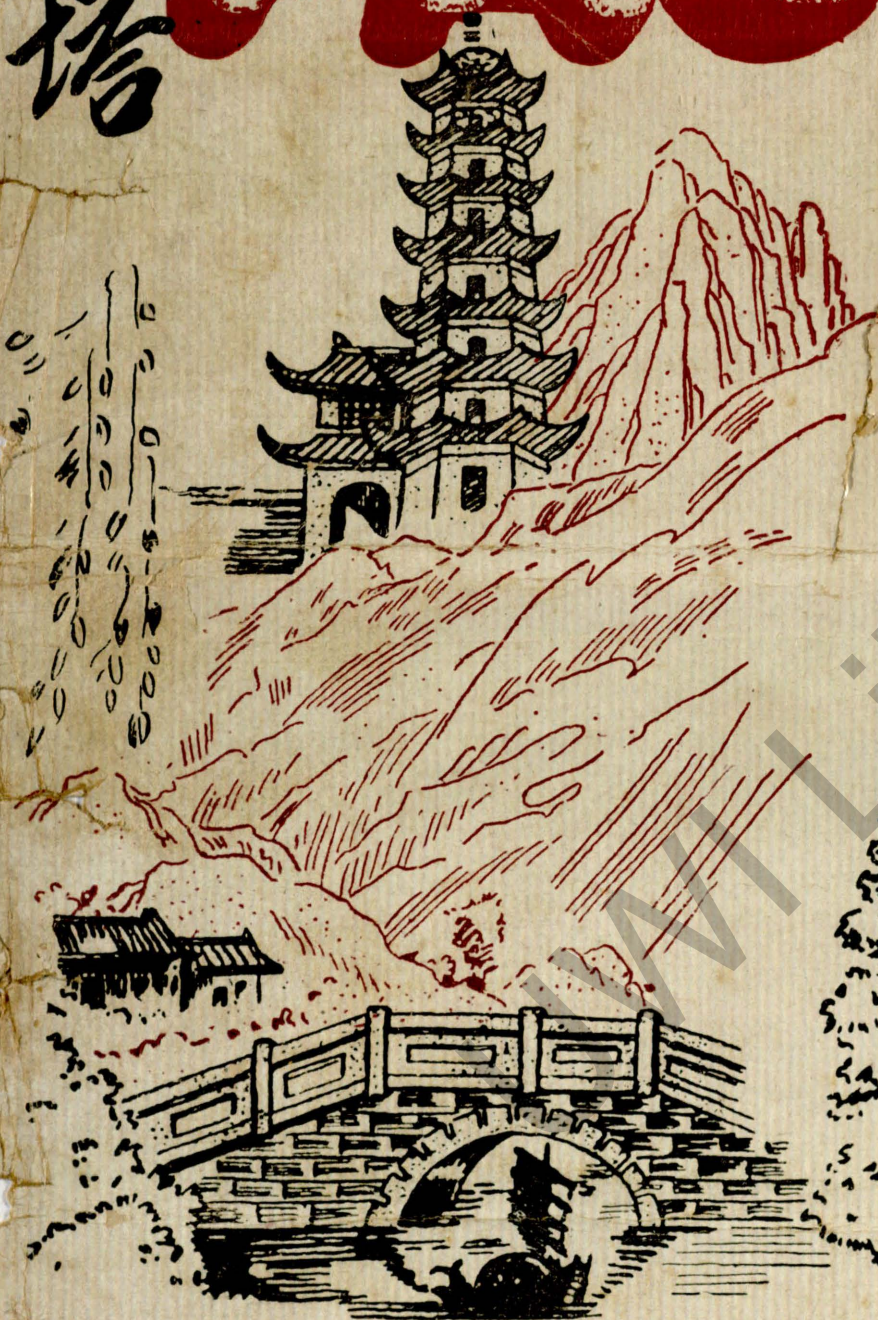


高塔

PAGODA

A FORTNIGHTLY MAGAZINE

PRICE THREEPENCE



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Saturday, January 11, 1947

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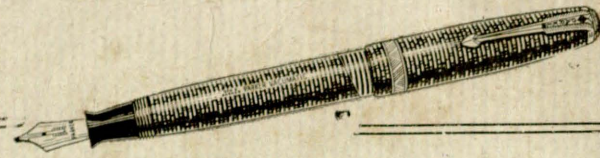
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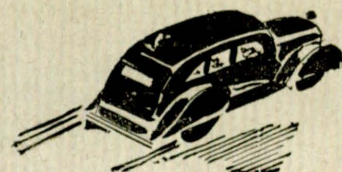
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THE BASIS OF CULTURAL RELATIONS

By LO CH'UAN-FANG

FROM THE CHINA MONTHLY

SIX thousand miles of salt blue water lie between the United States and the Republic of China, but daily that great distance is losing its significance as a barrier. American military, political and commercial interests in China are now so important to both nations that neither people can any longer afford to ignore the other nor hope to conduct these complex relationships by guess-work. Indeed, the United States Government and people are already trying to cultivate better relation with the Oriental peoples, especially with the Chinese; the Chinese Government and people likewise are anxious to maintain the good will of their traditional friends, the Americans. It is these bilateral efforts at realizing mutual understanding and sympathy that we have in mind when we speak of "Chinese-American Cultural Relations."

The term "cultural relations" may be interpreted in two ways; broadly speaking, any interaction between any two peoples may be called a cultural relation. Thus, if we like, we may say that all military, political and commercial relations between China and the United States form a part of the "cultural relations." But in this broad sense, it is not easy to define the exact function of those individuals or groups responsible for the advancement of cultural relations. It is more expedient to limit the term "cultural relations" to those interactions between peoples which especially aim at the promotion of mutual understanding, intellectual cooperation and good will. In this narrow sense, "cultural relations" have less to do with the exchange of material commodities, like tea, silk, tung-oil, automobiles and aeroplanes, and more with the traffic of ideas—with peoples' attitudes, beliefs, social traditions and institutions. It is then possible to identify "cultural relations" with the more human and personal interactions between two cultural groups, and to differentiate them from the more impersonal and utilitarian relations meditated through diplomatic, military and commercial channels.

The Pacific ocean is losing its significance as a barrier. A prerequisite to the understanding of a foreign people is the mastery of its language. Without a knowledge of the language, we cannot actively participate in the mental and social world of the foreigner. And without contact, cultural relations would remain largely theoretical.

PRESENT approaches to Chinese-American cultural relations do not always indicate a clear conception of "cultural relations." On the part of the Chinese, there is a tendency to concentrate their attention on the material aspects of American civilization, to the neglect of those non-material cultural traits which are even more potent in the determination of human behaviour. On the part of the American, too, there is still lacking an awareness that material help for China's industrialization will not necessarily result in a better understanding of the Chinese people. There may be a constant flow of American goods to China, and a constant flow of Chinese students to America without conscious efforts toward the acquisition and dissemination of knowledge about the social and mental life of the two peoples. The traffic of ideas, which usually lags behind the traffic of material goods, is actually more fundamental to our understanding of others. It has long been familiar to students of sociology that a people may adopt the material traits of a foreign group without any acknowledgment of foreign sentiments and beliefs. Japan, for example, was industrialized and militarized with her acceptance of Western science and technology. On the surface, Japan seems to have understood Western civilization until the Westerner is shocked to discover that in beliefs, sentiments and

codes of behaviour the Japanese people have remained quite foreign to the Westerner. There is a definite lag in the realm of ideas, and there is also an unwholesome dissociation between the material and the non-material traits of Japanese civilization. The Westerner has mistakenly pronounced Japan a "modern" nation on the strength of her material achievements, but the truth is that in the realm of ideas, beliefs and codes of behavior, the Japanese have not allowed themselves to be too much modernized. Hence, the ideological gap and misunderstanding between "modern" Japan and modern America and England.

The lesson of Japan should be a warning to both Chinese and American leaders. Nothing is more popular in China today than to advise Chinese youth to go abroad to study pure science and Western technology.

MANY Westerners and friends of China have offered the same counsel even without asking. Such concentrated attention on the material aspects of Western civilization does not insure better "cultural relations" between China and America. A Chinese may ride in the most up-to-date American automobile, live in a house furnished with an American radio and refrigerator, smoke good American cigarettes, and yet remain ignorant of American sentiments, morals and patterns of living. In cultivating "cultural relations" it is important that the mental habits and social institutions of the culture groups be placed within the focus of our attention. The study of the art, literature, history and social institutions of the foreign culture should be deliberately encouraged, and the results of such study should be widely disseminated at home. For until we understand the sentiments, beliefs and attitudes of the foreigner we cannot begin to appreciate him.

(Continued on Page 8)

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"COME RIGHT IN..."

S. H. C.

YES sir, and believe you me, every time you say it, you live to wish that you hadn't. You throw your door and your heart wide open. You even exert yourself enough to include a smile of welcome, you give a free display of your sparkling white dentals that would be the envy of the toothpaste "Ad"-men, to what end?

You begin to feel at length, that if you do not die from sheer boredom, you will from halitosis. Whichever way you look at it you soon come to realise that your youth is passing irrevocably from you and the only thing you have to show in the way of an accomplishment is an ear that has grown oversized from use. And you never seem to know what you are in for. Your unwelcome guest would start on some innocuous subject such as the care, growth and nourishment of the Mexican Jumping Bean in the North Frigid zone and end up with an intellectual monologue on the estimated annual rainfall in the Mona Reservoir. And brother, while this is not just hearsay, it definitely is EAR-say.

