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Pearl Buck--interpreter of China to Americans

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Boston University

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Pearl Duck—Interpreter of China to Americans

by

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GRADUATE SCHOOL

Thesis

PEARL BUCK--INTERPRETER OF CHINA TO AMERICANS

by

Shirley Potts
(B.S., Simmons College, 1944)

submitted in partial fulfilment of the requirements for the degree of
Master of Arts
1947
Introduction

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PART II  CHINA AS PORTRAIED  

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First Reader

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Life in the Courts of a Great House and Concubinage  
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Birth of a Child  
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First Reader
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INTRODUCTION

In June, 1932, Pearl Buck received the honorary degree of Master of Arts from Yale University. In presenting her for the degree William Lyon Phelps spoke of her as "the oldest living interpreter of Chinese character."

It is my opinion that Mrs. Buck, more than any other writer, has presented the panorama that is China to the people of America. She has laid open before our eyes the customs of another land and the life of another people. More than that, she has made us not only see but also understand and sympathize with this culture so different from our own.

It is my intention in the following thesis to point out and enlarge upon only a mere handful of the many sides of Oriental life which have become real to me through Mrs. Buck's books.

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INTRODUCTION

In June, 1933, I went back receiving the honorary degree of Master of Arts from Yale University for the degree with which I could speak of her as "the apostle giving interpreter of Chinese character." It is my opinion that Mr. Buck, more than any other writer, has presented the problems that are China to the people of America. He has shown them what people of a different and unknown land and life are like. Mr. Buck's book is more than a story; he has made us not only see, but also understand and sympathize with China's culture so different from our own.

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I believe, to look at her background. Thus it is that I have started my paper with a brief account of her life, showing particularly the environment in which she grew up and the factors which influenced her growth and development. To my mind in Mrs. Buck's case this background information is indispensable for it shows beyond all doubt her qualifications for writing intimately and understandingly about the Chinese people.

The discussion begins with the character and temperament of the people, particularly the sturdy peasant folk around whom the history of China has revolved for centuries.

The next most interesting factor about an alien culture to my mind is its customs. Thus, my paper continues with a description of several of the important Chinese customs, colorful, elaborate, traditional, very unlike our own.

Closely allied is the subject of religion. China through the centuries has presented a picture of disunity, superstition, and constant change in the field of religion; only a very small amount of the wealth of material found in Mrs. Buck's books can be set forth in this section.

Continuing, there is a chapter dealing with the enlightenment and modernization of the Chinese people as western ideas and teachings seep into their country.

And lastly, the paper deals with the war between China and Japan—the war through which the Chinese suffered so
The Chinese people.

The introduction begins with the characters and readers.

The next part introduces the introduction of China and China's history. I then mentioned the importance of China's culture and its influence on the world. China's culture is deeply rooted in agriculture, philosophy, architecture, and art. They have a long history of being a bridge between the East and West, and they have made a significant contribution to the world.

In this section, I will discuss the modernization and westernization of the Chinese people as their cultural differences and similarities are presented.

The last part of the paper focuses on the Chinese culture, so...
acutely but fought so valiantly for their land, their way of life, and their very existence.

With a final brief word concerning Mrs. Buck's work, other than writing, which is aimed at making the people of the Orient better known to the world, the paper ends.

From the study and research I have carried on, I would say without hesitation that William Lyon Phelps' comment about Mrs. Buck was amply deserved and thoroughly justified.
sentences or figures to evidence for your field. Start with
or life, and earth very extensive.

With a lively spirit for communal work, work together, which I think of making the people
accept this writing, which I think of making the people
of the intellect better known to the world, the better aware
from the study and research, I have carried on. I would
see my work as partly research and fundamentally headed.
It might well be said that the most American thing about Pearl Buck is the fact that she was born in the United States— and even that was merely coincidence.\(^1\) Her parents, on a brief leave from their missionary work in the heart of China, were visiting relatives in Hillsboro, West Virginia, when on June 26, 1892, Pearl Comfort Sydenstricker was born. Before she was five months old, her zealous and conscientious father was restless to be back to his "saving of souls" and thus it was that early in life Pearl was taken to the country that she was to scorn as her own through the greater part of her days.

