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PAGODA

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THE BEGINNING OF SPRING

By PIONEER

From SOUTH CHINA MORNING POST, Hongkong

THE great majority of Chinese festivals are observed according to the Lunar calendar, and consequently vary every year of the Gregorian mode of reckoning, which is based on the time taken by the earth to circumnavigate the sun.

The Chinese system, if followed exclusively, would make the seasons for sowing and reaping vary by as much as a lunar month, so they have divided the solar year into twenty four fortnightly periods of fifteen days each. The climate is so regular that the appellation of each period invariably denotes the kind of weather to be expected, and the change is nearly always noticeable on the exact day fixed by the calendar.

Foreigners in North China are often surprised by their Boy making preparations to paste up windows on a blazing day in October but, on going out after lunch they find a drop of twenty degrees in the thermometer, and admit his sagacity in following the calendar, rather than the evidence of his senses.

Li Ch'un (Establishment of Spring) falls every year about February 5, fairly near to that moveable feast, Chinese New Year's Day. This year it came on February 4, and preceded the greater festival by two days.

It so happens that in 1952 Chinese New Year is early (25th January) but Li Ch'un, keeping its place in the solar calendar, comes after, and not before New Year's Day. The effect of this is that 1951 is a "blind" year, and has no Establishment of Spring.

This is perfectly disastrous for the superstitious element of the population, for it is considered most unlucky for a child to start its education in a year which has no Li Ch'un.

It means missing a whole year of education, and some of the primary schools are likely to have a lean intake.

In the North, where the calendar was compiled, Li Ch'un marks an abrupt transi-

tion from the Ta Han, or Great Cold, fortnight which precedes it. It puts a definite end to the skating and coolies set to work dismantling the mat shed which has protected the ice from the sun's rays.

THE Festival is entirely bound up with agriculture, and no peasant was supposed to plough his land until certain appropriate sacrifices had been performed by the Head of the State and, in the Provinces, by the local magistrates. The rites were originally connected with the worship of the Earth Gods and included the slaughter of an ox.

This, as enlightenment, and an urge for economy dictated, eventually was replaced by a clay effigy, much as human sacrifice gave place to the substitution of a domestic animal. In recent days, the value of the sacrifice has degenerated like the currency, and the Gods have to be satisfied with a paper ox, or water-buffalo.

Fukien Province held out the longest against Chinese civilisation, and persisted until quite recently in butchering a buffalo, whose carcass was divided among the officials.

A procession, in which the Spring Ox was the principal feature was organised to celebrate the occasion. Very occasionally a real ox was used for the purpose, led by a child, who probably in the dark days formed part of the sacrifice. Now both are made of stiff paper.

AS the new calendar was available at the time, the ox and various traditional figures were painted according to its predictions. The crowd of holidaymakers, many of whom were totally illiterate and could derive no benefit from the perusal of the document itself, were thus enabled to absorb a certain number of warnings from the conventional colours employed.

If the head of the ox were painted yellow, great heat would be experienced in the summer.

Green betokened sickness in the spring, whilst red foretold a drought.

Black stood for an overabundance of rain, and white a warning of high winds and storms. The "Meng Shen," or Spirit Driver, also acted as a tipster, for, if he had some form of headdress, the year would be dry. No hat meant rain, whilst shoes indicated torrential downfalls. A barefooted driver meant drought, whilst great heat was portrayed by heavy clothing, and cold by light.

The Meng Shen, being a spirit, reacts to the vagaries of the elements in exactly the opposite way to a normal man, so he puts on a fur coat in July, and wallows naked in December snows. If he wore a red belt, usually a sign of rejoicing, it consequently meant much sickness and mortality, whilst the white ceinture of mourning betokened a light casualty list.

THE Spring procession was brought three times to a halt by a cavalier, who dismounted in front of the magistrate, and promised him promotion, for which he received a luck penny in cash.

On arrival at an open space on the east side of the city, the magistrate and his yamen staff went through the motions of beating, and prodding the buffalo to stimulate it to work as an example to the farmers. This had to be done with bamboo poles decorated with strips of coloured paper at the exact hour when spring began. This auspicious moment was determined by placing a large hollow bamboo upright in the ground, with chicken feathers in it. As the feathers fly upward from the first breeze, which is supposed to arise the moment the ox is beaten, the on-lookers are apprised that spring has really arrived.

The ceremony ends by burning the effigies, while the crowd scrambles for the charred embers as talismans of luck. The

(Continued on Page 8)

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"A Man's A Man For A' That!"

By S. H. C.

"HOME!" the very word sends warmth flooding about his heart. The very thought spells bliss. Over is the hard grind; finished, for the day at least, is the fuss and bother which seems a part of the job; gone are the cares which seem to go hand in hand with the responsibilities of the office.

"Home", the impact of the word on the brain is like that of a fragrance transmitted by a sudden stirring of the leaves. It is the winking of the lighthouse to a mariner blanketed by an unfriendly night. It is the soothing lull of Nature after the storm had spent itself.

"Home!" the very word is the soft wash of the seas on the ever-shifting sands; the music of a lone early star; the hush of a forest sanctuary.

Jerry swung down the narrow, shady lane, and marvelled at the fact that there was so much poetry latent in him. He whistled a popular tune and played the game most popular with home bound husbands. His wife knew that it was his favourite game, and as he lifted the lid of the pot and kissed her in one smooth action, she could tell whether something he liked was cooking, or whether he didn't mind what was being prepared. It is a simple everyday act, glossed over by many, but immortalised by Dagwood of the Funnies.

It was good to be home, he had broken into a mad gallop, once through the garden gate. It was great, wonderful. One felt like cheering after the quiet and too-controlled atmosphere of the office. It was good to be home, to haul on comfortable shoes, hang up the neck-tie and just let yourself go into the affectionate clasp of your favourite armchair. It was good to be home to do the things you want to do, not what others want you to. It was simply grand to relax, reach out, if you felt for it, for the papers and the best thing about it all is not having a voice at your ear say—

"Jerry!"

Oh excuse me chaps, that's the wife.

"Jerry, the cord for the electric iron's broken again, will you be able to fix it for me now, darling?"

"Just a sec, honey"

In a short while, the cord was

repaired, and the man of the house settled down once more to the pile of magazines, books and papers. Now for a real loaf, he thought, and the thought died in the thinking.

"Darling, the garden's parched. The boy won't be here until Friday, would you be a dear and sprinkle it for me. It won't take too long."

Little coloured balls of light exploded in his mind and thoughts too deep for words sent the blood pounding to his head.

THERE is no finer opportunity for a man to really get his teeth down into a real good meditation, than when he's watering a fifth of an acre of parched earth with a quarter inch hose that squirts water at a rate of just about double that of a water pistol.

Time limped by at so slow a speed, that Jerry was justified in thinking that legs of Time must have been broken. But he soon settled down to a soft, meditative mood, and almost subconsciously directed the thin stream of water over the first of many flower beds. His mind relaxed and that calm contented feeling which is apt to come over some of the young married men who water the front lawn at the bidding of the little woman, settled over him like a mantle. Soon his thoughts began flowing like the thin stream from the business end of the hose he held in his hand, then they gushed forth.

And if you could read his thoughts you would probably pass on with the comment that it was the same old story, the same sad tale. You would probably add that it started at the altar on that fateful day when she said that she would love, honour and obey — and all the while with a little grin in the back of her mind, speaking for you.

The sound of the water hissing forth, the sudden flutter of grass quits hurrying about their business, the steady beat of a humming bird's restless wings, all these seemed to drug Jerry's senses so that he could meditate on his hard lot, yet without malice. Ah, it was more with resignation.

Last week it was, just when he had dragged himself home from work, he changed his clothes and reached for a detective novel.

"Darling, the stove won't work. I think it needs cleaning."

AFTER that it was the lawn mower that would not cut properly, then the chairs which needed painting, the hedge which needed trimming, the fuse which needed replacing, the lock which needed oiling, the hole in the meshwire of the chicken run which needed patching. What's wrong with me, he thought, why I can't seem to get an evening off just to smoke my pipe and be in peace, and read all the magazines in the world if I want to?

Why was it that wives have learned to call on you for help, JUST as you are about to relax. Why not before, or after? Why not give twenty four hours notice or something?

Then he knew the answer! It did not break slowly on his consciousness. It came suddenly, like the turning of a light in a dark room. Something seemed to 'click' in his brain and the answer was there.

Little pictures began to appear on the wall of his mind. Little incidents came back to him and all he could do was laugh quietly at himself and go on back to watering the front yard with added zest.

(Continued on page 18)

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MOVEMENTS OF NOTE

By I. C. Evre Ting

THE tennis courts have suddenly been blossoming with life. The Spring weather seems to give everyone the vigour to start out just about this time every year. With a group of fresh and fair enthusiasts a good crop of tennis coaches have also sprung up. Those desirous of taking up the game should make a note of it and take heart. They are usually too shy or afraid that there may not be anyone interested enough to start them off in learning the fine points of the game.

QUITE as popular as tennis is fishing. You will observe by now that not only young folks in love are interested in the the movement of the moon.

Our ardent fishermen can tell you almost to the minute when the next full moon will take place. Some leave home and wife at all hours of the night. When it comes to bringing home the catch there are all kinds of stories. One party last week went with only a pound of bait and brought home 45 pounds of fish, while another ambitious but not so fortunate fellow went out with two pounds of bait (at 3/6 a pound) and did not get anything worth mentioning.

IF the enthusiasm of these jive artists keep up, perhaps we will have an all-Chinese orchestra soon. For quite some time, these music lovers have been trying to start an orchestra. At the moment they need a set of drums, and if some charitably inclined person would make a donation to start a purse for it they would be very grateful.

LOSING a wallet is a very distressing affair. One young man who dropped his somewhere in the vicinity of Cross Roads last Saturday night was very much disturbed. In his wallet were two precious tickets to one of Cugat's performances. He did a lot of tracing back but found no sign of the missing wallet. Three days later in the Lost and Found column a wallet was mentioned. He dashed off to identify the article and claimed it. His joy was unbounded for he recovered his tickets and could keep his date.

