

# TO REDEEM WAIPAHU

An ingenious plan for reclaiming Waipahu village on the borders of Oahu Sugar Co.'s plantation, from the ravages of a pestilential hole is being designed.

E. U. Keen, inspector of buildings, plumbing and house sewers for the Board of Health, has the designs in hand, yet modestly disclaims the sole inventor's credit therefor.

It is proposed to treat the sluggish stream along which the insanitary tenements are ranged with a system combining a filter, a settling tank and a sludge siphon. By means of this system the stream will be purified and the sludge transformed into fertilizing material. The water is to pass through a lime filter and the sludge to be caught in a tank with a capacity of about 20,000 gallons. From the bottom of the tank the sludge will be siphoned to the surface and sold as fertilizer.

Part of the system is a V-shaped flume, fed by the stream, to carry household refuse away at the rear of the tenements.

Mr. Keen was not prepared to state whence the cost of the system was to come, or whether it was to be a Board of Health or a county charge. Anything, at all events, will be a public blessing which will eliminate Waipahu from the category of places that spoil Honolulu's bills of health. The little village, though twelve or fourteen miles away from the city and port, has been for a long time one of Honolulu's worst sore spots in quarantine administration.

# DR. SCUDDER ON OUTLOOK ARTICLE

Honolulu, Jan. 24, 1925.

Editor Advertiser: The article in this morning's Advertiser, quoted from the Argonaut, is good, rapid reading and was to be expected from such an ardent exponent of California anti-Asiatic feeling. There were one or two misrepresentations, as, for instance, where a remark is attributed to the Governor which the Outlook article stated was made by some other official. Of course the inferences drawn by the Argonaut as to inter-marriages are entirely gratuitous. They are not in the Outlook article and were not in the mind of the writer. In Hawaii a race in an early stage of development has been improved by the Chinese. In the United States mainland we have not only the aggressive highly evolved white man, "finest product of the ages," but also a polyglot of other peoples ranging from this high level down to those low in the scale of development or who have sadly deteriorated. The Chinese laborer there now intermarries with some of the latter. Just what the effect has been I have not been on the ground to study, but the only person I have met who has anything like an intimate knowledge of these families testified that the children were a remarkably bright set of youngsters. The suggestion of the article in the Outlook is that the Chinese laborer might prove a distinct gain in toning up some of these elements in our population. It was thrown out as a mere hint for further scientific study. The question should not be suffered to degenerate into a debate along the lines of race prejudices, but needs the careful investigation of social scientists. In a nutshell the contention of the Outlook article in this particular may be put thus: "The Chinaman has improved the Hawaiian stock by intermarriage, therefore he may do the same for other people of undeveloped possibilities or even for those of deteriorated stock. It is a question worthy of serious consideration in the United States where many of these classes are found." Your editorial in sensing this hit the nail on the head. DOREMUS SCUDDER.

# ANNUAL MEETING FARMERS' INSTITUTE

The annual meeting of the Farmers' Institute of Hawaii will be held at Kamehameha Schools on Saturday, February 5, 1925.

The program will be as follows:

AFTERNOON SESSION.

2:30 p. m.—Business meeting, report of the Secretary-Treasurer, election of officers and report of Committee on Co-operative Marketing.

3:30 p. m.—Spraying demonstration, D. L. Van Dine and J. E. Higgins.

4 p. m.—Inspection of the farm and shops of Kamehameha Manual Training School.

EVENING SESSION.

Music.....Kamehameha Glee Club

Address of Welcome.....

.....President P. L. Horne

Response and President's annual address.....Mr. Jared G. Smith

Music.....Kamehameha Mandolin Club

The Use of the Agricultural Colleges.....Prof. U. Thompson

Music.....Kamehameha Glee Club

Meal and Other Commercial Fibers.....

.....Mr. Wm. Wehrlich, Jr.

All those who are interested are cordially invited to be present at both the afternoon and evening sessions.

(Signed) J. E. HIGGINS, Sec'y Treas.

# BETTER THAN A PLASTER.

A piece of flannel dampened with Chamberlain's Pain Balm and bound on the affected parts, is better than a plaster for a lame back and for pains in the side or chest. Pain Balm has no superior as a liniment for the relief of deep seated, muscular and rheumatic pains. For sale by Benson, Smith & Co., Ltd., Agents for Hawaii.

