

The

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# PAGODA

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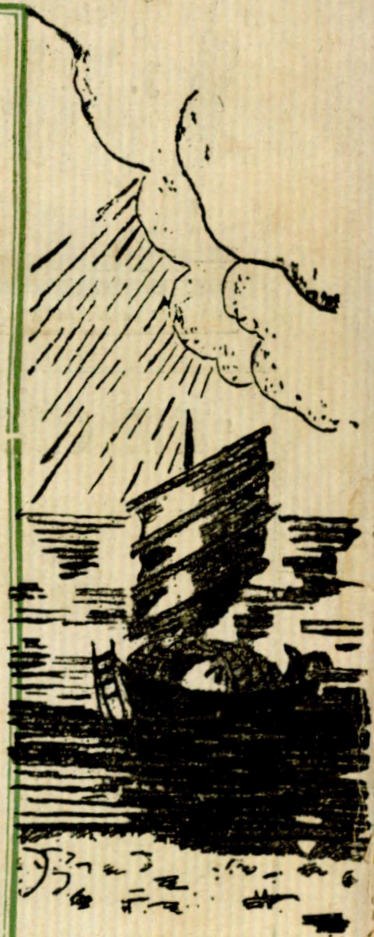
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Saturday, March 19, 1949.

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# BACKGROUNDS OF FAR EASTERN NATIONALISM

By A. Archibald Bullock.

From THE CHINA MONTHLY

(Continued from last issue)

IN treating the nationalism of this vast "empire of the sea," pacing some 4,000 equatorial miles, reference is directed almost wholly to the one island of Java. For the rest, except for some advanced spots found on Sumatra, the Celebes, etc., backward or savage conditions commonly prevail. Among these are other ethnic strains such as the negritic Papuans.

But Java, one of the lesser in size, makes up for all the rest in density of population, economic maturity and educational advancement. Compared to the Philippines, it boasts deeper ancient cultural loyalties, longer colonial tranquility and proportionally far greater rural production. Dutch engineering and agriculture over a century and more has turned the precarious living and lands of easygoing tribesmen into a Garden of Eden supporting the most densely populated land mass on earth (826 per square mile) with abundance not only for some fifty million farmers but record exports of sugar, rubber, coffee and quinine for the rest of the world. All this is done on a volcanic mountain ridge the size of New York but with four times her population.

Since the early years of the seventeenth century the Dutch have worked incessantly with Java first through the monopoly of their East India Company which, in the manner of the age, sadly exploited the natives. But since 1798, when Indonesian life began to stir, the Netherlands' States General took over and during the ensuing century and a half progressively promoted the physical and spiritual wealth of the natives first as wards, then as citizens of Holland, and owners in perpetuity of their own lands; as more and more economically independent, and as trained to govern themselves. All this came to be known and practised by Holland as its "ethical" policy. But Dutch and foreign cynics have often belittled all such as enlightened self-interest with no sacrifice of Dutch profits. The reply was a policy of "association" in social and educational ways, and of equality of opportunity to Indonesians and Dutch in civil service employment. In practice the Dutch have lived closer to the natives than have the British, Americans or the French; their knowledge and appreciation of local cultures and arts are as great or greater.

HOLLAND'S colonial sins, more of omission than commission, have been largely those of the earlier days of ignorance and

been too punctilious and paternal, and too stern in dealing with imported communism exploitation. Latterly, administrations have and industrial unrest. At all events the Javanese natives have been generally peaceful and appreciative, and their intercourse with the Dutch generally warm and cordial. Many Hollanders have intermarried with native stock and become permanent residents in Java.

Much could be written on the Dutch system of modern education. Over most of the nineteenth century they gradually developed a superior system of elementary and secondary schools in which the children of native chieftains, Chinese immigrants and Dutch colonials got equivalent education and preparation for leadership in the Indies. Matriculation into local or European higher schools was equally feasible. Public training was provided for administrative positions, the civil services and technical pursuit. Social, political and racial equality applied to all who could afford to attend these schools, and scholarships opened the way for talented children of the lower urban classes after proving ability in their primary schools.

In 1906 tribal "Dessa" schools, on a very simple practical level, were introduced. These were the Dutch reply to the American public day schools in the Philippines where, in 1898, the first primary school was being taught on the old fortress island of Corregidor. Thence on, "doughboy" classes taught in English followed the American army of occupation to all parts of the Islands. Crowds of Filipino adults packed themselves in with the children to learn English. And this policy of English and academic instruction was never reversed under the Americans. After a few years of intensive use, it, naturally enough, led to serious rents in the social fabric as the excess of white-collar graduates grew large and political malcontents multiplied apace.

HOWEVER, the Dutch *dessa* never committed this cardinal sin. For it taught each child, in his tribal mother tongue, how to make a better living in his own environment through local and improved handicrafts, and agriculture, how to better tribal health and happiness through hygiene and simple superstition-dispelling science, and how to become more intelligent toward his own home and the world by an elementary study of the three R's. These immensely popular schools, penetrating to the remote

jungle villages, as led by young trained teachers of their respective tribes, were building a ladder for even the simplest tribesmen to climb toward competence and national understanding when the Japanese invasion struck. The plan was neither spectacular nor swift, and with the means at hand could scarcely even hope to catch up with the rapidly increasing population. But the million plus students attending at the outbreak of hostilities were making a big dent in crass illiteracy and backwardness. As one of the misfortunes of war most or all this extensive school system was snuffed out and the district *dessa* will probably die or hibernate till better days dawn again.

However, as an offset, ancient Java had grown deep national roots which, different as they were from their new Western cultures, will stand it in good stead now. In the early Christian centuries Hindu dynasties, originating possibly with itinerant Indian merchants, began their millennial reign there. Modern Kavi perpetuates archaic Sanskrit scholarship, the ruins of Boro-Budur, and other monuments mutely tell of the transfer of ancient Hindu religions, and today's Javanese dances, and Madurs' colourful Buddhism, picture Bali's ancient art. The daily manners and languages (on three social levels) of the Javanese still react the amenities of the courts and castes of yore. Then, a century or two before Diaz and Magellan, Moslem dynasties began throwing out the Hindu, whose cultural orders and idols they cast down. And the village prayer-house and pondok, peasantren and tarekat schools and institutes of the mosque and holymen displaced whatever Hindu ashrams and guru retreats there may have grown up in Java. All told, this early civilization made it easy for Holland to start Java on the trek toward an intellectual appreciation of modern civilization. And it may be that this, together with what has been accomplished toward Malay awakening in the Philippines and Malaya, will eventually lead, as Carlos Romolo dreams, to a pan-Malay Union. But more immediately, as intimated earlier, equality before the law, Dutch citizenship, larger place in the insular legislature, and a broad training as electors, had been set in action years earlier. But Holland was as surprised, as the natives were unready, for the post-war's hurried demand for nationalism, now in process of realization.

(Continued on page 8)

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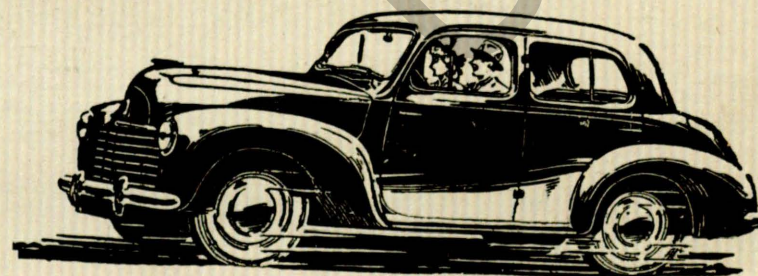


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# DINAH AND THE 'LEESHUM FIELDS

By S. H. C.

DINAH was a good cook, a speedy and efficient washer; she was a ready, neat hand at tidying up a room, as a nurse she could hold her own against many comers, but although it didn't seem to matter at the time I soon found cause for anxiety in the fact that Dinah was also a Revivalist. Bright and early on Sunday morning she would 'snuck off to the Leeshum fields.

I remember when she told me for the first time that she was dashing off to the Elysian fields that I was more than a bit worried for her sake, since I was sure that she mentioned being in the Salvation Army when she first came to us. Anyway, I accepted her new decision as there was nothing else for me to do.

I asked her for the exact geographical location of these bright fields, but she answered vaguely to the effect that it was 'up there', pointing in the general direction of North — taking in as she did so a sizeable portion of East and a generous chunk of West.

DUE to my keen interest in the meal she had prepared for our supper, (and she is quite a neat hand at preparing tasty, well done dishes), I soon forget the matter, and settled down to enjoy her Steak and Kidney Pie. Nothing but S & K P mattered, I can assure you, for the next thirty minutes. I approached this interesting subject with more than an ordinary share of anticipation, and here was one case where the realization far exceeded the anticipation. It was a lovely meal about which to wrap one-self.

And then one Sunday as we were going up to church: "Going home! Gooo-ing Hoo-oo-ooome!"

The bus shushed to a stop beside us.

Gone was the peace of this lovely morning. Gone were the songs of the birds and the drowsy muted buzzing of the bees as they circulated round and among the soft blossoms of the lignum vitae.

We climbed up into the bus.

The din was terrific. It surrounded us — it seeped into us until our very bones throbbed with the strange rhythm.

