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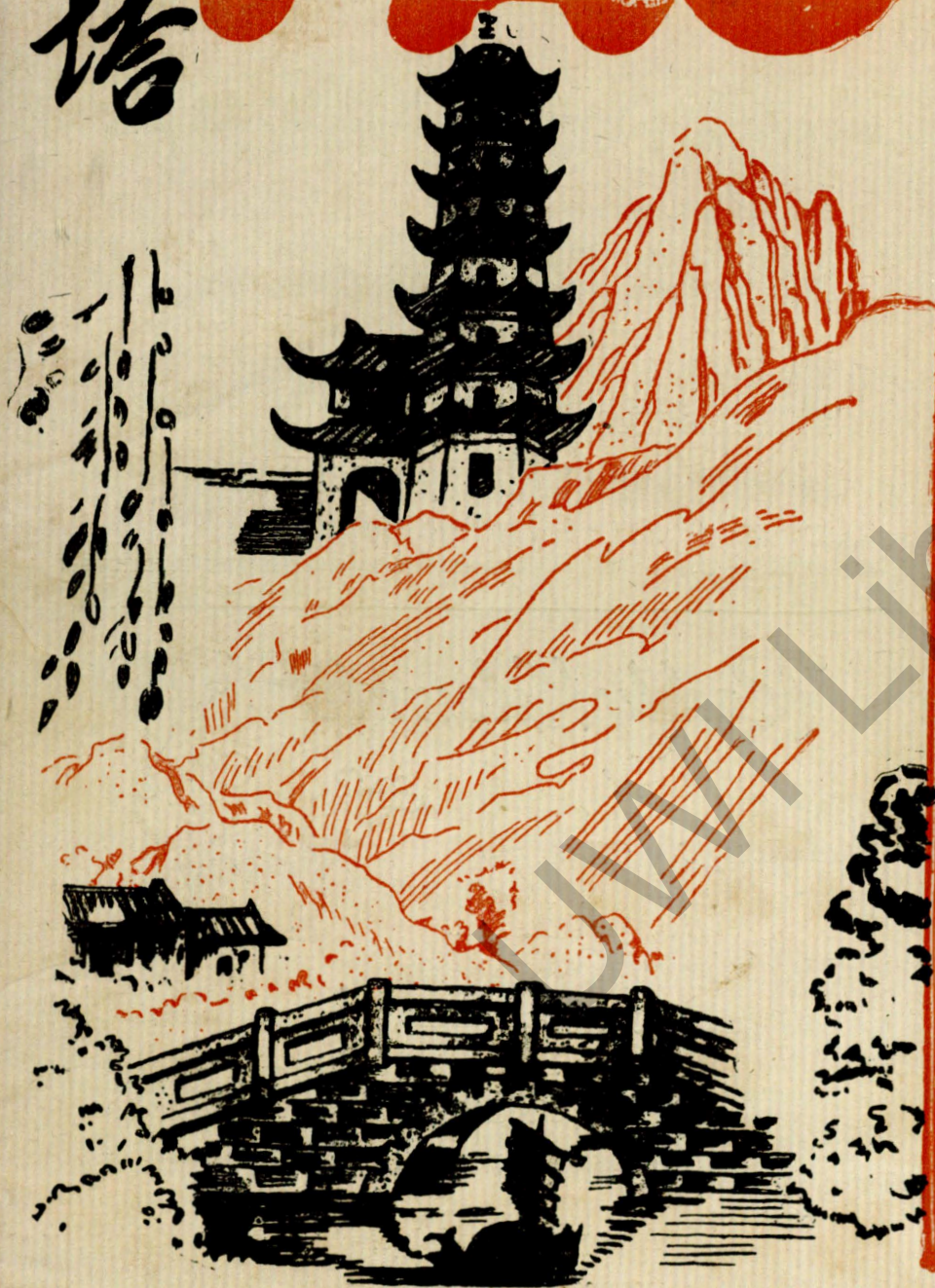
The

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PAGODA

A FORTNIGHTLY MAGAZINE

PRICE THREEPENCE



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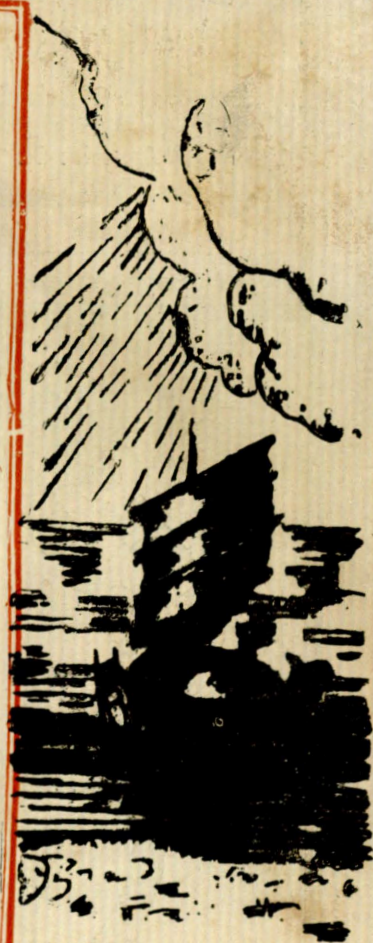
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CONFUCIUS THE GOOD NEIGHBOUR

By Y. C. HOE

From ASIA and the AMERICAS.

Is Confucius a religious leader? Americans bred on Christianity and accustomed to hear of Confucius in the company of Christ, Buddha and Moses are apt to ask. The answer depends on what you mean by religion. If you mean heaven and hell and rituals and prayers and mystic communion with a supernatural power, then Confucius cannot be bracketed with Christ and Buddha and Moses, for he has no conception of—at least refuses to talk about—those things. Asked by one of his disciples how best to serve the spirits and the deities, the Sage replied, "Not knowing how best to serve man, why ask about serving the spirits and deities?" Asked what is death, he answered, "Not knowing life, why ask about death?"

Confucius' interest was not in the supernatural, but in mundane, humanistic affairs. His chief interest was government. The Confucian theory of government, which has become the traditionally Chinese theory of government, is government by example. "If you the ruler show an upright example, who would dare to go awry?" Its aim is to keep the peace, to keep things quiet. "I am as good as any other man in adjudicating litigation," says Confucius, "but I must see that there be no litigation at all."

A person who hails from America which has so many lawyers and so many court cases will ask, "Isn't it better to have some litigation in society, with disputes settled according to law, than to have no litigation at all with all the parties to a dispute feeling done in?" Confucius' answer would have been: "Since when has the loser in a lawsuit felt that he has had a fair deal? From the point of view of good government isn't it better to have no quarrels at all than to have the quarrels settled in court, just as from the point of view of the father who wants quiet in the family it is better to have no quarrels among the children than to have their quarrels taken cognizance of?"

THE way to have no quarrels in the family is to have each member act according to his or her status. If the father acts like a father, the mother like a mother, the husband like a husband, the wife like a wife, and the children like children, there will be no quarrel in the house. Similarly, in the state, which is but a sort of magnified family, there will be no troubles at all if the prince acts like a prince, the minister like a minister, and everybody else like a

friend. Human relationships in a society are summed up in five relationships which, in order of political importance, are prince and minister, father and son, husband and wife, elder brother and younger brother, and friend and friend. The duty of the prince is *jen*, or benevolence; that of the minister, *tsin*, or respect; that of the son, *hsiao*, or devotion; that of the father, *ts'u*, or kindness; that of the husband, *yi*, or uprightness; that of the wife, *hsun*, or obedience; that of the elder brother, *ai*, or love; that of the younger brother, *tsin*, or respect, and that of the friend, *hsin*, or trustworthiness. By these five pairs of virtues, Confucius undertakes to govern the world. All are grouped around the cardinal virtue of *hsiao*, or filial devotion, the virtue proper to the son, which will keep the generations in cooperative harmony and uphold the family as a link between the generations. The Chinese saying is, "Hsiao is the first of the hundred virtues." In fact, almost every virtue can be said to be one form or another of *hsiao*. To be good to one's parents of course is *hsiao*, but to do one's duties in almost every other walk of life is also *hsiao*. Hsiao requires that the son does not travel far while his parents are alive, that he put on the most cheerful appearance all the time, that he become an official, and so on. In a word, *hsiao* is the centre around which all other virtues cluster. Subtract the discourses on *hsiao* and there wouldn't be much left of the famous Four Analects written by Confucius' disciples as a sort of classroom notebook.

ONCE this ethical principle is grasped, the problem of government, which in the last analysis is Confucius' chief interest, becomes a relatively simple one. It all depends upon yourself. Before you set the whole world (Chinese: *tien-hsia*) in order, you must first pacify your country; before you pacify your country, you must first put your family in order; before you put your family in order, you must first perfect your own good self; before you perfect yourself, you must rectify your heart; before you rectify your heart, you must have sincerity." (The Book of Great Learning.) Good government therefore is an amazingly simple matter of describing a series of concentric circles with you yourself, the ruler, as the central focus.

The Greeks in their noblest days knew

that politics could no more be separated from ethics than history from geography. Confucius knew more: to him, politics is ethics: *cheng*, (politics) is *cheng* (rightness), and the abstract good of the state does not exist apart from the concrete moral well-being of the individuals composing it.

The whole of Confucian teaching being chiefly ethico-political, and in no instance supernatural, it might be fair to say that Confucius is not a religious leader in the sense that Jesus Christ was one. Jesus wanted to found a church on the Rock: Confucius never wanted to found anything of the kind. Yet there was something that Confucius wanted to found and succeeded in founding: an Order of Men known as *ju* (scholars), later to become the class from which the rulers and administrators of China were exclusively drawn. Now, the word "ju" was a word of ridicule rather than praise, for it consists of the character *jen* which means "man" and the character *su* which pictorializes the weakness of worms. "Ju," then, is a man who is, at least looks, as weak as a worm. He is the opposite of a he-man. It is the Order of Ju, the class of *shi*, which Confucius founded and of which he became the patron saint.

THOUGH perhaps weak in body, these men have been by no means weak in mind; some of them possessed a prodigious memory and mental agility. Above all, they were strong in moral rectitude, in an entire absence of the aggressiveness that is so often the cause of antagonism. In other words, these men were strong in their weakness. They were fed from infancy with doses of the Confucian Bible, the Analects, and were made upon reaching adulthood to compose a sort of jibberish-jibberish-essay called the "Eight-legs" on a sentence or a phrase culled from the Confucian Scriptures. They were picked in a series of examinations on the basis of ability to write and detailed either to the centre or to the outposts of the Empire as governors of men.

