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PAGODA

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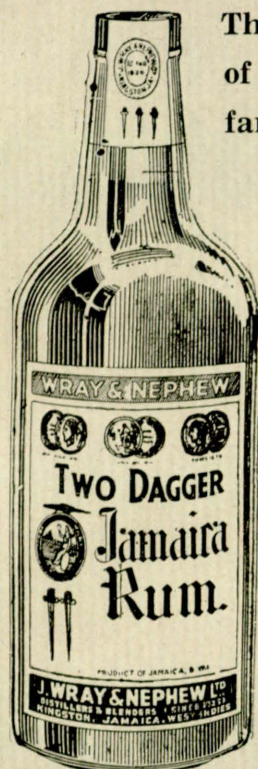
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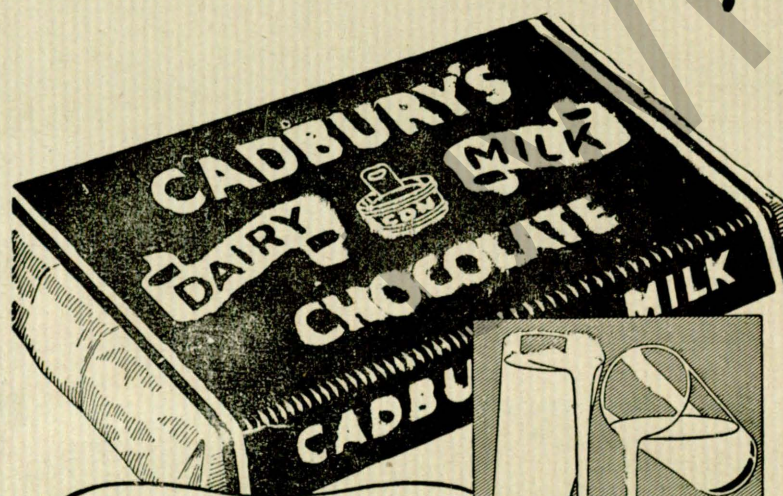
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THE CHINESE FARMER

By Chang Fu-liang
From THE CHINA MAGAZINE

THE Chinese farmer is industrious in work and thrifty in habit. His patience is proverbial, amounting to a virtue as well as a vice. In a modern sense he does not farm, but only gardens his few acres. The average amount of land he and his family cultivate is not more than five acres, and often but one to two acres. During the planting and harvesting seasons he and his family work long hours. However, for a larger part of the year he putters about his farm and has a great deal of forced leisure. In olden times during the leisure period the farmer milled his rice and pressed his seeds into oil.

His wife spun, wove, and made clothing for the whole family. With the introduction of modern machinery and mass production a great many home handicraft industries have been replaced and there is much forced leisure in the countryside. While some agricultural improvements have been introduced in recent years, the effect has been rather limited. The old-time economy has been destroyed, and a new one, able to fully utilize the surplus manpower for production, is yet to be found.

During the years of war and internal strife the farmer has been given a lion's share in the making of contributions and sacrifices to the government. His taxes have been heavy and varied, and some of them must be paid the government in kind. If he is a tenant, the rental for the land he cultivates is very high, amounting to half of the crops he harvests. In some cases the landlord pays the taxes to the government and provides the tenant with seeds and fertilizers and in bad years with food. According to the usage in some provinces, the surface soil with its fertility is the property of the tenant farmer, while the landlord has title to the subsoil only. Such farm lands cannot be sold without the consent of the tenant. Recently several laws have been promulgated by the government for the benefit of the tenant farmer, such as a universal reduction in rental to 25 per cent of the harvest and loans made available by the government so that the tiller of the soil may own his own land. With the exception of a few districts these measures have not been observed.

The land that the farmer cultivates is not only small but also fragmentary, often in many parcels at considerable distances from one another. The farmer must bring his buffalo or ox and tools from place to place and this takes time and increases his cost of production. Many farmers do not own their working animals; sometimes two or three jointly use one animal. Very good care is taken of the animals insofar as proper care is understood; nevertheless, prevention of disease by prophylactic inoculations and by quarantine are beyond the farmer's ken and experience. He addresses his working animal as "Elder Brother" and often values it above any member of his own family. The death of his wife or a child would not entail as much hardship as the loss of his working animal.

THE farmer seeks ways and means of using his forced leisure by earning additional income. If he can exchange it for gainful

occupation, his income can be increased. Hiring out as a labourer, transporting and marketing his agricultural products, engaging in home industries — these are some of the ways he profitably utilizes his forced leisure. As a farmer from childhood he knows how to use his farm land to the best advantage. The yield per acre is quite high. Through introduction of improved seeds and more adequate use of fertilizers, the yield may be further increased. But the law of diminishing returns soon puts an end to this effort. Agricultural lands are limited, estimated to be about 20 per cent of China's total area; with an increasing population the acreage per capita is decreasing. The only way to get more out of the earth is from the non-agricultural lands. Forestry horticulture, animal husbandry, grazing, upland crops are some possibilities.

The farmer's home is usually a mud hut with straw roof and mud floor. In more prosperous districts it is built of bricks with a tile roof and a few wooden floors. In either case it has a few conveniences and amenities of life. In summer, flies bother during the day and mosquitoes and other vermin at night. In winter, with no facilities for heating, people are bundled with many layers of clothing. Animals often sleep underneath the farmers' bedroom. Windows are small if there are any at all. Doors are firmly bolted. These precautions are necessary for safety.

How does the farmer get married? Does he choose his own wife? Free love and free choice of one's own mate may be the fashion among the city folk, but in the vast rural areas of China parent-arranged matches are still the order of the day. In spite of the obvious defects of the latter plan, unhappy marriages and divorces are rare in the country districts. Perhaps rural folk know better! Do the husband and wife love each other? They certainly, do although not in the manner of American motion pictures. They also quarrel at times. This, nevertheless, does not lead them to a divorce court. Simple country folk do not worry about all sorts of evil; they sleep away their troubles. To them time is the healer of all their conjugal discords. The following is a rural song, suggestive of the simple life and simple love in the country:

Ask no quarter when rooster fights
against rooster, head to head;
But the quarrel between husband
and wife is soon forgotten,
indeed;
In the morning they wash their
faces out of the same basin of
water;
And at night on the same pillow
their heads lie in peaceful
slumber.

The farmer may have his father or mother or both living with him. With his wife and one or two children he has four or more persons to feed. He loves his children and often spoils them. His parents may not do much physical work, as filial piety is considered the highest of all family virtues, but they still have a great deal of

say in the family. The farmer works hard from sunrise to sunset, especially from April to October, and at other times he hires himself out as a labourer or peddles his farm produce to market towns so that he may earn enough to support his family. His wife works even longer hours, for she needs to get up early before dawn to prepare his breakfast; and in the evening, in the dim light of a vegetable oil lamp, she sews and makes clothing for all the members of the family.

THE relationship between mother-in-law and daughter-in-law is the chief source of a family trouble in the village. According to social custom, the younger woman is expected to wait upon the parents-in-law and attend to their daily needs. Her duties are rather onerous and exacting, because the family cannot afford outside help and work on the farm has no end.

The time of her liberation comes when, after her mother-in-law dies and her own son marries, she becomes a mother-in-law herself. A popular rural song describes just such an occasion; three days after her death, the spirit of the mother ascends the "watchtower" and takes a last look at her home, when all the mourners are supposed to make a concentrated effort at loud weeping and lamentations,

On the edge of the grave a photinia
tree is growing,
Shining dark green leaves on green
branches are sprouting;
Up to the "Watchtower" the spirit of
the departed mother climbs.
A last look at the home which she had
ruled she now takes.
The deep mourning of her two sons
over her death are plainly recorded;
Weeping in front of the "spirit tablet"
her daughter refuses to be com-
forted;
Loud lamentations eloquently hide the
feelings of the daughter-in-law;
But listen: "Two more years, and in
the third I shall be mother-in-law!"

The Chinese farmer may be crude in appearance and uncouth in manners, but he is courteous by social instinct. His social upbringing is such that certain simple rules of courtesy have been ingrained in his make-up. These however, may be quite different from the courtesies as they are understood in the West.

The essence of his courtesy is being humble. In his contact with others he always considers himself as inferior in standing or junior in age, standing and age being two important criteria for respect and influence in the village.

But he may commit outrageous acts in the eyes of so-called polite society. He stares at an outsider with both eyes and mouth wide open and sometime he feels with his fingers the clothing of a visitor. He may laugh aloud at something strange, something outside the range of his experience. Fundamentally he is good-hearted and well meaning.

The story has been told of how some missionaries, having lost their way in a bandit-infested district, went to the nearest

(Continued on page 8)

AN ESSAY ON THE MOUTH

By S. H. C.

THERE'S much that can be said of the mouth, by the mouth, for the mouth, with the mouth, and so on and so on. But of all the time saving gadgets ever devised for the use of man, I think it takes the cake—literally and otherwise.

After what must have been mature contemplation, Funk and Wagnalls have described it as the opening at which food is taken into the body, which contains the teeth and tongue, and through which sound is uttered. From sundry diagrams submitted for my perusal and enlightenment, it would appear that the mouth is rigged out with quite a few interesting and intriguing facilities and accessories. There are the lip, the teeth, the palate, the uvula, the tonsils and the tongue. What more could man ask for. Imagine after all these years to suddenly find that you possess something which is not listed in your insurance certificate. Well, I never for one moment guessed that I had an uvula, and carrying it around in my mouth at that. This just goes to show that it does you a bit of good studying up a dictionary once in a while.

