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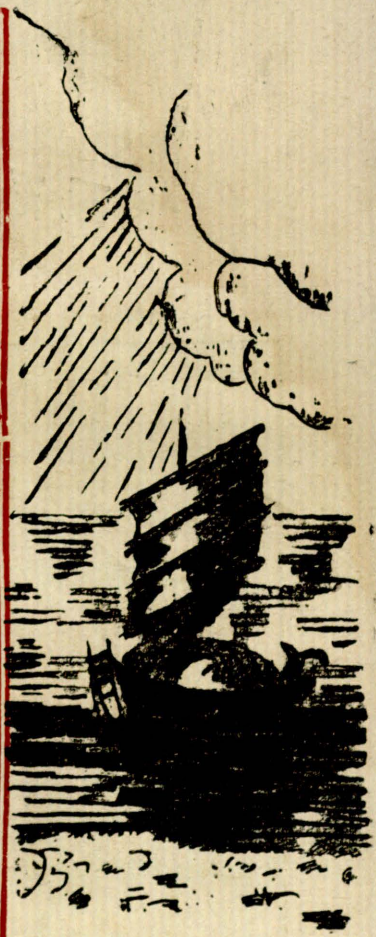
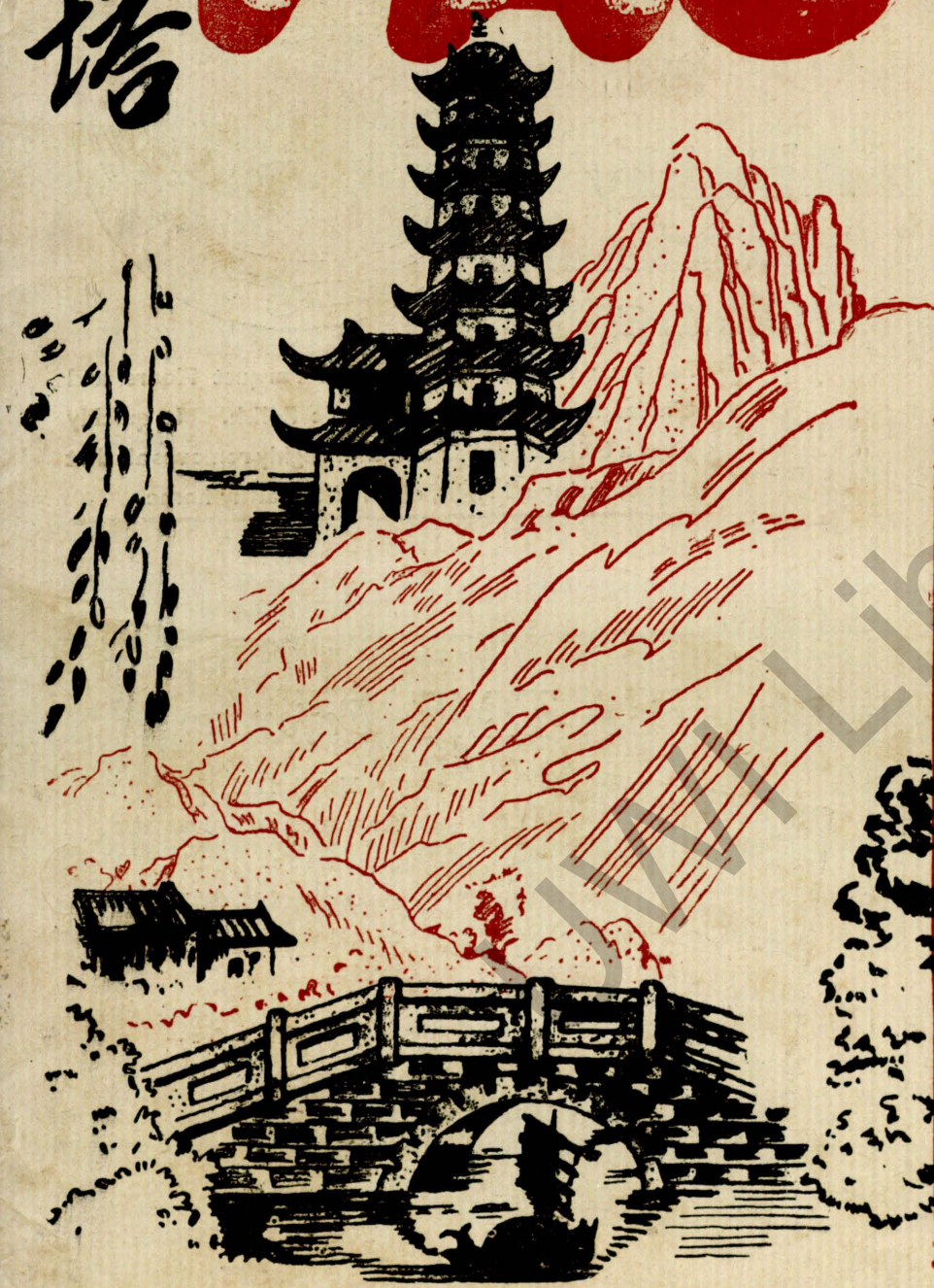
The

高塔

PAGODA

A FORTNIGHTLY MAGAZINE

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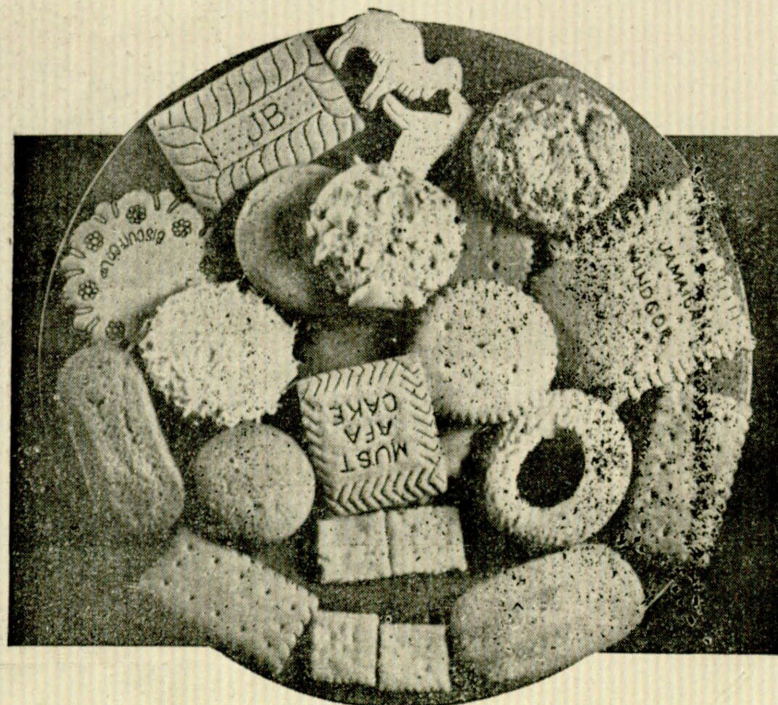
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SOCIAL AND CULTURAL CHANGES IN CHINA

By V. K. Wellington Koo

Chinese Ambassador to the United States.

TO begin with, it should be stated that since the abolition of feudalism in the third century B.C., China has always been a classless society. In spite of the existence of ranks of the nobility mainly among the Manchus and Mongolians in the old days before the Republic, there was never any hereditary tenure of office. The differentiation of social groups into scholars, peasants, artisans and merchants was in fact the result of professional or vocational designation rather than the creation of a caste system.

In spite of this intrinsic quality of Chinese social organization, there is discernible a basic weakness in the traditional system of social control, among which in the light of modern conditions are principally the exaggerated emphasis on the institution of the family and the subjugation of the individuality of women.

The family, a natural primary social unit in any form of societal evolution, was consciously developed in China more than in the Western countries and has acquired a special significance. Thus Mencius said, "the root of the empire is in the state and the root of the state is in the family". Devotion and reverence for paternal authority crystallized in the form of filial piety with the result that ancestral worship and preservation of family honour and integrity became the chief characteristics of the Chinese social order. The Chinese family being a patriarchal institution, the laws and convention bestowed upon the head of the family, whether it be the father or the brother, enormous powers not unlike those under patriarchy in ancient Rome. The eldest male head of the family performed ceremonial functions and enjoyed complete control over property rights.

THE status of women, except perhaps in the prehistoric times, was traditionally an inferior one. For twenty-two centuries, innumerable books were written on womanhood and invariably postulated upon the

virtues of reticence, timidity and subervience. The famous rules of three forms of obedience and four virtues are too well known to warrant recitation. Under the old form of family life, therefore, there was a complete domination of the youth by the elders, the superiority of men over women and the submergence of the individual for the welfare of the family. With great stress on seniority, compromise and mutual aid and accommodation, the family became a potent force for conservatism rather than adventure, for the maintenance of the status quo rather than the full utilization of individual talents. As familial solidarity was fostered in preference to individual initiative, social stagnation had become the chief consequence.

The advent of the modern age, however necessitated a modification of the established social attitude and organization. The impact of Western ideas, especially the philosophy of individualism together with the gradual coming into being of new conditions of economic life, challenged the supremacy of the family and rendered the old social order obsolescent. If not obsolete, the incompatibility between the paramountcy of family interests and the new conditions of life stressing the economic needs of the individual became evident and, with the progress of time, more pronounced. It may be observed without exaggeration, the changes in Chinese social life and ideas in the past thirty years, have been more rapid than those of the preceding thirty centuries.

THE breakdown of the patriarchal authority has been evidenced by the emergence of the concept that old age does not necessarily represent unquestioned wisdom or virtue. The youth has come to play an important role in the reshaping of the cultural and political life of the country. In almost every phase of China's external crises during the past three decades or more, there was invariably a student movement

which at times might be misguided but reflects nevertheless in a broad sense the dominant spirit and the aspirations of the people as a whole. During the resistance against Japanese aggression, students energetically participated in numerous war service and relief activities.

Many causes account for the decline of the omnipotent family. The establishment of schools, colleges and universities is one. Boys and girls living in their school or college dormitories get away from the daily influence of their families. The founding of labour and trade unions as well as clubs and societies of all kinds is another. The coming of industrialization, which accelerated the disintegration of the self-sufficient rural economy on the one hand and increases the mobility of the population on the other, is still another contributory factor. Development of modern means of transportation and the growth of modern factories tend to hasten the movement of urbanization away from the villages. Once out of the grip of parental control, a sense of independence and responsibility naturally develops among the youths. The net result has been the emergence in the coastal cities and large inland towns of what the sociologist calls the "conjugal family" or the small family system in which filial piety and patriarchal authority pale into insignificance. But this change must not be pushed too far or it will produce a great disruptive influence upon Chinese society as a whole. One of the social problems in China today is how to establish a sensible balance between respect for the solidarity of the family and encouragement of individualism and personal initiative.

AS regards the emancipation of women, it is a natural and perhaps inevitable consequence of the disintegration of the large family system. Conscious as they are of the rights of the individual, Chinese

(Continued on page 8)

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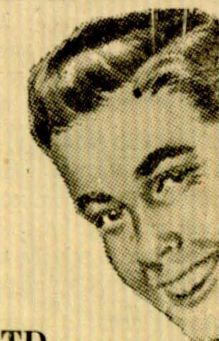
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THE PRIVATE EYE

By S. H. C.

YOU will perhaps remember, some time ago, Jeepers got himself tangled up with some grade A excitement while doing his home work for the Detective School correspondence course. While it was effectively proven that he was by no means the great white hope of the profession, still, I think he managed to come out on top of the crowd.