These were the *shi*, or officials, the highest of the four traditional social classes (not castes) of China. Their saint is Confucius; it is his system of ethics and politics that they learn and practise. His theory of five relationships, his apotheosis of *hsiao*, his idea of government by gentlemen rather than by law, and so on, form the warp and

(Continued on page 8)

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AUNT EUPHEMIA - BASKETBALL FAN

by S. H. C.

AUNT Euphemia was in town last week, so I took her to see the finals in the Basketball Series. This will remain an interesting chapter in my personal list of items "I'll Never Forget". Aunt Euphemia, while close on her sixties, is hardly the type with whom you would connect the term 'old'. I'd sooner call the lush pin-stripe suit I bought last Christmas 'old'. What with my general tendency towards a paunch, Aunt Phemy can out-walk me over any given distance. Things reached a stage where I have had to warn her that I'd stay home, rather than risk losing that precious 'spare tire' of mine.

"Disgraceful — in one so young" she'd comment, but the matter would be dropped nonetheless.

But to come to the point. When I thought of inviting her to see the Dragons play the Bearcats I miscalculated her zeal, and gave not a second to imagining that she may have had even a sketchy knowledge of the game.

The game started rather quietly, and promised up to the end of the first 'time out', to be a model display of good drawing room manners. In the vernacular of the fan — it was tame. No red blood flowed. No baskets were filled. Encouraged by the whistle, the teams went to it again, and I suddenly remembered the little figure beside me.

"Enjoying it, Aunt Phemy?"

"Shhh! Shaddap!"

"Er—sorry!"

"OK but for peace' sake—shad-dap!"

"Yes Auntie!"

"Shaddap!" Apparently, she meant it. So I kept my silence.

I devoted the remainder of my time to watching the game. It seems that she knew all about the game. As an adviser therefore — I was superfluous. Very unnecessary. I came under the general heading of Wart, Passenger, Chief or what have you. Brooding over all this, I was therefore very unprepared for Aunt Phemy's next question:

"What did you say the name of this stupid game was?"

"Basketball, Aunt Phemy!"

"Lovely game"

THE Dragons drew first blood with a field goal. This was promptly chalked up on the scoreboard. The customary two points had been awarded. Aunt

Phemy noted this with a nod of satisfaction. Things were looking up. But definitely, back into play — and the Bearcats make a valiant attempt to equalize. There was a mass of churning arms and feet. Out of the dust and confusion came a spectator's agonised plea:

"Foul!" But the ref had already seen it and made it known by his whistle.

"I don't see it!" I thought Auntie was at variance with the decision.

"But it IS a foul Auntie!"

"Nonsense! where is it then?"

Then I saw what she was driving at. I explained.

The Dragons went up to make the shot. The ball was netted in a clean goal. The scorer chalked up one point. Auntie was mad with rage.

"Thief, rogue, reprobate!"

"But he's right Auntie!"

"He couldn't be. Do the Dragons get half share or something?"

I explained another item in the rules of the game. She considered it all very complicated. Just then the Bearcats made another try at their opponents goal. The ball curled lazily around the rim of the basket, hit the backboard and fell back into play. Auntie was furious. I think that she had the distinction that afternoon of being the only spectator who took an interest in the game itself and not on the fortunes of either side. For myself, I am a strong Dragon-man. In the course of the next ten minutes play there were tries on either side. The fans were strongly partial each to his own. There was no time for sentiment or kindly consideration in the Finals. It was a fight to the death, and nobody wanted to die. There were more and more beautiful tries, which, had they found the net, would have made basketball history. Goals were attempted from all angles. But splendid clockwork movement down the field, and up, as one side or the other took the play, all this fizzled to anticlimax as the ball came time and again very close to scoring, but never quite making it.

THE crowd was roaring with excitement. The tempo of play increased. Hearts on the sidelines pounded in unison. Jaws hung slack. Bodies were frozen, some in grotesque positions, as breathless fans leaned forward to

watch the play more closely. The shooting star of the Dragons received a long pass just short of the centre line. He was unmarked. His opponents' area was choked with Bearcats. He risked it in a direct try at the net. The ball arc-ed beautifully. It was a sure goal. As gracefully as a swallow it headed for the open mouth of the basket. Tiger fans stopped breathing. Dragon fans were hugging themselves with glee.

It was just a matter of inches now. THIS IS IT! On your toes Mr. Scorer! The crowd was going wild. BUMP!

The hollow thud of the ball on metal was one of the most unbelievable things about the entire game. Even the Bearcats couldn't believe their eyes and ears. When it hit the rim of the basket, the ball was more than two thirds over the open net. It bounded off however, hit the backboard, and, almost with a chuckle, it bounded back into play.

"OOOOOOooooh!" The Dragon-fans' disappointment hit the air in a long drawn out sigh. In the course of his labours the referee happened at that moment to pass near to where we were standing.

Before I could even reach out to stop her, Auntie had grabbed the ref by an arm.

"Let me go, lady—you're holding up play!"

"I want to speak to you young man."

"Does it affect the game as it stands right now?"

"Yessir! It sure does."

With a lift of his shoulders and hands he appealed to the spectators.

"On with the game!" The crowds wanted no delaying tactics. But Auntie was appealing in the bright name of fairplay. As he stood there helpless she asked him:

"Can't you get bigger baskets? Those are so tiny! That's why the poor boys are just not getting them in."

"Well you see ma'am, we referees at our last meeting brought that very point up, now you come to mention it. We are strongly in favour of it, but you see, they have a special section in the rule book which does not permit of an increase in the size of the

(Continued on page 18)

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THE PAGODA

MOVEMENTS OF NOTE

By I. C. Evre Ting

MO-BAY was a happy meeting place for many Kingstonians a fortnight ago when they went there for the tennis and a week-end holiday. Many were the prominent persons there but none stood out so prominently as one young man in a brightly coloured sport shirt. Then there was our former librarian who went to the North shore this time instead of her beau-friend coming to Kingston. Two young ladies had such a good time one evening that when they came home their gaiety kept all the guests awake at the guest house where they stayed.

VERNAM FIELD was invaded last week by hordes, you would say, of enterprising young folks in our community who thought they would like to go into the laundry business or the bakery business or the house furnishing business. I do not know yet whether any of them will succeed in their venture, but don't be surprised if you see anyone in our community going into business in a big way, soon in one or all of these lines.

EXCITEMENT in basketball was brought to a fever pitch this week when C.A.C. met Y.M.C.A. in the finals. Old rivals they were and our good opponents proved the better when they used their height and stamina to advantage. The three teams will have another chance to prove who is the best when they meet again in the knockout competition this week. They should be all very exciting matches.

OUR young pharmacist from Black River has gone in for a dangerous and exciting hobby. I am certain not many of you will like to go in for this pastime— alligator hunting. He goes after them in the night in a canoe and spears them. To hear him tell how he stalks his quarry is enough to chill your bone. His advice to those who wish to try it: If they are too big to handle, leave them alone. Alligator skins for handbags and shoes will likely be very much in style next season.

OUR barrister just can't help winning the major prizes when he enters a Bridge tournament. He is a very familiar figure in such inter-Club tournaments and is taking all his victories in stride like a seasoned player. He just doesn't understand the fuss that one makes when one wins a tournament. He says he is going to retire soon and give the younger up-and-coming players a chance.

A YOUNG mother the other day was giving her idea of the proper way to raise a baby. A more experienced mother remarked that now that she has had half a dozen she doesn't feel qualified to give any advice at all.

JUDGING by the frequent quarrels and altercations this year among our older folks it would seem that it will be a bumper year for lawyers and solicitors. The most recent one which is still going full tilt is the cause of much mud-slinging and verbal fisticuffs.

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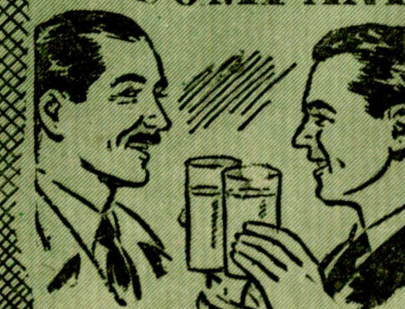
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PERSONALIA

The joint committee of the Public School and the Sanatorium are going ahead with plans for a bumper Garden Party for the Easter holidays. Mr. Horace Chang heads the School Committee and Mr. Hubert Tai the Sanatorium Committee. Mr. Lennie Chin Yee will be in charge of the Concert programme and others assisting in the arrangements are Messrs. Egerton Chin Loy, Gladstone Chang, Charles Moo, Hubert Chen, Willie Lyn Ah Woo and Eustace Shim.

Mr. Ting Shao, former Consul for China in Jamaica, left the island on Tuesday, March 14, with his wife and daughter. He was seen off at the airport by a number of prominent members of the Chinese community. Before proceeding to Formosa, Mr. Shao will spend a short time in New York.

Mr. and Mrs. Allan T. Kow announce the engagement of their daughter Valerie Marie, to Mr. Ken Austin Lee, son of Mr. and Mrs. Willie Lee Chun of Spanish Town. The marriage will take place at an early date.

Mr. and Mrs. Charley Ho Fong recently announced the forthcoming marriage of their daughter, Jean, to Mr. Eric Lyn of Clarendon to take place on Sunday, April 16 at the Holy Trinity Cathedral. The reception will be held at the home of Mrs. Shim Kim on North Street.

Mr. and Mrs. Sidney Chang of Hillcrest Avenue announced the birth of a son on Tuesday, March 21, at the Nuttal Hospital.

The finals in the Jamaica Basket-ball League was played off on Wednesday, March 22 when C.A.C. met Y.M.C.A. at the Chinese Public School grounds. The C.A.C. lost the match and the Cup by 24-13.

The Basketball Knockout Competition will be played off next week. On Monday C.A.C. will meet Fire Brigade on the latter's ground and on Wednesday South China "A" will meet Y.M.C.A. at the Chinese Public School grounds.

In a Junior League cricket match begun last Saturday, Kingston Cricket Club scored 175 runs all out while C.A.C. made 81 runs for 7 wickets. The match will be continued today.

In a Caribbean Products Cricket Match the C.A.C. fared badly

playing their first game of the season last Sunday. They lost to Kingston Public Hospital, a new entry in the competition this year. C.A.C. scored 50 runs all out while Hospital replied with

CONSCIENCE

If you're conscious you will always do your best. Conscience has no mercy, and it will not let you rest — until you've done your duty, and it won't be satisfied — with mediocre work. You must perform your tasks with pride — responding to that inward urge that drives relentlessly. Until you do what it demands, it will not set you free.

Do not try to go against it. Let it have its way. It will bring its own rewards as you will find some day: a quiet mind, untroubled by the gnawing of regret — and the nagging memories of things you can't forget. If you would have mental peace when Life's last shadows fall — keep right with your conscience in the big things and the small.