PART I

Divergent were the influences upon Pearl during those impressionable years. PEARL BUCK, HER LIFE all around her was the life of the Orient—a land of extreme contradiction "where the most beautiful in nature and conceived in the imagination of man is inextricably mingled with the saddest to be seen on earth."\(^2\) Her mother, appalled by the sickness,

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Lee, Harry, "Pearl Buck—Spiritual Descendant of Tom Paine," *THE SATURDAY REVIEW OF LITERATURE*, New York, December 5, 1942


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Spencer, Cornelia, The Exile's Daughter, New York, Coward-McCann, Inc., 1944  
\(^2\)Buck, Pearl S., The Exile, New York, Triangle Books, 1936 pg. 109
If weight well be said that the War! American
sport P hear back to the fear that we are born in the United
States—any even that we warily cautioned.
Her parents,
on a short leave from their missionary work in the
height
of October, were allowing relatives in Philadelphia, New Virginia,
where on June 26, 1829, Peabody came to New York.
Before she was the months of her twenty-six years and concurrence
latter was so braced to be back to the "saving of some" and
knew I was just early in the Peabody was taken to the
country that she was to succeed as pen and to engage the
precept part of her years.

This event were the influence upon Peabody, the
impressions made during her

Tewing all strong pen

was the tale of the Greats—land of extreme contraction
where the most peculiar in nature and coinciding in the
interruption of men to impressively mingled with the voices

to be seen on earth. Her warper, appealing of the silence.

I For the favor of the Chicago I have never
A representative season at East S. Park, "want to me
by the John Day Company, New York; on care
Lee, Henry. "Meet Book"—Virginia December at Tom
"The Quarterly Review of Literature. New
Pease. The Quarterly Review of
January 3, 1828
York, N. C., October 2, 1828.
Speakers: G. M. C. W., I. T. H., 1829.
Steiner, New York, Tremble Books, 1828.
filth, and ignorance everywhere existent in the city, shielded her children as best she could from the sights of beggars in the streets, lepers shrinking from passersby; aged people, poor, blind, and sick, unwanted and uncared for; and women with emaciated babies whining for help. To offset all this, Carie kept her modest missionary home spotlessly clean and airy, filled with flowers, gay laughter, and music. She taught her children about America and fostered in them a love for their native land by making them see it as it lived in her memory, real, vivid, and beautiful. By such tiny links as ruffled curtains, Fourth of July celebrations, and Negro spirituals, she bound them bit by bit to the country which to them was only a name. Through her they saw, too, the beauty and majesty of China, rich in its traditions of dignity and honor. Together they sought out the loveliness of the countryside, purple-blue hills, bamboo groves making soft splotches of green on the landscape, and shining ponds like jewels in an expensive setting. Within the city walls they admired the ornate beauty of the massive temples and the colorful richness of Oriental dress.

During these years of her childhood Pearl's father was frequently away from the bungalow on the hill for weeks, or even months, at a time. His return from one of these missionary treks was always an occasion attended by
There is a prominent expression in the city, "the streets, paved electrically with brass plates; every people, poor, free, and slave, men and women, with emaciated faces wrinkle your heart. To all these, still a second rule, per oligarchs, per monsieurs, per merchants, you are not seen. Only for short notice, and then to see it as to love for short notice. Long by wrinkle, then see it as to love in per memory, feel, vivify, my secret. Then to time, which is nothing, nothing, and nothing. And nothing, you see, the beauty and mystery of China, how in the tradition of gravity and honor, together with song and the poem, six-pole-five pinnate, six-pole-five, penance, while the eight bones like jewels in an experience setting. Within the only temple, without bending the greatest beauty of the infinite temple, my the central impression of original grace. During these years of per oligarchs, Earl's Letter was recently sent from the pioneers on the Hill for weeks, or every month, at a time. The letter from one of these missionaries, three weeks on occasion started by
expectation and preparation. It is true his children never felt a real closeness to him, because they saw him so infrequently and he moved in a sphere so far above them, but they loved to listen to the tales he could tell of his trips into the interior, his descriptions of the customs he had found, and the life of the people among whom he had lived. His communion with them had developed within Andrew a deep and abiding love for the Chinese and in his eager daughter, deeply absorbed in the stories he told, he could not fail to instill some of this love and understanding for the country of their adoption.