The lip of course, needs no introduction. It can and usually does take care of itself. With its mate, it usually goes to find another pair and everybody lives happily ever after. The teeth are also popular accessories. They provide dentists with most of the fun they ever get out of life. They are divided into two main groups: Yours and the Store's. 'Nuff said! The palate is the roof of the mouth—which apparently protects the tongue from the sunshine and the rain — yet, mummy, why is the tongue always so wet? The palate is largely responsible for the nasty taste of castor oil and the sweet smooth taste of honey. The Uvula is of course, the latin name for the Uvula—and although the name may have been used first by the Romans, it is a well known fact among medical practitioners, that this little device had been in common usage all along. The tonsils are the next on our list. Yet we need not linger here either. Every child who has had his tonsils out knows that they were put in to be taken out when they began

growing to be more than a mouthful. However, where the tonsorial artist fits into all this is just a little bit beyond me.

AND the tongue! There's a whole mouthful for you. It is supposed, according to my learned friends, to be the organ of speech and taste situated in the mouth. But we know further that as an instrument of castigation it is unparalleled; as an instrument of sheer torture, it has no equal; and that as an asset to man—it is oft times a doubtful one.

But enough! We are discussing the whole—not the part. For a matter of clarification, perhaps I had better explain that there are mouths and Mouths, and MOUTHS! You've seen many types of these I am sure. You've seen them open, closed, gaping, yawning, tender, hard, wistful, drooping, curling, and you've seen others which do not seem to fit into any of these classes. These are styled merely as mouths—and their similarity extends only so far as they perform to some degree the same function and as they are shaped like the others.

The uses to which they are put vary too. For some the mouth is merely a hurdle between the outside world and an insatiable stomach. For others it boils itself down into an instrument of speech. And that brings us right back again to the tongue, in conjunction with the mouth, its nearest relative, being an instrument of exquisite torture. Which, by the way, reminds me of a rip-

ping Scout's Campfire Song:
"It's a horrible death to die,
It's a horrible death to die,
It's a horrible death to be
TALKED TO DEATH,
It's a horrible death to die."

Yes, there are mouths and Mouths and MOUTHS Which have you?

THEY must be lovely things, for poets write about them in most glowing terms. They must be horrible things, for they ever so often get a man into trouble. They must be weapons of defence, for men use their mouths to argue their way out of trouble. They must be valuable things, for fathers boast about the number they have to feed. But the mouth to fear is the Manana mouth. The mouth that is bright with the promises of what the morrow will bring. The bill that will be paid. Tomorrow's happiness for today's sorrow. Tomorrow's amendment for today's error. The Drunkard's mouth which is Beer today and bare tomorrow.

And they come in all shapes and sizes too. I have heard tell of mouths that were tiny rosebuds. I have heard of mouths so big that every time their owners opened them, they put their foot into it. I have heard one market woman describe another's mouth as being shaped like a 'Yabba'. Another imagined her friend's mouth running like a river.

But I will leave you with one last thought that may make you seem dumb, yet it will probably keep you out of trouble: The one surest way of preventing your tongue from slipping, is to keep your mouth shut. Your tongue is in a wet place, someone once told me as a child, and liable to slip at any minute.

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MOVEMENTS OF NOTE

By I. C. Evre Ting

THERE was a lot of slapping the last two weeks, slapping of faces too. I saw it everywhere and there were no apologies either. It was a regular plague of mosquitos. If you should venture anywhere near Fort Henderson you'd probably be eaten alive. Those who went there last Summer for crabs should remember.

GUESTS at parties are usually modest at the start about digging into the refreshments. But not so at a basket party last week. As the folks brought their own basket of refreshment there was no hesitation to help themselves when they wanted. As a result there was more dining than dancing for some.

A VERY amusing incident at the party was the young lady who gave her purse to a young man to hold while she went for a dance. The young man was a little off for the amount of strong rum punches on hand and must have gotten worse a few dances later. When the young lady came back to claim her possession he declared that he had no knowledge of it. The young lady was positive that she left it with him. Then started an intensive hunt for the missing article which continued for more than half an hour. Someone happened to open the ice box and there was the purse stored securely away 'on ice'.

THE Garden Party last Sunday was an unusual one for this time of the year. That was one reason, perhaps, why it drew such a large crowd and why so many volunteered their services for the dragon dance which they claim is not an easy thing especially in this sort of weather.

NOW we have a Bridge Cup to play for. This is for Individual tournament play. Perhaps someone will also donate one for Pairs Tournament as well as for Teams of Four playing. That will depend on whether there is still sufficient interest in Bridge at the Club. By present indication there is much more interest in the game of 'Hearts' as I mentioned before.

WHAT do the wives of tennis players do at home? Well, they weren't at home this week. They came out in force and took over the tennis courts themselves.

ONE tennis enthusiast came out with a brand new racket one day this week. When he was ready to go home he could not find his racket. After a long anxious quest the next day he found the person who took it by mistake. Not so fortunate was another player who missed his for five weeks and then was told that it was left in someone else's car.

MONTEGO Bay will soon be a wine-producing centre, so it is rumoured. One of the first to put his product on the market will probably be our debonair lawyer who, I hear, has a vineyard of considerable proportions.

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PERSONALIA

The marriage of Miss Sheila Leung to Mr. David Lyew of Spanish Town took place at the residence of the Rev. Father H. C. Bateman, on Deanery Road last Sunday, July 31. The bride was given in marriage by Mr. Albert Chin Yee. Bestman was Mr. Simon Yuen and Mrs. Simon Yuen attended her sister. After the ceremony a reception was held at the home of Mr. and Mrs. Horace Chang on Starlight Avenue and a dinner afterwards at Mr. Aston Chue's bakery at Spanish Town.

Mr. and Mrs. James A. Chin of Montego Bay have announced the marriage of their second daughter, Joyce, to Dr. Lincoln Roy Manson-Hing, to take place at the St. James Parish Church, Montego Bay, on Sunday, August 21, at 11 a.m.

Mr. Victor Chin Loy, son of Mr. and Mrs. Charles Chin Loy, returned from the United States for the Summer holidays on Wednesday, July 27. Victor is doing post-graduate work at the University of California.

Mr. Rudolph Wong, son of Mr. and Mrs. Jeffrey Wong of Sun-

beam Grocery, Cross Roads recently returned to the Island from Hongkong. He has been studying medicine at Lingnam University in Canton the past three years and plans to leave again in September to continue his studies in the States.

Members of the Chinese Christian Guild spent a delightful evening at a basket party held at the home of Mr. and Mrs. Headley Hosang on Wednesday, July 27. Rev. Ernest Davies was among those present and was given a hearty welcome by the members. Canon Evans announced that plans are being made for a picnic to Boston Beach on Sunday, August 21. Members who wish to go on this picnic are asked to get in touch early with Miss Joy Mooyoung, secretary of the Guild.

The Chinese Freemason Society held a very successful Garden Party at the Chinese Public School on Sunday, July 31. The Dragon Dance and the Unicorn dance were revived to the great enthusiasm of the 2,000 odd spectators. A concert programme concluded a very pleasant evening of entertainment.

The C.A.C. cricket team defeated Lucas in a match played on Sunday, July 24. Lucas batted all out for 85 runs while C.A.C.

passed the score with the loss of only four wickets. The C.A.C. need only one more point to win the Cup for the season.

In the Senior Table Tennis Competition the C.A.C. lost to Cambridge (A) by 6-1 in a match played on Wednesday, August 3.

Mr. Cecil Chuck has donated a Cup for an Individual Bridge Tournament at the Chinese Athletic Club. The Cup will be competed for as soon as there are enough entrants.

All young men in the Chinese community over the age of seventeen are cordially invited to join the Chinese Division of the St. John Ambulance Brigade. The Brigade offers to all who wish to join thorough training in first-aid work and opportunities for service and helpfulness. Anyone interested is asked to communicate with Mr. Sidney Chang, 108D Barry Street or phone 3220.

Rev. Ernest Davies left on Thursday, July 28, after a month's holiday here. He is returning to his work at St. Martin's Church in New York City.

Mr. and Mrs. Chang Ah Chun of Brown's Town gave a dinner party for their infant son on Sunday, July 24 at the Chinese

Freemason Hall. It was attended by more than 150 persons.

The Bakers' Association gave a dinner party for Mr. Lloyd Chang, son of Mr. Thomas Chang who is a prominent member of the Association, on Tuesday, August 2, at 39 Orange Street.

The Chinese Students' Association will hold a Garden Party at the Chinese Public School on Sunday, August 28.

Man is the only animal that laughs and weeps; for he is the only animal that is struck with the difference between what things are, and what they ought to be.

It is well that there is no one without a fault, for he would not have a friend in the world. He would seem to belong to a different species.

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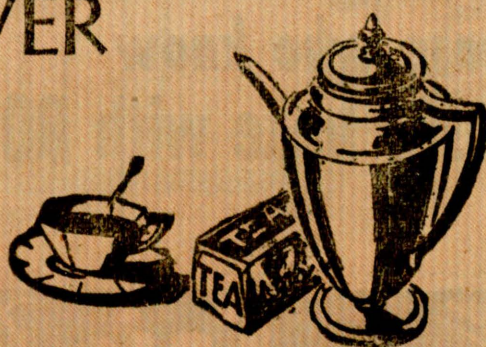
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PANORAMA

HOLIDAY FAIRS

August 1, was a day of Fairs in various parts of the Island and special excursion trains were run in some of the areas.

At Lyssons in St. Thomas a regular Show was held where there were such forms of entertainment as cycle, donkey and mule races, a hidden treasure of cash value and the more usual forms of dancing etc. At Bybrook there were fireworks, fashion and baby shows, boxing displays, displays and demonstrations by 14 business firms, and the drawing of the raffle for a 1949 Ford Prefect.

Over at far distant Green Island, Lady Huggins opened a Fair organized by the Jamaica Federation of Women in Hanover in aid of a Community Centre for the Federation.

PRESS ASSOCIATION DANCE

The Jamaica Press Association held its annual dance on the night of July 30, at the Rainbow Club under the distinguished patronage of His Excellency the Governor, Sir John Huggins, G.C.M.G., M.C., and there were many entertaining features on this occasion.

