THE INFLUENCE OF THE HILO BOARDING SCHOOL
ON AGRICULTURAL EDUCATION
IN THE PACIFIC

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CHAPTER I
INTRODUCTION

In Anglo-Saxon society the school and social organization carry on the process begun in the home of socializing and enculturating the individual to his society. Institutions of the primitive society become inadequate under conditions of European contact where new needs are felt. To fill this need in Hawaii, a number of boarding schools were developed by the early missionaries to train native leaders. Boarding schools took the native away from his own society and helped him to make the adjustments to the new way of life that was introduced to him.

With the beginnings of modern science in the sixteenth and seventeenth centuries, an attempt to put practical work into formal education first appeared. Francois Rabelais (1483-1553) suggested that students study nature and "...use their knowledge in their daily occupations."¹

Other Europeans suggested more complete programs during the next century. Heinrich Pestalozzi and Phillip Emanuel von Fellenberg conducted manual-labor schools in Switzerland for a number of years. Pestalozzi's school

started about 1775 and continued for about six years; Fellenberg's school opened in 1806 and closed in 1844. A number of other manual-labor schools were developed in Europe during the same period.¹

With the growth of the natural sciences in America numerous agricultural societies developed during the eighteenth and early nineteenth centuries.² Information regarding the success of Fellenberg's school in Switzerland aroused interest in America, and his methods of making the school self-supporting found favor with some educators in the United States. "It was also believed that manual-labor associated with intellectual pursuits had a definite educational value."³ True goes on to state:

Between 1819 and 1830 manual-labor schools were in operation in Connecticut, Florida, Maine, Massachusetts, New Jersey, New York, North Carolina, Ohio, Pennsylvania, and South Carolina. In 1831 a department of manual-labor was established at the college at Waterville, Me., with shop and superintendent. The students put up the buildings and made doors, bedsteads, tables, etc. There were similar departments at Oberlin College in Ohio and some other colleges. . . The school at Whitesboro, N. Y., which was in operation between 1827 and 1834, may serve as a good example of the manual-labor school of this period. The students worked three hours a day at farming, horticulture, and mechanic arts, and the rest of the day was given to classroom work in the English branches.⁴

The Hilo Boarding School was founded during this period and was undoubtedly influenced by the educational philosophy of the time. It seems to have been the first manual-labor

² True, op. cit., pp. 8-34.
³ Ibid., p. 34.
⁴ Ibid., p. 35.
type of school developed in the Pacific. It instituted a program of rural education based on the idea of learning by doing. The student was required to work part of each day for his subsistence and for the partial support of the school.

David Lyman, in the little Kingdom of Hawaii, saw that "book learning" was not entirely adequate to meet the needs of the native Hawaiian in his attempt to cope with a new way of life. Lyman became a pioneer in the movement in the Pacific in the use of the pick and shovel, the plow, the anvil, the hammer, the broom, the frying pan, and the needle, to supplement customary instruction. His school was built on the belief that education, to be effective, must be related to the needs of the people. This pattern of instruction was to find wide application in agricultural education in the Pacific.

This paper will attempt to trace the influence of the Hilo Boarding School throughout the Pacific. Specifically it will trace the:

1. Development of the Hilo Boarding School through the years.

2. Influence of the Hilo Boarding School on agricultural education in Hawaii and elsewhere including the Hampton Institute in Virginia, and, its tributary, the Tuskegee Institute in Alabama.

3. Indirect influence of the Hilo Boarding School through the Hampton Institute and the Tuskegee Institute on the Central Luzon Agricultural School in the Philippine Islands.

4. Influence this type of training had on agricultural education in the Philippines and in Fiji.
A survey was made of material available in Honolulu as found in the various libraries, including the University of Hawaii, The Hawaiian Sugar Planters' Association, the Hawaiian Mission Society, the Bishop Museum, and the Library of Hawaii. Other source material was obtained by correspondence with present heads of schools in the Philippines and in Fiji. Letters from these sources appear in the appendix. Kilmer O. Moe, Sr., was instrumental in organizing and developing the Central Luzon Agricultural School. His material was helpful in writing this paper. It was possible to interview people who had been connected with the Hilo Boarding School, including Mr. George Hargraves, now with the Punahou Schools, Mr. F. A. Clowes, now retired, and Mr. Shannon Walker, now with the Honolulu Chamber of Commerce. Mr. Frank Midkiff, a trustee of the Frederic Barstow Foundation, and now High Commissioner of the Trust Territory, was helpful in furnishing information on the activities of the Barstow Foundation in American Samoa.

The following chapter will review the history of the Hilo Boarding School. Chapter Three will attempt to trace the direct influence of the Hilo Boarding School on other schools in Hawaii, in the United States, and in islands of the Pacific. Chapter Four will carry the program into the Philippine Islands, where the Central Luzon Agricultural School was established. Chapter Five will attempt to trace the influence of the type of education developed by the Hilo Boarding School on agricultural education in the
Philippine Islands and also in Fiji. The final chapter will briefly summarize the movement in the Pacific, and attempt to point out some of the contributions which were made by the schools.
CHAPTER II

A BRIEF HISTORY OF THE Hilo BOARDING SCHOOL

Captain James Cook seems to have been the first European to set foot on the soil of the Hawaiian Islands and is generally given credit for the discovery of the Islands in 1778. For the next forty years, the Hawaiian people were in continual contact with ships of various nations. Naval and other ships from many countries frequently visited Hawaii, while Russian, Spanish, and American whaling ships made the Islands a place to winter. The discovery in 1810 that sandalwood was abundant in the Islands made Hawaii commercially important. Continued contact with the outside world, however, resulted in depopulation and the general breakdown of native culture. This situation continued unabated until the arrival from New England of the Calvinist Missionaries in 1820.1

To understand the problem the early missionaries faced in the education of Hawaiians, it is necessary to inquire briefly into the background of the Hawaiian and that of his teacher, the New England missionary.

In the old Hawaiian economy there were farmers, fisher-

men, canoe builders, bird catchers, and others, each with a kind of apprentice system for training. This system was the backbone of the old Hawaiian culture.  

The kapu system warrants passing mention. Through the kapu one could make restrictions on the use of his property that all must respect. As the power of the chiefs became greater, the kapu was greatly abused by many of them. The mere whim of the chief became the command of the gods. The commoner had to comply or face dire consequences.  

With the coming of the white man and his firearms, the power of the kapu decreased, and with it the absolute power of the chiefs. The waning of the power of the chief, and the abolition of the restrictions imposed by the kapu, left the commoner in a social vacuum.  

The beginning of this breakdown was taking place when the missionaries arrived on the scene, more than forty years after the discovery of the Islands by Captain Cook. They were given the enthusiastic support of the commoner in their efforts to Christianize and educate him. During the first ten years, missionaries taught about seventy thousand Hawaiians to read their own language. Titus Coan, one of the founders of the Hilo Boarding School, writes of his early experiences:

3. Ibid., p. 158.
we at once began teaching school of about one hundred almost naked boys and girls, being ourselves pupils of a good man Barnabas who patiently (sic) (patiently) drilled us in the language of the people. By reading, trying to talk and write, we crept along without grammar or dictionary, the mist lifting slowly before us, until at the end of three months of our arrival I went before the pulpit with Mr. Lyman and preached my first sermon.

Interest began to decrease on the part of the Hawaiians after the first thrill of learning to read wore off. Both school and church attendance began to drop. It was during this period that David Lyman, a member of the fifth company of missionaries, arrived on the scene. Lyman describes his impression of Hilo as a place of "one frame building, no roads, no trees, except breadfruit and a few coconuts which fringed the shore." It was in this setting that David Lyman and his wife, Sarah, began their life work.

It was about this time that the industrial revolution had its beginning in the United States. It was a time of simple living, rugged economy, and limited resources where the farmer made most of the things he needed, such as soap, shoes, cloth candles, and the like. It was from such a background that Lyman came. He was convinced that the best in life was to be obtained only through hard work; consequently, education consisting of book learning alone would only result in making the student feel above his own people.

"No training could have furnished better qualifications for the task of inaugurating comparatively self-supporting schools in lands that were without schools."  

In December, 1834, the Hawaiian Board of Missions considered "... some simple, economical plan for a few manual boarding schools for children in which they may be screened from much of the contaminating influence (to) which they are exposed." It was decided to start a boarding school at Hilo patterned after the boarding school that the missionaries of the American Board of Foreign Missions had established in Ceylon.

The boarding school had been opened in Ceylon in January, 1818, in an attempt to give natives of both sexes a direct, constant education and to get them away from the "... contaminating influence of their surroundings." The system was financed by direct contributions of interested persons in the United States. In so far as it was possible to determine, no system of student farming was attempted in the early years of the Ceylon program.

Perhaps the earlier efforts of Johann Heinrich Pestalozzi, who, in 1774, had brought twenty poor children into his home in Birr, Switzerland, had some influence on later missionary efforts. Students at Pestalozzi's cooperative

3. Ibid.
school worked on the farm in exchange for an education. He founded his school in an attempt to solve the theretofore unsolvable problem of enabling the average child to earn a living while getting a good education. He took both boys and girls into his school. The effort failed after five years for want of money.¹

A few years later, Phillip Fellenberg became interested in earlier efforts by Pestalozzi and opened a similar school not far away. In the Fellenberg School agriculture was considered the best means of promoting happiness among men. The boys were each allotted a plot of ground for a vegetable garden. Proceeds from the garden were credited to the young farmer's account. Fellenberg attempted to coordinate school studies with manual work.² The school had many foreign visitors, and, although no evidence could be found to support this opinion, missionaries may have been influenced by either or both schools in Europe when developing boarding schools in Ceylon and later in Hawaii.