"Going home—Goo-ing Hoo-oo-ooome

Going home to see my Lord " Soon I began fervently to wish that they were going home — but in the other direction.

The hymn or anthem or 'sankey' whatever they call it, was ended. There was a pause; all the more quiet because of the magnitude of the noise which had preceded it. Right down the aisle. Silence stole in catlike and curled up on our laps. I was about to offer a prayer of thanks when way up front, there was the sound of a throat being cleared for another flight into song. A note was sounded, it began as a mere thread of sound, as if the producer were merely trying it out before putting it on the market. The product seemed good so it was shoved up over the counter and was eagerly grasped by the crowd.

"I'm a puttin' on my lily white robe—

I'm a getting all dressed for glory—"

THE wife and I looked at each other. Slowly she nodded at me — amazement written all over her features. Together we breathed the single word that named the culprit: "Dinah!"

Concernedly and way up ahead she was busy getting dressed for the momentous trip. The tambourines came into the argument — the basso profundo in the rear of the vehicle made his debut in a torrent of sound, while the thin reedy voices up front wailed out their lamentation that time was passing all too slowly, necessitating a delay in their travel plans.

We leaned forward to take a look at our Dinah — our culinary expert, our housekeeper's dream come true, our candidate for Nightingale honours, our pearl, our prize — and still the only recognisable thing about her was her voice.

Her head was swathed swami-like in a bath towel — mentally I began checking on whether we had missed one recently. The shawl she had about her shoulders would have done credit to any South American Fiesta. But the rolling eyes, the damp cheeks, the on-a-whole transported look on her face were as foreign to us as an American dollar bill these days.

WE come off the 'Glory Train' to the accompaniment of a tune much too lively to be in keeping with its religious message. The voices quickly faded into silence as the bus disappeared around the bend. We went into the churchyard where it was deathly still. Over the stillness came the song of a solitary bird, and again the air thrummed to the busy hum of the bees.

Dinah had gone on to her Leeshum fields. Dinah had gone on to make conversation.

I don't know how she does it, but this I do know — she'll be back in time to prepare breakfast, and she'll be looking as bright as a ninepence. Yet I knew that a great portion of her morning will have been spent in marching a weary mile from the Papine terminus to the river bed just below the scouts' camp site at Kintyre. One day I plan to take a trip just to see what goes on, for many are the tales I hear tell of the doings of the various groups who go there to conduct their religious services — of the Baptisms, of the 'Witness' givings — of the milling throng lining the river course as far as the eyes can reach.

And as I lift my eyes from the paper, the plaintive sound seems to fill the room—

"Going home! Goo-oo-ooing hoo-oo-ooome!

Going home to see my Lord."

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# MOVEMENTS OF NOTE

By I. C. Evre Ting

ANOTHER epidemic of colds and sore throats dampened the spirits of many during the past fortnight. Almost every other person one met was having it or just recovering. One of our big merchants had such a bad case of sore throat that he could hardly speak above a whisper and was indeed a very dejected figure. Probably cause of the condition was over-enthusiasm in entertaining a principal who paid a short visit to the island recently. So while in the throes of big business he was unfortunately handicapped in his speech.

BATHING in the open sea is becoming popular. Last Sunday they went in van loads to Cable Hut. Popular pastime of course is the sun-baths for the tan-conscious young ladies and wading for the very young ones. The roughness of the surf still prevent many from venturing too far out. One bather had the misfortune to lose his shirt and up to now does not know if it is genuinely lost or taken by some practical joker.

THE Little Theatre Movement this week was trying out for a cast. One of our would-be enthusiasts lost his chance because he had too much of a bass voice. Too bad indeed. He would have made such a handsome hero.

THE marriage of our pretty Ginger Lily and our well-known British Guianese was quite a surprise. I confess not hearing anything about it until very recently. Now a quiet marriage does not mean a quiet married life. There most certainly will be a lot of little squawks and I hope I wish them well when I say that may all their troubles be little ones.

BADMINGTON is getting quite popular. What with the new court put up by the Guild and the number of enthusiastic young ladies it is going to be a poor season for roosters or whatever clan of our feathered friends who furnish the fittings for the shuttlecocks. Most evenings now it is 'how can I get a lift to South Camp Road?' One particular court on Belmont Road seems to be particularly busy too. So much so that another one is being marked out on Worthington Avenue, that is, just a little way off. If you see young folks dashing out immediately after supper it is only a little Badminton fever.

ONE of the nicest advertisements I have seen for a long while is that showing a little boy forgetting his lines in a school breaking up party, and Mother whispering to Father "He can't think of anything else but our new Plymouth." With the influx of so many new cars most of our young folks have nothing on their mind but their new Vauxhall, Minx, Austin, Vanguard or whatever make it is. They may not go so far as to take it apart as yet, but everyday it goes to the garage for a checkup or for fitting a new cover. For some, half a dozen coverings is hardly enough and as many shines a day also. In the Spring it's a young man's fancy, and so it is.

Police politeness has reached a new peak in Cookeville, Tenn., where visiting truck drivers receive cards with the inscription: "If you want to sleep, just park on the public square or on the side of the street. Write below the time you want to be called and the police will wake you at that time."

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Most men live longer than their grandfathers. Women have a better life expectancy, too. So have children — not only that, but children nowadays spend more of their years getting an education.

These facts have brought significant changes in the family man's financial obligations. They mean that he must be prepared to support everyone in his family longer — including himself!

Fortunately, there is an effective way of meeting financial obligations of this nature — a well-planned insurance programme. Life insurance is a sure means by which a man can provide protection for his family in the event of his death or an income for himself should he live to retirement age.

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PERSONALIA

Mr. H. S. Loh, Chancellor of the Chinese Consulate, has just received a certificate and medal from the Chinese National Government for valuable service rendered during the war.

Mr. Hubert Tai, honorary secretary of the Chinese Athletic Club has just received word that the Sports team from British Guiana which will visit Jamaica next month will number seventeen.

The Chinese Benevolent Society and the Wholesale Provisions Merchants' Association, as well as the Chinese Athletic Club, will entertain them on their arrival here.

Mr. Daniel Lee left the island last Thursday, March 17 for Boston, Massachusetts, to receive medical attention there.

Dr. Donald Huggins, who was here for a month's holiday last year, was an intransit passenger on the s.s. Cavina which sailed for England on Tuesday, March 15th.

Mr. and Mrs. Eustace Chen announced the birth of a daughter on Wednesday, March 16.

The marriage of Miss Monica Chen See, daughter of Mr. and Mrs. Charles Chen See of Ginger Hill, to Mr. Van deGroot, took place on Wednesday, February 16.

The C.A.C. cricket team won their first match in the Caribbean Products Cricket Cup competition playing against Hannason's last Sunday.

A number of friendly basket ball games were played on the C.A.C. new court during the past week.

utes overtime that had to be played for a decision. The C.A.C. played a Canadian team from the H.M.S. Snipe on Sunday and defeated the visitors by 10 points.

PORT ANTONIO

The Chinese Sports Club of Port Antonio held a meeting on Sunday, March 13 for the purpose of electing officers for the coming year.

The Montego Bay Chinese Social and Athletic Club may pay us a visit during the Easter holidays to play a few friendly matches.

CHINESE CHRISTIAN GUILD

On Wednesday, 9th. March, the

Guild had a business meeting at the Rectory when there was much discussion of the forthcoming activities of the Guild over the next two months.

A badminton court has been erected at the Kingston Parish Church rectory at South Camp Road. It is open to all members any evening up to 9.00 o'clock, excepting Sundays.

We are having a games evening at the Rectory on Wednesday, March 23rd., at 6 o'clock. Members ar earnestly requested to try and be punctual as the function will not last longer than 9.00 o'clock.

PANORAMA

ASTRID MEYER EXHIBITION

Showing at the Junior Centre of the Institute of Jamaica during the past fortnight has been an Exhibition of oil paintings, water colours and prints done, with a few exceptions, in this Island, by Astrid Meyer an English artist who is visiting these shores.

There is, indeed, great charm in all this artist's work, and a sense of beauty portrayed that is pleasing, and which leaves a memory of beauty that will linger always in one's mind.

LADY HUGGINS' TOUR

A few days ago Lady Huggins set forth on an extensive tour of the Caribbean area in the interests of the women's organisations she serves so indefatigably in Jamaica.

Her first port of call has been Nassau where she will attend a big Red Cross function. She will also visit Eleuthera Island, the home of the famous traveller and writer, Rosita Forbes.

lectures will fall under the heading of "Challenge of the Caribbean" and she hopes and expects to gain enough material during her tour of the Caribbean area for her lectures.

LECTURES AND SCHOLARSHIPS

In educational fields the recent visit of Professor Peers, at the invitation of the British Council, to give a course of lectures on Adult Education in connection with the Extra-mural Department of the University College of the West Indies has claimed much of the public's interest and attention.

The winner of the Jamaica Scholarship for Boys for 1948 is Mr. J. T. A. Manley, a Kingston College graduate and youthful master, who will utilise his award by studying medicine.

ANGLING IN JAMAICA

Since the formation of the Angling Association in Jamaica more prominence is being given to fishing in these waters, and fishing expeditions are carried through from time to time by enterprising parties.

It is understood that angling will form one of the main attractions for regular tourists to these shores, apart from winter visitors.