I mention all this, because it is just a week ago today that I saw him take out the huge magnifying glass and the dusty old Sherlock Holmes' cap from the back room cupboard. It was with much impatience that I sat and awaited developments. After a day of abstinence from enquiry in any shape or form, I could bear it no longer.

"I say Jeepers!"
"Uh?"
"Going some place?"
"Yup!"
"On a case?"
"Could be!"

After this eloquent and rather enlightening bit of conversation, we went our way. In my heart perfect contentment took up its abode. I had proposed questions and received clear and satisfactory replies. What better could man desire. My curiosity had been completely allayed. All I wanted now to know was where my friend was going, whether he had been put on a case, and if so, what sort of a case it was, and a few other questions which directly or indirectly had a bearing on my suspicion that he was on a hot trial. I didn't see him until a couple of days later.

I decided that I would do a bit of tracking myself.

I picked up his trail a day or so later as he negotiated a pedestrian crossing. I pretended I was a Belisha Beacon as he came abreast of me. He either decided to play my game or did not recognize me, for he passed on without turning. He is usually rather bright on such matters so I became a little worried.

HANDS in pockets, as if I owned King Street which confidentially I do, I strolled like any other window shopper down the street for a whole block, keeping him constantly in sight.

As we crossed over Barry Street, I caught sight of his quarry. It was a tall thin man. He wore a

dark grey tropical suit. He had a hat on, a grey felt, well worn. His eyes were shielded from the glare of the noonday sun by a pair of cheap dark glasses. Under his right arm he carried a brief case, which obviously contained something of great importance to him, for, from time to time he would pause for the barest fraction of a second to examine the latch to see that it was still fast. Suddenly it became the most important thing in the world for me that I know what lie in the case which that gaunt man carried.

I don't know — I can't quite decide to this day, whether it was caused by his excitement in the chase, or whether he was hit by a sudden and unaccustomed wave of nervousness, but the fact is that Jeepers began to look quickly and searchingly behind him from time to time as if to make sure that he in his turn was not being followed. It is perhaps for this reason that I ended up later with a higher billing than that with which I had entered the act. I had perforce, even at the risk of losing him in the crowd of busy shoppers, to drop back a bit. It was while I was doing this that I happened to glance across the street and noticed that our man was being trailed by two other men. I was tempted to rush to Jeepers and warn him. I held myself in check. The two men across the way appeared to be unsavoury characters. From time to time they would look across the street with ill-disguised interest in the progress of the two some I was trailing. I was more than ever determined to follow my friend. Trouble obviously was afoot and coming up fast. My blood raced through my veins. Unconsciously my steps were quickened. This was it, I told myself. The moment of crisis was approaching and I wanted to be in on the kill.

Perhaps you are wondering how I could be so certain. Why man, I have been reading dime detective novels on and off for

years now. I should know. Real life is no different. On impulse, I stole a half glance backwards. A cold thrill slipped down my spine.

I too, was being followed.

WHAT a line up! Tall and thin up front was being shadowed by Jeepers who was being shadowed by the two gorilla boys across the street, and here was I thinking that I had the eye on the whole caboodle, when I found that I too was being mothered around by an eye. I was flustered, confused, thrown off my balance, baffled, stymied. The adventures of Terry Grayson raced through my mind. I thought of the jams he had been in. He'd been locked in a cellar with a time bomb just biding its time — he'd been chucked off express trains — tossed in the ocean — thrown in ditches — but never, never did he have to face a problem such as mine.

Ahead in the meanwhile. The chase had reached the climax. My attention was diverted between controlling my shadower and keeping tabs on my little playmates ahead. At the corner of Harbour and King Streets, tall, thin and unhandsome had reached a moment of indecision. As he paused to the kerb, I saw Jeepers catfoot up behind him. I saw Jeepers lean forward — he whispered something — the fellow turned round, startled. His hand stole down towards his coat pocket.

"Hey you, bud"

I spun around and saw my own private tracker behind me. I tried to beat him to the draw — to guess what his purpose was — what he was shadowing ME for.

"Are you nervous! Give us a light chum. "My pent up breath escaped in a whistle of relief. Now back to the chase.

I was about to move forward within earshot when I noticed that the two ruffians were moving over to join the tea party. I noticed now that one of them had a package under his arm. They crossed the street and went up to Jeepers and his gaunt friend.

I could see that Jeepers had everything under control. I was determined that in the name of

friendship, I would see that such control was not wrested from his grasp physically or otherwise. I took another look at the duo of plug-uglies and decided on the otherwise.

I strained my ears to catch the gist of the conversation.

"Want some American cigarettes bossman!"
"No thanks!"

HOW in the name of peace can a man in his circumstances be so calm and collected. It must be a bit of what my French Master used to call "Song Fraud". That means of course — 'honestly' — 'Song' meaning 'without' and 'Fraud' like in English — 'fraud'. That of course is the only bit of French I ever managed to pick up in school.

I was startled to hear my name. Jeepers was calling me. My jaw fell slack. How did he get on to me?

"Oh, come on up and meet an old friend of mine. I saw you from you joined the little party at the Pedestrian crossing near the town clock."

He turned to tall, thin and un-h.

"Senor Arturo de Pinas, I want you to meet my friend S.H.C."

"Delighted, Senor!"

Not to be outdone, I murmured the only Spanish I ever picked up in school:

"Vive la Campagnie!"

Then Jeepers explained that he had recognised his friend from the very beginning, but wanted to be absolutely sure before speaking to him.

"Man, you walk like a man dedicating his life to haste! I raced after you for more than three blocks before I could catch up with you."

Arturo de P. smiled.

I didn't. I felt the perfect fool.

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OCTOBER 15, 1949.

MOVEMENTS OF NOTE

By I. C. Evre Ting

JUDGING by the number who officiated at last Sunday's wedding the nuptial knot was most securely tied. No less than seventeen of the clergy were present including the Bishop. So it was an event worth coming any distance to see. Our modern brides are not like the brides of yesteryear — they are much more punctual at the altar. This one was no exception so guests who were fifteen minutes late missed the ceremony.

FUNCTIONS at the Freemason Hall are usually a marvel of organisation. Those who know the amount of work entailed providing for a party of fifty can well imagine the amount of work providing for over five hundred. Everything went through with amazing clockwork last Sunday starting punctually at four. Not the least of the assistants was a cousin from Brown's Town who gave a similar party about a month or so ago. Main credit goes to our energetic Bakers' Association secretary who outdid himself again in the culinary art of which he was also conscious by the many compliments he received.

THE reception at the C.A.C. later was, for quite a few, "too much of a good thing." One fortunate or unfortunate fellow was trying to soak up the liquor he consumed with half a dozen ham rolls one after the other. He failed and all but had to be taken home on a stretcher. When he got into bed not even an earthquake could have awakened him. John Barleycorn was indeed in good company that night. In the early

morning he was still going strong but quite a few of his companions were groggy.

THERE was a merry party of moonlight picnickers at Cable Hut last Saturday night for some of our visitors from B.G. The party broke up late but not late enough for one who insisted on going over to Seaview for some dancing and more drinks. With the wedding next day, however, the ladies felt they had a heavy day ahead of them and could not be persuaded to stay up any later.

WHAT is indeed very romantic is what I hinted a few weeks ago about a young business girl who took the two months' leave she had to go to the States to get married. The very lucky young man is one of our boys who is studying medicine in the States. He is evidently too busy with his school work to come over so she went over instead. That is the culmination of a school-day romance. She will be returning soon to wait until hubby returns as a full-fledged medico.

SHRIMPS are very much in season and so is fishing. The higglers on Barry Street don't ask "any shrimps today," but "any bait today." Folks go out to the Palisades fishing every week-end and seem to get a lot of fun getting anything from a five-inch bite to a ten inch bite. Two boys told me they were unwilling spectators one night to a couple in a car nearby alternately quarrelling and making up in a loud manner. After a couple hours the boys got tired of it and went somewhere else to have a quiet time fishing.

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PERSONALIA

A lovely wedding took place last Sunday, October 9, when Miss Lillith Wong, daughter of Mr. & Mrs. Charles Wong of Kingston, and Mr. Leonard Chang, son of Mr. and Mrs. Chang Chin Sang, plighted their troth at the Holy Trinity Cathedral. The ceremony was performed by His Lordship, The Right Reverend Thomas A. Emmett, S.J., D.D., Vicar Apostolic of Jamaica, assisted by the Father Superior, Frs. J. Donaghue and D. Tobin. Thirteen other priests were in attendance.

The bride wore a beautiful dress of white guipure lace with a wide sweetheart neckline edged with tulle and a skirt of slipper satin with a flounce appliqued with lace to form a flowing train. Her headdress was of lace, also edged with tulle attached to a fingertip veil a la Juliette. She wore a string of pearls with earrings to match and carried a shower bouquet of orchids.

Mrs. Valda Wong Ken was Matron of Honour while the bridesmaids were Miss Olive Wong, sister of the bride, and Miss Inez Holung. Mr. Gladstone Chang, brother of the groom, was bestman and groomsmen were Messrs. Clarence Chang and Albert Wong.

The bride was given in marriage by her father.

The matron of honour carried a posy of pink carnations and wore, as did the bridesmaids, pastel pink organdie over taffeta with panels of fan-pleats and tiny frills forming a wide skirt. The blouses were close fitting with rolled collars and tiny covered buttons down the front and shirred three-quarter sleeves. They wore accordinian pleated pink picture hats to match. The bridesmaids carried posies of pink rosebuds.

After the ceremony a dinner was held at the Chinese Free Mason Hall followed by a reception afterwards at the Chinese Athletic Club. At the reception Mr. Gladstone Chang acted as Master of Ceremonies. Father Ballou made the toast to the bride and groom, to which the bridegroom replied. Mr. Thomas Holung toasted the bridesmaids to which Mrs. Valda Wong Ken replied. Mr. Sidney Chang, J.P., toasted the guests to which Mr. E. Sutherland and Mr. R. C. Marley replied.

The newlyweds went to Tower Isle Hotel for their honeymoon.

The Chinese Benevolent Society held their annual general meeting at their Society's Hall on Monday, October 10. The election by ballot of executive members

for the coming year also took place and the following received the most votes to serve in the managing committee for 1950: Messrs. Lee Tam Yin, Wong Chew Onn, James Williams, Wong En, Lee Chit Chong, Chin Chung Yee, Chang Hon Gin, Victor Yap, Sidney Chang, Eustace Lee, A. Chin Lenn, Albert Chin Yee and Stanley Lee Sin Siak.

The Chinese Consul, Mr. Ting Shoa, invited the heads of the different Chinese organisations on October 10 to a reception at the Consulate in commemoration of the founding of the Republic.

Mr. Theophilus Lee, Member of the Legislative Council of British Guiana, arrived here on Saturday, October 9, to attend the Closer Union Conference now being held in Jamaica. He was accompanied by his wife. The Hon. C. V. White is the other representative from British Guiana. Mr. Lee was here at the last Montego Bay Closer Union Conference held here in November, 1947. The other representative from B.G. at that time was Sir Henry Seaford.

Mr. and Mrs. Alfred Wong of Kingston announced the engagement of their daughter, Fay, to Mr. Joe Young, at a party held on Monday, October 10 at the

home of Mr. and Mrs. Eustace Chen, 35 Sandhurst Crescent.

Mrs. Arthur Chung of Rockfort announced the engagement of her daughter, Eugenie to Mr. George Ho Fung on the 6th of October. The wedding will take place at an early date.