The Hilo Boarding School started with a three-fold purpose. It was to function as: a feeder for Lahainaluna, a training center for teachers, and a center where native boys could learn good moral habits away from the "... contaminating influence to which they were exposed."³ The

² Ibid.
³ Lyman, op. cit., p. 12.
boarding school opened in a grass house on October 1, 1856, with eight boys in attendance. David Lyman and Titus Coan were assigned joint responsibility for conducting school, but, within a comparatively short period of time, it was decided that Lyman would head the school program and that Coan would concentrate on religious work and preaching in the Hilo area.¹

The United States Exploring Expedition, arriving in Hilo about 1840, was influential in impressing upon the natives the wonders of the industrial revolution. The Hawaiians were astounded by many of the new things they saw.² The Expedition indirectly aroused interest in the school and increased its enrollment, for parents wanted their sons to learn about some of the wonderful new things. The grass-shack beginnings were soon outgrown, and the school had to have a place where it could accommodate more students. The Hawaiian Board furnished a thousand dollars for buildings, and the school moved to another locality where there were about three acres of land for farming.³

Under the Hawaiian Monarchy, before the Great Mahele,⁴ the King owned all the land in all the Islands. This land was issued to the chiefs. The chief claimed all the produce

¹. Ibid., p. 14.
⁴. In 1840, Kamehameha III decided that everyone should have an opportunity to own land. He divided the land in approximately the following manner: one third for himself, one third to the chiefs, and another third to the commoners.
from the land, so could seize the commoner's possessions or expel him at will. "The will of the chief was the law of the land." The commoner had some right of appeal but actually was completely at the mercy of the chief. It was necessary for the Hilo Boarding School to form a board of trustees so it would be possible to hold its land. The new board petitioned the King for some royal land and the Privy Council ceded forty acres for school use. The land was to revert to the government if the school ceased to function. It is interesting to note that on this point an inquiry was made by the Hawaiian Legislature in 1921. Later, in 1946, Senator Capellas, of the island of Hawaii, pressed for another investigation in seeking the return of the property to the Territory so a public school could be built on the site.

The Charter of the Hilo Boarding School, drawn up in 1848, called for the training of Hawaiian youth in the various branches of Christian living, and for teaching the student sound, useful knowledge, coupled with manual-labor. The charter states that environmental conditions should be such as to promote good citizenship training. Lyman, in a letter to Sheldon Dibble, in 1840, stated: "... a school of 56 boys was being run for less than one thousand dollars a year." During the early years of the school, boys

2. Privy Council Minutes, June 19, 1848.
between seven and twelve were taken into the program; later it was decided to concentrate on boys somewhat older. Older boys seemed better able to take advantage of the type of schooling offered.\(^1\) As late as 1907, the students ranged in age from six to thirty.\(^2\)

Almost thirty years after the founding of the Hilo Boarding School, the first Federal land grants for schools of agriculture came into being. The Hilo plan might not be called a vocational program as we know it today. The founder was more concerned with the manual-labor concept than the fact that the young man might learn a trade. He was a firm believer in making the school as nearly self-supporting as possible. In the program, Hawaiian teachers were used from the beginning for Lyman believed that they should be a part of the movement.\(^3\)

Throughout the years the school day was long. The boys were required to rise at five, work for an hour before breakfast, go to classes until lunch time, go back to classes until four, work until five thirty, sup at six, with lights out at nine. Every effort was made to teach the boys to become good citizens through this daily program.\(^4\) Captain Wilks reported the boys were cheerful, more so than in other schools. He stated that they compared favorably with students in the schools of the United States.\(^5\)

1. Ibid.
3. Ibid., p. 8.
5. Ibid.
Oleson speaks of the experiences of an early graduate as follows:

...with other Kona boys he walked up the long slopes of the Kona uplands, across the interior table lands between the mountains and down to the Boarding School at Hilo: that is the kind of boy Father Lyman's training bred—self reliant, hardy, ambitious, persistent. With that kind of training the Hilo Boarding School sent forth, in those days, men of character who honored their training wherever they went. This is the richest legacy the school could have.

In 1853, when the main building burned, it was feared that the school would have to be discontinued. The students themselves, however, offered to build another building. They went into the forest for ohia poles, ieie string, bamboo, and sugar cane for thatch. Recognizing the part the school played in the life of the community, the Hawaiian Government contributed two thousand dollars to help finance a new building. Added to this amount, other moneys collected through the church and from private citizens helped to rebuild the school.

In 1860, after the school had been in operation twenty-four years, five hundred forty-three students had been educated. Graduates were scattered throughout the Pacific, including Oregon, California, the Marquesas, and Micronesia.

The Mission withdrew active support of the school in 1870, but helped by supplying money for new buildings after that date. From that time on boys were charged

1. Ibid.
thirty-five dollars a year for room and board with the privilege of working it off through a scholarship program.¹

The school offered classes in arithmetic, English, history, Bible, agriculture, and music. Shop classes, including carpentry, joinery, cabinet work, wood turning, blacksmithing, printing, concrete work, and road building were introduced at one time or another during the life of the school. Dates at which certain courses were introduced follow:

1836 Agricultural work
1866 Dairying
1887 Printing and wood turning
1890 Knife work and blacksmithing
1904 Banana culture and coco experimentation
1906 Cultivation of rubber and pineapples
1907 Road building
1918 Auto-mechanics

Over the objection of David Lyman, the trustees of the Hilo Boarding School, in 1870, directed that all instruction be in the English language. Commenting on this move, William Patterson Alexander, visiting the school at the time, states: "Any school that does not use it (English) will die. They will have the key to vast stores of knowledge while the Hawaiian library is small."³

After thirty-eight years of active teaching, part of the time a full time minister, David Lyman resigned for reasons of ill health. Eight hundred seventy students had

¹ "Hilo Boarding School Catalog, 1907," op. cit., p. 12.
² Ibid.
come under his influence. Following the policy of using Hawaiian personnel in so far as possible, W. M. Naole, a promising Hawaiian, was appointed principal. He was not able to handle the job, however, and had to be replaced after two years. Rev. W. B. Oleson followed and did an excellent job until 1866, when he became the first principal of the newly founded Kamehameha Boys' School. Several others served as principal of the school at various times, among them being Levi Lyman, grandson of David Lyman, who became principal in 1887. He carried on until 1922 when he resigned to become a trustee of the school.  

Mr. Frederick Cloves, on a recruiting trip around the island in 1908, found that the Hilo Boarding School was the only school for boys on the Island of Hawaii offering more than a sixth grade educational program. There were many in those days of the opinion that private schools should carry on the work above elementary level. A publicly supported high school was finally established in Hilo in 1908, which immediately began to absorb students who would normally have attended the boarding school. Later, a vocational program was initiated at Hilo High School, and another function of the boarding school was taken over. A Federal survey of education in Hawaii as late as 1919 showed that there was still an excellent vocational course coupled with a good citizenship program at the Hilo Boarding School.

1. Lyman, op. cit., p. 158.
Boys of racial backgrounds other than Hawaiian were admitted to the Boarding School in later years. The annual report to the trustees in 1925 indicates that six nationalities were represented, and that they were living together in greatest harmony.

Hopes for the continuation of the Hilo Boarding School in its original form faded, and in 1924, it ceased to operate as a regular school. From 1924 to 1929 "boarders" were still turning out articles for sale, but the question of how best to use the school was still a problem. For a time its buildings served as a dormitory for boys attending Hilo High School, but they were no longer needed when high schools were built in rural communities.

A program of community service was instituted in 1936 when the trustees decided to use the assets of the school to build and equip a center for the youth of the city. In this way, the assets of the organization could be used for the benefit of youth and the original mandate of the charter would still be followed.

The Hilo Boarding School was, in itself, but a small organization. Its influence on education in the Pacific, however, was of great significance. The following chapters

2. E. S. Lilliey, "One Hundred Years of Active Leadership," The Friend, October, 1936, p. 133.
4. Loc. cit.
will deal with this influence, immediately through the school itself, and indirectly through the Hampton Institute in Virginia.
CHAPTER III

THE DIRECT INFLUENCE OF THE HILO BOARDING SCHOOL

INFLUENCE WITHIN THE HAWAIIAN ISLANDS

Missionary Schools. As a result of the excellent work of the Hilo Boarding School, other boarding schools were organized throughout the Hawaiian Islands. "Tributary to the Hilo Boarding School was the Kohala Boys' School maintained for about fifty years by Elias Bond,"¹ which opened in 1841.²

Shortly after the Hilo Boarding School began receiving students, Mr. Edwin Locke laid the foundation for a manual training school at Waialua, Oahu. Mr. Locke required that each boy labor part of the school day in the fields in order to teach him the "... business of making a living."³

William Patterson Alexander wrote in 1843:

When visiting at Waialua I was much interested in the school and plantation of Mr. Locke. The order and system with which everything is managed reminds one of a neat New England farm. The boys surpass all Hawaiians I have seen in order and industry. Everyone knows his place and works as though his task was a pleasure. I also met them several times in the school room and was pleased to find they had made so much progress in their studies. I think the boys are receiving the moral, intellectual, and physical culture adapted to fit them for eminent usefulness in the nation.⁴

¹. Gulick, op. cit., p. 56.
². Gulick, op. cit., pp. 211-12, Letter by E. Bond.
This school was discontinued a few years after Mr. Alexander's visit because of the illness of Mr. Locke.