# THE JUDGE POURS OIL

(From Wednesday's Advertiser.)

Yesterday was Judge De Bolt's day for the pouring of oil upon troubled waters, and he had need for all that was in his canteen. The attention of the court was taken up with the trial of the case John Kingham against the Honolulu Rapid Transit Company, in which the plaintiff seeks to recover damages in the sum of \$10,523.33 for having been thrown from one of the cars of the defendant corporation, to his great distress and bodily hurt.

When the defendant began putting its witnesses upon the stand the real trouble began, because Mr. Dunne seemed to feel that it was his mission in life to annoy them to the last possible point. One of these, Calhoun, was on the car when the plaintiff was put off because, as the witness had sworn, Kingham had used vulgar and abusive language to the conductor, and had refused to pay his fare. The witness, who was not then, but is now, in the employ of the Rapid Transit Company, came to his trouble time in his cross-examination.

"Is it not a fact," asked Mr. Dunne, "that you followed Mr. Kingham home to his house last night?"

"It is not," answered the witness.

"You did not follow him?"

"I did not."

"Sure, I did not."

"All right, all right," said Mr. Dunne, shrugging his shoulders and throwing up his hands French fashion, "you have your time now; we will have ours when it comes to rebuttal."

"Your honor," said Mr. Withington, "I would move to strike out that remark."

"It is not proper," said the Judge. "It will be stricken out. The jury will pay no attention to the remark."

"I withdraw the remark," said Mr. Dunne. "I apologize."

"Let me again call the counsel's attention to the fact that we are here to try this case," said Judge De Bolt, "and for nothing else."

The next little set to come when Witness Oleson, the motorman of the car from which Kingham had been ejected, was giving his testimony, but that was a mild scrap. Oleson was telling his story in his own way, with a strong Scandinavian accent and an evident purpose to tell the truth, when he said that he heard a cry and asked the conductor what was the matter, after Kingham had been put off the car. "Go ahead," said the conductor; "it is only a drunk."

Mr. Withington tried to stop his witness, when Mr. Dunne said: "Oh, we do not object to this. Go right ahead. The conductor said, 'Go ahead. It is only a drunk.' This is all very interesting."

However, Oleson stuck to his tale on cross-examination, and then the conductor of the car, Charles Wilson, was sworn and told his story of Kingham's ejection from the car. The court adjourned just as he was handed over to the prosecution for cross-examination.

J. J. Dunne and E. A. Douthitt appeared for the plaintiff, and D. L. Withington for the defendant. The jury for the trial of the action consists of W. A. Akerman, Charles Butzke, George J. O'Neill, A. M. Ellis, J. W. McDonald, Frank Darling, J. Mitchell, Thomas Gill, Arthur P. Wall, William Barclay and Jessie O. Young.

Two men were camping together, and one morning one of the men remarked, at breakfast: "Heard a cow bellow in the swamp just now." Nothing further was said, and they went about their business for the rest of the day. Twenty-four hours later, once more at breakfast, the second man said: "How do you know it wasn't a bull?" Again no comment. Again a pause of twenty-four hours. Next morning the first man began to pack up. "You going?" inquired the other. "Yes." "Why?" "Because," said his friend, "there's too much argument in this camp!"

Pure blood makes the skin clear, smooth, healthy.

Impure blood blotches the skin with pimples, sores, boils, eczema, eruptions. Mr. G. W. Burtner, Keezletown, Va., tells of the bad condition he was in, and how he was cured by

# Ayer's Sarsaparilla

"Shortly after leaving college, I was troubled with a skin disease which showed itself first at the ankles. Physicians pronounced it eczema, and treated me for that

complaint. The eruption crept slowly up my limbs, and on the body, until it enveloped the whole frame. It gave me infinite trouble, with constant itching, casting off of dry scales, and a watery liquid which would exude from under the scales. I treated it for over three years unsuccessfully, and was unable to check it until I began using Ayer's Sarsaparilla. I used three bottles of this medicine, and was completely cured—my skin becoming as smooth and clear as before."

There are many imitation Sarsaparillas. Be sure you get "AYER'S."

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

HOLLISTER DRUG CO., AGENTS.