The Chinese Athletic Club will hold a Committee Meeting next Tuesday, October 18 at 4.30 p.m. at their Clubhouse on Deanery Road.

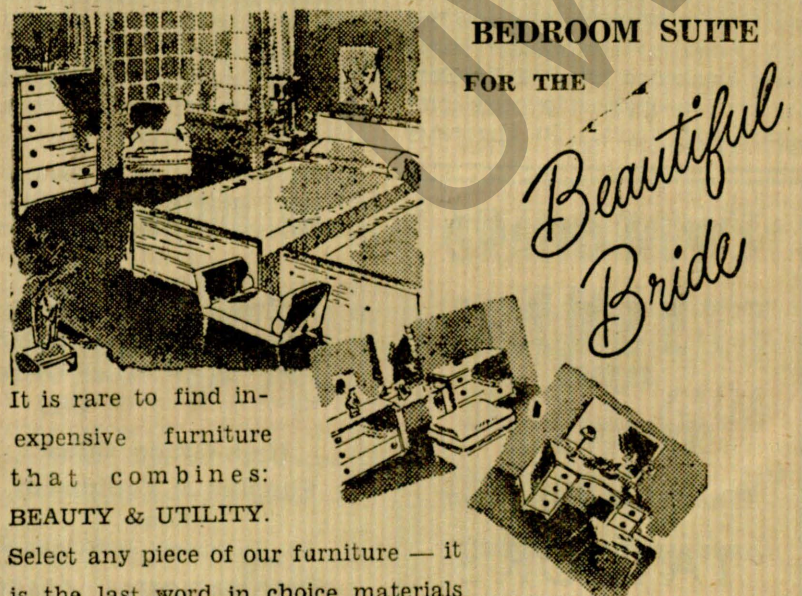
Among the students enrolled in the University College of the West Indies this semester are George Kong from Port Maria, Keith Tang from British Guiana, and David Pecoe from Trinidad. George and Keith are studying medicine and David is taking a science course.

The football season will start next week Monday when the CAC will play S. & C. Troops at the Chinese Oval. Next Friday they will play again in a match with St. George's Old Boys. The football team will journey to May Pen today to play a friendly match with a picked team there.

Among those who were confirmed at the Kingston Parish Church on Thursday, October 13 were Mr. Horace Chang, Mrs. Mavis Leahong, Miss Ivy Lyew, Mr. Stanford Lyn and Mr. Jerome Chong.

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PANORAMA

ARCHBISHOP'S DEPARTURE

On Wednesday last His Grace the Archbishop of the West Indies, Dr. W. G. Hardie, D.D., and Mrs. Hardie sailed from Jamaica following upon the resignation from the Diocese of the Archbishop and his wife have given unstintingly of their time and abilities to the people of Jamaica, and have endeared themselves to the hearts of all those with whom they came in touch. Their departure has been a sorrow to the people, not only of this Island but of the entire Caribbean.

Innumerable farewell sermons were preached by His Grace in the weeks prior to his leaving, and he also gave a farewell address over ZQI on his last Sunday here. A public farewell was given him at St. Luke's Church Hall on September 28th which was attended by His Excellency the Governor Sir John Huggins and Lady Huggins, and prominent members of the Church and State. Mrs. Hardie also gave a farewell message over ZQI which was recorded and broadcast on the afternoon of her departure. This worthy couple will be sadly missed.

ART EXHIBITION

Once again another Art Exhibition has been claiming the attention of the public. This was the work of Mrs. Ann Sudbury, a past student of Art Schools in Holland, and the show was held at the Junior Centre Hall. It was comprised of several paintings, water colours for the most part, and mostly representative of flowers. There were, too, a few choice scenic pictures, and portraits, and in respect to the flowers and scenery known so well to us in Jamaica, it was strikingly noticeable how realistically these had been portrayed by one who was a stranger to this land. Because of this realistic approach to her work, Ann Sudbury has lost none of the pure beauty of her subject matter, and it was also most noticeable and encouraging to see by the number of sales that people still do appreciate art that is not distorted to suit the ugly age in which we live, but remains true to itself. There should be a few more artists of Mrs. Sudbury's type and ability in the world today.

TRANSPORT FRANCHISE

The new Transport Franchise came into being on the first of

this month with little fuss or difficulty. Awarded eventually a short time ago to Jamaica Utilities Ltd. under the direction of Mr. H. G. Lindsay, there has been much discussion on the matter both before and since. Between August and September Mr. Lindsay paid a visit to the United Kingdom and the United States in the general interests of his Company, and conducted many conferences with the management of Leyland Motors Ltd. from which Company it is expected some Leyland buses will be supplied to Jamaica Utilities Ltd.

It is too early to form any views on the successful working of the new transport system which is now under the complete control of Jamaica Utilities, but it is hoped that under the direction of the Transport Board formed to supervise its affairs, and the natural interest and efforts which the Company's Director must have now that this great trust has been placed in him, that a more efficient and helpful transportation service for Jamaica will materialise.

JFW'S ISLAND COUNCIL

The Island Council of the Jamaica Federation of Women was held last week in a number of sessions, the opening one being at the Institute of Jamaica. The crowd was so immense on this occasion, however, that it was decided to use the Ward Theatre for the other meetings. The opening speech was made by the President, Lady Huggins, following the opening by prayer of the Council, and Lady Huggins spoke briefly on the whole history of the Federation from its founding in 1444, and of the purpose it has undoubtedly fulfilled, that of bringing the women of Jamaica into close unity.

A motion was made by Mrs. D. Simmonds to the effect that the Women's Federation should not be dragged into the politics of this country, a motion which was unanimously adopted. Another resolution which was also passed unanimously was that in relation to the National Anthem and the proposal to arouse public opinion against those who do not observe it with the proper respect. There is no question as to the power which so widespread an organisation can have for the betterment of its country as this Federation comprised of so many women in so many different spheres of life, and led by one so eager to serve and so able to do so as is its President.

"CHRISTOPHER COLUMBUS"

The film, "Christopher Columbus," in technicolour, which has

been creating so much interest during its production in part, in the Caribbean area, was given a press preview at the Carib Theatre on Sunday morning last. This preview was as lively and enjoyable an affair as usual, and gave the press the opportunity for helping to advertise this film. It deserves all that has been said of it and it is a picture that should not be missed, for it is instructive as well as enjoyable.

The premiere show to the public took place on Wednesday the 12th, "Columbus Day", the day on which Columbus first landed ashore the New World in Bermuda. It was also the day on which the film was released both in Canada and the United States of America.

In connection with the film a lecture was arranged by the Institute of Jamaica on Christopher Columbus, and a broadcast over ZQI by the Jamaica Historical Society, both given by one of the Society's ablest members, Mr. Charlie Cotter of St. Ann. His knowledge of the subject is very extensive and his talk was as factual as is possible to anyone who has devoted much time and research to a period so many hundreds of years ago.

—Observer.

AIDS TO HOME BEAUTY

With the glare and the heat of the sun in the tropics, window shades are necessarily a problem in every home. The introduction of Venetian Blinds has helped to solve that problem. Not only do they serve the purpose admirably but they are important from a decorative point of view. Venetian Blinds are now obtainable locally a fact which housewives who are fastidious about the appearance of their homes will no doubt welcome. Blinds & Furnishings Ltd., 48 Barry Street, are equipped with the machinery to cut and assemble from their stocks Venetian Blinds for any size and shape window. They represent Kirsch Sunaire Blinds of Sturgis, Michigan. They also can manufacture and supply Kirsch metal curtain rods for any size or shape window.

Kirsch Blinds have the latest improvements and not the least of them is their S-shaped slats which let in the sunlight but eliminate its glare. The wafer-thin slats are of aluminum, and are of a baked enamel finish. They do not warp, twist or split. Tests have also proved that rooms equipped with this type (Sunaire) of blinds are cooler as the slats deflect the heat without absorbing it.

Venetian blinds definitely add

grace and elegance to a room and interior decorators agree that they lend charm and a distinction to any home.

The eye travels first to the window when one enters a room. An interior decorator's first job, therefore, is to frame the window with suitable shades and curtains.

If you are thinking of redecorating and refurbishing your home it will be a wise thing to find out more about Venetian Blinds from Blinds & Furnishings Ltd. at 48 Barry Street.

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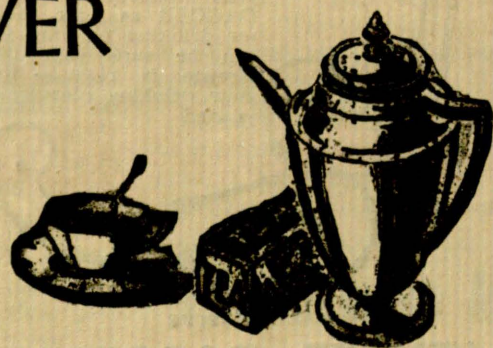
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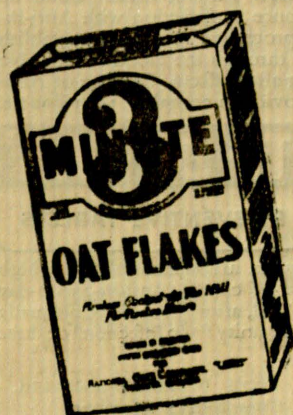


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Lord Listowel

The recent visit of the Rt. Hon. the Earl of Listowel, Minister of State for Colonial Affairs, has been full of variety and interest to himself and to all who have come in contact with him or who have followed his activities during the brief period through the columns of the Press. The quiet charm of Lord Listowel has made itself felt wherever he has been, and as a Doctor of Philosophy and the author of two books, the combination of scholar and politician has produced admirable results.

The office which he holds was created last year and Lord Listowel was given special responsibilities in the West Indies, hence his eagerness to see and learn through personal contact as much as possible during his short tour so that he may be in a better position to form his own views on various points in the future. It was largely for this purpose that he is touring the Caribbean, after which he will chair the conference of British Caribbean Governors to be held in Barbados during the second week in November.

At this conference matters of economic and political importance to the British West Indies will be discussed in an informal way and Lord Listowel will then be able to talk over the views of the Governors of these territories with the Colonial Office, better than if he were a stranger to these parts. His visits to sugar estates, industrial and health centres, farms, irrigation works, tourist sites, the K.S.A.C. and the Legislative Council must give him a very comprehensive insight into the living conditions and urgent needs of the Colonies in question, and this should be of the utmost benefit to our future.

At the interview given to the

Press soon after his arrival in Jamaica, Lord Listowel referred to the fact that mutual West Indian problems arising from the devaluation of the pound will be one of the main points under discussion at the forthcoming conference. He stated that the British Government will do all it can to help the Colonies to bear the initial shock of devaluation, for one thing, possibly through the favourable adjustment of West Indian commodity sale prices.

Of eventual Federation for the West Indies, Lord Listowel maintained that this point was one which would have to be agreed upon by the West Indian Colonies themselves. In relation to any changes that may come to the Jamaica Constitution he said that it had been requested by a Select Committee earlier in the year that their recommendations for changes should remain over until after the coming elections, since, if a new Government came in there would likely be further changes made.

The views expressed by Lord Listowel have been comprehensive and full of hope, for these, together with his presence here make us aware of the fact that the British Government is both feeling and showing an ever increasing interest in these territories and our welfare.