When graduates of the mission boarding schools began to make their way into the Hawaiian community it was found that no "suitable wives" could be found for them. Girls' boarding schools were started to fill this need. The first girls' boarding school (The Wailuku Seminary) was founded about 1836 at Wailuku on the Island of Maui. Mrs. Fideal Coan, wife of one of the founders of the Hilo Boarding School, conducted a girls' boarding school in Hilo for about ten years. Mrs. Allen Bond, at Kohala, in 1840, began to instruct young women in homemaking. Her efforts finally resulted in the establishing of a seminary in 1874. Rev. Hiram Bingham states that an attempt was made to make these schools self-supporting. In the girls' school at Wailuku, for example, the girls were required to spend an hour a day in the garden.

Kamehameha Schools. Probably the best known of all Hawaiian schools modeled after the Hilo Boarding School was the Kamehameha Boys' School in Honolulu. An early principal of the Boys' School, Mr. Ulrick Thompson states:

Mr. Oleson (Rev. W. B. Oleson) told me that he wrote a letter to Mrs. Bishop before her last illness, calling attention to the need of industrial training for Hawaiian Youth; and urging her, as she had no heirs, to use her vast estates for the founding of two schools—one for boys and one for girls. Mr. and Mrs. Bishop

1. Gulick, op. cit., p. 56.
2. Coan, op. cit., p. 61.
4. Bingham, op. cit., p. 582.
invited him to Honolulu to lay his plans before them personally.¹

As a result of Oleson's visit the Will of Mrs. Bishop (Princess Bernice Pauahi Bishop) provided for the founding and the support of the Kamehameha Schools for the purpose of extending

... first and chiefly a good education in the common English branches and also instruction in morals and in such useful knowledge as may tend to make good, industrious men and women (Making) ... instruction in the higher branches ... subsidiary to the foregoing objects ... I also direct that my said trustees shall have the power to determine to what extent (the) said schools shall be industrial, mechanical, or agricultural.²

Rev. Oleson left the Hilo Boarding School and assumed the principalship of the newly founded Kamehameha Boys' School in October, 1887. He took with him from the Hilo Boarding School "... nine young men to create the same atmosphere,"³ as that prevailing at the Hilo institution. Mr. Oleson believed that "... any training that does not promote the making of a livelihood incomplete."⁴ After his appointment to the Kamehameha Schools position, Oleson was sent to the United States to study educational methods, particularly those of the Hampton Institute in Virginia.⁵

The first agricultural teacher brought to the Hawaiian Islands was Thomas Sedgwich, graduate of the University of

1. Ulrich Thompson, "Reminiscences of the Kamehameha Schools," Typed manuscript on file at the Kamehameha Schools, p. 67.
2. Excerpt from the Will of Bernice Pauhi Bishop.
4. Loc. cit.
5. Fred Armstrong, "A History of Agricultural Education of Less than College Grade in Hawaii," Typed manuscript on file at the University of Hawaii, p. 11.
California. He was employed as instructor of agriculture, horticulture, and stock raising in 1898.1 From that time on, the Kamehameha Boys' School has continued some agricultural training in compliance with the Will. Sedgwich was followed by Dr. Frederick Krauss, "...who may well be called the Dean of Agricultural Education in Hawaii."2

Charles Reed Bishop, Princess Pauahi's husband, seemed somewhat disappointed in the direction the school was taking when he wrote in 1910:

"...The first principal was Rev. W. B. Oleson, who for a number of years was the head of the Hilo Boarding School for boys where the pupils did a good deal of work in producing food for their own consumption. It was expected in the beginning that the Kamehameha boys or their friends would contribute in labor or money toward the support of the school... Rich people find it difficult to induce their sons and daughters to adopt habits of economy, because the children soon learn that the means of the parent are abundant and there is no apparent need for carefulness as to expenses or the need of hard work. It early became generally known in Hawaii that the Kamehameha Schools had a large endowment. The pupils and their friends saw no necessity for economy or much work, and many others doing business with the Schools sympathized in this opinion; lessons in economy and thrift will not soon cease to be pertinent in Hawaii...."

In 1925, Kilmer O. Moe, Sr., advised the Trustees of the Kamehameha Schools to establish a student farm program in Hahaione Valley, near Koko Head. The farm was set up and supervised by Mr. Moe until 1932. At that time, Paul

2. Loc. cit.
A. Gantt, graduate of the Iowa State College in Animal Husbandry, took charge. Mr. Gantt had worked one year at the Central Luzon Agricultural School, 1923-1924, previous to his appointment. The program was reorganized with the students spending three months a year in each of the following departments: dairy, piggery, poultry, and field. The program was abandoned in 1933 due to excessive cost and lack of interest on the part of the students and their parents.

Influence in Areas other than Hawaii

Marquesas. Beginning in 1833, the American Board of Foreign Missions made an attempt to establish missionary outposts in other Pacific Islands by sending out missionaries from Hawaii. Primary schools were soon established in areas where these missionaries served, but no attempt seems to have been made to start boarding schools of the Hilo type until 1867.

Titus Coan, one of the founders of the Hilo Boarding School, conceived the idea of a missionary packet to keep the various outposts in contact with each other and with the Hawaiian field. The "Morning Star" was obtained and sailed a number of voyages in the South Pacific. Mr. Coan made two trips to the Marquesas on the vessel. At a conference aboard the ship there, in 1867, "... the subject of boarding schools was brought up and it was decided to establish at once a school for girls at Paamau and one for

boys at Hakaiha in the Marquesas.\(^1\) Coan hoped that the new schools would be self-supporting.\(^2\) The first site chosen for the boys' school was abandoned after a few years of futile effort to establish a program in a valley where there was continuous warfare. The school was moved to another valley, Upou, where the chief was thought to be more friendly.\(^3\)

The girls' boarding school had only a few students but was considered to be a success by the missionaries. It too, was abandoned after a few years because of an inadequate food supply. The sixteen girls in attendance at the time were sent home leaving "... a bright star of the Mission extinguished."\(^4\)

Micronesia. After missionaries had been in the Micronesian field for thirty years, Rev. Hiram Bingham, Jr., suggested that training schools for the Marshall and Gilbert groups be consolidated on the high island of Kusaie. He advanced the possibility of obtaining land from the King of Kusaie for the establishment of a Marshall Islands Training School and a Gilbert Islands Training School. This proposed program would take pupils away from the "contaminating" influence of their chiefs, establish facilities where they could cultivate land for their support, and create a situ-

2. Ibid., p. 68.
ation where the missionary teachers would be better able
to stand the hardships of island life.¹ The Marshall Islands
Training School and the Gilbert Islands Training School were
established on Kusaie. Girls' boarding schools were esta-
blished on Kusaie a few years later to "... provide suit-
able wives for the graduates" of the other schools.² In
reviewing the school program Bliss states:

In the training schools at Kusaie the scholars (sic)
do their own cooking, washing, sewing, take care of
their houses, besides school work, and spend an hour
of farm work every afternoon. The school farm is of
value not only in training of scholars (sic) in the
habits of industry and giving them healthful exercise,
but in furnishing a large quantity of food. We teach
them how to work, how to live, and how to make Christian
homes.³

The Report of the Hawaiian Evangelical Association for
1903 states that "... school at Kusaie, not Honolulu, (is)
the natural center for Micronesian work, for the training
school had put many successful graduates into the field."⁴

The German Government took over the islands at the end
of the Spanish-American War in 1898. The Germans were not
especially interested in educating the natives, leaving this
work almost entirely to the missionaries.⁵ After the first
World War, the Japanese took over the islands and immediately
took an active interest in native education. They, however,

¹ Ella Theodora Bliss, Fifty Years in the Island World,
² Ibid., p. 109.
³ Ibid.
⁴ Fortieth Annual Report of the Hawaiian Evangelical
Association, July, 1903, p. 46.
⁵ Willard Price, Rip-Tide in the South Seas, (London:
Wm. Heinmann Co.), p. 290.
allowed missionary efforts to continue until the beginning of World War II.1

The United States, through a United Nations Trusteeship agreement, assumed control of the islands after World War II. At the present time, twenty-nine percent of the budget of the Trust Territory is being spent on education.2 Natives run the schools on outlying islands, and, following the missionary pattern, pupils are still brought into central boarding schools, where a system of gardening is used to help supplement the diet in most schools. There are still twenty-odd mission schools in the Trust Territory.3

Hampton Institute of Virginia. General Samuel Chapman Armstrong, born in Hawaii, but famous as a leader of Federal troops in the American Civil War, became interested in Negro education after the war ended and decide to set up an institution for education of members of the Negro race on a plan similar to the Hilo Boarding School. General Armstrong's early years were spent in Hawaii as the son of missionary parents. His father, Richard Armstrong, was the second Director of Education under the Monarchy and might well be called the "... father of modern education in Hawaii."4 Samuel Armstrong, as a boy, used to travel with his father throughout the islands visiting schools during his vacations and

1. Ibid.
3. Ibid.
As Armstrong studied the Negro problem it occurred to him that the Hilo Boarding School was a sample of successful education for an underdeveloped race, turning out men "... less brilliant but more solid." He saw that, although the Hawaiians were a small, decreasing race, and the Negro a large, expanding one, a similar type of training program might be utilized to raise the Negro standard of living.

In commenting on the influence of the Hawaiian school program Armstrong states:

The school at Lahaina has been a warning against too exclusively mental culture of a soft and pliant race. The one at Hilo an illustration of an equilibrium of mental, moral and industrial force. These schools over which my father, as Minister of Education for fifteen years, had a general oversight, suggested the plan of the Hampton school.