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# THE ARGONAUT REVIEWS DR. SCUDDER'S ARTICLE

Long ago we pointed out that the defeat of a white race by a yellow race in a gigantic war would mean the rise of the yellow races to power. Long ago we said that the defeat of Russia by Japan would send a thrilling shock through the vast, lethargic frame of China. Long ago we said that the result of this war decided what race should dominate the greatest of the continents. Long ago we showed what menace lay in the tawny millions that confront us across the Pacific. And week by week, and month by month, since the war ended, we have traced the growth of this predicted change—we have marked the rise of the settlement, "China for the Chinese," which is now sweeping China like a flood; we have noted the synchronous growth of hatred, contempt, and fury at men of white race; we have chronicled the endeavor of China and Japan to wrest from the West its industrial supremacy on the Asiatic continent.

But, despite all this, really we did not expect—at this stage of the great game—at this phase of the movement—to discover in a representative American journal—a journal quasi-religious in character, one read by very many thousands of good Americans—a journal having dignity and influence—an article by a clergyman of the Christian church, in which, in veiled but unmistakable language, it is argued that:

In order that America may preserve her industrial supremacy it is necessary and desirable that free immigration of Chinese be allowed, and that intermarriage of white girls with Chinese men be permitted and encouraged in order that the American stock may be improved.

No; we scarcely expected that—now. We didn't really suppose that that argument would be seriously made in the columns of the Outlook, edited by the Rev. Lyman Abbott, the successor of the Rev. Henry Ward Beecher in the pulpit of Plymouth Church—not for a few years, anyhow. But there it is.

And the author of the article merely prepares us for the shock by saying: "This may at first seem a singular point to urge."

"Soem?" Like Hamlet, "We know not what we know." It is.

But let us give ear to the Outlook gentleman, the Rev. Doremus Scudder by name. The Rev. Doremus begins by showing how nice, noble, virtuous the Chinese really are when given a chance. Writing from Hawaii, where, we take it, he is a resident, he cites as a noble trait the Chinese ambition to intermarry with Hawaiians, whites and Porto Ricans, and notes that "some of our best families have thus come to possess a strain of Chinese blood;" the Rev. Doremus says that Chinese of mixed blood "are as proud of their country (America) and exercise their franchise with as great conscientiousness as the descendant of Pilgrim Father or Virginia Cavalier;" he speaks of the evidences of "civilized tastes" displayed in Chinese homes which "are among the best in the city" of Honolulu. The Rev. Doremus goes on to say that the Chinese is "a remarkable home-maker;" he is also a "kind husband and good provider;" the stability of his nature, says the Rev. Doremus, "is some day bound to place him very near the head of the human race." Coming to the question of clothes, the Rev. Doremus notes with observant and approving eye that the Hawaiian-born Chinese boy and girl are "the nattiest wearers of tailor-made goods that we have." As evidences of high civilization, he states that "the characteristic American publication, Success, has at least three hundred and sixty Chinese subscribers in Honolulu."

Continuing, the Rev. Doremus informs the world through the columns of the Outlook that "the Chinese is the most law-abiding immigrant we have;" "He is a good taxpayer;" "ninety-two per cent. of his children attend school, and throughout the schools of the Territory they are ranked as the best pupils;" the Rev. Doremus quotes the Governor of the Territory as saying that the Chinese as public servants are "five hundred per cent. better" than public servants of other nationalities. This includes Americans.

Furthermore, we are told that the Chinese is "patient, saving, industrious, temperate and thoroughly reliable." The president of the bank is quoted as saying that young Chinese taken into his bank learn quickly and prove reliable, "while it takes a white young man much longer, and he will make many more mistakes."

This about completes the list of the virtues of the Hawaiian Chinese as seen by the Rev. Doremus Scudder. And his conclusion from these premises follows naturally: Since the Chinese is such a fine product of evolution, superior to us in so many respects, why not marry one of our tall daughters—Helen or Margaret or Isabel—to a nice Chinese youth—Pow Sing or Sing Fat or Lee Quoy—and improve the stock? Well, why not? Why not? Why not?