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### THE PAGODA

Editor: Chas. T. Chang.

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Contributors are invited to send in their MSS at any time. Articles should not exceed 1,000 words.

**SUBSCRIPTION RATES:**  
One year 7/6; half-year 3/9 postage included.

#### Peace Talks

Since Generalissimo Chiang Kai-shek's departure from Nanking in the latter part of January there has been considerable activity in the direction of peace talk between the Nationalist and Communist. A reshuffle last week in the Cabinet under Acting President General Li Tsung Jen resulted in the appointment of General Ho Yin-chin as Premier of China in succession to Dr. Sun Fo who resigned as such two days before, because his policy of "no surrender" to the Communist was acting as a grave deterrent to the hoped-for establishment of peace.

The struggle that has, apparently, taken place in the Yuan Executive has been both intense and prolonged. During this period Generalissimo Chiang was served with what has been termed a "polite ultimatum" by two of the members of the peace commission who went to see him with the demand that he go abroad and hand over full powers to the acting president since it was thought that his presence was handicapping peace overtures. The Generalissimo, however, was not moved to leave but Dr. Wu stated that he would appeal to him at least to refrain from any action which might hamper the Government's peace efforts. It is believed that the Communists' demand for the arrest and punishment of what they termed "Government War Criminals" would be modified to a permanent ban on their participation in any future coalition Government, since it is expected that the forthcoming one will be comprised of representatives from all groups.

It has since been reported from authoritative sources that the Generalissimo has left his home town to live in retirement on the island of Kulangsu off the south coast of China. This move it is

felt will help allay the fears of his interference in the new peace moves being promoted by General Ho, the new Prime Minister, who has now gone to Nanking to complete his selection of Ministers.

The way has now been paved for the final talks necessary with the Communists through direct negotiations between General Li and the Communist leader Mao Tze-tung. The Communists' eight-point peace terms will be brought out with the formula on which General Li has been working strenuously during the difficulties experienced with the reshuffle of the Cabinet.

That China is eager for peace is only natural in the circumstances, but that this peace, if and when it comes will be of that durable and honourable nature which Dr. Sun Fo desired as being the fitting kind for China to offer as her contribution to world peace, is left to be seen.

#### BACKGROUND OF FAR EASTERN NATIONALISM

(Continued from page 3)

**THE** butt-end of the Malay Peninsula north and east of Thailand and Burma presents the greatest social and national confusion of all. After prolonged French diplomatic and military manoeuvring, Indo-China finally embraced peoples and politics as diversely as the raw mountaineers of Laos and the seasoned old literati of coastal Anam; as different as the testy Tongking Chinese of the north and the docile Khmer-Hindus of the south. In an area the size of Texas, but with four times its population, France has been trying to unify a culture and ethic where ages of trial and error at many hands, cults and races has signally failed. The tramp of European marines, and the reign of French admirals ruling from the quarterdecks of their men-of-war, only compounded the confusion left by ages. Especially contradictory is the terrain parcelled out of two great river systems with the thousand thin miles of Anam connecting Tongking, next to China, with the vast flood plains of Angkor in the south, while Laos rides the rough ridges of the Mekong hundreds of leagues toward Tibet.

Facing all these natural and historical obstacles, the French have presented a divided front. Diehard old Bourbons countered radical republicans, and both discredited vicarious statesmen like Daumer and Sarraut, and avid

French scholars and savants intent on the philosophy and monuments of Sino-Hindu culture and art. The former were more bent on the glory of France and in making tardy Thais into lively Frenchmen; the latter obsessed in creating a synthesis of Eastern and Western achievements and in making the University of Hanoi a veritable Sorbonne of the Far East. Beginning in the early days before the civil governors arrived, French schoolmasters and admirals began wrestling with the problem of the place and amount of French versus the vernacular to be taught to natives. Governors-general tackled the tough question of the relative weights French and native loyalties should play in school practice and policy. Finally it was the respective scope and size of primary, secondary and higher schools. On the whole their colonial policy, as compared to those of the British, Dutch and American, was emphatically more for the glory of France than for the social interest and national needs of the natives.

Fears of universal liberal thought resulted in a practical boycott against the University of

(Continued on page 17)

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## WEST KANSU—CHINA'S PROMISED LAND

by Rewi Alley

From CHINA AND AMERICA

**FROM** Dan to Beersheba! Most of us were brought up to think of that as a very long distance. In our childhood we heard of Palestine's deserts and lakes; of its mountains and vineyards; of its camel caravans; of peasants riding into valleyed cities on mild little donkeys; and of clear days and starry nights. Today we hear of its potentialities when power is harnessed by modern machinery; when its irrigation ditches work; and when its proposed thirteen million people are settled on the land. For so many dazed millions it is indeed the Promised Land. However, for these millions, there will be no peace until they can settle there and call it their own. Yet this is a land with nomad shepherds of varying faiths; a land of border problems and of struggle between the agricultural and the pastoral way of life. Too, it is a land which has been fought over since the history of man was first written down. Its importance today is due to the fact that in the new continental era which air transport has brought in, it lies athwart important trade routes, and that within its borders there are oil-producing areas, with pipe lines to carry the black gold.

West Kansu, China's Promised Land, has as yet not many pipe lines; and it is not the Promised Land for our Jewish friends. However, almost everything we have said concerning Palestine would fit West Kansu, except that the latter is about five times as long as the distance between Dan and Beersheba and that its potentialities are more than five times greater than those of Palestine. Yet despite these potentialities for better living for its people, it is today one of the most poverty-stricken spots in the world.

The western part of the Province is in reality the cornerstone of China's Northwest. Into this land, thousands of years ago, streamed peoples, perhaps from the Indus Valley, spreading down over the hills and dales of the Chengtu Plains, and from there along the great Yangtze River to its old mouth at Wer Chow. Certainly odd names of villages and settlements reflect the struggles of the Imperial Han and later dynasties with these unwelcome

and uninvited visitors from Central Asia. It is fairly safe to say that where such names as Ding Chiang Miao, Ning Chiang, Ping Chiang, Ping Fan, Ting Fan, Ning Hsih, do not deal with water, they connote the pacifying or settling of the Chiang or Hsia peoples, or of the barbarians in general.

**LEGEND** also has it that Alexander came through this land as far as the present city of Yungchang in east central Kansu; and that Sandan was formerly Sandanbil, which represents the last part of the great conqueror's name. Sandan (sometimes called Shantan) is also said to have been the outpost capital of China in the ancient "silk route" days, where foreign delegations were received by the Tang Dynasty emperors and then sent back to their homes. Arabian records support this legend. These and many other tales around this historic territory; and in the old city of Tungkuang, its world famed frescoes tell us in their quiet magnificence something of the stirring events that have taken place in this once happy, smiling land, then so stable and abundant for the millions who lived there, but today hardly capable of supporting the pitiful thousands who struggle for inadequate food and clothing for themselves and their families.

Yet near the old walled cities on the highlands of West Kansu—small oases in the Gobi desert—and in the settlements on the steppes, there is an abundance of empty land. The oil resources at present tapped in Yumen—perhaps the highest oil field in the world—may be only a portion of its wealth. Some observers believe that the field may be as long as from Yumen to Wu Wei, a distance of about three hundred miles. On the slopes of the Nan Shang mountains, there are wooded glens with game in great plenty; and there is also an enormous potential for better pastoral conditions when the problem of winter feeding is met and better stock is bred into the existing flocks. The present small coarse wood yield should also be able to stand considerable improvement. It may be that when the railway

system is working again, and trains crawl over the Wu San mountains past Lanchow, Manchou beancake, instead of going to Denmark or some other European country, will come to this area—or perhaps, there will be enough for all who need it.

With irrigation, it is certain that many root crops could be grown in this area to help out in the five months when grazing must be supplemented; for West Kansu is far too dry for much snow. Sheep do get taken care of somehow through the winter, but for anything like capacity results in dealing with the great flush of grass on the steppes in summer, winter feeding must be boosted.

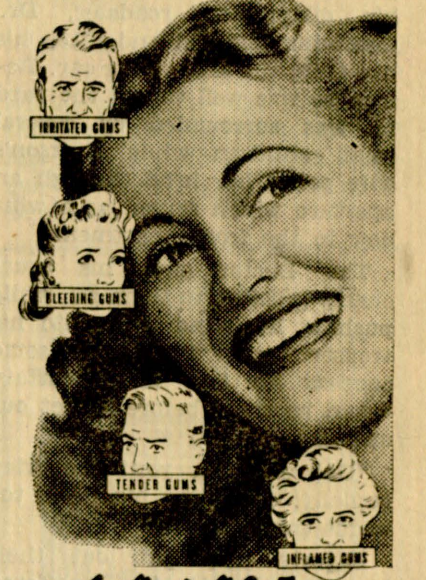
**IT** is quite an experience to go over the great Army Remount Station at Da Ma Ying, where, during the Tang Dynasty, according to reliable information, eighty thousand horses were grazed, as against the mere eight thousand grazed there now. Here too, irrigation is a vital necessity. Nature has not cooperated in the long round of human strife that has brought ruin and devastation to this once prosperous front-door region of China. The din of battle has long since died out and the struggles themselves have been forgotten—even some of the tablets recording them having been eaten away by the alkali soil as the desert has advanced. The needs of the people and the potentialities of the land, however, remain.