Schools are not for the brain alone, but the whole man—the teacher must not be a mere pedagogue but a citizen—the personal force of the teacher is the main thing. Outfit and apparatus, about which so much fuss is made are secondary—the end of education is straight thinking expressed in right conduct. Instruction in books is but part of it; general deportment, habits of living, right ideas of life and duty are taught in the situation that calls for exercise of these virtues in order that the graduates may be qualified to teach others these important lessons of life.

The Hampton Institute was opened in 1886 with fifteen pupils. Half of the day was spent in labor, for General Armstrong believed that "... an industrious attitude (was) the foundation for building a strong people."

2. Ibid.
3. Ibid.
5. Ibid.
Though a devout Christian, Armstrong criticized some of the teaching methods of the missionaries. He went on to say:

The training of the hand has been a neglected factor in our civilization. It is pushing its way into common schools—opposed but sure to spread. Experience has strengthened my conviction of labor as a moral force. Seldom will a man of mere theoretical education appreciate the power of a seemingly destitute savage people to help themselves. The best sermons amount to little when the hearers and the pupils live from hand to mouth... Practical men should go with preachers and develop local resources of land and labor and create industry. They can do much with little capital other than brains.1

Since the Central Luzon Agricultural School, discussed in the following chapter, was started on a plan taken from the Tuskegee Institute, it is necessary at this time to mention Hampton's influence on Tuskegee.

In 1881, Armstrong recommended Booker T. Washington, a graduate of Hampton, as the logical person to take charge of the proposed normal school at Tuskegee.2 Washington established Tuskegee along lines similar to those of Hampton, and most of the teachers in the new school were Hampton graduates.3 In a predominantly agricultural South, Washington "... did not want to educate students out of sympathy with agricultural life."4 In discussing Armstrong's influence on education in the South, Washington states:

... it is becoming more and more apparent each year in the development of education in the South the influence of General Armstrong's idea of education; and

1. Ibid.
3. Ibid., p. 163.
4. Ibid., p. 166.
this not upon the blacks alone, but upon the whites also. At the present time there is almost no Southern State that is not putting forth efforts in the direction of securing industrial education for its white boys and girls and in most cases it is easy to trace the history of these efforts back to General Armstrong.  

The last island to come under the influence of the Hilo Boarding School was American Samoa. This island had been allotted to the London Missionary Society early in the nineteenth century. For that reason, the system of education worked out by the American Missionaries had not reached that area by 1900 when Western Samoa came under the American Flag. Responsibility for the administration of American Samoa was assigned to the Navy Department, and soon an inadequate system of elementary schools was developed, largely without help from other departments of the American Government.  

In 1915, a forty acre plantation on Pago Pago Bay was purchased and the boarding school for boys at the naval station was moved to that site. The intention was to develop it into a high school which would give special attention to manual training and agriculture. It was called the Poyer School after the governor then in office. It was not until 1922 that a complete system of education was developed. 

The educational system was greatly changed in 1933 as

1. Ibid.  
3. Ibid., p. 213.  
4. Ibid.
a result of the Frederick Duclos Barstow Foundation. The Barstow foundation for American Samoans was established in 1931 in memory of a young man, who, prior to his death, had become interested in the Samoans. The proceeds of the $200,000 foundation were to be spent on the betterment of Samoan youth. It is interesting to note that, when a permanent committee was selected as trustees for the Foundation, Hawaii furnished all three permanent members. The two educators on the committee were the President of the Kamehameha Schools, Frank E. Midkiff, and the President of the Punahou Schools, Oscar Shepard. The third member was Albert Judd, representing Bishop Trust, administrators of the Estate. The committee, after surveying the ground, proposed a program of education by which Western ideas would slowly be integrated into a program based on betterment through native ways.

Feleti School was established in 1934. It was a cooperative venture in which the Foundation, the native chiefs, and the public administration took part.¹

Mr. Frank Midkiff, one of the trustees, told the writer that the foundation developed into a three-fold venture: the bringing of Samoan teachers to Hawaii for training, the sending of teachers from Hawaii to Samoa, and the setting up of a boys' boarding school designed to train future leaders of American Samoa. The chief of each district was authorized to select eligible students from his district. It is interesting to note that Faatoia Tufele, who later

¹. Frank Midkiff, Mid Pacific, January, 1933, pp. 17-29.
became chief of the Manua district, and also native governor, was one of three boys sent to the Hilo Boarding School in 1913 at the expense of the native government.

The Feleti School developed its own subsistence gardens in which the best practices of Samoan agriculture were stressed, and an attempt was made to introduce new products by experimental plantings. The school was established on a plan similar to that used at the Kamehameha Boys' School with the enthusiastic support of the chiefs, especially Tufele.

In 1940, the thirty-seven boys at the school were producing a large portion of their food requirements. At the present time, according to Mr. Midkiff, the Feleti School is part of the Government program of education and has the only teacher training department in American Samoa.

Faatoia Tufele, native governor in 1940, was instrumental in getting a program of agricultural education reactivated in the public schools. Under this system, the student devoted a part of each school day to work on the school plantation where the growing of crops, especially for use in an emergency was undertaken.

2. Ibid., p. 17.
Filipino Backgrounds. For more than a thousand years before the United States captured the islands, Filipinos had come in contact with diverse cultural patterns. Traces of these various civilizations can be found in the islands today. There is a range of culture that reaches all the way from the low level of the isolated mountain Negrito on the one hand, to the comparatively high level of culture of the Christian Filipino of the upper class.

The Negrito, or "little black one," is thought to have been the original inhabitant of the archipelago. It has been fairly well established that he came from Asia by way of an ancient land bridge during an ice age.\(^1\) Living upon what nature provided, he has managed to survive to the present time.

H. Otley Beyer speaks of a Proto-Malay, "... or semi-pigmy Mongoloid type, whose descendents still form an appreciable percentage of the hill population in Luzon and

Mindanao, as coming before the true Malay. He goes on to state that "... the intimate connection between Indo-China and Luzon in early Neolithic is outstandingly apparent to anyone who examines the implement collections from both places." He traces other migrations from Indo-China and north-central China over the years.

From 1565 to 1762, the islands were subject to Spain. In 1762, the British occupied Manila and held sovereignty of the islands until 1764, when the islands were restored to Spain by the treaty which ended the Seven Years' War in Europe. From 1764 to 1893, the islands were again subject to Spain, who administered them through Mexico until 1821, and directly after that date. As a result of the Spanish-American War of 1898, sovereignty of the Philippines was acquired by the United States of America.

So much has been written about the shortcomings of the Spanish colonial policy that her efforts to civilize the natives have usually been overlooked. The Philippine Islands were looked upon by the Spanish Crown as a mission station for the extension of Christianity and not as a home for Spaniards or as an economic asset. In order that religious training and sympathetic supervision might be provided, the system of

1. Ibid., p. 10.
2. Ibid., p. 27.
reducciones was extended to the Philippines by royal decree of Philip II in 1567, immediately after the conquest of the islands. Under this plan, the natives were concentrated into villages, bajo la compa, (under the bells).¹

Governor Dasmirines was instructed by Philip II as follows:

I order and charge you strictly upon your arrival in said islands that you shall note how instruction shall be furnished. After ascertaining the opinion of the Bishop, you shall enact what you consider advisable, so that all parts of the islands may have sufficient instruction. This shall be done with kind and gentle methods in accordance with the will of the chiefs; and all the Indians who are to be dispersed shall be established in settlements in order that an account may be taken.²

In order to safeguard the morals of the natives, an order was issued by the Crown that no Spaniard be allowed to live in a village without the permission of the governor, and "... must live decently and set a good example."³ Married men were forbidden to go to the Philippines as it was feared that men going with families would be interested in establishing permanent homes and would be motivated by self-interest instead of the welfare of the natives.⁴

In spite of the many abuses in later years, the general conditions of the native steadily improved and the general culture rose to higher levels during the Spanish occupation.

3. Ibid., Vol. 50, p. 208.
The population increased from about 330,000 when the Spaniards came to some 8,000,000 at the end of the nineteenth century when they left.\footnote{1}

On September 16, 1898, four months after the defeat of the Spanish fleet in Manila Bay, President William McKinley, in his instructions to the Peace Commission, stated that the success of the military forces in Manila had imposed an obligation upon the people of the United States which could not be disregarded, "... a sacred duty ... we must meet and discharge."\footnote{2}

It has often been said that the Spaniard entered the Philippines with a sword in one hand and a Bible in the other, while the American came with a pistol in one hand and a primor in the other. The military government, as early as 1899, set up a system of primary schools using soldiers as teachers. As soon as the civil government was set up, a complete system of education was provided and hundreds of American teachers brought to the islands.\footnote{3}

The American educator had to be conditioned quite as much as did his Filipino charges. The little red apple as used in primary texts had no meaning to the native of the Philippines who had never seen an apple. Books had to be written or rewritten to fit the need. The islanders had to

\footnote{2. Ibid., p. 37.}
\footnote{4. Ibid.}
be taught to lead themselves after many years of being sup­pressed by a strong nation.

