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PAGODA

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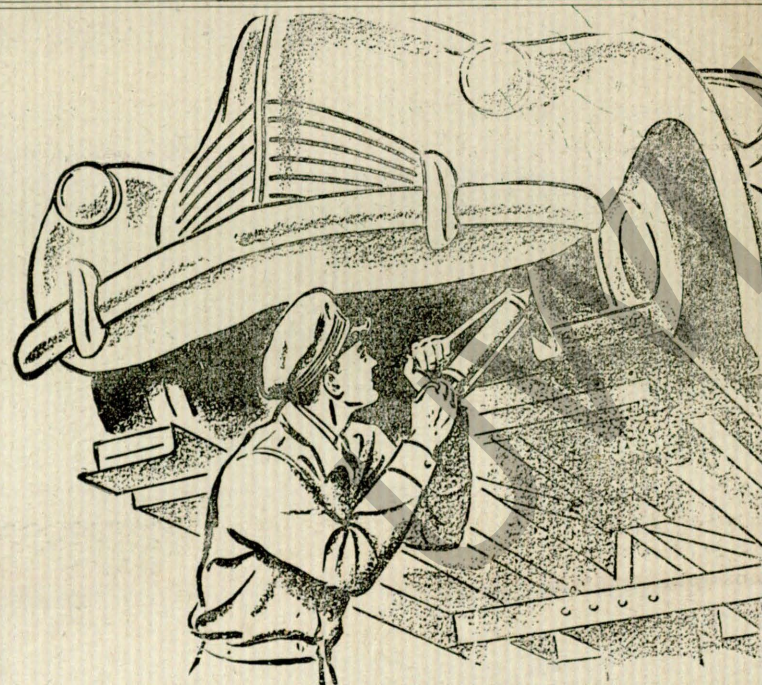
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THE BASIS OF CULTURAL RELATIONS

By LO CH'UAN-FANG

FROM THE CHINA MONTHLY

(continued from last issue)

When two cultures come into contact, questions of superiority and inferiority may be avoided by assuming and practising a functional philosophy of equality. To deal with a foreign culture as if it were our equal is much more productive of good than trying to determine abstractly its superiority or inferiority.

culture is literature. The scarcity of literature in China dealing with American life, and the equal scarcity of literature in America dealing with things Chinese is a serious problem which cannot be met haphazardly. Speaking of children's literature alone, the available material on foreign cultures is quite inadequate, in quality and in quantity. Efforts should be made to train and encourage writers on Chinese and American subjects for the general public, and for the systematic translation of Chinese and American literary masterpieces. Literature, as a medium of expression, has the great value that, while it contains local colour, it is yet rooted in the basic desires common to all peoples. Through appreciation of foreign literature, one may come to an understanding of the common humanity that binds different culture groups together.

SOCIOLOGISTS sometimes also speak of contacts as being categoric or sympathetic. Whether contacts are direct or indirect, without the proper mental set, they may not lead to better human relations. Indeed, contacts may result in conflict as easily as in accommodation. Therefore, the contacts that we promote must be of the desirable kind. Categoric contacts are classificatory: they are the contacts that in-

tensify the "we-group" and "you-group" sentiments by emphasizing the racial, social or national differences. While the group spirit is enhanced, mutual understanding is not gained. The Far Eastern Olympics, for example, had great value in bringing different culture groups together, but when not properly managed they created more jealousy and misunderstanding than goodwill. On the other hand, international conferences of educators, scientists, philosophers, religionists, or economic thinkers are good occasions for sympathetic contacts. At such gatherings, the cultural differences are minimized and common interests are given the greatest attention. Such sympathetic contacts do not give rise to the opposing "we-group" and "you-group" sentiments, but substitute for them common loyalties to common aspirations.

Thus in cultural contacts, the exclusive mind should abdicate in favour of the inclusive mind. In our education, more and more emphasis should be placed on cultivating the international spirit. When the sentiments and ideals that we harbour in us are rooted in intelligent internationalism, we shall no longer approach a foreigner by considering him primarily as a foreigner, but as a fellow citizen of the world. The training of sympathetic attitudes has often been hampered by our superficial concern for cultural differences to the neglect of basic similarities. Our curiosity is easily aroused by cultural differences in eating habits, language, costume or social etiquette. The danger of constantly attending to such differences is to enlarge the social distance between the culture groups. The greater the social distance, the easier the categoric approach. It is a wise policy, in cultural contacts, not to allow the superficial though interesting differences to blind us to the basic similarities, both physical and psychological. The wise surgeon in the operating room sees beneath the differences in the skin colour and body weight of his

(Continued on Page 8)

GEORGE & BRANDAY

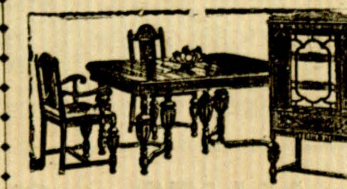
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CHINA'S NEW CONSTITUTION

By Hsueh Wei Yuan
Acting Consul for China.

WITH the recent inauguration of the new constitution in China, it is pertinent, I think, for me to write briefly on this subject.

In 1933, the Chinese government undertook the task of drafting a new constitution. After about three years of labour, this draft constitution was completed on May 5th, 1936, which has been known as "The May Fifth Draft Constitution", (hereafter referred to as the "government draft" or simply the "draft"). Later, the government made known in full this draft through the newspapers all over the country, with the special request that it was the duty of every Chinese citizen to study and to discuss amongst themselves any and/or all the points in it.

In the early part of 1937, the meeting of the National Assembly was called for November of that same year, with the sole purpose of adopting this draft, but, unfortunately, the war with Japan came in July, resulting in the government's having reluctantly to postpone the meeting until further notice.

However, inspite of the war, inspite of those eight long years of life-and-death struggle against a superior power, namely Japan, the Chinese government, had, during this entire period, urged the people to study this government draft as well as to secure their opinion. At the same time the P.P.C. (People's Political Council) was formed with most of its members drawn from the various strata of the people. The duties of this Council were, on the one hand, to co-operate with the government in the prosecution of the war, and, on the other, to gather their opinion about this government draft.

In January, 1946, after V-J Day, the Chinese government formed the Political Consultation Conference. In this Conference in which all the political parties participated, including the Communist Party, the government draft was discussed and the result was embodied by the government in the draft before it was sent to the Legislative Yuan (Committee) for legislature procedure.

On November 15th, 1946, the National Assembly was convened. The representatives of the Assembly, numbered over one thousand, which constituted the original members of the National Assembly in 1937, together with new

members. In short, most of these members were elected and some nominated by the political parties. The former were not only elected members from the people in China proper, but also from the Chinese overseas throughout the world. It is interesting to notice, in this connection, that from the Chinese overseas in Jamaica and Panama, one representative and one reserved member were allotted from these areas, and, the late Mr. Albert Chang, of this Island, was elected the reserved member to this Assembly.

For over a month the members of this National Assembly worked assiduously and sparing no efforts on this government draft, with the result that it was officially promulgated on January 1st., 1947, and will become effective on December 25th, 1947.

A few salient features in connection with this new constitution should be mentioned. They are: (one) it represents the public opinion of the Chinese people after consideration over a period of fourteen years, and, undoubtedly, it goes without saying that this new constitution does uphold the desire and opinion of the Chinese people; (two) that having decided to terminate the political tutelage in China as enunciated by Dr. Sun Yat-Sen, the Kuomintang Party has now instituted constitutional democracy in China, which, alone, commands the confidence and respect

of the masses: and (three) it is true that this new constitution does not find entire satisfaction in all quarters in China. In this connection, I can do no better than to quote the words of Dr. Wang Chung-hui, an authority on international law and formerly a judge of the Hague Court, who, besides being one of the drafters of this constitution, is responsible for drafting a set of interim measures governing the institution of constitutional government, upon authority of the government:

"True, the constitution is not considered entirely satisfactory by any party or group of persons who participated in its making, but it is because of this very fact that it proves to be acceptable to all. It is a unique democratic constitution of the most modern type. It lays no claim to be a perfect instrument. There may be room for improvement in the drafting of some of its articles. But after all, the smooth working of this constitution depends largely upon the democratic spirit in which the government and the people put it into practice."

Last but not least, it is my solemn duty to remind all Chinese citizens here in Jamaica that, while the consummation of this new constitution has entailed tireless efforts and great patience on the part of our leaders in China for over a number of years, nevertheless its execution will be an even more important and momentous task — a task which shall be shared equally by each and every citizen of China, whether he is in China or abroad! Thus, in the meantime and prior to the enforcement of this new constitution, let us be prepared!