One more person left a mark on Pearl's growth and development. And it was this person, above all others, who tied this American child firmly and forever to China. It was Wang Amah, her old Chinese nurse, a vivid memory in her crackling, starched blue jacket, always there to help, comfort, and love her adopted white children. She, also, told stories, stories of Buddhist heaven and hell and of reincarnation; stories of Taoist fairies and of a dragon imprisoned even yet beneath the tiles of a nearby pagoda. Of her Pearl wrote in later years---

"But when her old body had been laid most tenderly into its coffin and the coffin sent away to be buried with her husband, the house was very sad for a while, and empty of a
expectation in progress. If in time the office never
left a room a door to him become that was him so
interestingly and he money in a place to not spoke them,
but they have to listen to the saves he going fell to the office
into the interest. The expressions of the creatures he had.

The community with them had developed with a need
and fighting love for the Chinese and in the same manner

geekly spread in the stories he told, he could not tell so
entirely some of his love and understanding for the country

of great adaptation.

One more person felt a mark on their's esteem and valued

went. And it was this person, spoke all opposite, who told

the American pita truths and forever to China. It was

ware seem, per of Chinese were a saving memory in his

cornet. America, among white foreign, there were to help, comfort

and love from nifty white children. They, made, told stories

stories of Teacher Parlin and a green imagination ever

past presence the likes of a nearly become. Of per feel

more in later years--

But when per all body had been fairly well organized into

the office and the office was easy to be playing with per

imposed, the house man went yet for a while. Any supply of a


tender presence. Yet even though we grew used, and grown up, we know quite well and to this day that she left her share in us, her white children. Part of her went into us, as mothers are part of their children, so that now and forever her country is like our own to us, loved and understood, her people our own kin. And some essence from the gods in whom she believed lingers in our hearts still, and keeps us, when we think of our old nurse, too large for disbelief, too humble for any scorn.¹

Pearl’s early education was anything but formal. A devoted mother taught her the basic subjects and enriched her life by inculcating in her a deep love and appreciation of art, music, and the beauty of words properly used. An equally devoted Chinese nurse imparted to her the language, manners, and customs of China—the invaluable learning for the years ahead. Then too, there were happy contacts with the people who frequently visited the missionary house, attracted there, more often than not, by Carie’s understanding nature and her glad willingness to help anyone in trouble. Through these contacts, Pearl acquired a knowledge of human nature and of the charity of Christian living that no formal education could have ever given her.

¹“A Biographical Sketch of Pearl S. Buck”, pg. 6
However, all these factors did not wholly suffice to alleviate the loneliness of a child growing up in an alien land, and thus when she reached the age of fifteen, Pearl was sent to a boarding school in Shanghai where she lived in close relationship with Chinese girls.

At seventeen she entered Randolph-Macon College, for it was her parents' wish that she have an American education. However, although she was president of her class and a leader in the college, she was not happy in the American way of life. Therefore, immediately after graduation, she returned to China and married John Lossing Buck, a young specialist in agriculture. Traveling with him throughout the country, she came into extremely close contact with the Chinese people, often venturing into regions where white men had not before traveled. Truly, these were rich and profitable years as a foundation for the work she had ahead of her. What better qualification for writing can one possess than to have lived through the experiences which she depicts? During these years Mrs. Buck did just that. In addition to gaining a thorough knowledge of everyday life in China, this woman became aware from actual experience of the dangers and miseries endured by the Chinese peasant in his ceaseless war against nature and his enemies. With her husband she experienced a severe flood, two winters of desperate famine, a bandit attack during which the town
However, my teacher and I did not write Chinese to

affairs the language of the art of teaching. Being a

lady, I thought I was teaching the age of Tiffany. Being a

sent to a training school in England, where we lived in close

relationship with Chinese girls.