Can it be that the armies which for the last hundred years and more have gone up and down this land have taken away people's hope? Or is it, perhaps, that the manufactured goods which have been brought in have killed the people's incentive to work and produce more things? Whatever the reason is, something should be done about this area to bring it back to its former stature. Shantan, for instance, gives every evidence of once having been a great weaving centre, but today it has no looms at all other than those of the Chinese Industrial Co-operative Technical Training School, which has made this village centre a place to carry through its educational plans and experimentations.

It is noticeable that where counties in West Kansu are off the old silk highway, away from the crumbling great wall that stands in the middle of the Kansu corridor, the people seem relatively more prosperous. This is apart from the three great cities of Liangchow (Wu Wei, today) Kan-chow (Changyeh) and Suchow

(Continued on page 18)

**Bleeding Gums**  
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# THE VISITATION

By H. V. Ormsby Marshall.

## A SHORT STORY

PULLING up in front of the small wooden gate of the Jackson's residence with the usual accompaniment of squeaks and groans issuing from the brakes of his dilapidated roadster, Dr. Charleton alighted and lifted his bag from the seat of his car. Before he was well within the yard he was surrounded by several small children while Jackson's wife poked her head through an aperture which served as a window in the front apartment.

The Doctor gave his usual cheery greeting to them all, while pushing his hand deep into his trouser pocket to extract some coppers he had made certain would be there before he set out on this call.

"One each for you!" he cried genially, extending his hand towards the children.

Eagerly they put out their hands to receive the proffered pennies they knew to be their portion whenever the "kind doctor" was summoned to their home, all except baby Iris who hung back shyly behind her elder sister until the Doctor had issued another invitation to her, on which she suddenly darted forward and grabbed the copper, returning as swiftly as she had come, to the rear of the group.

By this time Mrs. Jackson had joined them in the yard and was doing her best to dismiss the children with her usual admonitions. The eldest girl came to her aid, realising her mother's anxiety on behalf of her father who lay ill indoors, and she induced her brothers and sisters to "cum pick up firewood" with her, though they did so reluctantly.

When Dr. Charleton was left alone with Mrs. Jackson the woman lost no time in acquainting him with the reason for her summons.

"It is me 'usband what mek me call yu Sa!" she explained, an expression of fear coming into her eyes. "Im is well sick Sa! 'Im lie off stiff an' sey 'im can't move hand nor foot for de Obeah set 'pon 'im!"

THE Doctor nodded his head thoughtfully. So the Obeah had been set upon Jackson! Not altogether surprising, this piece of news, for Jackson was the sort who was always fancying himself afflicted with one form of illness or another. Here, indeed, was an instance which made him feel a

sense of deep satisfaction that he had made the decision he had some fifteen years earlier, to return to Jamaica, his native land, when he had gained his degree as doctor in Edinburgh. Here he could serve his own people to the best of his ability. He wanted to help them to shake themselves free of the bondage of beliefs and conditions which kept them from attaining good health and the ability to rise to the full status of their individual abilities.

Jackson owned a couple of acres of arable land a few miles from the village, and being of an industrious nature he often stirred to life the antagonism of some of his slothful neighbours who were jealous of his prosperity as compared with their own. That they were, according to Jackson himself, always trying to do him harm had become common knowledge in the neighbourhood.

"This is nonsense!" the Doctor replied brusquely when Mrs. Jackson had finished speaking. "There is no such thing as obeah . . . pure imagination . . ."

Mrs. Jackson gazed at the Doctor in surprise and wondered how one of her own colour could make such an assertion about a cult which had so well-founded an origin and was known to have so great a power. That one who was so learned as she knew the Doctor to be could have uttered such a sentiment made her glance uneasily at him.

"Dis time it is not what 'im t'ink, Sa, but it is so fe true. Even me can see fe own sell all de sign of de Obeah what is 'pon 'im!" Mrs. Jackson hastened to explain in her effort to assure the Doctor that he was mistaken in his views. "De fowl fidders is dere Sa, an' plenty of bone dem, an' even a' halligator teeth, eberyting tie up togedder wid plenty of string knot up at de bed foot. An' nobody at all have de chance to cum in de 'ouse widout me or de chil'ren see dem. An' from de time dat Jackson 'im see all dis 'im lie down stiff an' sey 'im can't move!"

Mrs. Jackson ended her oration with an audible sigh and held up her hands in alarm. Suddenly the Doctor felt furious. When would these people ever learn that such foolish symbols were utterly harmless if only one did not believe in them? When would they realise that it was all purely a question of mind over mat-

ter? He said no more to the woman but walked into the small parlour and asked to be shown to Jackson's room.

WHEN he had entered the apartment he closed the door behind him and glancing around him at the congested condition of the room his eyes at length rested on the man lying on the bed, and on the symbols of the dread Obeah that were suspended from the iron bar at the bedfoot.

Dr. Charleton placed his bag on the chair at the bedside and seated himself on the bed beside the patient he had come to see.

"Well, Jackson," he began in a kindly voice, "What is the matter with you? Will you tell me what you feel?"

Jackson gazed at the Doctor in a dazed manner at first then in a low and feeble voice he endeavoured to reply to his question.

"Me de 'pon dyin' Sa!" a de obeah dis time!"

"Nonsense my dear fellow there's no such thing as Obeah. Open your shirt collar and let me sound your heart," the Doctor replied, bending over his bag in order to extract his stethoscope while Jackson fumbled with the collar of his shirt in an effort to do the Doctor's bidding.

During this process Dr. Charleton glanced down again at the obeah symbols so close within his reach and came to a swift decision. He would remove them before the unsuspecting Jackson became aware of his interference. It was all done in a moment with something of the dexterity of an accomplished juggler, and the dread items of superstition stuffed into his pocket when his patient looked up and saw him standing innocently awaiting the signal to him that he was ready.

He was in the very act of listening to the normally rhythmic beat of his patient's heart when a distinct tremour vibrated the bed, soon spreading itself in volume and direction over the entire house.

"An earthquake!" Dr. Charleton thought, sitting up with a jerk, looking with genuine alarm at the frail structure of the walls of the apartment in which he was situated, and feeling convinced that they would never withstand the vibrations of a heavy earthquake. The shock was over anyhow and a sudden inspiration had come to the Doctor.

"That was an earthquake Jackson, did you feel it?" he asked, "these walls would never hold out against anything more severe you

know. Let's get outside as quickly as we can."

FOLLOWING up his own suggestion the Doctor rose to his feet and proceeded to assist his patient to rise.

"Me can't move me leg dem Sa, de obeah paralyse me," he hastened to explain, "its is dem what don't want me fe mek money what do it Sa!"

Dr. Charleton stood in silence for a moment at these words, glancing anxiously around the small apartment as he did so.

"Nonsense, Jackson, just show them that you don't care a fig for their jealousy and go your own industrious way like a man. Remember you've got a family to support. There's not a thing wrong with your heart and if you make up your mind to try, you will find that you can walk quite well. If you take my advice you will come outside right away before a heavier shock"

But the Doctor was not given time in which to finish his warning. His words were silenced by the dreaded sound of distant rumbling. Almost simultaneously with this terrifying noise the cottage began to shake as if every joist in it were being unloosened and every shingle ripped from its roofing and flung upon the ground.

Beggars beg from beggars him nebbes get rich; and Darg beg from beggar him nebbes get rich.

Pr'yer in de mou' only, is no pr'yer. Pr'yer needn't be long when fait 'trong; (faith is strong.) Both proverbs can be taken together as regards their significance. They remind us of what the Bible teaches — in regard to prayer. In the first place a prayer must be simple. It was not the lengthy babblings of the Pharisee that was most effective. It was the few short words of the publican: "Be merciful to me, a sinner." The heart-throb of the dying thief: "Remember me when thou comest into thy Kingdom." In his epistles Paul, the Philosopher, states that many prayers are not answered because we "ask amiss", not expecting an answer, faithless.

"For heaven's sake, get up man . . . get up if you don't want to be crushed to death!" the Doctor shouted above the racket, as he put forth his hand and gripped that of the sick man's in a tight hold, helping to force him to his feet.

By the time they had reached the yard the earthquake had subsided and as the Doctor looked around him he was surprised not to see any sign of Mrs. Jackson or the children whom he thought would have been frightened by the earthquake and come running to them. He glanced at Jackson who stood quite normally on his "paralysed" legs although he looked weak and shaken. Placing a hand on the man's shoulder he told him to stand there for a minute while he went in search of his family. With an obedient nod of the head the half-dazed man acquiesced.

WHEN Dr. Charleton had found his way around to the back of the cottage he saw Mrs. Jackson busily stirring a pot of broth at her fire-wall as though nothing had happened. The children had not come in yet from their errand to gather firewood. Tethered to the corner of the cottage at the farther side was

# Jamaican Proverbs

## Their Meaning and Significance

One s'mody can' quarrel. S'mody means somebody. Compare with the English equivalent which says: "It takes two to make a quarrel."

And one it takes to end it." I read a story of two monks who had lived so peacefully together in a lonely place that life had become monotonous. "Let us quarrel," said Bro. Paul, just to while away the time." "What shall we quarrel about?" Bro. Peter asked. "This stone: it is mine," said No. 1. "No, it is mine," No. 2 replied: etc. etc. they continued till Paul said: "Well you take it." And so the quarrel ended.