SOME very romantic news I hear will be coming from Mandeville way soon, Cupid's arrow has been shooting 'straight and true after crossing the vast distances of water and ocean and as a result there should be one if not two engagement announcements forthcoming in the next few weeks.

OUR Club president who went to Trinidad for the Mardi Gras finds the place and the people so interesting that he has prolonged his holiday much longer than expected. The rumour that he intends starting a Butterine factory there is entirely without foundation.

IF there were a candid camera artist on King Street one day this week he would have caught a very nice picture of two young people holding hands as they talked engagingly to each other on the busy street, entirely oblivious of the passing throng. They evidently do not see each other very often as he is from far in the country.

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PERSONALIA

During the past fortnight, His Grace, the Archbishop of Nanking, attended several functions in his honour, and also made an extensive tour of the Island, stopping at all the principal towns.

On Saturday, March 24, Mr. and Mrs. Wong Chew Onn entertained His Grace at a dinner party which was attended by nearly sixty persons.

On Easter Sunday, the Kuomingtang invited His Grace to a dinner at the Sun Yat Sen Recreational Centre. Afterwards, he was present at the Chinese Public School Garden Party where he also made an address.

On Easter Monday, His Grace attended the Winchester Park Garden Party and distributed prizes to the winners of the Baby Contest.

On Tuesday, March 27, His Grace began a tour of the country parts. Accompanying him on the tour were Fr. Butler, and Messrs. Stephen Yap and Gladstone Chang. Their first stop was at May Pen, where Archbishop Yu Pin and his party were the luncheon guests of the Philip Youngs.

They proceeded to Mandeville where a cocktail party in honour

of the Archbishop was given by the members of the St. Luke's Church at the Rectory. Later that evening, His Grace met members of the Chinese community at St. Luke's Hall. He spoke to the gathering about conditions in China.

On Wednesday, March 28 the party proceeded to Black River and Sav-la-mar. At Black River they stopped briefly and met Mr. George W. Lyn, J.P. and the Lyn Ah Guns.

At Sav-la-mar, in the evening, His Grace attended a function in his honour at the Town Hall where he also gave an address. He was entertained at dinner by Mr. and Mrs. Jackson Williams.

On Thursday, he visited the Frome estate before proceeding to Montego Bay. At the latter place he was the guest of Mr. and Mrs. David Yap for luncheon, and in the evening a large dinner party in his honour was given by the Chinese community at the Chinese Social and Athletic Club. His Grace later attended a performance of "Everyman" at the Chetwood School. This performance was staged by the St. George's Travelling Theatre Group under the auspices of the British Council.

On Friday, March 30, the Archbishop visited Falmouth and was the guest of Mr. William Chin, J.P. His Grace also visited the Homestead Housing Project at Bamboo. Due to the late hour

His Grace and party could only stop briefly at St. Ann's Bay, Port Maria and Highgate on their way back to Kingston.

On Saturday, March 31, His Grace was the guest of honour at a dinner given through the auspices of the Chinese Benevolent Society. There were more than sixty persons present who represented various organisations in the city. After the dinner a programme of speeches followed and Mr. W. A. Chen, J.P. acted as Master of Ceremonies. He called on Mr. Sidney Chang, J.P. to toast His Grace the Archbishop. Other speakers included Mr. Tie Kee for the Bakers' Association, Mr. Wong Chew Onn for the Wholesale Provision Merchants' Association, Mr. Oscar Lee for the Ming Chee Tong, Miss Annie Wong for the Chinese Students' Association, Mr. Jimmy Lowe for the Chinese Sports Club of Port Antonio, and Mr. Horace Chang for the guests. His Grace replied with an address to the gathering. The Most Reverend John J. McEleney replied to the toast to the guests, as also did Monsignor Wilson, Fr. Butler and Madame Hou.

On Sunday, April 1, His Grace carried out the ceremony investing the Rt. Rev. Gladstone Wilson as a Monsignor of the Roman Catholic Church.

Later, Mr. W. A. Chen, J.P. entertained His Grace at a dinner at his home in Constant

Spring. In the evening, His Grace gave a speech at the Sun Yat Sen Recreational Centre where a Garden Party was taking place.

On Monday, April 2, His Grace was guest of the Alpha Old Girls' Association at a tea party in McAuley Hall at Alpha. Later in the evening, a buffet dinner party in his honour was given by Mr. and Mrs. Gladstone Chang at their home on Worthington Avenue.

On Tuesday, April 3, His Grace spent the day in Spanish Town. Among the many places which he visited was the Leper Home.

On Wednesday, April 4, His Grace went to Morant Bay where a reception was held for him by members of the community at the Catholic Rectory.

He returned to Kingston the same evening.

On Thursday and Friday, April 5 and 6 he visited Port Antonio.

On Sunday, April 9, a special service for members of the Chinese community will be held at the Holy Trinity Cathedral when His Grace the Archbishop will lead a Prayer for Peace for China. The confirmation of about fifty Chinese communicants will also take place at this service.

At about 8.00 p.m. His Grace will lecture at the St. George's College Hall. All are invited to

(Continued on Page 16)

WHY SUFFER FROM THE HEAT?

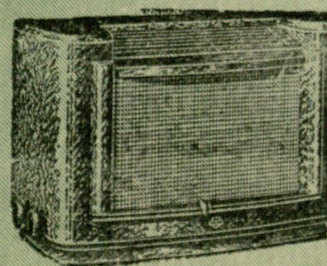
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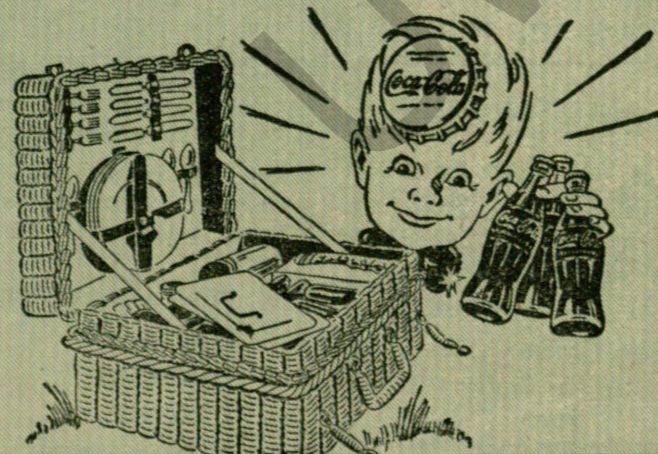
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PANORAMA

EASTER WEEKEND

The long Easter weekend has been packed with a round of activity, both of a religious and festive nature. A number of Passion Plays were put on on Good Friday by the various denominations both in the city and in country areas, and these were well attended as were the picture houses which put on special films of a similar nature.

The churches were filled to capacity as usual at the Easter services, and were beautifully decorated in gold and white blossoms. Numbers of Fairs were held in conjunction with the churches also, and, altogether, it was a very pleasant break in the long working routine, many city folk taking advantage of the opportunity to get away to the country.

MILITARY ACTIVITY

In the Military life of Jamaica there has been a change over at Up Park Camp in the past fortnight or so, with the departure of the 1st Battalion Royal Inniskilling Fusiliers and the arrival of the 1st Battalion Royal Welsh Fusiliers.

The Inniskillings came to Jamaica at the close of 1949, and after serving for 17 years overseas in various areas will now be stationed near Dover in England. Lt. Col. D. G. Moore, Commanding Officer, gave Jamaica a kindly farewell wish for happiness and prosperity in all spheres. A farewell party was held at Camp in their honour, and there will be many who will miss this Battalion who saw service in the past period in both Jamaica and British Honduras.

The Royal Welsh Fusiliers are under the command of Lieut. Col. J. R. Johnson, D.S.O., M.C., who saw service in North Africa, Italy and Austria, and was appointed Commanding Officer of this Battalion in March of last year. Mascot of the Regiment is a Goat, the first of which was presented to it by Queen Victoria, and since her time each reigning monarch replaces the goat on the death of each one. "Billy" arrived on the boat with the Battalion in the care of Goat Major Howard Bodinnar who has taken care of him for the past four years. Another point of special interest in connection with the Royal Welsh Fusiliers is the Flash—swallow-tailed ribbons nine inches long, five in number, and black in shade,

which are worn hanging from the back of the collar and found their way there from the time when wigs were in fashion. One detachment was stationed at Belize.

LADY BADEN-POWELL

The visit of Lady Baden-Powell, Chief Guide, has been a historic event and a most interesting one for us in Jamaica. A full programme of activity awaited this great world leader who continues to travel the world alone on behalf of this wonderful organisation with which she associated herself as wife of the Chief Scout during her husband's lifetime.

Lady Baden-Powell's programme began with a broadcast interview in the Woman's Diary hour on Wednesday last which gave an opportunity to the many who could not see or hear her in public from having this more personal touch than might otherwise have been the case. A reception was held in her honour at Bishop's Lodge on Wednesday afternoon last, and on Thursday she opened the new headquarters of the Guide Association at 6 Leinster Road, a development in Jamaica which gave her considerable pleasure as it proves the progress and stability of the Movement here.

The Guide Rally held at Sabina Park on Friday last was also a most inspiring affair, attended by His Excellency the Acting Governor and Mrs. MacGillivray and many high Scout and Guide officials. Lady Baden-Powell will be in the Island until Tuesday next, and is now touring the country areas.

KATHERINE DUNHAM COMPANY

Another famous personality in a different sphere is Katherine Dunham, a world famous ballet and interpretative dancer who gave a solo performance at the Carib Theatre last week, and one which has created a stir in our midst, so unaccustomed are we to seeing performances of such a kind so ably carried out. Miss Dunham's sudden attack of appendicitis which necessitated an emergency operation was an unfortunate termination to her appearances here, but it is hoped she will be able to return to us at some other time.

Ten years ago Miss Dunham was in Jamaica and then did some research in Anthropology and stayed for six weeks at Accompong, which ended in her producing a book under the title of "Journey to Accompong" based on her experiments. Since then she has travelled far and wide and made a great hit in European countries and in Paris

in particular. The interpretative dances in which she starred are masterpieces, and Katherine Dunham may well be said to be a genius in her individual line of art.