Why, only a month ago we had a lady visitor to the home who would be a marketable substitute for insomnia. Honest, what happened to us then shouldn't happen to the most unfortunate member of the genus Canine. It had been for me, a particularly trying day at the office. You probably know the kind I mean—the sort of day when everything seems to centre around your desk, and the boss throws in a query about some statement or other that should have reached his office a mere month or so ago. You buck through eight hours of this sort of dogs' life and push yourself up to an erect position from sheer will power, only to find that you have missed the four o'clock bus and that there's nobody going your way. When you do reach home, you feel that checking in to bed at 5.00 p.m. would be the most natural thing to do in the world, and that anything else would be interpreted as incipient insanity. You totter about the room, shedding garments like an overzealous moth emerging from his cocoon, and you wish you had a valet de chambre, or at least his English equivalent to help you with the job. Yes, to put it briefly, I was feeling like that on the afternoon in question—just a little tired.

I WAS just about to make the supreme effort of the day, of bending to undo my shoe strings when, in the approved and accredited manner of well trained buzzers, our front door buzzer buzzed. It was such a buzz as to make any living relative of said buzzer proud of the connection. I wormed my way into my dressing gown and whizzed through the hallway, where I collided with the full complement of my family sculling forth from various harbours in various stages of dress and distress to the one common port of call—the front door which was still buzzing placidly. I realised instantly that this was not a sufficiently grave occasion to warrant a crowd; so, like the well brought up gentleman of the family I pointed the way and:

"After you, if you please" I said and scooted back to my cell, adding as I trickled back, "very long—after you."

It turned out later that our visitor was an old school chum of the Mater's and apparently she was giving a day by day description of the missing seventeen or so years in between, when communications had been disrupted. I fortunately had had my nap, and when out of politeness I made my appearance some two hours after her arrival, she had reached the seventh year, at which time she met 'dear, dear, Cedric' Lord rest his soul' and with that she dabbed away the tears and recollections of Cedric from her eyes.

At about 7.30 p.m. the kitchen staff began to grow restless. At 8.00 panic had taken possession; and the hand signals between kitchen staff and Mom were growing more and more frequent.

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"Oh yes, and of course you must remember, Emily — dear, dear, Emily. She was such a one at school...."

If it is possible for one to sigh aloud with the eyes, I am sure that my mother did that night. The very next time after that that a pair of eyes popped out of the kitchen, mother signalled for supper with a nod and a wave.

At supper, my little brother Mike got the first word in for the home team.

"Why you talk so much?" looking at her with the directness and innocence of a three year old.

Of course Dad was annoyed. Frightfully annoyed. As a matter of fact, he frowned and glared at Mike for the rest of the evening as a gesture of parental disapproval, and on sending him to bed, gave him a bar of sweet chocolate.

YEARS later, it seemed to me, she decided that she must be going. We had decided it for her long ago but she was proof against concerted yawns, casual mention of the fact that it was way past the children's bed time, a remark from Dad that he was working on some "end-of-the-year" figures for the office, and even my hint that the last bus into town left at 11.30.

However, all good things come to an end, and I still wonder whether she suspected anything from the enthusiastic way in which the whole family insisted on accompanying her to the bus stop.

"Do come and see us soon!" Mom murmured as the bus approached us.

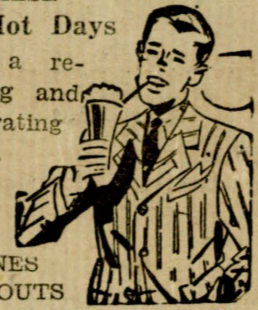
"Oh yes, I will, I SO enjoyed listening to you, my dear. And these little talks work wonders for a lonely soul like myself. Tell you what, I'll come up again tomorrow afternoon."

Honest, it shouldn't happen to a dog.

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MOVEMENTS OF NOTE

By I. C. Evre Ting

HAPPY days are certainly here again if the way the New Year was ushered in at the C.A.C. was any indication. Never before has there been anything like it. It was like old times hearing the familiar pop-pop of champagne bottles. Cases and cases of champagne were opened until the stock was entirely gone. If there were more it would have gone just as quickly. It literally flowed like water when one very convivial fellow just overturned a bottle on the counter and let it flow.

The head of the social committee was responsible for the bang-up decorations which added a good deal to the atmosphere of the occasion. I saw our engineer all about the city looking for balloons and other suitable decorations. If he had managed to get all that he wanted we would have been treated of course to a much better show. As it was he deserved a bouquet of orchids.

One of the highlights of the evening was a jitterbug contest in which our zoot-suiters and hep-cats showed their latest in the jitterbug art. Our football skipper showed his versatility by taking home the laurels but not before meeting stiff competition from our motor-car salesman, one of our first-time addicts.

One very large party of merry-makers hid themselves to the Myrtle Bank and had what I heard was a rip-roaring time. They had enough champagne in their party to float a battleship.

ANOTHER party of New Year revellers headed for the Northside to see what the festivities there were like. They ended up

at Casa Blanca on New Year's Eve. The place is famous for its buffet suppers and Cock Soup and now I hear that these two are making a certain young man in Montego Bay equally famous.

OUR football team mixing pleasure and profit had quite an exciting time last month journeying to Mandeville as guests of the Mandeville Country Club. One of our star players, borrowed from the Senior League, gave a very convincing rolling exhibition on the sides of a gully when he could not stop himself much to the amusement of the spectators. These outings I hear are putting zest into the game especially when you consider their ardent and faithful feminine supporters who accompanied them on the trip.

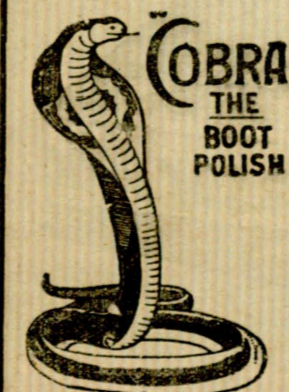
THE only thing marring the holiday season just gone was the epidemic of measles going around. It was measles here and measles there. For the children who had to stay home at this time of the year it was indeed a catastrophe—no garden parties and no picture shows. However, one consolation must have been the toys which were bigger and better than ever. One cute gadget in toys is a little wooden dog that by clever manipulation can be made to do almost anything, from sticking out its tongue to wagging its tail.

There is no argument equal to a happy smile.

Be accurate, we always weaken what we exaggerate.

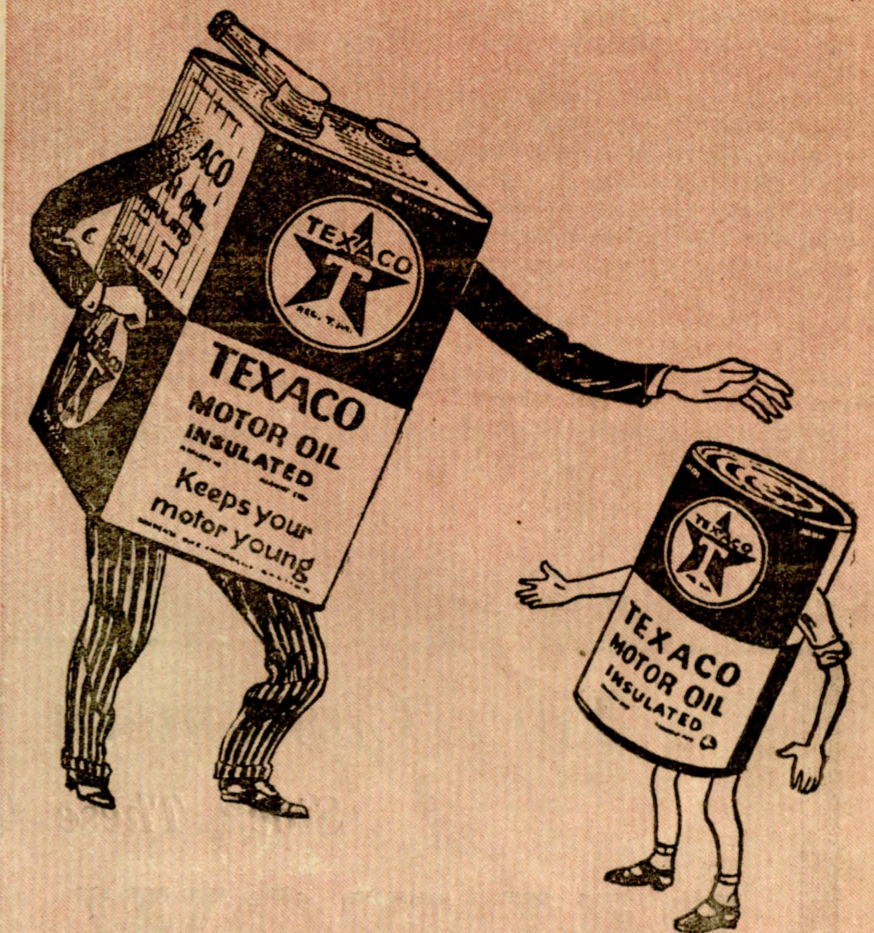
—Le Havre

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PERSONALIA

The Chinese Athletic Club was the scene of gay festivity on New Year's Eve when a very large crowd attended their dance to usher in the new year.

Seven passengers will be leaving Jamaica next week to catch the President Meiz sailing from San Francisco for China on Friday, January 24th.

Arriving here by plane last

Thursday, January 9 was Mr. Eastace Lee of Colon, Panama. Mr. Lee who is the honorary Chinese Consul for Colon, made a previous visit to Jamaica a few years ago.

Due to the lack of a quorum the annual general meeting of the Chinese Benevolent Society was not held on New Year's Day as scheduled.

The first to travel to China entirely by air from Jamaica will be Mr. Moo Fui Chan who will be leaving here some time next week.

Mr. Keith Chen, son of Mr. and Mrs. Hubert Chen of St. Andrew, received his degree of B.Sc. in Chemical Engineering at Marquette University last November.