The music was provided by George Moxey's Orchestra, and the contest among members of the feminine staffs of the newspapers for choosing a "Miss Jamaica Press" was both unique and enlivening. The lucky winner of the contest was Miss Eileen Evans-Smith, of the Jamaica Daily Express.

MEMORIAL WINDOW

In mid-July a stained-glass window erected in the Chapel at Munro College was dedicated by His Grace the Archbishop of the West Indies to the memory of Miss Edith Wright, matron of the College from 1891 to 1930.

At the ceremony wreaths were laid on the grave of the late Matron who was buried by the Chapel, and the opening hymn was the composition of Mr. W. H. Walker, who was a master at the school during the time of Miss Wright's service there. The address was given by the Rev. R. Morton-York, who had also been a master at Munro during that time.

The care which Miss Wright took of the boys and the influence she had over their general welfare is well known to many, and

her death meant a great loss to the College. The dedication of this window to her memory is a most fitting tribute to one who was so well loved by so many who passed through the school in her time.

BALLET SCENES

A small exhibition of photographs of Ballet Scenes is now current at the Art Gallery of the Institute of Jamaica arranged by the British Council. The scenes are of the Sadlers Wells Ballet which was founded in 1931 under the direction of Minette de Valois, whose photograph forms a part of the exhibition. There are also pictures of Sergeeff and herself holding dancing classes.

Foremost among the Ballet Dancers of fame are Robert Helpmann and Margot Fonteyn who play many important parts together. They are to be seen as the Prince and Princess in "The Sleeping Princess" in one of the most lovely scenes in Ballet the "pas de deux". Also in others such as "Hamlet," "The Rake," "Casse Noisette," "Gizelle" and "Les Sylphides."

This exhibition is very enlightening on many of the scenes in well known Ballets and well worth viewing.

TALKS ON CHILD
PSYCHOLOGY

Dr. J. Arthur Waites, one-time Lecturer on Child Psychology at the University of Manchester, who is now on the Staff of the University College of the West Indies, is at present giving a series of five talks, one each Thursday evening in the University College hour over ZQI entitled "Understanding Your Child".

The talks are divided into groups according to the ages of the child, and deal with the natural development of children, their physical, emotional and mental growth, and the things that are most necessary to a healthy way of life. Dr. Waites speaks in very lucid style, illustrating his talk with examples of stories that bring out his meaning to the minds of his listeners in a very vivid manner. There is no question as to whether such talks will do good or not — they are bound to make people think about these things and those who have the care of the young in their keeping will do well to pay great attention to them.

BAPTISTS' CENTENARY

The Baptist denomination are celebrating the centenary of the Jamaica Baptist Union at the

present time in a variety of ways that are very interesting and stimulating. The celebrations began with a Spiritual Re-armament Conference held at Calabar College at which there gathered Baptists from all over the Island.

Another main feature of the celebrations is the staging of historic scenes relative to the history of the Baptists over a period of nearly two centuries in Jamaica. These events have been compiled by the help of Miss Inez Sibley. On August 1, the Maldon Baptist Church joined in the celebrations with their individual Centenary of that particular place of worship which was erected 100 years ago. Feature of these celebrations was a cricket match in which George Headley and his XI took part.

MISS MIAMI 1949

Arriving here at the end of last week by B.C.A. was "Miss Miami 1949", Miss Emogene Leslie, on a three-day visit as the guest of Mr. Abe Issa. She was accompanied on the trip by a party consisting of several persons, illness unfortunately preventing Miss Leslie's mother from being in the number.

The party included Mrs. Roberta Korb of "Roberta's Charm School" who is Miss Leslie's modelling instructor; Mr. Sylvan Cox, Travel Editor of the Miami Herald and Mr. Jack Koefoed, columnist of both the Miami Herald and Chicago Daily News;

Mr. Robert Verlin photographer of the Miami Herald and others in more private capacities. The party was met at the airport by Mr. Issa and Mr. Sam Levy of the Myrtle Bank Hotel, and several members of the local Press and Air and Travel companies.

The trip was sponsored by the Miami Herald and the party were guests at the Tower Isle Hotel. Charming feature of the occasion was the welcome extended to "Miss Miami" by "Miss Jamaica 1949", Miss Joy Mott-Trille, who greeted her with a presentation basket of flowers.

Observer.

No wise man ever wished to be younger.

How is it possible to expect mankind to take advice when they will not so much as take warning?

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

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New Red Drive

The Communists are reported to have started an offensive 400 miles north of Canton which was directed, as usual, against rail lines and river waterways in an effort to undermine China's main transport systems. The Changsha-Hengyan railway was aimed at from the west, and the Tungting Lake area of Hunan, known as China's rice bowl was, apparently, the immediate goal of the invaders. Recent word in a brief telegram from the Nationalists in Changsha, capital of Hunan province leaves little hope that the Nationalists will be strong enough to survive this last big blow.

Meanwhile, in the United States fresh and more forcible consideration is being expended on the drawing up of a new Economic Policy for China, with the ever-growing certainty that the Communist Government will soon be in control throughout the country. A report which came through on July 24 stated that the Secretary of State, Dean Acheson, had ordered the "best brains available" to start work on the creation of a new diplomatic pattern for the United States to follow in the Far East. Ambassador Phillip Jessup is directing the preparation of a white paper on American policies towards China in the past and six non-Governmental experts will make an intensive study of the situation.

At the same time, the support of the other countries associated with the United States in the Atlantic area is still being sought. There are a number of vital points to be gone into relative to trade and other agreements in order that a Communist-held country should not gain the upper hand. Many of the agreements at present existing between Nationalist China as friend of the democratic countries may well

have to be annulled when the country comes under Red rule. That China, with its vast undeveloped areas and enormous resources cannot be looked upon as unimportant is very evident, all the more because of the significance of its geographical situation, and the known associations between the Russian and Chinese Reds.

It has been fully realized too, that measures in blocking the progress of the Red advance in the Far East cannot be looked upon as an individual Chinese question but is one which concerns vitally the entire Far East. A military thrust by the Soviets through the new Red China is a possibility not to be ignored and all the surrounding non-Communist countries may eventually be armed by the democratic countries as one means of safeguarding aggression.

Many angles of the complex situation have to be reviewed in detail, and it is these which are claiming the attention of all the democratic countries concerned while the new Red drive is forging its way in China's last vital area.

The Chinese Farmer

(Continued from page 3)

farmer and invited themselves to be his guests, asking for his protection. The farmer took them under his care and finally led them to safety.

If the outsider gives a present to the farmer, he feels that he must return the courtesy, notwithstanding his poverty. To country folk in general, courtesy works both ways; it receives and it gives.

"FACE" is often considered something peculiarly Oriental. To the Chinese it is an expression of human dignity. No one likes to lose his dignity and the respect due to his person. In the same way no Chinese likes to "lose face." In fact, sometimes people would rather lose their lives than "lose face." To give "face" to himself as well as to his neighbours, he does not carry things to extremes. If there is an argument, he tries to "talk reason."

Take for example a quarrel in a Chinese village; it is always accompanied by much shouting and crying but it rarely resorts to a fist fight. When a crowd is gathered the case is put before them. Sometimes, if the elders of the village are present, they will give an impartial decision.

In any case, should any party choose to use force, he automatically loses the dispute, because by resorting to force he invokes the popular verdict that he refused to "talk reason." Saying that a countryman refused to "talk reason" is considered in the peaceful village life about the worst possible slander. It indicates that he is unreasonable

and anti-social beyond the pale of rural culture. Sweet reasonableness is, therefore, esteemed the highest social virtue in a Chinese rural community.

The Chinese farmer is indifferent to the government. He has only respect and fear for government officials. His feeling toward them is very much like his reaction on the rare occasion when he receives a telegram; at such a time his heart drops within.

The less one has to do with the government, the luckier one feels. The attitude of the rural populace toward officialdom is like what Confucius taught his disciples to observe concerning spirits, namely, to respect them but to keep away from them!

COUNTRY folk are peace-loving individualists. They are inarticulate, patient, and stand a great deal of abuse and exploitation by those who are better off. However, there is public opinion in the village, although not volatile, and also some form of democracy — not democracy by ballot but that by popular will or mob spirit. The Chinese people have been taught from time immemorial that when a ruler is good to his people, he should be considered as their mother and father. If he misrules, he is considered a tyrant; and whoever delivers the nation from the hands of a tyrant is regarded as the saviour of the people. The right to revolt, is therefore clearly recognized in Chinese history. The magistrate is called the "father and mother official." But if he misrules, he may have a riot or revolt on hand.

The Chinese farmer is a silent man, patient and inarticulate. But his mind ponders upon many issues that seem to him conflicting and puzzling. During the war he was asked to fight for his country and to feed his countrymen. Although he dislikes soldiers (Continued on page 18)

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AMERICA IN THE EYES OF CHINESE STUDENTS

By Theodore Hsi-en Chen

From CHINA AND AMERICA

To see ourselves as others see us is often an edifying experience. It helps us not only to understand ourselves better, but also to understand the viewpoint of other people.

Over a period of more than twenty years, the writer has been interested in the reactions of Chinese students in America to American life and American society. Through personal talks and group discussions, he has gathered a large amount of data in regard to early impressions of Chinese students upon their arrival in the United States and the problems they are confronted with in the course of their stay in American colleges and universities. It is his purpose in this article to report briefly some of the data he has gathered through the years.

There is another reason why the reactions of Chinese students should be of interest to Americans, who are eager to promote international understanding between nations. For some years the flow of Chinese students into this country for advanced study has been an important factor in bringing about friendly relations between the United States and China. Chinese students who have studied in this country return to China not only with increased knowledge of specialized fields, but also with ideas about American life, American institutions, and the American people. Such ideas play an important part in Chinese-American relations and in proposed programmes for change and reform in China. No one would dare claim that Chinese students have always had an opportunity to know the best of America and American life. No one would deny that there is plenty of room for more careful guidance so that the Chinese students in this country may be able to make the most profitable use of their opportunities and to become acquainted with many phases of American life. Knowledge of their reactions, their biases, and their problems will greatly help in working toward a more intelligent programme of guidance

for these cultural guests from the other side of the Pacific Ocean.