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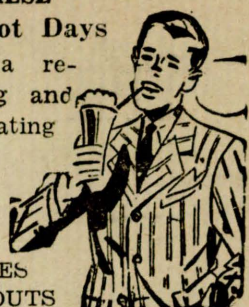
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MOVEMENTS OF NOTE

By I. C. Evre Ting

THE C.A.C. did not have their usual pre-holiday dance for the Chinese New Year. Out-of-town visitors who had come to the city to celebrate it there were a bit disappointed but they managed to spend it elsewhere, however, as I hear that the other night clubs had quite a preponderance of Chinese much to the surprise of the management perhaps.

The community was evidently determined to make a big time of it as many shops closed early on Tuesday morning to prepare for the traditional New Year's Eve dinners. With so many invitations going around some of us found it hard to decide just which one to accept but there were positively no cases of anyone starving because of indecision.

After the feasting Barry Street was invaded and even the C.A.C. was deserted for two full days except for children flying their kites. With festivities over most of us returned home to resume the acrobatic task of balancing the budget, with even fiercer determination.

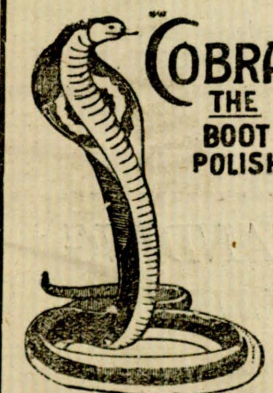
DURING the grim days of the war we used to envy Uncle Sam's nieces and nephews for having such a fine and luxurious place as their U.S.O. to spend their playtime. As civilians were not allowed in we could only imagine what it was like without seeing it. Now we hear that our energetic group of Catholic Actionites have secured it for their big splash next month. Not only will the function have the advantage of its surrounding but

they are giving it the air of something novel by calling it the "Mardi Gras," which sounds very South American or Continental, something that has the quintessence of fun, frolic and merry-making. As I am not "in the know" of other details I cannot say anything more at the moment but perhaps your own curiosity will make you want to go and find out more about it long before the event comes off.

LATEST football news is that our young Porus merchant is planning to bring a picked Chinese team from various parts of the island to challenge the C.A.C. on or about Ash-Wednesday. Although I am not a sports scribe nothing pleases me more than to see the sporting spirit bringing people from different places together. I hope that everything will be done to make our visitors feel that the trip was worthwhile.

IT'S quite some time now since we were told that the two new hard courts at the Club would be ready but things seem to be at a standstill and the final touches to make them shipshape have not been made. It's unfortunate that our tennis ace will not be playing singles in the current international tennis being played. Now we know what a big handicap just a little paunch can be. However we are not entirely unrepresented in this division and no less a person than our ice-cream industrialist will be taking part in this competition.

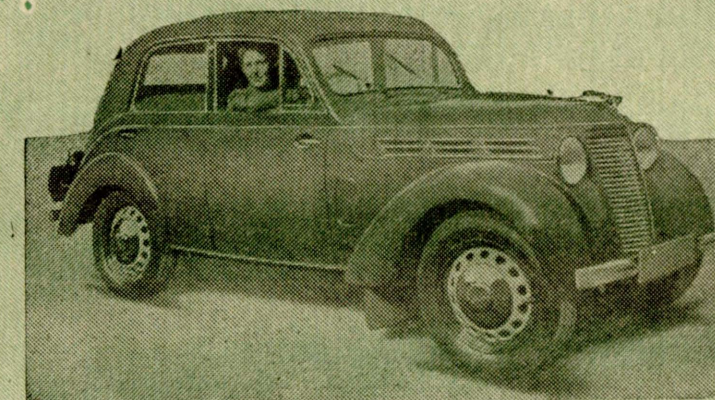
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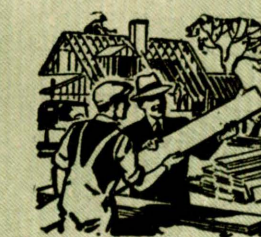
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PERSONALIA

The Ministry of Foreign Affairs in Nanking has appointed a new Consul for Jamaica. The announcement was made in a telegram received by the Chinese Consulate here on Thursday, January 16th. The new consul is Mr. Feng Liang Kai who is at present a member of the staff of the Chinese Consulate in Peru, South America.

The Chinese Retailers Association held their first executive meeting for the year at their offices at 45 Luke Lane on Sunday, January 19th. The following officers were elected to serve the current year: Chairman, Edward Chung; vice-chairman, R. Lim Sue; Secretary, T. D. Pinchong; treasurers, Frank Chong and Chong Lee Quee. The following persons have been elected executive members for the year: Frankie Lee Fatt, Henry Hoo Fatt, Chin Wai Min, William Hue Fah, Willie Chin Sang, Winston Chung, James Wong Tseung, Chong Kar Moo, Tenn Tom, Horace Hoo, Hubert Lee, D. W. Chen, Charley Lee, Phillip Chin, Ho Get Chin, James Chow and David Lyew.

Mr. A. Tie Ten Quee, newly elected President of the Chinese Association for the Promotion of Aviation, was honoured at a banquet held at the Association's Hall at 1G North Street. The function was given following the official confirmation from Nanking approving the election of Mr. Tie Ten Quee as President.

A very successful Garden Party

was held at the Chinese Public School on Chinese New Year Day. Among the many attractions were a Boxing Exhibition beginning at 7.30 o'clock, a Dragon Dance at 8 o'clock, a full length Chinese movie at 9 o'clock and an orchestral dance beginning at 10.30 o'clock. A very large crowd attended the function which was the only holiday attraction for the community.

Mr. Eustace Lee who came here on a short visit left last Sunday, January 19 for Colon, Panama. He spent about 10 days in the Island and visited his brother-in-law, Mr. Reginald Hendrickson in Mandeville. He was also entertained by many of his old friends in Jamaica before he left. Miss Edith Mahwingkee, his sister-in-law left with him to visit her sister in Panama.

The Chinese Catholics welcomed Sister Sylvia in a very enjoyable and delightful function held last Sunday afternoon at St. George's College Hall, Winchester Park. Sister Sylvia together with Fr. Leo T. Butler, S.J. began their work among the Chinese here some twenty years ago. After serving abroad for several years she chose to return to Jamaica to spend her vacation. The esteem in which she is held can readily be testified by the large number of persons present.

Mr. and Mrs. A. Tie Ten Quee are on a short vacation at Port Antonio and are guests at the Titchfield Hotel.

Among those who left for Hongkong last Sunday, January

19th were Michael Lim Sue, son of Mr. and Mrs. R. Lim Sue, Herman A. Lim Hing, son of Mr. and Mrs. H. Lim Hing and Charles Chin, son of Mr. Edward Chin. They travelled by air to Miami, by rail to San Francisco and by the American President Liner, S. S. "General Meigs" to Hongkong. They are all proceeding to Lingnam University in Canton, China.

It is interesting to note that other Chinese in the Caribbean returning to China by the "General Meigs" included 120 Chinese nationals from Cuba and 30 from Trinidad all of whom met at Miami and took the same train across the continent to the West Coast.

The next sailing of the American President liner for the Orient will be on March 5. Ports of call include Singapore, Madras and Bombay and all parties interested can get further details from Messrs. Chin Yee and Co.

Mr. Donald Chin Sue, left by plane last Wednesday, January 22 for the United States. He will go to the Starton School of Aeronautics in Tulsa, Oklahoma to continue his studies in Aeronautics.

The Chinese Catholic Action Association will be sponsoring a pre-Lenten "Mardi Gras" Ball to take place at the former U.S.O. on the 15th February. A committee headed by Leonard Chang are making preparations for the occasion. Music will be supplied by Baron Lewis and his orchestra. Features of the Ball will include a floor show, games, programmes and a supper. Tickets can be obtained from Miss Vioris Lee or

Mr. Leonard Chang and from all officers of the Association.

The Primrose Softball team will start the season with tryouts and practices beginning next week Monday. All girls who are interested and wish to learn the game are asked to come out early in the season. If there are sufficient players two teams will be organised to play in the league. Coaching will be given all beginners and it is hoped that a very large number of new members will take part in this season's softball games.

The C.A.C. football team lost to Y.M.C.A. by 3-1 in a league match played last week. On Thursday, the 23rd the C.A.C. lost the semi-finals of the Junior Knockout against the S. & C. troops by 2 goals to 1. The match was interesting and exciting throughout and actually decided at the last minute of play when S. & C. troops scored a goal just before the final whistle blew.

C.C.A.A. NOTES

One of the biggest events for the year will be the forthcoming "Mardi Gras" Ball to be sponsored by the Catholic Action group on the 15th. of February. Already the committee in charge of the dance is making feverish preparation to make it a success.