SOCIAL AND CULTURAL CHANGES IN CHINA

(Continued from page 3)

women today have emphatically repudiated the inferior status to which they were subjected. Traditional shackles and customary restrictions were thrown overboard. They enjoy today not only social but educational, political and legal equality. Numerous schools have been established exclusively for the education of women, and colleges and universities with few exceptions are open to men and women alike. There is, moreover a great influx of women in professional work; they are competing successfully with men as teachers, lawyers, physicians, and social workers. Women delegates even participated in the National Assembly, in the Legislative Yuan, and at such important international conferences as that for the organization of the United Nations at San Francisco. The new Civil Code expressly requires the consent of the parties concerned for betrothal or marriage, and clearly recognizes the property rights for women. In sharp contrast to the old legal

principle which prescribed strict unilateral inheritance along patrilineal lines, the new law on inheritance places daughters on a completely equal footing with sons.

Time does not allow a detailed examination of the unprecedented changes which have taken place in the societal evolution of contemporary China. Suffice it to say that whereas in the old days the family institution had constituted the basic nucleus for social organization and behaviour, society today clearly shapes and influences the course of development for the family. While formerly social well-being was by and large subordinated to the interests of the family, the family today has become a mere unit of society for the promotion of the genius of its individual members and for the development of a social consciousness which must necessarily have vital bearings upon the forging of a new China.

For the past three decades, there has been in progress in China an intellectual revolution which is in a sense more significant than the political revolution of 1911 and which has been accentuated by that of 1927. This movement of intellectual rebirth aims in a broad sense to bring about a transformation from the thought life dominated by the authority of the past to one characterized by a scientific attitude of the mind. By the scientific attitude is meant according to one writer, "that mental attitude which will look not backward into the past but forward into the future, which will not merely accept the traditional but will also experiment with the new, which will not deal with beautiful phrases but will come to grips with reality."

(to be continued)

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A VISIT TO CHINA'S COLLEGES

By Rev. Noel B. Slater.

From CHINA REVIEW, London

LAST summer (1948) it was decided that as Secretary of the China Christian Universities Association, I should go on a special three months visit to China, to visit her fourteen Christian Universities and Colleges. I must confess to something of the schoolboy's feeling of excitement at the thought of release from the discipline of a London office and a return to China, my "adopted home" for 27 years. And so it was with a keen sense of eager anticipation that I set off on September 24th, 1948, from Airways House, London. In 1913 when I went to my first Mission Station in China it took me six to seven weeks. This time I left London on a Friday and was in Hong Kong the following Wednesday and in Shanghai by mid-day Thursday! Apart from the un-Christian hours that British Overseas Airways Corporation keeps (up at 4 a.m. and even 3 a.m.) I enjoyed it.

Did I see changes when I got to China? Yes and No. Yes, in that China seemed so definitely air-minded (much more so than we are here) and all seemed to regard it as the only sensible way to travel. The air services, which are excellently organized seemed to report full planes every time I asked for a ticket! And they usually were full and the airports crowded. I was interested one day in seeing quite an old lady board my plane. She seemed to take it as a matter of course, she must have been 80, if a day, but she just accepted the idea and there was no excitement, no sense of alarm. Another change in China was to see everyone lining up in queues which again they appeared to take for granted, and some of the queues for rice during the terrible shortage were terrific! At times they did get out of hand and then they reverted to the more traditional method of "push"

Yet another change to me was the pedi-cab and the new method of bargaining before you start. I found that trying, especially when shouted at by mobs of coolies in a Chinese dialect I did not understand.

In many ways, however, I saw no change at all. The friendliness, the generosity of their hospitality, even in times of great-

est want, their sense of humour, their amazing capacity for business, their gifts of craftsmanship, their stoicism in face of tragedy, all these great characteristics remain. Neither did I see great changes in the cities and certainly not in the villages. There was, however, evidence on all hands of the effect of years of civil war and the eight years struggle with Japan. Little money seemed available for the upkeep of streets or road. Pot-holes almost everywhere seemed the order of the day.

THERE was also everywhere an ever-increasing restlessness amongst all types and classes of the people against prevailing conditions, all of which they laid at the door of the Government, and all of which they regarded as caused by the long drawn out civil war, the enormous sums needed for it and the subsequent economic chaos which hindered so seriously plans for reconstruction and expansion of business.

During my stay in China the failure of the currency reforms and subsequent serious financial losses to people all over the country who had paid in their savings of years, coupled with the military defeats were the culminating causes for the fact that, today, the Government has so little support from the people. Whatever one's political views may be, the fact that must be grasped is that today the people of China are determined to have peace — and that would seem almost inevitably to mean a change in the Government. I went during my visit by a Lutheran Mission plane called "St. Paul" as far north as Moukden in Manchuria, about two weeks before it was captured by the Communist armies. At the time more than half the people were living on bean cake and husks, the food usually given to cattle. They were trying to sell their goods in order to buy food. It mattered not to them who ruled in Nanking. They were desperately hungry and the thought of food and the means to obtain it dominated their minds to the complete disregard of anything else. Such facts help to explain what has happened.

Although I was able to observe the swiftly changing political scene my main concern was to visit China's Christian Universities. In spite of the widespread unrest I went to all the University Centres, except that of Tsinan (the real home of Cheeloo University in Shantung), but Tsinan was captured by the Communist armies on September 24th and the city has been largely cut off from the outside world ever since and I was assured it would be very difficult to enter from the outside, but I went to Peiping, that fascinating Northern Capital, on to beleaguered Moukden, back to Nanking, the capital and to Shanghai, the great Metropolis of the East, to Hangchow, one of China's beauty spots, to Soochow, another ancient city, to Hankow, the "Chicago" of China, to Chungking, China's wartime capital, to Chengtu, the home of the West China Union University, to Foochow, capital of Fukien, to Amoy and Changchow, where my wife and I worked from 1913-40, and then to Canton, the Great city of the South and finally to the British Colony of Hong Kong. Almost all these centres were visited by Lady Cripps and Mrs. V. E. Moore, General Secretary of B.U.A.C., during their tour of China in the autumn of 1946 and I was again and again asked to bring back the greetings of their many Chinese friends. There is a warm place for Great Britain in the hearts of the Chinese people and B.U.A.C. has done much indeed to strengthen that important link of mutual regard and affection.

BUT what of these Christian Universities? What did I see? I can't take you to them all, I devoutly wish I could for each one has its distinctive attraction and value. Let me mention a few of them. Take for example, Yenching University in Peiping. Almost everyone in Peiping knows this University one of Peiping's beauty spots, though it is, in point of fact, about five miles outside the city. Its buildings are of lovely Chinese architecture and colouring, surrounded by shady trees, with residences and hostels well placed about the grounds and some bordering on a small, but lovely lake. For many years the present American Ambassador, Dr. Leighton Stuart, was its President, and he did much to make it the University what it is, known throughout China for its high academic standards and moral tone. Great Britain has strong links here through Ralph Lapwood, Lucy Burt, Phillip and

(Continued on page 17)

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TRADITIONAL CHINESE TALES

THE DRAGON'S DAUGHTER

By LI CH'AO-WEI.

9th Century

Translated by Chi-chen Wang

IN the Yi Feng period (676-678) there lived a student by the name of Liu Yi. He had been unsuccessful in the examination and was about to set out for his native home on the banks of the Hsiang when he recalled that he had a fellow countryman living in Ching-yang and decided that he would call on him to bid him goodbye. Six or seven li from his destination, his horse was frightened by a flight of birds and ran for 6 or 7 li before he stopped. There he saw a woman tending sheep by the roadside. The circumstance struck Li as somewhat odd and he paused for a better look at her. She turned out to be of extraordinary beauty, though she was sad of mien and dressed in drab clothes, and she was looking about her intently as if expecting some one.

"What troubles you that you look so sad?" Yi asked her.

For a moment she was silent but in the end she replied weeping: "It is kind of you, sir, to take an interest in an unfortunate woman, for though I must continue to bear the grievous wrong which I have suffered, it will afford me some measure of relief to unburden myself. I am, sir, the youngest daughter of the Dragon King of Lake Tung T'ing and was married by my parents to the second son of the King of the River Ching. My husband turned out to be a dissipated rake and of late, under the bewitchment of some maid, has begun to neglect and abuse me. I complained to my parents-in-law but they dote on their son and would do nothing. When I repeated my complaints, they too turned against me and banished me out here to this tedious task." At this point she was overcome with grief and wept for a while in silence. Then she continued: "How far away is Tung T'ing! Vast is the space that intervenes and unbridged it is by letters and messages! Though my heart is breaking and my eyes are worn out from longing, there is no way to make known my sorrow to my parents. I understand, sir, that you are returning to the Wu country. Since you will pass the Tung T'ing region, I wonder if you would be kind enough to carry a letter for me?"

"I am a man who likes to be

Here is another theme in traditional Chinese fiction. In these traditional tales the supernatural predominates, probably because it is easier to paint creditable stories of ghosts and demons than of men—to paraphrase the dictum of an early Chinese art critic. In fact, traditional story tellers scarcely attempt to delineate character or analyse motive at all; incident and moral are about the only things that interest them.

C.C.W.

of assistance to those who require it," Yi answered. "Your story stirs my blood and agitates my breath; my only regret is that I do not have wings so that I can fly there at your bidding. It is not, therefore, a question of whether I would. However, the waters of the Tung T'ing are deep and I am bound to the dusty earth. How am I to deliver your message? I fear that I shall not be able to communicate with your people because we live in different elements and that I shall only disappoint you in the end if I accept your command now, unless, of course, you have a way of making this possible."

"You are indeed very kind," the girl answered, still weeping. "If through you I should succeed in getting word to my parents, I shall be grateful till death. There is of course a way which makes Tung T'ing as accessible as any metropolis."

Yi begged her to tell him how this could be accomplished and she continued:

"On the north shore of Tung T'ing there is a giant orange tree dedicated to the tutelary god of the region. When you find it you should take off the sash you are wearing and tie around your waist something else (1) and then knock on the tree three times. Some one will answer your knock and if you follow him you will find the waters of Tung T'ing no

(1) The failure of the author to name what that something is demonstrates how perfunctory Chinese writers often are about essential details.

barrier to your progress. When you see my parents I beg you to describe to them what I have told you and omit nothing, for I cannot tell everything in a letter."

"I shall carry out all your wishes," Yi said.

The girl then took a letter from under her coat and gave it to Yi, looking sorrowfully the while in the eastward direction of Tung T'ing. She was so sad and wept so bitterly that Yi was profoundly moved. As he put the letter in his bag he asked her, "What do you do with the sheep that you are tending? Do the gods also slaughter beasts for food?"

"These are not sheep," she answered, "but rain makers."

"What are rain makers?" he asked.

"They cause such things as thunder and lightning."

Yi looked at the sheep again and found that there was indeed something forbidding about their eyes and also the way they scampered about and grazed, though they were no different from ordinary sheep in size or in the texture of their horns.

"Since I am your messenger," Yi again said, "I hope you will not avoid me should we meet another day."

"Not only would I not avoid you," she answered, "but I shall treat you as if you were my kin."

THEN Yi took leave of her and went east. When he looked back again after a score paces, the girl and her sheep had vanished. That evening he arrived at Chingyang and took leave of his friend. A month later he reached his native place and after greeting his family set out to make inquiries in the Tung T'ing region. There on the north shore he found indeed a giant orange tree and after changing his sash, he knocked three times on the tree and waited. Presently a man in warrior's clothes rose from the waves and asked him what he wished, and when Yi told him that he had come to see the Dragon King, the warrior opened a path in the water and bade Yi follow him.

"Close your eyes," he cautioned, "and you'll be there in a few moments."