The American in his approach to this new task may be characterized by his childlike faith in the power of education. When he came upon the scene in the Philippines he had one remedy to prescribe for all conditions which caused the natives to behave queerly, that is to say, differently from his own behavior. Educate him, and the Moro will quit a roving life of piracy and will settle down to till the soil; educate him and the head hunter will stop the practice of demanding an eye for an eye and will turn the other cheek; educate them, and the lion and the lamb will lie in peace together.¹

The use of English as a medium of instruction gave a common language to more than ten million people who had previously conversed in more than eighty-seven different dialects. A common language, more than any one thing, helped to unite the Filipinos. They could now understand each other for the first time. English as a language helped win the Filipinos to the Americans. The Spaniard had used Spanish as a sign of superiority to be used only by the rulers. Naturally this practice was resented by the Filipino.²

Training of native teachers presented a problem in the early years. There were insufficient American teachers to satisfy the needs of the large numbers of Filipinos desiring education. It was not uncommon to find the second graders teaching the first graders; the second grade teacher going

to school in the morning to learn what to teach his charges in the afternoon.¹ Solutions to many problems could not always be found in existing books, and the American educator was forced to rely on his native ability to cope with many a situation. Mistakes were made, sometimes serious mistakes, but if one solution did not satisfy a given situation another solution was attempted until the problem was solved.²

On July 1, 1902, stringent restrictions as to the disposal of public lands were included in the Organic Act of the Philippines.³ The Act limited the amount of land to forty acres to a single individual and twenty-five hundred sixty acres to a corporation. Complying with the above restrictions the Philippine Commission passed the Public Lands Act of 1903.⁴ All land sales were contingent on occupancy, improvement and cultivation.⁵

Farming under the Spanish regime had been done on a plantation system. The tenant did only what he was told to do by the owner. It was hard to get these serfs to strike out for themselves, away from the overlord and the family home. The Philippine Commission sought to partly solve this problem by establishing agricultural schools in underpopulated areas. The first agricultural school was situated in the homestead province of Nueva Ecija.⁶

¹ Marquart, op. cit., p. 38.
² Survey of Education in the Philippines, op. cit. p. 68.
³ U. S. Statutes at Large, 57th Congress, 1st session, pp. 691-712. (Public No. 235).
⁴ Act 926, Philippine Commission, October 7, 1903.
⁵ Ibid.
The Central Luzon Agricultural School was an approach to the problem of helping establish the farmer on his land. The following section will trace the development of this school over the years to the present time.

The Central Luzon Agricultural School. Before all of the public land was taken up in the Province of Nueva Ecija, the Philippine Commission (government) decided to reserve a portion of it for an agricultural school. This was accomplished in 1907 by Executive Order Number Ten, signed by Governor General James F. Smith. Mr. George Whiting and Dr. Edwin Copeland visited the area that was set aside for the school and wrote a favorable report on the possibility of establishing an agricultural school in the area. The Central Luzon Agricultural School became part of the general plan for the promotion of the homestead movement, and played its part in opening up new land for productive farms.

It was decided that the Bureau of Education should organize, man, and finance the education and farm departments; the Bureau of Agriculture should furnish necessary tools and work animals; the Province of Nueva Ecija should construct a road from Cabanatuan to Munoz, and help in the erection of necessary buildings. An area of six hundred fifty-seven hectares, or about two square miles, was reserved for the use of the school. The school was to be developed on the same plan as that of the Tuskegee Institute in

1. Ibid.
2. Ibid., 403.
3. Ibid., 402.
In September, 1903, at a meeting of the Provincial Board of Nueva Ecija, it was decided to construct the road to Munoz and to help to erect four buildings. A sum of twelve hundred pesos ($600) was provided and the school opened July 19, 1909, with twelve students in attendance.

The new school was provided with a sawmill having a capacity of six thousand board feet a day; plows and numerous small tools, fourteen bullocks, and six carabao (water buffalo) were furnished by the Bureau of Agriculture. The curriculum followed that prescribed for the public schools except that five hours a day of farm work were required.

On October twenty-third and twenty-fourth 1909, scarcely a month after the opening of classes, a terrific storm broke and carried away the lightly constructed buildings, leaving the school practically without shelter. It is said that mosquito nets and articles of apparel were found clinging to trees seven miles away ... general dissatisfaction became the order of the day.

The school was rebuilt and reopened in 1910. Mr. Allan Helms took over from Mr. Whiting, the first superintendent, who had left because of ill health. Mr. Helms brought with him a group of sturdy youths ... who stood

1. Ibid.
2. Ibid.
3. Ibid.
4. Ibid.
6. Ibid.
loyally by him through thick and thin. This group became the nucleus around which the school developed. The students were furnished board, quarters, mosquito nets, and blankets by the government. In return, they worked four hours a day.

In spite of his best efforts, Mr. Helms was not able to hold the students' interest and the school began to decline. He resigned in 1912, and Mr. Kilmer O. Moe, Sr., took charge. Mr. Moe had had some experience in agriculture, having grown up on a farm near Holman, Wisconsin. He had had one year of agricultural work at the University of Wisconsin. His words seem more appropriate at this point:

I undertook the direction of the Central Luzon Agricultural School at Munoz. I already knew in a dim sort of way the fundamental needs of a divided people groping their way forward toward a higher plane. I wanted to give them the opportunity to live and to learn in a situation in which they could practice the simple elements of community life and little by little grow in experience and ability so that they might take on larger responsibilities. I had no faith whatever, in traditional methods of giving instruction along traditional lines.

In this work I followed roughly the pattern used by General Armstrong at Hampton and Booker T. Washington at Tuskegee. . . Success came only after two previous failures and it bids now to be permanent. We had boys from forty different tribes scattered from the northernmost point of Luzon to the islands a thousand miles away, island groups just off the north coast of Borneo. There were Mohammedan Moros, Christian Filipinos, and pagan hill people all in one center who learned to play the game together, working side by side as members of the same community. Here again the common denominator became the Anglo-Saxon tongue and the Anglo-Saxon social pattern.

2. Ibid.
He goes on to say:

The school, in fact, became a pioneer in a new field of endeavor very much as did the individual settler. In this respect, it had to adjust itself to the new ways of doing without chart or guide to point the way. For the first five years of its existence it had so much to do on its own account, so many local tasks to perform, such as clearing land of timber, breaking new sod, fighting locusts, building shelters for man and beast, and in a thousand other ways, fight and work to get established, that there was little time to devote to the problem of community welfare. This may not have been so much of a handicap after all, for the leadership without the necessary experience to make it effective would have been of doubtful value. As it was, the settlers and the school worked out their respective problems and when the time came they were ready to pool their experiences to good advantage.

The farmers for many miles around came to depend on the school for help. The school became a distribution center for seeds, plants, poultry, and animals; the hospital served the community, and the sawmill became an asset to the district.

A system of irrigation was started and streams diverted by voluntary labor to insure crop stability. It took seven years to get the system working, but, when complete, it provided water to irrigate ten thousand hectares (twenty-five thousand acres) of rice land. Land owners around the school were able to produce sixty cavans (75 litters) of rice per acre as compared to the average of twenty-seven produced in the Philippines as a whole.

1. Moe, "Education in the Philippines," op. cit., p. 82.
3. Ibid.
4. Ibid.
Moe, in discussing the school, goes on to state:

To talk about the dignity of labor is a fine thing but to get a boy to look upon hard work in a friendly way is quite another. Youngsters who do not respond when placed in situations in which they are called upon to do their part are comparatively few in number. . . The most effective way to set up the situation which would afford the necessary training was to organize the school into a student town along lines similar to any other municipality. The students, themselves, the citizens, electing their own officers. There was a president, a council, a judge, a police force, and a sanitary service. There was an exchange or general store, a bank, a hospital, a post and telegraph studio, a rice mill, a bakery, an iron working shop, a tailor shop, an electric light plant, and a moving picture theater. All these enterprises were operated by the students under the supervision of the teachers.

The student farmers became the backbone of the community. They grew rice and other crops. This was done on a share basis, usually one-fourth of the harvest going to the school for the use of work animals and implements. This was turned into the school granary for use in feeding the student body. Loans and other advances were liquidated at the time of harvest which meant that the stored grain served as a revolving fund from one crop to another. 

The opportunity for the poor student to earn his way through the school fired the ambition of many youths who, otherwise, would have left school because of insufficient funds.

A boy being admitted is immediately brought face to face with the stern laws of political economy. Plenty of good food is prepared daily, but he must earn the right to share it. This is a community where vagrancy is a crime and every able-bodied member must do his part. . . each is provided with a definite task from which there is no escape.

Discipline of this sort is a boys' greatest opportunity. We aim to give each a chance to work with both head and hands. He gets plenty of opposition, something to endure, and something to prize. We do

Years later Moe wrote:

It was not possible to do everything from the classroom standpoint; nor was it possible to employ student labor in non-productive enterprises except as extra funds were provided to carry on such work. Students who are working to pay their way through school cannot be expected to donate their labor, nor can it be paid if there are no returns from the labor itself. It is a mistake to think that a school may employ student labor in violation of this principle. Every program which calls for expenditure of labor should have an appropriation to meet the cost unless it is a productive nature. . . It is impossible to avoid unproductive work. . . therefore, it is not possible to make an institution of this kind self-supporting. 2

The student body was divided into two groups, one group working while the other was in class. Student farmers operated small farms as other farmers did. They sold their share of the crop to the central warehouse. "... This system allowed the industrious and the thrifty student farmer to accumulate property of his own. There were prosperous citizens in the community as well as improvident." 3 During the harvesting season the student farmer might have to hire other students to help in his fields. 4

By 1915, one hundred thirty hectares, of the six hundred fifty-seven were under cultivation. There were three hundred seventy-four students. The school provided "... a very thorough and valuable training to students who

3. Ibid., p. 99.
4. Ibid.
are prepared to undertake agriculture for profit. . . The graduates of the school have made good records wherever they have been sent.¹ In 1918, there were one thousand students representing twenty-eight of the forty provinces.²

In 1915, a one-year farm mechanics course, a farm management course, and an agricultural education program were developed in an attempt to train community leaders and agricultural teachers. In 1917, a four-year curriculum was adopted when it was found that a one-year program did not fulfill the needs of the graduates. Work of various kinds was still required for four hours a day as were English and related subjects. Grades five and six were eliminated in 1924, and grades seven and eight the following year.³ The three courses, farm mechanics, agricultural education, and farm management continued until 1923, when it was decided to group the above courses under agricultural education in an attempt to get closer coordination.⁴ A study in 1932 showed that less than half of the students entering the school graduated. It, therefore, became important to make the material presented in the first two years applicable.⁵

When World War II broke out in December, 1941, the superintendent, several teachers, and many students were

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2. Governor General's Report, 1918, op. cit., p. 106.
5. Ibid.
called to arms. The school soon had to be evacuated, and Japanese soldiers were stationed on the campus until Americans liberated the Philippines.  