We are expecting the generous support of our friends and well wishers as the entire proceeds will be devoted to the Cathedral Auditorium Building Fund. The

(Continued on page 16)

PANORAMA

FIRST CELEBRITY CONCERT

The first of the series of Celebrity Concerts presented by Stephen Hill for the Winter Season, gave us the immense pleasure of listening to two performances by the Italian singer, Nino Martini, leading Tenor of the Metropolitan Opera Company of New York.

Tall and attractive in appearance, with a truly pleasing countenance, this noted singer is possessed of a voice both powerful and sweet. He rendered his great variety of songs without effort, winning the applause of which he was certainly worthy, from audiences which appreciated his ability to the full.

In Theodor Haig, Nino Martini had a sympathetic and accomplished accompanist, whose own items on the programmes were additional exhibitions of his ability as a pianist of great force and personality. With so excellent a start, the remainder of the Winter Season Concerts are anticipated with eagerness, by all those who are able to participate in them.

THE GOVERNOR'S TOUR

Returning to the Island on Friday last, His Excellency the Governor, Sir John Huggins, K.C., M.G.; M.C.; completed an 11-days tour of the Dependencies of Jamaica; the Cayman, Turks and Caicos Islands, which he made in the battleship H.M.S. Porlock Bay.

Owing to war conditions this has been His Excellency's first visit to the Dependencies, and the loyalty which the peoples of these islands hold for him, and their disappointment at Lady Huggins' absence, has been one of the most marked features of the tour. It is expected that following upon discussions, plans for the development of these islands will be put into action. With the present air service recently started between Jamaica and her Dependencies, there is greater possibility of benefits to them in many respects.

UNIVERSITY PROGRESS

Delegates from the United Kingdom and Caribbean areas arrived in the Island recently for the purpose of forming a Provisional Council for the promotion of the University for the West Indies as planned. A big civic welcome was accorded these delegates at the Ward Theatre, presided over by the Hon. H. M. Foot, C.M.G., the then Acting Governor, and His Worship the Mayor of Kingston, Alderman G. C. Gunter. A large attendance

associated in educational and cultural work in particular, marked the occasion, while the Jamaica Military Band supplied the music.

The Provisional Council is already doing promising work in connection with the many points which have to be considered in the interests of the University, and Mr. Graham Dawbarn, an eminent architect, has been appointed to design the building. Another item of interest attached to the University is the generous donation of a number of valuable sets of scientific journals, by Sir James Irvine, one of the delegates, the gift being a memorial to his son who died in active service in the war.

CADET CORPS

The Cadet Corps Camp which was held under the command of Major M. R. deCordova, M.B.E. at Camp "B" Mona early this month, was brought to a close last week by a colourful parade at which there were many interesting features.

Foremost among these was the Drum Presentation ceremony, when the newly formed Drum Corps received its instruments. Another presentation was that of a Shield for the winning platoon, donated by Major deCordova, and presented by Mrs. deCordova. The Corps was inspected by Brigadier Julian Jefferson, Officer in command of the North Caribbean area, who took the salute in the March Past. Certificates of merit were also presented by the Hon. B. H. Easter, C.M.G.; C.B.E.; M.B.E., and the ceremony was ended by a concert at which the Gloucester Regimental Band played.

VISITORS OF NOTE

The name of Movie Star Errol Flynn has been figuring in the Press ever since his arrival a few weeks ago in his yacht, and his periodical appearances on land never fail to create a sensation among all who have known and appreciated his long and successful film career.

Arriving also "on their own" in a schooner, has been the Phillips family, consisting of William Phillips, advertising executive, his wife and two sons, accompanied by a friend Wallazz Eaton. This cruise of the Phillips' was planned many years ago and is now just being put into action. The schooner is well equipped for a year's cruise, and has been made into a comfortable home, and this novel method of spending a truly restful period "far from the madding crowd" will be spent mainly or entirely in Caribbean waters.

From the more literary angle, recent arrivals have been Mr. E.

Hope, a British author and photographer who has come for a few weeks to collect material for a series of publicity releases under the auspices of the Central Information Department of the Colonial Office; and Lady Hodder-Williams, who is proprietress of the well-known British publishers Hodder and Stoughton of London, who has been in Montego Bay on holiday.

SAFETY EFFORTS

The Jamaica Automobile Association is making a fresh effort at calling to the minds of people the need for practising care on the roads, both on the part of automobile drivers for their own sakes and those of pedestrians, and also on the part of pedestrians in their personal development of self-preservation against accidents. Having gained the consent of the Postmaster General to let them use a special die on postage stamps, they issued a Slogan Competition to help them select a suitable slogan for this purpose.

In view of the many tragic air-plane crashes which have recently been taking place in so many parts of the world in civilian air travel, the aerial authorities everywhere are realizing more and more the need for furthering as quickly as possible every device for avoiding such accidents. Radio and radar equipment are among the most essential of these in all localities.

SPORT TO THE FORE

The new year has ushered in several big sporting events and possibilities of others to follow in the near future. Foremost among these is the visit of the English Tennis Team at present at play

at St. Andrew's Club, which is creating widespread interest among our Tennis fans.

(Continued on page 13)

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

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General George Marshall

The resignation of Mr. J. W. Byrnes, United States Secretary of State for the past eighteen months, came as a surprise to most people. Elaborated upon as the "man of the year" by TIME magazine only that same week, many persons had been made to realise through that medium the full value of his services, not only to his own country, but to the world in general, as the "firm and patient voice" which had helped to restore order to the chaos of existing opinions on world peace exhibited by the delegates to the Paris Conference.

There seems little doubt that Mr. Byrnes' patient, and yet firm attitude towards Russia brought about a turn in the discussions, and there are many who now feel his departure from the scene will be most unfortunate. Others, again, feel he has done his part so well in the existing crisis, that he must leave his mark on the events now coming up for decisive action; that his influence will remain unaltered. That he will be missed is certain. Although not a politician of the usual sort, he accomplished more in a shorter space of time than many others before him.

Appointed to succeed Mr. Byrnes is General George Marshall, a figure well known in China, having for sometime been the United States special envoy to this country. His efforts at negotiating peace between the Kuomintang Government and the Communists ended in failure. General Marshall himself admitted the failure of his ability to bring about a unity in China and is said to blame the deadlock between the two parties on extremists in both.

Since General Marshall is, primarily, a soldier and not a diplomat, it is, quite possibly, due to this fact that he was unable to make a success of his special mission. Only time can tell if the new efforts now underway for

peaceful negotiations will have any better results.

Returning to America his week, General Marshall assumes his new post in good time to appear at the Council of Foreign Ministers which is to take place in Moscow on March 10. His lack of experience in a field so foreign to the military one on which he gained his fame, gives cause for some concern. So much is dependent on the attitude as well as the innate abilities of these delegates to such conferences, and to a thorough knowledge and sympathetic understanding of every situation which arises during the sessions for discussion.

The future of China is closely linked with that of Russia, and as was stated recently by Dr. Henry Van Dusen, "a China in Communist hands would be the most probable, one may say certain, prelude to World War 3. America's strategic frontier is on the borderline of northern China." This fact, easily recognized by all those well acquainted with the truth of the situation, stresses the greatest need for a competent diplomatic handling of every angle of the shaping of the peace. General George Marshall, so well acquainted with China and all pertaining to that country is, in many respects, well fitted for the task he has been recalled to assume, but whether he will develop the necessary diplomatic technique still remains to be seen.

THE BASIS OF CULTURAL RELATIONS

(Continued from page 3)

patients, and concentrates on the fundamentally similar anatomical structures. Such an attitude of approach we should strive to cultivate with regard to cultures and peoples.

THE second sociological principle to guide our promotion of "cultural relations" is the encouragement of accommodations. To encourage accommodation is also to prevent conflict. Cultural and national conflicts are due not so much to differences in material culture traits as to psychological differences in sentiments and ambitions. China and Japan are traditional enemies in spite of the fact that the Chinese and Japanese belong to the same race and the same culture area. Human conflicts often follow a logic that cannot be reduced to pure reason. To prevent conflicts, the affective logic of life, or the "logic" of sentiments of different peoples re-

quires the most careful consideration. Many times we make enemies of one another not because we have violated the logic of the intellect, but because we have offended somebody's "logic of sentiments." The "foreign devil" in China or the "heathen Chinese" in America are harmless labels, but are nonetheless offensive to sensitive ears. The study and analysis of peoples' sentiments with the purpose of guarding ourselves against antagonizing their delicate feelings is a useful enterprise which may be very profitably undertaken by social psychologists and promoters of goodwill.

When two culture groups meet, accommodation is not, of course, always easy. Rarely do we find cultures that flow on the same level. The relationship between two cultures is more often one of subordination-superordination, rather than one of equality. Such a relationship is usually defined in accordance with our own prejudices. It is just as possible for a Chinese to treat American culture as "spiritually inferior" as for an American to regard Chinese culture as materially degenerated. To argue about such judgments is a hopeless and thankless job, as they are not judgments of fact but judgments of value; and many of our judgments of value are subjective in origin. When two cultures come into contact, questions of su-

(Continued on Page 13)

Remember Mother...