Yi did so and was soon at the Dragon King's palace. There he found one imposing building after another and all kinds of strange plants and marvellous trees. The warrior took Yi into a huge hall and asked him to wait there. Yi asked what place it was and was told that it was known as the Ling Hsu Hall. Looking about him, he found in

the hall all the things that the mortal world esteems. The pillars were made of white jade and inlaid with emeralds; the couches were made of coral and the screens of crystal; the lintel was studded with the purest glass and the rainbow beams decorated with amber. It was a vast and unique place that beggared description.

For a long while the Dragon King did not appear and when Yi asked the warrior where his lordship might be, the latter answered that he had gone to the Tower of the Mystic Pearl to hear Taiyang Taoshih (2) expound *The Book of Fire* and that he would be back soon.

"What is *The Book of Fire*?" Yi asked, and the warrior answered:

"My lord is a dragon and presides over the element of water. He can with a drop of that element drown out the mountains and valleys. Taoshih is a man and presides over the element of fire. He can with a tiny spark destroy the Ahfang Palace (3). So though they are both powerful in magic, they make use of different elements. My lord has therefore gone to him to hear him expound the principles of fire."

JUST then the gate to the palace opened and a man wearing a purple robe and holding a green jade tablet in his hand came in, followed by numerous attendants. "That is my lord," the warrior said, jumping up, and going to the Dragon King to announce Yi. "Are you not a man from the mortal world?" the Dragon King asked, looking at Yi, and on being answered that such was the case, he and Yi saluted each other, and after both had been seated he said to Yi: "Our realm is remote and our people unenlightened. To what do we owe the honour of your visit to this inaccessible realm?"

To this Yi answered: "I am a fellow countryman of Your Majesty. I was born in this land of Ch'u and have visited the land of Ch'in to promote the advancement of my learning. Recently I had occasion to ride by the River Ching and there I encountered Your Majesty's beloved daughter tending sheep in the fields. It was more than I could bear to see her buffeted by the wind and bespattered with rain. I asked her the cause of her distress, and she told me that she had come to this pass because of the neglect of

(2) Deity presiding over the sun.

(3) A palace reputed to be several hundred li in circumference, built by Ch'in Shih Huang Ti in the third century B.C.

Jamaican Proverbs

Their Meaning and Significance

The Jamaican Negroes from whom the following proverbs emanated were the direct descendants of the African Negroes who were brought to the island as slaves. When freedom came their only teachers were the Missionaries sent from Europe not only to preach to them but also to act as their instructors to give them the rudiments of education. The Bible was the chief text book used, and they were well grounded in the Proverbs of Solomon. This gave them the religious twist that has been reflected in their own proverbs. The negro translation from the Hebrew version was rather crude however. The wording consisted of a mixture of African dialect and Hebrew rendering, as is shown below.

If yuh 'tan 'tudy, yuh wi see betta, an' hear more.

'Tan means stand; 'tudy means steady. That is, if you keep quiet you are more likely to see better and to hear more. Because by assuming an apparently indifferent attitude, a bystander may divulge secret thoughts and actions which would not otherwise be made known.

Foo-foo noh mek fe 'trong-man.

Foo-foo is yam or some other vegetable boiled and pounded and rolled into a kind of pudding which becomes wrinkled as it cools, or it becomes expressionless.

Foo-foo is not intended for a strong man, or a man with strong, sound teeth. It is eaten chiefly by a feeble and infirm folk, and those who have lost their teeth through old age. The meaning of this proverb is, that it is never a wise thing to make life too easy for anyone, particularly young people.

If you noh hab big belly no swallow assinoo.

Assinoo is the name of a big and ugly creature in African mythology.

The Jamaican Dialect Alphabet opens with the following line:—

A is for assinoo, see how him 'tan.

The exclamation is in respect to the size of the animal, which only an expansive paunch can accommodate.

Ebery day ah tomarra fe old-man bird.

Tomarra means tomorrow. The African Negro translates the coo of this bird thus:—

Male: Rain, come wet me, oh!

Sun come burn me, oh! Female: Why yuh no mek house oh!

Male: What's that to you? A warning of improvidence and procrastination, too prevailing failings of the Negro character.

The proverb also occurs as follows:—

Ebery t'ing will be done to-marra fe old-man bird; but fi him tomarra nebbber come.

Hog a man, pig a buoy. A question of age; no special comment is necessary.

Parch carn no dog meal, but bad-libin' mek him eat i'.

Parched corn is not the regular feed for a dog; but on account of hard times or bad living conditions, he either has to eat it or starve, although his teeth do not easily manipulate this type of food, which he relishes however ground into corn-meal.

Sometime 'tanding collar 'tan top a empty belly.

'Tan means stand. Pride's chickens have bonny feathers but bony bodies.

Incident — The Dude was a prominent character in the life of Kingston when I was a youngster. Dressed very often in borrowed clothing he would be seen strutting in The Park, as the Parade Gardens were called in those days. The dress outfit included a frock coat, ("swallow Tail"); a shirt-front that had no back to it; trousers but no under-pants; a standing collar of abnormal height; a monocle over one eye, not so much for sight-seeing but for fashion. I recall occasions when through accident or forgetfulness there were unfortunate exposures in his upper or lower storeys.

If you open door fe Miss Fortune, you let een all her fambly (family).

If once you let misfortune into your life you run the risk of being deluged by the griefs and sorrows that follow in her train, such as poverty, ill-health, disappointment, just to mention a few.

Man too smart duppy fin' him home.

Fin' him home means visits his home.

That is, a man who is too officious does things which lay him open to a visit from an evil spirit. Such a man is always interfering with other people's business. The result is, that an injured party who believes in superstition consults an obeaman to "set duppy 'pon him."

PLUTO

her husband and the indifference of her parents-in-law. Her tears were so copious that it would have moved the heart of any man. She entrusted me with a letter to be delivered to Your Majesty, and it is for this that I am here." He took the letter out and presented it.

After reading it, the Lord of Tung T'ing covered his face with his sleeves and wept, saying, "It is because of my oversight that a helpless child of the inner chambers has been subjected to such abuse. You, sir, are only a stranger and yet you have come to her assistance in a moment of distress. I shall never forget your kindness." After saying this he wept and sighed for a long while, and the attendants too all shed tears. Then he gave the letter to a eunuch and bade him take it into the inner palace. Presently lamentations rent the air in hat direction. The Dragon King was startled and said to his attendants: "Go inside and tell them to suppress their cries so that Ch'ien T'ang will not know what has happened."

"Who is Ch'ien T'ang?" Yi asked.

"My beloved brother. He was in charge of the Ch'ien T'ang river but had to resign."

"Why don't you want him to know?"

"Because he is mighty in strength and violent of temper. He was the cause of the nine-year flood in the time of Yao (4). Recently he had a disagreement with some of the celestial generals and in his anger he uprooted five mountains. In consideration of my slight virtues of the past Shang Ti forbore with him and gave him no worse punishment than imprisonment. Though he is incarcerated in these parts, his influence is still felt in the region of Ch'ien T'ang, where people daily await its manifestation." (5)

(To be continued)

BEFORE the Dragon King had finished speaking, a terrific noise suddenly rent heaven and earth and rocked the palace to its foundations. It was followed by the appearance of a red dragon of over a thousand feet long, its eyes flashing lightning and its mouth spouting blood. Around its neck was a golden lock and attached to the lock was the jade pillar to which it had been chained.

(4) Legendary ruler 2356-2255 B.C.

(5) Literally translated: "He is still incarcerated here; therefore the people of Ch'ien T'ang wait for him day after day." Cryptic allusion to the famous bore of the Ch'ien T'ang estuary on the coast of Chekiang.



Joan Fontaine is seen in one of her rare comedy appearances in "You Gotta Stay Happy," co-starring with Jimmy Stewart. The picture is a Rampart production released by Universal-International.

ed. It was surrounded with the noise of thunder and darts of lightning bolts and in its wake followed sleet and snow, rain and hailstones. In a brief moment it had disappeared into the distant sky. Yi was so frightened that he fell prostrate to the ground but the Dragon King raised him to his feet saying, "Be not afraid, for he will do you no harm."

It was a long time before Yi recovered from his shock. He begged permission to go, saying, "I should like to leave while I am still alive, for I am afraid that I shall not be able to survive the commotion attending his return." But the Lord of Tung T'ing assured him that his return would be in quite a different manner and begged Yi to stay so that he might fulfill the duties of a host. Wine was served and host and guest drank to each other.

Some consolation of being poor is that we are forced to deprive ourselves of a lot of vices which we would have if we were rich.

I should fancy that the real tragedy of the poor is that they can afford nothing but self-denial. Beautiful sins, like beautiful things, are the privilege of the rich.

Poverty is not dishonourable in itself, but only when it comes from idleness, intemperance, extravagance and folly.

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AMERICA

"I had not minded walls
Were universe one rock,
And far I heard his silver call
The other side the block.
I'd tunnel until my groove
Pushed sudden through to his,
Then my face take recompense—
The looking in his eyes . . .
A limit like the veil
Unto the lady's face,
But every mesh a citadel
And dragons in the crease!"

Emily Dickinson:
"I Had Not Minded Walls."

RUSSIA

"When down the shady glen the
bubbling streamlet dances,
And lulling thought to sleep with
its incessant song,
Lips me the secrets, with thou-
sand glances,
Of that still corner where it
speeds along;
Then does my troubled soul find
solace for awhile,
Then vanish for a time the fur-
rows from my brow,
And happiness is mine a moment
here below,
And in the skies I see God smile".

Mikhail Lermontov:
"The Angel."

JAMAICA

"What shall we do in this tem-
pestuous day?
Lean our little strength against
the rain,
And hear the guns rolling away
That leave our country slain.
The thunder and the roads in
mud,
The river, the river and the
blood! . . .
Tomorrow leaves the flotsam of
our pain . . .
This hour the walls must stay . . ."

Louis Simpson:
"Rain."

OCTOBER 15, 1949.

CHINA

"Shang Ya!
I want to be your friend
For ever and ever without break
or decay.
When the hills are all flat
And the rivers are all dry,
When it lightens and thunders in
winter,
When it rains and snows in sum-
mer,
When Heaven and Earth mingle—
Not till then will I part from
you."

Anon, 1st Century B.C.:
"Oaths of Friendship."

POT POURRI OF THOUGHT

ENGLAND

"Soon will the emerald dusk come
down,
The peaceful dusk and then the
dark:
Night after night I sit and see
Lime and Ash and Chestnut tree
In darkness drown.
Intangible all-whelming sea!
Night after night I watch and
work
The shadow of oblivion
That makes all shapes and mean-
ings one,
And you and me."

Sylvia Lind:
"October Evening."

CHILI

"The days go by
Stones weep with their blue bones
But the door does not open
The fall of night is not revealed
Nor science in its crystal
Nor the understanding nor the
appearance
Nor the dead leaves of why."

Vicente Huidobro:
"Time of Waiting."

JAPAN

"He who is wet by the frozen dew
while aimlessly wandering
from the right way,
Is indeed ever restlessly puzzling
how to smother the admoni-
tions of his parents and the
chidings of his own heart."

Tzure-zure Gusa:
"The Miscellany of a
Japanese Priest."

GREECE

"Love like a mountain-wind upon
an oak,
Falling upon me, shakes me leaf
and bough."

Sappho: "Love." 610 B.C.

SYRIA

"O Night, abiding place of poets
and of flowers and of singers,
O Night, where shadows do dwell
with spirits and with visions—
It is your darkness that reveals
to us the light of heaven,
For the light of day has en-
shrouded us with the dark-
ness of earth."