No pump if de sucker a dry. That is, no use to beg from a poor person—useless labour. I recall the following dealt with in a previous instalment:—

Beggars beg from beggars him nebbes get rich; and Darg beg from beggar him nebbes get rich.

Pr'yer in de mou' only, is no pr'yer.

Pr'yer needn't be long when fait 'trong; (faith is strong.) Both proverbs can be taken together as regards their significance. They remind us of what the Bible teaches — in regard to prayer. In the first place a prayer must be simple. It was not the lengthy babblings of the Pharisee that was most effective. It was the few short words of the publican: "Be merciful to me, a sinner." The heart-throb of the dying thief: "Remember me when thou comest into thy Kingdom." In his epistles Paul, the Philosopher, states that many prayers are not answered because we "ask amiss", not expecting an answer, faithless.

When man know him chairback no 'trong him mus'n lean back. "Those who live in glass houses should never throw stones," is an equivalent English proverb.

Be sure your position is well-founded before you dare to find fault with your neighbours whom you attempt to criticise.

Ratta say if man chop after him, dat no kill him, but if him say "looko' rat," dat a wus. The man who strikes openly at one does not do as much harm as he who gives him a bad name, is the meaning of a proverb full of commonsense.

White belly ratta him bite and blow.

When a rat bites a sleeping person it is said to blow on the spot so that the injury is not felt at once.

The proverb is applied to hypocritical person who is friendly while trying to harm one.

Ratta no play a empty loft. That is, he does not waste his time where he can find nothing—a sparkling example of the rat's cunning.

Ratta say him wooden gib a hang fe the man who can' los a night rest fe a piece a cheese. Wooden means would not; gib means give.

That is, it is hard to understand the other's point of view if it differs from one's own.

Betta fe be religious than boast 'bout ticket.

The ticket referred to is the one given to members of a church to show that they are in good standing, financially and otherwise.

Sof'ly ribes run deep.

This is literally true as you will note by personal observation. The English equivalent reads this way: "Still waters run deep."

Braggin' ribes nebbes drown s'mody. Braggin' means noisy; s'mody means somebody, anybody.

Compare this matter-of-fact saying with the following English equivalents, namely:— "Much cry, little wool" (sheep).

"Still waters run deep." Amusing but true is the following Old English rhyme:—

Says Till to 'weed— "Tho' ye rin wi' speed and I rin slow, For ilka man that you droon i droon twa."

The Ashantis (West African tribe) say, "It is the water which stands there calm and silent that drowns (literally, takes) a man."

If you yeary ribes dey bruk wood, mek you way.

That is, if you hear the river beginning to break wood, (the bridge cracking), get out of the way.

Ebery ribes run a him mumma; de sea.

All rivers run into the sea, whence they come.

If you follow wha' ribes carry, you neber drink de water.

PLUTO.

Jackson's old mare, hampers on her back heavily laden with produce for sale in the nearby town, Mrs. Jackson and the elder children having succeeded in gathering together enough to make the trip worthwhile. Soon the handyman who helped them would be coming to ride her into town.

Before the Doctor had had time to speak the mare started to neigh violently and shook herself heavily at the same time. The cottage trembled and swayed visibly during this procedure and in a flash the truth dawned on the Doctor.

"Why did you tether the mare to the house, Mrs. Jackson?" he asked, with an assumed casualness, "aren't you afraid that she might pull it down one day?"

Mrs. Jackson glanced from the Doctor to the old mare and a look of annoyance came into her eyes.

"Please Sa, it was dat silly boy what did it, 'im 'ave no sense at all. An' de guava tree so close by," she explained, as she hastened to remove the animal. Then, in response to her eager enquiry as to the condition of her husband the Doctor replied:

"Nothing at all is the matter with him Mrs. Jackson, he is up and about the yard already."

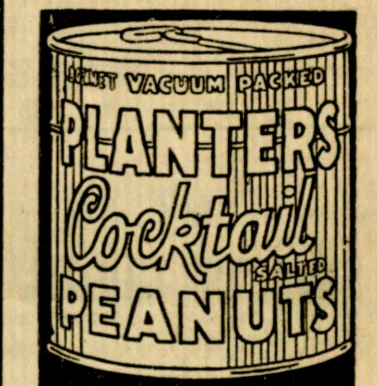
With an expression of profound incredulity Mrs. Jackson followed the Doctor around to the front yard. Together the three of them entered the parlour and the Doctor invited Jackson to show

him the symbols which had caused him such concern.

Search as they might, however, the symbols had disappeared from off the bedfoot. Jackson and his wife glanced at each other in consternation. But before his wife could utter a word, Jackson had himself found a solution to the mystery.

"De Lard be praise!" he cried exultantly, as he stood erect and strong again in the realisation that the horrible spell had left him well and free, "is de eart'-quake 'im sen'd what mussa shake dem away!"

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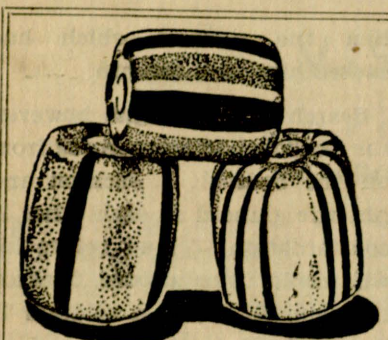
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**JAMAICA**

"Mid the rusted brown of the star-apple boughs,  
How the light south-wind leaps and soughs  
In the gay days of March, the glad days of March,  
When the sky is a stainless hyacinth arch,  
And John-to-whit constantly pants forth his joy,  
And heaven and earth every beauty employ  
Man's heart to rejoice!  
I lift up my voice  
And hail you, bright days of the vanguard of Spring,  
The bravest of those in the pageant you bring."

**Vivian L. Virtue:**  
"March Days."

**IRELAND**

"The man who writes about himself and his own time  
Is the only man who writes about all people and about all time."

**George Bernard Shaw:**  
"The Sanity of Art."

**WALES**

"You Borgias among flowers,  
spilling so much blood  
to keep your beauty dangerously bright,  
there are daggers around you  
pale and sharp pointed to your head  
with hate and deadly love . . . .  
You shout defiance of the fear  
Your white sisters show,  
haughtily, darkly aloof,  
demons revolving into the depths of sight,  
You smoulder in cardinal groups  
immaculately consumed in flame  
to crimson martyrdom."

**Ken Etheridge:**  
"Carnations."

**CHINA**

**POT POURRI OF THOUGHT**

"The mountain boulders reveal the faint impression of a dangerous and rugged path; . . . .  
The hills are bathed in red, the mountain streams show blue; . . . .  
From time to time I see pine and oak ten spans round, . . . .  
The sound of water tinkles in my ears,  
The wind blows through my clothes,  
If only life were always like this—  
How happy man might be!"

**Han Yu:**  
"The Hill Rocks."

**AMERICA**

"Ambition has but one reward for all:  
A little power, a little transient fame,  
A grave to rest in, and a fading name'."

**William Winter:**  
"The Queen's Domain."

**ENGLAND**

"The mind is its own place, and in itself  
Can make a heaven of hell, a hell of heaven."

**John Milton:**  
"Paradise Lost."

**INDIA**

"You never loved me, and yet to save me,  
One unforgettable night you gave me  
Such chill embraces as the snow-covered heights  
Receive from clouds, in northern, Auroral night.  
Such keen communion as the frozen mere  
Has with immaculate moonlight, cold and clear.  
And all desire,  
Like falling fire  
Died slowly, faded surely, and sank to rest  
Against the delicate chillness of your breast."

**Love Lyrics of India:**  
"Kashmir Song."

**Michail Lermontov:**  
"My Country."

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**PERSONS PLACES THINGS**

By Old Joe

**PERSONS**

**Walter Jekyll** was the youngest son of Edward Joseph Hill Jekyll of Wargrave Hill in Berkshire, England. Born in Surrey, 27th. November, 1849, he was educated at Harrow and Trinity College, where he graduated with honours in 1872. Finding the English winters trying, he came to the West Indies in 1895, after his mother's death; and after a short visit to England, he finally settled in the Blue Mountains here, which he found much to his taste. Thereafter he formed part of Jamaican life and thought until his death at Bowden Hill near Riverside in Hanover, on the 17th. February 1929. He lies buried in the churchyard of the Lucea Parish Church.

An outstanding feature of Mr. Jekyll's life was a desire to help his fellowmen. This characteristic manifested itself in Jamaica much as it had done in England in early life.

After leaving Cambridge with the M.A. degree, he was ordained, and laboured as Curate of Heydon; and as minor Canon in Worcester, a post for which his fine voice and knowledge of music especially fitted him. After a brief sojourn in Italy as Chaplain in Matta, he renounced his Orders, having found that he had no vocation for the Church. Next we find him studying singing at Milan, and in England teaching music and giving penny lessons to poor people.

In Jamaica his house was shaken down by the 1907 earthquake and he, (having given the property to his headman), then moved to a hired house at Mavis Bank.

After a time however, owing partly to the fact that he became unable to continue hill walking, he removed to Bower Hill.