Chinese New Year this year

will fall on Wednesday, January the 22nd.

There will be a Garden Party at the Chinese Public School for the Chinese New Year holiday. The many attractions will include a concert programme, moving pictures and an orchestral dance.

The C.A.C. football team played two matches the last fortnight winning one and losing the other. On Monday, January 6 they played Kensington on the latter's ground and lost by 6 goals to 4.

On Thursday, January 9, they played St. George's Old Boys at the C.A.C. and won by 4 goals to 2.

The next match in the Junior Knock-out which will be against the S & C Troops will be played off on January 23.

The wedding of Miss Ruby Mae Lee, daughter of Mr. and Mrs. Davis Lee and Mr. Joseph Alvin Wong, son of Mr. and Mrs. Austin Wong of Kingston, will take place tomorrow, Sunday, January 12th.

A reception will be held at the home of the groom's parents at No. 55 Windward Road.

Mr. and Mrs. Charles Chin Ong, of Riversdale announced the engagement of their daughter, Joyce, to Mr. Kenneth Chong of Kingston on New Year's Day.

A baby girl, Elinor Yolanda, was born to Mr. and Mrs. Willie Yap of No. 107 West Street on Tuesday, December 31st, 1946.

BRAIN TEASERS

In this puzzle from London Tit-Bits, you're asked to find two numbers which when multiplied together or added together, come to the same result.

One of the two numbers is a whole number between (not including) seven and thirteen. The other number is between one and four and is partly composed of units of tenths.

What are the two numbers?

FIGURE IT OUT

If ONE locomotive can pull a heavy freight train at 15 miles an hour and another can pull it at 25 miles an hour, at what speed could it be figured that both engines would pull the train. Consider only mathematical aspects.

HOW OLD IS SHE

Janice is twenty years old. She is twice as old as Martha was when Janice was as old as Martha is now. How old is Martha? (Answers on page 17)

PANORAMA

THE PANTOMIME

Opening on Boxing Night, the year's pantomime "The Rose and the Ring", by Thackeray, produced by Molly Ward Johnston, and presented by The Little Theatre Movement, has carried on with repeated performances ever since.

The pantomime has a great deal of wit, and is well acted, but owing to the absence of the usual ballet scenes is not as attractive as in former years, particularly to children.

VISITORS FROM ENGLAND

Many personalities closely related to West Indian affairs in one way or another, have recently come to the Island. Among these have been Sir Ivan Davson, former chairman of the W.I. Committee; Mr. Robert Gavin, Secretary of the W.I. Committee, and Mrs. Gavin, who were the honoured guests at a Cocktail Party at the Myrtle Bank Hotel given by the Jamaica Imperial Association shortly before Christmas.

Dr. Harold Moody, a Jamaican who has been resident in England for the past twenty-seven years, has now come home on a brief visit to his mother, accompanied by his wife. Combining pleasure with work, Dr. Moody is also fulfilling an important mission on behalf of the League of Coloured Peoples in London of which he is the President and Founder.

Arriving also in Jamaica a short while ago, were Captain Gamman, Conservative M.P. and Mr. W. J. Brown, Independent M.P., who came on a mission also, that of finding out the views of the representative bodies on the ques-

tion of Imperial Preferences which will be taken up by the House of Commons early this year. Public discussions on this matter have been taking place in the House since their arrival.

RECENT BBC TALKS

Within the past two or three weeks some short and highly interesting talks have come over the West Indies Service of the BBC. Among these have been some relative to the current exhibition of Jamaican paintings taking place at the Foyle Gallery in London, through which we have obtained the views of several persons of note, among these being Mr. Michael Middleton, celebrated English Art Critic, and the Secretary of State for the Colonies who visited the Exhibition.

Mr. Patrick Vermont gave a talk on a Concert at Chelsea, at which Miss Margery Few, noted Jamaican pianist was the Guest Artist. Mr. Vermont who is a student at the Royal Academy of Music on a scholarship which he won during the war, was asked by the BBC to comment on this Concert, and gave a very interesting and comprehensive account of it.

In connection with the Caribbean Voices broadcast, a very instructive discussion took place recently in connection with West Indian writers and their chances at making names for themselves as novelists at the present time. Much helpful information was given, and encouragement to writers to follow along certain lines if they hope for success.

STEPHEN HILL'S PLANS FOR 1947

Somewhat breath-taking have been the disclosures made by Mr. Stephen Hill in connection with his plans for several celebrated artists to appear on the Jamaica stage during 1947. Celebrities with whose names we have been long familiar and whose voices have thrilled us over the radio, we will now have the pleasure of seeing in person.

Opening on Monday next, January 13, with Nino Martini, a famous Tenor, this series of Concerts will also star Miliza Korjus, Sir Richard Tauber, Markova & Dolin-Ballet Co., and Marian Anderson. Listeners over our local station ZQI had the pleasure of hearing records of these great voices on Sunday, December 29th. Once again Mr. Hill must be complimented on his service to this island in his special capacity.

WARSHIPS IN PORT

Throughout the past week-end, from the 4th to the 6th, the city harbour has been brightened by a visit from five British warships of

the West Indies Squadron of the Royal Navy, the H.M.S. Sheffield, H.M.S. Padstow Bay, and the H.M.S. Snipe, the H.M.S. Porlock Bay and the H.M.S. Kenya.

The vessels entered the harbour led by the H.M.S. Sheffield, flying the flag of Vice-Admiral Sir William Tennant, K.C.B., C.B.E., M.V.O., Commander-in-Chief of the America and West Indies Squadron of the Royal Navy. The necessary formalities were observed, and a wide variety of entertainment provided for the Commander-in-Chief, Officers and crews of the battleships during their stay here, while the H.M.S. Sheffield also provided entertainment aboard for many prominent persons.

The H.M.S. Porlock Bay took His Excellency the Governor and party on his tour of the Dependencies at the close of its visit to this Island. Of particular interest to us in Jamaica, is the fact that the H.M.S. Padstow Bay is under the command of Lieutenant Commander N.R.H. Rodney, R.N. who is descendant of that same Lord Rodney whose name and fame are so closely asso-

ciated with us, and whose memorial stands in Jamaica's ancient capital, Spanish Town. The H.M.S. Padstow Bay is a small but highly modern battleship completed just a little too late to see active service in the recent war. Equipped with every modern device it is a revelation to view these, and to those of us who can remember a battleship of the period of World War I, the immense changes which Science has brought to the world in methods of warfare have been remarkable.

—Observer.

CRYPTOGRAM

THE name of Benjamin Franklin is synonymous with thrift; his sayings are often quoted as guides to saving. Yet, there was one famous saying of Franklin in which he condoned spending money. Here it is, in an easy cryptogram.

VY C RCQ ZRNJVZK WVK NILKZ VQJP WVK WZCB, QP PQZ DCQ JCTZ VJ YLPR WVR.

(For solution please turn to Page 17)

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THE PAGODA

Editor: Chas. T. Chang. THE PAGODA is a fortnightly magazine. All correspondence regarding subscriptions and advertising should be addressed to the Editor, 108D Barry Street, or P.O. Box 305, Kingston.

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

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China's New Constitution

Most fittingly, on the last day of the old year, the order promulgating China's New Constitution was signed by Generalissimo Chiang Kai-shek after forty days of discussion on it by the National Assembly.

An Interim Government will shortly be formed by the Kuomintang, which will include Leaders of the Young China Party, the Social Democrats and the Independents, which will rule the country until the New Constitution comes into effect on Christmas Day of this year, following upon the completion of the national elections in September. One of the main duties of this Interim Government will be to enact regulations for the elections and abolish all laws which conflict with the new forthcoming Constitution.

The New Constitution is a massive document consisting of one hundred and seventy-five articles. It provides for three bodies: the Legislative Yuan, a law-making body elected by professional as well as geographical units; the Control Yuan, an upper house which has power to impeach officials and make audits; and lastly, the National Assembly. This Assembly will be elected every six years, and will elect its President at each of these periods, no president being permitted to hold office for longer than two terms.

The Constitution provides for full equality of all persons, it provides for secret ballot and universal suffrage for both sexes over the age of twenty, women having a definite quota in the National Assembly and Legislative Yuan. Freedom is to be granted at all times to all persons except when such liberty infringes on the freedom of other persons, or may cause disorders and urgent crisis. Land is to be equally distributed; private property limited; public utilities brought under the management

of the Government; a definite percentage of the budget allocated to educational, scientific and cultural purposes; a national social insurance system set up; women and child labour protected, and the opportunity given to all persons capable of working to obtain employment.

In this plan drawn up for the future welfare of China, there seems little wanting. In view of the adoption of the New Constitution it is not to be wondered at that there is more hope in the hearts of the people of China in this second post-war year, than ever before in her long history.

THE BASIS OF CULTURAL RELATIONS

(Continued from Page 3)

No matter how many material things we share in common. In the final analysis, it is sentiments, beliefs and attitudes that control our reactions to one another, and determine to a large extent whether our interactions will end in conflict or accommodation.

