants range between ages of 25 and 40 years. My couple are in their teens and I am an old man of over 40. That eliminates all of us.

Now, if I were a Catholic I would report to my father confessor that I have published nothing on Fiji whatsoever, but have written the Colonial Office, a handful of legislators and scientists to prove to Mr. Pennifather that my work will be worth the paper it is to be printed on, and to welfare organizations for funds for Fiji. He should be grateful instead of slapping an American scholar and gentleman in the face, as it were, by lack of cooperation.

I have incomplete notes on some of my Fiji plants. At a pinch I can publish these, mixed with my own experiences in Fiji as padding. I wish, however, to limit myself to old native customs, this being only possible with native Fijians at my side. I should think my posting a bond of £200 for the couple should be sufficient guarantee to you that my book will be satisfactory.

Nothing new otherwise. Should you have any constructive suggestions to speed up getting me my Fiji assistants, please drop me a line. I am sorry I am such a pest. Don't blame me but the office that is stifling my project.

I first meant to mail you a tin of dalo chips, a food that Fiji should put on the market but then thought a package like that in war times might create consternation. Your men might immerse it in a bucket of water - wet dalo chips are not tasty

Aloha,

8/1/44

Mokuleia Beach, Waiialua, Oahu.  
August 1, 1941.

Mr. Wallis, British Consul,  
Dillingham Transportation Building,  
Honolulu, T. H.

*Handwritten:* Hunt IV  
Haw

Dear Mr. Wallis: May I beg to request you permit a native Fiji couple to leave their islands to enter Hawaii? With this granted, I would contact American Immigration Officials again to complete the process.

I have published five books on plants since 1930. One deals with the customs of the ancient Hawaiians so far as their plants are concerned. As most of this knowledge has died out with the passing of the older Hawaiians, I was obliged to gather much of my data for this book from the writings of Cook, Vancouver, Wilkes and other early travelers, and a few precious facts from Hawaiians living in out-of-the-way places in Kona, Molokai, etc. On visiting Fiji as botanist for Mrs. Archbold's "Cheng-Ho" Exploring Expedition, I practically visited a group of islands which, so far as native lore is concerned, compares favorably with Hawaii of Captain Wilkes' times - Fiji now is what Hawaii was one hundred years ago. The type of interesting lore and quaint superstitions our present-day Hawaiians have forgotten, is today locked in the brains of the living Fijians! All that is needed is patience, and a show of appreciation and kindness to bring it to the surface.

There is such a vast amount of material in the minds of the Fijians (Mr. Barker of the Fiji Museum alone has collected 200 of their unwritten songs) that my writing a book on Fiji lore cannot interfere with any scientific worker in Fiji. Mine will refer to lore from the plant angle. There will always be plenty of work to do by others from that and other angles.

During my Fiji stay I had about half a dozen native collectors. Many of them are good but the best one lived in the Serua District of Viti Levu, a region devoid of roads until about three years ago. He is a "Fijian of the Fijians", has built four elaborate "wicker work" grass houses and knows Fiji customs as we know our own. He is not objectionable from a Caucasian standpoint, having learned our customs during a year's stay while ill with part-Caucasian relatives in Suva. The youth was given to me by his parents as my "son" and now confides in me. I consider him my "Fiji son" and will treat him paternally, no matter what his age, like other "sons" of various races I have had. With him available, Fiji lore is mine for the asking. As I considered him something of a prize who might need "stabilizing" within the next few years and as a reward for his faithfulness, I helped him marry a fine Fiji girl from an isolated Fiji village.

I request this 100% Fiji couple as my aids. Here at my beach place in rural Oahu 35 miles from Honolulu I have my botanical source books and equipment, and my drawing paraphernalia. I have about 2,000 Fiji plants dried, to be sure, but easily recognizable by the youth who

helped collect them with me in the jungle. My procedure is to set out one or two per day and then have the youth tell me an exhaustive story about each one he knows. His wife can tell me about strange fish recipes,

the weaving of fishnets and the plaiting of mats and fans, etc. After taking this down, I would weave into such a story botanical and other facts of interest for my text. The couple would also help in making the drawings, a time-consuming task. Such necessary evils as taking care of the garden and keeping house would occupy their spare time. Rural Hawaii is an ideal set-up for such a native couple.

I was so stumped when the Office of the Advisor of Native Affairs informed me at the eleventh hour that my plea had been denied that I frantically wrote for help to some periodicals, to legislators in America and England, to Foundations for largess to distribute in Fiji, and to scientific institutions to "save face" at my present inability to continue my Fiji native lore researches. All this effort could have gone into botanical work if my couple (or one of two of my other assistants if something had happened to these) were only here to help me. If I may be so bold as to make a suggestion, could I not deposit a bond of a few hundred pounds in your office in Honolulu as guarantee that the Fijians will not become "objectionable"? I have no fear. I have had inmates of the Industrial School at Waialeale collect and make botanical drawings for me and so far have had no difficulty. Because of my success, I can have a parcel at any time. Surely, a normal Fijian is equal to these.

Thanking you in advance for your interest in my botanical researches, I remain,

Yours sincerely,

W. J. G. Gage

Makuleia Beach, Waialua, Oahu.  
Nov. 3, 1941.

Dear Mr. Wallis:

Did you have a chance to contact Fiji about my assistant and did Dr. Buck give me a "clean bill of health"? I heard from Fiji in the last steamer mail but they never mentioned you at all.

To date, the situation boils down to a few trivial objections to the youth's coming such as nervousness of his chief about the trip and his inability to get U.S. citizenship! He can help me on the plants we two collected together in Fiji jungles and teach me native lore whether he is an American or British citizen! What has that got to do with his ability? I sent \$ 1,000 to Fiji for bond and steamerfare before receiving their letter and they received this cheque after sending me their recent note. Our letters simply crossed in the mails. Please continue your kind cooperation so I can get down to work on my real botanical project. You and Fiji officials can then take up Fiji welfare where I leave off. Thus far I spent four months at it. I at least started the ball rolling. I am contacting the Rockefellers again in an attempt to speed up their health work. If I am not mistaken, they may have become discouraged by petty politics in Fiji's Colonial Office. Dr. Lambert in his "A Yankee Doctor in Paradise" certainly castigates the Colonial Secretary. The fly in his ointment, however, is apparently no longer there. The Acting Colonial Secretary was the one who communicated with me.

Enclosed is an article I prepared on Fiji Labor. It is too long for the Advertiser so I shall submit it to the Star-Bulletin within a few days. Before doing so, however, I shall be glad to get your corrections or opinions on it though I do not commit myself to follow them if not convinced. Please return the paper very soon. I am now working on my carbon copy to polish ambiguous parts and to fit it for Mainland printing especially if it does not see the light in Hawaii. My references to cannibalism are confusing. When finished after preliminary publication, it should be satisfactory for such a magazine as "Asia" if properly illustrated. I don't think any paper can do justice to photos.

Thanking you in advance for any cooperation you can give me in my attempt to write on Ancient Fiji Customs and Fiji Plants, I remain,

Yours sincerely,

Waiialua, Oahu, T.H.  
Nov. 16, 1941.

Dear Mr. Wallis:

I received your letter of Nov. 10, delayed by 2 cents postage due. Not receiving your note and my article for some time, I thought everything was more or less o.k., and mailed a copy by the early Clipper to the States. I had revised and toned it down somewhat after getting criticisms on it from an Englishman. He, by the way, did not consider it "childish".

When a man in a newspaper statement prefers the introduction of Hindus into Hawaii to Fijians, I can hardly refute his point by maintaining that Indians are the salt of the earth. They are not. The facts in my article are true. Well, anyway, I shall not print the article you read in Hawaii if it seems so disturbing.

I spent a year's time and energy, and considerable funds on Fiji. For this investment I am writing a book about the islands. If I cannot fill my book with native folklore because of lack of cooperation in letting me have an assistant at my expense, I must introduce my personal experiences and opinions "as padding". Who would not? That is what the non-botanical public wants. Why is Lambert's book a best seller? I plan to have a book, not just a pamphlet. Naturally, if too controversial I would not put it on the market during a political upheaval. I had intended (as written Fiji) to let you delete possible offensive passages - easy enough to do with a red pencil in hand while reading a page. In view of your reaction, however, I shall not bother you again but muddle through as best I can.

When an American botanist is denied the privilege of taking his almost indispensable Fiji assistant to friendly Hawaii for scientific work when Fijians can leave their islands as seamen, medical practitioners and miners, he hardly considers himself a persona grata. I took the hint last July.

With apologies for having wasted your time, I remain,

Yours sincerely,

Otto Spegner

8/15/41  
(Dear Mr. Degener: Here is a copy of the letter to Luke. On second thought I felt it might prejudice him against you or me if I wrote to another man there at the same time. It would seem to argue that I was going "over his head" or playing one man against another. So I am writing just to him. The letter is of course self-explanatory.)

, U.S.A., August 15th, 1941.

Hon. Sir Harry Luke,  
Governor of Fiji,  
Suva, Fiji Islands

Honorable Sir:-

As a scientist interested in the promotion of knowledge and folk-lore connected with the vast region of the Pacific Ocean, may I make bold to address you upon a matter in which the assistance of your office can be of immeasurable aid. For some fifteen years I have had the great privilege of working in what might be termed a scholastic partnership with the widely known Otto Degener, author, explorer, and scientist of the Hawaiian Islands. Together we have brought out numerous publications under the auspices of such institutions as the Bishop Museum of Honolulu, the Field Museum of Chicago, the Botanical Society of America, etc.

Recently Mr. Degener has returned from a sojourn in the Fiji Islands and I learn from him of one project in particular that would be of most tremendous import and aid to botanists and other scientists the world over who might be interested in Polynesian natural science. He met up, it seems, with a young native who was surprisingly able and helpful in bridging over the great gap between a civilized white and a race of native Polynesians. Mr. Degener has already produced one very valuable, in fact monumental volume on Hawaiian native customs, and he would be willing to devote much time gratuitously in the immediate future to writing a further volume on the native folk-lore concerning the many interesting plants that grow in the Fiji Islands. He considers the young man a rare and most remarkable find. Mr. Degener, because of his numerous editorial and publishing duties cannot stay again for a considerable time away from the Hawaiian Islands, but tells me that he would be glad to bring this young man (and I believe his wife if he has one) directly to Honolulu and install him in some semi-menial capacity where he could secure day by day bits of information about the many plant specimens that Mr. Degener collected the past year in the Fiji archipelago. This young man has a surprising range of sound knowledge, such as would prove a positive boon to great botanical institutions of learning like the Royal Botanical Gardens at Kew and the British Museum of Natural History. A century or so ago the great Berthold Seemann visited the Fiji Islands and wrote his botanical results in a large volume that is indispensable today to many of us. But Seemann left hundreds of unanswered questions that in large part could have light shed upon them by a working arrangement such as Mr. Degener mentioned to me.

I am therefore taking the liberty of writing to request most respectfully that, in the interest of world-science, in which our two countries have so often been happily joined, you permit the above young man (Aloisio is his name) to go to the Hawaiian Islands and remain for the purposes of such a study. I assure you of Mr. Degener's complete responsibility and integrity and that no harm could come to the lad. I am writing to Mr. Degener to urge that if he has not yet laid this proposal before you he do so at once.

Thanking you in advance for your cooperation, I am, Sir,

Yours most respectfully,

EES/IPS

.....  
HEAD OF THE DEPARTMENT OF SCIENCE

8/15/41

P. O. SCHALLERT  
PHYSICIAN AND SURGEON

OFFICE: 207-B O'HANLON BUILDING

PHONE 3544 WINSTON-SALEM, N. C.

Aug. 15, 1941.

Dr. Otto Degener,

Waialua, T.H.

Dear Fellow Botanist,-

Your very interesting and instructive letter just received; and to prove that I have appreciated it, I am answering at once. I am inclosing copy of letter sent to Pennifather as you suggested; I am also inclosing a photo taken in 1935 before I left to visit Europe and Russia. I am now 62 years old, but feel no older than I did 30 years ago. I was always hoping that after I had worked for a generation that I would retire and become a world's traveller and lecturer; but the panic of 1932 took away all of my savings (except a 10 acre orange grove in Fla. which should begin paying us enough to live on at least in case I should become incapacitated. I have always wanted to visit H.I. as my wife has a niece there and I have met numerous people from there. I still hope this may become a possibility. I am also sending via separate post a book on the Soviet Union by England's greatest Bishop and Jean. He mentions so many things that I also discovered over there that I hope you will read it and this will verify what I have written and have sent to you in the past. Hitler will be stopped just about the time he is fighting on now in Russia; and then when winter comes he will become thoroughly defeated along this front. Then next year he will be driven back out of the entire Soviet Union; but that will not win the war. No doubt the recent 8-point program just announced by Roosevelt-Churchill will necessitate our getting into the war next year to complete the victory, as surely England alone in the west will not and cannot drive Hitler legions out of the western European conquered countries. I hate war and I hope that it can be proven to all the world that another Versailles fiasco is impossible, and that we will stick by the 8 points and not, as the last time, forget all about Wilson's 14 points when writing a peace treaty which was indeed only a lull between the storms.

I was very much interested about the caste systems working in the Fiji. So often England calls herself democratic, but she is very far from that in ruling her vast colonies. I give frequent illustrated talks on various subjects; such as foreign missions, botany, island kingdoms, etc. I have a new halopticon with which I can throw any colored pictures upon the day-light screen. I have for years saved thousands of pictures from all over the world, and I use these in my weekly talks in various schools, colleges, and churches. Sunday mornings I always teach the regular S. School lessons in Methodist, Baptist, and Brethern Churches. This gives me scope and further ability, as well as continually refreshes my mind. I wish that I might be able to get associated with some University where, I could lecture on political, social, or nature subjects. Of course even better could I do this along medical lines, as I read a great deal and my memory is far better than when I was in University. Of course I am liberal in my thinking, even radical in some matters, and I find it difficult at times to get my story across here because the South is very conservative and even reactionary. You appear to follow after the same ideals I do in that you are very democratic in your social concepts. I was born in Wis. of German-born parents; then we moved South here in 1910. We have four children, three daughters married, and a single son working for the American Cyanamide Co. in Stamford, Conn. So wife and myself are again quite free to go and live the rest of our lives, serving where best we may. I am very blunt and out-spoken and this the Southerners do not like, but I feel that their feudalistic ideals must be broken down if ever the South is going to come into its own. You ask about the social conditions here, and when you enumerated conditions in the Fiji, I could not help but feel that much of that was true even here now in the South. We have the Jim Crow railways cars as well as reserved places for the colored in street cars and busses. Also no colored are allowed in any of our churches for all denominations here have also their colored churches.

The negroes also have their own schools as well as meeting places and lodges; all of which are never as good as those for the whites. Our population is about 80,000 of which nearly half are colored; and yet there are only about 500 colored persons who are ever allowed to vote here. Of course negro servants are never allowed to dine in any place where whites attend; likewise in public court-rooms etc., colored must sit where a place has been provided for them. Thus far we have never had a colored man on any kind of jury here, and likewise none on any kind of law office or police officer. Nowhere in the South is a mixed marriage allowed; and I am sure such an incident, if it took place in the north, and the couple came here to live, it would start a riot. As I have heard of such a thing taking place and the white party to such a union had to remain in the North and not live as man and wife here in the South. Likewise negroes are never allowed to sit at tables with the whites, nor walk besides them on the street; the negro walking behind and if there is any package no matter how small, the negro must carry it. Of course wife and I were not thus "raised, as she was born in so Illinois; but we have had to do as the Romans do and fall into line with such conventions and customs. In Fla. or Ill. of course no such things exist. It will take another generation before the South will really become a democracy. The coming generation is making a heroic stand, and I am glad that I am trying to do my part. I go into colored churches quite frequently to give various talks; although they are far more afraid of me than I find any white groups to be, as throughout the years they have been so subsidized and dominated by the white that they are still suffering from this minor complex. I visited the West during 1939; I have a brother in Calif. and many relatives all through the West and Midwest. I was greatly pleased by the way they were overcoming this color question; but nowhere is this being so well done as in your islands. My friends have sent me numerous books on T.H. and I was glad to get these from you. I have given several talks on T.H. and of course I always bring into the picture rather casually, this inter-racial cooperation, which of course some in the audience will not like but they have no way of objecting to it.

In this connection I may state that the Soviet Union is over-coming this racial prejudice far better than any other country. This is the reason why the Soviets will win their war along their boundaries, as every citizen feels it is his or her equal share and responsibility; and with plenty of natural resources and now diversified and scattered industries; they can fight until the enemies are driven out of their country, if this takes a life-time to do it.

I hope that you will have some Fiji duplicates for me; and of course when you have finished with your book, please send me a copy. I am saving about 200 more plants for you which I will send to you this fall. I have collected from N.C. through to Fla. again this year, and I am working up all this material to send out this fall. I now have about 50,000 herbarium specimens with about 17,00 different kinds. Of course I also collect cryptogams and have about 3000 of I was glad to get some lichens from you and will report on these when I verifications from specialists, which is often a slow process. I will be glad to get more of these as there must be lots of these in the higher reaches of your islands. There is a black hair-like lichens that grows in the sand along the beaches, and a similar one on stones in the mts., while another species grows on rocks in streams; all are *Ephraea gemma*. I hope you will find some of these species. Do you have a medical school in T.H.? Perhaps I could get a teaching position in that? Have you any contacts with that? As far as I am concerned I am equally interested in all races, and I am willing to do my part in elevating them to equal heights, for only thus can we prove to the world our democracy. England must be compelled to really become democratic, now that we will no doubt have to join here in putting into force the 8 points just recently announced to the world. So why should there not be a somewhat dual citizenship; and these Britishers get off their high horse? I visited England in 1935 and they soon let me know where I belonged. They treated the German visitors far more cordial than they did our American group. So here is hoping that they will learn their bitter lesson before this war is over, which surely can't end until next year or even the next. Now with fondest wishes and regards and many thanks for your very informative letter, I am yours sincerely,

R. L. L. x

811574

Aug. 15, 1941.

Hon. Pennifather,  
Advisor of Native Affairs,  
Suva, Fiji.

Dear Sir, -

My very dear friend, Dr. Otto Degener, of the Hawaiian Islands has just written to me about a very pleasant and enjoyable 8 months spent on your islands, studying and collecting your native flora and also getting many items of interest in regard to the native customs and folk-lore. Dr. Degener is a very thorough and conscientious student as has been well proven by the wonderful books he has written on the Flora of H. Islands. He has also written a splendid book on Hawaiian customs and folk-lore. He is anxious to do this same kind of work for the Fiji Islands, and already I have ordered a copy of this work when he has it completed. I am sure that there will be hundreds of others; educators, churchmen, missionaries, and officials who likewise will be interested.

Dr. Degener writes that while in Fiji he found a young couple, Fijians, who proved to be very well acquainted with native lore as well as native customs. Dr. Degener no doubt has taken this question up with you as he is anxious to have this young couple visit him in Hawaii and help him complete this book just referred to. I hope that since American people and your people are being drawn closer and closer together for the victory which surely will follow, that your office will make possible the wish and much needed assistance of Dr. Degener, especially since he is willing and ready to make any necessary guarantees.

Yours very sincerely,

P207S.

10. A Fijian is not to sit at table or eat with a white man - yet it is said on good authority that not a few white men belonging to the "best families" have few scruples against sleeping with Fiji girls who have become degraded by close contact with Caucasian civilization in the towns.
11. If a Fijian must eat in the same room with a white man (for example, in a one-room Fiji grass house), the white man finishes his meal first at table before the Fijian begins to eat his meal on the floor. Even while botanizing in the jungle, it was difficult for me to get my Fiji assistants or companions to eat our picnic lunch together. In the beginning they would slink away like outcasts.
12. A white man is never to sit on the floor, even in the mat-furnished grass house of his host. Every Fiji family is supposed to own a chair, a useless article of furniture to them, in case some white man should happen to drop in at their house.
13. A Fijian must not sit beside a white man in a vehicle. In public buses the white man sits in the front seat beside the driver. Should a Fijian sit there before the white man's arrival, he relinquishes his seat without a word and slinks away.
14. A hospital I happened to visit for the sake of a sick Fijian was dilapidated and filthy, with soiled tissue paper blowing about the floor. The genial attending physician, a Scot, excused the appearance of his septic institution with the remark: "You know, this hospital is only for natives and (East) Indians. We send white patients elsewhere." I advised the sick woman to try to cure herself in her own grass house instead of risking infections at an institution of such a low standard.
15. Fijians are roped off from white people in moving picture theaters. They do not sit in the same section of church as white people. In one church, which my Filipino assistant attended in good faith, a printed tract was distributed among the white members of the congregation. When the Filipino requested one, he was rebuffed by the priest's snobbish remark: "These are only for white people. Do you consider yourself a white man?"
16. Fijians are buried in cemeteries for Fijians; part-Fijians are buried in cemeteries for part-Fijians; white people are buried in cemeteries reserved exclusively for white people.
17. Fijians are dismissed from school at a much earlier age than white children even though many are good students, and their schools are of wretched quality. Compulsory education for Fijians and East Indians is either wanting or poorly enforced. A number of my boys had had no schooling. One of my assistants attended school for only 12 years, most of this time being employed not in the classroom but in the jungle cultivating tapioca and taro. Another assistant had gone to school for only 2 years. Numbers of Indian children may be seen working during school hours in the shops of their parents. Looking through the open side of a native one-room, two-teacher school (devoid of furniture), I read on the blackboard in the teacher's fine calligraphy: "Present, Past, Future." And under his misspelled "future", the teacher had written as illustration: "I will be eat." The headmaster had had 6 years of schooling in a school for natives.
18. A white man is not supposed to carry a parcel. Fijians are there for that. They do not walk beside you but usually a little behind you.
19. No matter if a Fijian or East Indian does better and more work than the white man in the same office or store, he gets far less pay because of his skin color. This fact particularly enrages the industrious and often very clever East Indian-born in Fiji. He considers himself a citizen or native son of Fiji and the young Londoner, who is advanced in position and pay usually grassly out of proportion to his experience and worth, simply an alien carpetbagger.

20. At one of the main rural hostelrys on the main island, outdoor toilets are labeled "For Europeans only". Fijians are supposed to crawl into the roadside bushes.

21. The clerk in a Suva steamship office (the government willing) would sell me a cabin class ticket for one of my Fiji youths on an American vessel to Honolulu only on condition he be kept apart from other passengers. (A Fijian is barely considered human but treated more like a dog!) Yet agents in other ports do not discriminate against the closely related Maoris, Samoans or Hawaiians. I requested the Fiji Government to allow one of my Fiji assistants, versed in native lore, to accompany me to Hawaii to enable me to write a book on "Fiji Plants and Fiji Customs" (similar to one I had written about Hawaii) with his expert aid. Though I offered to post 100 pounds bond for his safety and to pay for his return passage in advance, my plea was denied! The Fijimpeon "would return spoiled" after contact with free, democratic Americans of Hawaiian or other non-Caucasian ancestry.