He took a deep interest in Claude McKay, the poet of the Jamaica Constabulary, and was instrumental to his going, in 1912, to Tuskegee in U.S. which put the poet on the road to fame. In 1907 McKay published, through the Jamaica Folk-Lore Society, "Jamaica Song and Story."

In 1912 Mr. Jekyll wrote an in-

roduction to McKay's "Songs of Jamaica," the second book of that author.

For a time Mr. Jekyll devoted much study to the works of Schopenhauer.

This resulted in 1911 in the publication of "The Wisdom of Schopenhauer as revealed in some of his principal writings. Selected and translated by Walter Jekyll, M.A."

He presented all the works he had consulted on its completion to the Institute of Jamaica, to the Library of which he was wont during a period of many years to send, (after he had finished reading them), the books which he acquired either by presentation or purchase. A great student himself, he had much helpful sympathy for other students.

He spent a great deal of his time in reading, and the study of the habits, customs and language of Jamaicans, a fact which resulted in "Jamaica Song and story," with an introduction by Alice Werner, and appendices on Traces of African Melody in Jamaica by C. S. Myers, and on English Airs and Motifs in Jamaica, by Lucy E. Broadwood, a work which forms the most learned contribution on the subject at present published.

Mr. Jekyll lived with remarkable simplicity. He cared little for comfort. He had divested himself of all his possession before he died. He made but few friends; but of these the late William Fawcett, Director of Public Gardens and Plantations, was the closest. They had much in common to talk over in botany and gardening. He wrote for his friend Fawcett a "Guide to Hope Gardens."

Mr. Jekyll's house and his mode of living were of the utmost simplicity; only a meal of rice and peas and cocoa, with Mr. Fawcett for a companion, was better worth the while than a banquet with many another.

**PLACES**

**JAMAICA PLACE NAMES ALLIGATOR VERSUS CROCODILE—A SPECIAL NOTE.**

In the issue of March 5 reference was made to a distinction between these two, in my writing about Alligator Pond. I now quote Dr. Bernard C. Lewis, Curator of the Museum here who told me there is a significant difference, although the terms are interchangeable in British Guiana. The difference lies in the fact that the alligator has a pointed snout, mouth always open has led to the belief, which is common in Brit-

ish Guiana, that the open mouth is an invitation to flies. As soon as the animal gets a mouthful, he closes those huge jaws of his with a sound that can be heard several chains away. Mr. Lewis also tells me how he had learnt to call an alligator by imitating the guttural sound of its mate.

And now to more notes of interest relating to places which derive their names from animals or vegetables.

Under this heading come the two dependencies of Jamaica. The Cayman Islands were dealt with in the issue of March 5. I now deal with the Turks and Caicos Islands:—

Today, the Turk's head cactus (melocactus communis) to which the Turks Islands owe their names, is seldom seen in Grand Turk, but is plentiful at the Caicos.

As regards other features: Long, after ridiculing the tale copied by many writers that the ram drops which fall at Magotty turn into maggots, goes on to suggest the derivation of 'maga, (an enchantress) and oteo, watching on a high place, alluding probably to the pinnacle of Mount Diablo, over which the thunder clouds so frequently break, as, together with its horrid aspect, to make it seem a proper residence for a witch, under patronage of the devil, to whom the mountain was dedicated.'

Long was referring to a Magotty under Mt. Diablo. There are no less than three places with the name, which shows that the word cannot be English at all, and that it must be a Spanish word, which in turn was probably Jamaican Arawak.

Of names given to Natural Features, there are numbers in Jamaica;— the Blue Mountains; the Red Hills, the Great, White, Swift, Dry, and Milk Rivers; Green Island; Dry Harbour; Dry Mountains; the Round Hill (in Vere).

God Almighty's Cut Stones is the name given to a pile of Laminated rock in St. Ann. "Hell Below" is a rather dangerous

corner near Dunn's River where there is a deep fall to the sea. There are many examples of such names as these.

**THINGS**

**AGRICULTURAL METHODS AND PRACTICES**

**CEREALS AS FOOD PLANTS**

The reasons for the importance of Cereals as food plants are many especially in these days of the High Cost of Living.

Cereals have been known to mankind prior to the historical period; for the older civilizations were already familiar with several kinds of wheat, barley and other grains. Moreover, the actual origin of these useful plants had been so long forgotten that they were given supernatural powers and played a great part in the religious ceremonies of the various nations of antiquity.

Long before the Christian era the ancient Romans held festivals at seed time and harvest in Honour of the goddess Ceres, whom they worshipped as the giver of grain. At these festivals they brought offerings of wheat and barley (gifts of Ceres), a fact responsible for the modern name, "cereals."

The Greeks had similar religious observations. In the new world the Mexican natives worshipped

(Continued on page 14)

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# TALKING IT OVER

with Elizabeth Martin

Now that the season of orange blossoms and orchids is drawing near most of our problems seem to deal with marriage problems.

Dear Miss Martin,  
I am to be married early in June and would like to invite a few of my fellow workers to my wedding, but I do not know their respective wives and husbands. Is it necessary to invite both?

Don.

Dear Don,  
If you wish to invite your fellow workers I am afraid you will have to invite their respective partners. It is not customary to invite one without the other.

E. M.

Dear Miss Martin,  
Do you think it is correct for a girl to discuss plans for having a family with the man she is going to marry before they are married?

S. K.

Dear S. K.  
Most assuredly you should discuss this matter and several other important items before you are actually married. Suppose you are fond of children and hope to have a nice big family, and when you are married your husband turns round and tells you that he just cannot afford to have a family, and that he is not fond of children, and that they would deprive him of some of your company. Or it might be the other way around, you might not care to have a big family and your husband might expect you to. Now, is it not far better to discuss this problem before than after marriage?

You should also decide, if you are of different religions, just which faith you intend to bring up your children in. They need security and should not be exposed to the bickerings of their parents.

Yes, I think it is good for a young couple to discuss these

matters before marriage, and if their opinions differ, they then have a chance to come to some understanding of how they are going to handle the problems which will arise.

E. M.

Dear Miss Martin,  
I am engaged and hope to be married shortly. My fiance's family do not approve of me, although they have never met me. I have been invited to spend a week at his home and I see no reason why I should go, for I do not intend to have anything to do with them even when I am married; but my mother insists that I am being very foolish, and that I should go. What do you think?

Ciss.

Dear Ciss,  
Why are you young folks so headstrong? Why can't you realise that age lends wisdom to parents and enables them to advise and help their children. Your mother is perfectly right my dear. You are being very unreasonable and arrogant in your attitude.

First of all, how can you be sure that you are marrying a man who will make you happy if you have never seen him against his own background. You don't know how he treats his mother; you don't know whether he is used to a serene peaceful home atmosphere, or to one of coldness and bickering. You have not seen his brothers and sisters so you can have no idea of the kind of family you may expect.

Remember, 'blood is thicker than water'. There will come occasions — anniversaries, birthdays, Christmases when your husband will want to be with his family. Are you going to stay away then, or are you going to keep him away? Again, the best of us have to grow old, and in every family someone has to care for the old folks. The day may

come when you will have to live with them or they with you.

You cannot build happiness by putting up barriers, so make up your mind to go and stay with your prospective in-laws. You also owe it to yourself to go and show them that although they do not know you, and they disapprove of you, you are good and sweet, and will make a splendid little wife.

E. M.

## Persons, Places, Things

(Continued from Page 13)

an agricultural diety to whom they brought the first fruits of their harvest. In fact nearly every primitive race has worshipped some diety who presided over its crops.

The cereals are all members of the grass family, and are alike in producing the characteristic fruit of that family, namely, karyopsis. In this fruit the wall of the fruit becomes fused with the ripening ovary wall to form the husk. The term "grain" is applied either to this type of fruit or to the plant that produces it. The true cereals are six in number: barley, maize or corn, oats, rice, rye and wheat. Of these wheat, maize and rice are the most important, and each has played an important part, in the development of civilization.

"I respect faith, but doubt is what gets you an education."

—Wilson Mizner.

A man who was an habitual drinker was often repentant and humble after a debauch. He would promise his wife to do better, but he never seemed able to keep his word.

One night he said to his wife sadly: "You're a clever woman, Jenny, a courageous, active, good woman. You should have married a better man than I am, dear."

She looked at him, and thinking of the fine man he had been before he started to drink, she answered in a quiet voice, "I did, James."

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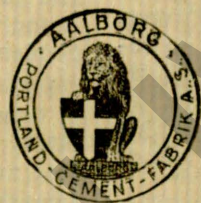
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## THE PAGODA

### IN PARENTHESIS

Getting up early in the morning is merely a question of mind over mattress.

#### MODERN MOTHER GOOSE

Humpty Dumpty sat on the wall; Humpty Dumpty had a great fall; All the king's horses and all the king's men — Had eggnog.

The great Gildersleeve report that he went to his bank and withdrew \$6000, explaining that he was going to visit a night club. "Just \$6000?" asked the teller. "Aren't you going to tip the waiter?"

A missionary had been captured by a cannibal tribe and was already in the cooking pot when the chief offered him a last chance: "Show me something that I have never seen before and I will spare you."

The reverend gentleman took out his cigarette lighter, and as he flickered the wheel on the flint, a flame blossomed from the wick.