Babies though they are small need the right amount of vitamins and minerals to start them on the road to health—Give them "Clapp's" Strained foods, they'll love the delicious flavour and healthful goodness both of which are retained by a special cooking process. Strained to the right consistency it is just right for little stomachs.

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THE PAGODA

THE HISTORIC PATTERN OF CHINESE UNITY

By Chen Chih-mai

From THE CHINA MAGAZINE

(continued from last issue)

THE prosperous, peaceful periods in the past unfortunately were not perpetual. Sooner or later, the edifice began to crumble. Gradually and almost imperceptibly, centrifugal forces would get the upper hand. The outlying areas would come under the dominance of warriors and soldiers of fortune who, entrenching themselves in the provinces, became disloyal and overly ambitious. They would begin by intercepting it from reaching the national treasury, and by raising a private army among the more adventurous or discontented members of the population. Later they would "raise the flag in favour of righteousness" and start a revolt.

In so doing they of course ran the risk of ruthless suppression by the emperor, for no offense was greater than that of attempting to usurp the throne. The thoroughness with which such revolts were suppressed would be taken as an indication of the strength of the central government. If the suppression of a revolt entailed a long and costly campaign, other adventurers might be induced to stage similar revolts in other parts of the country. The process of dynastic disintegration would have begun, and there would ensue years of warfare until one or another of the rebels defeated all the others and a new dynasty was born. Thus there were periods of peace and prosperity alternating with periods of utter confusion and civil strife. The rise and fall of the dynasties is rightly regarded as "one of the key problems of all Chinese history."

Chinese dynastic historians, almost always Confucian in outlook, have given us a standard explanation of this problem. The overthrown emperor is always re-

presented as having been a tyrant, a spendthrift, over-ambitious in foreign conquest or the victim of evil courtiers and eunuchs. Others have explained the decline and fall of the dynasties more realistically in terms of the "balance of power" between the central government and the outlying regions. When the power and influence of the central government was greater than that of the outlying regions, the state of the union was described as "heavy inside and light outside." When, on the other hand, the power and influence of the outlying regions were in the aggregate greater than those of the central government, the balance of power was "light inside and heavy outside"—a sure indication of disintegration and decay and the prelude to a free-for-all fight for the throne.

THIS delicate "balance of power" was sometimes upset by the central government's involvement in foreign wars, which in those days meant wars against the various tribes along China's borders. If such campaigns proved difficult there was an opportunity for rebellion at home. In the case of the Mongol and Manchu conquests of China, it was the tribesmen who finally won the contest at the expense of both the emperor and the rebels.

By the second quarter of the 19th century, the Manchu dynasty had already begun to lose its grip. China was then violently dragged from seclusion into what an English historian has called the "bewildering arena of international affairs, the modern world of economic interdependence and political anarchy." By the beginning of the 20th century

the Manchu dynasty had been so discredited by the disastrous defeats China had suffered at the hands of the European powers and Japan, and so undermined by its desperate struggle to suppress the Taiping rebellion, that the various provinces were already practically autonomous. So much so that when the National Revolution began in 1911, the Manchu dynasty fell apart almost overnight.

The establishment of a republic was a far harder task. The Kuomintang (National People's Party), which had a majority in the Parliament elected in 1912, sought to limit the power of the President by a cabinet form of government modelled after that of France. But Yuan Shih-kai was not minded to become as powerless as a "mute idol in a pagoda" like the French president under the Third Republic. He had become president in much the same way as other provincial governors had become emperors. He had been the strongest and militarily the first of the governors under the Manchus, and by turning against them at the last moment, he had become the most powerful man in China. Sung Chiao-jen, one of the leading Kuomintang members, actually campaigned throughout China in true democratic fashion, trying to curb Yuan by obtaining popular support. He was so successful that Yuan had him assassinated. He then locked up the Kuomintang member, and set himself up as a dictator. Finally he was persuaded by some of his advisers to have himself proclaimed emperor.

IT looked as if the old pattern of China's history were to be repeated, but republican sentiment proved to be too strong. Yuan's lieutenants revolted and Yuan died in his "palace" a heart-broken and deserted man.

Lesser strong men, however, had no more conception of a democratic form of government than Yuan, and they continued to plunge the young Chinese Re-

public in disunity and anarchy. For nearly two decades the Chinese people suffered under the rule of war-lords, or Tuchuns — provincial governors with their own private armies independent of the central government at Peking which was the puppet of the strongest warlords at the time. China was in a sense back in the period of "Warring Kingdoms." Each warlords sought to increase his power through alliances or deals with other Tuchuns, until such time as opportunity offered to launch an attack on Peking. There was an endless scheming and bargaining. "Coalition Governments" were formed by the politicians of various warring factions. Each government was a makeshift, powerless to establish control over the whole country, and each "coalition" soon fell apart as new alignments were made and recurring civil wars tore China apart. This miserable era in Chinese history has discredited the whole conception of "coalition government" in the minds of patriotic Chinese, to whom it symbolizes misrule, civil strife, weakness, and loss of national independence. The situation was made more confusing and disheartening by the fact that some foreign powers were actively involved in these fights, backing with money and arms one or another warlord in the scramble for concessions and benefits.

Japan, although the latest comer in the imperialistic struggle in the Far East, was easily the most adroit and unscrupulous. Taking advantage of World War I, she almost succeeded in imposing her hegemony over China by forcing upon her the infamous Twenty-One Demands. She tried again when she attacked in 1931; and finally in 1937 launched a full-scale war on China "to beat China to her knees."

Now the Japanese menace has at last passed, and we of China are determined that never again shall any foreign power be tempted to dominate us on account of

(Continued on page 18)

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PERSONS PLACES THINGS

By Old Joe

PERSONS

REV. THOMAS GORDON SOMERS was a Minister of Religion connected with the Baptist Denomination, whose eloquence as a preacher was outstanding. He was born near Montego Bay, 28th May, 1866 and died in Kingston in March 1931, in the midst of his activities; for he lived a useful and busy life, much esteemed and respected by all sections of the community.

A product of Calabar Theological College, he laboured successfully at Yallahs in St. Thomas, Spanish Town and at Stewart Town in Trelawny, where his mortal remains lie buried. He was a Justice of the Peace; served as Chairman of the Parochial Board of St. Catherine for several years; Chairman of the Jamaica Baptist Union; Secretary of Calabar College; Secretary of the Baptist Union and a Director of the Mico Training College — all with unusual ability and distinction.

His fame as a gifted and eloquent preacher made him acceptable to congregations outside of his particular denomination as well as his own. Known generally as "the silver-tongued orator", he drew large audiences wherever he went, not only in his native land, but in Britain and Central America.

HUMOROUS SKETCH

Nero At Sea

Nero who figured in these pages on former occasions appears once more as a wanderlust, on his way to Natal, S. Africa. His friends there had sent him news of bright prospects for a man versed in Sugar production; and Nero always boasted that what he did not know about the sugar industry was not worth knowing. Having decided to try his chances, he succeeded in amassing the sum of eighty pounds, which he hoped would suffice to take him to his destination.

He had secured a working trip on the S.S. Jamaica Producer as Assistant Scullery man, his chief recommendation for that position was only a knowledge of the names of the articles and utensils which he handled. But here goes the story in Nero's own words:

It was February 19—, that I left Jamaica on the first leg of my journey. On board my job was to clean pots and pans, scrub the floor and peel potatoes (or "taters" in Scullery language). Just a little past Turks Islands we struck the tail-end of a storm, and the steamer rocked from side to side, tossing everything about. I was washing a big weighty iron pot, that I was forced to let go or I would have been washed-overboard. Instead of the pot which rolled along the galley way into the sea.

The Chef was furious with rage. "What the bloody hell do

you mean to let the big pot go like that?"

I murmured an excuse which did not satisfy my chief; and the language he let fly surpassed anything I had heard ashore.

He then tried me at peeling potatoes, this was a devil and all of a business not just a few, as I had bargained for, but a whole crate at a time. My rate of motion was timely, not having been used to it. This also enraged the Chef, who demonstrated the way to do it with a few twists of the hand from the wrist. In this way he must have peeled a dozen in the same time I took to peel a single.

The Boss under whom I worked was Jack, a small broken-footed Scullery man, London Cockney, who cleverly thrust all the work on me.

Jack's chief task was to get the day's supply of potatoes from the locker and taken on a wheel barrow to the Scullery. The speed in which he did this was amazing. I with my sound pair of legs could not fetch them in one quarter of the time.