A pre-requisite to the sympathetic understanding of a foreign people is the mastery of its cultural language. Without a knowledge of the cultural language, we cannot actively participate in the mental and social world of the foreigner. It is a fact of common experience that those Chinese students in America who can talk the American language with relative ease are usually better adjusted than those who cannot. The same is true of Americans in China. Those who have mastered the native tongue are not only better adjusted, more "at home," but also more efficient than those who cannot use the Chinese language. A sufficient number of people in China and America should be trained in both cultural languages so that they may participate in two worlds of thought and activity, and thus serve as the medium of cultural exchange and facilitate the traffic of ideas. Since English is required of all Chinese students today, the younger generation in China will be better prepared for social adjustment to English-speaking peoples. It is the good fortune of these Chinese students that in learning English they are learning the cultural language of several national groups: the British, the Americans, the Canadians, the Australians and the New Zealanders. But while English is fast becoming the international language of the Pacific world, the Chinese language is still a living spoken

language used daily by not less than four hundred million people. To promote Chinese-American understanding, it is just as necessary for some Americans to learn Chinese, as it is for the Chinese to learn American. It may be suggested that in some American schools, the Chinese language might be substituted for Greek or Latin. Opportunities for learning Chinese should be made available in more of the Colleges and Universities; and in certain departments, the Chinese language should be a possible substitute for French or German in fulfillment of language requirements for higher degrees.

AMERICAN psychologists, in a statement entitled "Human Nature and the Peace," issued last year, offered ten principles as guides to social engineering in promoting world peace. Three of the ten principles are directly applicable to the advancement of Chinese-American cultural relations. Briefly, these may be summarized as follows: first, attend to the basic needs of the common people; second, cultivate loyalty to larger units of collective security; and third, prevent regression to a new post-war provincialism. To these psychological principles, I wish to add, with special reference to Chinese-American relations, two sociological principles: first, pro-

(Continued from page 16)

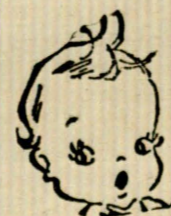
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THE HISTORIC PATTERN OF CHINESE UNITY

By Chen Chih-mai

From THE CHINA MAGAZINE

ONE of the three most popular novels in China is the San Kuo Yen Yi, or Romance of the Three Kingdoms, the scene of which is laid in the period of the breakdown of the great Han dynasty, when the three kingdoms of Han, Wei and Wu were warring against one another for supremacy. The book opens with a remark which aptly describes China's history throughout the ages:

"When the world is united too long, it will disunite; when it is disunited too long, it will unite."

In spite of the difficulties we still have to surmount, I believe that China, after the past century of disunity, weakness, and subjection, will soon emerge a free and united nation in control of her own destiny. August 14, 1945, marks for us, not only the great day of victory over Japan under whose shadow we have long lived in fear, but also the beginning of a new cycle in our long history. After a hundred years during which we were the victims and the hunting ground of rival imperialisms, we are at last free, not only from Japanese aggression and oppression, but also from the shackles on our sovereignty imposed by the great powers, in the period which began in 1842 and is now ended. At the same time the new cycle which now begins will be one in which we no longer consider that China is a world in itself; in which we shall not only be united, but also no longer isolated.

The recorded years of China's history stretch back so far into the mists of antiquity that we have a saying, "one does not know where to begin nor how to proceed." To the foreigner it is particularly monotonous to read of dynasty succeeding dynasty over thousands of years without much appreciable change, except that of the rise, decline and fall of one or another imperial house. Enterprising historians, in an attempt to make our history more intelligible, have divided it into three cycles.

THE first cycle begins in pre-historic times and lasts until 221 B. C. This was China's classical age. It corresponds both

chronologically and culturally with the ancient Egyptian, Babylonian, Hebrew, Greek and Roman civilizations which were the well-springs of European civilization. Politically, China was then in the feudal stage, with the Emperor, "The Common Master," ruling over a number of kingdoms whose rulers owed him allegiance and paid him tribute. By the 8th century B. C., the Chu dynasty was no longer able to control its far-flung domains. The princess or kings were warring against one another to acquire each other's territories, disregarding the authority of their "Common Master," yet fighting always under the pretext that they sought to maintain the unity of the Empire. "United too long," China was breaking apart. In 480 B. C. there began the "Period of Warring Kingdoms" when seven major princes divided China among themselves, continually fighting one another for supremacy. These wars were, however, fought according to a civilized code—a sort of international law. Frequently there were "international" conferences of representatives of all the princes, at which the ambassadors or plenipotentiaries would argue politely, vie against one another in literary contests, and sing ballads appropriate to the occasion. At hunting parties they would engage in subtle exchanges of wit.

The theory that there are cycles in human events holds true also with China's long history. Dr. Chen Chih-mai, Counsellor of the Chinese Embassy in Washington, gives here a new study of China's historical cycles from the angle of national unity. Dr. Chen formerly taught political science at National Tsinghua University and wrote many books on Chinese Government. The present article is based on one of his recent speeches.

In such a world, philosophers, literati, and poets naturally played an important role, as the counsellors of princes. To this period, which we call the "pre-Chin era," belong Confucius and Mencius and many other philosophers

hardly less well known: Mohtse who sought to promote the welfare of the common people by his teaching of brotherly love; Lao Tse and his disciples, the Taoists, who believed in the doctrine of laissez faire and in the value of solitude and quiet contemplation. The Taoist precept that the best government is non-government, that the government should leave the people alone to live their own lives, undoubtedly left a deep imprint on Chinese thought.

Last but not least, there was also in this early age a "Legalist" school of philosophy. Its leading lights were Kuan Chung, Wei Yang, and Hanfei who, unlike Confucius, the revivalist of ancient traditions and institutions, sought to unload China of the burden of a glorious past and to start all over again in a search of new integrity and synthesis.

THESE men bequeathed to China and the world one of the richest cultural heritages of mankind. All of them lived during the decadence of the Chou dynasty. Confucius travelled "through the several kingdoms" expounding his political theories and seeking to persuade the princes that by adopting them they might extend their territories and "pacify the world."

China was not, however, fated to be united at this stage by one of Confucius' disciples. It was Shih Huang Ti, Lord of Chin, of what is now one of China's northwest provinces, to whom the weak Chou dynasty finally succumbed in 222 B. C. Chin defeated the other kingdoms one by one and established for the first time in Chinese history a really unified Empire. The Chin princes were "Legalists." They had adopted the policy of the philosophers Kuan Chung, Wei Yang, and Hanfei, who believed in establishing a "reign of law" with firm sanctions against all who transgressed. Chin Shih Huang Ti was so non-Confucian that he ordered all their works to be destroyed and the Confucian scholars to be buried alive.

The second cycle of Chinese history, which began with the establishment of the Chin dynasty, lasted for two thousand years. It ended with the so-called Opium War with Great Britain in 1842, when China's gates were forcibly opened to the penetration of Western influence, and she became what Sun Yat-sen called a "sub-colony" of the great powers.

The two milleniums of the second cycle saw the rise and fall of the Han dynasty, the Tang and Sung dynasties, the Yuan dynasty, the Ming dynasty and

the Ching dynasty. At its end China was ruled by the Manchus, who finally fell in the next cycle before the onslaught of the national revolution under the leadership of the Kuomintang.

The whole period from 222 B. C. to 1842 A. D. is now regarded as one cycle because the system of government in the several dynasties showed only slight variations and the history of each dynasty followed a similar pattern. China was no longer feudal as in the pre-Chin period. The central government, presided over by the emperor, held the reins of power. The realm was divided into regions and districts which were administered, not by hereditary princes, but by magistrates appointed by the emperor and directly responsible to him. From the Han dynasty onward, these magistrates, as well as the officials in the central government, were chosen by a system of competitive examinations open to any educated person irrespective of social origin.

THE theory of government according to which this huge empire was administered was a curious mixture of Confucian and Taoist teachings. Hence the saying that "historical China is outwardly Confucian and inwardly Taoist." The authoritarianism of the Chin dynasty was contrary to the Chinese spirit and tradition and the reaction against it persisted for 2,000 years. Political power was maintained by a combination of the policy wu-wei, or non-activity, which the taoists preached, and the policy of jen, or benevolence, which Confucius taught. From the central government down to the local districts, the primary function of government was held to be the maintenance of justice, peace, and tranquility.

The first decades of each dynasty were usually the most brilliant, prosperous, and peaceful. At the beginning of the great Han dynasty, and again in the early years of the Tang dynasty, Chinese culture was at its zenith. There was peace at home, the frontiers were well guarded, and the chiefs of the outlying tribes came yearly to pay tribute. The population multiplied amid conditions of general prosperity. Generalissimo Chiang Kai-shek spoke according to ancient tradition and in conformity with popular sentiment when, in his victory speech last September 3, he said that our people after all their sufferings and sacrifices should now be "given ample opportunity to rest and recuperate."

(To be continued)

PERSONS PLACES THINGS

BY OLD JOE

PERSONS

I give first place to persons in my writings because the human element is predominant in heart and life. Hero Worship is engendered not only by means of sculptural representations, paintings, drawings, and so forth, but also through a course of reading. The value of biographical literature cannot be over-estimated as a ground work to the teachings of history. After all History is not merely a summary of dates and events; it is a record of the doings of the men who have laboured for the advancement of their country. Burns writing on this subject of reading, said: "Hannibal gave my young ideas such a turn that I used to start in raptures over the recruiting drum and bagpipes, and fancy myself tall enough to be a soldier; and the story of Wallace poured a Scottish prejudice through my veins that shall continue to flow along there till the flood-gated of life shut in eternal rest."

In the East the Hero Worship idea is carried very far—perhaps too far according to our way of thinking. Thus in the Rig Veda, a Hindu classic, it is represented that the first men ate the earth, and found it extremely delicious—an extraneous view of life that has produced Ghandi the mystic, also the Hindu ascetic who fasted for 45 days a few years ago, walling up in a stone structure, in practice of the philosophical doctrine of Samadhi, or the perfect absorption of thought into the object of meditation. Respecting Ghandi opinions differ in regard to the value to be placed upon his actions and his words. However diversified these opinions may be, all classes agree on one point, which is, that Ghandi has lived for a purpose, and that is the great thing in life. When we come in contact with Western civilization then it is that we find Hero Worship placed in its right perspective.