At seventeen, I entered Hangzhou-Macao College, for

to pay for my fees, and I was not able to be accepted for

Chinese education. However, after my previous at Hangzhou,

the college, I was not able to be accepted for the Chinese

ENTRY. Therefore, immediately after examination, the manager

to China and receiving your book, a young student of

entered the room. Travelling with him, I was able to understand

Trinity. These were the only people I could understand in the

for the work we had agreed to perform. What greater distinction

for writing can one business man have if he doesn't write

appearance which are peculiar to the Chinese people. More than

what? That part is in addition to giving a command knowledge

of embroidery life in China, these women become experts in society

expression of the women and will be an example of the Chinese

besides in the experience of finding comfort and not being

With per cent of the experience a sense of social life, and our

of geography. Learning a parallel attack cannot match the four


in which she lived was sacked; and finally was forced to flee for her life when the Nationalist soldiers entered Nanking. Admirably equipped, therefore, from actual experience, Pearl Buck can vividly and realistically portray such events in her novels with a fidelity that could only be born of knowledge.

How right it is that such a person should set forth for the world to see the annals of a race. Her apprenticeship had been long, served first at the knee of her old Chinese nurse; later, at her desk, reading, translating, and even memorizing the Chinese classics. She waited until middle age to begin writing, and in the meantime before her eyes through childhood, adolescence, and maturity, the drama of China had unfolded. Not as a missionary, a doctor, or a teacher, but as a woman, she had lived with and learned to know these people. As a woman she had come not only to accept but also to love this race foreign to her own in every way.

Thus, when at last she did begin to write, she did so with a thorough knowledge of her subject and a deep-rooted understanding and respect for those whom she depicted. Throughout all her Chinese works, her people are real, untarnished by the superficial allure so often falsely attributed to the Orient; and likewise, her episodes,
How right it is that some a person say that in life,
for the worth, to see the amount of sense. Her appearance
and new memorization, the Chinese, consolation, and in the meantime, before the
maturity age to begin writing, and in the meantime, before the
have learned, Chinese. Not as a missionary, a doctor,
woman, the deaf, with and learning
so many Chinese, how as people. An a woman who had come, not only to
science but also to have this race, together to her own in
every way.

Then, when at least the old began to write, the old so
with a thorough knowledge of her support and a deep-seated
were brought to the memory, and a race gone for those whom she preferred.
important to the Chinese, work, for people she large.
attitude of the character, and literature, per se.
although strange to the American reader, are true-to-life accounts of the mystery that is China. In short, hers is an accurate portrayal of an alien culture in all its weakness and strength, dignity and rightness, showing clearly its independent claim to consideration.

Although Pearl Buck had submitted many sketches and short stories to magazines and newspapers, it wasn't until 1930 that her first novel appeared. East Wind: West Wind quickly made its mark in the literary world, receiving the acclaim of those who knew good writing and the praise of others who recognized China in its contents.

In 1931, The Good Earth was published and overnight became a best seller. Written with Biblical simplicity and with a matter-of-factness that is unique, the highly stylized life of a Chinese peasant family is presented from childhood through old age. No moral is painted, nor any lesson taught; the characters are drawn without criticism or sentimentality; and the entire work is kept within the limits of the provincial Chinese mentality. Sons and A House Divided subsequently appeared in the same tone to complete the House of Earth trilogy. Other books followed in rapid succession, each doing its bit to acquaint the reader with another phase of Chinese life.
of Chinese Life.
In 1935, after obtaining a divorce, Pearl Buck married Richard J. Walsh, President of the John Day Company. Prior to this time she had left China and come home to America to live; here her deep interest in human kind and her desire to reproduce what she saw around her drew forth novels with a local background and an American flavor.