Jack, comparing our respective strength, chided me for being a duffer. "Gawd blin' me, he said, 'watch me.' I will go bring a crate, just to show you now. I watch him over the promenade deck. It was clever the way he arranged to let the crate roll down a sliding ladder right on to the barrow.

My first view of land was Ireland, which looked fresh and green with its rolling fields of potatoes stretching for miles and miles and miles.

We were bound for Europe first, however, to land a part of our cargo of bananas at the Dutch port of Hammerfest on the River Dee, a place that was bristling with traffic even in the middle of the night. We stayed there two days and saw, about two miles from the port, a Dutch playground that was an eye-opener: All sorts of games and pastimes going—and all sorts of villainous practices too. Here, by the way, I saw the biggest Water Policemen in the world.

Back to England we came to unload the balance of the cargo at the Avonmouth Docks, with their revolving staircases, over which the bundles of bananas found their way to the landing sheds; only eight men doing the work which hundreds had load-

ed. Thereafter the ship was deserted by the crew with a remarkable suddenness; only a watchman being left in charge. I found on landing that I had less than five pounds on me, hardly enough to pay my way for any length of time at the Salvation Army Hostel, an enormous concern to which I was recommended. I drew my £80 at the Bank, and lodged it at the Hostel where I had bargained to stay until I set out for South Africa.

At 3.30 one afternoon with the £80 cash in a wallet tucked away in my great coat, I went to a tobacconist to make a purchase. When I was ready to pay the bill there was no overcoat to be found.

I asked the Boss in charge. Have you seen my overcoat?

He replied "No sir; I am not looking for people's overcoats, I

am selling tobacco."

Into the dark, damp London Street I stepped. I walked fast to keep warm. I had only two or three shillings in my pocket, with which I bought a cup of cocoa and a couple slices of bread. Midnight found me under Big Ben; I heard its chimes—wearied, fatigued, down hearted. On the Thames Embankment I found a seat. While in a slight dose I was brought back to reality through a policeman's light shining full in my face.

"What the hell are you doing there?" a gruff voice exclaimed. I told him my story. He was not convinced.

"Ah! You come along with me!"

"What have I done? Where am I being taken to?"

"You are taken in custody. That's all."

Off to the Police Station—held by the back of my trousers.

At the Guard Room the arresting policemen told his story. "This bloke here, Sergeant, with a strange story, from—where did you say, (to me)—India?"

"The West Indies," I explained. "Where is that—Indies—west of India—isn't it?"

"Any cells empty, Sergeant?"

"Yes, sir, bung him in there!"

The Sergeant, a kind-hearted man, with a rough exterior, sent the Sentry with a big mug of coffee and bread and beef.

"Here you are, fellow, Sergeant says get this down your bloody neck!"

You bet, it was most enjoyable!

(To be continued)

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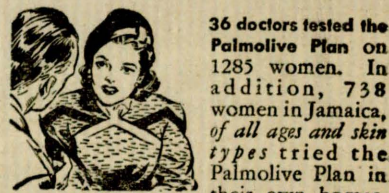
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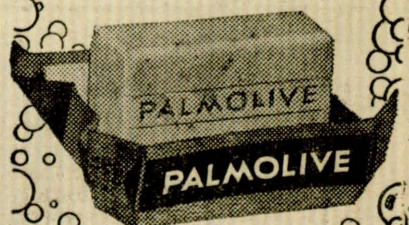
36 doctors tested the Palmolive Plan on 1285 women. In addition, 738 women in Jamaica, of all ages and skin types tried the Palmolive Plan in their own homes. Two out of three of all those women reported amazing skin improvements in just 14 days—proof that the Palmolive Plan can bring a new complexion loveliness to you too!

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THE PAGODA

Jamaican Proverbs

Their Meaning and Significance

Among interesting definitions of a proverb I quote from the Bible: "The words of the wise, and their dark saying" (Proverbs 1, 6). "They are all plain to him that understandeth, and right to them that find knowledge." (Proverb VIII, 9).

Among interesting remarks are the following:

(a) Ashanti Proverb:

"When a fool is told a proverb, the meaning of it has to be explained to him."

(b) James Howell:

"And what are proverbs but the people's voice."

(c) Lord Russell:

"The wisdom of many, and the wit of one."

I emphasize once more that no collection of Negro Proverbs could hope to be exhaustive. Any help which readers may be able to give therefore, in order to enable me to augment my list, will be thankfully received. For convenience in referring to them the Proverbs are arranged in alphabetical order of Subject-headings.

4. Betta ben' dan broke

Ben—bend; dan—than. During a storm coconut and other palm trees bend almost to touch the ground, only to straighten out again after the force of the wind abates. A broken trunk means a ruined tree. Taken out of its literal connection the underlying truth of the proverb is recognized by the man who describes his impecunious condition as being "bent", but not "broken". The former hopes to rise again; the latter may never do so.

5. Betta fe sure dan sorry.

A self-evident truth that is verified by everyday experiences in private or business life. The man, who does not take pains to make sure his acts and deeds, will regret when it is too late. No use saying, "I am sorry", after the wrong has already been done, or the mistake has been made. It is said that Nature never forgives a mistake. One ought to be sure therefore never to offend her.

6. Betta fe go a heaven a pauper, dan to Hell a Rector.

One recalls the bible parable of the Rich Man and Lazarus. Riches brings its own reward in the worldly kingdom, whereas the Kingdom of Heaven is reserved for the Poor in Spirit, according to the doctrine of the Great Teacher.

7. If you can' mek i' better, you hab fe leave i' so.

There are many saying that bolster up this one, including the following: Never worry over what you cannot help. A pound of worry cannot pay a pennyworth of debt. While it is raining in such torrents as will keep you indoors, what can you do but "let it rain?"

A little with contentment is great gain.

BIRD

8. Where you boun' you mus' obey.

The greatest binding cord in social life is the marriage tie, and many reader realizes its obligations.

BIRD

9. Young bud no fly too fur. Bud—bird; fur—far.

Obviously so, as its wings are undeveloped, and it may come to grief by venturing too far. In this respect the birds can teach many humans the lesson of keeping near the nest. How many youngsters there are who have regretted, when it was too late, the risks they ran, the bounds they overstepped! Sometimes it is unconsciously done; often it is wilful; at other times it is by accident.

10. When bud fly too fas' 'im pass him nes'.

Compare the English, "Much haste, worse speed."

In this proverb a warning on the sea of life at too rapid is issued to youth especially to keep within reasonable bounds and not venture out at a rate. "Make haste slowly" is another English variation based upon the Latin. Festina lente.

11. Dere is chance fe bud as well as fe gun. Dere—there

Marksmen know the truth of this. In this connection I appreciate the sportsmanship of the marksmen who will never shoot a bird at a perch, but only when it is flying, like the clay pigeon, for instance. Birds must always get a sporting chance.

12. Play 'tone kill bud. 'Tone—stone.

That is to say, a random shot sometimes hits the mark. Compare with the English. "Shot at the pigeon and killed the crow".

Another version is—

13. Accidental shot may kill Satan.

As wily as this character is reputed to be he may be brought down by a shot fired at random.

14. Plenty gun-man no was'e shot 'pon blackbird.

Plenty gun-man—many shooters; was'e—waste. This means that there are sure to be some sensible persons in a crowd. Literally there is sound sense in the proverb; because the blackbird is never eaten.

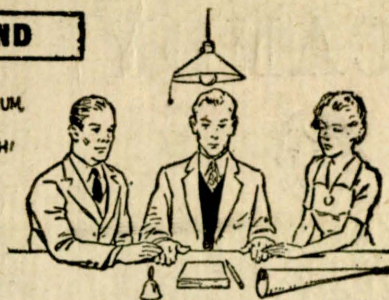
15. Young bud no know hungry time.

That is to say, those who do not have to work for a living do not know hard times. This is profusely illustrated from everyday experiences. Through the kindness and foresight of motherbird the birdlings are fed at regular hours, and this prevents them from getting hungry.

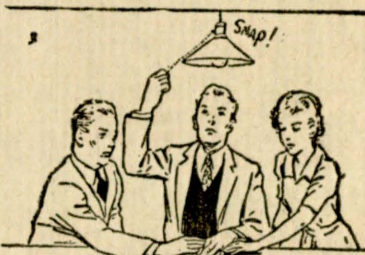
PLUTO.

THE SPIRIT HAND

THE MAGICIAN, ACTING AS A SPIRIT MEDIUM, PLACES BETWEEN TWO MEMBERS OF THE AUDIENCE, EACH PLACES A HAND OVER EACH OF THE MEDIUM'S HANDS



THE SECRET REVEALED—in the DARK.