Adjustment to life in a foreign land is not always easy; understanding life and customs and institutions in a foreign land is even more difficult. Although most Chinese students have heard and read a good deal about the United States before they sail for this country, the knowledge they gain from books and movies and hearsay proves oftentimes to be inadequate background for the concrete adjustments they are called upon to make upon their arrival in the foreign country.

In the first place, the language difficulty is a problem which most students are confronted with in greater or less degree. The English language they learn from books and classrooms when they are in China is different from the English they hear in everyday contacts with American people. They come into contact with a new vocabulary not found in their textbooks. They have difficulty in appreciating nuances of words used in different connections and with different connotations; they search the dictionary in vain for the meaning of idioms and slang expressions. In the classroom they find it difficult to follow lectures, even more so to take correct notes of what they do understand. Class discussions are especially bewildering; and while organized lectures of professors are relatively easy to follow, class discussions are much harder to grasp and the foreign students sometimes even fail to catch the general drift of the group discussions.

As a rule, Chinese students do not participate readily in class discussions. The language difficulty furnishes only a partial explanation. The Chinese are by temperament more reserved and therefore the student hesitates to speak in class unless he is called upon. Noting the popularity of students participation in the classroom, the Chinese student in an American university often feels impelled to take part in the discussions, but he is so afraid that what he says may

not be pertinent or correctly expressed that he finally decides to remain silent. Beginning from the kindergarten and the grade school, the American pupil is encouraged to ask questions and make comments. The raising of hands to obtain permission to speak is a common phenomenon in the American classroom. Pupils of all levels enjoy having a share in the classroom activities.

The Chinese student, however, comes from a different background. He is not used to spontaneous class discussions. He feels embarrassed when he hears remarks that he does not consider pertinent to the subject under discussion and the embarrassment makes him even more shy because of language difficulty, he feels that many remarks and questions by students in class have little connection with the topic under study and he feels that he should not contribute to further waste of time. He feels that many questions betray a lack of study and he does not want to embarrass himself by asking a question that may sound foolish or unnecessary to other people.

The new social environment in which the Chinese student finds himself calls for many adjustments, some easy, others more difficult. Many a Chinese student has reported a continuous emotional tension which last for many months until he becomes more accustomed to new conditions. The problem of food and diet often affects the physical well-being of the new arrival. Many Chinese students do not like American food; they are not accustomed to such dishes as cold meat and they consider the American way of cooking vegetables extremely unpalatable and monotonous. A common remark is that American food is not attractive and does not stimulate the appetite; one does not feel like eating very much.

Some students are fortunate in being able to secure rooms with housekeeping privileges and they are thus enabled to prepare Chinese food for themselves. But such opportunities are rare in these days of housing shortage. It is difficult enough to find rooms within the price range a student can afford; to find rooms with housekeeping privileges is practically an impossibility.

As a matter of fact, the housing problem is one of the most irritating problems facing many a Chinese student. Here he comes

(Continued on page 18)



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TRADITIONAL CHINESE TALES

THE ANCIENT MIRROR

By Wang Tu

6th. Century

Translated by Chi-chen Wang

Here is one of many themes of traditional Chinese fiction. This tale, written in the sixth century, appears to be a series of mirror lore (that is, anecdotes about the magic quality of ancient mirrors).

MR. HOU of Fenyin of the Sui dynasty (581-625) was a remarkable man, whom I, Wang Tu, served as my master. Just before his death he gave me an ancient mirror with the intimation that its possession would ward off evil spirits of all kinds. I accepted the gift and treasured it. It was eight inches in diameter, with a knob in the form of a crouching ch'lin (1). Around the knob were ranged four symbolic animals—the tortoise, the dragon, the phoenix and the tiger—each in its proper Quarter. Outside there were the Eight Diagrams and beyond these the twelve zodiacal animals. At the outer-most periphery were 24 characters which resembled in style the Li script but which could not be found in any of the dictionaries. According to Mr. Hou they symbolized the twenty-four solar periods. When held up to the sun, the designs and characters on the back appeared distinctly in the reflection (2); when tapped, the mirror gave out a resonant note that reverberated all day. It was clearly a mirror of no ordinary quality, and what wonder that it should have been treasured by such a worthy man as Mr. Hou and looked upon by him as a spiritual object. Once Mr. Hou explained the story of the mirror to me: "I have heard that the Yellow Emperor once cast fifteen mirrors, the first of which was fifteen inches in diameter, corresponding to the number of days that the moon requires to grow. Since each succeeding mirror is one inch smaller in diameter, this must be the eighth in the series." Though the time of the Yellow Emperor (3) was remote and there is no written record of these mirrors, yet one must give due credence to the view of such a worthy man as Mr. Hou.

In ages past Mr. Yang was blessed through the acquisition of a jade ring, while Mr. Chang died with the loss of his sword. Now these are disturbed times and I have been deeply saddened by events; the empire is aflame with strife and there is no place where one can live in peace. And on top of all these troubles I have, alas! just lost my mirror. I shall, therefore, set below all the marvels connected with it, so that those who come by it in future generations may know its origin.

I ACQUIRED the mirror in the fifth month of the seventh year of Ta Yeh (611) from Mr. Hou, whose death occurred on my return to Hotung after I was relieved of my post in the Censorate. On my way back to Chang-an in the sixth month of the same year I passed by Changlopo and stopped at the inn of Chen Hsiung. Chen had recently come by a bondmaid, a very pretty girl named Parrot. As I took my mirror out to look at myself and tidy my clothes, I was observed by Parrot, who immediately fell on her knees and knocked her head on the ground until blood came from it, crying the while, "Spare me and I shall go away!" I summoned my host and asked him about the strange behaviour of the maid. Said my host: "Two months ago a man came with this maid. As she was very sick, he left her here, saying that he would come back for her. He hasn't reappeared yet. That's all I know about her." Suspecting that she was an animal spirit of some sort, I approached her with the open mirror, whereupon she said, "Spare me, and I will resume my original form." "Tell me about yourself before you do" I said, covering up the mirror. "and I will spare you." The maid then kowtowed and said: "I am a thousand-year-old fox that used to live under an old pine before the temple of the Guardian Deity of Hua Mountains. I have incurred the penalty of death because of my transform-

ations. I was seized by the Lord of Huashan but I escaped and fled to the region between the Ho and Wei. There Chen Ssu-kung of Hsiakuei adopted me as his daughter and treated me with kindness. Later I was married to Chai Hua of the same region, but as I could not live in accord with him, I ran off and travelled in an easterly direction until I reached the Hancheng district where I was captured by Li Wu-ao, a very fierce and violent man. He forced me to travel with him for several years until he left me here. Unfortunately the sacred mirror has been turned upon me and makes it impossible for me to conceal my true form."

"Since you are an old fox," I said, "is it not your intention, in assuming human form, to harm people?" "I have assumed the human form so that I can serve men, not harm them," she said. "However, it is offensive to the gods of animals to masquerade under human form. I shall surely have to pay with death." "I am willing to spare you if it is possible," I said to her. "I am grateful for your kindness," she said, "but having once encountered the all-revealing rays of the mirror, it will be impossible for me to continue in my assumed form, and I who have so long gone under the shape of man cannot endure the humiliation of going back to my original form. I only pray that you put the mirror back in its case so that I can drink and be merry for a last time before I die." I said to her, "Wouldn't you escape if I put the mirror back into the box?" She said, smiling, "Did you not, sir, offer to spare me? It would be ungrateful of me to vanish after you cover up the mirror. Moreover the mirror has deprived me of power of transformation: I only wish to have a brief moment of joy before death overtakes me."

THEREUPON I put the mirror back in its case and had wine brought for her and summoned my host's neighbours to join the feast. The maid was soon intoxicated. She rose and danced and sang the following song:

O magic mirror, magic mirror!
Alas, my life, alas, my life!
Since I cast off my own form,
How many dynasties have risen
and fallen?
Though life is indeed sweet,
It is vain to mourn death.
So why cherish only this world?
Why cling only to this life?

Having finished the song, she bowed again and then changed into an old fox and died, to the astonishment of all those present.

On the first day of the fourth month, eighth year of Ta Yeh, there was an eclipse of the sun. I was then at the Censorate and was resting in one of the chambers when the sun began to grow dark. Soon I was informed by the clerks that the eclipse was a severe one. When I rose and took the mirror out to tidy myself, I found that it had grown dim and lost its usual brilliance, and I realized that the mirror had grown dim and lost its usual brilliance, and I realized that the mirror was so made that it corresponded to the mystery of light and darkness, for otherwise how can one explain the fact that it also should be without light when the Great Luminary was in eclipse? Before I had done marvelling at the phenomenon, the mirror brightened, and with it the sun also began to shine; and when the sun had recovered completely its luminosity, the mirror too shone with its former brilliance. I noted thereafter that whenever the sun and moon were in eclipse the mirror grew dim.

ON the fifteenth of the eighth month of the same year my friend Hsueh Hsieh called on me to show me a bronze sword that he had previously acquired. It was four feet (4) in length, and the blade was of one piece with the handle, which was decorated with dragon and phoenix, while

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Jamaican Proverbs

Their Meaning and Significance

Why do all nationalities and races speak in proverbs at all? The answer to this question is well worth a primary position in this installment; and I quote the sayings of some nations to bolster up the testimony advanced by other sources referred to previously thus:—

A Scotch proverb says: "Don't marry for money; you can borrow it cheaper."

"If someone betrays you once, it's his fault; if he betrays you twice, it's your fault". Rumanian Proverb.