—Patience Strong.

94 runs for the loss of only 4 wickets. The next Caribbean Products Cup match will be played on Sunday, April 2 when C.A.C. will meet Kensington at the C.A.C.

The Hubert Chen County Cricket Cup Competition is scheduled to start on Sunday, May 7. A very lively season is expected this year with the four teams — South Surrey, North Surrey, Middlesex and Cornwall — all trying to put their best team up before the first match starts. The present holder of the Cup is South Surrey. Mrs. Capthor Ho-Yen has been elected Secretary to the Committee in charge of the competition.

The Primrose Softball Team defeated the Commando team by 10 runs to 2 in their first softball game of the season played on Monday, March 20 at Duppy Gate. Playing for the Primrose team this season are Lena Wong (Captain), Lila Lee (vice-Captain), Terry Chung, Phyllis Hue, Mavis Lee, Lena Sun, May Ayee-Phillips, Dolores Chance-Prendergast and Angela Yap.

In an inter-club Invitation Bridge Tournament held at Lucas Club Mr. Alfred Kong and Mr. Lennie Chin Yee won the N/S side and Messrs. Allison and Davidson won the E/W side. Mr. Alfred Chin Fatt and Mr. C. Robinson placed second in the E/W side. At Melbourne Club Invitation Tournament Mr. Lennie Chin Yee and Mr. Austin Chin placed second on the N/S side.

THE PAGODA

PANORAMA

HISTORIC WEDDING

On Wednesday, the 15th inst., Miss Diana Huggins, eldest daughter of His Excellency Sir John Huggins and Lady Huggins, was married to Mr. Donald Bruce McKinney of Nassau, at the St. Andrew Parish Church in the presence of several hundreds of guests, some of whom came from abroad for the occasion.

The bridesmaids were the two younger sisters of the bride, the Misses Cherry and Ruth Huggins, and Miss Trixie McKinney, sister of the bridegroom. The best man was Mr. Basil McKinney, brother of the bridegroom, while little flower girl was Miss Anne Lindo and page boy, Master Michael Lightbourn. The ceremony was performed by the Rt. Rev. Montague Dale, Lord Bishop of Jamaica.

This wedding has made a new link in the history of Jamaica, since never before has the daughter of any governor of the island ever been married here, and in consideration of this fact and because the bride's parents and she herself have endeared themselves to the people of Jamaica, the bridal couple paraded the square in front of the church after the ceremony in order that the huge concourse of spectators might have the chance of seeing them. The bride in her lovely gown and veil, carrying a magnificent bouquet of white orchids and lily-o'-the-valley was indeed a memorable sight.

THE RT. REV. BISHOP MONTAGUE DALE.

On Tuesday of last week the Rt. Rev. Basil Montague Dale, M.A., Lord Bishop of Jamaica, accompanied by his wife and son, arrived in Jamaica and was enthroned in the St. James Cathedral at Spanish Town that same afternoon. A large gathering of Church and State dignitaries and the general public witnessed this traditional ceremony, and listened to the new Bishop's first sermon in Jamaica in which he made special mention of the late Archbishop Hardie whose funeral he attended just before leaving England. The service was broadcast by ZOI in its customary able manner so that all throughout Jamaica the people of the Anglican Church were enabled to participate in this great moment.

On Thursday of the same week a function was held on the grounds of Kingston College to bid welcome to the new Bishop and his family, at which His Excellency the Governor officiated, and at which was present also, Lady Huggins and numbers of dignitaries of the State and of various denominations of the Church in Jamaica. An address of welcome from the Diocesan was read and presented to Bishop Dale by the Rev. J. Leslie MacPherson.

SHAKESPEAREAN FESTIVAL

A novel procedure in the history of the Theatre in Jamaica has just been carried through with the utmost success and with a promise of this being an annual

feature in the future. This is the Secondary Schools Shakespeare Festival organised by the Little Theatre Movement under the auspices of the British Council, and adjudicated by Mr. Nugent Monck O.B.E., noted Shakespearean producer and authority who is at present in Jamaica at the invitation of the British Council.

Tremendous interest has been exhibited both by the schools participating in the Festival and by those who have attended the various sessions. Mr. Monck has voiced some very encouraging praise of some of the youthful casts, and the natural talent for

LESSONS IN CHARM

FINE FEATHERS

"I don't concentrate on how I look all the time; I think about what I am."

There was more than a trace of conceit in the words of the speaker. There was the information that she felt she was a sound enough character to be able to look as untidy or unattractive as she did look.

"Sorry, my dear, but you are wrong. What you are in character undoubtedly comes first, but it also shows in your appearance."

I would trust neither my heart nor my business affairs to a woman who had a neglected, untidy appearance. I would feel that she would be quite likely to be careless about important details, indifferent at times to my interests, and that her general standards of efficiency would not be sufficiently high.

I might be wrong, but most likely my suspicions would be well-founded. Then, for purely aesthetic reasons, I should rather have somebody to work with whose appearance was faultless, at least as to grooming. I've noticed that well-groomed people seem to inject into the atmosphere surrounding them a feeling of order, system, smoothness, harmony, that makes life easier for everyone concerned.

—Agnes McCall Parker.

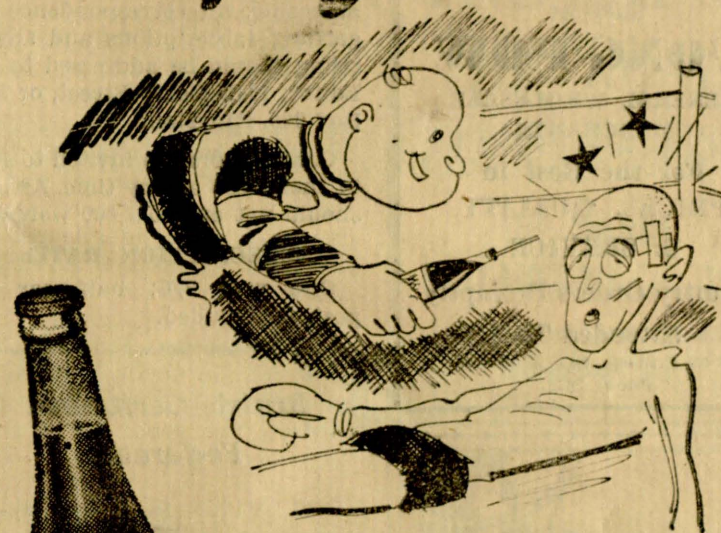
acting which we have in Jamaica has been brought to the fore in this way.

The production of The Merchant of Venice which Mr. Monck has been so busy over on behalf of the Little Theatre Movement has its opening night this evening at the Ward Theatre.

ALL-ISLAND ELOCUTION CONTEST

Closely associated with the Theatre because good elocution is so necessary a part of good acting, the All-Island Elocution Contest which is carried through annually by the Poetry League of Jamaica and which, this year, has reached its thirteenth year, has been of particular interest and importance because of this very fact. The Judges, the names of many of which are closely associated to the Theatre in Jamaica, have had a difficult task in making the eliminations owing to the high standard of the competitors, and this alone can tell how great an improvement in this field is resultant from this annual contest in which so much interest is shown and into which

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"OLD JAMAICA"

A "double" exhibition of old books and old prints is at present taking place at the Institute of Jamaica which are both abundant with interest and historic value not only for the lovers and students of history but for everybody. Among the Prints are many views of the city, country and seaports of Jamaica, taken early in the 19th Century of such places as the old King's House in Spanish Town, Port Royal, Falmouth and Montego Bay. The Moneague Tavern and the like, and many pale water colour paintings show us how thinly populated were some of our now most flourishing areas throughout the island. Also on show are some magnificent 18th century maps showing sugar plantation areas with water mills, wind mills and cattle mills, also ginger, coffee and pimento plantations etc.

Among the books are numbers of veritable treasures such as a volume published in 1657 by Ligon giving an account of the early method of sugar-making; the story of the capture of Jamaica by its first British governor, D'Oyley; the Elletson Letter Book still in manuscript form, now being published periodically by the Jamaican Historical Review and others too numerous to mention here.

NAVAL INVASION

Over the past week-ends Ja-

maica has been invaded by several battleships of both the British and United States Navies, some of which are on special cruises to the Caribbean area.

H.M.S. Devonshire called in on its Spring cruise of this area and many pleasant entertainments were organised for the officers and ratings of this great British battleship.

Rear Admiral E. T. Wooldridge, Commander Destroyer Force United States Atlantic Fleet, on the U.S.S. Yosemite was on a four-day visit on the flagship under Captain Templeton. Rear Admiral Wooldridge participated largely in the war against Japan and was awarded the Bronze Star Medal for his meritorious services in that area.

Observer.

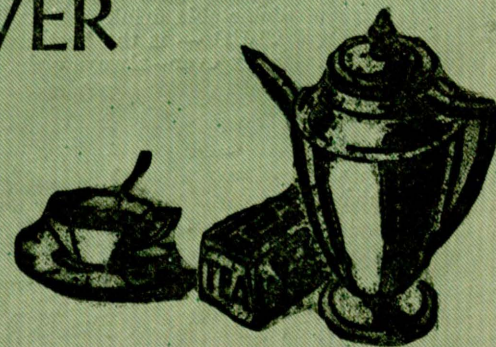
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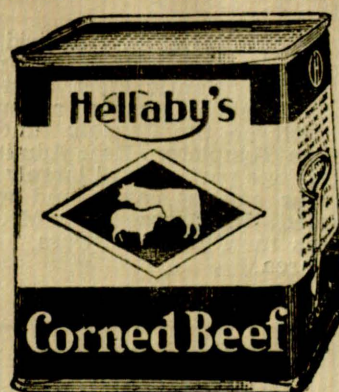
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Editor: Chas. T. Chang.

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British Caribbean Federation

The Report of the Standing Committee of Closer Association of the British Caribbean on a political basis, chaired by Sir Hubert Rance, has now been made public. It is a document of the utmost importance to the whole future of the West Indies and one which should not have any swift or immature judgement passed upon it for this very reason. To quote the new Secretary of State for the Colonies: "I commend the report... for serious examination and discussion", and, again, "The decisions which are taken upon recommendations... will be of immense significance... The Legislatures of all the Colonies concerned have been asked to make a close and careful study of the proposals laid down for their political federation and to report on these with their own comments and proposals accordingly.