However, the rising conflict in the far East soon carried Pearl Buck’s attention and sympathy back to the country in which she had lived for so long. *The Patriot*, *Dragonseed*, and *The Promise*, all in one way or another portraying China in conflict against Japan, were written. Here again, as in her early novels, Mrs. Buck presents with crystal-like clarity the hopes and fears of these people, forced in the wake of Japanese aggression, to fight not only for their land but for their very existence. The resolute indomitable spirit of the Chinese, permeating these pages, has its message, too, for Americans soon to be engaged in a like battle against a common enemy.

To say that Pearl Buck has done more than any other single author to make the Chinese people real to natives of the western hemisphere is no exaggeration. From the beginning, she has served as a liaison between two cultures, herself a composite mixture of both. Born into and inheritor of our modern, progressive, democratic way of life, she has ever
In 1925, after organizing a unique, Peking Book mailing, Helen Frazier arrived at the John V. Cram Esq. Hotel in Shanghai in 1925. She had been in China for five years and had come home to America to engage in her field of interest in music and art. Helen Frazier's work was seen as a new force for progress in the field of Chinese music and art.

However, the Chinese conflict in the Far East soon caught Frazier's attention and sympathy back in the country. In the face of the suffering and theERM, she tried to help. In her own way, she wrote protest songs. Helen Frazier wrote with dignity and integrity in conflict, and her songs were widely heard. Her message, "To see that Peking Book pays more than any other single factor to make the Chinese people keep to natives of the west and to keep them from emigration. From the beginning, an assertion of the Chinese, progressive, democratic view of life, the peaceful, modern, progressive, democratic view of life, the peace and war.
been in sympathy with the timeworn antiquities of the Orient where she grew up and developed. So convincingly does she write that through her eyes our fast-moving society has come to see the venerable traditions of another land with sympathy and understanding. Truly, more than any other person she has been an interpreter of China to Americans.
Dear Mr. Smith: In sympathy with the kindest spirit of the other.

Where we have no such development, so commercially goes the world, and sympathy and cooperation have not as yet advanced so far as to see the advantages and methods of another land with sympathy and understanding. I think more than ever other nations are seen as foreign. As seen by interpreters of divine presence.
CHAPTER II
CHINA AS PORTRAYED BY THE AUTHOR

The Peasant and His Land

To know a country, look at its people, consider them in their habitat, observe their daily living and their contact with one another, mark development and progress, and you will have accurately assessed to a remarkable degree not only the nature of their history but also their probable destiny for the future.

Without a doubt Pearl Buck's most vivid character portrayal of the Chinese people is that of the peasant. Starkly simple and uncomplicated, the life of the tradition-bound farmer, like that of his ancestors, is wholly dependent upon his land. When the land is fruitful, there is food and enough silver to buy new seed; when the land does not produce, there is famine, starvation, and death. Nothing is as important as the land—"this earth which formed their home and fed their bodies and made their gods....Some time, in some age, bodies of men and women had been buried there, houses had stood there, had fallen, and gone back into the earth. So would also their house, sometime, return into
PART II

OPINION AS PORTRAIRED BY THE AUTHOR
CHAPTER I

THE PEOPLE

The Peasant and His Land

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CHAPTER I

THE PEOPLE

To know a country, look at its people, consider them in their habitat, observe their affairs, and their contact with one another, mark their development and progress, and you will have accurately gathered into a remarkable degree not only the nature of their history but also their present, potential for the future.

Without a good people's moral and vivid character portrait of the Chinese people is that of the peasant.

Startling similes and metaphors, the life of the peasantry, like that of the poet, is a world of its own, and when the land is vital, there is food and support given to put new roots, when the land goes not backward, there is famine, devastation, and despair. Wanting to be important as the land—"the earth, which formed their home..." how long their fields and their fields there, some see, others of men and women had been pouring there, some stood and stood there, and gone back into the earth. Go many into great promise, sometimes return into
the earth, their bodies also. Each had his turn at this
earth."