The chief was amazed. "You can go freely," he told the missionary. "That's the first one I've seen that works first time."

Sometimes a single tracked mind goes round in circles.

The district superintendent of a railway company has always made a special point of insisting that station-masters send in a full report at once of any accident, however small. One morning he received the following urgent message:

"Man fell from platform in front of the moving train. Will send further details later."

After waiting for what seemed an age, the superintendent received the second message:

"Everything okay. Nobody injured. Engine was going backwards."

Girl — Will you please donate something to the Old Ladies' Home?

Man — Sure, help yourself to my mother-in-law.

A rich man had to dismiss his gardener for dishonesty, but for the sake of the man's wife and family he gave him a character reference and framed it in this way: "I hereby certify that F. D. has been my gardener for over two years and during that time he got more out of the garden than any man I ever employed."

Mr. Bouncer, an American manufacturer who had obtained an interview with the Pope, was overheard by a Cardinal to offer \$1,000,000 to the Pope in return for a favour. But the Pope said "No," with amazement and indignation.

When the American had gone, the Cardinal, thinking that \$1,000,000 could achieve a great amount of good, asked the Pope why he had refused.

"Oh," said the Pope, "he wished me to change two words in the Lord's Prayer."

"Only two words?" exclaimed the Cardinal.

"Yes," replied the Pope. "He wished me to change 'daily bread' to Bouncer's Wheat-flakes'".

She — I warn you. I'm petting against my doctor's orders.

He — Golly. Are you sick?  
She — No, but the doctor is my husband!

A duck whom I happened to hear,

Was complaining quite sadly.  
"O dear,  
Our picnic's today,  
And the weathermen say  
The skies will be sunny and clear."

Farmer — Be this the Woman's Exchange?

Woman — Yes.  
Farmer — Be ye' the woman?  
Woman — Yes.  
Farmer — Well then I think I'll keep Marthy!

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# REFRESHING WINDS

By GAY

I stood for a long time watching the eagle. I could see very plainly what had happened. The eagle starts with a small low nest on the branch of a tree; but when the eaglets are large enough to fly off, he doesn't abandon the nest. He returns to it year after year every nesting season. He merely adds a layer of leaves and branches and straw to his nest.

Before long the nest has grown immensely tall, and very often it has grown so tall that it strikes the branch up above and thus bars the entrance to the nest, making it impossible to fly in and out of the nest. This is what had happened to the eagle I was watching.

I waited to see what she would do. Now, I said aloud to the fluttering bird, aren't you furious with yourself or with circumstances or with whatever you feel caused this dilemma? Don't you wish now that you had been wise enough to foresee what would happen and had built your nest somewhere else?

But the eagle was paying no attention to my stupid comments.

She swooped this way and that for a time. Then she selected a new branch and set to work to build a new nest.

I sat down on a mossy stump and stared at her quick firm movements. Yes, this is the way it should be. There is no place in life for regrets. There should only be the recognition of the need for a change. The calm acceptance of a new building programme.

THERE is no idle waste of life more flagrant than regret. What you should have done or what someone else could have done or what another thinks you should have done are merely rubbage-thoughts that need tossing out. Life isn't composed of what might have been, but of what you do with it at this moment.

You made a mistake? Well, who hasn't? Mistakes are merely old nests to be discarded. There's always a new branch on which to build something else.

Human beings are given just so much energy, just so much mental ability — why waste those pre-

vious gifts on regret? Regret only clogs the mind for future action. It hinders the tranquil flow of one vent into another. It stops progress. It makes you look back instead of forward. Regret is a sin against your own life.

When you start any activity, you are doing what occurs to you to be the correct thing at the moment. You are doing what you must do because — simply because you are you. There is nothing else, then. It couldn't have been otherwise. Maybe the step is wise or unwise, but that is not what counts. You are living — and that is what counts. Living implies action of some kind, feeling of some kind, utilizing the beauty and loveliness as well as the ugliness and dangers of life, perhaps wise and perhaps unwise — who can say?

It is vain and stupid, then, to regret having lived.

It has been said that only small men cannot change their minds, and only small men cannot admit a change of mind. Growth depends upon change and a potentially great mind recognizes this fact. What you did last month or last year, you might not do today, but it was probably necessary for you to pass through all the changes in order to reach your present stature.

MISTAKES are nothing more nor less than recognizing a

better way to do a thing and then being willing to make the change.

There is another side to this idea of regret: perhaps the thing you are regretting as a "mistake" was not a mistake at all. It was only an action that leads you to further understanding and on to other events. In the long run, you may see that the so-called mistake was really a very excellent thing. An old way of saying it was simply that "everything seems to work out for the best."

I once knew a woman who was so afraid of saying or doing or thinking the wrong thing that, it seemed to me, she had ceased to exist at all. She reminded me of a pendulum tied to inactivity by a big thick rope. She was not allowed to swing one way or another.

She was afraid to look for a job for fear she would end up with the wrong job. She was afraid to make conversation for fear she would say something to hurt another or that was not quite correct. She refused to make decisions for herself for fear it would be the wrong one and she might regret it. She had a few prim ideas and philosophies on life to which she clung for dear life.

Her sister was so different from this that I wondered often how (Continued on page 18)

## BACKGROUND OF FAR EASTERN NATIONALISM

(Continued from page 8)

### MALAYA

Hongkong, and Canton's communism under Sun Yat-sen. To this end the University of Hanoi, in Tongking, close to China's new Republicanism, was expected to drain off surplus radicalism but as it proved to be a hot-bed of revolutionary thought it was thought it was closed or reduced to "safe" faculties such as medicine, and sedition was fought with soldiers and swords instead of professors and pens. It is significant that the present Anam "Vietnam" independence movement was once associated with the former Hanoi radicals.

So it would seem that any permanent Indo-China nationalism would have to reverse the course of history, ancient and modern, and also some solvent different in quality and in quantity applied to each zone of friction or the bond will not hold; the wheels of intercommunity interest and welfare would not spin. Romolo's pan-Malayism would not apply north of Malay; Chinese and Indian cultures, despite deep historic interpenetration, have never grown permanent political adherences. Japan's trumped up patriotism and enforced military dictatorship is a very solemn warning. But a combination of the modern educational experiences of the Philippines and the Dutch Indies, built upon the indigenous-French schools, designed to meet the needs and aspirations of each class and locality, if pushed with patience and persistence, would seem to offer promise.

THE trailing end of the whole great peninsula is made up of a number of Malay States which, prior to British efforts at unification over the last century, were but a congeries of many petty, contentious principalities and tribes. But now after a period of modern schools, improved trade relations and the development of great industries like rubber and tin, the whole popular economy and outlook on life has been greatly raised, and ambition and pride has been transplanting Malay indolence and Mohammedan prejudice. Many pure Moslem girls are attending and teaching modern schools, and even studying medicine alongside of progressive local Chinese young women. Native rajahs and sultans have been gradually renouncing hereditary absolutism for legal sanctions, and are cooperating with their neighbours in commercial controls, civil enactments, school system, and the Federation of Malay States.

Though dwelling hard-by, Sino-Hindu influences which for centuries have molded Siam and Burma, Malaya, along with many spots throughout the East Indian Archipelago, had developed no striking autonomous cultures beyond the adoption of the lesser elements of Moslemism which reached these areas only slightly before the Christian. It apparently arrived with Malay traders who were, after all, ardent, ex-

officio, Mohammedan missionaries.

THE history of European contacts in the Far East dates back to da Gama, who reached Goa (India) in 1482. Albuquerque occupied Malacca (on the lower Malay peninsula) for the Portuguese in 1511. The Jesuit missionary, Francis Xavier, reached this seaport in September, 1545. Thence, Malacca passed through the hands of the Dutch (from 1641), English (1795), Dutch again in 1818, and finally back to Britain in 1824. Just then Raffles was founding Singapore, on a barren sand island at the extreme southeastern tip of Asia, which had been ceded to England by the Sultan of Johore. Slightly easier, in 1786 and 1800, the native sultan of Kedah had deeded Penang and Wellesley (up the coast from Malacca) to the British East India Company.

From this period, then, dates Britain's active participation in the commercial and educational, as well as political, welfare of the whole lower peninsula.

And simultaneously, voluntary Christian institutions and culture — beginning in the Straits Settlements, including mighty Singapore from its founding, and thence cautiously spreading into

the purer Malay areas of the mainland — have pushed their influence and schools until these raw native folk, with but a thin veneer of Moslemism, have travelled perhaps more swiftly, and less delayed by radicalism, than many others with better backgrounds. Great credit must also be given to the salutary steady example of the large Chinese-Indian population, equal in size to the native Malay, and growing faster. Aided by the higher intelligence, industry and wealth of the Chinese, a Malay national state is as surely in the

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making, even though more delayed, as the Burmese. But unless and until the Chinese cease to classify as "immigrants" and become Malayan citizens and loyal nationals, they by British policy and native desire, must remain as "guests" only. But interracial marriages should rapidly resolve this problem. So, like the whole of southeastern Asia, Malay nationalism will be tempered not only with very liberal portions of Western culture but also with large infusions of Mongolian blood

KOREA

AS of yore Korea, the "hermit nation," is still an enigma and possibly will be one of the last to gain full national independence. Anciently integrated under China's civilization, she prehistorically began transferring it to Japan. A seventh century Japanese superintendent of Confucian education was a Korean named Kishitsu Shushi. Still, after many centuries, in 1910 Japan vainly attempted to swallow Korea whole. Finally, and most remarkably, the "Big Three" gratuitously, it would seem, named Korea alone, of all the other ardent candidates, for freedom. Now, divided and helpless under two of her would-be liberators, the world wonders when and how they will redeem their promise, and what the Koreans will do then! With little or no modern experience in self-government, still they have a long head-start in ancient history, ethnic oneness and cultural integrity, but are much beset with common poverty. Christian missionary education, half a century old, has implanted deep democratic roots, which recent Communist propaganda may have done much to neutralize. And Japan's long reign of suppression trained up numerous firebrands whose violence in thinking and doing will beset the land for a long time to come.