Kahlil Gibran:
"Night."

HOUSEWIVES!



ROYAL
takes guesswork
out of baking!

WE HAVE DIRECT FACILITIES FOR TRANS-
FERRING HONGKONG DOLLARS OR STERL-
ING BY MAIL, CABLE OR DRAFT TO HONG-
KONG. NO PERMIT REQUIRED. TRANS-
FERS MAY ALSO BE MADE DIRECT TO CHINA
UPON AUTHORITY OF THE JAMAICA DE-
FENCE (FINANCE) BOARD. WE SHALL BE
PLEASED TO TAKE CARE OF YOUR RE-
QUIREMENTS. YOUR PATRONAGE IS IN-
VITED.

THE BANK OF NOVA SCOTIA

Established 1832.

THE PAGODA

PERSONS PLACES THINGS

By Old Joe

PERSONS

I write concerning persons who
were foremost in the fight for
liberty and justice—civil, social,
political—in the Jamaica of a
century ago. With pen and
tongue they waged a warfare
which laid the foundation for the
good heritage we now enjoy. Some
were churchmen; others were pro-
fessional men. Among the reli-
gious leaders were members of the
Baptist denomination. As I
pointed out in former writings,
Missionary Societies in England
had commenced to interest them-
selves in the freed slaves imme-
diately after Emancipation, and
in some cases even before slavery
was abolished. Thus it was that
in the year 1846 the Baptist Mis-
sionary Society decided to send
a deputation to see how best it
could help. Doctor Joseph Angus
and the Rev. C. M. Birrell under-
took the mission. Sir Morton
Peto, a business man and one of
the Society's Treasurers gener-
ously gave £2,000 to be drawn
upon for deputation expenses.
These brethren were instructed to
enquire into the distress prevail-
ing in Jamaica, especially among
the newly emancipated slaves,
and particularly in respect to
their church connection. They
were commissioned to study the
actual extent of such distress,
and its probable cause or causes.

I have already told in these
pages the great part which Wil-
liam Knibb played to put an end
to British slavery. There were
others just as earnest and who
worked just as hard such as Clark,
Denny and Burchell. In the case
of the last named his organizing
ability was demonstrated after
Emancipation in the founding of
free villages in the centres in
which he laboured in the island.
The Rev. Thomas Burchell was
also associated with Knibb in
advocating the cause of freedom
on English platforms. It is to be
noted how the names of some of
these pioneers have been kept in
perpetual remembrance in the
names of persons and places of
the present day. The late Thomas
Burchell Stephenson is remem-
bered by many Jamaicans as an
outstanding educationist. Head-
master of the Calabar Elementary
School in East Queen Street, for
many years, he left his mark on a
number of young men and women
who have been prominent in the
service of Kingston and elsewhere.
Clark's Town in Trelawny perpe-
tuates the name of a member
of the deputation referred to
above, as also the Rev. W. Peto
Sibley, a Baptist Minister in 1837,
who was himself the son of a Mis-
sionary. Mt. Angus, one of the
largest Baptist Churches in St.
Mary bears the name of one of
the veteran friends of the Ja-
maica Baptist Mission. The de-

putation, after a patient enquiry,
decided that though the principles
of independence and self-support,
assumed at a time when the whole
island was passing through a time
of financial depression, had oper-
ated to deprive the Churches from
all claim to assistance from
England, at a time when they
needed it, the deputation was
unable to recommend anything
like a continuous support; al-
though the Home Society was not
likely to refuse aid in cases of
great and unforeseen emergency.

Special Note:

William Knibb, "a Religious Sea
Rover," was outstanding as an
Emancipator that I feel bound to
summarise his efforts which led
to the total abolition of slavery,
particularly for the benefit of new
readers:—

1. The conviction in England,
under the influence of the reli-
gious revival of the eighteenth
century, that slavery was morally
indefensible.

2. The passing of a law in 1807
forbidding British subjects to en-
gage in the slave traffic, thereby
preventing the importation of
fresh slaves.

3. Sir Thomas Fowell Buxton's
motion, in 1831, in Parliament,
for the abolition of the existing
slavery in British colonies.

4. Wild indignation among the
slave-owners in Jamaica as the
result of the motion.

5. The strike-party under
Samuel Sharp, a slave, and mem-
ber of the Montego Bay Baptist
Church, who misled by the coun-
sels of violent men, determined
to set themselves free, thus aveng-
ing, as they thought some of their
wrongs.

6. Knibb's attempt at pacifi-
cation misunderstood. Himself
and other missionaries, under
Martial Law ordered to enroll
themselves for military service;
subsequently arrested on suspi-
cion; confined in the military
headquarters; charged with help-
ing to cause the revolt; decision
to send Knibb to England to plead
their cause.

7. The truth fearlessly told
thrilled audiences. Before Par-
liamentary Committees and to
Lords and Commons he described
what slavery really meant; held
Emancipation meetings from end
to end of the British Isles, with
the result that the Abolition Bill
of 1833 was proposed, to the effect
that slavery was to cease after
August 1, 1834 as a first step and
complete and unconditional free-
dom on August 12, 1838. William
Knibb died in Falmouth Novem-
ber 15, 1845 at the age of 42.

PLACES

PLACE NAMES IN ISLAND HISTORY

The Parish of Portland:— This
parish gets its name from the
Duke of Portland who was Gov-
ernor of the island at the time
of the formation of the parish in
1723. (Incidentally I may men-
tion that the Duke of Portland
was the Governor whose admin-
istration was the longest of all
the men who have occupied this
office namely 14 years, from
1722-1736. The parish includes
the old parish of St. George and
a part of the previous parish of
St. Thomas. It extends from the
sea coast to the highest point of
the Blue Mountains, (that is 7388
feet), and is noted for its fer-
tility and the beauty of its scen-
ery.

In 1721 when the government
wanted to induce settlers to
Portland it made large grants to
settlers on the condition that
they cultivate the land. Port
Antonio, the capital, has two of
the finest and most secure har-
bours in the island, sheltered as
they are by a small island now
called Navy Island, but formerly
known as Ruthers or Lynch
Island. Port Antonio is divided
into Upper Titchfield and Lower
Titchfield. The former stands
on a peninsula which formerly
was known as Patterson's Fort
and Point, and which contains
Fort George, that dates from
1733. Titchfield School is now
situated on the site of the old
fort. Lower Titchfield or Port

Antonio proper extends along the
sea shore where the stores,
wharves and courthouse are
situated.

Salient features of the parish
include the following: Folly Point
Lighthouse at the entrance of
the harbour was first erected in
1838. The Bridge over the Rio
Grande is the longest in the
island, the iron work alone being
480 feet long. Moore Town, a
Maroon settlement, named after
Henry Moore, Governor at the
time, is nine miles from Port An-
tonio on the banks of the Rio
Grande. At Low Layton, 150 feet
above sea level, are the remains
of an extinct volcano. Buff Bay,
20 miles from Port Antonio, was
the chief town of the old parish
of St. George.

THINGS

TIT-BITS OF GENERAL INTEREST

Mining Ventures — During the
earlier part of the 18th century
a scheme was proposed by a Ja-
maican for the mining of gold
and silver in the island. Col.
Charles Long, M.P., was the man.
Along with others Col. Long ob-
tained a royal patent from the
King, (George I), which evidently
was all that was necessary in
those days. The credulous in-
vestors of the period very quickly
over-subscribed the 2,000 shares
at £75 each that were called for.
Instead, however, of discovering
the mines and then arranging for
the promotion of a Company to
finance its operation, the gentle-
men floated "The Royal Mines
Company," and then sent En-
gineers to Jamaica in an effort
to locate mines. After combing
the island, these miners sent a
private communication to the
Patentees reporting that there
was not the slightest hope of the
discovery of gold and silver.

One—Crop Economy — That
this leads to economic disaster,
is the opinion of an English Econ-
omist who visited the island re-

(Continued on page 17)

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FRY'S
COCOA

80 nourishing cups to the pound

Obtainable at all Groceries.
Agents: T. GEDDES GRANT LTD.

TALKING IT OVER

with Elizabeth Martin

Dear Miss Martin,

Kindly let me know what destroys bad breath. One feels so embarrassed and self-conscious when talking to anyone. I have seen a doctor and have tried all different kinds of things with no favourable results.

A. T.

Dear A. T.

If your doctor has not been able to help you, what about your dentist? Bad breath is often caused by bad teeth, or if your teeth are in good order and you wear dentures, perhaps you have not been as careful as you should in keeping them thoroughly clean.

One should always clean one's teeth after eating. This helps to dislodge particles of food from between the teeth, that may cause odours. A good mouth-wash is also necessary. Any good druggist will mix up a special prescription for you if you explain your condition to him.

In addition a good peppermint flavoured chewing gum helps to keep the gums in good conditions and the breath pleasant.

There is something called Stim-u-dents which if you have not tried yet I could recommend to you. It might be of some help.

E. M.

Dear Miss Martin,

Can you possibly give me a recipe for cooking salt fish, apart from the usual salt-fish and ackee, "Run-down," and saltfish fritters. All my family is fond of it, but I am so tired of all these old-time dishes.

Miss P.

Dear Miss P.

Here's a salt-fish Kedgree that makes a delightful breakfast or luncheon dish. When you have made it a time or two you will find yourself making your own addition or variation.

FISH KEDGREE

One cup of flaked codfish (cooked), one cup of boiled rice, light and grainy, stir together in skillet or large frying pan over fire, with one slightly beaten egg, add a small quantity of cream if

desired, a dash of Worcestershire sauce and pepper, garnish with chopped hard-boiled eggs.

VARIATION

Saute seasoning, escallion, thyme, tomato, pepper if desired, in a little butter until golden brown and tender, toss in fish and rice, don't stir, just toss lightly with fork. Just before serving, chop the yolks of 2 hard-boiled eggs and mix in. Serve on platter and decorate with strips of boiled white of egg or ruffle of chopped egg white, sprinkle with chopped parsley, or decorate with whole sprigs.

You will find that you can make your own variations of curry powder, paprika, cayenne, sauces, sweet-pepper etc.

E. M.

Dear Miss Martin,

My boy friend and I are devoted to each other, and some day we hope to get married. I think of him all day and I just have to talk about him to my family and my friends. But they tell me that as we are not engaged I am making myself cheap. I believe they envy our happiness. Why?

S. Y.

Dear S. Y.

It's "lovely to be in love", but other people who aren't going around in rose-coloured clouds are apt to get bored by your raptures. That's why they seem so envious and unsympathetic.

It's quite all right for you to feel that way about your love, but try to remember that although it means the world to you, others are not so interested and must get bored.

E. M.

Mrs. J. writes: "My daughter is leaving for college shortly and I would like to give a luncheon for a few of her friends before she leaves the island. Can you suggest a novel table decor?"

Dear Mrs. J.

You omitted to say whether your daughter was flying or travelling by sea. However, you can adapt your setting to suit.

Why not a plane or ship as a centre piece? To make it un-

usual, you could make a plain light cake, and when cool, cut it into the shape desired, coat with smooth white icing and outline portholes, etc., with thin piping of chocolate icing. Toothpicks, coated in icing, could be used for deck railings and plane stays.

A piece of glass over blue tissue, coated with tiny glass sea-gulls, reflecting your centre piece, would add an artistic touch.

Miniature carry-all baskets or tiny sail boats could be used in place of bonbon dishes. Place card could be post-cards, which the guests could address to themselves so that the traveller may send them back to their owners.