EDUCATIONISTS

Jamaica has recently had the benefit of a visit from one of England's leading educationists, Mr. H. L. O. Flecker, M.A., C.B.E., sponsored by the British Council, who has given a number of lectures on educational themes, and paid a number of visits to the schools all over the Island. Mr. Flecker is the headmaster of Christ's Hospital, (the Bluecoat School) in England, and president of the Incorporated Association of Headmasters.

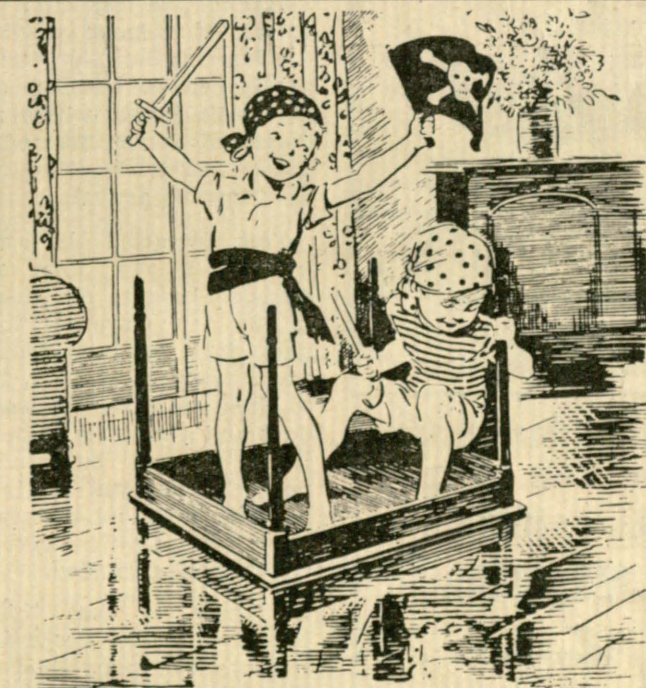
In addition to the above mentioned activities, Mr. Flecker addressed the Executive Committee of the Education Authority at its monthly meeting, and compared the educational set-up with that in other parts of the British Caribbean which he has been touring, and remarked that he considered Jamaica ahead of the other Colonies in certain directions. Mr. Flecker's comments and the information

which he has given in his lectures and visits should prove very helpful to us.

Also on a visit which is not yet completed is another educationist of note, Madame Marie Hou, who has come to Join His Grace the Archbishop of Nanking whom she has known for a long time, for the purpose of learning about the work that is being done here by the Jamaica Mission of the Roman Catholic Church among the Chinese community in particular. Madame Hou is among the foremost educators in China, and at one time was Secretary at the Chinese Embassy in Moscow. She has had a creditable career in many fields, and once accompanied the Archbishop along with other delegates to twenty Latin American countries. Jamaicans are pleased to make the acquaintance of so renowned a Chinese woman.

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Editor: Chas. T. Chang.

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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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The New Governer

Sir Hugh Mackintosh Foot, K.C.M.G., O.B.E., Jamaica's new Captain-General and Governor-in-Chief in succession to Sir John Huggins, is due to arrive in the Island to-day, accompanied by his wife and children. All plans for the arrival of the new Governor have been carefully prepared, and the official landing is scheduled to take place at the Victoria Market Pier. Following the inspection of the Guard of Honour provided by the Jamaica Battalion, the swearing in ceremony will take place at King's House, where another Guard of Honour formed by the Royal Welch Fusiliers will be awaiting his arrival.

This swearing in ceremony assumes a new turn on this occasion because Sir Hugh Foot is the first Governor to arrive here since the new Constitution was introduced in 1944. Previous to then the Governor was president and a member of the Legislative Council, but under the new Constitution he is not a member of the Legislature and therefore cannot be sworn in in the Council Chamber.

It may be that this small change in the proceedings is significant of many other changes that Sir Hugh will experience during his administration of the Colony and her Dependencies. It is well remembered that he served a term of office here as Colonial Secretary during Sir Arthur Richards' (now Lord Milverton) Governorship, and that he acted as Governor himself in the interim between Sir Arthur's departure and the coming of Sir John Huggins. There have been many big changes since then, and many vital happenings have taken place during the interim between Sir John's departure and his own arrival, when the affairs of Jamaica have been so ably administered by the

Hon. D. C. MacGillivray, our Colonial Secretary.

Sir Hugh Foot has seen administrative service in both Palestine and Nigeria, places where difficult situations have arisen from time to time. His ability for careful, understanding, yet firm administration is known to us here, and from the many comments which appeared in the press since the news of his appointment came through, it would seem to be sincerely appreciated and gladly welcomed. The variance so often existing between the two political parties and unions constantly provides situations which necessitate decisions on the part of our Governor which will bring peaceful solutions. Jamaica is struggling for economic stability and for political progress towards self government and eventual federation. A firm and kindly hand is needed to guide us, and in Sir Hugh's administrations such guidance seems sure.

All communities throughout the Island are welcoming our new Governor and Lady Foot today, and we receive him in the belief that he will be sympathetic for our ideals; patient with our shortcomings, and considerate of our progressive urges, rendering us helpful service at all times in the furtherance of our desires.

THE BEGINING OF SPRING
(Continued from page 3)

officials then go home and change their fur robes for spring clothing.

A game which is played in this day is to make an egg stand upright on the table. It needs no trick of Christopher Columbus to achieve the phenomenon. Given a steady hand, a good deal of patience, and a surface which affords the requisite friction, it can be done at any time, but there is no doubt that the feat is far more easily accomplished on this particular day of the year.

There appears to be no scientific explanation, except that through their long civilisation the Chinese have been more observant than other races.

In some provinces the sacrifice of the Spring Ox took place at an altar erected to the God of Agriculture, which would connect the rites with some bygone notion of promoting the fertility of the crops.

The beating of the animal probably represents an effort to stimulate the spring, and accelerate the fruitfulness of the soil, though this meaning has been

lost, and the popular belief is that it drives off the diseases which usually assume epidemic proportions with the passing of the frost.

OCCASIONALLY the flails, instead of being of bamboo, are willow branches, and the vital energy of the tree, which symbolises the Sun, is transmitted to the Ox to carry out his task of driving away the winter. According to the Book of Rites: — "The Clay Ox at Li Ch'un escorts the cold away."

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NO 'TITOISM' IN RED CHINA

IDEA OF 'AGRARIAN REFORMERS' EXPOSED

By TINGFU F. TSIANG

China's Chief Delegate to the United Nations

THE second great mistake which has brought us to the present world crisis is the idea that Chinese Communists are mere agrarian reformers.

This idea is the basic philosophy of the White Book, which the American Government issued in the summer of 1949. The White Book was meant to justify a policy. Future historians will say that the White Book stands for an un-American period in American relations with China.

The idea that Chinese Communists are mere agrarian reformers has had a strong influence on British and Indian policy in regard to my country. It is this idea which led London and Delhi to recognize the puppet regime of Peiping in indecent haste and to press for the admission of the Chinese Reds into the United Nations.

Today, after all that has happened in China and Korea, I hope that people will see that the Chinese Communists are just Communists, an integral part of world communism, in no way different from Communists in other countries. In fact, the Chinese Communist Party has been communist parties in the world.

The idea that the Chinese Communists are mere agrarian reformers was the deliberate creation of world communism for a sinister political purpose. It was accepted by some well-meaning people because certain observations on the wartime programme of the Communists seemed to tally with it.

DURING the war, the Chinese Communists used Yen-an in Northern Shensi as their base. The region had no industry and little trade. It was and is one of the backward areas of China, with a very thin population and much waste land. It was only natural that the Communists in such an environment should concentrate on agrarian reform.

China's war against Japan served the interest of Soviet Russia. It drew Japan's fire to China and diverted it from the Russian Far East. It bogged down the greater part of Japan's army in China and made it impossible for Japan to invade eastern Siberia. The Chinese Communists, for the sake of the Soviet Union, pushed

This is the second of three articles based on a recent address by Dr. T. F. Tsiang at Harvard University. The author was formerly Chinese Ambassador to Soviet Russia. Before he went into government service he was a noted professor of history at Tsinghua University, Peiping. A native of Hunan Province, Dr. Tsiang was educated at Oberlin and Columbia. In the next issue, he will discuss Formosa and the peace of Asia.

China into the war and did everything in their power to fortify the war spirit. For this reason, they soft-pedalled for a time their class-struggle and their fight against the National Government and took on a large measure of what they ordinarily call bourgeois patriotism.

The relative moderation of Chinese Communists during the war was duplicated in the United States and Great Britain. It was not peculiar to China. It was the strategy of world communism during the war years to collaborate with all parties and classes. It was only a phase. It did not change the nature of communism.

Fellow-travellers and innocent well-meaning people, who made the pilgrimage to Yen-an during the latter part of the war, announced to the world the good news that the Communists were mere agrarian reformers. The war-weary world swallowed the deception.

At bottom, it was a deliberate deception on the part of the Communists. They knew that under the disguise of agrarian reformers they could conquer power much more easily than if they faced the world as fanatic followers of Stalin.

PEOPLE who held the illusion that the Chinese Communists were mere agrarian reformers drew the conclusion that Mao Tse-tung, at the worst, would be a second Tito. The wish for the development of Titoism in China is the father of many other mistakes. The world forgets that historically President Chiang Kai-

shek is the first Tito in the world.

Twenty-five years ago Moscow tried to capture the Nationalist revolution in China. Moscow wished then to turn a nationalist movement into a communist movement, and through communism, to make of China a satellite of the Soviet Union as Communist Poland and Communist Czechoslovakia are in Europe and as Communist China is today. The Nationalist revolution broke from Moscow because President Chiang Kai-shek refused twenty-five years ago to allow China to become a satellite of Moscow. His decision was a Titoist decision.

On the other hand, Mao Tse-tung and his group have been during the last twenty-five years steadfast opponents of Titoism. They have fought for twenty-five years on an anti-Titoist platform. During this period, they have not deviated once from the Party line in international affairs. When Tito appeared in Yugoslavia, the Chinese Communist Party denounced him with as much vigour and contempt as Moscow did.