Even as the school constituents were working beneath the noses of the Japanese, they rallied to the underground movement, forming a guerrilla unit under Captain Jose C. Suddul, then the Principal. ... teachers and students under the leadership of Captain Suddul, saved the school from further destruction by the Japanese and from carpet bombing by Uncle Sam's air force.  

The United States Army used the campus as a field hospital from July to September, 1945, and classes had to be held under the trees for a few months. With the use of surplus equipment donated by the army when it evacuated the school, rapid progress was made in the restoration of school facilities to a pre-war basis.  

An agricultural homemaking course was first offered in October, 1945. The girls took the same agricultural subjects as the boys, but, instead of the four hour daily field work required of the boys, the girls spent an equivalent amount of time studying homemaking subjects.  

An executive order of December, 1950 converted the Central Luzon Agricultural School into a college:  

The present C. L. A. S. located at Munoz, Nueva Ecija, Philippines, is hereby converted into the C. L. Agricultural College, which will offer, not only its present four year secondary course, and special courses but also a two year, a four year, and a Post graduate  

2. Ibid.  
3. Ibid.  
course leading to the title of Associate in Agricultural Education, and the Degrees of Bachelor of Science in Agricultural Education, and Master of Science in Agricultural Education respectively.¹

If a boy or girl is over fourteen years of age and has finished elementary school with marks of over eighty-five, and is interested in agriculture as a career, he may enter the Central Luzon Agricultural School.² During his first year in high school, the student is still expected to spend four hours a day in the field taking care of the five hundred swine and one hundred odd carabaos owned by the school. At the beginning of his second year, the student becomes an individual farmer, perhaps living in his own cottage, cooking his own meals, and getting an independent income much as he might have done had he been in school when it first opened. The school is a pivotal center of farm education in the Philippines, a finishing school where the student is taught a way of life.³

The aim of the newly founded college is to provide technical instruction, promote research and extension service, and to develop progressive leadership.⁴ Field work, however, is still required during the entire time the student is in college. "Learning by Doing" is still the motto, and the value and dignity of work is continually emphasized.

The Central Luzon Agricultural School, as contrasted with other schools of this type, has taken a firm hold on

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¹ Executive Order No. 393, (Manila: Bureau of Printing, 1951).
² The Rotarian, June, 1952, pp. 18-19.
³ Loc. cit.
⁴ Matela, op. cit., p. 262.
education in the Philippines, for it fulfills a need in the islands.

The following chapter will discuss the influence of the school on agricultural education in the Philippines and in Fiji.
In the Philippine Islands. Three types of agricultural schools were developed by the Philippine Government in an attempt to meet varying conditions within the islands.

One type was an agricultural boarding school located on a large tract of farm land where students were subsidized in part by the government. The school had control of the land and provided facilities for pupils to become individual farmers, thereby earning enough to pay school expenses. It also served as a training school for teachers who went out to other schools of agriculture.

A second type was an upper elementary school, grades three through seven, where pupils were taught practical gardening, animal husbandry, and homemaking. Home projects, supervised by the school, were usually included as part of the training.

A third type was the settlement farm school. It developed in an attempt to encourage Filipinos to migrate from heavily populated regions. The school served mainly as a community center. Its primary aim was to help settlers establish themselves on the land.
In 1917, one hundred and twenty-four schools were giving courses in farming, nine of which were important agricultural schools. The school at Munoz was the best organized and equipped and had more students than all of the other schools combined. In the development of agricultural schools, the Governor General's Report suggested:

New schools modeled after the school at Munoz can, in many instances, be allotted a large tract of government land which can be partially cleared and a few necessary buildings erected to give them a start. ... students would subsist on products, part of which would be sold, as had been done at Munoz. Buildings as they are needed can be constructed as was done at Munoz.

In 1918, the Report stated:

The method adopted by the Bureau (of education) in the operation of agricultural schools is to establish, as a general rule, a school building and a dormitory upon a large farm suitable for the work intended. Such schools, are, therefore, practically boarding schools, and the pupils selected are subsidized by the government. The schools are located in districts which are thinly settled and they have greatly influenced the methods of cultivation and the opening of homesteads on public lands in the immediate neighborhood.

The Governor General's office considered, in 1918, the possible development of several agricultural schools on a regional basis. The report of that year stated that there should be a tobacco school in the Cagayan valley, a sugar school on Negros, a coconut school in Taybas, and a fibre school in Leyte. The Survey of Education in the Philippine Islands, in 1925, suggested two more possibilities, a fruit

2. Ibid.
3. Ibid.
5. Ibid.
school at Batangas, and a rubber school at Zamboanga.¹

The 1925 report also suggested that in regions where there was no single agricultural crop "... there should be schools which provide for various combinations of the more specialized products...."² It was hoped that more than one school would be developed, where the need arose, for the same crop.³

In addition to training men needed for the occupations of the regions, certain of these schools should serve as demonstration centers to promote progress in the occupation. They should become intimately and actively associated with the people of the region, both giving and receiving cooperative aid in developing more efficient production and higher standards of economic and social life.⁴

These recommendations, for the most part, have been carried out by the Philippine Government over the years.

Two other schools besides the Munoz School had developed into fairly large institutions by 1920, the Trinidad Agricultural School and the Cagayan Agricultural School. At that time there were fourteen agricultural schools in the archipelago.⁵

The courses developed at the Central Luzon Agricultural School were gradually extended to other agricultural schools in the islands. The farm mechanics course, the farm management course, and the agricultural education course, were prescribed for all agricultural schools.⁶

¹ Survey of Education in the Philippines, op. cit., p. 352.
² Ibid.
³ Ibid.
⁴ Ibid.
⁶ Ibid.
The subcommittee on agricultural education in the Quezon Educational Survey, in 1935, recommended several measures to improve the agricultural schools. More financial support was recommended for the further development of agricultural education, and the Central Luzon Agricultural School was to be the standard pattern from which all agricultural schools were to be developed.¹

In suggesting a program of agricultural education it is of interest to note that schools stressing various products were again recommended for various sections of the islands.² By 1937, two years after the Quezon Survey, plans were laid to develop four or five regional agricultural schools of the Munoz type.³ The provincial agricultural schools at Leyte and Bukindon were, in 1939, converted into national agricultural schools.⁴

A. G. Matela, President of the Central Luzon Agricultural College, states in a letter of February 16, 1953, that the school at Munoz "... has become the mother of agricultural schools after which other secondary agricultural schools have been patterned. At present, there are thirty agricultural schools offering the CLAS, (Central Luzon Agricultural School) type of secondary agricultural education."⁵

². Ibid.
⁴. Ibid.
The Munoz School has helped the rural Filipino adjust himself to new conditions. The following section will attempt to show how a similar program, patterned after the Central Luzon Agricultural School, was instrumental in helping the people of Fiji solve some of their problems.

In Fiji. Before discussing the agricultural program in the Fiji Islands it seems advisable to inquire into the background of the Fijian in order to become acquainted with some of the problems confronting educators in that area.

The islands were known to Europeans as early as 1643, but no attempt seems to have been made to land on these islands until much later because of the fierceness of the natives. Numerous ships, over the years, reported the existence of the islands, but they remained almost unknown until D'Urville, in 1827, made a brief exploring expedition. He constructed the first map of the region.¹

The first missionaries arrived in 1835. Through mission literature, the Fiji Islands became notorious as the "cannibal islands". The first Fijian alphabet was designed in 1847, and a New Testament was printed shortly afterwards. A primary school at Davuineau was established in 1856 for the training of pastors. Technical and agricultural training was developed on a small farm near this center.²

In the early eighteen fifties, Thakabau, a native

chief, in gaining control of the islands, threw them into a state of continual warfare for a number of years. The murder of a number of shipwrecked sailors in 1858, resulted in a demand by the United States' Government for an indemnity of £9,000. Thakabau was unable to pay this amount, so offered the islands to Great Britain with the understanding that she would take over the responsibility for payment of the indemnity. This offer was not accepted at that time.¹

The American Civil War was a boon to Fiji's cotton industry, and many families immigrated from Australia to take up land in Fiji. For a few years they made money, but, at the end of the war, prices fell and some of the settlers left. Others remained to become the forefathers of the present white population in the islands. As the cotton crop became unprofitable, sugar, copra, and other products took its place.²

In 1874, Fiji was again offered to Great Britain, and this time, the offer was accepted. King Thakabau was retired on a good salary and became a Christian. Christianizing the remainder of the natives followed soon afterwards.

The *kere kere*, or communal system, of the natives seems to have been the great obstacle in the development of individual enterprise, for it tended to work against the progress of the individual. Under this system, each member of a tribe is considered an owner in common of the property of

¹ Thompson, *op. cit.*, pp. 22-56.
² Ibid.
any other member of the tribe. An individual is free to remain as a guest in another's house as long as he likes, take articles that strike his fancy, or beg any produce that he might need. Even the individual farmer who has broken away from the commune in recent years feels that, even though he is no longer taking part in the work of the community, he should divide his produce with his relatives. Kinsmen come and beg food until he often has less than he had in his native village.