As I sat in the entrance hall of the British House of Parliament awaiting my turn to be ushered into Strangers' Gallery of the House of Commons and gazed on wonderment upon life-sized representations of all the sovereigns that have ruled England from earliest times, a thrill passed through my frame which it is impossible to express in words. The Englishman is not satisfied only with representations of real objects. He sometimes deals in symbols, as, for instance, the symbolic representation of an English Boy I saw on the grounds of the Crystal Palace—the embodiment of grit, grace and go. On the Louvre in France you will find many a hero famous in that land of chivalry and romance. Jamaican youths must be educated in the biographical literature of their country. The Education

Department moves on right lines when provision is made in the Code requirement for the teaching of biographies of Jamaicans who have been outstanding in the life of the island. The brief sketches which I reproduce in this column from time to time have also this aim in view.

I testify to having received a shock on the occasion of my visit to the Dublin Public Library in the Irish Free State, which is said to contain the largest collection of biographical literature in the world, when the librarian asked me for the name of some prominent Jamaican character in order to locate his biography from among the many on the stacks and shelves. I could think of no one. The only book relating to Jamaica at all that was ever in the Library was the Jamaica Hand book, and the copy in stock was several years old.

PLACES

BITS OF OLD JAMAICA

1. Dolly Moon's Gap at Prospect Pen in the St. Andrew Mountains, according to R. M. Madden, is a corruption of Dorothy Maloney, the name of a lady who was in the planting line in this neighbourhood, (about 14 miles from Kingston), a great many years ago.

The same authority states that Dolly Moon's Gap is one of these clefts in the summit of the mountains that abound in this island, and are records of the awful commotions in the earth that have been occasioned in past times by earthquakes or volcanoes.

(Can any reader say exactly where Prospect Pen is located?)

2. Old Harbour is the Esquimal of the Spaniards, according to Rampini.

3. Spanish Town, under the Spaniards, was St. Jago de la Vega (St. James of the Plains) to distinguish it from Sta. de Cuba; St. James being the patron Saint of Spain. All this dates back to the Spanish invasion of Jamaica in 1503, when Columbus on the 29th June, ran his badly damaged caravals ashore in a place still distinguished as Christopher's Cove and where he remained till June 1504. Then came the English in 1655, when Corpl. (or Colonel) Jackson made a descent upon the island. A sharp fight ensued at Passage Fort. Being successful, he marched at once to St. Jago, stormed the town, and soon entered it. He plundered it of every valuable thing and the Spaniards were glad to offer

a certain sum to save the city from being burnt. It appeared that the town was fortified at that time; a ditch was traceable which was excavated by Spaniards, towards the Savanna, and terminated at a bastion flanked by a fortified building, the Ferry.

Another interesting tidbit about Spanish Town was given by the historian, Bridges, to the effect that "The Healthshire Hills are reported to have furnished the copper which composed the bells of the Abbey Church in Spanish Town."

The present Cathedral Church was built in 1720 on the site of the old one which fell in the great earthquake of 1692.

JOE LOUIS

This Boxing celebrity has been much in the time-light owing to the fact that he has been writing a history of his life, prior (I suppose) to his retirement from the ring, as most boxers retire around 32.

As I hinted in my last writing I reproduce below what I wrote ten years ago:—

"Joe Louis, commonly known as the 'Brown Bomber'—Harlem's idol, 22, who had never been beaten in a professional bout, the man who had scored nine straight knock-downs, had his flag lowered on the June 19, in the Yankee Stadium, New York, when in the 12th round of 15 round battle he was completely knocked out by Max Schmeling, German boxer, and former world Champion. Louis was doubtless over-sanguine of success; still he put up a game fight, though the German's right punches proved too much for him, especially those correct, staggering blows about the jaw. Gene Tunney's prediction proved false, namely, that Louis would take no more than four rounds to knock out Max Schmeling.

"Press agents and fans alike were disappointed at the result, and even in Jamaica men, women and children have not been slow in registering their regrets and keen disappointment.

"All sorts of theories have been advanced as the cause of the defeat to my mind it was a matter of science excelling. Joe with his 198 of toughness and native grit was out-matched by the calculated scientific thrusts of the German whose right fist found its mark every time.

"Joe Louis is still young; and emerging from his June defeat a sadder though a wiser man, he will learn the lesson that failure brings; he will rise again, and then."

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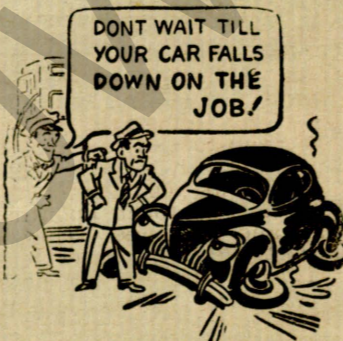
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Jamaican Proverbs

Their Meaning and Significance

A Correction. In the last issue the word last, 2nd paragraph, should obviously be first—referring to Proverbs Ch. 1., verses 2 to 6.

The Negro Proverbs of Jamaica, as of the rest of the West Indies, are divided into four classes:—

1. Those that have their origin in Africa;
2. Those originating in the West Indies;
3. Those adapted from European proverbs;
4. Those that are frankly European proverbs expressed in Negro language.

It is also to be noted that no collection of negro proverbs could hope to be exhaustive. As they improvise some verses to their songs as they sing, so the negroes improvise proverbs and proverbial sayings. For this reason one meets with two or three renderings of the same saying, and very often the same idea clothed in different words. Sometimes they are in direct opposition, as Man mus' die, but wud never die, and Wud mus' die, but man must lib.

In the West Indies European proverbs are turned into meanings more readily understood by the people, e.g. A cat may look at a king becomes Darg hab liberty fe watch gubnor. Similarly, Hard words break no bones becomes Cuss-cuss neber bore hole a me 'kin.

Then again, as will be noted in the remarks added to some proverbs, there are comparatively few proverbs which can be traced to their African origin.

Those proverbs that have frankly been taken from the English are of interest as showing the class of thought that appeals to the negro mind.

A very important point to be emphasised is that the proverbs of a race seldom display its good points in so far as they touch upon morals and manners. They are practically the races criticisms of its own salient defect. If taken seriously, therefore, the proverbs of a race are apt to give an impression of its faults rather than its virtues. In the case of the West Indian negroes those defects on which most stress is laid are: nasty conclusions, improvidence, insincerity, greediness, want of foresight, interference, ingratitude, insolence, vanity and presumption.

One comment more: With the spread of education, the use of proverbs has a tendency to lessen, there being a sort of diffidence about using them. "That is only a say-

ing," or "Talking in bad language," some will answer if you ask the meaning of a somewhat obscure proverb. Others again will even feel indignant when a proverb is quoted against them; such "old time saying" should never be used to them.

BELLY

1. Sometime 'tanding collar 'tan' top a empty belly. ('Tan'—stands) — This proverb is applied to those who make pretence to greatness on no foundation. Compare with the English version: "Pride's chickens have bonny feathers but bony bodies".

When I was a youngster the Dude was a prominent character in the life of Kingston. He sometimes was dressed in borrowed or hired clothing—a frock coat; a shirt front that had no back to it; trousers, but no under-pants. Thus attired he would be seen strutting in the Park (Parade Gardens), swinging his walking stick, a monocle over one eye, (not so much for sight seeing but for fashion); and I have known cases when, through accident or forgetfulness, there were sad exposures.

2. Betta belly fe bus' dan good ting fe 'pwoil. Dan—than; fe—to; bus' burst; 'pwoil—spoil.

Used as an excuse for gluttony or greed. Many an individual has been known to over-eat himself at a luncheon or banquet, with serious consequences, rather than leaving the rich viands with which the table was loaded; or he would take his full of every course on the menu card even beyond the saturation point. Two days ago I heard one young man telling his pal how he meant to have a good "clearing out" in preparation for a curried goat supper to which both had been invited. A variant rendering of the proverb reads: Before good bickle (food-stuffs) pwoil mek belly bus!

BETTER

3. Betta fe dem laugh after you when you right dan cry ober you when you wrong.

This contains a warning to induce one to pursue the path of rectitude; because virtue brings its own reward again and again in the Hebrew proverbs recorded in the bible. I forget who is the author of the following lines, the truthfulness of which I fully endorse:—

It is better to whistle than whine;

It is better to laugh than to cry;

For though it is raining, the sun will soon shine Across the bright, beautiful sky.

PLUTO.

WHOM SHALL I MARRY?

By "Sweet Sixteen."

I am just from the schoolroom and going out into the world to seek my fortune. Someone told me, when I said so a few days ago, that I need not go out at all, because my fortune was right here with me—he meant it was in my face, as I found out afterwards.

But this is all very well, the fact remains that I must go out into the world to work and meet people and all the rest of it, and what is worrying me very much is the great question with which every young girl is faced when she reaches my age: "Whom will I marry?" You may tell me that time will tell, or some such old-fashioned remark, but I feel differently about it.

With all this in mind, I decided last week, among my other New Year resolutions, to try and find out as soon as possible who my future husband would be. So I decided to count grey horses.

I had always been told that if I could only once reach the number 72 in grey horses which I had seen, the first man who happened to pass along after that I could be assured I would marry. So I determined to try this method. But after a few days I found it a very long process, in fact, in these days of "horseless buggies" an almost impossible one. There is an old grey horse which passes my house every day, dragging a miserable-looking little tumbled-down single buggy, but although I made up my mind to count that one for 72 days straight if no other came along in the meantime, I am beginning to believe that long before the time is over the poor old grey horse will have ceased to pass this way. I am sure he will never last so long.