22. In a crowded postoffice a District Commissioner, a nice chap by the way, ordered one of my Fiji assistants, a perfect stranger to him, to take his hands out of his pockets! No American official of similar high rank (nor any American for that matter) would stoop to waste his time with such trivialities or try to show his exalted authority with such bad taste before the crowd of onlooking Fijians and East Indians.

23. When I was about to go to Suva for a week's stay I left one of my Fiji assistants with my equipment and drying plants on the grounds of a country hotel. I wanted him to have proper food during my absence and hence went to my landlord to pay him in advance for a modest supply of milk, eggs and papaya. I wanted my Fijian to fetch this daily from the

kitchen door in proper English style. The white man refused to sell me any of his abundant provisions which he had advertised on the neighboring trees as for sale, with the remark: "Fijians don't drink milk; Fijians don't eat eggs; Fijians don't eat papaya. You're spoiling the damn boy."

Yet this same white man during a two year period of poverty, had been living in Fiji villages on the bounty and generosity of the kindly natives! They never turn away the destitute or hungry, whatever the race.

24. White people, usually devoid of snobbishness by the admixture of a few drops of mellowing Fiji blood in their veins, are called "half-castes", the name having a sting to it like "outcast". They are actually outcast. On the contrary, such racial blends in Hawaii are called "part-Hawaiians". They pride themselves on their native rather than on their Caucasian blood.

25. A white man and his Fijian or Indian servant, both "willing", can go before a District Commissioner and have a "Master-Servant Contract" executed. Should the servant later change his mind and wish to leave his employer, he can be jailed for breach of contract. When penniless natives must earn money to pay their high taxes or go to jail for tax delinquency, a white man can easily coerce them to sign a master-servant contract — what else can the poor wretch do? He is between the Devil and the deep blue sea. At one little hotel on an outlying island the Indian servant was daily reviled and, in case of some delinquency, beaten. He had the frightened look of a whipped dog in his eyes.

26. In general, the finest type of Fijian stands on a lower social scale than the most degraded, rum-soaked, bootlegging white man or discharged government embezzler. According to a story current among the natives, and I have also heard it from white residents, one of these last was not brought to trial from his mountain province as that might lower the prestige of the white race in Fiji. Another white culprit, instead of being jailed, had his passage paid back to England!

This will be my address beginning Sept. 15.

KINGSBRIDGE 22557

8/27/41

MRS. WILLIAM ROBERT WILLIAMS

2728 HENRY HUDSON PARKWAY

SPUYTEN DUYVIL, NEW YORK

Aug 27, 1941

Dear Mr. Degener.

Received your most interesting letter about the scandalous Captain of the Cheng Ho. It was a perfect shame that conditions should have proved so untoward in what promised to be a most worthwhile undertaking. I shall share your letter with Mrs. Hubbard, who will be most sympathetic over news of the unpleasantness which all of you and Mrs. Archbold were subjected to.

Your letter to Henry Allen Moe gave a most fascinating picture of your young assistant in the Fiji Islands. - What an attractive young man he is shown to be in the photograph you enclosed. - I also read the review of your latest addition to your valuable Hawaiian flora record. I am so glad you led

2. me read all the enclosures  
before mailing them to Henry  
Allen Moe. I telephoned his home  
here in Fieldston but it was  
closed. So I sent it to his busi-  
ness address 551 Fifth Avenue.  
I sent it within a few hours  
after receiving your letter. - Imagine  
he and his family are in their  
Connecticut country house over the  
Labor Day Week End.

What valuable work Moe is  
doing. I have great respect for  
his contribution toward develop-  
ment of latent talents and abilities  
among men of promise. You cer-  
tainly gave him an excellent  
characterization of your young

3. assistant.

I am more and more impressed with the scope and value of your Botanical research and publications and the artistic quality as well as accuracy of portraiture of your illustrations.

Now I hope that Japan and the U.S.A. can come to satisfactory settlement. It is too terrible that the whole world has to be facing degradation and extinction of all Ideals, through wars, which destroy the civilization which has been built up.

As you see I am moving into Spuyten Duyvil, where I shall set up housekeeping in

a comfortable apartment. I shall be only a five minute motor drive from my home at 4710 Delafield Avenue where I am spending my summer, in my own home, while my son Charles and his family are in Vermont.

My six months on the Pacific Coast were filled with delightful experiences. I was fascinated with a trip through the Colorado desert and another thro' Death Valley. The topography, geology and flora of those regions are most attractive in their unusual aspects.

This winter I shall remain in New York and enjoy my home and friends. Hoping that your days continue to be filled with some splendid research-work, in warm friendships,  
Sincerely yours,  
Floora N. Williams.

Waialua, Oahu, T.H.  
Aug. 8, 1941.

Dear Dr. Moe:

Since writing you last, I guess it was in 1935, I weathered the storm and have been able to publish my fifth book on Hawaiian plants. Then last year I was chosen botanist for Mrs. Anne Archbold's "Cheng Ho" Exploring Expedition. I left the "Cheng Ho" with my Filipino assistant on Christmas to concentrate on Fiji, remaining a member of the expedition, however, in absentia from our palatial junk-yacht. During my seven and a half months in Fiji, I collected about 2,500 numbers of plants, many of these represented by 15 - 30 duplicates. These plants are being monographed by Dr. A.C. Smith of the Arnold Arboretum under the direction of my former N.Y. Botanical Garden chief, Dr. E.D. Merrill. Dr. Smith spent the winter of 1933-34 in Fiji and is working on a Flora of the Fiji Islands, a purely scientific work like my own Illustrated Flora of the Hawaiian Islands.

Treating my Filipino assistant like a trusted friend or a son was a revelation to the native Fijians, who are practically peons and are accustomed to being treated more like dogs than human beings by the exalted White Race. So, without my knowing it, these kindly people instead of hating and mistrusting me, confided in me and treated me like a beloved chief. I was made welcome in their villages, living in their elaborately constructed "grass" houses miles away from any white people. One Fijian even gave me his 19 year old youth as my "son". We took our responsibilities seriously, Aloisio accepting me as his "white father" and I considering him my "Fiji son". I am writing you in behalf of Aloisio and his wife, a delightful Melanesian couple, who have placed their future in my hands.

Aloisio's great-grandparents (probably some of his grandparents as well) were typical Fiji cannibals who ate their enemies with considerable relish. I met his aged grand-uncle who, through Aloisio as interpreter, told me how the flesh of the bakole or victim, after singeing off the hair in an open fire, was prepared. It was cut above the ankle, below and above the knee, and at the thigh. Similarly, the arm was cut above the wrist, below and above the elbow, and near the shoulder. Then during boiling, the flesh would shrink and curl away from the cut ends in a handy way. During the boiling, "one can hear the man whistling out of the pot." Men past their prime were usually buried alive by their sons, not so much to get rid of a nuisance but rather that they should exist forever in the next world with all their faculties. Were they to die aged, they would exist miserably in that state for time everlasting. Widows gladly offered themselves to their own children or friends for strangulation with a cord so as to be able to accompany their husbands in death. Some of these frightful customs were due not to cruelty but to misdirected kindness. Life on earth was cheap as death did not really end it. Today the Fijians are a clean, kindly, very religious and lovable race of people very closely akin to our Hawaiians.

Migorio, Aloisio's father, in his youth married a "half-caste" or part-Fijian girl who was unfortunately of rather light color. For this

he was jailed by the white people. When liberated, he returned to the wife he loved. He was again cast into jail. How many times this happened, I don't know. During his years in jail he took refuge in studying the Bible. A priest finally pitied him and brought him a Fijian girl to marry. She became Aloisio's mother. The father, quite a philosopher in his way, is now a Catholic catechist, highly respected in his little isolated village of Belo. He owns three houses: one for cooking, one as sleeping quarters for the mother and daughters, and one as sleeping quarters for himself and sons.

A special mat is placed on the floor as table cloth at meal time. Ligorio says grace at every meal. Sundays, after breakfast, he shaves off a week's growth of beard, dons a clean shirt (usually none is worn week-days) and a clean sulu, bangs on a resounding piece of iron hanging from a creeper out of doors, and then looks eagerly about to see if any member of his congregation should come to services. After 5 to 10 minutes (no one in the entire town owns a watch) the family, cleanly dressed, assembles in the house, 6 year old Loui wearing a clean man's undershirt that hangs down to below his knees instead of going completely naked. All sit on the floor, Ligorio facing them, spectacles on nose and several well-worn religious books lying on the mat before him. The entire family evidently recites the catechism by heart, he reads from his books in Fijian, they sing a hymn or two without musical accompaniment, and in about half an hour the service is over. I lived about a month in this 20 X 45 ft., wicker-work grass house, spending three Sundays there. During this time only a single, one-eyed, crippled Fijian attended one service. Most of the natives are Wesleyans. During the week the entire family is occupied planting their gardens, catching fish, plaiting mats and scurrying about in search for money to pay their taxes. Even 6 year old Loui must do his share by weeding the garden. Life for the natives is not simply lounging under a palm. This is the home life of Aloisio (Aloysius).

The family lives in the Serua District of Viti Levu. This entire region had no road until about three years ago and hence was quite isolated. His town now is still three miles away from the nearest road. Aloisio is therefore a "Fijian of the Fijians", knowing native customs the way we know our own. He knows the plants of his region, their uses and names. He has built four native houses, which are really elaborate wicker work structures covered with a thatch of reeds or palm fronds. These houses contain not a single nail. The various timbers, bamboo poles and reeds are tied together with vines, only certain kinds being fit for use. In a new house, the Fijians keep a large, smoky fire burning for about a week to cure and dry the timbers and thatch. Thereafter, according to Aloisio, one must occasionally light a small fire in the hearth to make the vines shrink, thus tightening all knots and keeping the house sturdy. The smoke, trickling through the thatch, prevents mold and discourages insects. Such information Aloisio has at his finger tips.

The youth is strictly honest, industrious, has a fine personality, and is bright and wide awake though (like most Fijians) he attended a school for natives for only a year and a half. He would not be out of place in a Caucasian environment, having lived with part-Fijian relatives in Suva for about a year when suffering from a "broken back". It is true he spent two weeks in jail and was fined 17 shillings. This punishment was for throwing a bamboo at a stray horse that was repeatedly trampling his vegetable garden. To defend his own property from destruction, according to American standards at least, can hardly be counted against

the boy. What is most important, he has accepted me as a member of his family, trusts me to teach him and is eager for knowledge, and tells me native Fiji lore for the asking. Fijians ordinarily tell white people nothing as they hate them too much.

When acts of racial snobbishness were so severe that my Americanized Filipino youth - student of Latin, Algebra, etc. - just could not help but cry himself to sleep at night out of sheer chagrin and embarrassment, I sent him back to Hawaii. Aloisio then became my chief collector and assistant, master of ceremonies at the yangona (kava) bowl and interpreter. Evenings, while I pressed the day's catch of plants, he would serve the yangona to our 20 - 40 native visitors, play the guitar and sing, and then question our guests about the plants before us. In this way we have accumulated a wealth of interesting native lore concerning the specimens we collected together in the jungle.

When I was unable to take Aloisio with me to Hawaii to cooperate with me in the writing of a book on "Fiji Plants and Fiji Customs" similar to my 300 page book on "Plants of Hawaii National Park", I helped him marry a high type Fiji girl he loved. She is the daughter of a widow, comes from an isolated native village, and knows queer Fiji recipes, the plaiting of mats and fans, and other womanly occupations.

The Guggenheim Corporation has helped worthy students in many countries. This youth and his wife are not students of Caucasian disciplines. But they are students, actually experts, of native Fiji lore not yet recorded in print and rapidly being lost by conflict with Caucasian Civilization. Could you officially take them under your wing as a very unusual type of Guggenheim Fellows? I am prepared to pay the entire cost of posting bond in Fiji, steamer fare, living expenses, etc., as well as publish the results of our researches. I just about wore my fingers to the bone searching every available old journal and ancient account of the exploration of Hawaii to get facts for my book on ancient Hawaiian customs. I also gained a few priceless facts from a few old Hawaiians in isolated places in Kona and on Molokai at considerable trouble and expense. I now have "discovered" a worthy Fiji couple who have locked away in their brains the type of information forgotten in Hawaii a hundred years ago!

I will have my set of 2,000-odd plants identified by Smith here at my beach place in rural Oahu, I have my source books and my drawing paraphernalia here. I need this young couple at my side to help me get our Fiji notes into shape and to enlarge upon them. This couple would learn a lot from me, and I would learn a lot from them. They are quite unique. During my stay in Fiji, I began teaching Aloisio to read and I can continue this and other studies "in exchange" for my learning Fiji lore. There is no reason this couple must remain peons.

The Fiji Police and Emigration Departments approved (unofficially) of my plan of taking the youth to Hawaii, the American Consul in Suva was ready to grant him a visa, and the Fiji Department of Agriculture tried to help me. But at the very last moment almost, the Advisor of Native Affairs denied my plea for fear this Fiji peon would be "spoiled" by contact with free Hawaiians in democratic America! Instead of trying to elevate these 100,000 Fijians, many of considerable ability, they are being kept practically in a state of peonage by a small but powerful group of "poor white trash" and glorified beach combers. The better white element in Fiji is not in favor of this mediæval system. They advised me, when once out of Fiji, to acquaint the Colonial Office in

London of the true state of affairs. I have done so. Your expression of interest in these two typical young Fijians might not only help them but might lighten the burden for the entire native population of 100,000 Souls. The white people in Fiji will pay attention to American popular opinion during these troubled times. Could you not simply write Mr. Pennifather, Advisor of Native Affairs, Suva, Fiji, that you are interested in having a young native Fiji couple leave their islands for Hawaii for study and scientific work under my direction? Such a letter can do no harm.

Here are some of the customs or regulations that have come to my attention during my 7½ months stay in Fiji:

1. A white man can marry a Fiji woman, but if a Fiji man marries a white woman he goes to jail.
2. A Fijian cannot leave the confines of the British Empire.
3. A Fijian, unless he is one of the few highest chiefs, cannot leave the Fiji Islands. My good friend Ratu (Sir) Charlie Cokaban (grandson of Thakombau, the famed cannibal and king of all Fiji) is a highly cultured gentleman, an Oxford graduate. He is pure Fijian. This just indicates that these people can be educated if only given a chance. Instead, it is now the policy to discourage their education. The former practice of sending the best scholars to New Zealand has been discontinued.
4. A Fijian cannot leave his village without permission.
5. If a Fijian is unable to pay his tax, he is cast into jail. Their taxes are very high.
6. If a Fijian owns land rich in natural resources, a white man can exploit them against the native's will by getting permission from the government to do so and paying the native a mere pittance.
7. A Fijian should not live under the same roof with a white man.
8. A Fijian should not shake hands with a white man.
9. A Fijian should not enter a white man's house by the front door.
10. A Fijian is not to sit at table or eat with a white man - yet it is said on good authority that not a few white men belonging to the "best families" have few scruples against sleeping with Fiji girls who have become degraded by close contact with Caucasian civilization in the towns.
11. If a Fijian must eat in the same room with a white man (for example, in a one-room Fiji grass house), the white man finishes his meal first at table before the Fijian begins to eat his meal on the floor. Even while botanizing in the jungle, it was difficult for me to get my Fiji assistants or companions to eat our picnic lunch together. In the beginning they would slink away like outcasts. It took me a long time to get my prize assistant to eat at table with me. First he insisted on eating outside. I finally got him used to eating in the same room with me. A week later he ate on a packing box six feet away from my table. Another week later I moved it next to my table. Then came the climax - while he happened to be outside, I removed his plate and cutlery from the packing box and set it opposite me on the dining room table. After some coaxing, Aloisio actually ate with me! His first meal, however, was a slim one apparently because of nervous indigestion.
12. A white man is never to sit on the floor, even in the mat-furnished grass house of his host. Every Fiji family is supposed to own a chair, a useless article of furniture to them, in case some white man should happen to drop in at their house.
13. A Fijian must not sit beside a white man in a vehicle. In public buses the white man sits in the front seat beside the driver. Should a

Fijian sit there before the white man's arrival, he relinquishes his seat without a word and slinks away.

14. A hospital I happened to visit for the sake of a sick Fijian was dilapidated and filthy, with soiled tissue paper blowing about the floor. The genial Scotch attending physician excused the appearance of his institution with the remark: "You know, this hospital is only for natives and (East) Indians. We send white patients elsewhere." I advised the sick woman to try to cure herself at home instead of risking infection at such an institution. I have never seen anything like it.

15. Fijians are roped off from white people in moving picture theaters. They do not sit in the same section of church as white people. In one church, which my Filipino assistant attended in good faith, a printed tract was distributed among the white members of the congregation. When the Filipino requested one, he was rebuffed by the priest's remark: "These are only for white people. Do you consider yourself a white man?"

16. Fijians are buried in cemeteries for Fijians; part-Fijians are buried in cemeteries for part-Fijians; white people are buried in cemeteries reserved exclusively for white people.

17. Fijians are dismissed from school at a much earlier age than white children even though many are good students, and their schools are wretched. Compulsory education for Fijians and East Indians is either wanting or poorly enforced. One of my assistants had attended school for two years. Aloisio had attended for only 1½ years, most of this time being employed not in the classroom but in the jungle cultivating tapioca and taro. A number of other assistants had had no schooling whatsoever and could not even talk English. Numbers of Indian (there are about 85,000 in Fiji) children may be seen working during school hours in the shops of their parents. Looking through the open side of a native one-room, two-teacher school (devoid of furniture), I read on the blackboard in the teacher's fine calligraphy: "Present, Past, Future." And under his misspelled "future", the teacher had written as illustration: "I will be eat." The headmaster had had 6 years of schooling in a school for natives.

18. A white man is not supposed to carry a parcel. Fijians are there for that. They do not walk beside you but usually a little behind you.

19. No matter if a Fijian or East Indian does better and more work than the white man beside him in the office or store, he gets far less pay because of his skin color. This fact particularly enrages the industrious and often very clever East Indian born in Fiji. He considers himself a citizen or native son of Fiji and the young Londoner, who is advanced in position and pay usually grossly out of proportion to his experience and worth, simply an alien carpetbagger.

20. At one of the main rural hostels on the main island, outdoor toilets are labeled "For Europeans only". Fijians are supposed to crawl into the roadside bushes.

21. The clerk in a Suva steamship office (the government willing) would sell me a cabin class ticket for my best assistant on an American vessel to Honolulu only on condition he be kept apart from other passengers. (A Fijian is barely considered human but treated more like a dog!) Yet agents in other ports do not discriminate against the closely related Maoris, Samoans or Hawaiians.

22. In a crowded postoffice a District Commissioner ordered Aloisio, a perfect stranger to him, to take his hands out of his pockets! No American official of similar high rank (nor any American for that matter) would stoop to waste his time with such trivialities or try to show his exalted authority with such bad taste before the crowd of onlooking Fijians and East Indians.

23. When I was about to go to Suva for a week's stay, I left Aloisio

with my equipment and drying botanical specimens on the grounds of a country hotel. I wanted him to have proper food during my absence and hence went to my landlord to pay him in advance for a modest supply of milk, eggs and papaya. I wanted my Fijian to fetch this daily from the kitchen door in proper colonial style. The white man refused to sell me any of his abundant provisions which he had advertised on the neighboring trees as for sale, saying: "Fijians don't drink milk; Fijians don't eat eggs; Fijians don't eat papaya. You're spoiling the damn boy." Yet this same white man during a two year period of poverty, had been living in Fiji villages on the bounty and generosity of the kindly natives! They never turn away the destitute or hungry, whatever the race.

In general, the finest type of Fijian stands on a lower social scale than the most degraded, rum-soaked, bootlegging white man or discharged government embezzler. According to a story current among the natives, and I have also heard it from white residents, one of these last was not brought to trial from his mountain province as that might lower the prestige of the white race in Fiji. Another culprit, instead of being jailed, had his passage paid back to England! It is because of nasty antagonism of races that Fiji lore is hidden from the Whites. I crashed through this crust through my adoption of Aloisio as my "Fiji son."

I am mailing this letter, open, to you through the kindness of our mutual friend, Mrs. Williams. She will be interested and I do wish her to read it. Then she will forward it to you to your correct address. I do not know whether you are still living in Riverdale. Please return the photographs to me some day. Several were purchased in Suva and I lack duplicates or even the negatives.

Sincerely yours,

*Ortho Legence*



BOTANIC MUSEUM AND HERBARIUM,

BOTANIC GARDENS

BRISBANE, 5th September, 1941.

9/5/41  
Mr. O. Degener,  
Waialua, Oahu,  
HAWAII.

Dear Mr. Degener,

Your letter of the 30th July came to hand a few days ago.

I have written to Sir H. Luke, Governor of Fiji, but am afraid that anything I could say would have little influence, as I understand the law about allowing Fijians to go out of the country is very rigid.

The Director of Research here, Mr. Veitch, who was for some years in Fiji as entomologist for the C.S.R. Company, and who also knows Hawaii, does not agree with you in the way the Fijians are treated. He says he has spent some little time in the Hawaiian Islands, and his experiences are the exact reverse of yours, that is, that the Fijians are far better treated by the British than the Hawaiians have been, or are being, treated by the Americans. Instead of walking about in bulldog shoes, and spotted socks and ties, the Fijians, according to Mr. Veitch, are living their own life, in their own villages, with their own school-teachers, own medical men and so on. In fact, he looks upon their existence as a perfect lotus life. He says that the British rule is shown beneficial by the fact that the native population is increasing, while they are still retaining most of their native characteristics, and their own native life, and are not being bred out of existence entirely, and not being "civilized" as the Hawaiians have been, and are being, in Hawaii.

Your scheme seems an excellent one, and I have told Sir Harry Luke that it would certainly be worthwhile, and add considerably to our knowledge of the uses of the Polynesian plants. From what I have recounted, however, you will see the difficulties in the way, and I think the only feasible suggestion would then be for you to go to Fiji and live there for six or twelve months, and get as much information on the spot as you possibly can. Surely six months residence in the country would enable you to gather all the information you require from your adopted couple?

With kind regards,

Yours truly,

*C. T. White*

(C.T. White)  
Government Botanist.

*Dear Mr Degener Moore*  
Tel Elk 0802 .

*Hunt* 22 Fairfield Ave  
San Francisco  
Calif.