It was because President Chiang Kai-shek adopted Titoism twenty-five years ago, before Titoism appeared in Yugoslavia, that international Communism has conducted a war against Nationalist China during the last quarter of a century. The theory of agrarian reform was a concoction of international communism, swallowed innocently by some people and not so innocently by others, to prepare world public opinion for the last phase of Stalin's campaign against Nationalist China.

Aside from the Titoist and anti-Titoist struggle in China for a quarter of a century, Mao Tse-tung cannot today become a Tito, even if he had the inclination, which he has not.

The pivotal region of Manchuria is entirely under Soviet control. Without Manchuria, Mao can do very little.

THE largest and strongest of the four field armies of Mao is the Fourth Field Army, under the command of Lin Piao. Lin and his army are entirely the creation of the Soviet Union. Before the war and during the war, Lin was a man of little importance. The forces under him were insignificant. After the war, he rushed to Manchuria, where he received rich stores of arms and had a splendid opportunity for recruitment. Lin Piao was the favourite of Marshal

Malinovsky, the Soviet commander who occupied Manchuria from August, 1945 to May, 1946. Today, it is Lin Piao's army which is fighting in Korea, and it is Lin Piao's former chief of staff, Wu

(Continued on page 18)

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NORTHERN PATROL

by BERNARD J. FARMER

CORPORAL Sherrick, of the Royal Canadian Mounted Police, plodded in the wake of the laden komitik, as Eskimos call the sled. Eleven dogs, driven by Eskimo driver Akatooga, were making heavy work of travelling over soft snow.

The short Arctic winter's day was drawing to a close, and over the vast wastes of Buffin Island the February sun, which had just begun to appear above the horizon after three months of not appearing at all, showed a rim of dull red, but seeming to make desolation more lonely. Sherrick would be glad when he reached the Eskimo settlement of Kim-milk-soo. "But I wonder what I'll find when I get there," he muttered.

Eskimos, though in the main a good-natured people, are subject to sudden fits of violence; and a hard-working policeman usually had many complaints, if nothing more, to deal with on his long northern patrol—about 600 miles in all—from one village to another.

Driver Akatooga urged on the tired dogs with cries of uncomplimentary character, and cracked his long whip. At last Kim-milk-soo came in sight. The settlement consisted of nine igloos, with about forty inhabitants. The principal native welcomed Sherrick. The dogs were fed, Sherrick had supper from his own provisions, then in the largest igloo he held a kind of court.

The first man complained of stomach pains. From his medicine chest Sherrick treated him. The next trouble was a woman with a bad leg, which had turned septic. Sherrick did some surgery here, being doctor, policeman, and several other things rolled into one.

The next complainant was an elderly native called Ka Ka.

"Oh father," he began. "I have a most grievous burden to bear—"

Young Sherrick — he was twenty-eight — prepared to listen and utter words of wisdom or take action as the case might be. Driver Akatooga stood by his side as interpreter.

"Speak on," said Sherrick. "My wife nags me," said Ka Ka. "She is full of words from morning to night. She complains that I am lazy, that I cannot hunt.

And when I do bring in meat she complains that I do not bring in more. I have killed walrus, seal, oojook, bear—"

"He lies!" said an angry voice. Ka Ka turned his flat face on the interrupter. "Look at her," he cried shrilly. "Does she look ill-fed?"

A woman, big for an Eskimo, came forward and claimed Sherrick's attention. "My belly is nearly always empty," she complained, "because this man of mine whom I was foolish enough to marry will not bestir himself to hunt. He brings in one small seal and thinks it will last for ever. He is lazy."

"Oh father," said Ka Ka mournfully, "hear for yourself. She is full of words as I say."

Sherrick drove to the heart of the matter. "What do you want to do?"

"Separate," said Ka Ka. "Any children?"

"No, father."

According to Eskimo marriage customs, couples that cannot agree after marriage separate; and the parties feel themselves free to take other partners. But when there are children they hardly ever separate. No Eskimo deserts the mother of his children. Unfortunately, however, both Ka Ka and his wife were of an age when this happy solution to the problem seemed improbable.

"How long have you been married?" said Sherrick to Ka Ka.

"Twenty-five years, and my wife's tongue gets worse with every year that passes."

"And you get lazier," said his wife. "You grudge me the food I eat!"

THE dispute grew more involved; the words that passed hotter. Akatooga was kept hard at work translating as Ka Ka and his wife, whose name in English meant Peaceful One, banded recriminations to and fro.

Young Sherrick, unmarried himself, tried to put himself in the position of Solomon. He didn't want the parties to separate. Peaceful One was too old to expect another partner; she would starve if Ka Ka deserted her. And he suspected that Ka Ka was probably lazy.

"Gosh," he thought to himself,

"how can I get them—and me—out of this fix?"

Ka Ka, shouting at his wife, was now detailing (with a fertile imagination) a list of the animals and fish of supreme edible quality that he had brought home day by day over the last year. His wife, so to speak tore each one to pieces before his eyes.

"You couldn't be troubled to kill a bear that lay down beside you!" she shouted back at him.

Akatooga, perspiring from the heat of the igloo and his own efforts, duly translated.

"Silence," commanded Sherrick suddenly.

Both parties ceased. "Oh man," he said to Ka Ka. "you say that you are a great hunter?"

"Yes, father. The best in the village."

"And you want to leave this nagging woman?"

"I do, father."

"And marry again?"

"I shall need a woman to look after me." Ka Ka hoped that his new wife — preferably a docile silent woman with a small appetite — would include also an active brother-in-law who might be induced to contribute towards the cooking pot. But he could hardly say this.

"Quite so," said Sherrick. "And at the village of Sow-nil-to-ak-jew-on, which I left yesterday, there is just the wife for you. She is young and pretty and she needs a great hunter."

SHERRICK turned to Peaceful One. "You have told me that Ka Ka is useless as a hunter. So if he leaves you, you cannot be the loser. I'll try to make other provision for you from the bountiful government stores."

Peaceful One did not seem very pleased. Obviously, government stores, however bountiful, cannot include freshly-killed meat.

The rage died from Ka Ka's eyes and he looked thoughtful.

"This woman you speak of. What is her name?"

"Joyful One."

"She is a little woman?"

"No," said Sherrick. "she's a fine strong young girl. But what is that to you, mighty hunter that you are?"

Ka Ka looked even more thoughtful. He sucked his teeth. "Oh father," he said at last. "My nature is perhaps faithful after all. After twenty-five years I cannot leave Peaceful One."

"Then better bestir yourself to hunt more," said Sherrick, "and

Jamaican Proverbs Their Meaning and Significance

To study the Proverbial Sayings of other people is a pastime which I enjoy.

He is nearest to God who has the fewest wants.

This is Danish Proverb demonstrating the lesson of Trust. I quote an unknown writer who says, "In the journey of life I have no fear, for God is here with me. I trust in Him to fulfil my every need."

This one from Thomas a Kempis which deals with selfishness:—

The better you understand yourself, the less cause you will find to love yourself.

A wise saying, there is a touch of humility about it that enhances its value.

Even a cynic sometimes gives us a saying of the wise, like the one who says:—

Nothing is ever accomplished by a committee unless it consists of three members, one of whom happens to be sick, and the other absent.

Here wisdom blends with witticism. Which reminds me of the well known saying of Hubbrad: "If you want work well done, select a busy man; the other kind has no time"

A useless life is only an early death.

Another cynical saying, by an unknown author: Which reminds me of an inscription on a tombstone which reads as follows:—

Don't weep for me ever; I'm going to do nothing for ever and ever.

What people say behind your back is your standing in the community.

That is, the judgment of your character, that particular description which makes you out as distinct from all other persons. A quotation from Froude comes to my mind: "Character is the soul's dress; and what is a bad character but the devil's livery?"

Yes nebba done carnpiece. Yes never finishes a corn-piece, is a quaint Negro proverb. A "yes-man" is a poor specimen of humanity;

because he is unreliable. The land for planting corn must be prepared promptly by end of March for spring planting, and August for the fall crop.

The following lines describe a yes-man:—

A man of words and not of deeds
Is like a garden full of weeds.

Wha' yuh tell puppy, him go ah ribba wash i' off, come back an' tell yuh.

What you tell a puppy, he goes to the river, washes it off, comes back and tells you.

Man ah nyam good death ah watch him.

Ah nyam good means eating to the best; death ah watch him means death is sure to overtake him. A warning to the careless and indifferent to take care how he lives.

Today noh kill tomarra.

Today does not kill tomorrow. That is, Today's actions are not responsible for those of tomorrow.

Everyone is responsible for his own deeds and actions.

Doant draw red herring across de trail.

Do not draw a red herring across the trail. Do not put an impediment in the way. Compare with the following dealt with formerly:—

Noh cross de ribber before yuh come to it. Do not cross the river before you get to it. Attack one difficultly at a time.

De person wh' wi' eat de kernel mus' crack de nut.

He who would eat the kernel must first crack the nut. We must overcome difficulties before we may hope to gain the prize.

Min' yuh till, an' till yuh min'.

Min' yuh till means take care of your money-drawer; or mind your expenses; till yuh min' means strive to improve your mind. That is to say, improve your business, but do not neglect to improve your mind at the same time.

PLUTO.

you, Peaceful One, don't nag him. Flatter him, mighty hunter that he can be. I shall come this way again in six month's time, and I shall expect to see you, Ka Ka, and you, Peaceful One, happy and contented and well-fed."

Peaceful One opened her mouth automatically — then remembered in time the bountiful government stores which could not include fresh meat.

Ka Ka bethought him of a suk-paw (hole in the ice) where seal could be speared without too much exertion — only hitherto he had not bothered himself. Perhaps two seals more occasionally would satisfy Peaceful One, whereas Joyful One, the strong young woman, the very thought of whose appetite made him shudder, might expect ten!

"Oh father," he said heroically, "I will do my best."

"That is all any man can do," said Sherrick, and Akatooga duly translated. "But mind you," added Sherrick, "I shall expect your best."

Ka Ka heard the unwelcome words and mentally raised the two seals to three, bidding goodbye to an easy existence.

"It shall be as you say, father." "Any more complaints?" said Sherrick. "No? Counsel dismissed."

But when they had retired for the night in their sleeping-bags placed inside the headman's igloo, Akatooga had a question of his own to put.