In Wang-Lung we see such a simple, ignorant peasant,
accustomed to hard work, totally unaware of the existence of
luxuries or comforts, primitively subservient to the will of
the gods and the fruitfulness of the land. The seasons
rotate; year follows year, and Wang Lung and his wife, O-lan,
live on in the rude earthen hut, built from the mud of their
fields. Side by side they work in those fields from dawn to
dusk. O-lan bears children and they grow up on the land,
akin to it as are their parents. When the harvest is plenti-
ful, life seems good; but when the gods are angry and the
harvest is destroyed by drought or flood, these stolid,
patient peasants eat grass, bark from the trees, and dried
cobs of corn, and wait for another year, a better year ahead.
But never, no matter how desperate they become, will they sell
the land; to them, it is better to sell a child than the land.
"Sell the land!" says Wang Lung at one point, "It is the end
of a family when they begin to sell the land. Out of the
land we came and into it we must go--and if you will hold
your land you can live--no one can rob you of land."2

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1 Buck, Pearl S., The Good Earth, New York, Grosset and Dunlap, 1935, pg. 31
2 The Good Earth, pg. 344

In war-time we see much a simple, transparent pleasure.

I love one farm, we find the beauty of the experience of the great and simple pleasures of the land. The farmers' lives are the happiness of the land. They love their land, their homes, and manual work, full of the beauty of the land. They love the land, they love their homes, and manual work, full of the beauty of the land.

I want to know the pleasure of the land. I want to know the pleasure of the land.

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In this kinship with the land the Chinese peasant believes his destiny lies. Knowing nothing about life as it is lived in other parts of his own country, to say nothing of foreign countries, the simple farmer clings to the one thing he understands, that which is his own, and upon which he must depend for his very existence--his land. This faith in and subservience to his fields are qualities found not only in the main character of The Good Earth but in each of Pearl Buck's other characters who live on the land. One notes with interest that even as such families slowly gain in material wealth and grow in prestige through the labor of their hands, the elders, those who have toiled longest and hardest, cling to their timeworn and ancient belief in the power of the land.

However, as a new day dawns in China and new ideas of progress and of modern living begin to fill the minds of the peasant youth, there is a gradual breaking away from the land. This is shown in Sons, the sequel to The Good Earth. Carrying on the lives of Wang Lung's family through another generation, this novel shows the feeling of oneness with the earth gradually growing weaker and weaker as a dominating force in the lives of the people. As there is a severance between the family and the land, so, too, does there grow disunity within the family itself, until in A House Divided there comes total disintegration in the Family of Wang.
In the Kuchip with the Long the Chinese become
people with a hard life. Knowing nothing about life as
it is lived in other parts of the world community, they
have to learn the simple things of life to cope one
thing at a time. Money is the only means that help
and to make the distance travel with
in and extraordinary to fill the little difficulties found not
only in the main exporters of the sugar but in each of
the Kuchip people's other characteristics who live on the land.
One

However, as a new generation in China and new ideas
of progress and modern life arise, people begin to lift the minds of the
people. Progress is not a stagnant progress, but an
increase in the lives of many young and family
strengthers. These have shown the feeling of openness with
the serious situation among weaker and weaker as a consequence
forces in the lives of the people, As there is a separation
between the family in the land, so the same from
family within the family fight, null to a house divided.

there comes a last segregation in the family of man.
Strongly characteristic of the civilization of the Orient is this portrayal in *The House of Earth* trilogy of the humble beginning on the land, the gradual rise off the land through a favorable chance, and the growing decadence and disintegration of the family as it drifts farther and farther from the land. Thus, the family of Wang, herein portrayed through three generations, is really no different from any typical Chinese peasant family. From Wang's life the reader gleans a knowledge of peasant life in all its strength and hardship, toil and strife; its slow rise and gradual reward; and its ultimate breakdown and final return to the land from whence it had its start.

And drying up the tender shoots which are to be this year's harvest. The meager store of food set aside from last year's crop is sparingly doled out until at last there is no more. Not an animal remains for miles, and man can walk for days without seeing any kind of beast or fowl. Strength gradually seeps out of the stalwart and hardened bodies of the peasants, and weakly Wang-Lung and his wife drag their gaunt frames around the earthen hut. An impenetrable stillness lies upon the land. Soon the time will come when there will be no need at all for rising from their hard sets, and they, like every other family thereabouts, will lie waiting for death.
The Peasant's Acceptance of Conditions

Stretching through the centuries, as far back as time itself, wherever men have tilled the soil, they have been beset at one time or another by flood or drought, the two uncontrollable, natural enemies of the farmer. Vividly and poignantly does Pearl Buck paint a picture of the lot of the Chinese peasant afflicted by each of these harbingers of misery, destruction, and death.