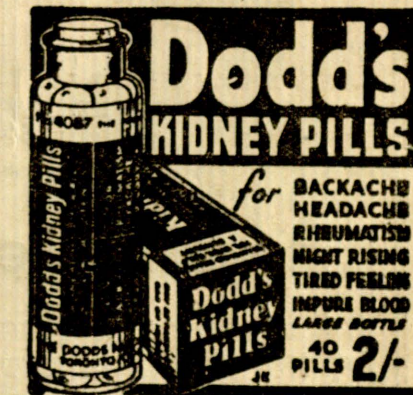
SO I set about finding out whom I will marry in another and much more interesting way. I attended the wedding of a school friend of mine last week, who has been lucky enough to find her rightful husband already. I had the opportunity at the wedding feast of smuggling a tiny bit of cake into my handbag, and this, I was assured, would reveal my prospective husband to me in an illuminating dream, if only I

slept with it under my pillow. So I did. Whether it was because I had drunk too much champagne or what, I do not know, but I slept so soundly that night I did not dream at all, and the only good I got out of that was to find ants under my pillow next morning.

I decided then and there to try out the wishbone method, which, after all, seemed the most natural and sensible of the three. So I begged for the wishbone every time we had chicken for dinner, and placed it above the doorway of my home. Eagerly I awaited the arrival of the first young man who would cross my threshold, and into whose adoring gaze I would look to find my future husband. But of course my brother had to come in and spoil everything. Every time I place a wishbone there someone perfectly impossible arrives. It is no use. I have given it up.

Now I am almost at my wit's end to know whom I am going to marry. If I wait until Valentine's Day someone may send me a "Sweet Valentine" and if I try very hard I may succeed in finding out who has done it. Or, I suppose if I wait until next Leap Year I might even have the privilege of asking anyone I fancy to marry me and end all my anxiety. But these things seem so far away at present, though I know Valentine's Day is only next month.

New Stenographer (following rapid-fire dictation) — "Now, Mr. Jones—what did you say between 'Dear Sir' and 'Sincerely Yours'?"



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JAMAICA

"In a cleft remote
Where white mists float
Around Blue Mountain's Peak,
I rise unseen
Beneath the screen
Of fogclouds dark and bleak:
I trickle, I flow
To the hills below
And vales that lie far under;
From babblings low
I louder grow,
I shout, I roar, I thunder . . .
Till last I pour
With deafening roar,
A mountain stream no longer,
O'er plains below,
And seawards flow
A river broad and stronger."

Reginald M. Murray:

"The Song of a Blue Mountain Stream."

CANADA

"If the future's black as thunder,
don't let people see you're blue;
Just cultivate a cast-iron smile of joy the whole day through;
There's nothing gained by whining, and you're not that kind of stuff
Your trouble is that you don't know when you have had enough.
Don't give in."

Robert W. Service:

"Grin."

AMERICA

"Build thee more stately mansions,
O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free.
Leaving thine outgrown shell by life's unresting sea."

Oliver Wendell Holmes

POT POURRI OF THOUGHT

FRANCE

Insanity is not a distinct and separate empire; our ordinary life borders upon it, and we cross the frontier in some part of our nature."

H. A. Taine

IRELAND

"This world is all a fleeting show,
For man's illusion given;
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow,—
There's nothing true but Heaven."

Thomas Moore:

"This World is all a Fleeting Show."

RUSSIA

"Money is a new form of slavery, and distinguishable from the old simply by the fact that it is impersonal—that there is no human relation between master and slave."

Tolstoy:

"What Shall We Do?"

JAPAN

"Night! The spirit of resignation homes in the night. We eloping from the vile land, ask a lodging of the master of solitude."

Yone Noguchi:

"From the Eastern Sea."

CHINA

"The years of a lifetime do not reach a hundred,
Yet they contain a thousand years' sorrow . . .
If you want to be happy you must do it now,
There is no waiting till an after-time.
The fool who's loath to spend the wealth he's got
Becomes the laughing-stock of after ages."

Mei Sheng

WALES

"Three things give hardy strength: sleeping on hairy mattresses, breathing cold air, and eating dry food."

Welsh Proverb

ENGLAND

"Spanish waters, Spanish waters, you are ringing in my ears,
Like a slow, sweet piece of music from the grey forgotten years;
Telling tales and beating tunes, and bringing weary thoughts to me
Of the sandy beach at Muertos, where I would that I could be."

John Masfield:

"Spanish Waters."

SCOTLAND

"Oh! Why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast flying cloud,
A flash of the lightning, a break of the wave,
Man passes from life to his rest in the grave."

William Knox:

"Mortality."

MEXICO

"Do you hear the heart's diapason?
Hear in its many-sounding note the din
Of those who were and those who are?"

Ramon Lopez Valande:

"The Sound of the Heart."

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Here are two tricks of legerdemain that you can do, selected for this page from the entertaining new book, Magic for All, by Bob Dunn, famous artist and magician, published by Citadel Press, New York (\$2). In it the "inside" of tricks included in the repertoires of celebrated sleight-of-hand artists such as Houdini, Ching Ling Foo, Thurston, Russell Swann, Harry Kellar, etc., is illustrated as in these drawings, so as to enable any one to practise and perform them.

In his introduction to the book, Dunn says:

"I have never met anyone who wasn't captivated by magic. Legerdemain or sleight-of-hand unfailingly commands attention of persons of all ages anywhere. Magician friends of mine can tour the world, speaking only English and double-talk; for magic is its own Esperanto. The tricks of the mentalist are universally regarded with awe—and sometimes cause him to be mistaken for a worker in miracles. There is no form of entertainment that makes more persons say, 'Gee, I wish I could do that.'"

"Almost anyone can do any trick that has ever been performed in public. Magic is an

MAGIC FOR ALL



THE TALE OF THIS SHIRT MYSTERY

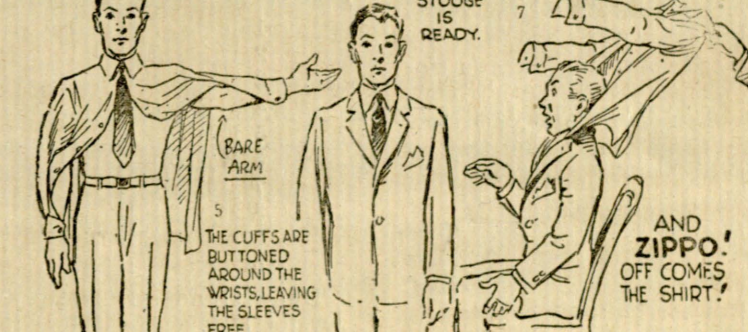
2 THE MAN WHO VOLUNTEERS AS A VICTIM IS A CONFEDERATE.

3 HE PREPARES HIS SHIRT BEFOREHAND IN THIS MANNER. IT IS PUT ON LIKE A CLOAK, WITH THE SLEEVES HANGING LOOSE.

4 THE NECKBAND IS BUTTONED AND THE NECKTIE WORN IN THE REGULAR WAY.

5 THE COAT AND VEST COVER UP ANY BULGES AND THE STOOGE IS READY.

6 THE NECKTIE IS LOOSENEED OR TAKEN OFF—THE CUFFS UNBUTTONED—



5 THE CUFFS ARE BUTTONED ON THE WRISTS, LEAVING THE SLEEVES FREE.

AND ZIPPO! OFF COMES THE SHIRT!

THE TELL-TALE CUP

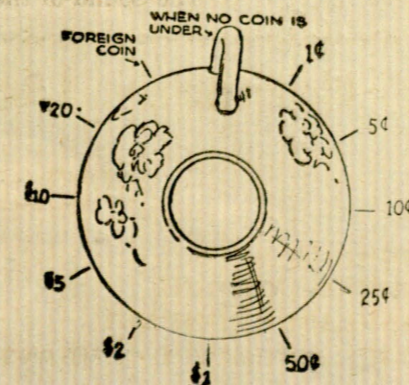
1 A COIN OR BILL IS PLACED UNDER AN INVERTED CUP, WHILE THE MAGICIAN IS OUT OF THE ROOM.



2 WHEN THE MAGICIAN COMES BACK HE APPARENTLY SEES THROUGH THE CUP AND ANNOUNCES THE DENOMINATION OF THE MONEY.

THE SECRET

A CONFEDERATE HANDLES THE CUP, THE PLACING OF WHICH SIGNALS THE MAGICIAN AS TO THE CONTENTS UNDERNEATH.



THE CUP REPRESENTS A CLOCK WITH THE CUP HANDLE ACTING AS AN INDICATOR WITH A STARTING POSITION AGREED UPON BEFOREHAND. THE MAGICIAN AND HIS STOOGE ARE READY FOR INSTANCE, THE HEAD OF THE TABLE STANDS FOR TWELVE O'CLOCK AND EVERY IMAGINARY NUMBER STANDS FOR A COIN OR BILL.

have been inspired by magic. "Complicated apparatus have been utilized by a great many magicians in winning a reputation for themselves; but the best of modern magic is performed without gadgets, by sleight-of-hand artists completely surrounded by audiences and working with familiar objects—cards, coins, handkerchiefs, etc."

Last night I held a little hand,
So dainty and so sweet.
I thought my heart would surely break,
So wildly did it beat.
No other hand in all the world
Can greater solace bring,
Than the pretty hand I held last night;
Four aces and a king.
—Armored News.

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art and a science; but unlike most other arts and sciences, it requires no special aptitudes or talents for its mastery. Its techniques are simple. "It does require practice, practice, practice. The proverb 'Practice makes perfect' might well

TALKING IT OVER

with ELIZABETH MARTIN

Dear Miss Martin,

I am eighteen and very much in love with a boy who, I must admit, has not a very good character.