"Master," he said, "the woman you spoke of to Ka Ka—Joyful One; I can't remember her?" Young Sherrick winked.

THE END

The characters in this story are entirely imaginary. No reference is intended to any living person or to any public or private company.

HEALTH FOR ALL SUNTAN OR SUNBURN?

Many people think of summer in terms of suntan. Unfortunately, in their enthusiasm for a healthy tan, they sometimes forget that an overdose of anything, even of sun, may be dangerous.

Children need sunshine and fresh air to grow up sturdy and strong. Men need light and sunshine to keep healthy. But too much sunshine at one time can be dangerous and should be avoided.

Suntan may look healthy and it may enhance one's looks—but don't rush nature in getting it. Too much exposure to the sun over a short period of time can have painful consequences. The sun can burn as severely as a man-made fire.

No one would deliberately burn himself with a hot coal. Why, then, expose oneself to being burned by the sun?

During vacation or weekend trips to the shore, the sun should be taken in small doses, at least until the skin has become accustomed to the heat of the sun's rays. It should be remembered, too, that some types of skin burn much more readily than others. People whose skin burns easily should be very careful to avoid direct exposure to the sun.

Sunburn can be as dangerous as an ordinary burn. It may cause the skin to blister, or may bring on a headache, nausea and fever. It calls for treatment just as a burn from a fire does.

If one knocks his hand against a hot stove and is severely burned, it is unfortunate, but it is an accident. If one hurries to the beach the first warm day of summer and deliberately lies in the sun for hours, it is no accident if he is burned. The burn is the result of inexcusable carelessness.

(Continued on page 17)

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CHINA

"Of marshmallows my boat is made,
The ropes are lily-roots.
The pole-star is athwart the sky:
The moon smiles low.
It's at the ferry I'm plucking lilies.
But it might be the Yellow River—
So afraid you seem of the winds and waves,
So long you tarry at the crossing."

Emperor Ch'ien Wen-ti of the Liang Dynasty. A.D. 500

JAMAICA

"April come! Grey veiled nun,
With the chalice of the rain.
Through thy fingers drop the showers
On the seed and sad-eyed sowers:
All the earth shall laugh in flowers,
All the birds shall sing again."
Constance Hollar: "April."

JAPAN

"Remembering what passed
Under the scent of the plum-tree,
I asked the plum-tree for tidings
Of that other.
Alas... the cold moon of spring..."

Fujiwara Ietaka: "Old Scent of the Plum Tree."

ENGLAND

"The chaffinch speaks and then the dove,
Then the blackbird. This is Spring.
There they wake and talk of love—
Here I lie, remembering."

Sylvia Lind: "Early Morning

**POT POURRI
OF
THOUGHT**

INDIA

"I am not sure if I knew the truth
What his case a crime might be,
I only know that he pleaded Youth,
A beautiful, golden plea! . . .
The men who judged him were old and grey,
Their eyes and their senses dim,
He brought the light of a warm Spring day
To the court-house bare and grim.
Could he plead in a lovelier way?
His judges acquitted him."

Love Lyrics of India: "Youth."

BRITISH HONDURAS

"There is a mystic splendour that one feels
Walking this shore in the half-light of dawn,
Placing one's footprints on the sands where keels
Of ancient vessels must have beached and drawn.
For there are tales that speak of glorious days
When martial shouting rang within our Bay,
And cannons thundered, and black battle haze
Clouded this sickle isle with dark affray."

Raymond Barrow: "There is a Mystic Splendour."

GREECE

"Now the bright crocus flames,
and now
The slim narcissus takes the rain,
And, straying o'er the mountain's brow,
The daffodils bud again. . .
Ye gardens cast your leafy crown,
That my love's feet may tread it down,
Like lilies on the lilies set;
My Love, whose lips are softer far
Than drowsy poppy petals are,
And sweeter than the violet!"

Marcus Argentarius: "In the Spring."

AMERICA

"When lilacs last in the dooryard bloomed,
And the great star early drooped in the western sky at night
I mourned, and yet shall mourn with ever-returning spring.
Ever-returning spring, trinity sure to me you bring,
Lilac blooming perennial and drooping star in the west,
And thought of him I love."

Walt Whitman: "When Lilacs Last in the Dooryard Bloomed."

RUSSIA

"Pied days, these.
Slow drag the dray of years.
Our god's Speed.
Our hearts are drums. . .
Lacquer the lawn, green,
Carpet the days, grass;
Harness the quick years, sky,
Under a rainbow yoke. . .
Drink to joy! Shout!
Spring has flooded our blood.
Heart, exult, beat!
Our breasts are as crashing brass."

Vladimir Mayakovsky: "Our March."

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THE PAGODA

**PERSONS
PLACES
THINGS**

By OLD JOE

PERSONS

The Journal of William Anderson has revealed some pleasant impression of the character of the black people in Jamaica shortly after emancipation. A Presbyterian Missionary Rev. William Anderson, with his wife Louisa arrived in Jamaica 1840 for work in the Carron Hall district of St. Mary.

Mr. Anderson was a man of distinguished human character and very good ability. His judgments are charitable and reliable. Most of the Journal is occupied with the religious and educational interest of his work; and he gives regrettably little information about the economic circumstances of the people, or their progress in civilisation and wealth; but many casual passages in his Journal are informing, and they afford complete refutations of those judgments of the character of the slaves and those predictions of their inevitable relapse into savagery after emancipation, as earlier writers had predicted, namely, discord and anarchy with their usual effects; among them being injustice, violence, and mutual slaughter, the country desolated, and the people becoming more savage and wretched.

The Missionary told the story of a Mission Congregation which he founded at Carron Hall, and which he reached between eight and nine in the evening heartily tired of Jamaica roads and thoroughly bespattered with Jamaica mud. The temporary chapel stood very high; and when he turned the corner of the hill, where it was first seen, he saw a number of people earnestly looking out for him. Carron Hall, a former sugar estate, purchased by the Presbyterian Missionary, stood on the crest of the central ridge of the island. The old Great House was in capital order. Reaching his destination near nine o'clock, he found the people still waiting, and they were very happy when he got among them.

Mr. Anderson found the people exceedingly anxious for instructions. An anti-slavery meeting and a total abstinence meeting were mentioned as having been addressed by visitors. He was delighted by the scenery, the climate, and the fruits of the neighbourhood. The poorest of the people were in one respect at least on a par with the nobility of Britain; for nearly every family had its own private burying ground on its own settlements, to reflect that the dust of their kindred lies there. He met a large assembly at Rose Hill. The

school-house being too small, worship was conducted under two of the large mango trees in the neighbourhood.

He had about 200 scholars altogether, but there were always a great number absent, because many of them had to work a week in a month, or so, in order to provide food and raiment, and be able to pay their school fees. As a matter of fact, they were kept in school not by their parents, but by themselves. With a few exceptions they were diligent and anxious to learn. Some of them had formerly been in the piccanniny gang, that is, they were brought in companies to the cattle yards to begin their course of slavery by feeding rabbits and hogs.

Mr. Anderson had planned the celebration of Emancipation Day on the 1st. of August and the people in the neighbourhood had been invited to a prayer-meeting at sunrise, which was attended by about 200, and at which several gave short, simple prayers, full of feeling and fervour; and which reminded the ministers of the customary congratulations in Britain on New Year's Day, except that there was nothing like boisterous merriment. Joy beamed in every countenance — joy softened by a thousand associations and recollections.

(To be continued)

PLACES

COUNTY MIDDLESEX

So called because it is situated in the centre of the island, Middlesex is divided into five parishes. St. Mary is the most northerly parish in the island, and lies between St. Ann and Portland. The chief town and capital, Port Maria, has a fairly good harbour, protected to some extent from the "northers" by Cabaritta Island. It has easy communication with Annotto Bay, a town at the mouth of the Wag Water River. The railway line runs through Annotto Bay, which is also a port. Other important towns in the parish are Oracabessa, (which has a good harbour, and is important for its trade in bananas), Guy's Hill, Highgate, Hampstead, Gayle and Richmond. Highgate and Richmond are stations on the Government Railway. In the mountains, on the main road to Kingston, are the Castleton Gardens, where many foreign plants are cultivated and experiments carried out.

St. Ann, sometimes called the Garden Parish, is one of the most beautiful in the island. This was the part of Jamaica first settled by the Spaniards, and its place names are rich in associations with Spanish days. There are a mile to the west of the present St. Ann's Bay; Dry Harbour where Columbus first landed and took possession of the island; and between the two, Runaway Bay, where Don Arnaldo de Sasi, the last Spanish Governor, embarked on his last flight from the island. Its capital, St. Ann's Bay, does a large shipping trade, though its harbour is unprotected. A few miles further along the sea front are Roaring River and Dunn's River Falls, and beyond these lies Ocho Rios, formerly Chereras, a Bay of Waterfalls. Roads run inland from these

coast towns to important market towns such as Brown's Town and Claremont. Moneague lies in the heart of the island near Mt. Diablo, and attracts visitors to its fine Hotel. Near the town a lake of considerable extent appears after periods of heavy rains and adds to the attraction of the place. The lake sometimes lasts several months before it disappears. Further west are Alexandria and Cave Valley important centres in a rich agricultural district.