E. M.

Dear Miss Martin,

I am anxious about my daughter, who is sixteen. She is never happy unless she's out with her friends having a good time going to pictures, playing tennis, or picnicking. In my youth girls had to stay home and sew and learn to cook. However, times have changed.

I am anxious because recently she seems particularly keen on

E. M.

one boy, and they have started going out alone together without the crowd. Ought I to allow her so much freedom?

Mrs. A.

Dear Mrs. A.

It certainly is a problem for parents to strike a happy balance between strictness and slackness. Neither pays!

Teenagers need friends of their own age, of both sexes, and a reasonable amount of freedom to share their hobbies and sports, and enjoy life.

I know you don't want to deny your daughter that sort of freedom. You are afraid that she may make the wrong friends and be led away by inexperience.

It is a real fact these days that our youngsters are more able to take care of themselves. All they need is your confidence, and for you to talk to them frankly about the facts of life. Encourage their confidences, and try to see how serious their problems are to them. If your daughter is so equipped and you welcome the boy to your home at all times you need not worry.

E. M.

THE PAGODA

IN PARENTHESIS

Mirrors reflect without speaking and women speak without reflecting.

* * *

"Mummy," said small Jimmy, "Tommy doesn't know how to swim, 'cos his mother doesn't want him to go near the water."

"Well, Tommy is a good little boy," replied his mother.

"Yes, he'll go to Heaven the first time he falls in."

* * *

It's man's world, all right. Just look at the difference in these descriptive words and phrases.

If a man doesn't marry, he's a "bachelor." If a woman doesn't marry, she's "an old maid."

When it's his night out, he's "out with the boys." When it's her night out, she's at a "hen party."

What he hears at the office is "news." What she hears at a bridge party is "gossip."

If he runs the family, he is "head of the house." If she runs it, she "wears the pants in the family."

If he is overly solicitous of her, he is a "devoted husband." But if she is overly solicitous of him, he is "hen-pecked."

If he keeps his eye on her at a party, he is an "attentive husband." If she sticks close to him, she's a "possessive wife."

In middle age, he is "in the prime of life" or "at the peak of his career." While at the same age, she is "no spring chicken."

If he is an easy spender he "does not deny his family anything." If she doesn't count the pennies she's "extravagant" or "a poor manager."

Gray hair gives him a "distinguished look." If she has it, she is an "old hag."

If he doesn't have any small talk, he's the "quiet type." If she hasn't any, she's "mousy."

* * *

He — "The doctor says that bathing alone will not keep you healthy."

She — "Well, doctor or no doctor, I'll continue to bathe alone!"

* * *

"An awful lot of girls are stuck on me."

"Yes, they must be an awful lot."

* * *

Landlord — "Well, Mr. Murphy,

I've decided to raise your rent."

Pat — "Thanks heaven for that. I've been trying to do it myself for more than six months."

* * *

He — "I want to marry your daughter."

Father — "Have you seen my wife yet?"

He — "Yes, but nevertheless, I prefer your daughter."

* * *

Then there's the guy who was so completely dull and boring he couldn't even entertain a doubt.

* * *

If nature had arranged that husbands and wives should have children alternatively, there would never be more than three in a family.

—Laurence Housman.

* * *

One girl to another: "Of course I had to tell her she looked like a million — and I meant every year of it!"

* * *

"Are you fond of lobster salad?" asked the hostess of the doctor.

"No," he replied, "I'm not fond of it but I'm grateful to it."

* * *

"I am afraid this high cost of living is going to introduce another innovation in the average kitchen."

"What is that?"

"The foodless cooker."

* * *

A soldier on the march felt something in his boot. His toe became painful and he was limping badly by the time he got back to camp.

He took off his boot and sock to bathe his blistered foot and found in the toe of the sock a pellet of paper, on which was written: "God bless the soldier who wears these socks!"

* * *

"Sonny, don't use such bad words."

"Shakespeare used them."

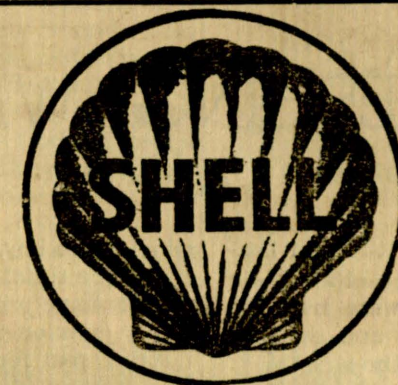
"Well, don't play with him any more."

* * *

The state editor of a Detroit paper was nursing along a particularly obtuse correspondent who frequently forgot essential details in the stories he filed. One time he warned the outstater very sharply to get names in his dispatches.

A couple of days later the correspondent filed this:

"CLIMAX, MICH., Sept. 10 — Due to possibility of there being rabies spread in this town, our police force has rounded up four dogs recently. Their names are Towser, Rover, Fido and Prince."



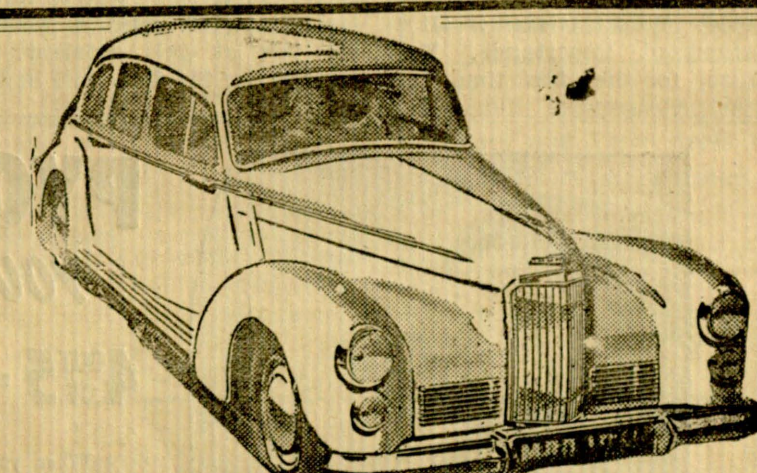
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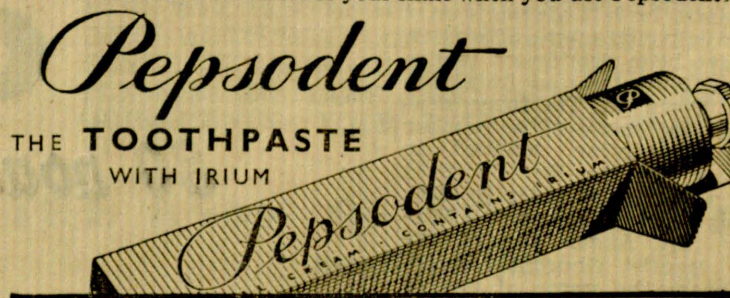
In performance, riding comfort, and appearance this is an outstanding car... the choice of the experienced motorist.

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What a difference it makes using Pepsodent, the only toothpaste that contains Irium. For there's no more effective teeth cleansing substance known to dental science than Irium—it removes the dulling film from your teeth, making them sparkling white. You can see the added brilliance of your smile when you use Pepsodent!



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REFRESHING WINDS

By Gay.

WE sat quietly in the dim hospital corridor. Nurses in starched uniform were hurrying to and fro. Now and then we heard the moan of the sick.

Today we were facing all the drama of a large hospital. We were facing birth and death. And there in that dim room came a strange new flash of — values. What are the important things, you ask yourself.

What was it you were angry about yesterday? You can't even remember. It was that unimportant.

What was it you were clamouring for last week or last year? Was it fame or wealth or prestige? Was it to hear the roar of the crowd's acclaim? Today, in this dim corridor, facing death, it doesn't seem to matter whether all those unidentified faces in the world outside approved of you or not. Fame seems like a humorous inflated bubble with nothing more inside it than the bubble. Wealth is seen in all its exaggerated importance. You realize for the first time, not

what it can buy, but what it cannot. The social position to which others have relegated you is a flimsy opinion-made thing with nothing real for its foundation.

For today you must be alone with your own heart.

IT is only what is in that heart, after all, that matters. Is there bigness there, honour, and peace-with-itself? Or is there smallness and meanness and ruthlessness and restiveness? Is there a content that living has been a fulfilment, or is there frustrated restlessness that never realized the meaning of a real living.

Today you can understand that the kind of hat or socks a person wears doesn't matter, that whether he bowed or spoke or used the correct fork at the correct moment matters even less; a worshipping of each other's fame or prestige seems idle nonsense today. The eternal seeking after amusement and entertainment appears even a weakness to you at this moment. You realize for the first time how sad

it is that men should be so dependent on each other, that they must act like sheep and think no more as independent beings but only what everyone else thinks. The kind of balancing in the scales that values only what you believe in is seen now in all its ego-insignificance. You realize now that you might have liked only the kind of literature that confirms everything you say and believe, that you might have liked only the kind of people who agree with everything you think, thus weakening your own vanities and your own narrow outlook. And today you wish your outlook might have been broader. You realize that certain cliques or societies or clubs are only places of group-worship, having no relation to real values as you see them now. For now, the only thing worthy of worship is the goodness found in a human heart.

WHAT was it you were rushing so madly about last week? You have nearly forgotten. You have a faint recollection that it was vastly important to you to accomplish that certain piece of work before the end of the week. Why was that? But the reason for all the rushing around has escaped you now in the face of really important things: Just the peace you must find in your own heart.

What was that impression you

were trying to make on your small circle of friends last month? Today it seems all vanity, empty vanity. What was it you did for mere appearances sake when you did not feel the act in your own conscience at all? It has vanished from your mind. For today you are alone with the honesty of your conscience.

What were those opinions you feared? What were those worries that burdened your mind? What were all the small so-called niceties that must be performed in order to escape criticism from others? What has happened to all the annoyances and irritations of yesterday? Where are those heavy responsibilities you felt yesterday? They are gone, all of them.

They are gone because your warped sense of values are gone. Today only Truth is true. Happiness and contentment in the mind have their true place now. The significance of human kindness, honesty, integrity, pride, peace has been recognized at last, for you know now that they are the only really important things.

For today you must be alone with your own heart — and only the qualities that you will find in that heart.

END.

A VISIT TO CHINA'S COLLEGES

(Continued from page 9)

Mrs. Lee Woolf, Martyn and Mrs. Hughes, and earlier J. B. Taylor, etc. Then again Ginling, the Women's College in Nanking, is another fascinating college. Its President is Dr. Wu Yi Fang, one of the finest type of educationists I have ever met and a great Christian "statesman". She is also Vice-Chairman of the International Missionary Council. There are a number of Ginling students in England now. One is on a Dorothy Cadbury Fellowship in Selly Oak, Birmingham and giving a year's course of lectures there. Many are in positions of great influence in China and elsewhere. I met a number of them all over China.

I dare not, and would not wish to, by-pass the Huachung University, whose President is that man of letters and altogether delightful person, Dr. Francis Wei. This University is situated in Wuchang, one of the three Wuhan cities (Hankow, Wuchang and Han-yang). Huachung reflects the genius and spirit of its President. It is not ornate, at present it is a wee bit drab, but it has all the real qualities of a high grade university, and is exercising a fine Christian influence.

ANOTHER University which always attracts the visitor, is the West China Union University in Chengtu. During the war, this University in the far West (relatively near to Chungking, China's wartime capital) acted as host to four other universities, Cheeloo, Yenching, Nanking and Ginling. It has a lovely and very large campus, with delightful buildings, and residences, and it is carrying on a real piece of educational service, training doctors, dentists, nurses, teachers, scientists, agriculturalists, social workers, Church leaders, etc.