He loves gambling, racing, and is inclined to drink too much. He has a very generous nature and when he has money he is apt to spend recklessly when he is out with a crowd. He knows that he is reckless and I believe that in his heart of hearts he really wants to change and settle down. He has told me that, if we got engaged he would change his ways.

My family are very much against it, but I love him and if I am willing to take the risk, I don't think they should object for after all it is my life! What do you think?

E.

Dear E.

If you were thirty-five instead of eighteen, I might be inclined to agree with you that it's your life to wreck and ruin if you wish. But my dear, as it is, you can hardly realize what it would be to be tied to a boy with such tendencies towards dissipation and extravagance. I could point to several women of my acquaintance today and say to you "these women have suffered". Ah my dear you have no idea of the heart break and suffering to which you would be laying yourself open to. You possibly feel sure that your love is strong enough to change him, but is it? Talk to women older than yourself and I think they will all tell you that at eighteen they were passionately in love with some

boy — but that sooner or later they changed. When I say changed, I do not mean they were fickle—it was just that they grew up.

No, my dear, if he really loves you, let him steady down first and show you and your parents what he can do. In this way you will be able to marry with your parents' consent and without any apprehension of your life being spoilt.

E. M.

Dear Elizabeth Martin,

I am to be married shortly and plan to have three bridesmaids and a matron-of-honour who has been my special friend for years. Now the other three are to be my two cousins and my fiancée's sister. The trouble is I don't know which should be the chief bridesmaid. Some folks think that as the matron-of-honour is my special friend, the chief should be my future sister-in-law. The truth is I would prefer to have one of my cousins as the chief. She has been almost a sister to me, but of course, I don't want to offend my in-laws.

Miss J.

Dear Miss J.

Your wedding day is the one day of your life on which your wishes should come first. Your bridegroom's family can wait, you and yours take precedence of your wedding-day, so by all means have your favourite cousin as your chief bridesmaid.

E. M.

Dear Miss Martin,

I have a very dear friend, who somehow seems to be popular with everyone. She mixes freely in any society and everyone gets on with her. She always seems to know just the right thing to say. Yet she seems to make no obvious effort to win friends. On the other hand I am tongue-tied and awkward and can't seem to put people at ease.

Jealous.

Dear Jealous

You yourself have put your finger on your friend's success—that is, the ability to put people at their ease. There's no great mystery attached to this gift. It lies in the simple fact of being at ease yourself, free from self-consciousness and any desire to impress your audience.

If you are unembarrassed and sure of yourself, it spreads from you to those about you, and nor-

mally shy folk feel inclined to venture an opinion and finding it kindly received, take another step forward, until they too are at ease.

Of course, if you are naturally shy, it takes time and patience to overcome your hesitancy. Few women who radiate good fellowship have just come by it. You may be sure they have worked hard and studied human nature well.

E. M.

Iriograms

YOU CAN solve this if you use both ENDS of your pencil, the lead and the eraser. Simply fill in the missing letters as indicated by the dots in the following diagram in accordance with the definitions. In each case, three letters have been provided as a clue to the word.

- 1 END
- 2 END .
- 3 END . .
- 4 END . . .
- 5 END
- 6 END
- 7 END
- 8 END
- 9 END
- 10 END

Definitions—1. Hang. 2. Awaits. 3. Mixed. 4. Sellers. 5. Lasted. 6. Confirm. 7. Hanging. 8. Thin. 9. Extra. 10. Drop.

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THE PAGODA

IN PARENTHESIS

There's nothing that can take a girl's mind off a man—like another man.

"It's all right, Sam. Just say to yourself, 'I'm going to beat him' and you will win."

"Sorry, Boss; dat won't work. I knows what a big liah I is."

After a doctor, called to a house to attend a confinement, had been upstairs a few minutes, he came down and asked the husband: "Have you got a corkscrew?" He was given one and went upstairs. A few minutes elapsed . . . he came down and asked: "Got a screwdriver?" He was given one and went upstairs. A few minutes and he came down again and asked for a chisel and mallet.

"Good gracious, doctor," the worried husband asked, "is it a boy or a girl?"

"Don't know yet," replied the doctor. "Can't get my medicine case open."

—Pure Oil News.

Asked where her husband might be found, the wife replied that he had gone fishing. "Just walk down to the bridge," she suggested caustically, "and look a . . . and until you find a pole with a worm on each end."

—Jobber Topics.

It was a sleighride. The cuddly sweet young thing heaved a deep sigh, for the benefit of the eligible young man at her side.

"What's the matter, Miss Smith?"

She managed an artistic catch in her throat. "Nobody loves me; and my hands are cold."

"Oh, that's all right," he comforted. "God loves you—and you can sit on your hands."

Mary had a little watch.

She swallowed it.

It's gone.

Now everytime that Mary

walks,

Time marches on!

"Give me a sentence, Tom,

with the word 'Rotterdam' in it."
"My sister et my candy, an' I hope it'll rotter dam teeth out!"

This classified ad appeared in the Jacksonville (Fla.) Journal: "Girl wanted to work in dark room. Apply Roy B—, Mermaid Tavern, nights only." But after the fourth girl had applied for the job Mr. B— in exasperation called up the paper and asked them to cancel the ad. "The first four girls who applied," he explained, "said they didn't know a thing about photography."

It doesn't matter whether he's a man or a mouse. Both suffer a common fate. In the end some cat usually gets him.

"Well, Breddren, I is back f'um Noo Yawk — an' dat am de wickedes' city in de whole worl', I verily believe! I got a newspaper right here, open at de advertisement — an' will you listen to dis? 'Ladies shoes — Look no further! Ladies waists — one third off! Ladies skirts — reduced to nothing! Ladies underclothes — examine 'em! Open all day Saturday!' Brudder, dat wicked city mus' be hell itself!"

The elderly spinster sniffed when anyone suggested that it was too bad she did not have a husband.

"Well, I have a dog that growls, a parrot that swears, a fireplace that smokes, and a cat that stays out all night. Why should I want a husband?"

Judge: Have you ever been up before me?

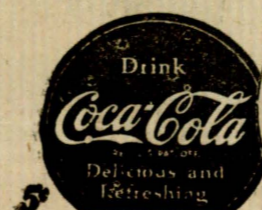
Accused: I don't know. What time do you get up?

An American in London was having a terrible time with his pronunciation. It was bad enough to learn that Worcester was pronounced "Wooster," and that "Chummarguee" was spelled out as Cholmondeley. Then he saw a marquee on a picture house. It read,

"A Revival of Cavalcade: Pronounced Success."

"That settles it," said the American. "I'm going home."

Pause appeal



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FAR EAST BOOKS

FOREIGN DEVIL By Gordon Enders

This is a book of rare interest both in substance and style. The only one thing one would quarrel with is the title. Mr. Gordon Enders was most emphatically not the traditional "foreign devil." Whether among Indians, Chinese or Tibetans, he fitted in with ready understanding and sympathy while retaining the cool, detached, observant mind which gives to all his descriptions so much vividness and attraction.

The son of an American missionary, first in India, then on the borders of Tibet, he tells us that he had three teachers. Jowaru, his father's head servant; Chanti, a Tibetan of advanced views; and finally after a period of training General Chiang Kai-shek's airmen, the Panchan Lama himself to whom he became adviser and a member of his council.

Under Jowaru the boy was introduced to the mysteries of Hinduism, he witnessed the horrid, bloody festival of Kali the Destroyer, and day by day he watched the panorama of the Grand Trunk Road, that mirror of all India. Far better instructed than most American writers on India, Mr. Enders writes:

"India was a teeming brown mass of humanity, but it was not a nation; it was rent by dozens of classes, creeds, and races. . . . For India, in a sense, is totalitarianism gone to seed. The caste system is what happens to a dictatorship when it is old and tired, and the dictatorship of India is that of its corrupt priesthood."

The pictures of domestic life in Tibet, into which Mr. Enders was taken while still a boy by Chanti, are perhaps the most attractive in the book.

"In Tibet a monastery is not exclusively a domicile of priests. It is also an hotel. In fact all Tibetan life centres in the nearest monastery, which is bank, police court, theatre, department store, fortress and school. . . . We were invited to have our evening meal upstairs. The muleteers and coolies scrambled into the flea-infested rooms on the ground floor."

There is a charming story of a Tibetan maiden who disguised herself as an acolyte in the Monastery of Caves to prevent her sweetheart from self-immolation for life in one of the caves—to our minds a dreadful ceremony, which Mr. Enders actually witnessed.

Through the friendships made at this period Mr. Enders eventually entered the Panchan Lama's service and was for some years one of the Incarnation's exile in the closest intimacy with him. He writes of the Panchan Lama as a man of noble character, a visionary, a great statesman who warned General Chiang Kai-shek of Japan's intentions long before they took effect (of which undoubtedly Chiang was well aware) and withal a very human lovable person.

"In order to unify the people of Asia against war, the Panchan Lama had, with sure knowledge of its effect upon the masses, asked the Chinese Government for "A New Heart for Asia" . . . a new capital city built on the banks of the Koko Nor at a point where China, Mongolia and Tibet came together. It was to be a holy city whence the Incarnation could extend his spiritual influence over the hundreds of millions of Buddhist-Lamaistic believers of Asia."

The Panchan Lama is dead, and now sits on a golden mummy in a vast hall high on the Roof of the World to which millions of pilgrims resort to pray for peace. In death he is far more powerful than in life, says Mr. Enders, "himself the New Heart of Asia . . . neither man nor god,

but a living idea.
O. M. GREEN in
China Tomorrow
London.

THE BASIS OF CULTURAL RELATIONS

(Continued from Page 5)

note cultural contacts through opening new channels of communication; and, second, encourage cultural accommodation through the intensification and multiplication of mutually gratifying activities.