9 17 41

Dear Mr Degener ( C D )

Very pleased & proud was I to receive your fine book yesterday .  
It is so handsomely set up & on starting to read it very soon found that  
was the product of a man who loves his work . Most thoughtful of you to  
send me so desirable a gift . It is now on my shelves at - Singalang  
where on days of leisure I can so greatly enjoy what one may rightly  
call Treasures .  
Your book came some time ago - but I have been working out of town -  
polishing up professionally for what may come , could not have access to  
mail till I returned .  
When the Junk docked at Honolulu I remained there for four days  
before taking the Lurline - had some drives thru the island & hear that  
you were still absent , your house was pointed out to me .  
John saw Dr Coulter on the Junk & after the 2d day no one except the  
ships company could come aboard .  
You will have heard the aftermath of the cruise , because the beans that  
the Picoaroon did,nt spill the Skipper did .  
The outstanding man of the Junk was Mr Raval - he lost his loyalty ,  
in fact the control of his men because of his patience with & apparent  
devotion to Mrs A .  
For my part the cruise was a success - geographically . Rarotonga was  
a corking island to see , we all had a jolly time there , How John revel-  
led in the Mupa- hupa ( shimmyings ) & very hearty was the Europ  
hospitality accorded to us . Would say that the Maori admixture is  
something to write home about .  
The only real achievement of the Expedition was your plant- gathering on  
the islands of Fiji , or so Mrs A said .  
We were in Tahiti for six weeks - I took the 8- mile walk to the famous  
Falls of Fatua & on Sundays usually went with Mr Raval & the " boyce "  
to replenish the Junk galley .  
Now & then I hear from Tucker . John & I became very good friends  
he is now on a newspaper job in Washington . Soon after you left us  
a great many letters came for you John took particular care to re-post  
them in one parcel - we hope that you received them all .  
All of the Philippino crew were en route to their islands the day I  
sailed , & the Samoan sailors accompanied myself & baggage to the  
liner & played- blew a fine Conch shell till Aloha ...  
Again - my pleasure at receiving Plants Hawaii National Park  
is indeed great - when I see Tucker I shall lend it to him .  
Must say a word about our fine Pay ( Admirable Chrichton ) at Pago  
he left the Junk & returned to his people but not before giving us a  
days memorable entertainment at his village of Aallo , his uncle  
is a Chief there .  
Very special greetings to your Emilio & always the best of everyth-  
ing to yourself.

Mary Keegan

*Mary Keegan*

2/6/44  
Mokuleia Beach, Waialua, Oahu.  
Sept. 6, 1941.

Dept. of Immigration,  
Honolulu, T.H.

Dear Sir:

I spent 7½ months in Fiji as member of Mrs. Archbold's "Cheng Ho" Scientific Expedition.

I collected over 2,000 different kinds of plants and wish to write a book, similar to the sample, for native Fiji customs. For that I need a Fijian here in Hawaii as assistant where I have my dried Fiji plants, my reference books, and my scientific equipment.

Such a man would be a specialist in his field and not take a necessary job away from any American citizen. Can I have a Fijian come to Hawaii to help me on this scientific work and not break the immigration law on contract labor?

I prefer to have my former assistant and "adopted son" who collected these plants in the jungle with me help me here in Hawaii with his wife. He knows all the native customs as far as the man is concerned, while she knows about plaiting mats, dyeing, strange cooking recipes, etc. But they are an obscure couple who may not be allowed to leave Fiji for fear our democratic ways toward non-Caucasian citizens will "spoil" them for medieval Fiji ever after.

If I am unable to have this couple come to Hawaii to help me, I wish to ask my good friend High Chief Ratu (Sir) Charlie Cokobau come to be my house guest and to help me with native customs. He is the grandson of the "Kamohamoha of Fiji", an Oxford graduate, and a member of the Fiji Legislature. He expressed his desire to see Hawaii and decide whether he should not send his children to school at Funafuti next year. I guess I would be obliged to pay his expenses and then some. Hitherto Fijians have not been allowed to leave the confines of the British Empire. But with our close relationship with that country, I believe the Colonial Government would permit Ratu Charlie to visit Hawaii.

Should Ratu Charlie, however, also be forbidden to leave Fiji, my third possible collaborator in writing a book on Fiji Plants and Fiji Customs would be a Caucasian copra planter. As copra has dropped in price, I would in this case also be obliged to defray his expenses.

How could I have one of these three groups visit me in Hawaii when I am ready to start on the writing of my book? I am prepared to post bond, etc., as guarantee my assistant would not become a public charge.

Yours sincerely,

Otto Degener

Mokuleia, Waiialua, Oahu.  
Aug. 11, 1941.

Dear Mr. Machado:

Can I bring a young Fiji couple to the Territory after a while as my "guests and tutors" in native Fiji lore? I am prepared to post bond and do anything else that may be required. Their work with me here would not deprive any one else of a job. They are experts in their line and no one in the entire U.S.A. can take their places. Here are the details:

I returned last month from Fiji where I collected over 2,000 different kinds of plants in the jungles for Mrs. Archbold of "Cheng Ho" fame. I had various native assistants and lived with them in their native villages. These Fijians are very kindly people, very much like the Hawaiians. Give them a close haircut and you can hardly tell the difference - they even use many of the same words.

My plants are now being processed and identified at Harvard. On getting my set back, which will eventually reach the Bishop Museum, I wish to begin writing my book on "Fiji Plants & Fiji Customs" in earnest. I need this couple to help me in describing their customs, telling me the plant names, native spelling, uses, etc. The young man collected most of the plants with me and can therefore recognize them now in their dried and preserved state while others would have an awful time doing so.

My assistant comes from a region that had no road until about three years ago and hence was quite isolated. He is therefore a "Fijian of the Fijians", yet knows our customs by having lived in Suva for a year with part-Fijian relatives during an illness. He would not be out of place in a group of American citizens. He knows Fiji customs the way we know our own customs. He has even built four of their elaborate wicker-work, grass houses. His aged grand-uncle, who was a cannibal in his youth, told him stories of their feasts and how "You can hear the man's ghost whistling out of the pot as he is being cooked", and other interesting tales. His wife knows strange Fiji cooking recipes, weaving and the wabine part of Fiji civilization. You know how the older generation Hawaiians won't tell "damn hables" anything of their ancient customs. The Fijians are worse in that respect because they have been treated worse. This 19 year old youth, given to me by adoption by his father (a preacher and petty chief) as "son", trusts me. Fiji lore that has never appeared in print is mine for the asking.

I can't "shut up shop" here in Hawaii, drag all my equipment, plants and botanical source books to Fiji and then hunt a house for myself to rent there. It is easier to bring the couple here. At the same time they teach me Fiji lore for my forthcoming book, I would teach them subjects they should know.

Sincerely yours,

Waialua, Oahu, T.H.  
Sept. 14, 1941.

My dear Mr. Strench:

Many thanks for your informational letter of file 4502/639, in answer to mine of August 11 to Mr. Machado of the Governor's Office. It of course answers a similar one of mine addressed to your office Sept. 6.

When in Fiji I visited our Consul Mr. Wainwright Abbott twice, once with my Fiji assistant. Mr. Abbott had just recently arrived in Suva. He showed me some more or less recently issued regulations which, if I remember correctly, stated that in case of a foreign region like South Sea Islands where no proper U.S., consular passport office exists, aliens are allowed to leave foreign American port at which their status is then decided. In his letter of May 22 Mr. Abbott states "This office is not a visa office and cannot issue the type of visa you apparently have in mind. I think, however, that you might solve your problem by entering the boy as a temporary visitor, and I shall be glad to talk the matter over if you come to Suva some time."

As I understand it now, when I am all set to go ahead with my native Fiji lore project, I shall contact Mr. Anthony Moore, Fiji Immigration Inspector, for passports; then get Mr. Abbott's o.k., or whatever substitute he has for a visa; and then hope for the best from your office.

Sincerely,

U.S. Dept. Justice, Immigration and Naturalization Service  
(No. 4502/639)  
Sept. 12, 1941.

Dear Sir:

Your letter of the 11th instant addressed to Mr. Machado of the Governor's Office, has been referred to this office for reply.

Before your Fiji couple may procure steamship tickets and apply for admission at this port they must secure passports from their government and visas from the American Consul at Suva, Fiji. There are many restrictions imposed on travel at this time, so before you make any further arrangements it is suggested that you communicate your wishes to the Consul at Fiji.

If and when these aliens apply for admission they will be examined by officers of this service. As admissibility can not be determined in advance of arrival this office can furnish you with no information until the facts resulting from the examination are known.

Very truly yours,  
W.G. Strench,  
District Director,  
Honolulu District.

(No. 4502/639)  
Sept. 18, 1941.

Dear Mr. Degener:

You are entirely correct in your summary of the situation set forth in the last paragraph of your letter of Sept. 14th as to the procedure in bringing your Fijians to Hawaii. When they arrive here equipped with passports and American Consular visas, they will be examined by an officer of this Service, at which time their admissibility will be determined.

Very truly yours,  
W.G. Strench.

U. S. DEPARTMENT OF JUSTICE  
IMMIGRATION AND NATURALIZATION SERVICE  
HONOLULU, HAWAII

IN REPLYING PLEASE REFER TO THIS

FILE NUMBER

4502/639

October 8, 1941

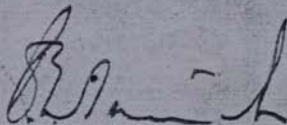
Mr. Otto Degener,  
Mokuleia Beach,  
Waialua, Oahu, T.H.

Dear Sir:

I regret that, through an oversight, acknowledgment was not made of your kindness in sending us a copy of your book on Hawaiian plants. Our station gardener finds it most useful.

Thanking you for your courtesy, I am,

Yours very truly,



W. G. Strench,  
District Director,  
Honolulu District.

(File No. 4502/639)

Waialua, Oahu, T. H.  
Nov. 18, 1941.

My dear Mr. Strengh:

I have bothered your office twice about bringing my former Fiji collector (Aloisio Ta(m)bulawa) to Hawaii to assist me write a book on Fiji folklore. I trust this will be about the last time.

I have been in contact with the officials in Suva about this matter. According to the inclosed letter of Oct. 20 in answer to mine of July 21 (it took 3 months for a reply!), objections to letting the youth leave Fiji have boiled down to trivial ones. They are based primarily on Fiji's misunderstanding of U.S. immigration regulations.

Could your office perhaps drop Mr. G. Tolmson, Acting Colonial Secretary, Suva, Fiji, a note to the effect that their understanding of our regulations is faulty and that the youth, at my expense, is at liberty to come to Honolulu where your office would give him the usual, necessary examination? Anything I write them would not be official and require verification by your office anyway.

Suva is a city somewhat like Wailuku, Maui. The entire Fiji Immigration Department consists of one young man, the very likable, efficient, part-Fijian Mr. Anthony Moore. He is actually under the jurisdiction of the Police Department.

I believe the Colonial Secretary agrees to let the boy come in his remark that "he might be willing to go to Hawaii for one year." The Secretary then probably 'phoned Mr. Moore about immigration regulation in the U.S., and got a garbled report as the inclosed letter indicates.

I am mailing Walusio's (Aloysius') chief bundles of old clothes as gifts. These are considered quite precious by the natives. The chief's objection to the boy's leaving Fiji is easily changed. A suit of new (worn) clothes is preferable to one more native helping in the building of a grass house. He has plenty workers.

I hope it won't take another three months to receive a reply from Fiji. It is a sleepy place for the whites, government offices interrupting work to serve tea and biscuits at 11 A.M., and again at 3:30 P.M. Lunch lasts from about 12 - 2. I was even offered a cup of tea when I happened to drop in at the Suva Bank at 11 o'clock.

Thanking you in advance for any corrections in Fiji's misunderstanding our regulations, I remain,

Yours sincerely,

*Ch. H. Legner*

FIJI POLICE HEADQUARTERS.  
SUVA.

4<sup>th</sup> October 1941.

Dear Mr. Degener,

I am at fault for not earlier replying to you several letters which have reached me from Honolulu; but, one way or another, I still manage to find a fine diversity of ways & means here in "Sleepy Hollow", & that first fine frenzy of enthusiasm for private correspondence died out at least forty years ago. You are, in your letters, so persuasive, logical, rational, incontrovertible, unanswerable, that — if you have indeed been so misguided as to address the "Boss Hats" of British Colonial Government in such terms — you can but fight in a lost cause. The dear old British lion (I would not care, or dare, to designate that portion of the noble beast's anatomy which is represented by the Colony of Fiji!) has at least sufficient good-sense to know that what is persuasive, etc & etc — to "unanswerable", is always wrong. Still you will have some interesting correspondence, & a pleasant social round-game with numbers of distinguished Secretariat Officials. Were I to advise you (to do so would be contrary to the ethics of a, 100% English, Police Officer) I should say give up all attempts to persuade an Government by the use of logic: — it doesn't bite the same stuff.

If your Governor Pombert sends a nice little Official letter to  
our Sir Harry Luke, saying that his infant gate Otto Degener  
wanted to export from Fiji & import into Hawaii a young Fijian  
husband & wife, something might occur: but really logical  
argument is a poor weapon to use in matters in which,  
as is usual, kissing goes by favour, & not by right. So  
think again: do not organize your linkings & get pushing on  
Hitler's side of the fence just because you cannot persuade a  
British Official against his will: or worse may befall to you  
& you may one day have cause to argue against a Woman.  
Keep it in mind that one of our Secondary Natural Mothers is  
"Why the Hell?", & that the present position is, roughly, "Why  
the Hell should we let little Otto have his own way?". It is  
really nearly as simple as that. Also remember that in all  
Government circles - I suspect it is so in America as much  
as in England - correspondence is only bread cast on  
waters: - one nearly always gets an answer, & one very  
rarely gets any further result. But I may be feeling  
pessimistic today: & perhaps things are all otherwise.

There is actually nothing that Mr Moore or I can do to assist you; since the police here have little to do with the emigration of Syrians. It is Pennington, the Secretary for Native Affairs, who has to make decisions in such matters. He has, perhaps, certain qualities in common with you Mr H.C. Hoover; he rarely makes his fences: but if he signs his toes in, it would take a lot to move him more. Your Council here, too, is a fair target for your arguments, - I have as yet had no opportunity to judge whether he answers his correspondence, but he should be worth a try. What do you keep a Council for here in Fiji anyway? Socially your Council is an excellent good chap; but I think you met him before you left here.

Anyway think again before you go all Nazi & Exp H.E., D.A., & I, bombs on the Sina Secretariat. We are poor but honest; & we are not to be hustled by any form of enthusiast. Try prayer - they will tell you all about it in almost any Church, I believe, - it may be more useful than any more active means towards making British Colonial Administration see your side of the argument: & it is cheap, too.

The trouble with you, friend Degeer, is that you have never studied the British Colonial Viewpoint. It seems odd of you because I know that a certain tea-party held at Boston some few years ago is generally known of by good Americans; as it is some sort of a sidelight on many things which can be observed in our Colonies. As a good Englishman I shall, of course, assert that we were right then, as have ever since been, as still are, right in everything we do: - actually I am certain that such is the fact. So what now? I am sorry that I am unable to be more helpful; but you will realize that it is not my kettle of fish: I really can do nothing to assist you. In conclusion I would remind you of that story about Robert Bruce & the Spider.

Yours very sincerely,  
V. de la Cour.  
*I guess he means I should not give up but try again.  
O.K.*

Fiji Police Headquarters. Suva.  
7th October 1941.

Copy  
Dear Mr Degener,

I am at fault for not earlier replying to your several letters which have reached me from Honolulu; but, one way & another, I still manage to find a fine diversity of work & worries here in "Sleepy Hollow", & that first fine frenzy of enthusiasm for private correspondence died out at least forty years ago. You are, in your letters, so persuasive, logical, rational, incontrovertible, unanswerable, that - if you have indeed been so misguided as to address the "Brass Hats" of British Colonial Government in such terms - you can but fight in a lost cause. The dear old British lion (I would not care, or dare, to designate that portion of the noble beast's anatomy which is represented by the Colony of Fiji!) has at least sufficient good-sense to know that what is persuasive, etc & etc - to "unanswerable", is always wrong. Still you will have some interesting correspondence, & a pleasant social round-game with numbers of distinguished Secretariat Officials. Were I to advise you (to do so would be contrary to the ethics of a, 100% English, Police Officer) I should say give up all attempts to persuade our Government by the use of logic:- it doesn't like the dam stuff. If your Governor Poin-dexter sends a nice little Official letter to our Sir Harry Luke, saying that his enfant gate Otto Degener wanted to export from Fiji & import into Hawaii a young Fijian husband & wife, something might occur: but really logical argument is a peer weapon to use in matters in which, as is usual, kissing goes by favour, & not by right. So think again: do not organize your Lindbergs & get pushing on Hitler's side of the fence just because you cannot persuade a British Official against his will: or worse may befall to you & you may one day have cause to argue against a woman. Keep it in mind that one of our secondary National Mottoes is "Why the Hell?", & that the present position is, roughly, "Why the Hell should we let little Otto have his own way?" It is really nearly as simple as that. Also remember that in all Government circles - I suspect it is so in America as much as in England - correspondence is only bread cast on waters:- one nearly always gets an answer, & one very rarely gets any further result. But I may be feeling pessimistic today: & perhaps things are all otherwise.

There is actually nothing that Mr Moore or I can do to assist you; since the police here have little to do with the emigration of Fijians. It is Pennyfeather, the Secretary for Native Affairs, who has to make decisions in such matters. He has, perhaps, certain qualities in common with your Mr H.C. Hoover; & he rarely rushes his fences; but if he digs his toes in, it would take a lot to make him move. Your Consul here, too, is a fair target for your arguments, - I have as yet had no opportunity to judge whether he answers his correspondence, but he should be worth a try. What do you keep a Consul for here in Fiji anyway? Socially your Consul is an excellent good chap; but I think you met him before you left here.

Anyway think again before you go all Nazi & drop H.E., D.A., & I, bombs on the Suva Secretariat. We are poor but honest; & we are not to be hustled by any form of enthusiast. Try prayer - they will tell you all about it in almost any Church, I believe, - it may be more useful than any more active means towards making British Colonial Administration see your side of the argument: & it is cheap, too.

The trouble with you, Friend Degener, is that you have never studied the British Colonial viewpoint. It seems dull of you because I know that a certain tea-party held at Boston some few years ago is generally known of by good Americans; & it is some sort of a sidelight on many things which can be observed in our Colonies. As a good Englishman I shall, of

course, assert that we were tight then, & have even since been, & still are, right in everything we do:- actually I am certain that such is, the fact. So what now? I am sorry that I am unable to be more helpful; but you will realize that it is not my kettle of fish: I really can do nothing to assist you. In conclusion I would remind you of that story about Robert Bruce & the spider.

Yours very sincerely,

V. deCarteret.

There is really nothing that I can do to assist you in this matter. I am sorry that I am unable to be more helpful; but you will realize that it is not my kettle of fish: I really can do nothing to assist you. In conclusion I would remind you of that story about Robert Bruce & the spider.

I am sorry that I am unable to be more helpful; but you will realize that it is not my kettle of fish: I really can do nothing to assist you. In conclusion I would remind you of that story about Robert Bruce & the spider.

Waialua, Oahu, T.H.  
Oct. 8, 1941.

Editor, Honolulu Star-Bulletin:

5,000 Husky Plantation Laborers for Hawaii

I read your recent article on the proposal to import alien labor to Hawaii for work on our plantations.

I visited Fiji as botanist for Mrs. Anne Archbold's "Whang Ho" Scientific Expedition. During my 7½ months' stay in several of the Fiji Islands, I was struck by the close resemblance between Fiji and Hawaii in topography, crops and people. For example, the islands are almost as far south of the equator as we are north of it. The climate is perhaps slightly warmer; and instead of their northern slopes being wet and the southern dry as in Hawaii Nei, their northern slopes tend to be dry and the southern drenched with rain. The crops are pretty much the same, the presence in Fiji of huge copra plantations and of a small but valuable lumber industry being notable exceptions. Instead of Orientals of the first and second generations living there, Fiji is populated by 90,000 rather frail-looking East Indians, many of them tending to drift away from the plantations to become keen businessmen and artisans.

Instead of educated Hawaiians, Fiji is blessed with 100,000 husky Hawaiian-like natives, a splendid race of people. I became acquainted with many of them during my stays in country villages and employed a dozen or more at different times. These acted in the capacity of house-keeper, botanical collector, guide, interpreter, adviser, and teacher in native plant lore - these duties often all rolled into one. In fact, I had one or two very superior youths who, following Lambert's quotation, were "father, mother, son and valet to me." I have such absolute confidence in these kindly, forgotten people that I am now negotiating with the proper authorities to allow me to have my best assistant come to Hawaii to help me study my 2,000-odd Fiji plants and help me record Fiji plant lore. This lore corresponds to a certain extent to the type of valuable knowledge the Hawaiians possessed 100 years ago but is now unfortunately forever lost through the passing of the elder generations. Lest I be thought unduly prejudiced in favor of the Fijian, let me quote again from Lambert's "A Yankee Doctor in Paradise", a best seller published this year. Dr. Lambert spent about 20 years in and about Fiji as resident representative of the Rockefeller Foundation training, with the generous aid of Rockefeller funds, Fijians for health work throughout much of the South Seas. Describing one of his native medical practitioners he says: "I'm showing you Malakai, but not as a great exception among Fijians. There are thousands of him on his home islands, only awaiting their chance; they're the handiest people I've ever seen, adaptable, clever, willing, loyal, dependable in emergency. Never once has a trusted Fijian let me down, or failed to put up with hardship and smiles in adversity. Treat them with the consideration they deserve, trust them as they should be trusted . . . Well, I've seen many of their fine young men come on, and I'm watching many on their way up . . ."

We must remember that Fiji is a foreign country and not like the United States, at least not the part above the Mason-Dixon Line where Jim Crow

cars are generally kapa. It is essentially a hacle country where many of our finest citizens would receive no hearty welcome. In short, it is very similar to Hawaii a generation or two ago, and therefore most interesting in many respects. The sun-kissed Fijians, when granted permission to leave their villages, are forced to gravitate to such unskilled or semiskilled tasks as mining, road building, tapping of rubber trees, weed chopping and lumbering, stevedoring, working on boats, and laboring on coconut and other plantations. They do not drink alcoholic beverages, but the refreshing and rather harmless awa which I can personally recommend when taken in modest amounts. They have a high regard and pathetic love for 'Merica. Did not the great 'Merican Millionaire Rockefeller send them medicine and teach their boys and girls to become N.M.F.s. (Native Medical Practitioners)?

With the copra planters as good as bankrupt, our plantations could have the pick of unemployed Fiji labor. This would not only reduce want in Fiji but increase the American dollar reserve there for purchases of war and other supplies in America. The importation of Fiji labor would avoid that much drain on our labor market now occupied with war orders for the so-called democracies. And when the Bloody Mess is finally ended, I believe this same Fiji labor will no longer be needed in Hawaii but will be welcomed back for reemployment in the revitalized Fiji copra industry whose oil can again go to France and elsewhere for the manufacture of soaps, etc. Five thousand Fiji passengers and American freight would likewise help the near-empty ships now plying between Honolulu and Suva.

Fijians, as far as I know, have never been permitted to come to America excepting as seamen. Practically devoid of formal education according to our standards and almost without exception penniless (a husky road worker gets about 2½ shillings or 50 cents per day and must support himself and family on this sum as well as pay a rather stiff Tax), this provision is undoubtedly a wise one. They would simply become stranded. But with changing world conditions, democracy in English-speaking countries becoming applicable to man whatever his color, and Fiji and Hawaii becoming more and more closely knit together, the older paternal attitude is being discarded. Let the racial shield bark his shins a few times, learn by experience, and grow up! With the Fijians guaranteed jobs in Hawaii, the Colonial Government will undoubtedly liberalize her democratic regulations to cooperate with a friendly sister Paradise in the Pacific. It is merely a question of contacting the proper authorities. In Edgar A. Guest's words:

"Somebody said that it couldn't be done,  
But he with a chuckle replied  
That 'maybe it couldn't', but he would be one  
Who wouldn't say so till he'd tried.  
So he buckled right in with a trace of abrin  
On his face. If he worried he hid it.  
He started to sing as he tackled the thing  
That couldn't be done, and he did it."