Much has already been done in recent times to further the federation of these territories in various fields and great strides have been made in many instances. The greater intercourse which started during the war years has increased with the establishment of better communication facilities, though the need for still more and cheaper forms of transport has been stressed. This is a necessity if the people of the West Indies are to become better acquainted with one another in order to promote a better understanding of our individual thought and ways of life. Much of the problems and the difficulties we have to overcome are identical, and if we are in unity of thought and purpose our chances of doing so would be considerably more.

It has been fully realized that the need for progress along edu-

cational lines is one that is common to all, and that the upbuild of a country's cultural life is essential to its general development. The University College and British Council, in unison with numerous local efforts in many of the colonies are making headway in these directions. Naturally, such seeds require time before they can be expected to bear fruit.

The social and economic structure of a country is, however, so closely wrapped with its political that it is impossible to dissociate them to any extent, and this is one of the main points in the question of political federation. Until the latter is established the social and economic structure of the British Caribbean may remain as it is for some time. Joint trade agreements, the pooling of resources and the like, which are dependent on political administration must be delayed until the momentous decision has been reached.

In spite of these, and many other points, there should be no hasty decision. In the proposals there are some which should be approached with caution and a sense of vision by our Legislators. The unity of a family circle is desirable but should there happen to be an individualist in the number, careful supervision and understanding should be meted out to him if his individualistic qualities are to be used constructively and not so suppressed as to find an outlet in other channels.

The governments of many of the British Caribbean Colonies are now in an experimental stage; self-government is the desired goal of many. The time is not yet ripe for a mixture of half-baked ingredients which may eventually spoil the pie. By learning to appreciate the value and abilities of others and ceasing to voice praise for our own virtues we may succeed in all our hopes and aspirations without too great a loss of time.

CONFUCIUS THE GOOD NEIGHBOUR (Continued from page 3)

woof of the philosophy of the Chinese scholar-official. Corrupt Confucian officials there have been a-plenty, but on the whole the system of Confucian government, with its peculiar emphasis on the moral rather than legal aspect of the job, has worked pretty well for more than two thousand years in a static society whose primary wish was peace at home and abroad.

THE political embodiment of the Confucian ideal of universal

peace is tien-hsia, which means literally "all under the heaven." This is a peculiarly Chinese and preeminently Confucian conception that has not yet been introduced to the West to the extent that it deserves. It is something like the Pax Romana, Pax Tartarica, Pax Britannica. Yet it differs from all of them in that it is not a peace imposed with fire and sword, but a sort of peace that comes after a long process of partly-cultural, partly-populational and partly-political diffusion. It is something like Christendom, and yet has no religious implications. It is something like a cultural area, but more political than that.

For the purpose of this paper, it suffices to say that the following ingredients make up the notion of tien-hsia. First, it is a world political unity; as Mencius puts it, tien-hsia eventually settles to one. Second, it is over and above the various warring states, which are regarded more or less as political aberrations, never as the right and perpetual scheme of things. Third, it is a moral—not a legal—unity and involves no idea of such things as a League of Nations, International Law, World Court, and whatnot. Fourth, it is not based on the idea of a Herrenvolk forever keeping at arm's length the subject nations. On the contrary, it aims at the gradual assimilation of the lesser peoples into the culturally (not necessarily politically) dominant Volk so that it can be truly said, "Within the four seas, all are brothers." Fifth, although tien-hsia exists for peace and does not contemplate a war with anything outside of itself since by definition it is the entire world, yet the possibility of war within the tien-hsia framework is not precluded. But any such war would be only a punitive expedition, between the central authority which has a right to make war and the rebellious subdivision which has none. In the seventeenth century, Hugo Grotius, the father of International Law, could still speak of "just" and "unjust" wars, but in modern times, war has tended to be amoral, neither just nor unjust, but only the legal right of the state to vindicate its vital interest and honour by force of arms. To the tien-hsia school of political philosophy, however, war is never amoral; it is both just and unjust, just for the central authority unjust for the subdivision.

(To be continued.)

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Impression Of China In Conflict

By The Rev. Stanley H. Dixon.

From The Listener

(Continued from last issue)

BUT now let me go back to the complaints of the Kuomintang which I quoted from my friend at the beginning of this talk (1). What is wrong there? Let us look for a moment at the present Cabinet and at some of China's national leaders. The Prime Minister, who is President of the Executive, Wong, is a most unusual person. When he was Minister of Economic Affairs at the outbreak of war and directing the evacuation of factories and industry, he was described to me by a keen critic of the Government as one of the most brilliant and lovable men in China. He is insignificant in stature, smiling in countenance, with a curious and intriguing cleft in his forehead. Towards the end of the war, when criticism of the Government was rife, he was one of the few officials never accused of corruption by anyone.

The Foreign Minister, Wang Shih-cheh, a nominal party man, but essentially a liberal democrat, once the scholar-President of Wuhan University, and trained in Britain, is a great admirer of British institutions—his outlook resembles that of Mr. Attlee. Yu Ta-wei, Minister of Communications, is described, even by enemies of Nanking, as a man of glowing integrity and ability. He is now struggling manfully to rebuild and extend the railways of China, which were constantly attacked by the Japanese, and damaged still more seriously by communist guerrillas. The Minister of Justice, Hsieh Kuan-sheng, a distinguished lawyer trained in France, is another thoroughly upright man who puts justice before party. There are several other independents, such as Wang Yun-wu, Minister of Finance, member of the Chinese Mission to Britain, the industrious, enterprising architect of the admirable publishing house, the Commercial Press. Then there is the Minister of Industry and Commerce, Ch'en Chitien, nominee of the minority parties, old style but upright. So within the present Government there is a substantial bunch of men, some with party affiliations, others without, who are recognized by Chinese society as able and upright public servants. With such a number of liberal democrats

and independents, it is no wonder that the unprejudiced observer with a sense of history finds a great deal to hearten him in the dark days of war and his unshaken faith in China's destiny have already made him a legend. He is the cement that binds the Government together—and how much his enemies would like to dislodge him! The President is criticized because in fact his dominating figure overshadows colleagues whose ability, if not their forcefulness, is equal to his own. But we know of his unending efforts to make the Government steadily more democratic and to reform the civil service, and he is indispensable to the leadership of China at the present time.

RAILWAYS are often quoted as touchstones of a country's administrative efficiency; three railways out of four on which I travelled were punctual, clean, comfortable and well served. I certainly have not travelled on better railways since in India, Ceylon, Pakistan or even generally in this country. The Ministries of Health and of Foreign Affairs have won golden opinions, as have also certain outstanding services of the Ministry of Social Affairs. The Ministry of Education is almost too eager to provide full primary and secondary education for those who can gain admittance. It was significant that the Ministry of Education had withdrawn the party flag from compulsory use in schools and universities, had cancelled the compulsory repetition of the dying charge or will of Sun Yat-sen. It is no wonder that those who know the present Government passionately desire that they may have a reasonable chance of success, a period of peace, a good harvest or two.

What hampers the Chinese Government then? I would say that even more than the Civil War (if that be possible) it is the lack of a first-class, upright Civil Service. Here in our small country we have about 750,000 civil servants. China's population is roughly ten times larger than ours. Where is the reservoir from which these men can be drawn? Briefly, there is so such reservoir. Why is this? It begins with the

breakdown of the old cultural life before a new one has established itself. Chinese basic culture centred in Confucianism, which was the most magnificent and ending element in Chinese life. And Confucius expected great things of public officials. May I recall the famous words of Mencius: When in office "to practise his principle for the good of the people, and when out of office to practise them alone; to be above the power of riches and honours to make dissipated, of poverty and mean condition to make swerve from principle, and of power and force to make bend; these characteristics constitute the great man". With such ideals for a Civil Service, China could today sail out towards greatness and prosperity.

HOWEVER, during the later era of the Manchu dynasty, China's official classes fell on evil days, and by the time I had reached China in 1916, few people expected to find upright officials in the provincial governments. The contrasts between standards of business and of political administration was startling. Moreover China has experienced in the last fifty years a more devastating cultural revolution than ever before. The overthrow of the Manchu dynasty brought the withdrawal of the Confucian classics from universal use in the primary and secondary schools of China. They were no longer the way to political preferment, or committed to memory by all who studied in China. The great tree of Chinese culture lost many of its strongest roots, and while the illiterate peasants continued to worship the local deities of the soil and shopkeepers remembered the gods of their several trades and occupations, the academic world of China found itself, as one scholar said, without foundations. It hailed the techniques of the west with immense enthusiasm, but it is still living between two worlds, the one certainly not dead, and the other not yet fully born. Meanwhile the political revolution, the devastating experience of war under Japanese occupation, the disillusionment of the peace, the inheritance of corruption, made it impossible to create a new tradition in the Civil Service, to send out any adequate stream of competent upright administrators.

If the communist leaders have a crisp and clear and novel doctrine that cares nothing for the past, that makes a clean sweep and begins afresh, the liberals of

(Continued on page 17)

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THE FLOWER LOVER
AND THE FAIRIES

Anonymous

14th Century

Translated by Chi-chen Wang

(Continued from last issue)

AFTER Mr. Chiu had lighted the finest incense he had and rendered thanks to Heaven, they suggested that he should shame Chang Wei by inviting him to come and see the miracle the following day, but "No," he answered, "for his kind should be avoided like mad dogs, let alone inviting them into one's house."

Mr. Chiu was now in high spirits. He warmed up the bottle of wine that he had been drinking when he was interrupted by Chang Wei's intrusion and invited his neighbours to join him. They drank and chatted under the flowers until it was dark, when Yu Kung and Shan Kung took their leave. Through them the news was soon spread all over the village and every one hoped that they would have an opportunity to see the miracle for themselves though they all had misgivings that Mr. Chiu would give them his permission.

When morning came however, and some of the villagers went to Mr. Chiu's garden gate they found it thrown wide open, for he had, after a night spent in meditation, come to realize the error of his former ways and had made haste to mend them. "I have brought this misfortune upon myself by my lack of generosity," he said to himself. "If my bosom had been, like that of the immortals, as capacious as the ocean, this would never have happened to me." Therefore, he opened the gate of his garden to anyone that cared to visit it and only cautioned his visitors not to pluck the flowers.

In the meantime Chang Wei was saying to his henchmen: "Let us now go to see the old bandit. I cannot let him off so easily after his impudence yesterday. If he won't hand over the garden, we shall lay it low for him."

"He will have to sell it to you," some one said; "but it is too bad that we did so much damage yesterday since it will soon be yours."

"The flowers will bloom again next year," Chang Wei said. "Let us make haste, for we must not give him time to take precautions against us."