And our suave friend, the Rev. Doremus Scudder, argues on this point not only a priori—but a posteriori—"It is conceded by everybody," he says, "that the cross between the Chinese and Hawaiian gives to the territory

its best elements \* \* \* beyond compare above the half white \* \* \* Match the Anglo-Saxon and the Polynesian; the white hereditary goes to pieces. The result is a creature weaker, less reliable, and more fickle than either parent. But the Chinese tones up the Hawaiian into a stable, keen-witted, industrious nature upon which the best sort of character can be built. \* \* \* So marked is this contrast that thoughtful men have been led to ponder seriously the problem presented. \* \* \* Hawaii's experience suggests the reflection that the Chinese immigrant laborer may prove a valuable asset to the Union

in the problem of racial amalgamation \* \* \* It seems true, that the Chinese has, through his centuries of development, reached a far more stable plane of development than the Anglo-Saxon. \* \* \* The Chinaman is really needed by us in our preparation for the great industrial future now dawning upon the world. The next great one is to be one of industrial struggle. The man whom the past has made industrially fit is bound to be the survivor here. No one can study the Chinaman without realizing that nature has expended her ingenuity in fashioning him into a consummate economic fighter. In some respects he represents the summit of the evolutionary process. He can give all other nationalities odds and yet win. \* \* \* Who is to train America to survive in the inevitable encounter? Who but the man whom nature has so rarely equipped with industrial powers. Not exclusion, not isolation, but closer association, is the demand of the exigency facing Anglo-Saxondom."

Careful language, that of the Rev. Doremus Scudder, but unmistakable the meaning. Let us encourage Chinese immigration, marry our daughters to the immigrants, and thus improve the white race so that America can still maintain her supremacy in the struggle for the industrial supremacy of the world—that's the meaning.

And well why not? Why not, indeed? Maybe that's the solution of the problem. Maybe the Rev. Doremus is right? But personally we must confess to a real feeling of gladness, a deep sense of satisfaction in the thought that, before the day dawns when the American people will be a composite of the white and yellow races, we shall be very dead, and nicely buried so deep we can not see.

No, we do not believe we should like to see a thin yellow stream trickle into veins whose blood goes back to Norman kings, to Teuton lords, to Vikings bold. We do not think we should care to live a day when slender swaying girls, with blue eyes and yellow hair, would up the church aisle white-veiled, go there to promise to "love, honor, and obey" a yellow man whose eyes God set as a sign aslant in their sockets. We would not care to see the pagoda replace the church-spire. We wouldn't like to see Homer and Virgil, Dante and Shakespeare—men of whose race we are—struggling for supremacy as classics with Lao-Tse and Mencius and Tsang-T'an. We wouldn't trade Christ for Confucius. We wouldn't trade a Beethoven or a Bach for the man who made the music that the Chinese play. Yes, we shall be glad to be dead when—and if—oh, yes, and if—the day ever dawns when the white race to which you and I belong "amalgamates" with the yellow according to the plans and anticipations of the Rev. Doremus Scudder, of Hawaii—Argonaut.

When Senator Eugene Hale married the daughter of "Zack" Chandler, the latter, who was a great lover of children, said: "Now Gene, I have no use for people who don't increase the census returns. I want you and Mary to raise a family, and I'll settle ten thousand dollars on every boy you have." Time passed, and the Hales were so regularly blessed with children of the male persuasion that the frequency with which "Zack" Chandler was called upon to redeem his promise with checks became a jest among his friends in Washington. One morning the president received the following telegram from Senator Chandler: "For God's sake make Eugene Hale a foreign missionary! His wife has got another boy."

Dr. Hills says the trouble with immigrants is that they do not settle in the right places. Bill collectors will probably be able to show that the native born have the same falling.—The Washington Post.

One of the most difficult discoveries for any man to make is the fact that his own opinions are not always infallible.

# Men of Oak

Timbers of oak keep the old homestead standing through the years. It pays to use the right stuff.

"Men of oak" are men in rugged health, men whose bodies are made of the soundest materials.

Childhood is the time to lay the foundation for a sturdy constitution that will last for years.

Scott's Emulsion is the right stuff.

Scott's Emulsion stimulates the growing powers of children, helps them build a firm foundation for a sturdy constitution.

Send for free sample.

SCOTT & BOWNE, Chemists, 409-415 Pearl Street, New York, 50c. and \$1.00; all druggists.

# BOSTONIANS INTERESTED

(Special Correspondence.)

CAMBRIDGE (Mass.), Jan. 8.—The government's plans for the study of leprosy in Hawaii are creating no little interest in the East, both within the medical profession and among laymen. Massachusetts has been for some time interested in the Molokai settlement and it will be remembered that last spring a request was sent to the Hawaiian authorities for permission to send several Massachusetts lepers to Kalaupapa. The request being refused, Massachusetts was forced to create a settlement of her own and one was established on a lonely islet off New Bedford.