Otto Degener  
Waialua, Oahu

# Honolulu Star-Bulletin

ESTABLISHED 1892  
EVERING DAILY EXCEPT SUNDAY

HONOLULU, HAWAII, U.S.A.

POST OFFICE BOX 3080  
TELEGRAPHIC ADDRESS "STARBUL"

October 11, 1941

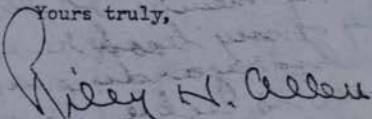
Mr. Otto Degener  
Waialua, Oahu

Dear Mr. Degener:

Your letter of October 8 submitted for publication, reached me yesterday. Today would have been the earliest we could have published it.

Somewhat to my surprise I find virtually the identical letter published in the Honolulu Advertiser this morning. I assume therefore that your purpose in bringing this to public attention has been fulfilled.

Yours truly,

  
Riley H. Allen  
Editor

RHA:AL

Waialeale, Oahu  
Monday.

Dear Mr. Allen:

I received your note about my over-late letter about Fiji labor. I mailed a similar letter to the Hon. Advertiser as I thought other readers might read it there. I take both the Star-Bulletin (Saturdays only - no home delivery) and the Advertiser (daily - home delivery), played no favorites.

To offset your writing me possibly about my recent mailing of my printed review of one of Pres. Crawford's books to several local papers, I wish to explain that I feared an investigation. I hoped there would be none as it might hamper the good work of the Board of Regents in the future if they are criticized perhaps unjustly, or stigmatize Crawford needlessly if he is raked over the coals. He is probably passing through the same hell I went through when I left the University during his administration.

If Crawford's leaving is to be investigated, I believe every member of the Legislature should receive a copy of my book review so they can judge for themselves regarding his ability in one field he has courage to tackle. It would be my modest contribution perhaps toward backing up the Regent's stand.

The U. of H. is now so large, it needs a really accredited personality as its head.

Aloha,

Otto Slegner

10/3/41  
Waialua, Oahu, T.H.  
Oct. 3, 1941.

Dear Mr. Lever:

I received your letter of Sept. 2. I am perhaps viewing Fiji through darkened glasses (though I doubt it) because of my keen disappointment at Mr. Pennifather's refusal to allow me to take my assistant to Hawaii with me. I was never so dumbfounded with the sudden collapse of my project.

As Mr. Wallis, your consul here in Hawaii, was so sympathetic and promised to interest himself in my plea, I changed my mind and recalled all my papers about Fiji "Sociology" from publication. But I must publish a book on Fiji for the time I spent there - to publish nothing would mean the "loss of face" and that my Fiji trip had proved a failure. I cannot touch pure Taxonomy as I would then get into the hair of a former colleague: the Fiji flora is his field as the Hawaiian is mine. By the way, the term "former" is correct. I severed my connections so as to be free to write as the spirit moves me. I am again a free lance.

To produce a popular book on Fiji weeds etc., with Mr. Farham, I am only too glad to furnish the 150-odd zincos suitable for the work. Each zinco cost me in excess of L 1 to make, and to make each original drawing certainly cost me an additional L 1 or 2. To put out such a book with much of the cost already paid is certainly an attempt at friendly cooperation. Then when I requested that I be allowed to take the assistant I trained to Hawaii to help me with my native Fiji lore book, such cooperation was denied by the Advisor of Native Affairs although I offered to post any bond required. Fijians can leave the islands as seamen, to be sure, but the Colonial Government with 100,000 natives running about the bush cannot spare one obscure youth to help a visiting botanist! People here cannot understand it. If it is not the danger of "spoiling" the youth with democratic American ways of life, they suspect jealousy as the reason. Dr. Lambert's recently published book, now one of our best sellers, guardedly mentions a couple of such instances in Suva government circles.

On leaving Fiji two months ago, I left about \$ 100 worth of botanical equipment with my trained Fiji assistant. I wrote the D.C., for permission to let my boy botanize for me, giving him sufficient cash to pay off his village obligations. Two months have passed and I received no communication from the D.C., and therefore suspect that my boy has been simply yanked back to his native village. And a set of such plants was to go to Kew as a gift from me and at my expense! I feel rather pained.

I doubt that I differ much from the average American. Other "Chang Ho" members and Hawaiian residents react similarly about Fiji or Western Samoa. Whether my article is true or not, if average Americans like me feel this way, something is wrong somewhere. Why should my Filipino assistant cry himself to sleep in Fiji? If you want to see a mighty "stinking ulcer", visit in the vicinity of Sigatoka where a white man refused to sell me food, advertised for sale, because I wanted it for a Fijian! Where he

brow-beat and mistreated his servants and seemed to study ways to humiliate them and break their spirit. To see the pathetic look of a beaten dog in the eyes of human beings made me feel sick. I felt ashamed of being a white man, the same breed as he. I have traveled considerably in America and also somewhat in Europe, spending some time in British territory like Canada and Bermuda. I never felt upset there.

I am a botanist and have never bothered with sociological problems before. I am no missionary with the futile idea of reforming the world and feeding the teeming millions in China and elsewhere. We have atrocious slum conditions right here in Honolulu. I do nothing about it. Suffering, of course, bothers me, but I am essentially selfish. The crux of the entire situation boils down to this: Some one has interfered with MY botanical project; some one has interfered with my factotum whom I "discovered" and trained to MY ways and to MY work; or some one has kicked MY dog. It is all the same. I want to write about my Fiji plants and need my pleasant Fiji assistant and protégé to help me. Without this Fiji job to keep me busy, it is hard to keep from brooding about unpleasant experiences. Without my Fijian to help on native lore, I am being lead into using my human experiences in Fiji as padding for my book - otherwise it would be just a slim pamphlet. And if I feel disgruntled and pessimistic, how can I write other than in a pessimistic vein? It is humanly impossible. Such a book about my Fiji experiences would certainly have a better sale than one on Fiji plant lore.

I cannot understand why a method cannot be worked out for me to have my veteran collector here so I can forge ahead with my project from a botanical instead of a sociological slant. As long as I have the boy in Hawaii and Mr. Pennifather has my money, I certainly won't go off on a tangent in publishing. I would stick to botany and folklore, my only interest. With that project ended, I would continue with my Hawaiian flora where I left off before my Fiji trip. *Mr. Wallis could ask them.*

I am trying out this method now. I shall submit an article on Fiji for publication in a local newspaper when interest in the Suva-Honolulu Clipper is ripe. Out of a spirit of courtesy, shall we say, to Fiji I shall ask Mr. Wallis to excise features seemingly objectionable to him.

I am sorry I am bothering you with such a long letter. I guess I am like the Ancient Mariner. But, you see, I am hopping mad. Yesterday 6 large packages arrived from Harvard with my set of 1634 Fiji plants, all with nicely printed labels. Everything is ready for me to go ahead with my native lore work except that my Fiji boy is missing. I also received two letters from a second Fiji assistant of mine. I have 3 pages of pure Fijian script. I can't understand a single word excepting his "samoce". He of course thought I had my No. 1 collector with me and that he would translate the letter to me. I am furious. Any average human being under such a tantalizing situation is apt to write letters none too flattering. Yet I have a warm spot in my heart for Fiji and so try my best to help. My letters away are by no means all destructive criticism. I am not writing for any more help at present but giving Mr. Pennifather a chance to review my case and for a letter from Lord Moyns to reach me. Mr. Pennifather probably thought my past writings were worthless as they are hardly of immediate practical value. I have asked some scientists of unimpeachable standing in America and elsewhere to write him what they think of my papers. This everlasting delay, however, is maddening.

Sincerely,

10/14/41

Mokuleia Beach,  
Waialua, Oahu, T.H.  
Oct. 14, 1941.

Dear Mr. Theodore:

I received your two welcome letters. Many thanks for your recommendation - it is grand of you. So many people who have never traveled anywhere are apt to think that every alien, particularly one with a German name, is a dangerous spy. I was ~~mis~~ taken for one on Vanna Leve and Emilio, my Filipino boy, was taken for a dangerous Japanese.

So that Mr. Pennifather should not be holding the bag, I mailed him a cheque for \$1,000 for my assistant's bond and traveling expenses. I also specified that my book would be non-controversial, Dr. Jack, Mr. deCarteret or Mr. Pennifather being judge. If I do not abide <sup>by</sup> my agreement, I am of course to forfeit the bond and the remaining cash is to be donated to the Fiji Chapter of the Red Cross. That should pacify him.

Confidentially, you know even a posy-picking botanist can get angry. I was peeved when a Sugatoka Canaille told me whether I was to feed my helpers fresh or tinned food, and tried to force other unasked unwelcome regulations as to how I was to run my affairs. Then I dashed off to beautiful Rewasa for collecting. From there I took my boy to Mr. Pennifather to settle his accompanying me to Hawaii more or less with the plants he helped me to collect. I had been told it was merely a formality,

of posting hand, etc. Any number have left as seamen. Mr. Pennifather informed me I would hear officially from him in a couple of days by mail. I waited day after day, sending my boy repeatedly to Vaileka in vain for the promised letter, these Vaileka faimtu interfering with my collecting in the bush. With my boat about ready to sail for Honolulu, I finally dashed frantically back to Suva to see Mr. Pennifather about the "lost" letter. Then I discovered none had been sent but that "just by coincidence" the minute I arrived at his office, he received a 'phone call that my plea had been denied. I thought, as you English say, he was simply pulling my leg. I was just about stunned. My project had gone to smash at the last minute.

I can't write a flora of Fiji as then I would get into the hair of a <sup>former</sup> colleague who specializes on the Fiji Flora as I specialize on the Hawaiian. My seven months collecting of plants really does me no good excepting that I use them to write about native Fiji lore. I have lots of notes for that which, however, need correcting and enlarging by my native collector, and I need my collector to draw the specimens and to pose for photographs, etc. There is no substitute for such work. In my fury, red-hot, sizzling letters burned the mail bags going to England and America during the last three months. Naturally I regret this now, but there is no use crying over spilt milk. (just as I cut loose from Arnold Arboretum when <sup>and prematurely</sup> pressing about my Fiji log)

I resigned from teaching at the University of Hawaii in 1927 because the new President D. L. Crawford objected to my publishing my "Plants of Hawaii National Park," a manuscript I had written and prepared on my own time and funds. It would get into the hair of an influential <sup>misery</sup> group. The President was simply playing petty politics as I understood. I resigned <sup>under pressure</sup> and my book appeared on the market two years later.

When Pres. Crawford had a tiff with a donor of a \$100,000 Tibetan and Chinese collection of historical treasures then al-

ready on the campus of the University of Hawaii, I <sup>cabled</sup> ~~sent~~ my friend  
to contact the donor. The collection is now <sup>safely</sup> housed in a New Eng-  
land University! When Crawford had the ~~same~~ courage to publish  
a book about plants, I published book reviews which proved  
what type of scholar he was. I purchased over 100 copies of his  
book at \$2.00 each (the wholesale price), corrected them in ink and  
threw them on the market, charging \$5.00! The Board of Regents  
disowned the book as a University publication. Because of such  
unwise moves, the president's contract was not renewed. He is  
now <sup>about ready to</sup> walking the streets looking for a job. I am mailing one of these  
unusual books. I am not interested in business or politics as you know.  
I want to be left alone to play around with my botanical  
projects. And an obscure native boy who can hardly write  
his name is of no importance to Tiji yet just as indis-  
pensable to my project as my dissecting microscope. Tiji  
would never miss him. To get him is worth considerable sacri-  
fice on my part. With him here on rural Oahu I can  
shrink back into my botanical shell as heretofore  
and ~~let~~ ignore the <sup>bloody</sup> political mess going on about me  
as long as I can. Why spoil today's pleasures and interests  
by worrying about the future?

Thanks again for your confidence in me. I ap-  
preciate it a lot. I shall be very grateful for Mr. Brown  
father's cooperation. He will Sincerely,  
have no occasion to regret his move.



All communications should be  
addressed to—

THE DIRECTOR,  
quoting the following number:

ROYAL BOTANIC GARDENS,

KEW, SURREY.

30th October, 1941.

Dear Mr. Degener,

I received your letter of July 1st, 1941, a few weeks ago, written on board the S.S. "Mariposa" on your way to Honolulu. I have waited to reply, as I forwarded it to the Colonial Office, as you requested, and have only recently received it back from them.

I am afraid I cannot go into all the allegations you make about our Government in the Fiji Islands, but your letter causes me some surprise, as it does also to one of my staff who has spent some time in the Fiji Islands. I do not know whether you have read the book by a distinguished American citizen, Dr. S.M. Lambert, who has spent some 20 years in British territories in the Pacific and more than 10 years in Fiji, as an emissary of the International Health side of the Rockefeller Foundation. Dr. Lambert knows Fiji, its people and its Government as well as any American, and I think, if you do not already know his book, "A Yankee Doctor in Paradise", you should certainly read it and compare some of his statements about the Fiji Islands with those you give me in your letter. I refer you especially to his Chapter XI, p.113, and Chapter XII, p.125, where he refers to the Indian problem in Fiji. Then there are several passages in Part II of his book - Chapter I, pp.147, 158, 161, where he refers to Ratu Lala lunching at Government House, which is certainly contrary to what you say, that "a Fijian may not sit at the same table as a white man, and a Fijian may not eat with a white man". On page 211, Dr. Lambert says, referring to Eyre Hutson, "He made Fiji a model for all students of island administration", and on pages 215-216 he draws a comparison between New Zealand Samoa and American Samoa, to the advantage of the former. Then again, in Chapter VI, pp.249, 250, he praises the New Zealand native administration. In Chapter VII, p.270, he has a good deal to say about the Fiji Medical School, and again in Part III, Chapter V, p.357, he gives a general picture of the native Medical School at Suva, which obviously is a very fair representation of the facts. I would also commend to your notice his Chapter VI, p.377, where his general conclusions on the Pacific Islands are worthy of your study.

I am interested to hear that you collected over 2,000 numbers of plants, and that a good set of these, as arranged with Dr. Merrill, will be coming to Kew when conditions allow.

I trust before you write to your Governmental Officers similar letters to that which you have written to me, you will make a careful study of Dr. Lambert's book.

I am,

Yours very truly,

DIRECTOR.

Mr. Otto Degener,  
Waialua,  
Oahu,  
Terr. Hawaii.

10/24/41  
INCORPORATED 1918

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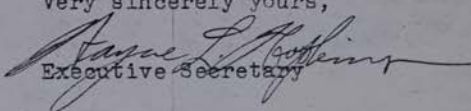
October 24, 1941

My dear Dr. Moldenke:

Your letter of October 10 to the Philadelphia Chamber of Commerce in which you asked for the address of the Pennsylvania Society for Promotion of Abolition of Slavery, etc., has been referred to me.

I don't believe this organization maintains official headquarters, but the president is Mr. Charles Francis Jenkins, Publisher - The Farm Journal - 7th Street and Washington Square, Philadelphia. I believe a letter addressed to Mr. Jenkins will bring any additional information you may wish concerning this organization.

Very sincerely yours,

  
Executive Secretary

WLH/it

Dr. Harold N. Moldenke  
Associate Curator  
The New York Botanical Garden  
Bronx Park - New York, N.Y.

Waialua, Oahu, T.H.  
Nov. 29, 1941.

Mr. Charles Francis Jenkins, Pres.,  
Society for Abolition of Slavery etc.,  
7th Street & Washington Square,  
Philadelphia, Pa.

Dear Mr. Jenkins:

Some weeks ago I read a news item in a Honolulu paper about your Society for the Promotion of the Abolition of Slavery and the Improvement of the African Race. Perhaps you thought the work of your Society has just about ended in this Twentieth Century of enlightenment. May I draw your attention to the need of ameliorating the present wretched state of the kindly, talented Fijians? The Fijians by anthropologists are technically classified as Melanesians or "black islanders". They are a splendid blend of Africans with a flavor of Malayan and Polynesian blood. Their language is but one-fifth Polynesian. According to a legend, handed down by word of mouth from father to son for many generations and told me last May through an interpreter by an old Fijian, "All kinds of people, including whites, lived in one big house reaching almost to Heaven, located in Tanganyika, Africa." The various races of man scattered before completing the house, the Fijians leaving last after the other races had taken all the good land available. The Fijians then made a huge boat called Kaumiton in which the chiefs Lukunasombasomba, Denge and Waithala with retainers, sailed from Africa. A hurricane arose, lasting 40 days. The voyagers finally settled in Fiji and increased in numbers. Just <sup>before</sup> Lukunasombasomba died, he told his numerous children to found separate towns, each to be named after African ones. Thus you get names such as Lombasa in Fiji. They are merely corruptions of African town names. Language, customs such as former cannibalism, unwritten history, and the appearance of the people themselves definitely classifies them as African. I therefore appeal to your society to interest itself in the welfare of this splendid race of people now inhabiting the Fiji Islands.

I have never interested myself in politics, welfare work or activities outside my chosen field, but now have been rudely shocked out of my botanical work by my recent experience in the South Seas. I am an American citizen born in America like my three brothers and sister. My father was a naturalized American citizen born in Brunswick almost a hundred years ago. He left Germany in his youth, married my mother (born in Mantua, Italy) in England, and spent the rest of his life in New York City. In spite of this unpopular background I consider myself no more German than British or Chinese but simply American. I naturally abhor slavery or peonage whether found in Axis countries or in the so-called English-speaking Democracies. I am a botanist, author of five books on Hawaiian plants, former instructor at the University of Hawaii, and former Naturalist of Hawaii National Park. My scientific work and biography is given in one or two scientific directories.

I arrived in the Fiji Islands November a year ago with my Americanized Filipino student assistant as member of a ~~scat~~ expedition. I remained over seven months. I traveled throughout the islands rather extensively in search of plants, living with the native Fijians in their elaborately

constructed "grass" houses. I treated my Filipino the way you would treat any human being in America north of the Mason-Dixon line to the great surprise of the natives. As a result, they treated me more like a beloved chief than a hated white man. They confided in me and one petty chief even gave me his talented 18 year old son for adoption, telling me he knew I would be kind to him and educate him. I adopted the youth seriously as my son last Easter, gave him the best medical attention available in Suva, and started to teach him to read. He, on the other hand, started to teach me Fiji folklore to enable me to write a book on the subject similar to one I wrote ten years ago about Hawaiian customs. I had made all arrangements to bring this youth to Hawaii but, practically the last day, the Colonial Government would not let him sail. He might get "spoiled" by seeing how we treat the related Hawaiians in democratic America and on his return to Fiji some time might tell his fellow peons about it. The presence of my adopted native son in Fiji makes it advisable perhaps to go a bit ~~easy~~ with the subject at hand, namely: 1.) the introduction of Fijians into Hawaii in preference to additional Orientals for emergency labor, 2.) the abolition of peonage in Polynesia and neighboring islands, and 3.) the purchase of these islands by our government - a second "Seward's folly" like the purchase of Alaska - for military reasons and for the sake of rescuing a splendid race of people from utter wretchedness.

### 1. LABOR

When it was proposed introducing 5,000 Filipinos into Hawaii as emergency field laborers and an additional 1,000 as pick-and-shovel workers in military reservations, I printed the following in a local paper:

*Same sent Congressman Voorhes*

### MAP

The above are the observations and ideas of a disillusioned teacher and botanist concerning the Pacific. I believe I have come pretty close to the truth because of my unusual opportunities. I have lived in Hawaii since 1922 and taught or known socially members of races held in subjugation elsewhere in the Pacific. I have lived over 7 months in little-known Fiji, conversing with peons as a trusted friend and a member of their family. I know definitely these people are just about our equal and, given just half a chance, can live happy, eminently worth while lives. According to Lambert (p. 120): "I had had a white man's peep into the Melanesian mind; anthropologists rank him as the mental equal of the Caucasian;" And these people are doomed to live as mistreated peons unless we come to their aid!

Sincerely,

May I have the photographs back? I need them to show to others.

10/3/41  
Makuleia Beach, Waialua, Oahu, T.H.  
Oct. 31, 1941.  
Dear Mr. Tolmson:

*sent thru Hambro's book  
(Acting Colonial Secretary, Suva)*

I received your letter of Oct. 20 listed as F.C. 50/28 in answer to mine of July 21. With mails so infrequent between Suva and Honolulu, I took the liberty of contacting Lord Moyne about my Fiji assistant to expedite matters. Mails for England sail every few days from Hawaii. I received a preliminary reply from London in good time but not yet the final letter. Your present letter, however, opens up my problem again. In view of new developments and the fact that you could not have seen my letter of Oct. 14 to Mr. Pennifather since mailing yours of Oct. 20, may I respectfully request you review my plea for sending my amanuensis Walusio (Aloisio) to Hawaii. I could use other natives but he is the best.

In answer to your point No. 2, the boy need not become an American citizen - this was merely a suggestion on my part in case you no longer want him in Fiji after his having lived in rural Hawaii. His chief's opposition, which has changed from a former sincere expression and eagerness favoring his going to Hawaii, can be readily won over by his knowing that the youth will be taken care of properly. In fact, a word from you to the chief, Ratu Kini, or any other is sufficient.

In regard to United States regulations, I have contacted the proper authorities and find the youth will have little difficulty entering the Territory of Hawaii. He can come as visitor, for instance, or student, etc. This regulation is evidently one superseding the one you have in mind. Incidentally, I have also contacted our Delegate to the U.S. Congress, a part-Hawaiian gentleman, regarding Fijians. He seems sympathetic. Fijians are negroid, on the one side, and Polynesian like our Delegate, on the other. Furthermore, the boy I picked is actually one-fourth American Negro due to racial mixing in whaling days.

In answer to your point No. 3, may I add that the youth's native lore is sufficient for my needs. I can't cover all of Melanesia; an isolated Serua region is an excellent example of more or less representative Fiji. Many of my plants come from there. If my book does not meet with your approval by being too provincial because I use only Aloisio for lore, I am willing to invite and finance Ratu Charlie Cakobau to come to Hawaii to add the finishing touches. I cannot expect Ratu Charlie to waste his time posing for woolly-headed photographs or showing me how to tie thatch onto a Fiji house. An obscure boy like Aloisio is best for that.

Unable to do anything on Fiji lore for lack of my amanuensis, I spent all my time since leaving Suva in behalf of Fiji welfare and in helping dismiss the unwanted president of our local University of Hawaii. As the University problem just cleared, I can now redouble my efforts for Fiji to win your cooperation and favor. In the former case I merely mailed about 75 reprints of my review of the president's book to Hawaiian Legislators and newspapers at the critical time. The president lost by a vote of 7 to 6. We can follow the same successful method for Fiji. As I wrote Mr. McCarter last July, I am trying to shake a plum of a million or two

American dollars truthfully and sincerely into Fiji's lap so as to win your gratitude. I have written wealthy welfare organizations like the Rockefellers and Carnegies galore. Now I am coming close to success from the labor standpoint. Should I fail, however, would it not "be cricket", as you say, for you to let me have my obscure assistant anyway for the months of effort I have already expended?