In sum, China and India were the only original ancient candidates for nationalism. And China alone developed an enduring political framework, India's being predominately cultural as seen in her religions, castes and heroic literature and, negatively, in the rule of her many invaders. The rest borrowed freely from the two. In more general terms, the following opinions are offered for what they are worth. However, as the rule may swiftly become the exception, we hasten to add E.A.O.E., as the British do to their invoices and bill

SOME CONCLUSIONS

IN proportion as modern China identifies her private and public ethics and politics with the teachings and intent of her sages will her degree of democracy grow from more to more, however slow the process. When India can pilot her spiritual soarings down to fields on her own grass roots, and demands that her intelligentsia cultivate realism in affairs and government, and achieves a balanced regard for all classes and communisms within her body politic, she will find deliverance for her soul which she may proudly claim as her own.

Correspondingly, the Philippines must take heed lest her hurriedly married freedom conceals a cacique lurking in the life of every Tao, and nourishes greedy politicians, while the masses perish from spiritual as well as carnal hunger. Indonesians will find their surest national freedom in their native ability and personal tractability to which the Dutch must contribute by making their policy of "association" march on to a truly disinterested and "ethical" commonwealth. But until the upstart Russo-Malays burn out their fiery hatred no new life may begin or live. Where China, Japan and Korea, and parts of Indo-China and Burma, must need apply Confucianism more strictly, the red-hot reformers of Thailand and Burma and other parts in Indo-China should incorporate the serenity and humanity of their own culture and borrow less from perverted excrescences of the West. And for all these lands their own sought for treasured nationalism—be they mainly social, economic, cultural or political—place upon each and all the Eastern man's burden of acting as trustee for the large aggregate of backward aboriginal and savage folk. These, who are their particular wards, are scattered all about; Japan has her Ainu, China her Man-tze and Miao, India her Toda, "criminal" and "depressed," the Philippines her "pagans" and "Moros" and pygmies. And all must assist Indonesia with the many undigested tribes of Borneo, Papua, the Celebes, etc.

WEST KANSU—CHINA'S PROMISED LAND

(Continued from Page 9)

(Chiuchuan), where garrison and official centres, etc., have made for stability and prosperity. Minchin (once Ting Fan) to the north of Liangchow, is on the edge of

the Gobi sands, and its lands are frequently threatened. But the people here have a natural inclination towards village industry, which is perhaps better developed than in any hsien in Kansu. Near Minchin Neolithic pots have been found. Minlo, against the South Mountains, is also prosperous, with many and better trade than other hsien nearby. Tunhuang on the old South Road into Sinkiang (Chinese Turkestan) now being rebuilt, has been on a spur track from Ansi (Kwachow) and is a little paradise — one to which people in the new air age will come to eat its wonderful fruit, its luscious melons and grapes, and to see the wonders of the past in its magnificent frescoes and cave paintings.

A little further to the West in the Province of Sinkiang, there are many cotton-producing oases, and in West Kansu itself, in Tunhuang, Kaotai and Minchin, additional cotton fields could be developed to bring to the people of the region employment and prosperity. In the days to come, the plentiful fruit grown in this area could be dried and exported to the rest of China, for the climate is sunny and dry and lends itself admirably to this purpose. Shantan has much coal, but so far the peasants have not developed the seams, except in small pits, worked by miserable children. This is due to their inability to deal with the water which comes into the lower strata where the coal seams are thickest. In the Shantan-Minlo area high grade iron ore deposits are frequent and scattered. There is also excellent gypsum and soda ash, limestone, glass sand, some copper and manganese, and it can be confidently expected that further detailed geological surveys will bring to light many other materials that can be used for the service of man.

There is also, in the district, a fur industry that can be developed further. Fox, leopard, and other skins can be had. Then, there is a little animal called "huang su" in some places; "pu hua" in Shantan; "ha la" by the Tibetans; "tampacon" by the Mongols; and "Suroc" by the Russians. The skins of this animal used to be exported to Russia. Each animal at the beginning of the winter gives about two-thirds of a pound of oil, which can be used for making soap. Camel's hair is easily available in all centres for weaving into cloth, as is the long hair of the Tibetan cattle.

(to be continued.)

REFRESHING WINDS

(Continued from page 16)

they could possibly have come out of the same home. The sister was never still. She flitted from one thing to another. She went into a dozen different ventures that failed, and she would laugh, throw up her hands, and start something else. She talked freely, excitedly, often spilling over with errors of speech and idea. She was faced with illnesses, bankruptcy, deaths, a hundred "mistakes," and nothing ever stopped her. She was what people called a "scatter-brain," but whatever she might be called, she LIVED, fully and well. And I know which sister people went to for understanding and sympathy.

MY attention was drawn back to the eagle, now. Her mate had come to join her. He was a huge, immensely dignified and proud creature. He flew directly to the old nest first. He circled around it several times, inspecting it carefully.

I wondered if he would blame his mate for such a foolish blunder as building a nest on a branch so close to another branch as to ruin their home.

Then I saw him swoop gently toward his mate, hovering near her as she brought a twig to the new nest. Then I watched him fly off into the sky and return shortly with some twigs of his own. This was his approval, his way of joining the new building, with no regrets for the past.

The eagle swooped quite near me, once, blinking solemnly at me. Don't worry, old boy, I told him audibly, I won't come near your nest. I'm too grateful for the lessons your nest-building has taught me to ever disturb it. Thanks a lot, old man.

End.

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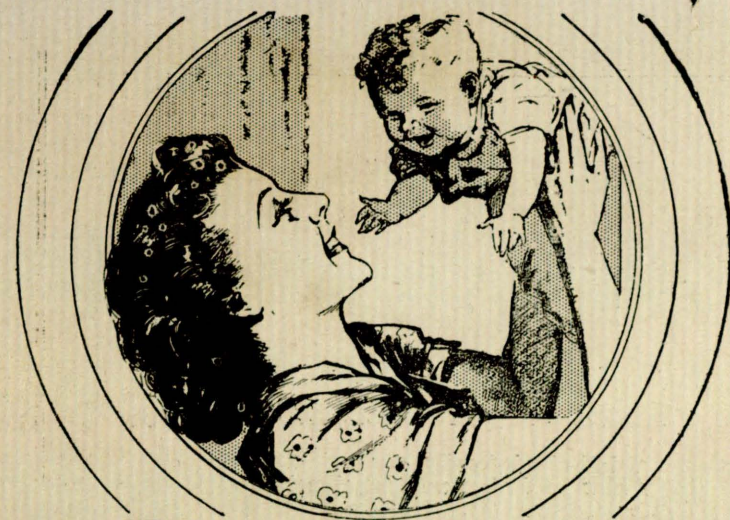
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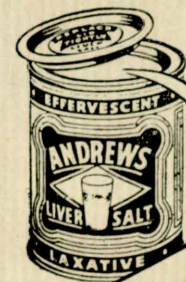
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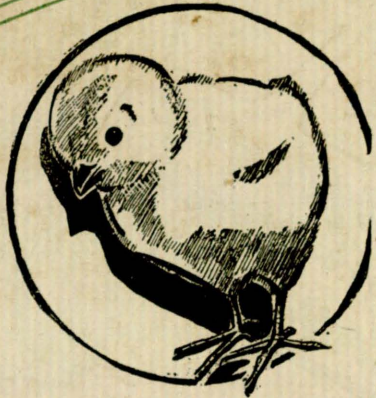
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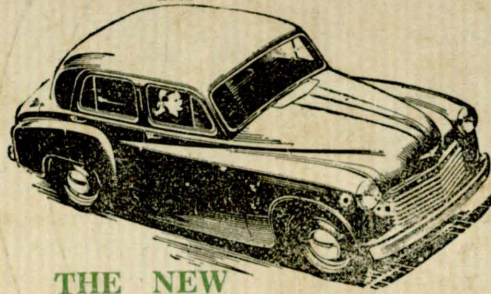


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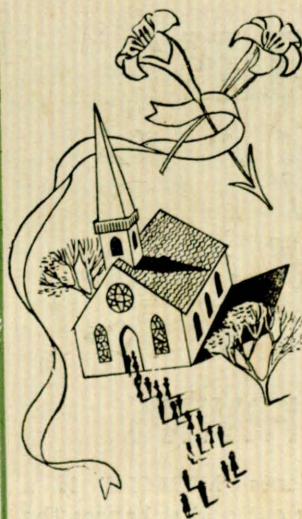
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