THINGS

POCOMANIA AND KINDRED RELIGIOUS PRACTICES (Continued from last issue)

A very interesting study of the economic and social survey of the Church in Jamaica was made in 1942 by Mr. Merle Davis, Director of the Department of Social and Economic Research and Counsel, International Missionary Council, a few extracts of which may be appropriately quoted here:—

"The presence of many irresponsible and emotional religious groups in the island is one of the most baffling problems of the Church. This subject was discussed in all but a few of the two hundred interviews we held in Jamaica. In a group discussion at Montego Bay, the following points were brought out:

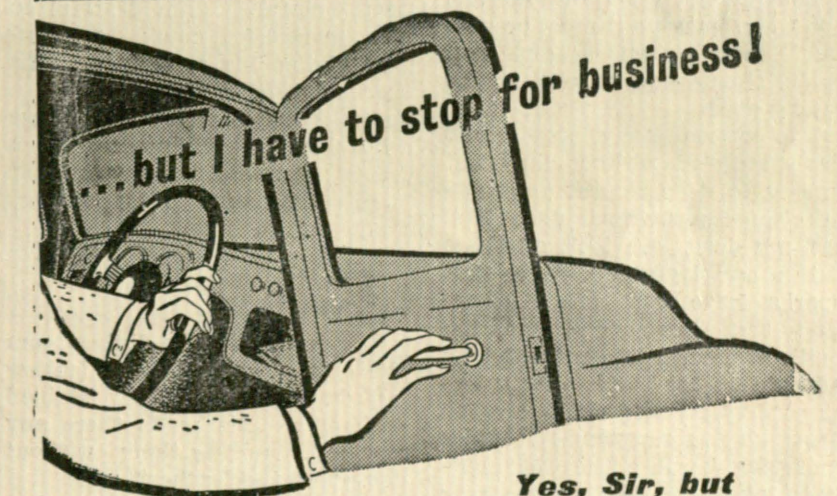
1. The influence of these irresponsible sects must be fearlessly faced. They are not only one of the greatest dangers to the Church, but a peril to Gov-

ernment, for they tend to undermine every effort to build a stable society.

2. The Jamaican people are highly emotional; and these sects offer natural channels for the expression of their emotions.

3. Some of these sects encourage their people to shout and dance all night, so that they are ill next day. Monday is a notoriously light day in factories and on estates, because of the aftermath of these meetings. The health and class attendance of the school children are widely affected from their attendance at these meetings."

Another student of this trend said: "Pocomania, (a type of emotional religious expression derived from the African myal cult), is derived from the suppression of emotion. It is a reaction from cold, formal religion. The Jamaican must express himself in motion and rhythm." In his "Psychic Phenomena of Jamaica," Dr. Joseph J. Williams, S.J., identifies the modern practices of myalism, (Pocomania), and obeah with the old religious dance and ritual of the Ashanti race in West Africa, and with the Ashanti practice of witchcraft. He writes: "Strictly speaking, myalism, the direct antithesis of obeah, is the residue of the old religious dance of the Ashanti, just as obeah itself is the continuation of the Ashanti witchcraft. Thus obeah is secretive, malicious, and has gradually taken on a form of (Continued on page 18)



Yes, Sir, but
**'stop and start' motoring
increases CORROSION**

Business calls may be part of your livelihood, but they're a menace to engine life. As the engine cools, acids and moisture produced by combustion are allowed to condense on the cylinder walls and corrode them. Research has proved that CORROSION is the major cause of engine wear.

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Change to
SHELL X-100 MOTOR OIL
DETERGENT... STABLE... PROTECTIVE

TALKING IT OVER

By ELIZABETH MARTIN

Dear Miss Martin,
I used to be quite popular at one time and was never short of beaux. I had two proposals but turned them down as I did not love either boy well enough to take the plunge. This happened about eight years ago.

Recently I met a nice boy who seems very much in love with me and wants to marry me. I like and admire him very much; he has all the qualities which I think would make a good husband, he's from a good family but somehow I don't feel that spark is there. I know he is going to propose to me soon and I want to be ready with an answer. Shall I be frank with him and ask him to forget me or shall I take the chance without really loving him and try to make a go of it. Miss Martin, this is a most important point in my life so please try to help me. I want to marry and raise a family but would rather stay single than make a bad marriage.

"Unmarried".

Dear Unmarried,

You did not mention your age but I can imagine it must be past that stage when a girl can "pick, choose and refuse" as the saying goes.

I've known many people who have married without love but having a deep respect and admiration for their partner. You see, my dear, love isn't all there is in a marriage. When the first sparks have worn off, if there isn't the more solid foundation built of things like respect and admiration for each other, marriage may become a failure. Too often we find young couples marrying because they're "madly in love" and then after a year or so grow tired of each other.

I don't want to dictate your life but you've asked me my ad-

vice and I'll tell you exactly what I think. If without loving this boy you can see in him all the qualities which would make a good husband then I think you should take the chance. Loving you the way he does I'm sure he'll make you reasonably happy and in time you will learn to have for him more than just ordinary affection.

I'm interested in your case and would like to know the outcome.
E. M.

Dear Miss Martin,

I would be most grateful if you could publish this letter soon. It is about the help that I had from my adviser regarding radio stations. Please tell him how thankful I am. I have already picked two stations which are Texas and W. C. K. Y. I forgot all about my adviser and have just remembered. So thanks to you and Mr. Chin Loy.

V. Lyew.

Dear V Lyew,

I am happy to publish your letter to let reader Chin Loy know that his information has been helpful. I am grateful to him myself for coming forward and giving his assistance. His knowledge of radio stations is a specialised one which only those who have great interest in it would know. I hope I can get such cooperation from readers from time to time.

E. M.

Dear Miss Martin,

The seats of my dining-room chairs are covered with leather and have become badly stained with grease marks. Is there any way of removing them without damaging the leather?

Mrs. P.

Dear Mrs. P.

I read in a magazine a recipe

for removing grease marks from leather, I have not tried it myself, but pass it on to you in case you may care to try it.

Sponge the stains with a soft cloth dampened with benzine, but be careful not to rub too hard, or you will spoil the gloss by removing too much of the natural oil in the leather.

Next press the stained area with blotting paper dampened with benzine and smooth a warm—not hot—iron over the blotting paper.

Polish seat with a very small quantity of furniture cream.

E.M.

we are positive that we have always been square pegs in round holes.

It is rather a big risk to give up a good job these days in work for which you have been trained and which you do well.

Besides, you must remember that you would very likely have to undergo your new training with girls ten years or more younger than you are and you might not think it as much fun then.

Perhaps a change in environment is all you need.

E. M.

Dear Miss Martin,

I am a secretary, thirty years of age. Ever since I finished my commercial course I have been in the same job, but I get so bored with the same old routine day after day and week after week.

Do you think I am too old to train for something completely different?

K. L.

Dear K. L.

As we grow older we all of us hit bad patches when life seems dull and dreary and any job but our own seems more attractive. It's then we must grit our teeth and really hold on, unless



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THE PAGODA

IN PARENTHESIS

You never can tell about women, and even if you can, you shouldn't.

Platonic love is an arrangement in which a man and a woman attempt a correct imitation of an icicle—and never succeed.

The next thing we shall hear about that psychological microscope which records "who does what to whom," is its complete disintegration when human guinea pigs kiss each other!

"I told her I would kiss her or die in the attempt."

"And what happened?"
"Well, she knew I had no life insurance, and I guess she pitied my poor mother."

"Did you get the check I sent you?"

"I got it twice—once from you and once from the bank."

"Women are at their best when placed on their beam-ends," says a lady writer. Comment would appear to be not only superfluous but a little dangerous.

Somebody has suggested the invention of a motor horn which sounds like a harp. Presumably so that the pedestrians will hardly notice their transition to a better life.

"Pray, what may your name be?"

"Julius Caesar."

"What! You don't mean to say that your name is Julius Caesar?"

"No, sir. But you didn't ask me what it is, but what it might be."

"I didn't see you in church yesterday."

"Well, I did the next best thing by taking a bath. You've heard, of course, that cleanliness is next to godliness."

My landlady is a regular old hen. Whenever I owe her a little money, she lays for me.

The Beachcombers, our vocal group, say that the new beach styles will make the girls look shorter—but they'll make the men look longer!

"I believe she is going to be married again. And she's been led to the altar three times already."

"Led! Why, she knows the way blindfolded!"

Joe: Why do you drive so fast? Cappy: Because there aren't any brakes on the car and I want to get home before I have an accident.

In Hongkong one pound Sterling costs \$18 at the money changer's—and \$16 at the bank. The difference is the cost of being stupid.

"Atom Talk" says a headline. But you need a Geiger counter to hear it.

I ate my peas with honey, I've done it all my life. They do taste kind of funny, But it keeps them on the knife.

"What part of the chicken would you like?"

"I'll have some of the meat, please."

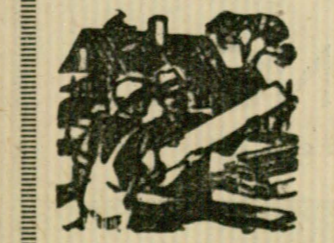
"Do you know the difference between a parlour and a bathtub?"

"No."

"Then I won't invite you to visit at my house."

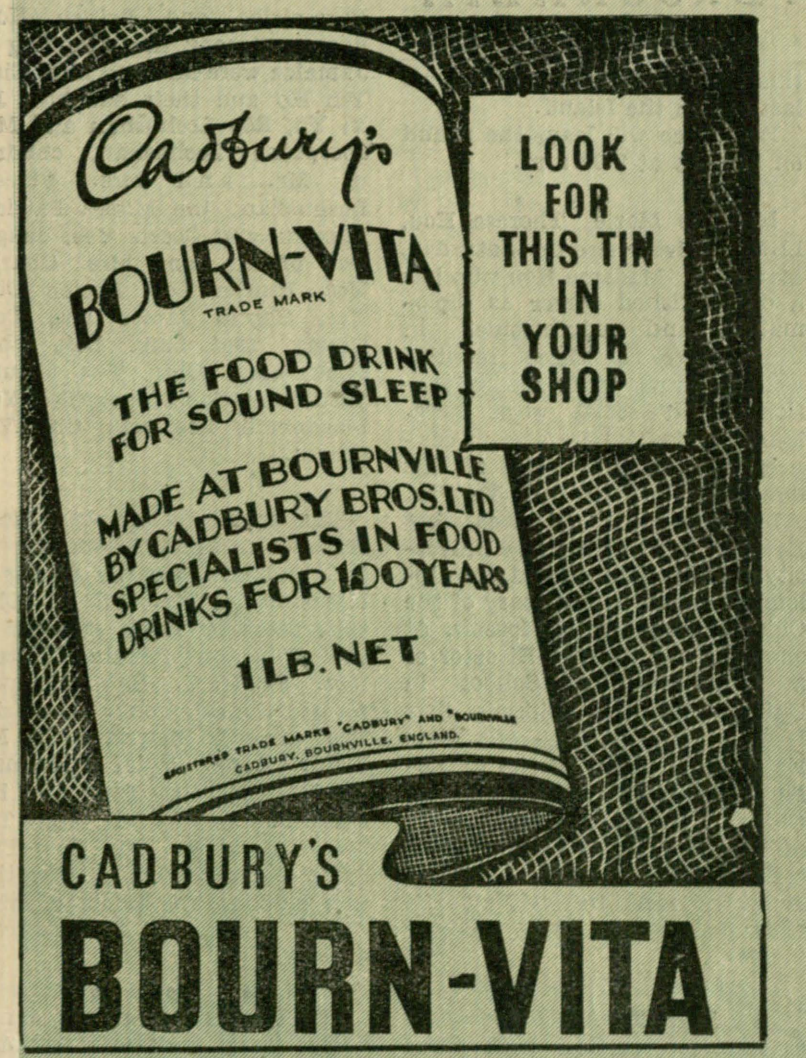
We would often be ashamed of our finest actions if the world understood all the motives which produced them. — La Rochefoucauld.