A Czechoslovakian Proverb states: "He who marries might be sorry. He who does not will be sorry."

From "A World Treasury of Proverbs" I reproduce:—

"The secret of life is not to do what you like, but to like what you do."

There is a Hindu Proverb which says: "You will only grow when you are alone".

A man can fail many times, but he isn't a failure until he begins to blame somebody else.—Source unknown.

Some of the first white settlers in the island, after Oliver Cromwell had made Jamaica an English Colony, were Puritans or Quakers, Godfearing men who tried, according to their lights, to deal justly with their slaves. Mr. George Fox, founder of the Quakers, in his counsels to his followers on the West Indian plantations, bids them to "endeavour to train up their negroes in the fear of God, both them that were bought and them that were born in their families, and to cause the overseers to deal mildly and gently with them." These good men saw nothing wrong in slavery, or perhaps had never heard its rightness challenged. They were among Jamaica's early Christian workers, although in reading their story I am reminded of the protest of an American slave, whose pious owner was haranguing him during a flogging thus: "Massa, if oonoo preachee, preachee; an' if oonoo beatee, beatee; but no preachee an' beatee too."

Even the Moravian missionaries (the first organized effort to evangelize the Jamaica negroes), who came in 1754 at the invitation of certain owners, found themselves obliged to buy slaves and become owners. This was because no free labourers could be got to work the provision grounds and pastures of the mission settlement. Then slave ownership involved flogging the dis-

obedient and chasing run-aways, as was done on the estates. The manner in which the slaves reacted to these influences is reflected in many negro proverbs some of which have Scripture language and bear Christian sentiment; like the following for instance:—

Betta fe go a heaven a pauper, dan to hell a Rector.

Betta means better; dan means than.

Such terms as "heaven" and "hell," "king of heaven," "Holy Spirit" etc.; and sentiments like "If you are good to Massa and obey your head-driver, when you die the Good Lord will take you to Heaven to drink milk and honey" were often preached to the slaves.

Satan the bad spirit with his "jam-fork", who ruled in Hell, the bottomless pit, was referred to sometimes, like this one:—

Accidental shot may kill Satan. That is to say, as wicked and vile as this character is supposed to be, he may be brought down by a shot fired at random; just as a stone thrown in jest at a bird may hit the mark.

Falla-fashion Jubba nebber bwoil good soup.

A proverb in the class of interference, it may also appear as Walk-'bout Jubba nebber bwoil good soup.

Falla-fashion means following fashion or imitative. Both faults lead to loss of time which will militate against the preparation of a good dish of soup.

The woman responsible for the following proverb is a stoic. She was all smiles, as good-humoredly she compared her condition with that of the ram-goat, that is driven by hunger or hard time, to eat anything that is available, any bush like cirisee, John Charles, bitter bush, dash-along, jackehana, and so on.

The result was that these mixed weeds gave to his mouth a bad taste and smell. Hence it was that she evolves the following:—

Me mout' tas' lacka ram-goat mout'.

The good dame is destitute and poor. All she has for breakfast many a day is some "green nine-be-nine," that is, green bananas, thus styled she explains, because they are so thin, being unfit, that nine fingers would hardly make one good and well-developed banana.

PLUTO

the blade was embellished with patterns like tongues of fire on one side and with patterns like ripples of water on the other. It shone with a dazzling light and was evidently no ordinary sword. Hsieh said, "I have observed a remarkable thing about this sword. If you place it in a dark room on the fifteenth of the month, when the moon is full and bright, it will radiate rays of light to the distance of several rods. I have had this sword for some years, and since you long for the sight of strange things and ancient objects as the hungry crave for food and the thirsty crave for drink, I should like to demonstrate this phenomenon to you tonight." I was overjoyed on hearing this, and as it happened to be a clear night we shut out all the light from one room and stayed there to make the test. I also took my mirror and placed it by my side. Presently the mirror shone forth with a light that brightened up

the room like day, but the sword alongside of it gave no light at all. Hsieh was greatly astonished and said, "Please put your mirror back into the case." I did so and it was not until then that the sword radiated some light to a distance of only a foot or two.

"So" Hsieh said, sighing, "even with magic objects there is also a difference in quality and the inferior has to yield in the presence of something superior." Thereafter, whenever the moon was full, I would bring out the mirror and place it in a dark room so as to watch its radiance; it never failed to light up the room to a distance of several rods. But if the moonlight should be allowed to penetrate into the room, then there was no light from it, which showed that it could not stand up against the brilliance of the Great Male and the Great Female (5).

(5) The sun and the moon.

(To be Continued)

(4) The ancient Chinese foot measure varied from eight to ten inches of the English system. It is divided into ten ts'un or inches.

Before giving advice we must have secured its acceptance, or rather, have made it desired.

She Puts Out Both the Cat and Me!

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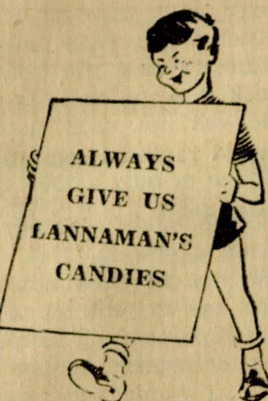
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(1) A fabulous animal of auspicious omen, comparable to the unicorn.
(2) A quality actually possessed by a certain type of bronze mirror, of which there is one in the American Museum of Natural History.
(3) Traditionally given as 2697-2597 B.C.



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JAMAICA

"From western sky to quiet shore,
Behold a path of glory!
Paved with the gold of fairy
dreams:

Prepared for royal steps it seems.
See how it trembles, as in fear,—
Thus we, when longed-for bliss
draws near . . ."

M. M. Ormsby:
"The Path of Glory."

AMERICA

"I took a day to search for God.
And found Him not. But as I trod
By rocky ledge, through woods
untamed,
Just where one scarlet lily flamed,
I saw His footprint in the sod."

Bliss Carman:
"Vestigia."

KOREA

"Out of the silence comes a dis-
tant song,
Nearer, and nearer.
The midnight fishermen are go-
ing home.
White are their garments as the
white reed flowers
One with white moonbeams.
Are they ghosts or men?
I cannot tell. Their singing dies
away."

Yi Kyu Bo:
"Cockcrow."

RUSSIA

"He sleeps, he slumbers—
The great Pan sleeps!
The glare of noon
Engrossing him cumbers
The great god's braip
The dreams shall gather,
And o'er us creep,—
The sorrow—benumbers.
The healers of man,
The dreams that leaven
The great Pan's sleep."

Apollon Maykov:
"Pan."

POT POURRI OF THOUGHT

CHINA

"I went out at the Eastern Gate.
I saw the girls in clouds,
Like clouds they were, and soft
and bright,
But in the crowds.
I thought on the maid who is my
light,
Down-drooping, soft as the grey
twilight:
She is my mate."

Anon: B.C. 680:
"Lvrics from the Chinese."

JAPAN

"Nothing is more refreshing than
to make friends
with those who are no longer to
be seen in this
life by means of an open book, a
lamp, and
solitude."

Tsure-zure Gusa:
"On Reading."

FRANCE

"The discovery of what is true
and the practice of that which is
good are the two most important
objects of philosophy."

Voltaire.

ENGLAND

"One lesson, Nature, let me learn
from thee,
One lesson which in every wind
is blown,
One lesson of two duties kept at
one
Though the loud world proclaim
their enmity
Of toil unsevered from tran-
quillity;
Of labour, that in lasting fruit
outgrows
Far noisier schemes, accomplished
in repose
Too great for haste, too high for
rivalry."

Matthew Arnold:
"Quiet Work."

MEXICO

"Thunderstorm, I hear in you
muttering
Skeletons that go creaking in
couples;
I hear what is past, what I do not
yet touch,
And the present hour, with its
cocoanut belly.
And I hear in the skipping of your
coming and going,
O thunder, the roulette wheel of
my life."

Ramon López Velarde:
"Gentle Fatherland."

IRELAND

"Oh hast thou forgotten how soon
we must sever?
Oh hast thou forgotten this day
we must part?
It may be for years and it may
be forever;
Oh why art thou silent, thou voice
of my heart?"

Julia Crawford:
"Kathleen Mavoureen."

GERMANY

"A mighty fortress is our God,
A bulwark never failing,
Our helper he amid the flood
Of mortal ills prevailing."

Martin Luther.

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PERSONS PLACES THINGS

By Old Joe

PERSONS

William J. Gardner, Minister
of the Gospel and Historian.
Nearly 100 years ago a young
Englishman arrived in Jamaica.
He was sent out by the London
Missionary Society to fill a gap
that was left vacant through the
death caused by the cholera
epidemic which decimated the
ranks of the missionaries in Ja-
maica. It was under these cir-
cumstances that Mr. Gardner
came to the island, and became
incorporated into the life and
soul of the country. Jamaica
was his adopted home, because he
had a large and generous heart
to work in the interest of Hu-
manity whenever and wherever
found. The testimony paid to
John Wesley, the Methodist, was
applicable to this Congregational
minister, that "the world was his
parish." The scene of his labours,
in addition to Kingston was ex-
tended to Clarendon parish and
for six years he laboured at
Salem, Chapelton.

Gardner was a man of unusual
intelligence and originality. He
had a facile pen, and his re-
ports to the L.M.S. were full of
descriptive incidents. Among his
new ventures at Chapelton was
the inauguration of a Mutual Im-
provement Society with a mem-
bership of sixty, a library, week-
ly meetings, and monthly lecture.
During this period, and his min-
istry at Kingston he was writing
his book, "A History of Jamaica,"
which has become a standard
work, giving a broad compre-
hensive account of the island's
history from earliest days.