I visited two parts of Cheeloo University which are evacuated — one (Arts and Science) to Hangchow and one (Medical) to Foochow. In Hangchow they have plenty of gorgeous scenery and — plenty of fresh air! Far too much of the latter for my liking! Would you like to lecture and study through the winter in a class room permanently open to all the winds that blow? They are in a Monastery; there is no heating, but staff and students are keen and ready for anything, as long as they can train for that important work that lies ahead.

FARTHER North is the part of Cheeloo which "stayed put", in Tsinan. They are cut off, but letters get through; they have loads of problems, and some stiff ones, but they are carrying on, and their relationships with the new comers are described as "friendly and pleasing". We owe much to those who are willing to stay on under difficult conditions, and make contacts with those who now are in control in the North. We have just received from Dr. Smyly, an account of Christmas. The Church and University put on a full programme, and some at any rate of the gatherings were attended both by Christians and Communists.

But I must hurry on — and pass over other places I should like to mention. Let me, however, say one word about Lingnan, in Canton, and then Hong Kong. Lingnan is a University on the bank of the river some few miles South of Canton. It's a grand place to live in. Rev. Ronald Rees used to be here, and Rev. Peredur W. E. Jones (Methodist Missionary Society), who helped to administer B.U.A.C. Relief Funds during the war, is there. There was much to see, including a grand herd of cows, some prize bulls and some special pigs. Animal husbandry is one important feature of the Agricultural College. There is also a very important Medical College connected with this University, and efficient Arts and Science Colleges. Dr. James Brown is shortly joining the University (a Rhodes scholar from Oxford). He is going out under the China Christian Universities Association, but financed by Imperial Chemicals Industries.

Before leaving for home, I stayed in Hong Kong. There I met several times, the first Chairman of B.U.A.C. Bishop R. O. Hall. I found him as busy as ever, and as eager as ever, that Great Britain should maintain and strengthen her friendship with China. He is also in full agreement with all long term schemes for helping China.

May I emphasize two further points:

(1) The Christian Universities about which I have written, and the others as well, are deeply appreciative of all that B.U.A.C. has done for them and for China. There are still great needs, e.g. equipment, and help for those T.B. students (and there are many such) who need extra nutrition.

(2) People in England must expect very varied reports coming in from China, and some very contradictory. But whatever reports come in, the Chinese people will remain the Chinese people, and they will continue to welcome as they have done in the past, the friendship of the people of this country. Ours is a great privilege—that of making friends with some of the grandest people in the world.

Friendship with China was never more important than it is today.

Persons, Places, Things

(Continued from Page 13)

cently. Sugar was the product referred to. In order to offset the inevitable collapse the only remedy is a diversified crop economy where several marketable products are cultivated. The reason is obvious. In addition, however, to planting several crops, cultivation must be intensive. Population increases make demand on the land, which is not increasing; is more exacting in fact. Each acre therefore will have to produce more as time goes on.

Queer Charms. More charms are won in Jamaica than is commonly supposed. A dealer in charms does a prosperous business here. The sort of charms used is most amusing. The amazing variety ranges from an ass' tooth to the crumpled shell of a black hen's egg. Some people wear a tiny phial around the neck containing some awful smelling liquids. Others live, move and die with a small purple bag around their neck, full of "John Crow Beads," powered incense and small bits of twigs taken from the nest of a sitting blackbird.

SOUPY WEATHER

"Well, sir," said the chatty waiter as he placed the soup before a patron, "it certainly looks like rain."

"You're right," said the customer, sniffing, "but it smells a bit like soup."

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PYORRHEA may be attacking YOUR gums at this very moment!

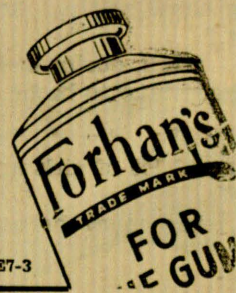
4 OUT OF 5 may have this Sly Enemy of Firm Gums and Handsome Teeth

When you brush your teeth and your gums bleed . . . it's time to pay attention! Tender, bleeding gums are often the first signs of Pyorrhea—a wicked foe of firm gums and healthy, handsome teeth which 4 out of 5 may get. Neglected Pyorrhea may lead to shrinking gums and loosening teeth so see your dentist and at home follow this simple care. Massage your gums and brush your teeth twice a day with Forhan's Toothpaste—the only toothpaste that contains Dr. R.

J. Forhan's anti-Pyorrhea astringent. Your gums will be more able to ward off infection. Your teeth will have a natural sparkle.

Remarkable improvement in 95% of Pyorrhea-threatened cases was shown after 30 days of this simple Forhan's care in a recent clinical investigation. You'll notice the difference even after the first time you use it!

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FAR EAST BOOKS

CHINESE ESCAPE

By Laurance Tipton

One man in his time plays many parts. First, the infant Tipton mewling in his nurse's arms in Devon, then, as a young man, visiting New Zealand and staying a year on a large South Island sheep station. Returning to Britain, he studies radio telegraphy and, happiest of all roles, managed to combine that of traveller with his work. This took him to the United States, Australia, South Africa, India, China and Japan.

The outbreak of war in the Far East found Laurance Tipton, one of many British businessmen in China, member of the British-American Tobacco Company and he was interned in the North by the Japanese. Speaking Chinese, which must have been a great asset, he eventually made a heroic and exciting escape from a concentration camp in Shantung Province to join the Chinese Guerrillas who had helped him to escape. He worked with them until his rescue by paratroopers at the end of the war, helping in the liberation of his former prison camp and found himself involved in other issues than the fight between the Chinese and the Japanese. To return to our Shakespeare, the play within a play emerged; the quarrel between Kuomintang and Communist forces.

Apart altogether from the exciting and unusual story of personal adventure, **Chinese Es-**

capade throws a new light on the methods and development of the anti-Communist Guerrilla movements against the Japanese in China, of real historical importance. The first hand account of this guerrilla warfare by one who has actually taken part is of great topical interest. Of the outcome of China's internal struggle, mentioned in part of this book with grim experience and light-hearted humour, only the epilogue remains to be written, perhaps within the next few months.

P.H. in China Review,
London.

OBITUARY

We deeply regret to record the death of:

MR. CHIN SAM on Tuesday, October 4. He leaves behind a wife, two sons, Thomas and Albert, and two daughters, Daisy and Sister Theresita of Holy Cross Convent.

MR. CHEN CHEW PUI on Monday, October 3. He leaves behind a wife, six daughters: Mrs. Choong, Sue Yuen, Bitt Yuen, Mrs. Lillian Lee, Alice and Yvonne, and five sons: George, Harry, Francis, Albert and Tyrone.

MR. LYN AH WOO on Monday, October 10 in Hongkong. A well known social worker while he was in Jamaica, his death occurred suddenly in his 73rd year. He leaves behind a wife and three sons, Willie, Leslie and Douglas; and five daughters, Mrs. George Che, Mrs. Eddie Wong Pow, Mrs. Philip Chen, Joyce, and Elsie.

BRITISH GUIANA EXTENDS INVITATION
TO C.A.C. FOR VISIT NEXT YEAR

Mr. Hubert Tai, Honorary Secretary of the Chinese Athletic Club has received an invitation from the Chinese Sports Club in Georgetown, British Guiana to visit them some time next year with a sporting team. The letter is shown here and anyone who is interested in making this trip is asked to get in touch with Mr. Tai. The Secretary, Chinese Athletic Club, Kingston, Jamaica, B.W.I. Dear Sir,

On behalf of the Chinese Sports Club of British Guiana, I have very great pleasure in extending an invitation to your Club to send a team to this Colony next year to take part in a Goodwill Tournament against the C.S.C of B.G.

If this invitation is accepted we shall be glad to receive your team either in April or September 1950 which correspond to our dry season over here. The personnel of your team should not exceed 17 gentlemen and 3 ladies for whom we are prepared to provide lodging.

It is not expected that the Tournament will last more than fourteen days and the games played will probably be Cricket, Football, Tennis, Table Tennis and Billiards. We understand you do not play Hockey. If, however, you are keen on playing Volleyball, we shall be glad to furnish opposition. The accompanying ladies will of course play Tennis Singles, Doubles, and Mixed Doubles.

Ava Gardner Goes Home

By BRIAN YOUNG



This is the story of what happens when the old home town rolls out the red carpet for their own awkward little girl with the big eyes who made good in Hollywood.

It's a Big Day in Smithfield, North Carolina, when Ava Gardner comes home.

And it's just as big a day for Ava Gardner, for it meant her childhood dreams had come true — she found small change in the little town where she grew up. She had always hoped it would be that way.

Of course, it was very exciting to be awakened by loud cries of "We want Ava," and discover that the entire high school had stayed away from school merely to get a glimpse of her. Ava was staying with her sister Inez, Mrs. John Grimes, who lives across the street from the school. Ava's nephew Mike is a student there and when his class-mates heard that Ava Gardner was asleep just across the street, there wasn't a teacher in town who could keep them in school.

Having the entire town turn out for a dance held in her honour at the Smithfield Country Club is something else Ava will never forget. But best of all was visiting her old home, the house where she was born, the tobacco and cotton fields which she loved, the mill where she played puss-in-the-corner, and meeting her old friends.

The slow tempo, the easygoing goodness, the trust and confidence in one another, was very exciting for the farm girl from the city. It was quite a contrast from the hustle and bustle of a motion picture set. Quite a contrast from the excitement of a romantic scene opposite Gregory Peck. The reason she had missed spending Christmas with her two sisters and brother Melvin, who operates and owns a mechanical parts garage, was because of her starring role in "The Great Sinner" at Metro-Goldwyn-Mayer.

Yes, it was different but no less exciting.

We would also welcome any visitors who wish to accompany the Team whether, ladies or gentlemen, but they must find their own lodging, if possible, through the help of the undersigned.

We shall be glad if you would notify us of your acceptance of this invitation at least two months

before the arrival of your team in this Colony.

Yours faithfully,
Chinese Sports Club
W. S. Lee
Hony. Secretary.

Chinese Sports Club,
Georgetown, B.G.
October 1, 1949.

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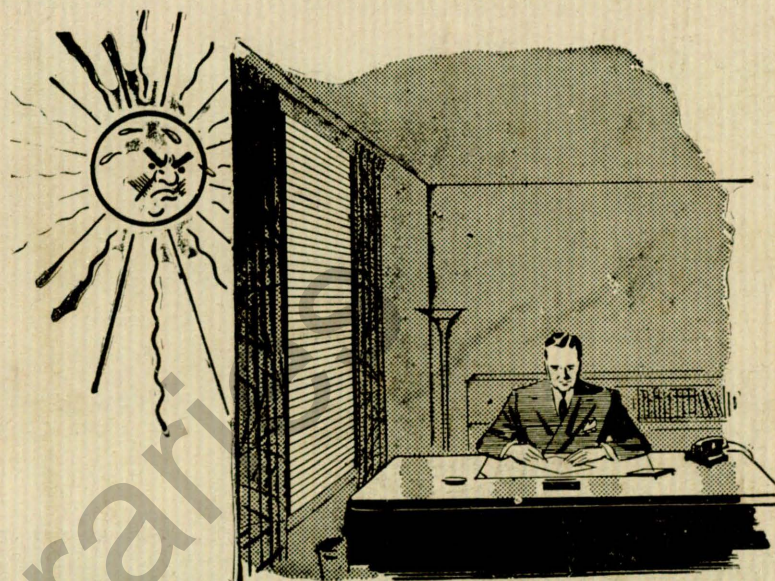
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