On their way they encountered some of the villagers returning from Mr. Chiu's garden and heard them talking about the miracle they had seen. Chang Wei would not believe it but took it to be Mr. Chiu's invention for the purpose of deterring him from his evil intention. But when they reached the garden and wound their way to the court be-

fore the hut they found that the flowers had indeed been restored to their stems as they had heard. Chang Wei was amazed but he did not change his mind about the robbery that he had resolved upon. Then as he was looking at the flowers an evil plot suddenly occurred to him.

"Let us go now," he said to his men and when they followed him out he continued, "I have a scheme that will enable me to acquire the garden without consulting the old man at all."

"What scheme do you have, Ya-nei?" the men asked, and he answered: "Wang Tse of Peichou is in rebellion against the dynasty and derives his strength from black magic. The government has issued orders to the provincial authorities to suppress all practices of magic and witchcraft and to arrest all known evil doers of this kind. There is a reward of three thousand kuan posted for information against them. I shall use the restoration of the flowers as evidence and send my man Chang Pa to the prefect's yamen to accuse the old bandit of witchcraft. Unable to stand the torture, he will surely confess to the charge. Then his garden will be confiscated and publicly sold. As it is known that I want this garden, no one will dare bid against me and I shall thus come into possession of it. And I'll get the reward money besides!"

"It is a wonderful scheme," they all said and urged him to carry it out without delay.

THE complaint was lodged as planned and the prefect, who had been on the lookout for such persons, immediately had Mr. Chiu seized. He brushed aside Mr. Chiu's side of the story and said, laughing, "Many men worthier than you have aspired to meet the immortal beings but have failed. How could it be possible that a fairy came to you just because you cried? Moreover, if an immortal had indeed come to you, surely she would have left her name for the world to know. This story that you have made up deceives no one. You must be an evil magician. Put his legs in the press" he shouted, turning to the black gang. But just as the jailers rushed up to Mr. Chiu and were about to put him in the press the prefect was suddenly seized with such a violent spell of feeling faint that he almost fell off his chair. Try as he would, he could not summon up enough strength to continue the trial and so he

had to adjourn the court and commit Mr. Chiu to prison.

On his way to the prison under guard, Mr. Chiu encountered Chang Wei. "Chang Ya-nei," he cried out to him, "What have I done to you that you now do me this foul deed? Chang Wei turned away from him without replying. Then Mr. Chiu was joined by his neighbours Yu Kung and Shang Kung, who had come to console him and to assure him that they would get the entire village to testify to his innocence.

That night as Mr. Chiu was bemoaning his fate and praying for his deliverance, the fairy of his previous encounter suddenly appeared before him and with a wave of her hand caused his cage and fetters to fall from him.

"I am the Flower Maid of the Queen Mother of the Jasper Pond. (1)" she said to him. "I have caused the flowers to be restored to their stems because of your sincere love for flowerkind, little thinking that this act would give wicked people an opportunity to play you foul. However, it is in your destiny to suffer this misfortune for a day. Tomorrow you will be delivered. As to Chang Wei, the Deity in charge of flowers has lodged a complaint against him before Shang Ti and it has been decreed that his natural span of life is to be cut short. Punishments have also been meted out to his accomplices, each according to his desert. As to yourself, I enjoin you to hold fast to your good resolve and cultivate the ways of the immortals. A few years hence I shall appear again and deliver you from this mortal world."

MR. Chiu prostrated himself before the goddess and asked how he could best cultivate the ways of the immortals.

"There are many ways to cultivate immortality," she answered, "and each man must choose one according to his natural bent. Since you have achieved merit through your love of flowers you will achieve immortality by the same means. If you will nourish yourself with flowers you will grow light in body and in time ascend to the upper heavens." And she gave him the formula for preparing flowers to eat.

Mr. Chiu kowtowed again to

(1) The consort of the Emperor of Heaven in popular mythology of comparatively modern times.

thank the goddess, but when he look up she was no longer before him but was standing on the prison wall instead. She beckoned to him and said, "Come up and follow me out." Chiu Hsien tried to scale the wall but found it hard going, and finally just as he was about to reach the top he heard the alarm of gongs and the shout, "The prisoners have escaped!" He became paralyzed with terror, his limbs grew numb, and he fell to the ground, whereupon he woke up with a start. He remembered his dream so well that he was sure that the goddess had appeared to him and that all would soon be well. Therefore he began to feel at ease in his heart.

In the, meantime Chang Wei flushed with the success of his foul scheme, returned to Mr. Chiu's garden to celebrate with his evil companions. But in the garden they found that the peonies had again disappeared from the stems and were scattered over the ground just as they had been after their wanton destruction. "How extraordinary!" they exclaimed.

"The old bandit must indeed be a black magician," Chang Wei said, "else how could this have happened? The flower god could not have done this."

"He must have done this to embarrass you, Ya-nei," one of his companions said.

"We'll foil him by having our party here just the same," Chang Wei said, and with that remark he ordered his attendants to spread a rug on the ground and bring forth wine. He gave Chang Pa, the servant who had made the formal complaint, a few bottles of wine so that he might celebrate with his fellow servants. Thus they drank and made merry until by sunset time they were all somewhat intoxicated, when suddenly a strong wind began to blow. A terrible

It piled up the leaves in the courtyard.
It scattered the duckweeds in the pond.
It smelled as if it harbingered a host of tigers.
It whistled like ten thousands pine trees in an uproar.

THE gust of wind stirred up the flowers scattered on the ground, each of which became in the twinkling of an eye a little female figure about a foot in height. "How strange," the men exclaimed and before they had

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Jamaican Proverbs

Their Meaning and Significance

Ooman, 'top hige-up yussef, ef yuh waan fe lib long, noh. Hige-up yussef means worry or annoy yourself, to such an extent that you will soon get worn out. This proverb strikes a warning note to women especially who ruin their health and shorten their lives by worrying too much.

Marry fe love; work fe money.

This proverb reminds me of another with much the same meaning, which runs thus:—

Marriage hab teet' an' bite hot.

That is, marriage has teeth and bites hot. A common-sense view of married life, the proof of which can be attested to by many a married couple.

I am also reminded of the following proverb which was dealt with in a former issue:—

Before you marry keep two yeye, (eyes) open; after you marry, shut one.

After marriage there are many things each party to the contract must overlook, so as to live in peace and harmony.

Who noh hab knife caan nyam pine.

Take along with this proverb the following self-evident commonsense assertions:—

De same knife dat cut goat troat, (throat) can cut sheep throat.

Halfa knife, (one not quite sound) nebbor good till him los' (lost). i.e., till you cannot find it.

Man in debt like bud in net.

A man in debt is like a bird caught in a net. Each one feels as if he is in trouble, wondering how to get out. Like a fly caught in the spider's web.

Wooden foot man caan kick wid him good foot.

The reason is obvious. Compare with the following proverb, with much the same meaning:—

Man ha (has) short foot him ride jackass.

One lick yuh gib monkey, him climb tree.

The proverb describes of a troublesome person who gets you vexed so that you lose your temper, and act harshly. Such an offender will rush out of your sight and vanish, just like the monkey climbing a tree.

Pay de doctor, praise de Lord.

If you pay your doctor you

are apt to get well, and be in a position to praise the Lord. The lesson underlying the proverb is one of gratitude. Like the one leper who returned to give thanks to the Master who had cured ten of them. "Where are the nine?" He questioned?

Cuss-cuss noh load 'pon de head.

Curses are not like a load upon your head. They add no pressure; just like the wind that passes by.

Dem wha' dead first, rest longest.

They who die first enjoy the longest rest. The picture calls to mind the thought of death being a long sleep. Which reminds me of the well-known hymn that is sung at funerals, namely "Sleep on, beloved, sleep on take your rest."

Crooked 'tick, crooked shadder.

'Tick means stick; shadder means shadow.

The bad man is not straight; he is always crooked. He can never do a straightforward thing.

Coco mush a soup no loss.

It is not lost, because it goes to add to the ingredient of the soup.

Man caan marry don' hab cashew.

The cashew nut in this connection means nothing.

The man who has nothing can never take care of a wife.

Long run, short ketch.

That is, every day you worry me, one day I will catch you.

The proverb also occurs as: Long run, happy duppy and Time is longer than rope.

Lip kiss noh touch de heart.

A self evident assertion just like the handshake which sometimes is insincere.

When sarbice ober, church doo' shut.

When the service is over, 'bwoy pickney' means an illegitimate son of a white the church door is shut. That is, all the good influence which the service might have had on you is forgotten.

De bwoy pickney bad same him bockra puppa.

A proverb born in slavery days, when the negro slaves regarded most bockras, (slave-owners or their attorneys), as "a very bad man." The

PLUTO.

finished speaking the figures had with the next gust of wind become the size of ordinary human beings. They were all very beautiful and gorgeously dressed. The men were stupefied and stared at them. Then a girl dressed in red began to speak.

"We have lived here for more than twenty years under the loving care of Mr. Chiu," she said. "But now these wicked men have suddenly forced on us their malodorous fumes and laid on us their vile hands. They have moreover wrought harm to Mr. Chiu and plotted to rob him of this garden. Since they are now right before us, let us unite our strength and attack them, so that we can repay our benefactor on the one hand and have revenge for ourselves on the other. What do you think of this sisters?"

"You speak rightly," the other girls answered. "Let us waste no time." So saying, they rushed at the men, waving their long sleeves in the air like banners and causing a wind that chilled the marrows.

"Ghosts! the men shouted and each began to run in a different direction. Some of them stumbled over rocks, others were caught and scratched by tree branches. They fell and climbed to their feet and fell again. For a long while utter confusion reigned in the garden, but finally the wind stopped and the frightened men reassembled before the hut. All were accounted for except Chang Wei and Chan Pa. Torches were lit and a search was made. After a while they heard a groan in a corner of the garden and on approaching it found Chang Pa sprawled over the exposed root of a plum tree, his skull fractured. Two attendants were detached to carry him back, while the rest continued their search. They were over the garden four or five times but could not find a trace of Chang Wei. Could he have been blown away by the wind, they wondered, or swallowed up by the female ghosts? As they were about to give up the search and go home for the night, one of them suddenly shouted that he had found their master. When they rushed up to him, he pointed to a tree, saying, "Is that not the master's hat?" "He can't be far from here," the others said and they began to look very carefully along the wall. Suddenly there came a cry from those in front, for there in a manure

pond before them they found the body of their master. He had fallen head foremost into the deep filth and was entirely buried except for his feet sticking up in the air. But they recognized him by his shoes and socks. They fished him out and after washing him off in a nearby lake the best they could, they carried him home. That same night, Chan Pa also died from his head wound. Thus these two evil doers provided an instance of quick superhuman punishment.

As two wicked men depart from this world,

A pair of sorry ghosts arrived in the other realm.