Hawaii is eagerly searching for field laborers. We cannot take Orientals as then the Mainland will howl for fear of increasing the "Yellow Peril" in Hawaii. We cannot import Europeans as they will not do field work at the wages we can afford to pay. We don't want East Indians. No race fits our requirements excepting the Fijian according to my conviction. I am stumping in their behalf and recently printed the inclosed cutting. I spent much of last week writing on the Fiji labor question in more detail - the article is perhaps thrice as long and illustrated with photos by Stinson, Caine, self and others - and ordered 1,000 reprints. These can be mailed to our Congressmen and Senators in Washington, to American newspapers, and to interested legislators and papers in England if you will give me a list of their names and addresses.

Let me quote from my coming article: "It is pretty well agreed that the importation of 5,000 Mainland workers for our plantations and an additional 1,000 for pick-and-shovel tasks on military reservations would be detrimental to the Territory in the long run. They would not remain in the jobs for which they are needed; and we have no authority to shoe such citizens back to the Mainland when inevitable unemployment hits us after the present boom. --- Actually no citizens meet our requirements for temporary labor as they cannot be returned to their original homes against their will. We are hence reduced to the importation of aliens who, by contract, must leave at the end of a stipulated time. --- Of all aliens available for the performance of the humbler tasks on plantation and military reservation, I believe the Fijian to be by far the best. --- With the copra planters as good as bankrupt, we could have just about the pick of unemployed Fiji labor. Out of a population of 100,000 Fijians, --- I believe 5,000 applicants can readily be found who would meet our requirements with considerable satisfaction. Their coming would not only redress want in Fiji and solve our labor problem, but would increase the American dollar reserve in Fiji for purchases of war and other supplies from us. And when the Bloody Mess is finally ended, this same Fiji labor no longer needed in Hawaii will be welcomed back for reemployment in a revitalized Fiji copra industry. (I also deal with social conditions but in a sympathetic way.) The average Fijian like the average Hawaiian during native rule was half-slave, half-serf. --- Passing through a gradual process of political evolution, The Hawaiian has become emancipated and today is as free as a man of any other race, with this gift of freedom in democratic America, members of this race have won for themselves enviable standing in the community. The Fijian, on the contrary, is still a prisoner within the narrow confines of his islands. Indeed, he cannot even leave his native village without permission. He is no longer a slave, to be sure, --- Evolution has not progressed quite so fast in quaint, medieval, British Fiji as it has in stream-lined, democratic, American Hawaii. With the war emphasizing equality --- (then I deal with present liberalizing of your regulations to get up to date with other English-speaking areas in allowing seamen and Rockefeller N.M. Practitioners to leave Fiji, and finally mention that I have my plea before you for my scientific assistant).

If Hawaii takes 5,000 of your natives, I see no reason why each cannot be induced to send \$ 30 of his monthly pay to Fiji for the support

of relatives. That would net Fiji a yearly sum exceeding well over \$ 2,000,000. As we need their labor for 2 or 3 years, you would get in- to your islands about 4 1/2 to 6 1/2 million dollars for American purchases. How much additional to \$ 50 per month the average Fijian would send home, I don't know. This is the labor problem I am now single-handed pushing for the welfare of Fiji and Hawaii.

In view of my work in behalf of Fiji welfare and the scientific nature of the book I wish to write with the aid of my Fiji boy, I herewith re- quest you "emancipate" him and allow him to leave for Hawaii. I can do lots in a year. Mr. Pennifather has my cheque for \$ 1,000 to cover steamer fare, bond, and incidental expenses. If you can grant a Hawaiian botan- ist's plea for scientific cooperation, please cable me on which boat the boy is to arrive so I can smooth out immigration requirements, etc., ahead of time. I want to avoid wasting more time ~~and~~ tackle Fiji botan- ically and no longer sociologically. Mr. Pennifather or Mr. Moore could then logically take up the labor question where I must leave off to write about Fiji folklore.

Perhaps you might give the censor a ring on the 'phone suggesting she let the Fiji lore letters from natives reach me. These people do not know what we are discussing concerning them and I write them nothing about it. It is beyond them. I instructed Aloisio, for example, to ex- plain the making of mats and to send me a similar letter on native lore weekly. Such letters never reached me even though they have no military value. They are priceless specimens of pidgin English similar to enclosed cutting. While in Suva I joked with Mr. deGarteret about a letter I re- ceived from the U.S. National Museum in Washington complaining that the censor had lost part of a very rare fern when opening my letter for in- spection.

Please answer by Clipper if you don't mind. Then I will no longer trouble Lord Moyne but can leave everything in your hands for a success- ful conclusion. I am simply writing him that I need only the 19 year old youth (I had asked for boy and wife), I deposited the \$ 1,000, I agree to write a noncontroversial plant lore book, I donate plants to Kew, I am writing in behalf of Fiji welfare to wealthy American sources, and I am trying to interest Hawaii in the introduction of 6,000 Fiji laborers to net Fiji 2 - 3 million dollars yearly if successful. Next I state your written objections for the boy and in detail my way of meeting each one. Finally I state the crucial objection not mentioned by you but deal- ing with democratic attitudes in our respective islands, adding that quaint conditions tend to alienate American friendship for the Empire with the arrival in Suva of American ships and clippers. Then I cite pages like 361 of Lambert's book in which he deals with real or imaginary dif- ficulties with a few former local officials in hampering his projects. He certainly castigates the Colonial Secretary but, I am glad to say, not the Acting one. I had taken the liberty of mailing Lord Moyne and others copies of "A Yankee Doctor in Paradise" about a month ago. I would not have cited the critical pages in Lambert excepting for the fact they do not apply to you.

I trust I can satisfy your objections within the next couple of clip- per flights and then get down to work with Aloisio here at my beach. I have loafed botanically since early July ~~to~~ give my best efforts to Fiji welfare.

Sincerely,

## Form 4.—(Section 24.)

SOLOMONS LABOUR REGULATION 1921

AND

SOLOMONS LABOUR AMENDMENT REGULATION 1923**Memorandum of Contract**

**Memorandum of Contract of Service** made this **EIGHTEENTH**  
 day of **JULY** 19 **41** between **Burns Philp (S.S.) Co. Ltd.,**  
 of **FATURA** (hereinafter called the employer) of the  
 one part and the undersigned ~~labourers~~ (hereinafter called the labourers of the other part.

The labourers engages to serve the employer as **Labourers**  
 and/or boat's crew on **Fatura Plantation** and otherwise in the like  
 themselves  
 employment make ~~himself~~ generally useful thereon for the term of **TWO**  
**YEARS** from the date hereof. In consideration of which services the  
 employer agrees to pay to the labourers wages at the rate of **TEN SHILLINGS**  
 their  
 a month paying to the labourers monthly one-fourth of ~~his~~ earnings and the remainder  
 their  
 of those earnings at the termination of ~~his~~ services and overtime wages as provided by  
 law for extra work.

This Contract is subject to the provisions of the Immigration Regulation 1921

No.	NATIVE NAME	Age	VILLAGE	NEIGHBOURHOOD	ISLAND	Signature Mark of Labourer	Advance Money Wages
1	SARO	26	FOANDA	MAKWANA	MALAITA		£3.
2	<del>MIDIALO</del>	<del>26</del>	<del>FOANDA</del>	<del>MAKWANA</del>	<del>MALAITA</del>		<del>£3.</del>
3							
4							
5							
6							
7							
8							
9							
10							

NEXT OF KIN

No. of above	NAME	RELATIONSHIP	VILLAGE	NEIGHBOURHOOD	REMARKS
1	DEFI	FATHER	FOANDA		
2	KOWTA	BROTHER	FOANDA	MAKWANA	
3					
4					
5					
6					
7					
8					
9					
10					

Witnessed and ratified at **TULAGI**

by me *Donald Kennedy*  
District Officer or Inspector.

Burns Philp (S.S.) Co. Ltd.,  
**FATURA PLANTATION**

*[Signature]* Employer.

Name of Recruiting Agent  
and Vessel **VOLUNTEERS**

11/17/41  
Mokuleia Beach, Waialua, Oahu, T.H.  
Nov. 1, 1941.

*added my  
Fiji labor  
newspaper  
clipping*

The Under-Secretary of State,  
London, England.

Dear Sir:

Since receiving your note filed as 85028/56/41 in answer to my request of July 15 permitting native Fijians to come to Hawaii, I have the following to report: I require only my former talented, 19 year old botanical assistant whom I adopted as "son" last Easter. In regard to this matter:

1. I deposited \$1,000 with the Fiji Government to defray the youths steamer fare from Suva to Honolulu and to post bond, etc.
2. I agree to write a book on Fiji Customs and Fiji Plants that will not be controversial, a matter of the Colonial Government in Fiji passing on the fitness of my manuscript prior to its publication.
3. I shall send a set of my Fiji plants as gift to Sir Arthur Hill of the Royal Botanical Gardens at Kew.
4. I have written extensively during the last four months to wealthy foundations, corporations, societies and men of influence in America in behalf of Fiji welfare.
5. I am now actively sponsoring the introduction of 5,000 Fiji natives as field hands for Hawaiian sugar plantations to end the acute labor shortage resulting from emergency defense work. We cannot introduce more Orientals like Chinese, Filipinos or East Indians because of the "Yellow Peril" fear on the Mainland. We cannot import workers from the Continental United States as they will not perform humble tasks for low wages. Hence Fiji is the logical source of the labor required, particularly at this time with the copra industry bankrupt. I am convinced 6,000 suitable men are available out of a population of 100,000 natives. If each laborer were required to send only \$30 of his monthly wage to Fiji to support his relatives, the islands would gain well over \$2,000,000 per year. Our emergency is estimated to last two or three years. Such American currency in Fiji would then be available for the purchase of war equipment from America. I published "a feeler" regarding the importation in a local paper and noted some interest. I am now preparing a more detailed article and could procure reprints for distribution to select legislators in America and England interested in the question.

The only stated objections remaining to my having my native assistant here in Hawaii are, according to the letter of October 20 from the Acting Colonial Secretary in Fiji, the following:

1. "His own local chief is opposed to the suggestion of his leaving Fiji." This I consider an objection of little consequence. I saw the chief before my departure from Fiji. He had visited the Hawaiian Islands as a war veteran 20 years before and expressed great pleasure that my adopted Fiji son would have the opportunity of visiting Hawaii. I was a University teacher by profession before publishing on Botany and have been employing youths of all types and racial backgrounds, several actually assigned me by the local reform school for reclamation. I have had considerable suc-

case. As you know, the manner an official uses in wording a question addressed to a native, often decides the nature of his answer.

2. "In any case, the United States Department of State has, in a former case, pointed out that any person found to have as much as half of blood other than white or African is ineligible for American citizenship, and that such person would not be issued with an immigration visa." In answer may I state that my assistant in Fiji here needs no American citizenship to help me write my book! I have contacted within the last month or two our Delegate to Congress (a man of mixed blood), our Chief of Naturalization, and our Chief of Immigration. According to recent rulings, there seems little chance of objection to the Fiji youth entering the Territory of Hawaii. Almost anyone may enter as visitor, student or in some other category. All we await is permission from the Colonial Government for his leaving Fiji.

3. "I would add that Walusio (the lad in question) has no knowledge of plants other than the knowledge he acquired while working with you, and that his knowledge of Fijian customs is limited to the customs of his own small district." Having employed the youth as my assistant, I think I am best qualified to judge as to his ability in aiding me in writing my book rather than some one who has perhaps questioned him for half an hour or so when paralyzed with fright. Certainly no one can recognize the dried Fiji herbarium specimens better than the lad who collected them in the fresh state with me in the jungle. These are the plants I must study. In case my Fiji lore book is too provincial for the Acting Colonial Secretary, I shall invite and finance the coming of High Chief Ratu Charlie Cakobau to Hawaii to add the finishing touches. He once expressed his desire to come.

As you will note, all three stated objections, and these all of a trivial nature, to the lad's leaving Fiji have been met. The fundamental objection, so apparent that the Acting Colonial Secretary had no need to mention it, is the practice not of cannibalism in Fiji but of a social system abhorrent in the eyes of Americans. I believe a minority of un-democratic Caucasians living in Fiji fear allowing a pearl to live a free life in democratic Hawaii, of what he might say on his return to his peon friends when subjected to the old repressive and harsh measures, and what we Americans will say to a system they have long considered medieval and which your home government openly denounces in the American press. This is an objection I cannot fully meet. I would try to meet it by keeping the youth in Hawaii, both governments willing, he being my adopted son and intended heir to an inexpensive summer home and stretch of coral beach on rural Oahu. Your kind permission of allowing this Fijian to leave his islands, moreover, would certainly weaken any accusation regarding peonage. I and the lad, in gratitude, would certainly not stress the point. As a teacher I am eager for my Fiji boy, and as a botanist I am eager to begin my plant lore project. With these two requirements satisfied, my interest in Fiji would naturally soon wane.

Incidentally may I add, continued existence of forms of peonage in Fiji and not known heretofore to your London Office is alienating friends from the British Empire with the arrival of every American vessel and clipper plane in Suva. The attitude of the Government Officials (just a few) of Fiji toward Dr. S.M. Lambert, if we are to believe his statements on pages 361, 374 and 125, is in fact a threat to the future of the British Empire of the Pacific.

274 and 125

*Folslore*

American readers of this best seller. With my Fiji son at hand (a type of adoption not rare in Hawaii), I can limit myself to native. Without him, I must pad my book with Fiji sociology and interesting personalities. I prefer, however, to stick to Botany and native folklore.

I am mailing this letter in duplicate to insure your receiving at least one copy.

Yours very sincerely,

Mokuleia Beach, Waialua, Oahu, T.H.  
Nov. 4, 1941.

Dear Mr. deCarteret:

To make a long story longer, I have only one 23 year old youth, a part-Hawaiian, working for me as I have been waiting from month to month for my "adopted" white bete noire from Fiji as No. 1 assistant. As a result I have not been able to use my car but have been marooned on my little stretch of beach 3 miles from the postoffice ever since leaving Fiji in July. My only trips to Honolulu 35 miles away are monthly or perhaps 6 week affairs necessitated by my needing a haircut. Too bad I am not bald. There are, of course, a few wanderings away from my half acre when friends call for me for a dinner, movie or concert. My days and nights otherwise are limited to writing letters about Fiji while having the radio quietly drone into one ear and out the other; occasionally wrapping and billing some of my books to customers; cashing a monthly rent cheque; reading Fiji books, and the newspaper and magazines with one eye cocked for names and addresses of potential Fiji aids; taking a swim to goggle at the wonders of the deep; and (when too fidgety) petting my dog on the head; or feeding my 75-odd pigeons that keep my shingled roof from leaking with their putty, 2 turkeys, 25 - 30 ducks of all kinds including half-castes, and 18 guineas. Then my glances over the bundles of nicely labeled Fiji plants returned after Mainland processing and now stuffing my guest room (my sister is in New York by now). Next I glance at the enlarged photo or two or three of my Rosetta Stone Aloisio. That is enough! My piled up frustrated energy finds outlet in S.O.S., letters in behalf of Fiji welfare (perhaps unconsciously flavored with a tinge of bitterness) to contacts made through book and plant sales, collaborative writings, etc.

To make a long story short for a change: A neighbor drops me my letters on his way to his home. (I can't use my car to get them as my part-

Hawaiian is a graduate of the home for the feeble-minded and should not drive; and I am too nervous, lazy or stupid to drive. Although I have had a car since 1923, I never bothered with the mechanics, always choosing an Aloisio, Emilio, Tom, Dick or Harry to nursemaid me about in everything except Botany. Curiously enough, however, I have taught such boys to drive - must teach Aloisio.) I received quite a batch of mail on the last boat, one letter coming from the Acting Colonial Secretary denying me my Fiji Rosetta Stone!!! Damn, damn, damn, and gnashing of teeth. Your seething one had been delayed two days for want of an additional penny stamp!!! Before the arrival of your letter, two, quoting the Fiji Acting Colonial Secretary, were dashed off to Lord Moyne. One went by Clipper at a cost of \$ 1.00 and a copy by ordinary mail to insure my plea reaching London. This was a "progress report" stating I was ready to meet all objections of Mr. Tolmson's to getting my Rosetta Stone. I cited Lambert's complaint addressed not against Mr. Tolmson but against the former incumbent. Lord Moyne has had a copy of Lambert's "A Yankee Doctor in Paradise" at least a month. I have been buying the books in wholesale lots, getting a 10% discount. No more copies are in the islands and the bookdealer has been instructing the Mainland publisher where to send my copies.

Before your letter reached me, another of mine went to your consul, Mr. Wallis, inquiring whether the Bishop Museum laid an egg or left me in the lurch. If it did not help me, I shall give all my Haw. herbarium specimens now there on loan to an institution that has. I don't want co-operation being too one-sided. I likewise sent an article on Fiji labor to Mr. Wallis for "censuring" out of a spirit of courtesy. I had planned getting it published. Another letter went to Fiji for photos I may not need. If your wisdom-filled letter had had the extra penny stamp upon it and had arrived with Mr. Tolmson's, my reaction would have been far different.

My Fiji endeavors are all constructive and frank and in the open - if Ousey types should get an incidental slap, it's just too bad. I helped an unwanted official at the university make room for some one else by simply distributing about 75 reprints of my criticism of a book he wrote to our local legislators at the critical time. The vote later was very close, something like 7 to 6 in favor of the regent who was against the man's retention. He is now definitely out. I had written the man before his book went to press that I would review it. He took a chance and lost. I was paddled editorially in our newspaper but the editor was not correct in his facts and I guess I won in the end.

We need 6,000 additional field and pick & shovel laborers for our plantations and army posts. We can't use Orientals (not even Filipinos) because of the fear of the "Yellow Peril" on the Mainland. We can't use Whites as they just won't hoe sugar cane. Who is left? I consider Fijians ideal and started the ball rolling. Then some one printed a pretest in the paper entitled "Would Prefer Indian Labor". The Mainlanders would never tolerate Fiji Indians or more Orientals in Hawaii. This Indian article would particularly inflame people in the States. I believe we can convince the Mainland and the Territory that they should turn to Fiji for help. It would be grand for you. We need the 6,000 for 2 to 3 years. If a Fijian sends only \$30 per month to Fiji for the support of relatives, you would get over \$2,000,000 per year for the purchase of war supplies in America! You can't tell me that Mr. Pennifeather would not let me have the Rosetta Stone I am fond of and need. He would probably want to kiss me on both cheeks and tell me to take half a dozen Fijians to Hawaii. Ministers get paid. Why should I not get my amamen-sis for my hard work? But, of course, you say, logic does not count for much.

I have therefore written another article on "A Source of Husky Laborers for Hawaii." I sent it to local paper, but they found it too long as the othersheet of this letter shows. I had intended to distribute the 1,000 copies not to our legislators in Hawaii but rather to our Senators and Congressmen in Washington. Other copies could go to newspapers particularly along the West Coast (where they hate Orientals).

You mentioned the Lindberghs. I had the address of the America First Committee but never wrote. I was a bit scared. I have never gone in for membership in clubs or groups excepting perhaps a Bet. Club. I never even attend the meetings of that.

I could have the article printed myself but I think that would lower its standing in the eyes of the reader. To have it printed first by a newspaper or preferably a magazine like "Asia", would tend to indicate it has some merit at least in the eyes of an editor and not only in the authors. By the way, I don't knock Fiji unduly or unjustly, but I don't ignore some of the sore spots. I try to be fair. When I taught at the

University I "flunked" the wife of one professor and the sister of another. I can't help it if they don't make the grade. In my article, for example, I mention that the Polynesian social system was peemage in Hawaii - it is similar in Melanesian Fiji; Hawaii has merely evolved away from that system a bit faster than Fiji. Then I add (it may be wishful thinking), that you are rapidly advancing. I had assumed my boy would be free to leave his islands and not be tied to the soil.

Thanks to your letter (which I read over at least 6 times with amusement and whose choicest gems nets are now in a letter going to our Palace - to whom? That is for a police officer to guess), I shall go slow and see what the next Suva clipper mail will bring. If I must forge ahead in Botany with my Fiji amanuensis at my side, Mr. Moore or Mr. Pennifeather must take over where I leave off. If I still must twiddle my thumbs botanically, I will cooperate with them in pushing the Fiji labor idea on the American side of the fence. If we succeed, please don't send us the dregs of society from your jail. (Delinquent tax payers are e.g., however. Please forgive my pulling your leg.)

Did you know the Rockefellers no longer have a resident representative in Fiji?! I suspect something went wrong. Do people resign for "failing eyesight"? Did you read Lambert's book? Do get it from Mr. Pennifeather. L. seems disillusioned about your Colonial Office, the same office that seems to wreck my project. He maintained that the office was pouring sand in his dynamo. I certainly can't do Fiji any harm writing Rockefellers again, particularly in view of the Clipper increasing disease danger for Hawaii. I think Dr. Hemsley fine and no snob, but Dr. Cramer is likewise fine (Nazis might object), has the best medical schooling in all Fiji, and is a persistent go-getter. I am recommending him as Rockefeller's resident representative, and getting my New York social service cousin to pull for him likewise. She has good contacts in a strategic place. Should I succeed with Rockefellers, it would help Fiji health and incidentally give me an extra drawing card for getting a Rosetta Stone. If I don't, no matter. Just another letter and a 3 cent stamp.

I feel almost out of breath writing so much junk. My greetings to Mr. Moore.

Thanks lots for your advice. It is good.

Sincerely,

Wailua, Oahu, T.H.  
Nov. 18, 1941.