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PERSONALIA

(Continued from Page 6)

this function which will be his last one in the Island.

His Grace will leave the Island on Monday at 9.00 a.m.

Madame Marie Therese Hou, L.I.D. arrived here on Saturday, March 24. Madame Hou who has a distinguished career as diplomatist and educationist in China is on a three months' visit to study Catholic educational and social work here. Madame Hou is here also in connection with the visit of His Grace, Archbishop Paul Yu Pin.

Madame Hou received her Doctor's degree from the University of Paris. She started her diplomatic career as Secretary of the Chinese Embassy in Moscow. At one time she was the Director of a Catholic School in China. She was China's first lady senator and at one time National President of the Catholic Women's Association of China. She was also a member of the Praesidium of Chinese culture and one of the Chinese delegates sent to visit all the Latin countries of South America in 1949.

The Blue Funnel Liner m.v. Agamemnon arrived here from Hongkong on Monday, April 2. Of the thirty-three passengers landed here fourteen were intransit

passengers for Havana, Trinidad, Paramiribo and British Honduras. Among those landing in Jamaica were Mr. and Mrs. Chen Yin Ho and their daughter Joy Yi Yu, Roy Loshushan and Miss Josephine Loshushan, children of Mr. and Mrs. Vincent Loshushan; the Misses Patricia, Maxime and Cecele Yee, daughters of Mr. and Mrs. Charley Yee, Hunter Lee, Lucien Chin Yee, Harold James Lee, Cecil Chong, Tsui Lung Lok, Chan Shak Ling, Chin Ten Tseung, Willie Chin Sue, Joseph Chin You, Macdonald Lee and Che Yuk Cheun.

The marriage of Miss Mavis Nuke Kin Chong, daughter of Mr. and Mrs. Charlie Chong of Kingston, to Mr. Wilford Chai took place on Easter Sunday at the Kingston Parish Church. Rev. Fr. H. C. Bateman performed the ceremony. The bride was given in marriage by Mr. Victor Lowe. Chief bridesmaid was Miss Dorothy Chin and her assistant was Miss Lily Chin. The bestman was Mr. Chai Kon Yin. After the ceremony, a reception was held at the home of Mrs. Sylvia Chong of 14 Seabreeze Avenue.

Miss Phyllis Lyn and Mr. James Chue Sang exchanged nuptial vows on Sunday, April 1 at the Holy Trinity Cathedral. Phyllis is the daughter of Mr. and Mrs.

Lyn Ah Kee of Lluidas Vale, and Mr. Chue Sang is formerly of Spanish Town. The bride was given in marriage by her brother Mr. Alvin Lyn. Chief bridesmaid was Miss Hazel Lyn and the other bridesmaid was Miss Phyllis Lee. Mr. Cleveland Chin acted as bestman and Mr. Ira Lyn the groomsman. After the ceremony, a reception was held at the home of Mr. and Mrs. Stanley Lyn of 24 Upper Elletson Road.

The Holy Trinity Cathedral was the scene of another very pretty wedding on Sunday, April 1, when Miss Lena Chin, daughter of Mr. and Mrs. Cecil Chin of Christiana, became the bride of Mr. Victor A. Chang, son of Mr. and Mrs. Chang Ka Tsin of Cross Roads. The Rev. Fr. Fox, S.J. performed the ceremony. The bride, who was given in marriage by her father, wore a lovely dress of lace with a satin bodice. A finger tip veil of tulip motifs appliqued on net, fell from a train of small, velvet artificial flowers. She wore a three stranded pearl necklace, and for ear-rings, a cluster of pearls. She carried a bouquet of arum lilies.

Chief bridesmaid was Miss Betty Chin who wore a dress of green sheer over taffeta. Two other attendants were Miss Alma Lee and Miss Gladys Chin who wore dresses of yellow. They all carried bouquets of daisies with matching headdress.

Mr. George Chang, brother of the groom, acted as bestman and groomsman were Mr. Arnold Chang and Mr. Dennis Chin.

Dinner receptions were held at

118 Barry Street by the bride's family, and at Principal Grocery by the bridegroom's family. In the evening a reception was held at the home of Mr. and Mrs. Joseph Wong, 20 Haining Road, St. Andrew.

Mr. T. D. Pinchong recently received a visit from an old friend when Mr. and Mrs. V. J. Gianelloni paid a brief call to the island. Mr. Gianelloni is a former administrator of Central San German, Oriente, Cuba, and is now Vice President of the Punta Alegre Sugar Co. with offices in Havana. Mr. Pinchong was associated with Central San German when he was there many years ago.

The Chinese Christian Guild is planning a radio show for their next meeting on Wednesday, April 11. It will be held at 33 Waterloo Road, the home of Mr. and Mrs. C. T. Chang.

There will also be an interesting film show—"Dust or Destiny" on April 28, at the Kingston Parish Church Rectory, 22 Upper South Camp Road. This is a show you shouldn't miss.

PORT ANTONIO

In a basketball match between the C.S.C. and the Min Chin team in Kingston on Sunday, March 25, the C.S.C. lost by 19-27 after leading the home team for the first three quarters of the match.

The match between the Girls of the C.S.C. and the C.P.S. Old Girls proved very interesting with the final score of 12-6 in favour of the latter.

Twice as Nice



Thanks to a convenient mirror, here's a double look at beautiful Rhonda Fleming of the films. In what is reported to be her most important role to date, Miss Fleming will soon be seen in "Ory Danger," an RKO release, co-starring with Dick Powell.

HEALTH FOR ALL

(Continued from page 11)

Sunburn can be avoided. If the sun is taken in small doses at the beginning of summer or at the beginning of the vacation, it can be taken in increasingly large doses as the days pass without running the risk of being burned. Gradual exposure to the sun is more apt to lead to suntan instead of blisters.

The person who is careless or forgetful and is beguiled into loitering in the sun for a long stretch on the first day of his outing must expect to suffer a burn. He should remember, then, that the burn must be treated as any other type of burn. Applications of plain baking soda and water or of a greasy salve will provide relief. A burn is not just a local affair. It may upset the entire system. The patient should rest, in a cool place, and drink plenty of liquids and eat only light foods.

Rather than go through the agony of healing a burn, why not avoid it?

In the next article, infantile paralysis will be discussed.

NO 'TITOISM' IN RED CHINA

(Continued from page 9)

Hsiu-chuan, who is representing the Peiping regime at Lake Success.

With Manchuria and Lin Piao's army completely under the control of the Soviet Union, there is no physical possibility of Mao's becoming another Tito.

In Europe, Stalin had very little to offer to Tito. In China, Stalin has much to offer to Mao Tse-tung. There are Korea, Indo-China, Malaya, Thailand, Burma, India, and Indonesia. In Asia, Mao can combine ideological loyalty with vast, profitable expansion.

THE representative of India in the United Nations, Sir Benegal Rau, in introducing his cease-fire resolution in the Political and Security Committee on Monday, December 11, remarked that the Chinese Communists had in mind a Monroe Doctrine for Asia and that they were opposed to any interference in Asia on the part of the western powers.

The phrase, Monroe Doctrine,

is of course the invention of Sir Benegal Rau; the phenomenon he tried to describe with the phrase undoubtedly exists and is more serious than he thinks.

At first, it seems strange that revolutionists should turn overnight into imperialists. At bottom, it is not so strange. The French Revolution began by proclaiming liberty, equality and fraternity, but soon developed into Napoleonism. The Soviet Revolution of 1917 began by promising the people of Russia peace and land to the people. It threatens peace everywhere. It is today the most brutal and aggressive empire that the world has ever known. We are witnessing the same degeneration in China, and I wish to warn you not to pass over this degeneration light-heartedly.

China has been at several periods of her history a great empire. Of emperors who were at the same time great conquerors we have had Han Wu-Ti, whose reign covered the years 140 to 86 B.C.; Tang Tai-Tsung, who reigned from 627 to 650 A.D., and Ming Cheng-Tsu, who reigned from 1402 to 1424 A.D. The rationalistic and humanistic tradition of Chinese culture has always propagated the view that the conquest and the glory brought to China by these conqueror-emperors were profitless, producing only misery among the Chinese people and hatred and

suspicion among China's neighbours. Nevertheless, vainglorious people could easily disinter the bones of these emperors, give them a new coat of shining gold and put them forth before the Chinese people as the real heroes of the race. In Russia such a process has occurred with the memory of Peter the Great. In China, under the Communist regime, a similar process is being started at this moment. For these reasons, there is no hope whatever the rise of Titoism in China.

The pride of ancestry is a superstructure of the most imposing height, but resting on the most flimsy foundation.—Colton.

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AROUND THE TOWN

By KEITH CLARKE

CLEANING UP

A few days ago I walked down town and was very impressed with the cleaning up. I noticed many buildings had been painted up and presented quite a nice appearance so I decided in my mind that this would not do for me to be out of tune with the scene and at once hurried home to dress all over again. I spent about one hour in selecting my tie, in order to match the cleaning up. I would not even take a bus to get back down town, because I wanted everybody to see my holiday attire. So was my desire to dust off my civic pride and make myself presentable, I had dusted off other things too, and by the time I reached the city I was received with sympathetic glances so it appears to me as if one cannot even wear a decent suit in this country without some underlying reason, deep, dark, mysterious and not usually creditable, being searched for, yet the reasons lie on the surface.