WHEN THE MEDIUM DISENGAGES ONE HAND FOR A SECOND TO PUT OUT THE LIGHT, HE MOVES THE OTHER HAND, STILL HELD BY ONE SPECTATOR, TOWARD THE OTHER WITNESS. NOW IN DARKNESS, HE SPREADS OUT HIS HELD HAND AND IT IS THIS SAME HAND THAT IS TOUCHED BY THE SECOND PERSON.



LEAVING ONE HAND FREE TO PERFORM THE WORK OF THE "SPIRITS".

MAGIC FOR ALL

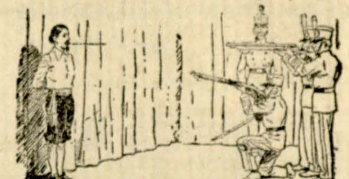
By Bob Dunn

SOME of the most baffling of magical tricks of the acknowledged masters of legerdemain can be duplicated by amateurs without difficulty, once they have divined the secret of the trick's mechanics and have prepared them for parlor entertainment.

Take, for example, the most spectacular trick in the repertoire of the famous Hermann the Great. This was "the Human Bull's Eye" stunt in which he

seemed to catch a marked bullet between his teeth. Hermann's superb showmanship made it appear miraculous.

After one or two bullets were marked by members of the audi-



ence, Hermann's assistant carried them to a firing squad opposite Hermann on the stage. In doing this, he palmed the marked bullets and handed blank cartridges to the men of the firing squad. Then the assistant walked over and blindfolded Hermann. This act enabled him to place the marked bullets in the magician's mouth.

Bang! The firing squad exploded their guns. Herman tore off his blindfold, and spit out the marked bullets, which were shown to the witnesses.

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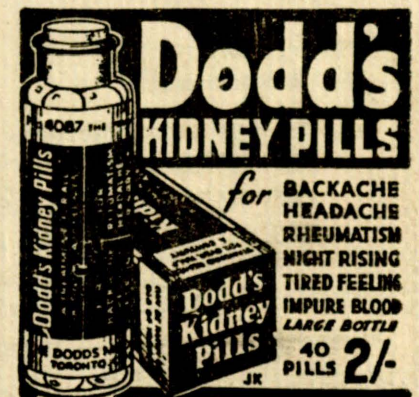
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AMERICA

"When I heard the learn'd astronomer,
When the proofs, the figures,
were ranged in columns
before me,
When I was shown the charts
and diagrams, to add,
divide, and measure them,
When I sitting heard the astronomer where he lectured
with much applause
in the lecture-room,
How soon unaccountable I became
tired and sick.
Till rising and gliding out I
wander'd off by myself,
In the mystical moist night-air,
and from time to time,
Look'd up in perfect silence at the stars."

Walt Whitman:
"When I heard the Learn'd
Astronomer."

CHINA

"I am free from ties and can live
a life of retirement.
When I rise from sleep I play
with books and harp.
The lettuce in the garden still
grows moist.
Of last year's grain there is
always plenty left.
Distant, distant I gaze at the
white clouds:
With a deep yearning I think of
the Sages of Antiquity."

T'ao Ch'ien:
"Poems."

MEXICO

"Who will buy me an orange
Just to console me?
A ripe orange
Shaped like a heart
No one would give me hers,
For a kiss.
The delicate stalk of a kiss
Is not for my reaping."

Jose Gorostiza:
"Who Will Buy Me an Orange?"

POT POURRI OF THOUGHT

JAMAICA

"If on the altar of mine inmost
Soul
Gleams some pure vestige of
fire,
To thee, O Muse, I consecrate the
poetic fire,
Let it burst into flame, and rising
higher
Ascend into the highest realms of
thought
Where naked in transcendent light
appears
The crude material of a world un-
wrought—
A vision of the yet ungoten
years."

J. S. Clare McFarlane:
"Invocation to the Muse."

ENGLAND

"If thou must love me, let it be
for naught
Except for love's sake only. Do
not say,
"I love her for her smile — her
look—her way
Of speaking gently,—for a trick
of thought
That falls in well with mine, and
certes brought
A sense of pleasant ease on such
a day"—
For these things in themselves,
Beloved, may
Be changed, or changed for thee,
—and love, so wrought,
May be unwrought so
But love me for love's sake, that
evermore
Thou mayest love on, through
love's eternity."

Elizabeth Barrett Browning:
"If Thou Must Love Me."

IRELAND

"I made my song a coat
Covered with embroideries
Out of old mythologies
From heel to throat,
But the fools caught it,
Wore it in the world's eyes
As though they'd wrought it.
Song, let them take it
For there's more enterprise
In walking naked."

W. B. Yeats:
"A Coat."

PALESTINE

"The earth is the Lord's, and the
fulness thereof;
The world, and they that dwell
therein.
For he hath founded it upon the
seas,
And established it upon the floods.
Who shall ascend into the hill of
the Lord?
Or who shall stand in his holy
place?
He who hath clean hands and a
pure heart;
Who hath not lifted up his soul
unto vanity, nor sworn
deceitfully."

Psalm 24:
"The Book of Psalms."

ECUADOR

"The northern sky
Raises a black banner
On the barriers of the horizon.
No more sun gold on the banks.
Down with spring's monopoly of
flowers!
The handbills mutiny
And fire bayonets of rain
Line up their first squadrons . . .
Houses light
Red cockades of coals.
In the ambulance of the dead
leaves
Good weather capitulates."

Jorge Carrera Andrade:
"Bulletin of Bad Weather."

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THE BASIS OF CULTURAL RELATIONS

(Continued from page 8)

periority and inferiority may be avoided by assuming and practicing a functional philosophy of equality. To deal with a foreign culture as if it were our equal is much more productive of good than trying to determine abstractly its superiority or inferiority. This does not necessarily mean that well-trained objective minds may not still endeavour to form sound judgments for the comparison of cultures; but the great majority of people in any culture may be depended upon to resent any superiority attitude on the part of a foreigner.

A sure foundation for accommodation is the maintenance of mutually gratifying activities. Activities that promote the interests of one party only, whether based on benevolent or selfish motives, lead in the long run to direct conflict or deliberate misunderstanding. Intellectual co-operation, for example, between any two peoples is a mutually gratifying activity, and such activities should be intensified and multiplied. Once the loyalties of two peoples are directed to the higher ideal of "collective security," they will discover many things in which they can co-operate to mutual benefit. Again, trade that is really beneficial to both parties is a form of accommodation, and a constant flow of trade in both directions is a means of maintaining friendly relations.

It would be highly desirable if all plans for improving Chinese-American cultural relations should be centralized in one or two organizations in either country. Both government and private organizations can make their contributions, but private organizations have the additional advantage in that they usually enjoy greater confidence among foreigners. One such private institution, the China Institute in New York City, has been for years quietly cultivating mutual understanding and goodwill between the Chinese and Americans. Its work henceforth should be strengthened by enlarging the scope of its activities and by establishing branches in such important centres in the United States as Chicago and San Francisco. A similar organization, an American Institute, should be established somewhere in China with branches in the principal Chinese cities, for the promotion of Chinese under-

standing of American culture. Such an American Institute, to be really effective, must operate on a grand scale. It must be large enough to be able to provide for the active functioning of several departments: a good-sized library with special emphasis on books on American literature, art and history; and American Museum of Science and Industry; a department of publication and translation, and a printing office. By establishing friendly relations with educational institutions in China, the American Institute could develop into an intellectual clearing-house for research students lecturers and tourists. It would serve as an information centre for the great majority of the Chinese people who cannot hope to take a 6,000-mile trip to see the United States of America.

PANORAMA

(Continued from page 7)

Plans and test matches are going ahead too, in connection with the Barbados Cricket Team to come here, as a start to the West Indies Inter-Colonial Tournaments. The Football tour of Trinidadian players, and the possible visit of Joe Louis, famous world champion boxer, are causing much interest and comment in the sporting world of Jamaica.

THE JSPCA

The Jamaica Society for the Protection of Animals in Jamaica is making every endeavour to promote its good and necessary work not only in the city, but throughout the Island. It is hoped to find persons in each parish sufficiently interested in the work to form Branches of the Society, and special efforts are being made in February towards the collection of funds through Bridge Drives, Dances and a Tag Day for animals, which will both raise funds and give the organisation publicity. A suitably attractive

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poster is also being planned in the latter category.

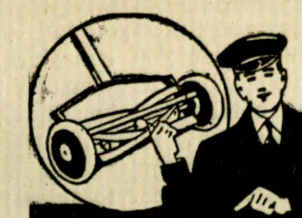
The Committee is particularly anxious that any form of cruelty to animals should be abolished through the help of the Police if no JSPCA agent is at hand, and that animals should have the care of a Veterinary Surgeon whenever necessary. The splendid work already done in all directions is noteworthy, and Mrs. A. E. Williams's name has been specially mentioned by her associates in relation to the Dog Pound.