Dear Mr. deCarteret:

I wrote a short, sweet, innocuous article on the introduction of Fiji laborers to Hawaii. I think I mailed you a copy. Some "ex-Fijian" picked it up lambasting me and stating he preferred Indians - think of it!!!! In it he stated he wanted to hear from me again. I wrote my defense in behalf of Fijians and submitted it to your Honolulu Consul, stating that I was working on it to polish it more which is true. I planned to submit it for publication in the Honolulu paper. Out of courtesy for presumably writing Fiji in my behalf, I was letting your consul delete possible offensive passages. I did not hear from him for too many days (again not enough stamps) and a Clipper was due for the Mainland. Consequently I showed my copy to an Englishman who suggested some changes though not many. Corrected I then mailed it off to a newspaper in one of the larger midwest cities. While Clipping across the States, your consuls reply to the unrevised copy came. I blushed like a bride when I read it and my friend noted it. Here is what he said: "I return your letter herewith, or rather article. Your remarks about Indians are hardly calculated to render you a persona grata with British officialdom, and, the (sic) to be frank, many of your remarks about races in Fiji appear to me to be childish and gratuitously offensive. Such ill-considered out-pourings will not enhance your reputation as a serious scholar, and I should recommend you in your own interests to suppress them. The Fiji authorities seem disinclined to agree to your proposal and I am afraid there is nothing I can do to influence their decision. Yours truly,"

How in the world can I prove that Indians should not come to Hawaii if I am to maintain they are the salt of the earth and love the Caucasian English? No argument is left for me. Instead of constructive criticism for a troubled Soul (I, me, myself), the consul merely bound down a boil to prevent its draining from a comparatively unimportant place, and a crop of boils are growing all over. I am now ignoring Hawaii as too small and unimportant, and am turning toward Washington not for insignificant Aloisio but for the many 100,000 Aloisios in Fiji, Tahiti, Marquesas, in fact, all Polynesia. I guess the only way I would ever be a persona grata in Fiji now is to have the Islands under American rule. It is queer how I am actually drifting away from Botany and slipping from the concrete (namely Aloisio's coming) to the abstract (all Polynesia including Fiji). So now, in addition to trying to get wealthy American medical foundations to help in Fiji health and to bring Fiji laborers to Hawaii, I am proposing the purchase by the U.S., of all Polynesia east of the 180 degree including Fiji and some of the Gilbert & Ellices but excluding New Zealand! To think that a frustrated botanist like me should propose such a grandiose scheme makes me laugh at myself. Honest. It is so much like a Gilbert & Sullivan operetta! But in a democracy, any one who pays taxes can approach the officials so why should I not? I must pay nearer to one pound to one dollar per day to make the world safe for democracy.

I started the ball rolling this afternoon. As you know wives boss the man and in this case the men boss the army. I gave a talk, under protest as I am too sour and disillusioned, to a group of 60 to 70 Judy O'Gradya and the Colonels' ladies, mostly the latter, at Schofield Barracks. It is the first lecture since returning from Fiji and I hope the last. I told the audience I might be crucified for it. I could see the audience was back of me. Two walked out early and will probably complain to your consul. But the others, and some stated they were English, agreed with me.

I remarked that I was afraid of my subject and that this was the wrong time to discuss it. They maintained my talk was o.k., however, and not rabid and that the purchase of Fiji, etc., with our wasting gold was perfectly logical. Two of the audience had been in Fiji, and the one backed me up and stated she herself had been horrified at jailing for tax delinquency. You better get that off your statute books wikiwiki if you plan much American intercourse. The other who had been in Fiji told the ladies how sorry she had been seeing the Fijians in rage. We did all but cry. One had read Lambert through and another was half through. I quoted Ousey as an example of one of the rare Fiji types. I mentioned my adopted boy and my difficulty in bringing him to Hawaii which would enable me to complete my scientific project and at the same time be like a scholarship for him. I also added that the censor was probably throwing his letters to me away although I have no proof.

This was the summary of my talk, with Fiji and all Polynesia on my map marked as under the U.S.A.:

"As long as we are going to help England abolish 'slavery and peonage' in Europe, why not make a good job of it and include the islands of Polynesia with the neighboring Fijis, Gilberts & Ellices (but excluding New Zealand)?"

1. Pacific approximately west of  $180^{\circ}$  belongs to us or nations like France or Britain who are borrowing tremendous sums of money from us. Instead of so much lend-lease, why not the purchase of these islands with no strings attached? Their people would welcome it - in fact pray for it. Let the eastern half of the Pacific be a U.S. MARE NOSTRUM by purchase with the tons of useless buried gold we own. This area should be under jurisdiction of the Navy - with ever increasing improvements in aviation, the more distant islands are becoming increasingly dangerous for Panama or the American Continent. With the Pacific an American MARE NOSTRUM:

a. Abolish forms of peonage gradually over a period of a year.  
b. Enable corporations like the Rockefellers to clean up medical sore spots like Fiji without petty political interference as mentioned by Lambert.

c. Enable foundations like the Barstow educate the islanders basing this on ability rather than skin color.

d. Have laws the same for all; not one set for whites, a different one for Indians, and a third for Fijians. Such islands are powder kegs & frantic enough to jump from frying pan into the fire upon sight of a warship of any country but their own.

Hawaii is really a Paradise of the Pacific, but Fiji and some other islands constitute a Paradise for the White but something of a Hell on Earth for the Colored! (Perhaps I was too strong - but it is too late now.)

When the ladies considered my talk not subversive but o.k., I showed just a few elderly army wives and therefore probably with Colonels as husbands, your consul's letter. They said little but seemed displeased. This is still a free and democratic country and I am an American and he is not. I betcha 60 - 70 higher American army officers are discussing Fijians, taxes & jail, and Aloisio at supper tonight. The good ladies plan to send clothes to the Fijians - whether their ardor will cool, I don't know. I gave addresses and explained the clothes must be old and preferably soiled so that no duty would be charged. If as little as a shilling were charged, how could impoverished natives get the packages from the postoffice? They would be beyond reach. One lady gave me a dollar to buy clothes for the Fijians but I returned it. First I thought she was tipping me and felt rather funny. You see, even in America we do have a caste system.

I am angry at your censor and I the son of a lady born in Mantua, sunny Italy, and the nephew of Count Luigi Smecchia! I think she discards my various Fiji boys' letters. I am getting none. I hope she will at least

For the good name of Fiji courtesy in natives and government let letters of thanks reach the various army ladies. I said I would write them to thank the various donors in their own language for the sale of local color. If such letters don't reach these ladies, the censor's ears will feel warm when the ladies change notes at their next meeting or two. Don't blame me.

Tomorrow I shall write Congressman V. who talked over the radio against discrimination and asked for listeners' opinions. Such a letter may take a couple of days to compose. The next will be to Senator D., who is dealing with labor for Hawaii. My final plea in all letters will henceforth be the purchase of all Polynesia plus Fiji at a generous price in gold. We can spare it so why not be generous. The lend-lease arrangement is rather messy. A debtor never admires a creditor even though the creditor has good intentions.

Perhaps I should not write you - I burned my fingers with the Hawaii consul - but I don't want to be "sneaky" but open in all my dealings. Mr. Pennifather in his letter (which crossed mine to Mr. Tolson in the mails where I was ready to meet his Aloisio-Hawaii objection) was dignified, gentlemanly and in regard to my books flattering (which is good psychology). He has a perfect right to disagree with me and I don't resent it. But your Hon. consul hardly acted like a polished diplomat. What will the ladies say about his outburst?

By the way, I got good plants in Fiji - quite a few novelties I hear - and so a botanist connected with the U.S. Government & living in Washington plans to go to Fiji to collect plants where I left off. You cannot well refuse him a visa without an American stench. And if you let him get to Simon Legree in Sigatoka, you will create a tripple stench in America. He is very aggressive. His wife is part-Hawaiian.

Governor Poindexter is in the hospital. While in the States he had had a growth removed from his kidney. This second hospitalization at his age is not so good. I hope everything will be alright.

People in this community know I sent Mr. Pennifather a cheque for \$1,000 for bond and fare for Aloisio. They often come to the house and ask "What is the latest about Aloisio?" or "What do you hear from Fiji?" When the Trinidad episode broke in the papers, one rushed to my place and advised I should declare the Pennifather cheque invalid so that your government could not cash and confiscate it. I replied I had faith in the honesty of Fiji even if I did not approve all racial policies, and refused to recall my cheque. Several days later my conviction proved correct - the cheque was not cashed by your government but returned by Mr. Pennifather.

Please for give this letter. I am very hesitant in mailing it as it will definitely annoy you and, as you know, that is farthest from my purpose. But this action does put on record my actions and gets them out of the furtive class. As you know, due to my isolated, shielded life, I never quite grew up in all respects. Ferdinand, the Bull, likewise sniffed at flowers. Botanists are all the same.

Aloha.

11/10/41  
Waialua, Oahu, T.H.  
Nov. 10, 1941.

Editor,  
Chicago Daily Tribune,  
Chicago, Ills.

Dear Sir:

With trouble brewing in the Pacific, have we not enough Orientals in Hawaii as it is, even if they are harmless Filipinos? We need 5,000 field laborers for our sugar plantations and 1,000 pick & shovel laborers for digging ditches for sewer pipes, etc., in army and navy reservations about Pearl Harbor. As we can't get any from the Continental U. S., Hawaii is now flirting with the idea of importing 6,000 additional Orientals. I am opposed to this plan or the importation of East Indians. I prefer the importation of Fijians instead.

The Fijian is a splendid type of human being, closely related to the Hawaiian - a race now pretty well known and liked by people in the States.

Inclosed are pertinent clippings and a statement of my observations and beliefs, based on 7½ months' stay in Fiji, much of the time living in the elaborately constructed "grass" houses of the Fijians themselves. Perhaps one of your reporters may wish to write an article on Fijian vs., Oriental Labor, making use of some of my data. I am a botanist and the labor question is really out of my field.

You can get additional up-to-date information about the ability of Fijians in Lambert's recently published "A Yankee Doctor in Paradise".

Should you print on Fiji, please let me have a couple copies of your article.

Very truly yours,  
H. S. Gentry



PERSONAL.

SECRETARIAT FOR NATIVE AFFAIRS.

IN REPLY PLEASE QUOTE:

No. \_\_\_\_\_

SUVA, 11th November, 1941.

Dear Mr. Degener,

I have received your letter of the 14th October, in which you enclose cheque for \$ 1,000 to defray bond and travelling expenses for Aloisio Tabuyalewa, which I return herewith in view of Government's decision conveyed to you in the Colonial Secretary's letter of the 20th October.

I must thank you very much for your two volumes "Flora Hawaiiensis" and "Plants Hawaii National Park". The latter, particularly, is a beautiful copy. I must not forget Dr. Lambert's now famous book for which also many thanks. It is very good of you to send these copies and I will circulate them.

The first clipper to Fiji which arrived on Sunday makes her maiden return voyage this week by which I am sending you this letter.

Yours truly,

*L.S. Punnepatha*

Otto Degener, Esquire,  
Waialua,  
HAWAII.



TERRITORY OF HAWAII  
EXECUTIVE CHAMBERS  
HONOLULU

November 14  
1941

Mr. Otto Degener  
Waialua  
Oahu

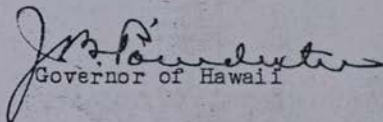
Dear Sir:

This will acknowledge receipt of your letter of November 4, 1941, regarding the desire of a young Figian couple to come to Hawaii.

Consideration of your letter, together with the enclosures, convinces me that they had better remain where they are. However, should you wish to pursue the matter further, I suggest that you take it up with the Immigration authorities in Honolulu.

I am returning herewith your enclosures.

Sincerely yours

  
Governor of Hawaii

Enclosures.

11/18/41

CONSOLIDATED PRESS LIMITED.

168-176 CASTLEREAGH STREET.

SYDNEY.

DAILY TELEGRAPH.  
THE AUSTRALIAN  
WOMEN'S WEEKLY.

G.P.O. BOX 4299 Y.Y. SYDNEY.

... CABLE AND ...  
TELEGRAPHIC ADDRESS:  
"PACKPRESS" SYDNEY.  
"BENTLEY'S CODE."  
TELEPHONE: M 2406.

18<sup>th</sup> Nov. 1941

Dear Mr. Degener,

Many thanks for the volumes  
"Hawaiian Flora" which you sent to  
me. I am greatly interested and wish  
I was more of a botanist to enjoy  
their full worth. They will make  
a valuable addition to my collection  
of books on Oceania which I am  
getting together.

I hope to return to Fiji in a  
few weeks by air and thus save time  
in travelling - I have to spend part of  
my time in Australia owing to my  
interest in the newspaper publishing  
business but I always return gladly  
to Fiji.

With kindest wishes for the  
festive season.

Yours truly

Edward Phaedora

11/22/41

JUSTICE  
U. S. DEPARTMENT OF ~~LABOR~~  
IMMIGRATION AND NATURALIZATION SERVICE  
HONOLULU, HAWAII

IN REPLYING PLEASE REFER TO THIS

FILE NUMBER

4502/639

November 22, 1941

Mr. Otto Degener,  
Mokuleia Beach,  
Waialua, Oahu, T. H.

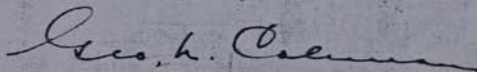
Dear Sir:

I regret to inform you that under existing regulations this office is not permitted to communicate officially with any foreign government agency. Such communications, when found necessary in administering the immigration laws, are routed through the Department of Justice in Washington to the State Department which, in turn, forwards the communication if found desirable.

The American Consul at Suva, Fiji, is, of course, the official representative of the United States Government in those Islands and is qualified to inform the local administration on any points of law that need clarification. If you believe the Colonial Secretary does not understand the situation from the legal standpoint, it is suggested that you ask the American Consul to explain it to him. As previously pointed out, this office can take no action nor give any assurance as to admissibility of any alien in advance of his arrival at this port.

The letter of the Acting Colonial Secretary transmitted with yours is returned herewith for your files.

Very truly yours,



Geo. L. Coleman,  
Acting District Director,  
Honolulu District.

Encl.

Mokuleia Beach, Wai'alua, T.H.  
Nov. 25, 1941.

Dear Mr. deCarteret:

Now that I gave one sobby lecture about Fiji last Tuesday to a group of ladies, I have been asked during this one week to talk to a group of men in the same place and also before the Pan-Pacific Union. Evidently interest in Fiji is rife. I declined both talks as they would stir up too much antagonism and I am a friend of Fiji.

I just want to be left alone with my Fiji plants and my Fiji *amamensis* whom I trained and adopted. To get 6,000 Fijians laborers for Hawaii would be of great benefit to both Hawaii and Fiji. And for the U.S., to purchase all of Polynesia including Fiji and the Gilberts & Ellices as marked on the inclosed map would be of great benefit to the U.S., and the scattered delapidated native population I showed this map to the ladies and most considered my plan wise. In a summary of lend-lease figures, "Stettinius reported that the 919 million dollar figure was reached Oct. 31, and additional shipments in Nov. have raised the total over \$1,000,000,000." For just a fraction of this cash (and I contributed to this amount as taxpayer and therefore in a democracy have a right to be heard), America can own all these islands outright with no strings attached. Incidentally, then there would no longer be repressive regulations forbidding a retired University instructor from "adopting" an uneducated but talented native boy to teach him Caucasian ways while the native tells him Fiji folklore for inclusion in a scientific book!!!!

I have not yet finished writting Congressman V. Instead I first wrote Senator D-----y. I clipped him Saturday my Fiji labor article and a number of typed pages of explanatory remarks. He is definitely Pro-British and therefore should not be biased but handle the situation (if he does not ignore it entirely) sympathetically and without becoming rabid.

I am sending him my Hawaii folklore book and am having a copy of Lambert's mailed him direct from the publisher.

Today I am continuing on Congressman V's letter. Thereafter I plan to write to Pennsylvania. You will laugh when I finally write you the name of the society there. It is potent but quaint.

By the way, I wrote London I was so serious and sincere about my Fiji *amamensis*, I was ready to bequeath to him my inexpensive stretch of beach on rural Oahu. I still have my Honolulu property which has value to bequeath to relatives, etc.

Greetings of the Christmas Season,

Sincerely,

A SOURCE OF HUSKY LABORERS FOR HAWAII

12/1/41  
Editor The Advertiser:

In view of Mr. H. Sahodhar Singh's letter appearing in The Advertiser of Nov. 30, I herewith again submit mine of Oct. 24 to you for publication. It had been written in answer to "Na Viti's" letter but had been returned to me as too long for publication:

"I read the interesting letter of Oct. 21 by "Na Viti" concerning his preference for employing East Indians rather than Fijians for emergency plantation labor in Hawaii. As "Na Viti" evidently spent a year or more in Fiji for every month I spent there, his opinions are of extreme importance. A companion letter of mine dated Oct. 8 and submitted to an evening paper (but not printed) touched upon some of his statements from a different angle. I know little about East Indians, never having had any contact with them excepting in such superficial and brief relationships as hiring them as truck drivers to transport myself, Fiji assistants and equipment from place to place; and as being served by them in their capacity as house servants in hotels, etc., or as store keepers. But from personal observation and discussion with white and part-Fijian ("half-caste") residents, I learned these comparatively frail people tend to drift away from plantation life as we know it here in Hawaii to become sharp businessmen, artisans, and owners or leasees of small (mostly unhygienic) dairies or patches of cane. I question whether such people can hapai ko as well as the husky, outdoor Fijian or would be as eager to migrate to Hawaii for ~~the~~ plantation wages.

Granted that East Indians may accomplish more (how much, I don't know) than native Fijians on the plantation by more intense application and perhaps over-time, a personal equation apparently exists which makes Indian importation to Hawaii objectionable if not absolutely impossible. I dismissed this dynamite in my previous letter simply with the statement that their importation "might easily cause us a headache." On "Na Viti's" prompting, I reluctantly here give the reasons as I see them.

An incompatibility of temperament seems to exist between Indians, on the one hand, and Caucasians and part-Fijians on the other. (I did not notice this attitude, however, toward the Indian by the kindly Fijian of undiluted blood.) In general, these two groups despise the Indian; while the Indian fiercely hates the Englishman. We must remember that Fiji is a foreign country and not like the United States, at least not the part north of the Mason-Dixon Line where Jim Crow cars are generally kapu. Fiji is essentially a haole country where our finest citizens of part-Hawaiian or part-Oriental blood would receive no hearty welcome. The Indian has dropped the caste system of his mother country and represents being obliged to take a back seat actually in public vehicles and figuratively in theaters, of being shoved to the back door instead of being guided to the front door of haole houses, and other similar customs of caste. It embitters particularly the Fiji-born Indian to be obliged to work diligently at the side perhaps of some young lackadaisical whipper-snapper of a carpet-bagging younger son or remittance man recently come from "good old Lunnun" and receive far less in wages largely because of the misfortune of possessing a perfectly nice dark skin. Other instances of racial antagonism came to my attention as, for example, at a hotel on an outlying island where the Indian house servant would be severely beaten by his mistress for any laxity on his part, and his eyes resembled those of a frightened, whipped dog. During a minor auto accident in which an Indian lost some blood, cultured, otherwise kindly Caucasians showed no sign of pity.

"On the other side of the ledger, and Indian taxi drivers spill out their hearts like the Ancient Mariner to a foreigner, my driver to Nanda-

fululu angrily resented a recent slugging and robbing of an Indian taxi driver by a white soldier as a racial matter rather than a dastardly robbery of no real significance. In a half-empty public bus (there called "lorry"), two young, wide-awake Indians handed me some "Saturday Evening Posts", asking if I would like to look at them. As I thumbed through them, I came across a secreted, inflammatory political tract discussing the relationship between India and Great Britain to the effect that, in Lord Curzon's words, "Administration and exploitation go hand in hand." Scared, I quickly returned everything. Last November my Filipino assistant, a resident of Maui, finally found lodgings with some Indian family as hotels are practically limited to haole patrons. There he was told by a fellow lodger that an Indian uprising was expected in December. It was not an uncommon saying among white residents that the Indians with their high birth rate will eventually inherit Fiji. Fiji today is a medieval powder keg of racial hatreds with Indians and Fijians for political, and many white colonials for business reasons hoping their islands will become part of our government similar to American Samoa or Hawaii. America is considered their friend and gives them a ray of hope.

"The above are my observations or opinions. Let me quote again from S.M. Lambert, "A Yankee Doctor in Paradise" (pp. 126 - 127), published this year. Dr. Lambert perhaps resided about as long as "Na Viti" in Fiji and so his findings should carry much more weight than mine. He states: "In 1922 the East Indians were spreading. Today they are spreading even faster until Fiji is threatened with becoming an annex to India. The Asiatic population is running about neck-and-neck with the native. Some thing should be done about it, of course, but what? . . . I am taking no sides. I only report that the Indians are becoming conquerors by infiltration of an archipelago where the native deserves his own land and customs. . . . No, I am not against the experiment to bring back the East Indian. Only I wish they hadn't tried it on Fiji, whose native people I have learned to love deeply." You can draw your own conclusion whether Lambert would prefer Indians or Fijians in Hawaii.

# # # # #

"It is pretty well agreed that the importation of 5,000 Mainland workers for our plantations and an additional 1,000 for pick-and-shovel tasks on military reservations would be detrimental to the Territory in the long run. They would not remain in the jobs for which they are needed; and we have no authority to shoe such citizens back to the Mainland when inevitable unemployment hits us after the present boom. The importation of an additional 6,000 Filipinos, a race of people who have done so much good work for these islands, would similarly leave us ~~in a~~ difficult to send back to their homes. Furthermore, people on the Mainland who do not know the many fine qualities of the Filipino, would frown upon the importation of these additional Orientals particularly during a period of strained relations with Japan. Actually no citizens meet our requirements for temporary labor as they cannot be returned to their original homes against their will. We are hence reduced to the importation of aliens who, by contract, must leave at the end of a stipulated time.

"The importing of 6,000 golden-skinned Orientals, particularly when aliens, would make us most unpopular with the Mainland. It would very probably enable the beet growers to have Washington legislate against our sugar to such an extent that our American standard of life in the Territory would suffer seriously. To attempt to introduce 6,000 brown East Indians, no matter how diligent they are, into Hawaii would raise a howl of disapproval on the Mainland. They are not only classed as

Oriental, they are non-Christian, are not particularly liked for some subtle reason, and are largely intensely antagonistic toward Englishmen. To have them work on defence projects while we are friendly toward the British Empire would not be quite as bad as inviting Japanese or German soldiers to do Pearl Harbor jobs but - - - - -. Yes, perhaps East Indians would be more industrious than Fijians as "Na Viti" maintains. Diligence, however, is not the only requirement we need in visiting laborers.

# # # # #

"Of all aliens available for the performance of the humbler tasks on plantation and military reservation, I believe the Fijian to be by far the best. I gave some of my reasons and a long Lambert quotation on their behalf in my letter published Oct. 11. My Fijians, and I became friends with many during my stays in native villages, acted as house-keeper, botanical collector, guide, interpreter, advisor, and teacher in native plant lore - these duties often all rolled into one. In fact, I had one or two superior youths who, quoting Lambert, were "father, mother, son and valet to me." I have such absolute confidence in these kindly, forgotten people that I am now negotiating with the proper authorities to allow me to have my best assistant come to Hawaii to help me study my 2,000-odd Fiji plants and help me record Fiji plant lore. This lore, by the way, corresponds to the type valuable knowledge the Hawaiians undoubtedly possessed 100 years ago but is now unfortunately lost, excepting for traces, through the passing of the older generations. Speaking of cannibalism in Fiji (a custom occasionally practised by the closely related Hawaiians if we are to believe the Journal of Tyerman and Bennet on page 423), we hear that the Fijians "exhibit their superiority in energy, intelligence, and a knowledge of the useful arts; and it may be questioned if this race . . . be not pre-eminently that one of the Pacific capable of the highest degree of rational civilization (p. 14)." This quotation about the Fijian's energy and intelligence is not a recent one. It is taken from John E. Erskine, Captain of Her British Majesty's Ship "Havannah", who visited Fiji in 1846. The native Fijian has maintained his good reputation to the present day. Freed from peonage and given a fair chance, he can rise to considerable heights.