THE following day the prefect again held court but before he could give orders to have Mr. Chiu brought in for questioning, one of the attendants told him what had happened. He was greatly surprised and incredulous but soon the inhabitants of the village came in a body to petition him for the release of Mr. Chiu and their testimony left no further room for doubt. Moreover, the sudden fainting spell of the day before had given him food for thought. Now he became convinced of Mr. Chiu's innocence and was glad that the latter had not been tortured to get his confession. He had Mr. Chiu brought in and had him unfettered and freed before all in the judgement hall. Furthermore, he issued an order prohibiting unauthorized persons to enter the garden and had it posted at the gate.

Chiu and his neighbours all thanked the prefect and then returned to the village. There they found that his peonies had again been restored to their stems, a sight which never failed to make them sigh in wonderment. The neighbours prepared to congratulate Mr. Chiu's vindication and he in turn invited them. Thus the days immediately after his return were passed in feasting.

To conclude: after this Mr. Chiu began to substitute flowers for food and soon he became accustomed to them and stopped eating "things of fire and smoke" altogether. And he gave away all the money that he got from the sale of his fruits. In a few years' time his white hair turned black again and his complexion became like that of a young boy.

(Continued on page 17)

Cussons

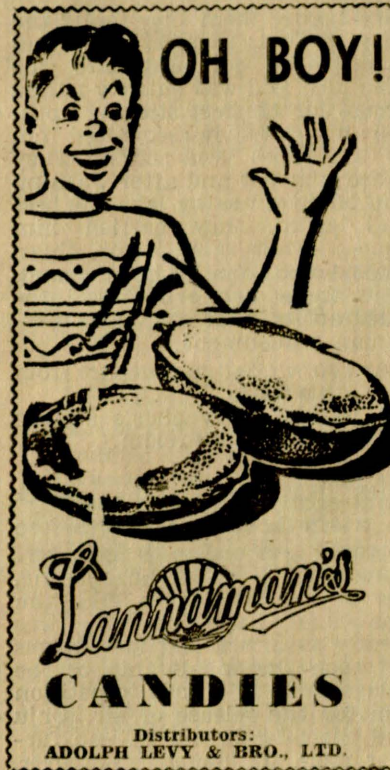
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JAMAICA

"Clear as the clear sun's light
So clear is the water's flight
From the black rocks down
To the waiting sand eager and
brown,
Near Gordon Town
The rock and the light and the
weaving stream,
Fluid and fixed and fervent . .
Eden stands by Gordon Town
Cool with the green of leaves and
cool
With gleaming water and dripping
rock
And cool with the tangled black
of roots
Where the river leaps from the
tangled rocks to the sand and
pebbles"

Philip Sherlock:
"Poem."

INDIA

"This passion is but an ember
Of a sun, of a fire, long set,
I could not live and remember,
And so I love and forget.
You say, and the tone is fretful,
That my mourning days were few,
You call me over forgetful—
My God, if you only knew!"

Taj Mahomed:
"Love Lyrics from India."

BARBADOS

"The wind is blowing from the
hill,
The sky is robed in purest sheen,
The crickets' music, sweetly
shrill,
Comes from the cane-break and
the green
The village sleeps. Only beyond
The brake two lovers linger still.
The moon with silver clothes the
pond.
Silent and silver is the hill."

H. A. Vaughan:
"Nocturne."

POT POURRI OF THOUGHT

AMERICA

"Dew-cloth, dream-drapery,
And napkin spread by fays;
Drifting meadow of the air,
Where bloom the daisied banks
and violets,
And in whose fenny labyrinth
The bittern booms and heron
wades;
Spirit of lakes and seas and
rivers,
Bear only perfumes and the scent
Of healing herbs to just men's
fields."

Henry David Thoreau:
"Mist."

ITALY

"Within a copse I met a shepherd-
maid,
More fair, I said, than any star
to see
She took my hand to her with
amorous will,
And answered that she gave me
all her heart,
And drew me where the leaf is
fresh and still,
Where spring the wood-flowers in
the shade apart.
And on that day, by Joy's en-
chanted art,
There Love in very presence
seemed to be."

Guido Cavalcanti:
"To Dante Alighieri."

MARCH 25, 1950.

PERSIA

"O beauty that all night long
teaches love-tricks to Venus
and the moon,
Whose two eyes by their witchery
seal up the two eyes of
heaven.
Look to your hearts! I, whate'er
betide, O Moslems,
Am so mingled with him that no
heart is mingled with me.
I was born of his love at the first,
I gave him my heart at the
last,
When the fruit springs from the
bough, on that bough it
hangs."

Jalalu ddin Rumi:
"A Beauty that all Night Long."

RUSSIA

"It chanced when the dance was
pealing,
In the whirl of the crowd's vain
din,
I saw your face but concealing
Mystery closed in.
Your slender form gave me
pleasure,
And the thoughtful look on your
face;
But your laughter's mournful
measure
Still in my heart has a place."

Alexey Tolstoy.

ENGLAND

"The fields breathe sweet, the
daisies kiss our feet,
Young lovers meet, old wives
a' sunning sit,
In every street these tunes our
ears do greet—
Cuckoo, jug-jug, pu-we, to-witta-
woo!
Spring, the sweet Spring!"

Thomas Nashe:
"Spring."

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THE PAGODA

PERSONS PLACES THINGS

By OLD JOE

PERSONS

MARCUS GARVEY — Orator,
Founder Universal Negro Im-
provement Association, the St.
Ann boy, who drifted to King-
ston 1910, and started life as a
printer; went to England first in
1911, where he met Dus Moham-
med, (to whose influence he owes
much); return to Jamaica 1913,
and put into active shape the
desire of his life; the formation
of the UNIA.

Thereafter he went to the Uni-
ted States, perfected the Associ-
ation, started kindred organiza-
tions, including the Black Star
Line S.S. Corp., with the Back-
to-Africa movement, and so forth.
Garvey succeeded in gaining the
support of outstanding coloured
Americans interested in the cause
he was advocating, but who, one
by one, left the Garvey standard
because of the inability of the
founder to work in harmony with
his colleagues.

Garvey was a born leader, but
his conceit was notorious, and
caused him to regard himself as
a kind of superman. He was a
"Dictator," if ever there was one;
he "succeeded," like all Dictators,
by a display of the same quali-
ties. He also possessed the Dic-
tator's weaknesses. I believe
Marcus Garvey possessed a burn-
ing desire to help his race. At
least this was his boast; and in
the pursuit of this desire he saw
no way of compromising with
"the other fellow," (as he de-
lighted to style those he believed
to disagree with his views). Un-
fortunately in this class were
many sympathetic persons of the
Nordic race, whom he antagon-
ized by his attacks and scathing
criticisms. In this lay one cause
of his failure. He also failed be-
cause he was much misunder-
stood, and also because he tack-
led things for which he was not
suited by Nature nor tempera-
ment.

Garvey was a propagandist, and
his natural gift of oratory coup-
led with his knowledge of crowd
psychology enhanced his popu-
larity as an outstanding propa-
gandist. In Jamaica he was able
to "sway the multitude at will,"
because of that quality of coming
down to the level of his audiences
to achieve his ends he often re-
sorted to tricks of style and ex-
travagance of language — the
chief weapons of the propaga-
ndist; but the ultimate results
were disastrous to his cause and
to himself. Take his Back-to-Af-
rica Movement, for example, the
most fantastic of all his plans.
Many domestic servants gave up
their jobs previous to that fatal
February when the first batch of
emigrants were to sail from Ja-
maica. Others became so over-
bearing that their employers had
difficulty to control them. And all

because, misguided, simple folk
as they were, they were really de-
ceived by Garvey's oratory and
cleverness. In certain sections of
the community here he is still
regarded as the pioneer of most
of the co-operative movements,
as the "inspiration" behind what
is known in some quarters as
the "Young Jamaica." And in
justice he must be regarded to-
day as the man who paved the
way for Trade Unions.

I now refer to what others be-
side myself have said about the
"Negro Leader." In 1928 a friend
of mine in Ireland sent me a
copy of the "Irish Times," which
contained an arresting article on
"The Negro." Garvey had just
visited England, and the article
was written on account of the
attention of the British public
"to the problems which arise in
connection with the future of the
black races who look back to Af-
rica as their true homeland,
wherever they may now happen
to be settled in other parts of
the world." After dealing with
the Negro in the Southern States
of the United States in order to
show the most momentous ex-
periment in race relations; how
well the Negro shone in the
Great War of 1914, the writer re-
ferred to the "Absence of a Real
Leader" in these words: "The
Negroes do not seem to breed big
men in the sense of the bigness
that a leader of Africa Emanci-
pation would need. Mr. Marcus
Garvey no doubt has ability, but
he is no Statesman. He is a fine
orator, but he does not seem to
have more balance or sense of
proportion than most of his race.
His head is full of grandiose
plans and dreams; and his recent
imprisonment was due even more
to simple foolishness than to real
knavery . . . He may be the fore-
runner of a genuine Negro Lead-
er. With the progress of educa-
tion and wealth among his peo-
ple the appearance of such a
portent must no longer be re-
garded as impossible."

(To be Continued)

PLACES

THE PARISH OF MANCHESTER

My permanent residence in
North Manchester since March of
last year has enabled me to ar-
rive at certain conclusions in re-
spect to the communal life of the
parish. There are noticeable ad-
vancements in many directions,
particularly in the Mandeville
district. Remarkable changes
have taken place recently in this
capital city of the parish. Old
landmarks have been removed.
Rugged roadways and dingy cor-
ners have been replaced by
streets and lanes, some of which
are paved and numbered. Bat-
tersea Pen is no longer the abode
of a single Squire, but has been
cut up as a Land Settlement and
sold in lots to ordinary citizens
who erect humble cottages on
them. Some better class folk
have also built stately houses,
chiefly for the sake of enjoying
the rest and quiet of this famous
mountain area. Brumella, which
was long connected with Jack
Palache, king of the plant world,
and a famous racing man, also
suffers like changes.

The Mandeville stores and
shops vie with those of Kingston

in the brilliancy and range of
the goods they stock. An Electric
Lighting Plant owes its appear-
ance to the energy and industry
of private enterprise; as also an
Ice Making Company. Banking
facilities are well provided for.
All the Commercial Banks in
Jamaica are represented. There
is plenty of money in the parish,
judging by the activities of the
Banks. A new post office has
been erected, and those who do
business here have to queue up
just as is done in Kingston.

THINGS

GANJA, which has been in the
news recently, reminds me of the
occasion, three years ago, when
a woman was fined £100 in the
Port Maria R.M. Court for having
ganja in her possession. This fine
was considered none too large
when it is known what a danger-
ous weed it is, and for the added
reason that ganja is sold in se-
cret at a very high price. I am
also reminded of the ganja fiend
in St. Mary who killed four per-
sons at the same time, two of
whom were his near relatives,
one being his own child.