During his ministry in King-
ston he founded a Mutual Im-
provement Society, and a Chris-
tian Provident Society in 1859. He
opened work at Smith's Village
in 1862, where a piece of land with
a brick building standing on it
was bought and transformed into
a chapel and school-house.
About this time "Fletcher's Land,"
with a considerable population
not far from Freeman Chapel,
became a sphere of mission la-
bour. In 1864 Gardner founded
the Benefit Building Society to
enable poor people to secure com-
fortable cottages on easy terms.

His name is perpetuated to the
present day in "Gardner's Cot-
tages," which are now operated
by the Kingston and St. Andrew
Corporation. In 1872 he founded
the Pure Literature Society,
which was continued after his
death by private individuals, until
it was adopted, as a Book Depot,
by the Congregational Union,
and performed a useful service
for some years, until it was dis-
continued.

Gardner's History was publish-
ed in 1873, and a year later he
died, at the early age of 49, with
a record of 25 years missionary
work in Jamaica and outstand-
ing service.

PLACES

CONGREGATIONAL CHURCH EXTENSION HALTED.

Here the quick march forward
comes to a halt. The second de-
cade opens, and through gain or
loss the campaign wages. Short-
wood in the meantime had its
own missionary, Frederick W.
Wheeler sent out in 1841, who
after the retirement of Wilkin-
son in 1848 took charge of Free-
man Chapel, thus again uniting
the two stations.

While I note the growth and
expansion of the Mission in the
first decade following emancipa-
tion, I must not forget the con-
tribution these missionaries made
to the social development of the
people. It is a pity that so little
material is available on the life
and habits of the people during
these formative years. Indeed I
sometimes wish that the mission-
aries had the time to write of
these things; but one can well
imagine that their life was a busy
and practical existence, and when
they did find time to write, it was
of matters statistical and other-
wise concerning their immediate
stations.

I close this period with an
anecdote reported by one of the
missionaries which will serve to
show, in an indirect way, how this
freed people valued the spiritual
blessing that had come to them.
An aged woman would walk five
miles to the mission chapel every
Sunday morning and would be
the first to enter. The mission-
ary expressed surprise in view of
the distance she had to come.

"Ah, minister," she said, "in old
time shell blow and call me be-
fore sunrise, and if me no turn
out me get flogged; and now me
must turn out as soon to serve
God, as they make me to serve
man."

THINGS

RICE AS A FOOD CROP (Continued from last issue)

The rice varieties are not so
differentiated as are those of
maize, but the variations are
very interesting. Some sorts
mature in 60 days while others
take 225, some stand barely a foot
high, others even without irriga-
tion may reach 7 or 8 feet. The
average yield is probably less
than 25 bushels an acre, but
over 100 bushels is not very rare.

There are many red-seeded
sorts, yellows, browns and even
brilliant blacks, white being the
commonest colour. The upland
types is delicious, likewise the
fragrant aroma while cooking.
Most of the better-flavoured
sorts are never in trade, their
local value being perhaps five
times that of the cheap taste-
less varieties which are grown
only for export. Some varieties
pop like pop-corn.

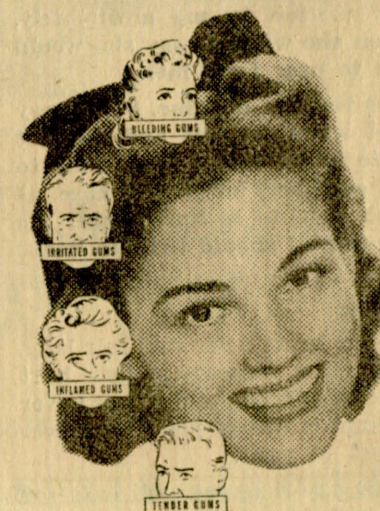
Rice is impatient of weed
troubles and dry weather. Prob-
ably 75 per cent of the world's
rice is planted or transplanted
in level diked fields of mud; and
as soon as the young plants are
tall enough water is let into the
field at intervals, thus killing
most of the weeds. Irrigated rice
requires cheap hand labour. In
many localities there is only one
crop a year and no rotation, the
fields merely lying fallow half the
year. Most of the threshing is
done without machinery. Millions
of tons of rice straw are burned
every crop. If pressed into
briquettes this could at least be
used for fuel, or ground for
roughage feed, which is in such
demand in some localities. The
hulls, or chaff, are usually burn-
ed as fuel in the dehulling mills.
The ash is, of course, wasted as
it cannot be used in feeds on ac-
count of the silica. Rice middlings,
or tikki-tikki, is perhaps the
richest of all similar stock feeds;
it contains phosphorus and pro-
teins, the human-food portion
lacking these valuable ingredi-
ents. In Japan and in China
samshui, rather weak water-
coloured liquors, are made from
fermented rice meal and broken
grains.

More attention should be paid
to the upland varieties, some of
which are more prolific than any
irrigated type. Vast areas of
cheap land could be put into
rice rotation with maize, cotton,
or tobacco, and it could be grown
as a catch-crop in rubber and
fruit plantations.

The pests and diseases of rice
are not very serious.

(To be continued).

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TALKING IT OVER

with Elizabeth Martin

Dear Miss Martin,

I was very much in love with a girl and two years ago she went away. In all this time she has not written to me until lately, when she wrote to say she would like to hear from me.

As you can imagine, I was very hurt when she left and did not write to me and I have tried to get over her, but I still care. I don't want to be hurt again. Do you think I should write to her.

- S.

Dear S.

Faint heart ne'er won fair lady. You must expect to get hurt sometime in life, and if you never attempt a thing you can never expect to gain.

You say that you still care for this girl, if you don't answer her and take a chance, you will never know whether she cares, and why she didn't write or whether you could win her. So take your courage in your hands and write to her, you may yet win out.

E. M.

Dear Miss Martin,

I am from British Guiana and have been trying a long time to get B. G. programme on my radio but I have not been successful. Can you tell me what hour I must tune in to get them. I would also like to get Trinidad.

Mrs. C. W.

Dear Mrs. C. W.

I am afraid I am no radio technician. However, I have done my best to get the information you require.

It appears that British Guiana and Trinidad are very much the same as we are here. The stations are not very powerful and therefore cannot be picked up at a great distance except by a very powerful set.

British Guiana, I understand, broadcasts all day, and you could try the 49 metre band.

Trinidad broadcasts from 6

a.m. to 12 noon, and return to the air at 2 p.m. until 11 p.m. Try the 31 metre band. However, I hardly think you will get Trinidad unless you have a powerful set. We were only able to hear it when the cricketers were there, because the power of the station was stepped up for the occasion.

E. M.

Dear Miss Martin,

I have been married for several years and I have been longing to have a baby, but my husband does not want me to have a child. At first he said we should wait a while, then he said we should have a little more money, and now he says that he loves me alone and does not want a baby to spoil our happiness. What can I do to persuade him that a baby could not spoil our happiness?

E. L.

Dear E. L.

We are no longer living in grandmother's day, when such topics were taboo, so I do wish young people would discuss the serious aspects of marriage before they take their vows.

I suppose E. L., that you just assumed that your husband felt the same as you did about having a family. I can quite understand how empty the future seems to you. But there is this consolation, no matter what a man may say, one of the chief reasons why a man chooses one special woman to be his wife is that he wants her to be the mother of his children. So your husband must have felt something of this when he married you.

First of all I suggest that you take stock of yourself. Are you today the same loving girl, with kind, considerate ways that you were the day he proposed to you?

If your husband loves you, you should not have a hard job in making him change his mind.

Explain to him how vitally important this is to you. Show him how empty the years ahead would be for him if he were to lose you. He may be waiting until he feels financially secure. If this is so, then make him see that at least he should tell you so that you could have something to look forward to.

E. M.

Dear Miss Martin,

I am only eighteen and very much in love with a boy of twenty-three. My parents have given their consent to our becoming engaged next year.

Recently an old flame of this boy has gone to work in his office. She is the same age as he is. Every where we go we run into her, and she does everything she can to humiliate me and show me how young and inexperienced I am. How can I fight her, for I am afraid of losing him to this glamorous female.

L. L.

Dear L. L.

You have no need to fight, you

E. M.

"Thanks to the
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Pepsodent—

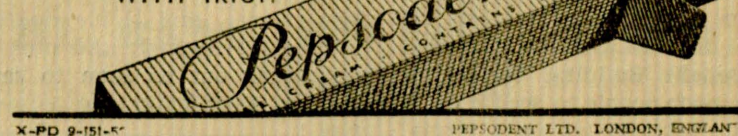


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In Paris the other evening a girl rushed up to a policeman saying, "Quick, Monsieur, catch immediately that man who is running."

"What has he done?" the policeman asked.

"He tried to kiss me," replied the girl.

"Do not worry, Mademoiselle," the consoling policeman said, "the opportunity will recur."

According to an American philosopher, "there is seldom anything wrong with any marriage that a few thousand dollars can't cure."

Botanist, — "Now, this flower belongs to the Dahlia family."

Caller — "Ah, yes, and you're looking after it for them while they're on a vacation?"

"What do you think of the statement that there are 500 haunted houses in Kingston?"

"Oh, that only ghost to show how plentiful spirits are here"

The contractor's truck and the baby car are approaching the cross road from opposite directions. They are both doing better than forty and neither driver is sounding his horn. The traffic cop is asleep. Whose position would you rather be in? The Coroner's.

"I wonder why so many girls rest their chins on their hands when they are thinking?"

"To keep their mouths shut."

"I want to get some shoe strings," said the country boy.

"Yes, sir; how long would you like them?" asked the clerk.

"I don't want to rent them. I want to buy them," was the naive reply.

Two gentlemen were sitting comfortably in their chairs in a Richmond Hotel enjoying a mid-afternoon cigar.

Said one: "Every time I come here, my wife thinks I'm out chasing women. Gad, I wish she were right."

Old Lady: "Son, can you direct me to the Savings Bank?"

Boy: "Yessum, for a quarter."

Old Lady: "Isn't that mighty high pay, my boy?"

Boy: "No'm, not for a bank director."