"With Hawaiians generally beloved on the Mainland because of their fine traits, melodious music, and swimming records, the introduction into the Territory of a related people for emergency labor would more likely be acclaimed with considerable interest and enthusiasm by the Nation rather than with criticism. All we need do is stress their relationships: similarities in language (even if modest, according to "Na Viti"), elaborately constructed grass houses, wearing of leis, sailing dugout outrigger canoes, making of tapa or masi, drinking awa or yangona, believing in the God Maui or Tangaloa pulling up the islands from the bottom of the ocean with his fish line, making of fire, eating of popolo, practicing cannibalism occasionally in Hawaii (hush, hush) where the pig was common and habitually in Fiji where the pig was wanting, performing similar religious and war ceremonies, erecting chief's house with sacrificed human victim holding up buried part of house posts, eating taro or dalo as a staple, feudal set-up, magnificent physique and stature, general appearance excepting for hair, and too many other similarities to mention here but certainly worth describing in detail in book form.

"With the copra planters as good as bankrupt, we could have just about the pick of unemployed Fiji labor. Out of a population of 100,000 native

Fijians, most of them presently unemployed and eager to travel to Hawaii (a country whose "Aloha Oe" I heard them sing in the Gualoa district in a most peculiar Fiji fashion), I believe 6,000 applicants can readily be found who would meet our requirements with considerable satisfaction. Their coming would not only reduce want in Fiji and solve our labor problem, but would increase the American dollar reserve in Fiji for purchases of war and other supplies from us. And when the Bloody Mess is finally ended, this same Fiji labor no longer needed in Hawaii will be welcomed back for reemployment perhaps in a revitalized Fiji copra industry whose oil can again go to France and elsewhere for the manufacture of soaps, etc. Six thousand Fiji passengers, and freight purchased in America likewise would help the near-empty ships now plying between Honolulu and Suva.

# # # # #

"Na Viti" cites my reference to language similarities between the Fijian and Hawaiian tongues as "very few", and intimates that the native Fijian would be obliged to learn English on arrival here. The older generation, from whom I gained choice titbits of native lore, conversed with me usually through my interpreter. Most of these people, however, are no longer in their physical prime and do not concern us. Many of the younger Fijians, due to lack of adequate schooling or even entire absence of the Three Rs., likewise were unable to converse in English with me yet in general could follow the simpler everyday orders without much difficulty. Even this type, carefully selected, certainly would surpass in ability the Fiji youths found satisfactory for recruiting for labor on the Queensland plantations during the Blackbirding Days ended in 1891. There yet remain many thousands of English-speaking Fijians in the prime of life, strong, willing, intelligent and industrious - splendid individuals who are only too eager to labor, for example, on Fiji roads for about 2½ shillings or 50 cents per day! Given the opportunity, they would flock to Hawaii for similar pick-and-shovel work on our plantations.

# # # # #

"Na Viti" states he is not acquainted with "the present set-up as regards migration of natives from Fiji, . . . but it used to be an impossibility." The average Fijian like the average Hawaiian during native rule was half-slave, half-serf. His property, yes, even his person and that of his wife and children, were at the more or less arbitrary disposal of his chief or alii. Passing through a gradual process of political evolution, the Hawaiian has become emancipated and today is as free as a man of any other race. With this gift of freedom in democratic America, members of this race have won for themselves enviable standing in the community. The Fijian, on the contrary, is still a prisoner within the narrow confines of his islands. Indeed, he cannot even leave his native village without permission. He is no longer a slave, to be sure, but he is still only a partially emancipated serf or peon. Evolution has not progressed quite so fast in quaint, medieval, British Fiji as it has in stream-lined, democratic, American Hawaii. With the war emphasizing equality of all races no matter their color in so-called democratic, English-speaking countries, old-fashioned Fiji must now struggle to catch up with us in the matter of racial freedom.

Fijians, as far as I know, until very recently have never been permitted to leave their islands excepting as seamen, or as Native Medical Practitioners trained and financed by the generous American Rockefeller

Foundation. (Incidentally, it was an obscure Fiji seaman who introduced the garbled version of "Aloha Oe" to his countrymen.) Practically devoid of formal education according to our standards and almost without exception penniless, this provision may have been a wise one. The Fijian in too many cases would simply become stranded in a foreign land. But with changing world conditions, the old-fashioned fatherly attitude is bound to be discarded. It is the tendency to let the talented, racial child bask his shiny a few times, learn by experience, and grow up for life in a Twentieth Century! I have a letter before me, barely a month old, in which a Suva resident writes that he "recently got permission to take a Fijian to the Solomon Islands" for exploratory work. My own application to have my Fiji collector and authority on folklore come to Hawaii to help me with my studies is now before the proper authorities and, according to recent information, will probably be granted upon my posting of a bond. With Fijians guaranteed jobs in Hawaii, the Colonial Government will undoubtedly liberalize her emigration regulations to cooperate with a friendly sister Paradise in the Pacific. I believe it simply necessary to state our need for speedy fulfillment.

# # # # #

"In conclusion, may I supplement "Na Viti's" remarks concerning the drinking of awa or yangona. The early American missionaries with their stringent Blue Laws forbidding the drinking of awa simply tended to drive the Hawaiian population to drink. The British very wisely allowed the Fijian his beloved awa, a beverage now prepared in a cleanly way. I found it refreshing, not unlike a mouth-wash, and rather harmless when not taken in excess. With our Pana-Ewa woods near Hilo able to supply almost unlimited supplies of this plant, I doubt that any appreciable number of Fiji immigrants would forsake their beloved national drink for the unfamiliar alcoholic brews served in Hawaii."

Pro-Fiji and Anti-Hindu Labor  
Waialua, Oahu  
Oct. 24. 1941

*(If you can publish this overlong letter without cutting in answer to our appearing in the Advertiser of Oct. 24, kindly send me 500 copies and bill me P.O. Box 32, Waialua, Oahu. They may come in handy as ads. for a book about Fiji I am co-writing. With the Fiji Clipper starting next, you may want to use some of the old Degener published photos - Fiji is timely news.)*

- No. 1. Girls on way to stream to wash Saturday's laundry. (Photo by - -  
- - - leave blank)
- No. 2. Fijian spearing fish. (Stimson photo)
- No. 3. Only school in the entire Savu Savu copra region for haole and part-Fiji children. Its one teacher is a 73 year old Scotch retired soap-maker suffering from elephantiasis. (Degener & Ordóñez photo)
- No. 4. Preparing yangona or awa, a rather harmless national drink. (Stimson photo)
- No. 5. A comparison in legs: Note bare, muscular legs of fine type Fijian and putty-wrapped, stick-like legs of high type Indian. (Caine photo)
- No. 6. A typical Fijian holding his comb. Give him a haircut and he might be easily mistaken for a Hawaiian. (Commercial photo)
- No. 7. Fiji laborers in the kauri lumber region. (Degener & Ordóñez photo)
- No. 8. Fiji baby. (Degener & Ordóñez photo)
- No. 9. One of the many young, industrious, talented Fijians, and his parents. This youth, who became the writer's chief botanical assistant, had been a road laborer receiving a daily wage of 50 cents. (N.L.H. Krauss photo)
- No. 10. A typical Fijian of the younger generation available for field work in Hawaii at about 50 cents per day. This youth sang his own peculiar version of "Aloha Oe", accompanying himself on the guitar. (N.L.H. Krauss photo)
- No. 11. The writer and his Filipino assistant with Fiji friends. (Degener & Ordóñez photo)
- No. 12. Tobacco for sale. One of the 90,000 Hindus in Fiji. (N.L.H. Krauss photo)
- No. 13. When thirsty in a Fiji jungle, just cut 2 foot length of the climbing stem of the giant bean. Hold it overhead and let the clear watery juice quench your thirst. (Degener photo)
- No. 14. Building the Fiji "grass" house. The roof consists of bamboo poles to which lace-work of split bamboo is tied. Thatch is tied onto this foundation in very intricate way with creepers. No nails used anywhere. (Stimson photo)
- No. 15. "Shingles" for the Fiji house. (Stimson photo)
- No. 16. The Fiji house completed. A family may have three houses: one for cooking, one for the men, one for the women. Such an establishment corresponds to a three-room house in Hawaii. (Degener & Ordóñez photo)

17/16/41

Waialea, Oahu, T.H.  
Dec. 16, 1941

Dear Sir Arthur: I was glad to get your letter.  
 I had contacted the Rockefellers for continued welfare work in Fiji. With Lambert retired, they no longer maintain a representative in Suva. This is a pity, if only from a selfish American viewpoint, as we now have a Suva-Honolulu clipper service increasing the danger of spread of disease. According to a Nov. 27 letter from Rockefeller "It seems very doubtful if we shall be in a position to engage in active cooperation in the near future due to rather more commitments at the moment than we would choose. The Foundation will continue its interest in Fiji and it is hoped that conditions will permit that interest to become active sooner than seems likely just now." I got Dr. Lambert's book actually at quite a discount and mailed ~~several~~ numbers to interested parties. I had recommended <sup>several</sup> purchase of the region.

Now that the U.S. is ~~actually~~ actively in the war I feel rather confident peonage will end. My adopted son will then be able to join me <sup>in Hawaii</sup> and help with native folklore. Something is wrong when a youth cannot gain by what is practically the offer of a scholarship. I really need him now. I am working on unusual food plants about us, dealing with *Pisonia*, *Ardisia*, *Antides*, etc. My protegee could have helped me on many wild plants such as tree ferns, perhaps, whose method of use I don't know. According to a recent letter from Arnold Arb. I collected a specimen near *Magnolia* ~~to~~ so unusual as to constitute a new genus or perhaps family! Dr. Merrill is holding your set until safe to ship to Kent.

Aloha,  
 Otto S. Gentry

11/4/41  
Waialua, Oahu, T. H.  
Nov. 4, 1941.

Dear Governor Poindexter:

With you so busy I thought I would not pester you but handle the matter myself. I hit a snag and Police Chief V. de Carteret of Suva, to whom I always reported during my 7 months in Fiji, advises: "If your Governor Poindexter sends a nice little official letter to our Sir Harry Luke, saying that his enfant gâté Otto Degener wanted to export from Fiji and import into Hawaii a young Fijian husband and wife, something might occur." I underlined the pertinent statements in Mr. deCarteret's letter which I include here in confidence to you. It is quite a prize in English expression.

Following Mr. deCarteret's suggestion I so wish you would cut all Fiji red tape by simply asking His Excellency, Sir Harry Luke, Governor of Fiji, to permit Aloisio Tambuyalewa, my former botanical assistant, to leave Fiji for the Hawaiian Islands.

Briefly, I don't want a Fiji couple at all! O botanized in Fiji for 7 months, amassing a huge collection of plants for the Arnold Arboretum and other Mainland institutions. My best collector was the 19 year old native Aloisio, son of a minister, who lived in an isolated part of Fiji that had no roads until three years ago. He is a real Fijian of the Fijians and, with a haircut, looks like a typical Hawaiian. He is not un-south, having lived with a hoble uncle and his Fiji wife for a year when ill with a "broken" back. Naturally, the youth knows no botany (I know that) but he is steeped in native lore and has even built four elaborate Fiji grass houses. He knows which creepers can be used for tying the house together and which cannot, how to cure them, etc. He naturally can recognize my herbarium specimens as he collected them with me in the Fiji jungle and tell me their uses. Others would hardly recognize them after being pressed and dried. I need this talented youth to help me write a book on Fiji Plant Lore similar to my first book on "Plants of Hawaii National Park". My assistant knows the type-priceless native Lore that our Hawaiians still knew 100 years ago but is now forever lost. This is the time to record Fiji Lore before it is too late.

I mailed Fiji \$1,000 for steamer fare and posting of bond for the youth. The objections to my Fijian's coming are relatively unimportant and based largely on errors as I noted on the Acting Colonial Secretary's letter here inclosed. He does not need American citizenship to tell me how to build a native house or canoe, and he does not need American citizenship to come to Hawaii. He can come as visitor or student, or under some other category. I have already contacted Mr. Strench. I could teach him to read and write - he is naturally bright but Fiji schools are hardly schools in our sense of the word.

The Fijians are really a grand race of people. Perhaps they are so superior because of frequent cannibalism formerly killing off the laggards and weaklings.

Sincerely,

11/5/41



SECRETARIAT FOR NATIVE AFFAIRS,

IN REPLY PLEASE QUOTE:

No. \_\_\_\_\_

SUVA, 5<sup>th</sup> November 1941

Dear Mr. Degener

Many thanks for your presentation of Vols  
3 & 4 on the Flora of Hawaii. It was very  
kind of you to send them. I hope some day  
to secure a copy of your book or books on the  
Flora of Fiji. I suppose you are kept very  
busy preparing it.

Kind regards & best wishes for Xmas  
New Year.

Yours sincerely

Robinson

Dear Miss Reay:

I was so sorry to hear you had a bad fall. Horses, I guess, are almost as dangerous as autos. It is certainly lucky your injury was not greater. I had an awful fright a few years ago when a teacher brought me Emilio, bleeding from a serious forehead injury. He had been hit by a heavy wooden ball suspended from a chain in the school playground. The doctor did not know how serious the injury was and I was to watch the following few days if Emilio should get vomiting spells. In that case, the injury was a very serious one. Luckily, Emilio got over his injury and now has an extra bump of knowledge to help him with his hypnosis experiments. I miss the rascal.

I have done absolutely nothing with plants, instead sitting home and spending all my time on Fiji welfare. I spend day and night writing letters pleading for help. I have not even taken my car out of the garage - have bought no license plates - as I do not know how to drive and the part-Hawaiian youth I have does not know either. He is very nice but comes from the home for feeble-minded. I have been too busy with Fiji and have been waiting month after month for my Fijisamamensis to come, learn, and then let me stretch a bit with the aid of the car.

I believe my Fiji welfare projects, while waiting for my samamensis I may as well spend my spare time on them, are about ready to bear fruit. Do you know that the Rockefeller Foundation no longer keeps a resident representative in Fiji?!!!!!! They may have become disgusted - at least Dr. Lambert castigated your Colonial Secretary most severely in his book which is a best seller in America and has already gone through a couple of printings or editions. I wrote the Rockefellers a strong protest about Fiji - a 4 - 5 page, closely spaced, typewritten letter, of which you would disapprove - about three months ago. It must have hit a responsive note as they gave me valuable information and referred me to Lambert's book - I had not known of it before! With the Clipper Service begin this month, I followed up my previous letter to the Rockefellers with the fact that the man in the Colonial Office with whom Lambert squabbled, is evidently gone. Then I mentioned that I was dealing with a Mr. Tolmson at the Colonial Office - he is engineering my Fiji assistant problem - and that I thought the Rockefellers would no longer have difficulties after Lambert administered his spanking of Mr. Tolmson's predecessor before the American public in print. I suggested they choose Dr. Cramer their resident representative in Fiji. Don't you think my choice good? I believe his wife to be part-Polynesian. A man like that won't overawe the natives as much as some man who is pure white and has only pure white relatives. At the same time I mildly rebuke Fiji for certain phases of native treatment at a time when "democracy" is about the tenth word in every sentence emanating from Washington and London. Please don't think I blame only Fiji; we have our own democratic weaknesses and Cusies in the deep South. With this Honolulu-Suva Clipper Service, the Rockefellers will be particularly interested in Fiji Health not only for Fiji's but for Hawaii's sake. Just let one stray Fiji mosquito stowaway on the Clipper land in Hawaii and we may be cursed with your elephantiasis now not found here. Let one Hawaii flea stowaway land in Fiji and you may be cursed with our typhus (not typhoid) fever and our bubonic plague! The Clipper is really a double-edged sword cutting both ways. A mosquito or flea could survive a quick Clipper trip; a week long steamer trip would be more difficult for these brutes to take. They are actually more dangerous than lions or tigers. Being in on my secret, you just watch whether the Rockefellers won't start something soon. I bet a penny they will!

I am getting into the thick of my second project which will benefit Fiji and Hawaii equally, and incidentally, it would get me my adopted

Fiji boy. In fact, it would get me Timoci or anyone else! I want as the plantation would release any Fijian to me for scientific work. From my newspaper article I mailed you a couple of weeks ago, you have gotten the general idea. Rockefellers would be interested here also as they don't want Fijians infected with yaws, dysentery or worms to introduce those troubles into Hawaii. I doubt you know the beginning of this problem. Here it is: Hawaii is in a terrible fix. Due to emergency defense work, our laborers are drifting away from the plantations and farms for better paying jobs. Our sugar and pineapple plantations threaten to lie partly idle and even now vegetables are getting scarce. We have a greedy market for them but who is going to grow carrots and peas when he can be a carpenter, plumber or electrician and earn higher pay than many a university professor can earn? We are therefore hunting frantically for 6,000 ordinary pick & shovel laborers. We can't import Orientals (not even Filipinos) as then the Mainland will howl because of the "Yellow Peril" danger. It would give the sugar beet growers in the Mid-West and the cane growers in Florida and Louisiana the chance to pass bills they are just itching to pass reducing our Hawaii sugar-production quota and increasing their own for just that amount. Hawaii plantations would get a set-back similar to your copra areas. We can't import white people from the Mainland as they would never hoe sugar cane and dig ditches for the laying of sewer pipes, etc. We can't import Mainland darkies because there is no law enabling us to force such American citizens back to their homes when the present boom deflates 2 or 3 years hence. These Negroes would be the first to lose their jobs in Hawaii, have no money nor inclination to return to the Mainland and then be on our hands for expensive relief and welfare work. Whom can we get? Long comes, presumable, an old, spectacled, white-bearded, frail, retired, University professor, author of 5 books and numerous technical pamphlets, who has traveled quite extensively in his youth, lived in the Hawaiian Islands 20 years, lived with the native Fijians almost 8 months, he, I say, comes along and solves the problem!!! He solves the predicament in an article stressing the following points:

1. American citizens are not qualified for emergency field or army work in Hawaii: won't work if they do cannot be returned home after emergency has passed.
2. Aliens are only people we can use as they can be shipped out of Hawaii when contract and need for them is over.
  - a. Orientals no good because of Japanese situation.
  - b. East Indians no good as too anti-British and hence dangerous for army post work.
  - c. Fijians are only people remaining - splendid, husky race, low wages, related to our kindly Hawaiians, British subjects (citizens?). If the 6,000 we need send only \$30 per month to relatives, Fiji (with its bankrupt copra industry) would gain \$2,000,000 - 3,000,000 per year for war purchases from America, reducing by that much lease-lend funds and improving poverty-stricken war-harrassed Fiji. Rockefellers have for years helped Fiji medically with American cash and Fiji is greatly indebted or rather thankful to America. The islands even flirt with the idea of becoming part of the U.S., similar to American Samoa.

And who is this presumably gray-bearded retired professor who discovered the solution to Hawaii's and Fiji's ills?

Yours truly,

P.S. The hermit of the Nadarivatu Fish Hatchery.  
 (Please reserve room in the Suva Botanical Garden for statue to Otto Degener of marble and brass in heroic size.)

Waialua, Oahu, T.H.  
Nov. 24, 1941.

Dear Ratu Kini:

I was rather shocked when Mr. Tolmson of the Colonial Office wrote me that you would not let my adopted Fiji son and former plant collector and assistant leave his village for the Hawaiian Islands! When we were at Gualoa you said Aloisio was a very lucky boy to have a chance to go to Hawaii. You told him about our Nuuanu Pali and Waikiki Beach, don't you remember? I thought you promised him at that time he could go. I made arrangements for Aloisio to come to Hawaii - everything is about ready for him to come - and then your refusal to let him leave his village spoiled all my plans. I hope you will again give him permission to come the way you gave him permission when he made the sevuvu ceremony at Gualoa.

I am the friend of all people in Fiji - I do not care if they are white like I am, or are native Fijians or Indians. That is American style. Now I am trying to do three things for Fiji by advising the right groups of rich people and governors in America how to help. For example, I am trying to have American millionaires send plenty doctors and medicine to Fiji to help make the sick people well again. I am trying to have America bring 6,000 Fiji men to Hawaii to work on our plantations at very high pay so they can send home to their Fiji villages about one million pounds every year. We need the Fijians here in Hawaii for two or three years for such labor. I am also asking my government to buy the Fiji Islands from England for the money we already lend England. In America I can do that because my taxes go to England and he who pays a tax can say what he wants to have that tax do for him. If many people say the same thing, then the tax will be used for that thing. If Fiji should become American like Tutuila or Hawaii, then you can sell again your copra and your people will again earn money to spend for the things they need. So you see, I am a friend of all Fiji people. Then after the war if Fiji is American, England can buy the islands back if she wants to do so.

When I talked like in a church to 60 or 70 kind ladies here in Hawaii about Fiji, some of them almost cried. I told them I was trying to get my son Aloisio to come to Hawaii to help me and that first you said he can come when I gave him at Gualoa angona for the sevuvu before you. And now you change your mind and will not let him come. These ladies hope you will let him come to Hawaii after all. These ladies are sending Aloisio clothes direct and through you as they do not know if he is in Serua or Belo or in jail because I adopt him. When he gets the clothes please be so kind as to have him write each lady who send him clothes that he got them and that they were not stolen. The name of the lady and her address is on each package. Aloisio must write in his own style and not have a friend write for him. He must say venaka and tell them a little about what he is now doing. I told the ladies that Aloisio always writes letters and if they get no letters it means the government threw them away because he wrote something about the war in Europe. May I ask your kind favor to tell Aloisio to write nothing about the war so his letters will reach the ladies. They expect them. If they get no letters, they will be angry at Aloisio and at the Fiji Government.

As Chief of my adopted Fiji son Aloisio - and I have Filipino and Hawaiian and Chinese sons also in a style of adoption common in Hawaii - I hope you will see he has good luck under your care in Fiji until he

can come to Hawaii. If he needs money for village tax or otherwise, just write me and I will send it to you. HE IS THE MOST FAMOUS FIJI BOY IN ALL AMERICA because of the many letters and talks in which I explain about people. And people in America know more about Aloisio because of the Fiji plants he found with me and the new kind of Fiji plant that he found and named for him than about anyone else in all Fiji. Aloisio is more famous in America than any other man living in Fiji, whether the man is a whiteman, a native or an Indian!

I hope you will tell Mr. Tolmson that you will let Aloisio come to Hawaii. Without the boy who collected the plants with me when they were <sup>1938</sup> and living, how can I write a book about them? He must tell me their Miji uses.

I want to thank you now for any kindness you do to Aloisio and for your permission to let him come to Hawaii. When I was in Fiji Aloisio told me about his Chief Ratu Kini, how he is a distant relative of you, and that he honored you and looked up to you.

Самоце.

Otto Segener

Երևան

I am the friend of all people in Fiji - I do not care if they are white like I am, or are native Fijians or Indians. That is American style. Now I am trying to do three things for Fiji by advising the right groups of rich people and Government in America what to do. For example, I am trying to have American millionaires send plenty doctors and medicine to Fiji to make the sick people well again. I am trying to have American firms 6,000 Fiji men to Hawaii to work on our plantations and send home to their Fiji villages about one million pounds every year. We need the dollars here. I am also asking my Government to buy the Fiji Islands from England for the money we already lend to England. Then you can again sell your copra and your people will have more money to spend for the things they need and not be so poor anymore. So you see, I am a friend of all Fiji

the best being ceremony at Oahu.