The plant which resembles
Spanish Needle is grown in the
backlands of large properties, and
the matured stuff is taken chief-
ly by night to Kingston where it
finds ready sale.

It may not be generally known
that some people who suffer from
toothache have found in ganja
an effective cure. The dry seeds
are smoked in a wooden pipe by
those who indulge in it. There are
also ganja cigarettes. The ganja
pipe is constructed in a manner
to enable the fumes to pass
through a sort of bowl with wa-
ter in it. This process renders it
less dangerous than when taken
in its raw state.

"VIRTUOUS" HERBS

The country women who sell
tea-bush in Kingston loudly ac-
claim the glowing virtues of these
herbs. They will tell you glibly
that they have reared their 13
children on nothing else, save
that on Sunday morning they
may give them some "chocolate-
tea" as a special reward for good
behaviour. Coconut milk in the
bush tea takes the place of con-
densed milk; or goat's milk or
cow's milk, which those who keep
those animals sell in small quan-
tities to villagers and in larger

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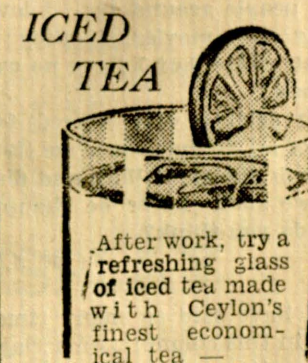
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TALKING IT OVER

By ELIZABETH MARTIN

Dear Miss Martin,

I have got into the habit of day dreaming all the time and I am always getting scolded both at work and at home for not paying attention to what people are saying to me.

Do you think I should try to cure myself of this habit, and how should I set about doing it?

K. K.

Dear K. K.

Day dreaming can be a very irritating habit and can do a lot of harm to your work. Remember there is a time and place for everything. Day dreams in themselves are not harmful, when they lead you on to a desired goal and urge you to achievement.

But while you are at work do try to harness these dreams so that they have no bad effect on your work.

E. M.

Dear Miss Martin,

Can a married couple be happy if they have opposite tastes and interests?

I am engaged to a man who is just the opposite to me in taste. When he gets home in the evenings he likes to get into his oldest clothes and potter around the garden or pull down his car. Otherwise he sits quietly by the radio or reads a good book. He loves hiking and music. He's not keen on dancing or movies. He has no card sense and hates bridge.

Now I am just the opposite I am very sociable and must have lots of people around me. I love dancing and movies, I enjoy a game of bridge, but I have no ear for music.

I am getting very scared for many of my friends warn me that with such divergent likes and dislikes we shall never be happy. What do you think?

E. J.

Dear E. J.

As I have said so many times before in this column — marriage is a matter of give-and-take. Your fiancé chose you when he might easily have chosen a girl with the same likes and dislikes as himself. This shows that it is the very differences in your two natures that attracts him.

Don't let your imagination scare you. This is merely a matter for deep consideration. Love is the element that can bring about the complete union of your personalities, to the exclusion of outward differences. By that I

do not mean that there will be no differences once you are married. Oh no, I have no magic formula for that. But if you are complete in your love for each other then you will be willing and eager for the game of give-and-take.

E. M.

Dear Miss Martin,

I am to be married shortly and will be leaving the firm that I have worked with for many years. The Manager of the firm and the staff have put together to buy me an attractive tea service, and it is to be presented to me at an afternoon function.

I have never made a speech in my life and I am terribly shy. Please will you give me some idea of the proper thing to say.

Miss X.

Dear Miss X.,

First of all try to forget your shyness. Remember it is not a public function. The people you will be addressing are your fellow-workers with whom you have rubbed shoulders for years. They will not expect a long or formal speech, but just a friendly word of appreciation.

When your manager has finished his speech and made the presentation step forward and take a deep breath to steady yourself. Then speaking clearly and slowly say something like this—

"Mr.—and Fellow-workers. In the years that I have been here I have received much kindness and made many good friends. I am deeply touched at your kind thought. I thank you all very much and can assure you that this tea-set is a gift to delight the heart of any woman. Every time I use it I shall remember you all. Again thank you."

E. M.

Dear Miss Martin,

I have been friendly with a very attractive man for five years. In fact I am so fond of him that I would like to marry him and I feel that we should be very happy together. However, in all the years that we have been friendly he has never proposed to me or said definitely that he loves me.

Whenever an occasion arises in which it seems that we are getting closer to each other he does not come near me for weeks. He seems to shy away from any sign of affection. Do you think

it is because he is reserved?

N. L.

Dear N. L.

Many, many tears are shed and many dream-castles tumble just because girls, and even older women fail to recognise a man who has no intention of getting married, when they meet one.

He may be young, middle-aged or even elderly but he is determined never to put on what he more than likely terms a ball-and-chain.

No! My Dear! I fear your handsome swain is not a marrying man.

You will find that he shuns responsibility. He no doubt likes you and enjoys your company, but when you try to bring him to book he simply vanishes away. These men should never be taken seriously. They may be good company, but never fall in love with them. Retain his friendship by all means, but if you want to get married look elsewhere for your man, and don't let him monopolise you, or the others will keep away.

E. M.

(Continued on page 18)



"My teeth really ARE whiter— thanks to the Irium in Pepsodent!"

You'll be really excited when you see the sparkling new smile that Pepsodent gives you. For Pepsodent is the only toothpaste that contains Irium—and there's no more effective teeth cleaning substance than Irium known to dental science! It's the Irium in Pepsodent that removes the dulling film from your teeth, leaving them whiter than ever before.



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IN PARENTHESIS

The hottest ideas usually stem from cold facts.

"I've been thinking, my son, of retiring next year and leaving you to manage the business."

"What's the hurry, Dad? Work a few more years and we can retire together."

In Manhattan, a businessman returning from a trip to Europe reported that a French perfume company had agreed to manufacture an essence which, blended into a doll's skin, would make it smell "like a baby."

—TIME.

I've got no umbrella
And the weather is wet;
I brought no umbrella
To my deep regret;
To some other fella.
Whose name I forget,
I loaned my umbrella
And he has it yet.
Ah! here's an umbrella;
It's not just my pet,
And some other fella
Will claim it, I bet;
Meantime this umbrella
Will save me from wet,
And it's owner, poor fella,
Like me may forget.

Mr. Newlywed: "Is the steak ready now, dear?"

Mrs. Newlywed: "I'm sorry I'm so long, George, but it looked hopeless grilled, and it doesn't look much better fried, but if you'll be patient a little longer, I'll see what boiling does to it."

The new minister always had a scripture ready for any question asked him. One day a bug flew in his mouth and he swallowed it. A little boy stepped up and asked:

"Do you have a text from the scripture for that?"

"Yes," said the minister: "He was a stranger and I took him in."

—Capper's Weekly.

A fool may ask more questions in an hour than a wise man can answer in seven years.

—English Proverb.

Comic Dictionary:

Hospitals—Places where people who are run down wind up.

Intuition — A fictitious quality in women—really suspicion.

Ego — The only thing that can keep on growing without nourishment.

Neighbour — One who knows more about your affairs than you do.

Obesity — A surplus gone to waist.

The lawyer instructed the defendant: "Now, tell the court exactly what happened."

"What, after I pleaded not guilty?"

The goodness of gold is tried by fire, the goodness of women by gold, and the goodness of men by the ordeal of women.

—Ancient Proverb.

Electrician: "Here, catch hold of this wire."

Apprentice: "I got it. What now?"

Electrician: "Feel anything?"

Apprentice: "No."

Electrician: "Well, then don't touch the other one. It carries three thousand volts."

Mother wanted to spend Saturday afternoon shopping, and father — a statistician—reluctantly agreed to abandon his golf and spend the afternoon with the three small and energetic children.

When mother returned father handed her this:—

Dried tears — 9 times.

Tied shoes — 13 times.

Toy balloons purchased — 3 per child.

Average life of balloon — 12 seconds.

Cautioned children not to cross street — 21 times.

Children insisted on crossing street—21 times.

Number of Saturdays father will do this again — 0.

"Sell your house yet?"

"We've decided not to sell after reading the agent's description. It seemed to be just the place we were looking for!"

Although she was nearly twenty years old she still cherished dreams of some day marrying the modern equivalent of a knight in shining armor.

"Just what sort of a man must your future husband be?" a friend asked her.

"He must be tall. He must be romantic. And he must be handsome," she replied. "And above all he must be a hero."

"Oh, I wouldn't go so far as to say that," said her friend consolingly, "I don't think you're really that bad."

Literature falls into decay only as man become more and more corrupt.

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FAR EAST BOOKS

EDUCATION FOR A NEW JAPAN By Robert King Hall.

The author was a wartime naval officer who served in the American head-quarters in Tokyo after the surrender. Now he is professor of comparative education at Teachers College in New York. His task of surveying Japanese education since the Meiji reformation is both hectic and well done.

In the first days of our occupation Mr. Hall says of Japan: "Truth was no longer truth, right no longer right. And over all hung the grim reality of defeat, total colossal defeat." Then as he worked with its people, he concluded that "the minds and personalities of the Japanese, with all their obvious contradictions, shortcomings and defects, are the most precious asset which the nation has." Later after his own education in the complexity of the Japanese spoken and written language he found that "Japan has available against the attrition of ignorance and the encroachment of nationalistic conservatism one of the most subtle and yet powerful allies of democracy — a phonemic writing system." Lastly, Mr. Hall's service in Japan convinced him

that "the Japanese people must have continuing faith that over any extended period of time the general mass of the people can know and will select what is best for themselves. This is the indispensable tenet in the democratic philosophy."

Sandwiched between these successive conclusions, Mr. Hall had time to discover many things about Japanese education. His office in Tokyo reported to General MacArthur that capitulation left Japan with 18 million students idle, 4,000 schools destroyed and only 20% of the necessary textbooks available. Japanese officials contended to the Americans that the country was 99.6% literate. Mr. Hall devotes considerable space to balancing the claims for this high figure which would put Japan far ahead of any nation, including the United States, and what he describes as translation error and a fallacious method of determining literacy which he terms a "myth."