There was a young lady of Lynn Who was deep in original sin:

When they said, "Do be good" She said, "Would, if I could."

And straightaway went at it again.

Ruth: "How do you know he was drunk?"

Doris: "Well, he shook the clothes-tree, and then started to feel around the floor for apples."

Dorothy Lamour was Bing's guest. Referring to Miss Lamour's sarong, Hope cracked:

"What holds it up — public opinion?"

"Good morning, Mrs. McCarthy," said the doctor, "and did you take your husband's temperature as I told you?"

"Yes, Doctor. I borrowed a barometer and placed it on his chest; it read 'very dry' so I bought him a quart of beer and he's gone back to work."

"Doctor, what is the awkward age?"

"That's when a kid is too old to provide income tax exemption, and too young to be self-supporting."

Surgeon: "There is no hope for your recovery. Is there anyone you would like to see?"

"Yeah, another doctor."

Bob Hawk asked a fellow on his quiz show whether he was married and, if so, did he find it an advantage.

"Yes," replied the fellow, "I am married, and being married saves a man a lot of time making up his mind about things."

The Kingfish and Andy were on the favourite subject — anatomy — with the Kingfish doing the explaining:

"The saliva gland is supposed to empty into a certain tooth in yo' mouth."

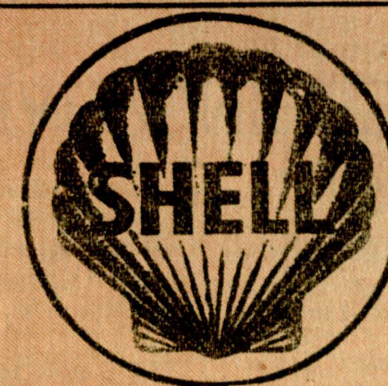
"What tooth is dat?" asked Andy.

"Bicuspidor?"

In the big city a group were discussing their home life. "Say," said one, "let's get our wives together tonight and have a good time."

"Fine," said another, "where'll we send them?"

By despising himself too much a man comes to be worthy of his own contempt.



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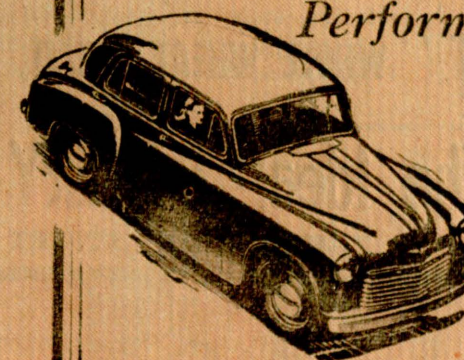
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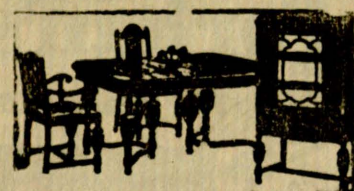
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REFRESHING WINDS

By Gay

I sat looking at her anguished face. She had come to me for help, she just informed me.

"No. No, you didn't, Louise," I said. "You came to me for pity and sympathy, not help. You want me to agree that the other fellow is all wrong and you're right. You want me to feel sorry for you because your feelings got hurt." Her expression was slowly changing from pain to shock, from shock to pure anger. But I went right on. "Well, you came to the wrong person. Because I haven't the slightest pity for a grown woman who persists in extreme egotism and selfishness, as you do."

Her face flushed to bright pink. "Egotism? Selfishness? Me? Why. I'm always giving things to others, I always—"

"Never mind," I interrupted. "I know. I know the whole list of your material gifts. I know the words of your humility better

than you do. But that doesn't change the fact of your egotism and selfishness."

SHE jumped to her feet, breathing hard. She opened her mouth as if she would either cry or scream. But I didn't give her a chance. I went right on, "If you really came to me for help, then you'll sit down and listen." She remained standing. I smiled. "I'm going to tell you anyway, standing or sitting. You're always running around getting your feelings hurt. You're forever being upset over someone's actions or someone's words. You say you're just 'sensitive.' Well, I have another name for it. It's simple egotism and selfishness."

She sat down, finally. She said nothing at all, just sat down and stared at me.

"If sensitiveness isn't egotism, I'll eat my hat! Whom is a sensitive person thinking of? The fellow next door or the needy of his family or society? Certainly

not. He's thinking of himself. Someone has said something against him or his possessions, he believes. More than that, he appears so almighty important to himself, that he naturally takes the other fellow's words as a personal insult. Nine times out of ten, the fellow didn't mean a thing by his words, but that makes no difference to the sensitive little flower — oh, no, the sensitive person is so centred in himself that he interprets everything in terms of himself."

"You're cruel, cruel," Louise muttered between clenched teeth.

"No, you're the one that's cruel. You're cruel to yourself. To inflate your ego to such an extent that you can't see anything beyond your feelings, your personality, your small world. All the ability that others have to annoy you, you give to them through your own egotism."

SHE was still piercing daggers at me with her eyes. She could have borne a whip lashing much better than this tongue lashing. Yet something — perhaps her innate desire for the truth — impelled her to remain seated and listen.

"Easy-to-hurt feelings are not only egotistic, but selfish. If you

were thinking of others, instead of selfishly centering your attention on yourself, you would see through more objective eyes and your understanding and tolerance would be heightened. Do you believe a giving of material gifts is the main ingredient of unselfishness? Then you're wrong. Unselfishness is the ability to 'put yourself in the other fellow's boots' and understand his viewpoint enough to do the kindly thing toward him. It is the ability to realize the world is composed of much more than just yourself and the few small events that make up your world."

"But what is the 'sensitive' person doing? He is all self, self, self. He is the perfect example of exaggerated selfishness. To him nothing is important except his poor little feelings and his poor little comforts. It never occurs to him that he is only one tiny minute insignificant particle in this great whole called life."

"But it's natural to be self-centred," Louise blurted out. "We all think of ourselves first—" Louise persisted, her face still flushed to an angry red.

"Perhaps," I said. "But there is a way of balancing values in your life. There is a way of in-

(Continued on page 17)

AUGUST 6, 1949.

THE PAGODA

FAR EAST BOOKS

WE GO TO CHINA

By Elizabeth Moore

This long-awaited story of Lady Cripps' goodwill mission to China in 1946 is full both of information and interest. It is also timely today. Hector Hutt, the editor, has had the diaries of all the party on which to draw. The main story follows the notes of the General Secretary, Mrs. V. Elizabeth Moore, M.B.E. It is her book from first to last.

As was to be expected, the purpose of the British United Aid to China party was not only to be welcomed and feted, but to see for themselves how Britain's gifts have been spent and where the need is clamant still, is manifest everywhere. There are, to the general reader, amusing touches. At innumerable receptions and ceremonies Lady Cripps is always called upon to speak, and she never opens her mouth, according to her loyal and admiring friend, without making the best speech yet. What magnificent oratory it must have been at the end.

Then, of course, there are the sparkle, the wit, the exaggerations, the inaccuracies, the vivid descriptions of men, women and things, that are inseparable from a rapid journey of this kind. Mrs. Moore is no mean hand at the job of putting down her experiences with living words.

The journey itself was unique. There is a plane of English women, with one knight errant. There are generals, Nationalist and Communist in the plane, as on the aerodromes. Lady Cripps has frank and earnest talks with Maotse-tung and Madam Sun Yat-sen on the one hand, and the Generalissimo, Madam Chiang and their friends on the other. The B.U.A.C. never has been partisan. It was for all in any need, whatever their race, politics or religion. This expedition, from first to last, maintained their catholic and friendly attitude to all. Lady Cripps and her companions flew from Nanking to Hankow and Chungking and thence by special convoy they reached Chengtu by road. Then on to the North. Lanchow on the edge of the Gobi desert is visited and admired. They push on to Yen'an with its cave dwellings, cave hospitals, cave co-operatives and its communist leaders. After that Mukden and

Peking. Then Shanghai and finally home to Nanking, Hong Kong and London.

What Aladdin's carpet it was that carried them. What courteous, kindnesses and gratitude they received are all written here for readers to enjoy, and it is all illuminating.

Whilst they were making this tremendous and strenuous journey, the reviewer, too, was passing on his more commonplace and humdrum way. Yet all their impressions were his impression, too, as far as the journeys were paralleled. There was a general friendliness to Britain, a widespread appreciation of her efforts for China and of Britain's own magnificent post-war effort at rehabilitation.

The discerning reader, who will not be content with one reading of the book, will be amazed at its wealth of knowledge as well as of its detailed description of things Chinese.

Providence always looks after travellers in China, however carefully man may have prepared and proposed. There are descriptions here of tough stretches on the road. That cavalcade from Chungking to Chengtu and that rough journey over the deserts to Yen'an will be told to children and to children's children in the days to come. Those women were prepared to rough it and doubtless had to rough it, too, in ways not too easily set down in a book.

The old China hand, as well as the general reader, will be intrigued with the description of the salt wells at Szechuan; of the ancient and modern irrigation of that far Western province; of the glories and the fascination of the Forbidden City; the Palaces and the ineffable beauty of Peiping.

As for their general summing up of their experiences such sentences as these are sincere as they are true:

"There is just one thing that we felt shining through the tour and (we forlornly hope) it was the loveliness of the Chinese people, rich and poor, high and low, in whatever part we visited. We know that no printed book can do them justice. One has to live with them for years to do this."

So our ambassadors lost their hearts to China, messengers and recipients of goodwill alike.

When a second edition of the book is called for, as it surely will be, it would be of great advantage if an Index were added. Books of travel are not all ephemeral, especially travel books to China. This is a volume that needs a careful Index for its greater usefulness. It is a book dated at a very important moment of Chinese history. Whatever happens in the turmoil of the present stress and storm it will for long be valuable to remember what sort of a people and what sort of a land Lady Cripps and her high-hearted company judged China to be.

We heartily commend this journey book to all who want to know.

Harold B. Rutenbury in
CHINA REVIEW, London.