Without contact, cultural relations would remain largely theoretical. Contacts may be either primary or secondary, direct or indirect. Between two such large groups as the Chinese and the Americans, primary contacts most necessarily be limited to a very very small number of people. The great majority of people in either culture area cannot hope to have much communication with foreigners. For them, secondary contacts should be carefully provided.

(To be continued.)

Whatever else you do with a worry don't pass it on.

Associate reverently, and as much as you can, with your loftiest thoughts.

—Thoreau.



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ANSWERS TO BRAIN TEASERS

What Numbers? The numbers are 11 and 1.1. Added they equal 12.1. Multiplied, the result is the same.

Figure It Out: Thirty-seven and one-half miles an hour.

How Old Is She? Martha is fifteen years old.

SOLUTION TO CRYPTOGRAM

"If a man empties his purse into his head, no one can take it from him."

SOLUTION TO TRIGRAMS

Suspend, attends, blended, vendors, endured, endorse, pendant, slender, addenda, descends.

ANSWERS TO WHIZ-QUIZ

Answers: 1. Brooks, 2. Midstream, 3. Ford, 4. Lake, 5. Waters, 6. Waves, 7. Lake, 8. Rivers, 9. Run, 10. Rainer, 11. Bay, 12. Pool, 13. Dew, 14. Rush, 15. Cataract, 16. Wells, 17. River, 18. Fountain, 19. Creeks, 20. Gulf Stream.

Sixty-four per cent of the world's greatest achievements have been made by men and

women between 45 and 65. If you are 70 and feel life has passed you by on a jet-propelled plane, you still have a chance. Ten per cent of the world's important achievements are made by people between 70 and 80.

To find his place and fill it is success for man.

—Philip Brooks

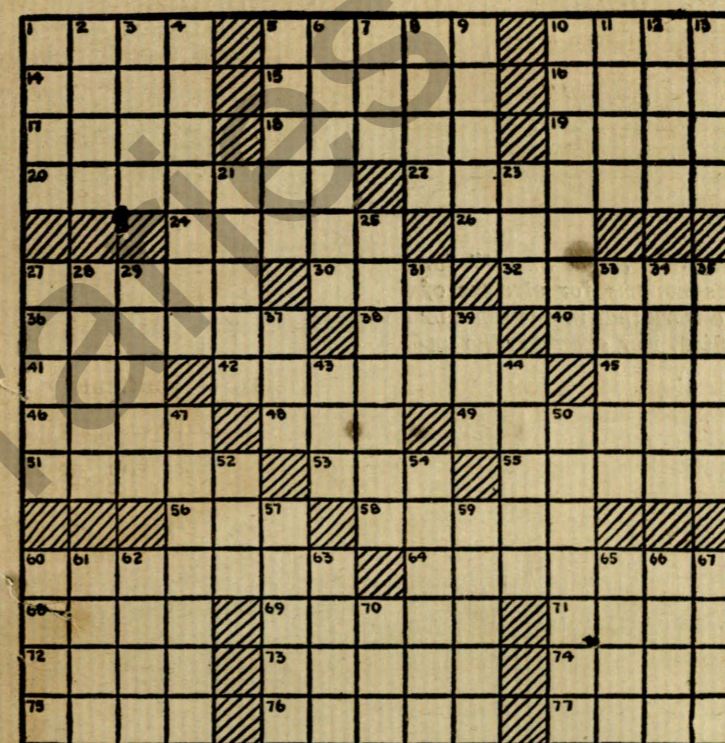
A BRIDGE HAND FROM CHINA

Bridge players among our readers will be interested in the following remarkable bridge hand sent by Wellington I. Sung, from Shanghai to the American Bridge World:

North
S None
H 9, 7, 6
D 8, 7, 6, 4, 3
C 7, 6, 4, 3, 2.
West East
S A, 7, 6, 5, 4, 3 S none
H A, K, Q, J, 10, 8, 3 H 5, 4, 2
D none D J, 10, 9, 5, 2
C none C J, 10, 9, 8, 5.
South
S K, Q, J, 10, 9, 8, 2
H none
D A, K, Q
C A, K, Q.

Mr. Sung writes as follows: "Both sides were vulnerable. Being dealer and South, I opened with a booming six Spades, fully confident that if my partner had the Ace of Spades he would raise me to seven. West doubled and I promptly redoubled. He gleefully led the Ace of Hearts. When the slaughter was finally over, I found myself six down, doubled and redoubled, for a 3-400-point set. Of course I could have saved one trick by refusing to lead trumps even once, but then how could I know! If East had even one little trump, my contract would be ice-cold. "I have certainly paid for my lesson being forced in trumps!"

CROSSWORD PUZZLE



HORIZONTAL

- 1—Biblical location (Num. 22:1)
- 5—First letter in the Greek alphabet
- 10—Who writes the Encyclicals for the Roman Catholics?
- 14—Wide-mouthed pottery jug
- 15—Biblical character (Acts 20:4)
- 16—Loud, deep cry
- 17—Gather at harvest
- 18—Portents
- 19—15th book of the Old Testament
- 20—Extreme cruelty
- 22—Calms
- 24—Senseless
- 26—The ocean
- 27—Nautical command
- 30—Attempt
- 32—Plants
- 36—Bird—swallow variety
- 38—Males
- 40—Grafted
- 41—Malt drink
- 42—To whom did the Philistines return the ark of the Lord?
- 45—Sunken fence
- 46—Iniquities
- 48—Gained

- 49—Relating to the teeth
- 51—Adjust
- 53—Marry
- 55—French exclamation of surprise
- 56—Goddess of dawn
- 58—Type of automobile
- 60—Vaporized
- 64—Ancient money units
- 68—Censure
- 69—Rise (p.p.)
- 71—Small bottle
- 72—Eagle
- 73—Appearing as if gnawed
- 74—Feminine name
- 75—Equal
- 76—Liabilities
- 77—Assistance

VERTICAL

- 1—Death
- 2—Oil: comb. form
- 3—Wing-shaped
- 4—Religious sect
- 5—Greek marketplace
- 6—Mourn
- 7—Pastry
- 8—Pursue
- 9—Stubborn animals
- 10—Get ready
- 11—Percolate
- 12—Young salmon
- 13—Epochs
- 21—Till
- 23—Came together
- 25—Stoats
- 27—Biblical character (2 Sam. 17:25)
- 28—Sound
- 29—Place of combat
- 31—Nevertheless
- 33—Growing out
- 34—Biblical character (1 Ki. 4:31)
- 35—Shuts tight
- 37—Fresh
- 39—Diminutive for Edward
- 43—Promise solemnly
- 44—Prickly
- 47—A presiding officer
- 50—Ancient city (Gen. 10:11)
- 52—Male cat
- 54—Dislike extremely
- 57—Zebulun's oldest son (Gen. 46:14)
- 59—Natives of Denmark
- 60—Pets backward
- 61—Biblical weed, the darnel
- 62—Serf
- 63—Calamitous
- 65—Egyptian river
- 66—High
- 67—Hit with open hand
- 70—Weep convulsively

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1. The movie starlet above, wearing attire for a sport befitting her name, is Leslie _____?
2. Lincoln said, "Don't swap horses in _____"?
3. He built a "boat" that would go anywhere on earth, did Henry _____?
4. The girl who gets in her own hair, so to speak, is Veronica _____?
5. Famous as a Blues singer is Ethel _____?
6. Little girls in blue who helped Uncle Sam win the war, _____?
7. The Dagwood of movies and radio, Arthur _____?
8. Heroine of a popular old-time novel, Lena _____?
9. President Coolidge's most famous remark was "I do not choose to _____"?
10. She won an "Oscar" as Anna Held in The Great Ziegfeld, Luise _____?
11. It's a rum you don't drink, _____ rum?
12. It isn't the correct name for the game, but many gathered round the table call it _____?
13. In the Cumberlands, another name for "moonshine" and "white lightning," is mountain _____?
14. Mighty tributes to great American presidents have been carved in the stone of Mount _____ more, South Dakota?
15. If you had one in your eye, you couldn't see what a big _____, Niagara Falls is.
16. A late great novelist, author of the classic Outline of History, Tono Bungay, etc. was H. G. _____?

STREAM-LINED



WHIZ QUIZ

THIS Whiz Quiz might be entitled "Water you know?" for amongst its lines you find many synonyms for streams of water. The answer to every question is a word that in one sense or another, relates to a watery manifestation. For example, the answer to the first question is Brooks.

17. Jerome Kern wrote a memorable song about Old Man _____?
 18. Ponce de Leon went to Florida seeking a _____ of youth?
 19. The Indians whose domain covered most of the Far South when the white men came were the _____?
 20. Oceanic current flowing from America that induces mild winters in N. W. Europe is the _____?
- Now see how many other proper nouns suggesting water, that you can list — such as Jimmy Dykes, George Washington, Mount Rainier, Ethel Merman, Snow White, Howard Spring, Marjorie

Main, Albert Bacon Fall, etc. It can be an amusing party game. (For answers please turn back to page 17)

In Rio de Janeiro, Teodoro Sali saw a woman walking with his fiancee, shot at her, was arrested, said he thought he was shooting his future mother-in-law.

—TIME.

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WORD PUZZLE**

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OLLA	GAIUS	ROAR
REAP	OMENS	EZRA
TORTURE	TEMPERS	
	INANE	SEA
AVAST	TRY	TREES
MARTIN	MEN	ENTE
ALE	LEVITES	AHA
SINS	WON	DENTAL
ADAPT	WED	TIENS
	EOS	SEDAN
STEAMED	TALENTS	
TASK	RISEN	VIAL
ERNE	EROSE	ELLA
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