By far the most diverting part of this highly fascinating study of Japan is Mr. Hall's one hundred and five fact-crammed pages on Chinese Characters or Roman Letters. Along with the Ameri-

can Educational Mission to Japan of 1946, the author is strong for a romanized form of writing, gradually forsaking Chinese characters and the native Japanese sound/symbols represented in the two main types of kana. This clumsy combination of kanji (Chinese characters) explained by "sidewriting" of kana symbols, or the common form of kanji interspersed by kana is, in the words of Mr. Hall, jeopardizing to the democratization of Japan in that the masses cannot be reached. He cites cases of MacArthur directives which every Japanese is commanded to obey although perhaps only thirty percent of the people can read them. It is further costly in time of students, and insufficient in the commercial world. Although the official American policy is to let the Japanese decide whether the change to romanized writing or not, Mr. Hall along with the Education Mission says abolish Chinese characters.

This is such a scholarly, unemotional presentation, so full of the things anyone interested in the authentic modernization of Japan must know, that "Education for a New Japan" is essential to all so concerned.

John Goette in
THE CHINA MONTHLY

EARTHBOUND CHINA By Hsiao-tung Fei & Chih-i Chang

We are not, we confess, addicts of economic studies; when we do read such books, therefore, it is as a duty rather than as a pleasure. We have had occasion in the past to deplore the sweeping generalizations which have been based on erroneous economic theories or on what are obviously insufficient data.

We cannot bring that charge against the authors of this book. They have taken great pains to get all the available facts and they have kept well within their self-imposed terms of reference. The book is a mine of valuable information on a subject of profound importance in China—the like of man in close daily contact with the soil.

The book is a case-history of three villages in the province of Yunnan: Luts'un, Yits'un and Yuts'un; a case-history of the soil and the people who work it. The detail in view of the hardships and trials of the workers) is amazing; no point in the daily life of the villagers is left untouched and at the end of reading the book one is left with a feeling of intimacy with the various farmers and with each member of their families. We do not know these actual villages ourselves but we know many an-

(Continued on page 18)

THE FLOWER LOVER AND THE FAIRIES

Continued from Page 11

THEN one day (it happened on the fifteenth of the eighth month, the Festival of the Harvest moon) as Mr. Chiu was sitting in meditation under a balmy and cloudless sky, there suddenly came up a gentle breeze and a patch of coloured cloud. The air became filled with the sound of sweet music and the fragrance of rare perfumes. As the cloud drew near the presence of the Flower Maid was revealed standing in the middle of it. In front of her a blue pheasant and a white crane fluttered and danced in the air, while on either side there were fairy maidens carrying and playing all kinds of musical instruments. At this wondrous sight, Mr. Chiu fell to his knees.

"Chiu Hsien," the Flower Maid said, "you have now completed your work of self-cultivation, and have been appointed by Shang Ti, upon my recommendation, the Protector of Flowers. You will have charge of all flower-kind found on earth and you are empowered to confer blessings upon those who love and care for flowers and to inflict disaster upon those who harm and destroy them. You are hereby given the privilege of joining the ranks of the deities and taking your possessions with you."

Thereupon Mr. Chiu kowtowed to render thanks to Heaven and rose up into the clouds together with the grass hut and all the plants in the garden and disappeared in a southerly direction. The miracle was seen by Yu Kung and Shang Kung and all the inhabitants of the village. Moreover, as they prostrated themselves, they saw Mr. Chiu raise his hands in token of farewell.

After this the village changed its name to Shenghsienli (2); it is also called the village of a Hundred Flowers.

(2) "Village where a man rose to be an immortal."

IMPRESSION OF CHINA IN CONFLICT

(Continued from page 9)

the Central Government struggle like warriors against a poisonous legacy from Manchu times and

against the blacker corruption of the War Lords, as well as against the crime of civil war. They are seeking to adapt the ways of western democracy to China's national life and combine them with China's great traditions of local self-government. But this aim — unlike the oversimplified aims of the communist — offers no great crusading war-cry to fire the imagination of the common soldier of the Central Government, nor — except for a few brilliant generals like General Fu Tsa-yi — have they many military leaders who can inspire the Chinese private. In China, as elsewhere, democracy, advancing slowly, experimentally, is pitted against the high-sounding slogan of communism, with its sensational, ruthless methods. And both sides are fighting it out against the weight of the dead hand of the past. So today there is conflict between Karl Marx and the real Sun Yat-sen; between the classics and the New Thought tide; between the legacy or corruption and new ideals of public service. There is conflict between benevolent autocracy and the liberal democrats; between personalities and schools of thought, who yet almost all desire a new China, a democratic China, a united China.

HEALTH FOR ALL

CANCER IS CURABLE

Cancer is exceeded only by heart diseases as a cause of death. It is undoubtedly one of the most dreaded of all diseases. Lack of knowledge is often at the back of fear of cancer.

So many people think that cancer is inherited and that it is incurable. But it is neither. Cancer is not inherited, nor is it contagious, and it can be cured. It can be cured, that is, if it is discovered in time. The only thing to fear about cancer is neglect. When cancer is detected in its early stages and treatment is begun at once, life can be saved and suffering prevented.

What is cancer? It is the uncontrolled growth of cells after the body tissues have ceased to grow normally. This wild growth eventually impairs the functions of organs of the body. Various things may cause this unnatural growth. Constant irritation on a birthmark or a mole may cause cancer. Long exposure to heat may cause it. Injuries to women at the time of childbirth may result in cancer if the damage is not corrected.

Heat, irritants and internal injuries do not necessarily result in cancer, but they may. Every precaution should be taken to prevent cancer by seeking medical advice in case of the slightest suspicion. Competent medical advice should be sought and home remedies avoided. Home remedies often further the growth of cancer.

Cancer does not begin with a pain, so we cannot depend upon pain to warn of the disease. There are, however, certain danger signals. Among them are the following:

- 1.— A sore about the mouth, tongue or lips which does not heal.
- 2.— A painless lump or thickening in the breast, lip or tongue.
- 3.— Any change in the colour or size of a mole, wart or birthmark on the skin.
- 4.— Irregular bleeding or discharge from any natural body opening.
- 5.— Persistent hoarseness which cannot be explained.

by a cold or other temporary disturbance. Persistent indigestion may also be a sign that cancer is developing.

These signs may or may not indicate cancer, but to be on the safe side a doctor should be consulted at the first appearance of any of these signs. The doctor can tell whether cancer is developing and prescribe treatment immediately.

There are only three medically accepted methods for treating cancer — surgery, X-ray and radium. Only a doctor or qualified expert should apply these methods.

If cancer is suspected, no time should be lost on fear or home remedies. In fact, if people did not wait for suspicious signs but formed the habit of visiting their doctors periodically, there would be fewer deaths from cancer and more recoveries.

In many communities in the United States there are local Cancer Committees which will gladly answer requests for information about the disease. If there is no local Cancer Committee in your community, you may write the American Cancer Society, 350 Fifth Avenue, New York City.

Tuberculin testing as an aid in discovering TB will be discussed in the next article.

In some respects the idea of finger-printing children seems to be a good one. At least it will settle the question as to who used the guest towel in the bathroom.

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TALKING IT OVER

(Continued from page 14)

down if you never give her a chance to use her own judgment in the choice of her friends. Like the rest of us who have lived and learned by experience, she must make mistakes and learn from them, and where better for her to do this than in her own home, under the tender understanding of her own parents? Do re-consider your attitude. It is the bird in the gilded cage, that knows least how to take care of itself when it gains its freedom.

By all means allow her to entertain a series of boys in her own home, providing they are of good character, but expect nothing serious of these fleeting romances. Treat the boys with courtesy but casually. No meaning looks, no asking the boy's intentions. Allow her to grow up emotionally. You need have no fear. If the nice steady-going young lad you mention is really serious he will be able to take care of himself, but for goodness sake don't throw him at her head!

E. M.

FAR EAST BOOKS

(Continued from page 16)

other up and down the broad lands of China where identical conditions of work and livelihood obtain.

Statisticians will here find a happy hunting ground. Those who do not like their information dished up in tidy tables will discover many an account full of human understanding and genial good humour. The answer to many questions we have had posed to us in the past few years are to be found here and those who fear that the arts of rural China are sharing the decline of peasant industries elsewhere will be re-assured by many sections of the work.

We deplore the use of economic studies for the purposes of political argument (in fact, the prostitution of economics by political "bosses" is the main factor in our dislike of works on the subject). But so much has been made in the Press during recent years of

the "agrarian policy" of the Chinese Communists, as if they alone had discovered the necessity for and done anything about the needs of the greater part of China's population, that it is refreshing to find the authors acknowledging their indebtedness to:

"our government, foundations, banks and private sponsors . . . not only for moral support, such as the prize of the Ministry of Education for the report on Luts'un and that of Academia Sinica for the report on Yits'un, but also for financial subsidies . . . Two Ministries and the Economic Council of Yunnan Province have repeatedly given us grants."

N. W. in
CHINA REVIEW.AUNT EUPHEMIA—
BASKETBALL FAN(Continued from page 4)
basket." He blew a mighty blast and the resumption of play.

"Grossly unfair" I heard her muttering under her breath of the whistle to indicate a 'jump' against the goodhumoured laughter of the crowd.

FOR the rest of the game she was very quiet, except when she threw her handbag at the ref for allowing a foul which really wasn't. But she recovered beautifully by asking him in a voice that dripped treacle and honey: "Young man, would you please pass my handbag? It seems to have fallen out of my hand."

The ref took time out to bow gallantly as he complied.

She was rather quiet, I say, except when the ball, rolling infield from a muffed catch, hit a player's foot and the whistle was blown against what the ref indicated as a deliberate 'kick'. She slipped her dignity into her handbag and boo-ed with the best of us. Adding as she did so, a phrase that she had picked up in some American Baseball story she had read:

"KILL THE UMP! Murder the Bum!"

As the game progressed, her

A Couple Of Janes



Jane Greer (left) and Jane Russell have more in common than just their first names. They were both discovered by Howard Hughes who set them on the road to stardom. Miss Greer is currently sharing top honors with Robert Mitchum and William Bendix in RKO Radio's "The Big Steal," and Miss Russell stars in "The Outlaw."

wrath increased against the unfair set of rules which seemed to govern the players' actions.

She was still seething as I led her back to the car.

"Well what do you think of the game, Auntie?"

"Wonderful game son, I love it. You must take me again sometime."

LETTERS TO THE
EDITOR

The Editor,
The Pagoda Magazine.

Sir,—

Through this medium I take the opportunity of thanking very sincerely the many friends who have so kindly contributed a purse on my behalf. I can assure them that I shall do my utmost at all times to live up to what is expected of me, both on and off the playing field, and that I will take the greater pains in doing everything that will be a credit to myself, my country and my race.

Yours faithfully,
Aston Powe.



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P.C.273

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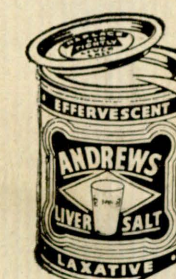
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