Observer.

A wise woman sometimes leaves her husband long enough to increase his appreciation, but not long enough for him to seek consolation.

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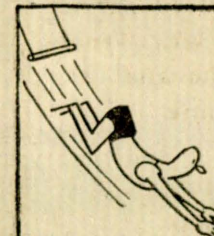
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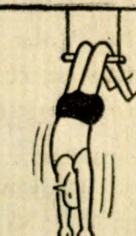
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O. SOGLOW

FAR EAST BOOKS

CHINA MOULDED BY CONFUCIUS. By Dr. Cheng Tien Hsi, Stevens & Sons Ltd. 18s.

THE IGNORANT AND THE FORTUNATE. By Chun Chan Yeh. Sylvan Press; 10s. 6d.

THE FUTURE OF JAPAN. By William C. Johnstone. Oxford University Press, U.S.; \$2.00.

A TOPICAL CHINESE DICTIONARY. By Harry S. Aldrich. Oxford University Press.

There are a number of temples in Peiping but none more lovelier than the Temple of Confucius. The great gates, the temple grounds, the tree-lined approach—many of the trees are of great age—give the temple an unrivalled setting. The temple itself is a masterpiece of serenity.

It is one of the best preserved of Peiping's many temples and its preservation is symbolic of the generation for the great sage whose teachings still have so much influence on Chinese life and thought.

In China Moulded by Confucius—The Chinese Way in Western Light, Dr. Cheng Tien Hsi, Chinese Ambassador to Britain, draws on his profound knowledge of the Chinese classics and of Western philosophy and modes of thought, to show how the influence of Confucian teaching still prevails and to explain it in terms of Western culture. Dr. Cheng Tien Hsi's book consists of translations of selected passages from the ancient classics, and it ends with chapters on literature and art that are a fitting con-

clusion to a book which portrays so sympathetically a field of literature and philosophy hitherto almost untouched.

In an early chapter, that on religion, Dr. Cheng rightly emphasises that there can be no better example of the existence of religion in China than the fact that its sacred books teach the Chinese people to revere and obey God and love their neighbours as themselves, the equivalent of the first and second commandments.

Dr. Cheng explains that because China never had a religious war it should not be assumed that there is a lack of religious fervour in China. Confucianists, who form the bulk of the Chinese people, are those who believe in the teachings of Confucius, whether they regard them as religion or as ethics. Then there are those who follow the religions of Buddhism and Taoism, and there are over twenty million Muslims in China, and more than a million Christians. All these religions exist side by side in an atmosphere of religious fraternity. It is this spirit of tolerance so much encouraged by the teachings of Confucius, that enables the average Chinese to see God as the supreme embodiment of love and justice and not as the exclusive patron of any particular sect.

In this chapter, Dr. Cheng explains the Chinese conception of Divinity. To many foreigners the Chinese expression of "Tien" (the sky or heaven) is confus-

ing but any misconception is cleared up when it is realised that it is the equivalent of the Deity.

Foreigners have also wondered because Confucianists have neither churches nor priests. This is explained by the fact that they have in their houses altars for the worship of Heaven, and in their cities and towns, temples of Confucius, while the function of the priest, as guardian of morals, is discharged by the parents and in some measure also by the teacher.

Dr. Cheng emphasises the importance attached to family instruction, and how this responsibility is freely accepted and discharged by parents. For the Chinese takes his religion from his parents and in the old days also from his teacher. The tie between teacher and pupil was sacred, the teacher ranking only after the parents, and before the introduction of modern education the teacher taught nothing but Confucius and the Confucian doctrine.

Another aspect of Chinese life which puzzles many foreigners is also explained—the deep-rooted custom of ancestral worship which is part of the Confucian faith. It is pointed out that this should not be thought to be due to any form of superstition. It is practised with a view to developing filial affection and so acquiring other virtues.

Dr. Cheng has included some brief biographical notes on the life of Confucius and has made a general survey of the sage's doctrines. The two great works written by disciples of Confucius, the *Doctrine of the Consistent Mean*, and *Great Learning*, are analysed. Of the teaching in the

Doctrine of the Consistent Mean. Dr. Cheng writes that it may be summed up in one sentence, "The moral improvement of one's own person is the root or starting point of all achievement."

These qualities are not confined to any one class, and it is repeatedly emphasised that Confucius and his followers were as the common man — "The sages among men are the same in kind." Perhaps the most attractive aspect of Confucianism is the deliberate rejection of any thought of deifying Confucius, and the insistence that it is within the power of all to attain to that perfection reached by Confucius and his followers.

Of more than passing interests are the selected sayings of Confucius on politics, and the quotations from *Lun Yi* are as apt today as they were when uttered over two thousand years ago. Confucius' ideal of a social order was a true commonwealth of all nations in which a common brotherhood prevails, and war is outlawed.

The book contains translations of sayings which are applicable to-day to problems ranging from housing and land to the care of the aged. They cover agriculture, industry, education and the ethics of government, showing how all-embracing was the philosophy so clearly delineated in this book.

One quotation from Mencius must stand as an example of the doctrine of the "common man"—the core of the political philosophy outlined in this book. It is "As regards a nation, the people is the first in importance, statehood the next, the ruler the last."

The days of totalitarianism have not passed, and it is in-

(Continued on page 18)

THE PAGODA

TALKING IT OVER

(Continued on page 17)

for my first lover who has not mentioned anything of marriage as yet? Please make a suggestion. Bees.

Dear Bees,

I do not think you really know

which of these boys you love, in which case I do not think you love either well enough to consider marriage.

Why marry the one who has proposed just for the sake of getting married? You are still young with plenty of time before you.

It is only natural that you

should feel drawn to the boy who has just declared his love after all this time, but don't be swept off your feet!

My advice to you is to wait until you are quite sure in your heart and mind which one you love, before you accept either. E. M.

C.C.A.A. NOTES

(Continued from Page 6)

new "commity Centre", we understand, will be erected on the Rectory Grounds.

Our committee has been able to obtain the use of the former U.S.O. for the occasion. Byron Lewis and his orchestra will take care of the "Jive".

Our first business meeting for the New Year was held at the Parish Hall on Monday last. The main topic of discussion for the evening was the plans for the "Mardi Gras" dance.

Members are reminded that there will be a religious meeting at the Cathedral this coming Monday evening. All are expected to attend.

L. C.

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HORIZONTAL

1. What ancient city was given "a place of graves?" (Ezek. 39:11)
4. Feminine name
9. A more familiar name for Jonas?
14. Land measure
15. Barter
16. From what tree did the dove bring back a twig to the ark?
17. Disown
19. Bamboolike grass
21. Printer's measure
22. Goddess of discord
23. Charge
24. Curve
25. Malicious burning of property
27. Youths
28. The widow's contribution
29. Destruction
30. Male sheep
31. Give forth
33. Street railways (abbrv)
34. A structure impossibly lofty (Fig.)
36. Analysis, as of an ore
39. Symbol for neon
40. Starchy food
41. Entrance
43. French masculine article
44. Region of the kingdom of Og in Bashan (Deut. 3:4)
46. Song-bird

48. Wine vessel
49. Over again
51. "For jealousy is the rage of a"
52. What heavenly body guided the wise men?
53. Small rugs
55. Level
57. Ancient Hebrew liquid measure
58. Period of time
59. Auxiliary
60. Tibetan priest
61. Artificial language
62. To satisfy
63. Kneecap
66. A graceful spirit of the air
68. Puff up
70. Electrified atom
71. Extreme dislikes
72. To disseminate
73. Mountain aborigine

VERTICAL

1. To wander about idly
2. Native metal
3. What is the book of beginnings
4. Large pottery mug
5. Branch of study
6. College cheer
7. Paid notice
8. Who decreed the death of many young babies?
9. What is the 29th book of the bible?
10. Ancient
11. Symbol for nickel
12. Ward off
13. Therefore
18. Metallic ore
20. Otherwise
23. Domesticate
24. River-islands
25. Place of combat
26. One who exercises authority
27. Toil
28. Fog
30. Remnant
32. Principal
34. Infant
35. Rebekah's brother (Gen. 24:29)
37. Egyptian singing girl
38. Old age
40. Heirs apparent
42. Continuous loud noise
45. An opening
47. Hebrew measure
48. Where did Paul and Barnabas go from Perga? (Acts 14: 25)
50. A spring
52. Alike
53. Biblical symbol for bitterness
54. Greek marketplace
56. Valleys (poet.)
57. Moderated
59. Suffers
60. Tardy
62. Legal charge
63. Animal's foot
64. Plot of land
65. Collection of curious literary bits
67. Neuter pronoun
69. Behold!