However, here I am, cleaned up, brightened up and dusted off and all the rest of it. The building in which I work is painted up, and I work in a somewhat renovated office. My shoes blend with the polished floor, my shirt matches the dis-tempored walls, my spirit feels exalted, because my surroundings and attire have been improved. I am happier in my soul, and that is something which myself alone has thought. Pleasant surroundings, not merely those of your home but also those of your streets and city actually give you a feeling attributed to a certain brand of salts which I have never taken—yes, it brightens you up. You begin to feel more hopeful than before and hope is the greatest stimulant of energy that one can have. Brightness and cleanliness put a strong heart into a man, make him feel better, bolder and stronger and he will tackle his work with greater energy, and begin to plan to earn more money. That's how I feel just now and that's how many of you are feeling too, though you may not realise the reasons.

CONFIDENCE

One always has more self-confidence, when well dressed, you certainly feel like somebody. Women know this, especially a woman who has ceased to believe in a hereafter, if her frock is shabby and out of fashion, she

might be a firm believer in a future life, all glorious and golden. If she knows she is well dressed she pictures herself as an angel in heaven, whom the other angels are jealous about, because of the way her wings glitter, and the scintillation of her crown, while her robes, she imagines, has the sweetest design in Heaven.

RICH MEN

The rich men all assure us, that riches do not bring happiness. I think they are right in a sense, but it is strange that we never see any of these men giving away their riches to the poor in order to be happy. Consequently their words of warning fall upon deaf ears. Poor people affirm also that riches do not mean happiness, and again they are right, but they say this with such bitterness and lack of conviction, that you are left to doubt if they are convinced of the truth of their own wisdom. I personally never heard anyone say that poverty means happiness. The sensation of having to go to bed without dinner, has not been applauded in prose or verse. The magnificent feeling of not having a pair of pants to leave your house may actually exist, but after all one can't get very far in Kingston without a pair of pants. You may manage to get on with something that looks like a pants but a pair of pants you must have, and if you don't have it you must be miserable, as you have to stay in your house, you can't even face the yard, so to me the idea to be poor is undoubtedly stupid. Again we are told that it is easier for a camel to go through a needle's eye, than for a rich man to enter Heaven. So we are all going to have our revenge on the rich men.

BATHING

There are several people who actually prefer dirt, and feel better off when they do not bathe at all. Even when I was a child I use to think the use of too much water unnecessary. On a whole, most people wash their faces every morning which is only an acquired habit, but those people are miserable if they cannot get to wash themselves. One writer says, civilisation started when men began to wash their faces, but it grew with leaps and bounds, so they adopted the practice of a daily bath. Now we in this country need not be discouraged as these

things are only recent happenings. The aeroplane, the motor car, the telephone and the like, are things of the nineteenth century, in the century before they were not known, and in that century there were very few houses in any part of the world that had a bath. This is a historical fact; the bath is a recent happening, but the moment it came into general use, we added all sorts of inventions.

We are all acquiring expensive tastes in this country. Every body wants a motor car or a bicycle in these days, but I don't want a cycle, I want a motor car. These things cost money, and they have got to be paid for, and to pay for them you must have money, and to get money you must work. You must work either harder or more intelligently than before, and I am afraid you can't do so without an increased energy, and the brightness of your surroundings is the stimulant to energy. There are some people who think we are not better off than we were, in Jamaica, some ten or fifteen years ago, but as I am much better off I refuse to subscribe to such doctrine. China.

"A MAN'S A MAN FOR A' THAT!"

(Continued from page 4)

Remember that button that he wanted sewed on right away? Remember that sleeve he wanted mending, while he was shaving? Remember that friend who was asked to dinner at the last minute and the embarrassment of the individual moulds of Jello which had to stretch to just one more?

Yes it works both ways. Maybe, it isn't so much obedience, as the knack of pulling your weight which go to make up fairy tale marriages with the happily ever after endings.

Yes, it does seem to work both ways, doesn't it?"

Persons, Places, Things

(Continued from page 13)

devil worship. Myalism, on the contrary, is practised in the open. It is beneficent in its purposes, and it has developed into modern revivalism in Jamaica. In practice, however, the same individual is now frequently an obeah-man by night and a myalman by day, when he digs up the very obeah which he has planted while exercising the other role."

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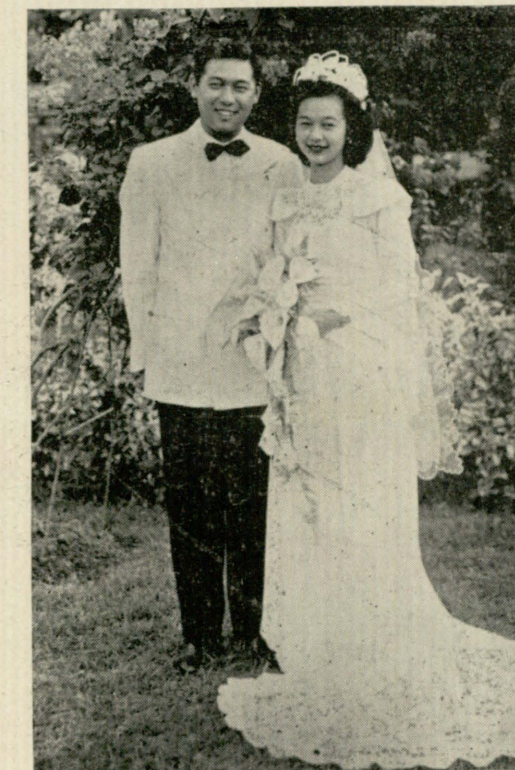
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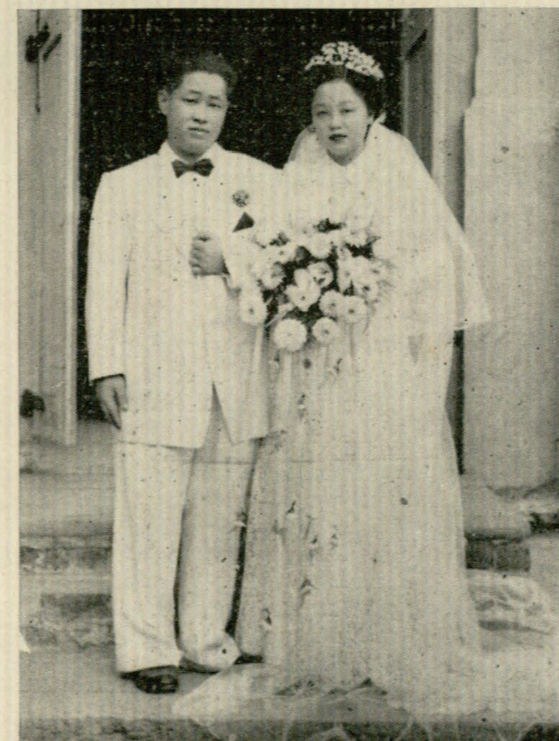


His Grace Archbishop Paul Yu Pin gave Solemn Benediction at Alpha on Sunday, March 25. An informal pose of His Grace with Madame Hou and the Chinese members of the community at Alpha. From left to right: Sister M. Antoinette (Ruby Wee Tom), Sister M. Dominic (Carmen Chen See), Sister M. Xavier (Irene Chen See), His Grace, Archbishop Paul Yu Pin, Sister M. Patricia (Patricia Lim Sue), Sister M. Benedict (Rhona Choy), Madame Hou. Sister Patricia was received as a novice by His Grace on the same afternoon. —Photo by Eustace Shim.



Mr and Mrs Victor A Chang who were married at the Holy Trinity Cathedral on Sunday, April 1. —Photo by Fotofair

PICTURES OF INTEREST



Mr and Mrs Wilford Chai after their wedding on Easter Sunday at the Kingston Parish Church. —Photo by Sang Sang.



Mr and Mrs James Shue Sang are ready to cut the lovely three-tiered wedding cake at the reception given in their honour after the ceremony. —Photo by Sang Sang.

Reprints of pictures on this page may be obtained from the Photo Editor, Pagoda Magazine.



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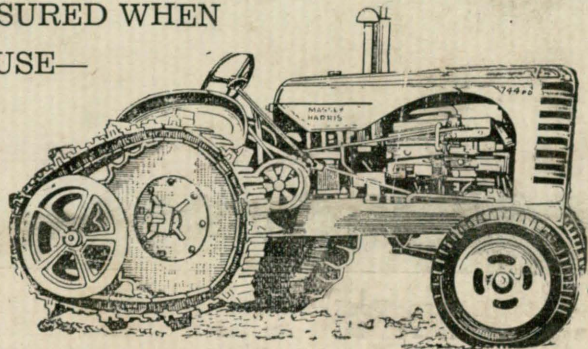
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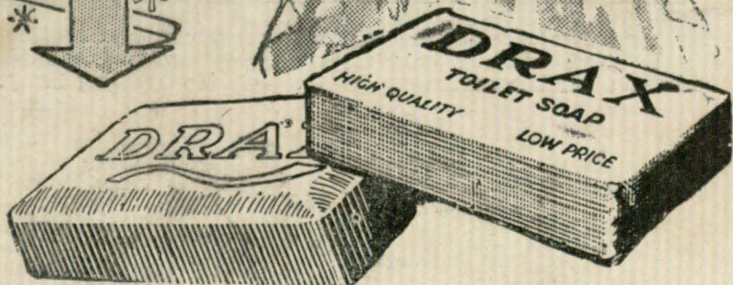
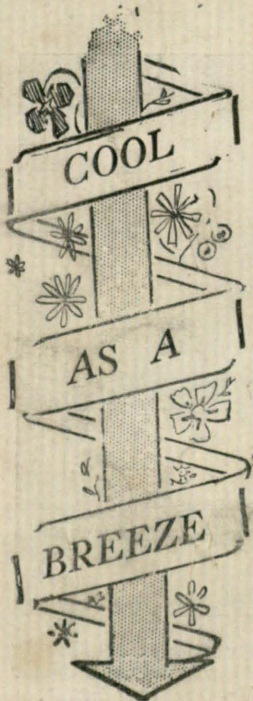
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