REFRESHING WINDS

(Continued from page 16)

cluding yourself in life in true proportion to everything else. It isn't necessary to dwell on only yourself until all sense of proportion leaves."

"That's just a bunch of words — words — they don't mean a thing in practical living—"

"That's because you don't understand them yet, Louise. They are very practical words — that is, they would become practical to anyone who practised them."

She arose then, and walked slowly toward the door. She didn't say another word, but she glanced at me just before closing the door behind her. And I

had a happy feeling that when her anger had completely died out, she might — she just might — begin practising.

End.

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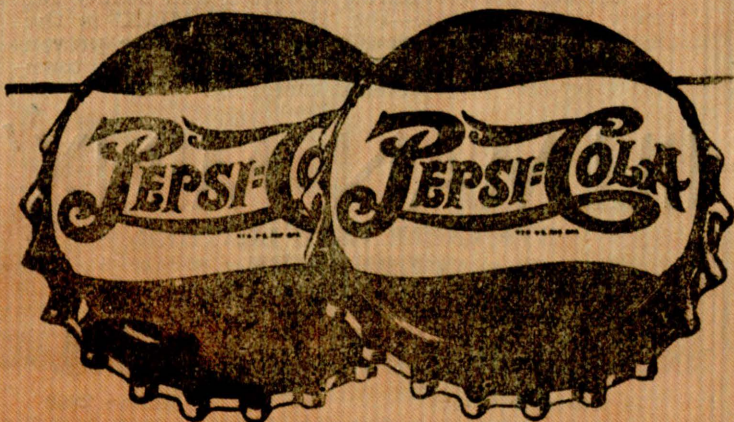
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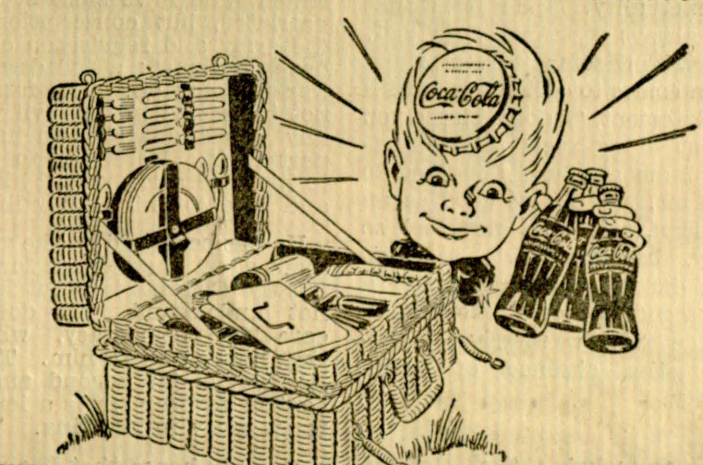
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AMERICA IN THE EYES OF CHINESE STUDENTS

(Continued from page 9)

up against a very unpleasant aspect of American life, namely, the existence of racial prejudice which makes it extremely difficult for an Oriental student to find rooming facilities. This is particularly true in California. A new arrival does not meet with a wholesome introduction to American life when he spends the first few days in looking for a room or apartment. He stops at a place where he sees a "For Rent" sign but when he rings the bell he is told that the place is not available for Orientals. After a few experiences like this, he begins to have serious doubts in his mind in regard to the American democracy he has read about in books and heard about from the mouths of Americans in China. He wonders whether there is really such a thing as equality of opportunity in American life.

Even under the most favourable circumstances, the foreigner tends to be oversensitive. He feels uncomfortable when he is gazed upon as an object of curiosity, however natural and harmless such curiosity may be. When in addition to the normal reactions towards strangers there exists a practice of discrimination, the foreigner tends to become extremely sensitive in daily human relations. He resents being treated always as a foreigner, a Chinese, instead of merely as a student. If he arrives early in the classroom, he is asked whether Chinese students always go to class so early; if he is late, some one is likely to make a remark on traditional Chinese lack of punctuality. He feels that he is always a strange specimen. Even when some well-meaning person comes to comfort him with the statement, "I don't blame you for not liking racial discrimination; I am absolutely opposed to it; to me, you are as good as an American," he does not feel so happy, because in his sensitive mood he detects or suspects a condescending or paternalistic attitude which merely underscores the absence of racial equality.

ON the whole, the Chinese students find much in American life that they like and admire. They find the American people energetic, enthusiastic, and very friendly toward strangers. They appreciate the friendliness with which people answer questions, whether in the

Railway Station or at the street corner. They are impressed by the courteous manner of well-trained policemen, salesmen and salesgirls in the stores, the persons in charge of the information desks everywhere, and of people in general who are willing to take time to answer the questions of puzzled strangers in a new environment.

They find the American people much younger in spirit than the Chinese people. Americans seem to be full of vitality and eager to be on the go all the time. The bountiful energy of the people is particularly impressive in group gatherings on and off the campus. Group activities are never dull; people participate in singing, sports, and games with great gusto and enthusiasm. In watching the tempo of American life and the speed with which people rush from one task to another, the visitor from the other side of the Pacific sometimes wonders whether Americans have any time for the quiet enjoyment of life. But, on the whole, he is a great admirer of the robust health and bountiful energy of the American people.

(To be continued.)

The Chinese Farmer

(Continued from page 8)

diary yet he endured it for the sake of his ancestors as well as for the sake of his children.

He was promised many things by the government as a reward after the defeat of the enemy. The promises he looked forward to were a peaceful life, a full bowl, freedom from conscription, and freedom from paying taxes in grain. The Japanese were defeated and have since been repatriated, but conscription into the army and requisition of food have continued; a full dress civil war is going on. The farmer is not interested in the civil war or any war and wishes to have no part in it. He wants to return to his good earth, to till his land, and to enjoy his family life.

He has been told by the government agent the reasons for fighting the Communists, but he does not understand. He does not care for democracy, whatever that may mean to him. To him, heaven is far beyond and the central government is a long distance away in Nanking.

He only hopes that the soldiers who pass by his home will leave him and his family alone, and not take away his grain and fodder. His brother who lives in the Communist area was at first quite pleased to have more land to cultivate, after some of his rich neighbours had been liquidated, and thought that the Communists and Santa Claus might be

the same person.

But he dislikes to attend so many meetings at which he is told so many things not to do. The thing he dislikes most is that he has to report on his neighbours and members of his family. This scares him.

Above all, he dislikes to be conscripted into the Red Army. He knows little of Communist "liberation" and cares even less than his brother on the government side for "democracy." Wherever civil strife leaves its trail, disorder, banditry, disease, and famine spread into the countryside. Those who escape from the fighting area become refugees and paupers, crowding into nearby towns and cities.

THE farmer works hard. His grain brings to him more paper money than ever, yet so much money in notes buys so little! He remembers the days when one silver dollar would buy a lot more than a basketful of paper notes. The government also forbids him to sell his grain for more than the ceiling price. He seems to be always in debt. The harder he works, the more frustrated and hopeless he feels. He often wonders what future there is for him and his family.

Before the war the farmers in China produced 80 per cent of the cotton, tobacco, silk, and other raw materials used in the nation's industries. After eight long years of bitter resistance and one year and a half of peace, an industrial boom is long overdue, which should utilize all agricultural raw materials. But instead of the boom, civil war, inflation, high taxes, and the dumping of cheap foreign goods have caused an industrial depression that greatly affects rural prosperity.

Only industrial prosperity that demands raw materials from the country and that provides surplus manpower with gainful occupation, will enrich the rural people. The farmer does not understand economic principles, but he does ask why he is so poor.

NEW STAR RISES ON THE BRITISH FILM SCREEN

Playing the role of Laertes in Laurence Olivier's film presentation of William Shakespeare's "HAMLET" coming to THE CARIB on Friday, August 19, is a young English actor making his screen debut — Terence Morgan.

This dark, handsome young actor has a fine career ahead of him on both stage and screen, and for cinemagoers he is one of the important discoveries in "HAMLET." To cast a young actor, virtually unknown to the majority of filmgoers, in such an important role in a picture of the magnitude of "HAMLET," reveals

the confidence which Olivier has in Morgan's acting ability. Nevertheless, Terence Morgan is well known on the London stage, having distinguished himself with good performances in several plays.

To some extent Laurence Olivier is personally responsible for Terence Morgan's recent success. He selected him for the role of Henry Antrobus in the stage production of Thornton Wilder's "The Skin of our Teeth" in which Vivien Leigh starred, and both were in the revival a year later. In this production Terence Morgan gave a fine, sincere performance in a difficult role and impressed Olivier as a "find." Those who saw his acting both in London and in the provinces, marked him down as a young actor with unlimited possibilities. Consequently, when "HAMLET" was scheduled for filming, Olivier remembered the young actor who made such an impression on his mind, and engaged him as an understudy throughout the film. When casting was in progress Terence Morgan was given a test for Laertes in common with many other actors, and his test won him the role.

Terence Morgan was born in London on the 8th December, 1921. His father is a manipulative surgeon and electro-therapist. Terence was educated at Ewell, Surrey. His youthful ambition was to be a film star—one which should be well within reach now. At school he was a prominent member of the dramatic society from an early age. He was a keen athlete, and took part enthusiastically in all games, but excelled in cross-country running and high jumping.

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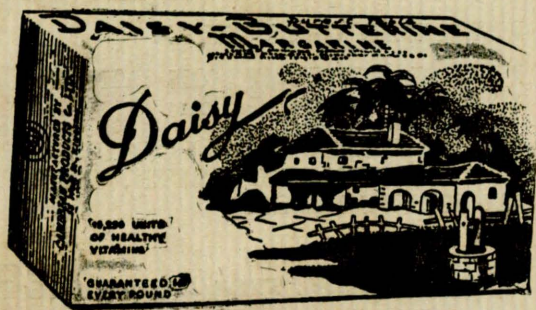
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