Wesley Coulter states an example of individual enterprise and its outcome:

A native worked as a stevedore for one year and saved money so he could get started in farming. . . . the chief of his village came to borrow money on his return to the village prior to his farming venture. . . . the ceremonial kava was taken. The native could not refuse. . . . soon other relatives came. . . . and his money was gone.

The malua, or wait and see attitude, is not conducive to agricultural work. "A Fijian would rather let his cow die than give her water at regular intervals." The Fijian custom of running rows up and down the slopes does not help in the conservation of the soil, and decreasing yields have been the result. Flood and hurricane are serious drawbacks. It is not in the native character to start over again after a setback.

2. Ibid., p. 61.
3. Ibid., p. 58.
4. Ibid.
5. Ibid., p. 59.
Missionaries, until 1916, had control of all education. In that year the Fijian Government organized a board of education to coordinate various programs. In 1926, the board was reorganized as a joint council of local educators and others from abroad. Since 1929, the commission has exercised control over registration of teachers, government aid, syllabi, text books, and administration.¹

In a study for the Crown Colony of Fiji in 1929, Kilmer Moe, Sr., stated:

The schools that I have seen - technical, agricultural, and others - have great difficulty in keeping Fijians up to the mark in attendance and in application. A football game and they are off; a mid-term vacation, and they forget to come back. They leave work undone, regardless of the consequences and have to be treated as children on all occasions... I am convinced that the Government and Mission ought to be clothed with sufficient authority to enforce discipline in training and regularity in attendance... This is important in all schools, but for agricultural schools it is a vital necessity.²

Navuso Agricultural School. After the first World War the Methodist Mission in Fiji was not completely satisfied with the type of education that mission schools were offering the natives. There was a strong feeling that the schools should do more toward fitting the Fijian into the agricultural economy of the Colony.

As a result, in 1921, the mission sent the Rev. L. M. Thompson to India and to the Philippine Islands to make a study of agricultural schools. When he reached Manila, the Director of Education sent him to Munoz where the Central

Luzon Agricultural School was located. After studying the school, he was convinced that a similar system could be used in Fiji. He urged Mr. Kilmer O. Moe, Sr., to take a year's leave of absence and go to Fiji and organize a program there. Mr. Moe felt that he could not leave Munoz at that time but recommended Mr. Ernest Oesch who was then principal of the Munoz school. A year later Mr. Oesch left for Fiji and undertook to set up an agricultural school similar to the Central Luzon Agricultural School.

In 1923, the Methodist Mission obtained eight hundred thirty acres of land on the bank of the Rewa River, four miles from Davuilevu and sixteen miles from Suva. The land and the situation were ideal for an agricultural school, for the section was in the center of the sugar belt. It "... combined the essentials of fitting the instruction to the needs of the colony in agricultural activities - sugar, bananas, coconuts, rice, pineapples, and dairying." Mr. Oesch's work consisted mainly in outlining the larger features of the agricultural school and in the training of leaders and teachers to carry on the work.

In 1929, the school was still more or less exploratory. The Department of Agriculture was cooperating with the school as was done at Munoz. A thirty-acre tract was set aside for demonstration plots. Banana suckers, rice, and other seedlings were produced, not only for the use of the school, but

for the community. The work was done by the students in the Navuso School.¹

At that time, all but one hundred forty acres had been taken over by the school. The student farmer system was operating but on a communal basis.² One hundred twenty acres had been set aside for sugar production, a school dairy was under way, and vegetables were being raised in sufficient quantities to satisfy the needs of the school. A swine unit was underway and steps were being taken to establish a poultry unit.³ There seems to have been no attempt to develop student government. Students were not given authority over their own affairs as they were at Munoz. Teacher training in agriculture had not been undertaken.⁴

By 1933, a few select students, after completion of the two-year course offered by the school, were allotted two-acre plots of ground to farm for two years. From the proceeds of the first year's crop the "student farmer" was expected to purchase equipment. From the sale of the second year's crop the student was expected to establish a small bank account which was designed to help him get established on his own land.⁵

In that year, five hundred twenty students had been enrolled in the program, and seventy-five percent of the graduates were engaged in some phase of agriculture.

¹. Ibid., p. 334.
². Ibid., p. 336.
³. Ibid., p. 339.
⁴. Ibid.
⁵. Mann, op. cit., p. 68.
Graduates had gone "... out to every part of the Fiji group and through direct teaching or example - have improved methods, equipment, and breeds of stock."¹

Cecil W. Mann, in 1935, stated:

School courses last two years and are essentially practical. Classroom work occupies only six hours per week and are (sic) organized to be supplementary to field work... The medium of instruction is the vernacular... an attempt to fit courses to the student's home village (is being attempted).²

Sugar cane, rice, maize, pineapples, coconuts, oranges, and mandarins were grown as crops, and local and introduced grasses were developed for the dairying project. Among the animals were pigs, poultry, ducks, and cows. Instruction in carpentry, concrete work, iron work, tinsmithing, and repair work supplemented farm work.³

In 1936, Nancy Walker noted that "... there is a cooperative arrangement in force at this school by which the pupils share in the profits of their labors."⁴

From 1943 to 1947 there was no resident principal, and the enrollment dwindled from one hundred twenty to eighteen. In 1947, D. Walkden Brown was appointed principal. At the present time there are one hundred twenty-three students in residence.⁵

As of February, 1953, the Navuso Agricultural School

¹. Ibid., p. 67.
². Ibid., p. 68.
³. Ibid.
is the only real agricultural school in Fiji. The school developed for the training of cane farmers by the Colonial Sugar Refining Company, however, seems to have been patterned after the Navuso Agricultural School.

Council Paper Forty-Nine gives a brief history of the Drasa Training Farm established by the sugar company:

In 1932 the Colonial Sugar Refining Company established the Drasa Training Farm. The Company selected one of its best farms with 350 acres of good cane land and on adjacent hill land, the school and a boarding establishment for seventy trainees were built. The course of four years is a practical one covering all phases of cane cultivation, the management and care of farm animals and the production of food crops. The company provides tuition, board and lodging, medical attention, clothes, and pocket money. (5s a week) In addition, weekly deposits of 5s are paid to the credit of the trainees to provide individual funds for their settlement as cane farmers on graduation from school. Opportunity is provided during the harvesting season for earning extra money, on completion of the course, the trainee, if he wishes, is allotted a farm in an area which is especially set aside for the purpose. Usually he leaves with a sum of £50 to his credit. With this, he is able to purchase the necessary livestock, implements, etc., under the guidance of the Company's officers. Further financial assistance is given by advancements against crops. Seventy-three graduates are fully established on their farms. Seventy-eight are settled as contractors on farms and the remainder have returned to their native villages or taken up other occupations. Seventy students are in training at present. One hundred and eighty-eight trainees have completed courses at the farm.\(^1\)

A government training program in agricultural education was started in 1937, and the General Experimental Station at Sigotoka developed as the main training center of the Department of Agriculture.\(^2\) Students were provided with

\(^1\) Council Paper 49, Colony of Fiji, 1948, p. 34.
work clothes and pocket money and fed a balanced native diet. The thirty students in the program represented most of the provinces of the Colony. ¹ This project seems to have followed the same general plan of the Navuso School.

¹ Ibid.
CHAPTER VI

SUMMARY AND CONCLUSIONS

The world is full of interlocking interests. What happens in China has an effect upon England. Improvements in the cotton industry in America have an effect on the cotton industry in Egypt. No people can escape the fact that they must adjust themselves to changing conditions.

Burned deep into the soul of America are certain traits that were developed during the formative years of our country. The American had, and still has, a positive dislike for unrelated groups of people. America's struggle to become a united nation is too real for her people to forget the lessons of history.

David Lyman's New England background gave him strong convictions regarding work, and his methods were used in developing the Hilo Boarding School. Hawaiian youth were taught to live in a student community in which each member was obligated to share in the work and in the responsibility of keeping the community functioning. The boarding school at Hilo seems to have initiated, in the Pacific, a program of rural education based on the idea of learning by doing. It was one attempt used in Hawaii to adjust rural people
to changing conditions and to give them a better outlook for the future. Little money was needed for the student was required to work part of each day for his own subsistence and for the partial support of the school.

Missionary efforts from the beginning were primarily concerned with the developing of a native ministry and educating a group of qualified teachers for the Hawaiian Islands. Lyman, whose own boyhood had been spent on a farm, felt that this could be best carried out by stressing the value of manual labor. His work in Hilo convinced him that such activity was as necessary as book learning during the period of transition from one culture to another.

The passing of the Southern plantation system after the American Civil War left a legacy in the shape of five million African Negroes, ex-slaves in a land of freedom. This presented a problem of such gigantic proportion as to stagger the imagination. Leaders, both white and black, arose in the time of need. One of these early leaders was General Samuel Armstrong, a soldier of the Civil War. General Armstrong's early years were spent in Hawaii as the son of missionary parents. His father, Richard Armstrong, was the second director of education under the Hawaiian Monarchy. After the Civil War, General Armstrong founded Hampton Institute on the same general plan of the Hilo Boarding School. Armstrong believed that the method of education developed by David Lyman in the Hawaiian Islands might be useful in making good citizens of the new Americans.
Americans from both the North and the South pointed the way towards a better system of education for the Filipino. In the early nineteen hundreds a venture based on the type of agricultural education offered at the Hampton Institute in Virginia and its tributary, the Tuskegee Institute in Alabama, was started in the Philippines, The Central Luzon Agricultural School at Munoz, Nueva Ecija. A student town was organized, and student citizens were enrolled from the various provinces. The Munoz program formed the nucleus of education in the Philippine Islands. Most of the provinces in the archipelago have now established schools of this type.