Дел. Коп. 1

WELSH, E. H.  
NOV. 24, 1941.

You could readily gain friends for this labor problem by having your Tourist Bureau write pertinent, illustrated articles for various mainland newspapers. Such articles would even pay your Tourist Bureau quite a nice sum at the regular reporter's rate. Send me my boy and let me wash my hands of all such tasks, however. I am a botanist and wish to keep in my own circumscribed field.

Belated letters of recommendation may continue to reach your office from some of my colleagues who know of my work. Please just ignore them if you have already been convinced that my researches warrant your welcome cooperation. Such letters are answers to my frantic calls for help during the past few months. I am discontinuing my pleas as no longer necessary.

Mr. Anthony Moore would of course know how to expedite my Fijian's coming. I sent him informational letters from our Immigration Chief regarding my boy. All I would need is a cable, sent collect, advising on which boat he comes, and I will attend to the necessary procedure so far as my Government is concerned when he lands at our immigration station. I was allowed to take a Filipino and a Korean to New York some years ago so don't anticipate much difficulty. For your records - my assistant's name is Aloisio Ta(m)bulawa, Ratu Kini of the Serua Region is some relative of his and should know of his whereabouts. His father is a Catholic Catechist, Igorio Kugalewa, of Belo, near Vatukarasa. My assistant is not married. The ceremony hit some kind of snag after my leaving Fiji. That simplifies matters considerably.

I really need the boy unshorn of his woolly locks. I was so provoked when he had them cut last June! I must have him pose for photographs of making yagoma, spear dancing, rubbing sticks to kindle a flame, fishing, making nets and traps, building house, planting taro, etc. Shorn of his locks, he could be easily mistaken for a Southern darky and the illustrations in my book would fall flat - would not be considered authentic. I have the necessary clubs, bowls, spears and similar curios here for his poses. The missing ones I can perhaps borrow from our Bishop Museum.

About two weeks ago my personal set of over 1,600 different dried Fiji plants arrived from the States, all nicely prepared and labeled. I am all set to work with them if I only had the boy here who helped me collect them.

The inclosed bank statement shows you my cheque can be cashed. I deal with the Bank of N.S.W. in Suva. I am instructing my banker here to contact them.

Sincerely yours,

10/14/41  
Mokuleia Beach, Waiāluā, Oahu, T.H.  
Oct. 14, 1941.

Dear Mr. Pennifather:

Mr. Theodore, who has seen me at work at Nadarivatu a number of times, dropped me a note that various scientific workers had written you of my past researches and that my Fijian might be able to come to Hawaii to help me continue such work.

I will be extremely grateful to you for such cooperation and as proof of my sincerity herewith:

1. Inclose a cheque for \$ 1,000 to defray board and traveling expenses, etc., for my assistant Aloisio Ta(m)hualawa.

2. Agree:

- a. To publish a fully illustrated book in joint authorship with Mr. B.E. Parham, he willing, on common Fiji plants, using my collection of 150 or so zincos to do so without expense to Mr. Parham.
- b. Send a set of my Fiji plants as gift to the Royal Botanic Gardens, Kew, England.
- c. To write a book on Fiji Plants and Fiji Customs similar to my book on "Plants of Hawaii National Park". This book is not to be controversial. The manuscript will be submitted to Dr. Jack, Mr. McCarteret, or to you for o.k., before publication. Should there be any disagreement, the bond will be considered forfeit and my cash in Fiji banks or on deposit at your office will be donated to the Fiji Chapter of the Red Cross.

Still twiddling my thumbs botanically, I started the ball rolling regarding the question of importing 5,000 Fijian labor to Hawaii. This would increase the American dollar reserve ~~there~~ for purchases of war and other supplies in America. It would avoid the drain of 5,000 men from the American labor market now occupied with war orders. And when the Bloody Mess is finally ended, I believe this same Fiji labor will no longer be needed in Hawaii but will be welcomed back for reemployment in the revitalized Fiji copra industry whose oil can again flow to Suva. Five thousand Fiji passengers and American freight, incidentally, would likewise help the near empty ships now plying between Honolulu and Suva. But with my boy helping me with my botanical project, I won't have time to attend to anything else. If you wish to push the Fiji labor deal, you can gain the backing of three important groups of Americans, I believe:

1. Hawaiians and part-Hawaiians (half-castes) by stressing blood relationship of the Fijians and Hawaiians.
2. The millions of more intelligent Negroes, such as read the "Pittsburgh Courier", etc., by stressing the fact that Fijians are Melanesians and thus negroid.
3. The great majority of Caucasian Americans, particularly in California, who fear the "Yellow Peril" but admire all South Sea Islanders and suspect Hawaii would import an additional 5,000 Orientals if they did not insist on Fijians.

11/28/41  
Wai'alua, Oahu, T.H.  
Nov. 28, 1941.

Dear Mr. Small:

I was glad to get your kind letter of Nov. 5 but regret I failed to get any from your proteges. I guess the censor is still studying them. War hysteria does funny things.

Please don't think I hold any "hard feelings" toward your office because of a difference of opinion.

I have done nothing with plants since leaving Fiji the latter part of June. I did open up one of the many packages of processed Fiji plants returned to me from Massachusetts to see what the printed labels look like. I then closed everything to keep it safe from silverfish and other plant-eating insects. I have not even bothered having my boy make plant drawings. It takes too much of my time supervising it. Instead, I let the boy spear fish on the reef to kill time. He has pretty good luck.

Stuck hopelessly on Fiji plant lore, I am spending all my time (and that includes day as well as nights seven days per week) on three more worth while projects: Fiji health, introduction of Fiji labor into Hawaii, and the purchase of Polynesia and the neighboring Fiji, Gilbert & Ellice Islands by the United States for part of the \$1,000,000,000 lend-lease funds we have put to your credit. You know as well as I that a creditor is never popular - this avoids that mess when the day of reckoning comes. My letters, brief when I started 5 months ago, have gradually grown to about 12 to 15 single-spaced typewritten pages! As the introduction of each letter is different to a different legislator or editor according to his particular interests, my output comes to only about 2 per week. I mail these by Clipper. I then send each by ordinary mail a complimentary copy of Lambert and my own writings as proof that I am sincere. Besides American legislators, I have contacted some of the strangest societies, some of which will no doubt interest themselves in Fiji welfare. We cannot expect to be 100% successful. I mention my "adopted son" Aloisio Tambuleva by name for the sake of the personal touch - he will be the most famous man of any race in Fiji. Not quite a Dreyfuss, but near it.

Don't think Fiji is alone. We had similar conditions in Hawaii years ago, however. Certainly not in the Twentieth Century!!!! Our evolution simply marched faster than yours because of our more frequent Mainland contacts. Fiji can't expect to live like a China separated from the rest of the world by the Great Wall. You can't expect to lock away 100,000 peons from the gaze of the rest of the world. Your office is the strategic one to admit the fact of peonage and to correct it courageously and quickly. Your name and Mr. Romefather's would ring down to the ages in fame instead of being listed as just two more incumbents of your department. What are we English-Speaking Democracies fighting for if you frantically hold on to a medieval system. As an American tax-payer whose cash goes to England to make the world safe for democracy I am asking this question and have a perfect right to approach my legislators in Washington for an explanation. Where else except in a medieval, peon-ridden country would an uneducated but talented native youth seriously adopted by a former univer-

NOV 28 1941  
RECEIVED OAHU, T. H.

sity teacher for mutual instruction in Caucasian and native lore be hidden away from sight? The strenuous, almost frantic attempt to keep the outside world from seeing a Fijian is in itself an admission of guilt. At least to us Americans it appears so.

I guess this frustrated brooding is making me grow up. If Aloisio does not come within the next couple of months and the censor holds on to his letters, my missing the interesting rascal will gradually wear off and my folklore project too. It has already begun to do so. From months of attempting to get my talented Aloisio here, I slipped over into the attempt to introduce 6,000 Aloisios into Hawaii for the good of Hawaii and your 6,000 natives. And now with continued brooding or rather musing, I am beginning to see ever clearer the wisdom of purchasing all Polynesia including Fiji. With returning answers about Polynesia, can I then bother with such comparatively trivial interests as a book of Fiji weeds or Fiji folklore? How can I go back to counting and describing petals of a flower when an improvement in a rather wretched mode of life for hundreds of thousands of splendid natives is involved? It does not work. Your office is driving me away from it without knowing it.

Well, tomorrow, off goes another letter by Clipper - stressing the wisdom of purchasing all islands (except N. Zealand) east of 180°, including the Fijis and Gilbert & Ellices. This would be a second "Seward's Folly", a folly that got us Alaska from Russia and for which we are today extremely thankful.

Please have Ratu Kini keep an eye on Aloisio's welfare without the Boy knowing it. If the youngster needs cash for medical attention or taxes, have the Ratu bill me. It is for old times sake. Don't have some ignorant "horse doctor" or kahuna attend to his physical ills should he develop any. He is getting increasingly better known in American government circles and we don't want him to become a martyr.

Please excuse this frank, chatty letter. Americans lack the polish of Europeans.

Greetings of the holiday seasons.

Samoco.

P.S. I expect you to be a naturalized American citizen within 5 years. I am wondering what Polynesia is worth in gold - we have tons of it buried in our Kentucky hills of no earthly use there.

I was glad to get your kind letter of Nov. 5 but disap-

Malina, L. H.  
Nov. 28, 1941.

10/28/41

c/o University  
Adelaide  
South Australia  
Oct 28<sup>th</sup> 1941

My dear Mr. Begeer.

Thank you for your letter of Sept 10th & also the books. <sup>Also of</sup> the book "Plants of Hawaii National Park." I have read a good deal of it & have enjoyed doing so. I hope to finish reading it all in the next few weeks. Your reference to Fiji Island. In 1928 I had the great privilege to do a world tour. My wife & myself returned from Canada calling at Honolulu ~~and~~ <sup>at</sup> Suva where <sup>we</sup> had <sup>for</sup> <sup>some</sup> <sup>hours</sup> <sup>we</sup> were very impressed with the Fijians. I fully agree with you that the Fijians are a fine race. My hope is that I shall be fortunate enough to again visit Fiji. I quite feel that given an opportunity they would prove useful members of the human race. It is very unfortunate that your Fijian assistant was denied the right of leaving the Island to assist you in completing your studies of the flora etc. of Fiji. It was ~~amusing~~ <sup>amusing</sup> to see the Fijians refuse to bargain with them as tourists do at such places as Colombo, Bombay & other places in the East.

For instance we heard tourists office  
Fijians & for the fine apples, they refused  
to bargain with the ~~the~~ tourists, quite ignored  
them so different from what attitude is  
taken by the Eastern people. We also had  
a few hours at Honolulu & thoroughly enjoyed  
it. We have a bookroom at the University,  
we supply textbooks to the thousand or two  
students. We send our bank drafts  
through the Commonwealth of Australia,  
it does not have an agency in your  
Island, but have an agency at San  
~~Francisco~~ Francisco I trust that it will  
not involve you in much exchange.

Yes! I will drop a line <sup>about</sup> native  
Fiji lore similar to your book on  
"Plants of Hawaiian National Park" to Mr  
Pennifather Adviser of Native Affairs,  
Suva Fiji. As your books, that you sent,  
will be of value to our University students,  
so would the one you suggest on Fijian  
lore be of value.

With all good wish & kind regards  
Sincerely yours  
G. McIntosh

Apriken Südde. australien. Museum für Völkerkunde Hamburg, in Braunschweig  
 the Vegetation and Flora of Fiji A.C. Smith Report for the September Monthly 1951  
 also has pic of mushroom islands.

Fijian species of *Peperomia*, Yunchet pix.

Studies of Pacific Island Plants, XIII notes on Fijian Euphorbiaceae

- |   |     |   |
|---|-----|---|
| " | XIV | " " " species of <i>Cyrtandra</i>       |
| " | IV  | " " the Rutaceae of Fiji, Samoa + Tonga |
| " | X   | " The Meliaceae " " "                   |
| " | XI  | Fijian ferns & plants                   |
| " | XII | Cunilaaceae                             |
| " | XV  | Genus <i>Elaeocarpus</i>                |
| " | XVI | Fijian Rubiaceae                        |

Additions to the Fijian Species of *Peperomia*, T.G. Yunchet

H. Nessel Neue Hypochoeris

Museum für Völkerkunde no 1/2, 1969.

Bulletin of the Torrey Botanical Club Vol 68 June 1941, no 6

Studies of Pacific Island Plants - I A.C. Smith p. 397  
 date precludes use.

Botanical Collections Report of the President of Harvard College

reports gift of 6,000 specimens (including duplicates) 1941-42

collected in Fiji by Oth. Hapner (the concluding shipments of material  
 obtained during the 1940-41 cruise of the "Chesley", sponsored by Mrs. Anne Bebbel.

Belo

Novemba. 19/19/61

Dear  Father Otto Degener

I got your letter 19th my Father theg  
you for the letter. I bine ine Suva  
the taima com the aeroplane i theg  
you com to rime in Fiji. i get side  
olo the taima my Father i navae forget  
your my Father the taima com the  
aeroplane to Fiji i theg your Cam  
one mane ine ine the aeroplane i theg  
you, my Father tare your paw to  
tare men to Honable my the Father  
i got home see i may Father the  
taima your bine ine Fiji sam  
taima sine same taima same the  
taima no rain 5 month i now see  
the mine olo the grass dar

12/17/42

Dec 17-1942

HILLDALE  
2308 RESERVOIR ROAD  
WASHINGTON, D.C.

Dear Otto.

I talked with your sister in New York recently so knew you may get your "adjusted son" from Fiji also. Your letter of Aug. 1st says he continues to send you plants; he must be a fine person. Your sister said "your boy for the Waimanalo Home proved quite satisfactory. It would seem the results of the difference between normal & fully wounded must be slight in Honolulu. What a terrible calamity - but you see any of the attack? Do let me know if you get Sister Charlie to visit you that would be amusing. You would no doubt have some amusing experiences. Does he really know Waters Fiji here? It would certainly be worth while if you can keep him to the subject. The native Fava color plants might be very amusing to be content with the mess of

the house. I do hope me or the  
other comes. Perhaps the Chin Ho  
is at the bottom of Pearl Harbor,  
now - as we can find it for me  
here, do please let me know if you  
can <sup>trace her</sup> and do let me hear how  
all your plans turn out - I keep  
you are living well surrounded by  
all your live stock. Hope the fics  
has sprouted - I leave for Nassau  
in Sunday for the winter - my plants  
from seeds sent for wellness are  
doing well - Very many thanks.  
I am for Sunday Dr Lamb  
how I find it very interesting.  
So please write to me soon just  
Nassau. Bahama Islands. No other  
advice for letter take me with an other  
world. All good wishes  
Aunt Luchbell

Feb 5

Parsons-Kings  
OLD WOOD

NASSAU, BAHAMAS

Dear Otto - Your books came to  
me yesterday. I had a snake chief  
in arrival / so could reach my home  
left me in his house for several days.  
I have not yet seen my dog  
London. It is still in the  
house. Mrs. L. is an enthusiastic  
birdlover. We had a great time  
with the books. I find many plants  
that are here. The book is  
beautifully illustrated and bound.  
I have two and set which is  
looking at the 1<sup>st</sup> volume. I all  
have the first five books for it  
they may find it. But you check  
you and they were beautifully  
packed and I am delighted.

have them. The other set I  
have sent to 137 5th & 1st  
beloved scientist here / I know what  
suggestion they will give him. The  
water they are so blue this morning  
the air so soft, mild, full of  
the scent of flowers, the morning  
birds in full song. Why stay  
in the cold north if you  
could have all the material  
down here to look at. Why say  
you can go across at the  
dinner house close your eyes.  
Dream you are in the tropics.  
On the other side of 137 5th  
the manual is still held up  
in Washington. We have time to  
attend to important matters  
there. Let us cheer for you.  
Dh

1/27/47

DAVID FAIRCHILD  
THE KAMPONG, 4013 DOUGLAS ROAD  
COCONUT GROVE, FLORIDA

Jan 10. 47

Dear Deqner.

You have a tough proposition and I am dumb to say I don't know now what to advise you to do. The

damages to the Chiang Ho seem to be so profound that it might be a question as to whether it is worth repairing or not.

I think I wrote you that Kilkenny who built her in Hong Kong will be here in a few weeks. Since he

DAVID FAIRCHILD  
THE KAMPONG, 4013 DOUGLAS ROAD  
COCONUT GROVE, FLORIDA

Could submit testimony that  
would have great weight in  
any suit and, furthermore,  
since his judgment as to  
whether she is worth refu-  
sing or not would be as  
good or better than anyone  
else's perhaps. Why should I  
not send him your last  
detailed letter to look over?

He is now in California  
getting ready to motor to  
Florida in early February.

If you agree to this sugges-  
tion write me air mail at once  
so I can catch him before he  
leaves California. I think

DAVID FAIRCHILD  
THE KAMPONG, 4013 DOUGLAS ROAD  
COCONUT GROVE, FLORIDA

he is planning to return to  
Hong Kong this Spring and  
may pass through Honolulu.

I don't know, of course if  
you will be able to wait  
for his opinion.

Do not write Anne Archbold  
of this suggestion until  
we have decided to consult  
Wilkenney for she might  
object you know.

Hartig best sincerely

David Fairchild

In the meantime

I will find out

who to contact in the Navy Dept.

DAVID FAIRCHILD  
THE KAMPONG, 4213 DOUGLAS ROAD  
COCONUT GROVE, FLORIDA

P.S.

One thing dear Desquer I must know before I go ahead with this recapture of the Junk. Is she definitely to belong to you once we get her repaired? Has Anne any strings attached to her by which she will control her if you get the money for her repairs? I am definitely interested in your having a boat for botanical work in the Pacific. I am not interested in Anne's control of such a boat however. She must give it to you outright. D.F.

10/20/41  
The Secretariat, Suva, Fiji Islands.  
20th October, 1941.

In reply please quote:  
F.C. 50/28.

Sir,

I am directed by the Governor to acknowledge the receipt of your letter of the 21st July, addressed to His Excellency, on the subject of the issue of a permit for the Fijian Walusio to proceed to Hawaii.

2. Walusio is still single and has no present intention of marrying. Though he might be willing to go to Hawaii for one year only, he definitely does not wish to acquire American citizenship and his own local chief is opposed to the suggestion of his leaving Fiji.

(I don't care if he is American citizen or not. What has that got to do with his telling me about Fiji customs? Recording his local chief being opposed to his leaving Fiji his parents in whose grass house I lived one month have absolute confidence in me and are eager to have him have this opportunity.)

In any case, the United States Department of State has, in a former case, pointed out that any person found to have as much as half of blood other than white or African is ineligible for American citizenship, and that such person would not be issued with an immigration visa.

(U.S. Consul Mr. W. Abbott when I was in Suva was ready to grant him a visa for Honolulu where Mr. Strengh would then pass on his case. I have contacted Mr. Strengh.)

3. I would add that Walusio has no knowledge of plants other than the knowledge he acquired while working with you, and that his knowledge of Fijian customs is limited to the customs of his own small district.

(He is not expected to know Botany - that is my specialty. Regarding to his knowledge of customs limited to his own village that is what I need! Of an isolated district without road until 3 years ago and hence not yet contaminated with haole ideas and customs like so many other districts in Fiji.)

4. His Excellency regrets that he is unable to see his way to authorize the issue of a permit.

I am,  
Sir,  
Your obedient servant,  
Geo. T.??? Tolmson

Acting Colonial Secretary.

DAVID FAIRCHILD  
THE KAMPONG, 4813 DOUGLAS ROAD  
COCONUT GROVE, FLORIDA

I shall see what I can do about that.

I am not very optimistic about the possibilities, after reading the details of her condition. She has it seems gone a long way towards her grave already.

I have always been interested in your work just as I used to be in Rock's.

I visited the islands in 1894 when they were a paradise of quiet and song birds and fascinating wild flowers. I was lost in the Fern Forest and swamped in an Outrigger.

DAVID FAIRCHILD  
THE KAMPONG, 4813 DOUGLAS ROAD  
COCONUT GROVE, FLORIDA

have a very warm spot in  
my heart for the islands.

The Queen once sang those  
songs of the early days to  
me when she came to Washington  
to get the President to give her  
back her crown.

Your work fits into that  
picture. You are trying to  
preserve something of the  
beauties of Hawaii and  
I feel that you should be  
helped if I can help you.

As always I am yours.  
Sincerely David Fairchild.

Waialua, Oahu, T.H.  
Dec. 26, 1941.

Editor, The Star-Bulletin:

I submit the following as of possible interest:

EDIBLE PLANTS ABOUT US

by  
Otto Degener  
Staff Member, New York Botanical Garden

One of the commonest weeds of dry and moist pastures, and of waste and cultivated fields is the thorny amaranth. It is an erect annual with yellowish-green to dark red stem 1 - 4 ft. high. At each of its nodes or joints it is armed with sharp spines or thorns. The leaves are more or less roundish and long-stemmed. The flowers are green and are borne in tassels at the ends of the stems.

This amaranth is one of the most tasty of spinach substitutes. The leaves, and the young flowerless tops as yet spineless, are simply boiled and seasoned to taste.

The thorny amaranth has numerous close relatives, some of these probably to be found growing with it in the same field. They are very similar, differing mainly in lacking spines. One of these is the so-called hybrid amaranth. It also is edible but not quite so tasty. A more distant relative of the amaranth is the joyweed or alternanthera grown in its variegated yellow and green, or red and green, forms as closely clipped borders for our flower beds. The young leaves of this plant likewise can be cooked as spinach.

Although the amaranth is an annual, do not destroy it when taking its leaves and young shoots for food. Cut the plant to about 4 to 6 inches from the ground and let it grow a new cluster of leaves for a later harvest.

Yours sincerely,

Otto Degener

Waiialua, Oahu, T.H.  
Dec. 27, 1941.

Editor, Honolulu Star-Bulletin,  
Honolulu, T. H.

Dear Sir:

I submit the following as of possible interest to your readers  
at this time:

EDIBLE PLANTS ABOUT US

by

Otto Degener, M.S.

Staff Member, New York Botanical Garden

If you have taken a short cut across any vacant city lot or brushed against roadside plants, you probably have 2- or 3-pronged, black, needle-like stickers holding on to your clothing. These are the seeds of the Spanish Needle or Beggars Ticks, called Bidens pilosa by botanists. This weed grows practically everywhere excepting in dense shade. It is too common to require a description. The accompanying illustration is a good likeness.

The tender, young shoots and leaves of the Spanish Needle furnish a palatable potherb. Boil them once and discard the resulting yellowish water. Boil a second time with fresh water, drain thoroughly and season with salt, pepper and butter before serving. I have been eating a mess of Spanish Needle greens as a substitute for spinach off and on during the last month and enjoy the dish. Try it.

Yours sincerely,

Otto Degener