FAR EAST BOOKS

(Continued from page 16)

teresting and profitable to recall that nearly twenty-five centuries ago philosophers were warning rulers and governments of the danger that lay in forgetting that the interests of the people should come before those of party. The fundamental political utterances of either Confucius or Mencius are still applicable. They are for all time, emphasising as they do the paramount importance of the people and the necessity of devotion to duty on the part of rulers.

As a conclusion to these quotations, Dr. Cheng rightly observes that one searches in vain, in Chinese philosophy or art, for anything that extols physical might or military conquest, and he points out that such a doctrine as "to live dangerously" has no place in Chinese philosophy. This passive philosophy has been misjudged as being inapplicable and too pacific in a world that often takes force for vitality and mistakes it as willing to accept anything imposed by force. A philosophy which insists on benevolence, righteousness, propriety and sincerity can teach nothing amiss, and these ideals, which took root in China's civilisation centuries ago, have given her the strength to emerge triumphant from the last war.

There is not space in this brief review to do justice to this chapter on religion and the equally important one on philosophy which follows. If patience with forbearance, perseverance with endurance, are the result of a philosophic outlook on life, then the Chinese are well endowed with these qualities acquired through the centuries old traditions of Confucianism. Numerous passages from the classics and from the history of China are quoted by Dr. Cheng to show how thoroughly the Chinese are steeped in the philosophy that makes virtue, learning, and achievement the foremost objects of esteem, that reaches for an enhancement of the dignity of man and puts within the reach of each the power to make life worth living.

It is a philosophy that has led to China formulating only the justest of claims against Japan, and it is a striking tribute to the benevolence and propriety of the Chinese people that they have not turned utterly to destroy their enemies when they lay in defeat, many of them a thousand miles from Japan. It is this philosophy that enabled the Chinese to endure the years of enemy occupation, servitude, misery and the inhumanity of the Japanese.

It is just this philosophy that gives the Chinese people the qualities of endurance and courage so vividly portrayed in Chun Chan Yeh's *The Ignorant and the Forgotten*. They were not so ignorant that they did not know the price of blind acceptance of the rule of a conqueror nor did they think themselves so forgotten as to despair of the ultimate triumphant return of their own. Famine, civil wars, and the invader have not changed the

fundamental character of the Chinese people.

In *The Ignorant and the Forgotten*, the author gives us vivid portraits of Chinese peasant life. For those of us who from time to time were able to gather first-hand accounts of the earlier work of the resistance movement, stories such as *Manchurian Night* and *A Casualty* come as a just tribute to the great qualities of China's peasantry from a Chinese author who shared their lives.

There are pen pictures in this book that bring vividly to mind the Chinese scene. The bleak Manchurian winter. The South on the eve of invasion. There is realism and more than a touch of sheer virtuosity in the stories *Manchurian Night* and *A Casualty*.

The story *Eventful Days* is a vivid recital of the occupation of a village, by the Japanese, their reception by the few village Quislings, the spoliation, the propaganda of "Coproprosperity of all the Asiatic Nations — Fraternity between Japanese and Chinese" — the girl taken away by the Japanese who returns to take part in the final act of vengeance.

Then there is a splendid picture of the returned soldier, a braggart, whose ambition to shine in his little community is constantly thwarted by a shrew of a wife. With sorrow in his heart he ends by tramping the dusty road out of his village, back he hopes to the nearest recruiting depot. *Triumph Wang's Career* tells this story simply and movingly, in a manner worthy of the theme.

The Future of Japan, by William C. Johnstone, was written before the end of the war and much of it is out-of-date. Time and events have caught up with him.

Harry Aldrich's *Tropical Chinese Dictionary* is really a phrase book. Written whilst he was a language student attached to the American Embassy, it is perhaps overstocked with phrases of value only to the military. It is nevertheless a handy book for anyone going to China without any knowledge of the language. The phrases are well indexed, the pronunciation of words easy to follow.

M.D. in CHINA TOMORROW.
London.

The Historic Pattern Of Chinese Unity

(Continued from page 9)

our weakness. The warlord era, like the Manchu dynasty which preceded it, is gone never to return.

It will never return because the Northern Expedition which swept the Kuomintang into power was no mere palace revolution. It was the beginning of a national renaissance. The people of China were sick of the warring Tughans, and yearned for unity, peace and independence. The armies which in 1926, under the command of Chiang Kai-shek,

marched up from Canton, were everywhere triumphant because they provided both the leadership and the ideology which could reunite China and revive her as a nation.

AFTER the National Government was established in Nanking, China was again under one government: a government progressive in ideology and strong enough to sweep away what was known as "the remnants of feudalism" (meaning the warlords) like a "gust of wind sweeping away fallen leaves." It was also strong enough to command the allegiance of the provinces. It was China's new-found unity which alarmed Japan, and which prompted her to swallow China as a whole.

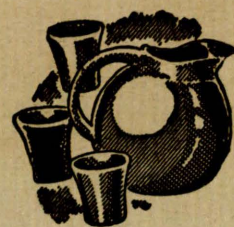
The unity of China under the National Government on the eve of the Sino-Japanese War was a plain fact, marred only by the armed rebellion of the small group of Chinese Communists. During the past two years, and especially since the end of the war, the problem of Chinese unity has again revolved around the question of the Chinese Communists. This is true because the Communists' refusal to give up their "occupied" territories and party army are the only remaining obstacles to real unity.

In the light of the history of his nation, the average Chinese today is quite sure what he wants to see accomplished; and as certain of what he hopes will never occur again. He has suffered too much and too long from disunity, civil war, and national weakness to have any doubt as to what China needs. Above all he does not wish to see his country once again divided into semi-autonomous provinces dominated by military leaders each with a private army challenging the authority of the central government, and out to capture power at any cost to the Chinese people, and at any advantage to foreign powers. He is desperately anxious to escape from the old cycle of disintegration, misgovernment, anarchy, and helplessness in the face of foreign encroachments on Chinese sovereignty.

For over a century the Chinese people have been in the throes of a revolution, seeking to adapt their ancient ways of life and old institutions to the demands of the modern world. They are determined to develop a form of government under which they will be free of the curse of separatism and civil war, and under which the oldest and most populous nation in the world can be free and strong and prosperous.

The fourth cycle of Chinese history has now begun

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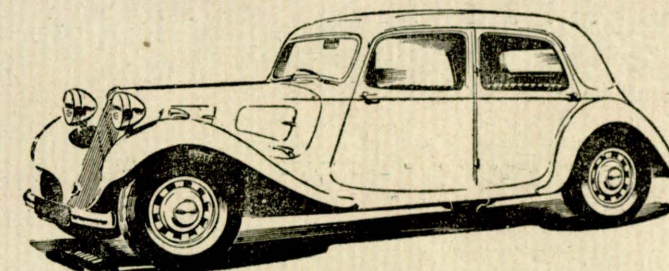
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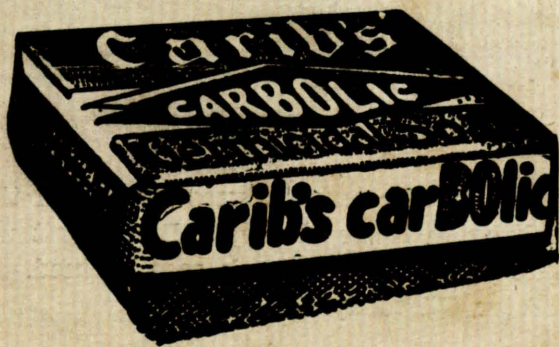
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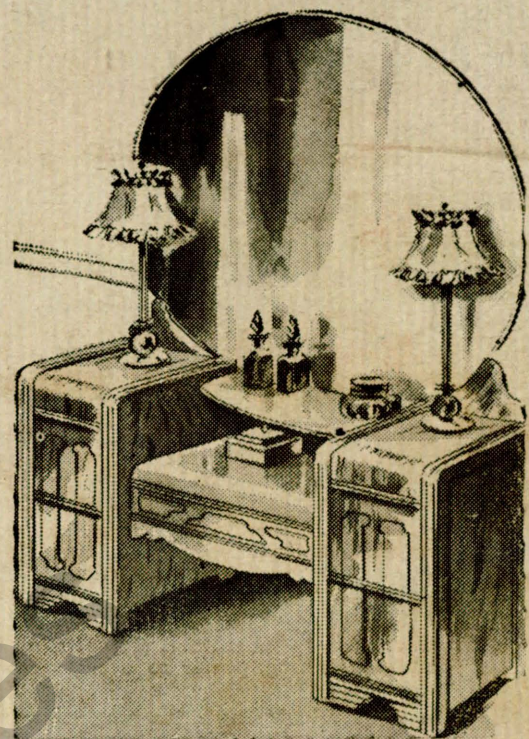
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