Missionary educators visited Munoz, and the same general pattern of agricultural education was carried to Fiji where the Navuso Agricultural School was established by the Methodist Mission. The school in Fiji was also an attempt to fit the student to the economic environment of the community and to help him to develop a better way of life.

In reviewing the efforts of educators in Hawaii, the Philippines, and in Fiji, it is of interest to find that problems of cultural adjustment are somewhat similar in nature. It was necessary in all the experiments to develop interest in the individual student and to create a desire for the new way of life. The individual had to be made to realize that he had it within himself to gratify his own wishes and that he possessed the ability to climb to higher levels through the exercise of his own powers.

Agricultural education, as developed at the Hilo
Boarding School and elsewhere was an attempt to adjust rural people to conditions under which they had to live. The home was the ultimate test of the school. The student might have passed many examinations in the school and even perfected himself in his vocation, but, if he did not become a good rural citizen, his education was not the success that it was intended to be.

The method of agricultural education developed by David Lyman in Hawaii and used by educators in the Philippines and Fiji, was also an attempt to adjust rural people to changing conditions. It was designed to give the people of the land a better way of life, and to make their community a more pleasant place in which to live. It produced leaders with the vision to look forward. Perhaps the same system of agricultural education would help in the development of other underdeveloped areas of the world.
LETTER TO A. G. MATELA, PRESIDENT OF THE CENTRAL
LUZON AGRICULTURAL COLLEGE

Mr. A. G. Matela, President
Central Luzon Agricultural College
Munoz, Luzon, P. I.

Dear Mr. Matela:

I am collecting material for a thesis leading to a Master's Degree in Education and have chosen as a topic the influence of the Hilo Boarding School on agricultural education in the Pacific. How does the Munoz program fit into this framework? The story follows:

As you undoubtedly know, my father, the late Kilmer O. Moe, Sr., was instrumental in organizing and developing the Central Luzon Agricultural School during the early nineteen hundreds. The Munoz School, as you know, was patterned after The Tuskegee Institute in Alabama and the Hampton Institute in Virginia. General Samuel Armstrong, founder of the Hampton Institute, was the son of missionary parents in the Hawaiian Islands. He took the idea of a manual labor school from his early contacts with the Hilo Boarding School here in Hawaii. I am attempting to tie together all of the efforts in the Pacific. You will probably be interested in knowing that a similar program of agricultural education was used in Fiji at the Navuso Agricultural School.

I am writing in an attempt to bring my material up to date on the Philippine program and would appreciate any information that you might be able to furnish. I have several questions for which I would appreciate answers. When were girls first admitted to the C. L. A. S.? How many agricultural schools are there now in the Islands? Is the high school program a part of the college?

Any other information that you might consider pertinent would be appreciated.

I remain,

Kilmer O. Moe, Jr.
(signed)
LETTER FROM A. G. MATETE, PRESIDENT OF THE CENTRAL
LUZON AGRICULTURAL COLLEGE

February 16, 1953

Mr. Kilmer O. Moe, Jr.
2032 C St. Louis Drive
Honolulu, Hawaii

Dear Mr. Moe:

I am sending you in a separate package all latest available printed matter about the Central Luzon Agricultural College formerly a school until it was elevated to a college by President Quirino's Executive Order No. 393, on December 31, 1950.

With this elevation, this institution now offers not only the present four-year secondary agricultural course for boys and girls, one-year farm mechanics course, and special courses, but also a two-year, a four-year, and a postgraduate courses leading to the title of Associate in Agricultural Education and the degrees of Bachelor of Science in Agricultural Education and Master of Science in Agricultural Education respectively. The special courses offered for veterans, adults, farmers, etc., are poultry raising, swine raising, fruit growing, vegetable gardening, onion growing, rice growing, rice threshing and milling, tractor operation, etc.

You asked me about girls in this institution. The agricultural home-making course was first offered in October, 1945. The girls take all the agricultural subjects of the boys, but instead of four-hour daily fieldwork of the boys, the girls study homemaking subjects and perform two hours practical work daily for five hours a week.

As you have observed, the influence of the institution has been far-reaching. It has become the mother of agricultural schools after which other schools have been patterned. At present, there are 30 agricultural schools offering the CLAS's type of secondary agricultural education.

In recognition of its role as a pivotal center of agricultural education, CLAS received a plaque and diploma of merit for "practical, effective and distinguished service in agricultural education" in connection with the celebration of the Golden Jubilee of the Philippine Educational System on December 16, 1950, the same celebration in which your distinguished father was posthumously awarded a medal and diploma of merit.
The latest distinction added to the CLAS's honor is its selection by the Business Writers Association of the Philippines as the Agricultural School of the year 1952, "for its contribution to the turning out of agricultural technicians needed by the expanding economy of the country."

Please feel free to write me whenever you think that I can be of help.

With best wishes to your mother and you, I remain

Very sincerely,

Arcadio G. Matela, President
(Signed)
December 27, 1952

Headmaster
Navuso Agricultural School
Navuso, Fiji

Dear Sir:

I am collecting material for a thesis leading to a Master's Degree in Education and have chosen as a topic the influence of the Central Luzon Agricultural School of the Philippines on agricultural education in the Pacific. How does the Fijian program fit into the framework? The story follows:

My father, the late Kilmer O. Moe, Sr., was director of the Central Luzon Agricultural School where he established a system of education based on the student town. The Rev. L. M. Thompson, in 1921, returning from a trip to India, stopped off at Manila to see if he could pick up some new ideas for use in Fiji. The director of education sent him to Munoz where he came in contact with the operations of the student town. He became interested and wanted to get a similar plan started in Fiji. My father was not able to go to Fiji at the time, so Mr. Ernest Oesch, principal of the school, went instead. He took a year's leave from Munoz and began work at Navuso. On a later date, Rev. Thompson spent a month in Honolulu where he renewed acquaintance with my father, who was then handling vocational agricultural education at the Kamehameha Boys' School. Mr. Moe, in 1929 took a three month leave and went to Fiji. He wrote a report of his experiences, of which I have a copy.

Material on the school is somewhat scarce here in Honolulu. The Legislative Council Papers for the Colony of Fiji are available except for the 1926 report on education and I wonder if there are any copies available that I might be able to purchase or borrow. I am interested in bringing my material up to date and would appreciate any material that you might consider pertinent to the problem. The C. S. R. School seems to be an outgrowth of the Navuso program, but, nowhere, can I find any credit given to the Navuso program. As headmaster, what do you consider the influence of the Central Luzon Agricultural School on the program in Fiji? Has the idea spread to other islands in the Pacific?

Any information you might be able to furnish would be appreciated.
I am enclosing a dollar to cover air mail postage as I am working on the thesis at the present time.

Yours truly,

Kilmer O. Moe, Jr.
(Signed)
LETTER FROM D. WALKDEN BROWN, PRINCIPAL OF THE NAVUSO AGRICULTURAL SCHOOL

19th Feb., 1953.

Mr. Kilmer O. Moe Jr.
2032 C St. Louis Dr.
Honolulu, Hawaii

Dear Mr. Moe:

Doubtless you will be wondering whether the Navuso Agr. School has ceased to exist. Unfortunately I was away on local leave when your letter arrived. Since my return I've endeavoured to dig out from old minute books, etc., some information that might be useful to you. Unfortunately my delving hasn't been very successful and I am afraid I haven't got much useful information for you.

Mr. B. C. Meek who became Principal here in 1924, stayed here till 1937. The five years from '38 to early '43 saw two Principals come and go. From then until I was appointed in 1947 there was no resident Principal. The enrollment had dwindled from 120 students of a very inferior type. I faced the same problems which Meek faced in 1924, both from a school and a farm point of view. Things have gone along reasonably well and now the farm is in fair order and we have 123 students in residence this year. I am enclosing a brief brochure (1952) on the place, which will give you an idea what we are doing now. I have written these few lines to give you a background of the school.

Navuso School is the only agricultural school in Fiji. Drasa, the C. S. R. school is to train cane farmers only. The Gov't. has had, in the past small training farms, but at the moment none of them are functioning.

From the records of this school I have been able to ascertain that students from this school went to the C. S. R. and took up cane land in 1927. They settled as a group and did very well. We settled student farmers on part of our land in 1929 and continued the student farmer scheme until the war broke out.

I have not yet re-instated this scheme here at Navuso, mainly because the school was in dire financial straits on my arrival and I have had to spend all available money and time on rehabilitating the school buildings and the farm.
To answer your last question re the influence of the Central Luzon Agricultural School on Agricultural Education in Fiji is rather difficult. It appears that it was after your father's visit that the student farmer scheme was commenced here. Although I have no direct proof, I think that the C. S. R. scheme at Drasa probably started from the parent scheme at Nuvuso.

Most of the successful Fijian farmers of today are Nuvuso boys and many of them were in the student farmer scheme. Two ex-students served as Agriculturalists in Papua for eight and thirteen years respectively.

Our Mission has started Agricultural Schools in Tonga and Samoa, more or less on the Nuvuso lines.

I personally am a great believer in the idea of the Student Town and I have high hopes that the Government will see eye to eye with me and set aside land fairly close to here, so that the students when they finish their course will be able to settle for 2 or 3 years on a group farm before they take up their own land.

I hope some of this will be of use to you, Mr. Moe, and I am sorry that I haven't been able to do more for you.

Yours truly,

Douglas W. Brown, Principal
(Signed)
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