In The Good Earth there comes a year, in the cycle of good years, when for days there is no rain, when from cloudless skies a merciless sun beats down, roasting the already parched earth and drying up the tender shoots which are to be this year's harvest. The meagre store of food set aside from last year's crop is sparingly doled out until at last there is no more. Not an animal remains for miles, and man can walk for days without seeing any kind of beast or fowl. Strength gradually seeps out of the stalwart and hardened bodies of the peasants, and weakly Wang-Lung and his wife drag their gaunt frames around the earthen hut. An impenetrable stillness lies upon the land. Soon the time will come when there will be no need at all for rising from their hard cots, and they, like every other family thereabouts, will lie waiting for death.
The Pearson's treatment of comparison

Expression through the comparison as far back as time

In general, wherever we have filling the soil, they have been

preserved at one time or another in books or documents, the two

methods of writing down the beginning and end of the lesson.

In this particular case, there does not appear a place of the text of

the Chinese lesson attributed by each of these methods.

of present gratification and health.

To the good reader there comes a key, in the shape of

good laws, which for years there is no need, much from going

less since a mettleless can serve good, because the method

be found a matter or giving us the better scope which are to

be this reader's pension, the message from the book may also

from least years, and to be distinctly conscious of the taste

there is no more. Not as small a remaining for illness, and may

can work for years without seeing any kind of pen at once or

strawberry chintzily, indeed our of the external and perhaps

points of the discussion, and perhaps what may also

give their great benefit; imagine the situation that.

impressively stilledness. Here now the first time

will come when there will be no need at all for writing

from that part. One may even like every other family.

Transposition, with the writing for readers.
Such passages as the following bespeak the indescribable misery of such a period: "There was a day when his neighbor Ching, worn now to less than the shadow of a human creature, came to the door of Wang Lung's house and he whispered from his lips that were dried and black as earth, 'In the town the dogs are eaten and everywhere the horses and fowls of every sort. Here we have eaten the beasts that ploughed our fields and the grass and the bark of trees. What now remains for food? In the village they are eating human flesh.'"

When the inevitable end seemed almost upon him, possessed by a frenzied determination to live, Wang Lung took O-lan and their starved and skeleton-like children, and leaving the land, they made their slow and painful way, as others already had done, south where drought had not struck. On the road they met hundreds of other refugees like themselves, their possessions tied in clumsy bundles on their backs or in wheelbarrows or small carts, all of them bearing the marks of famine and suffering. The distance was far--too far for many of the old ones; already spent and sick, they dropped in ragged bundles along the way.

Those who reached their destination found work, pulling rickshaws, loading trucks, anything to earn a few coppers

1The Good Earth, pg. 75; Chapter 9
2The Exile's Daughter, pg. 89
don't hesitate to do the following piecewise function

\[ f(x) = \begin{cases} 
1 & \text{if } x > 0 \\
0 & \text{if } x \leq 0 
\end{cases} \]

Do you have a good sense of a piecewise function?

 pilgrim's may now to take from the shore of a pleasant grove,

Come to the door of many hours' leisure and be prepared from

the spots which were gather and placed as seats, into the town of

the grove are seen everywhere the houses and towns of

each locale. Here we have seen the manner that belonging

can thrive and the stones and the park of trees. What now

remain for look? In the ally they are seeking human

I'll hear

when the innkeeper and servant almost now this

possession of a pleasant restaurant to live, were kind

took 4-5 and their strained and expectation children.

and learning the land; they were short from my beginning way

as others already had done, some were returning and not

an attack. On the town there were numerous of other returns

the presence' great possession that in ordinary manner

on great people or in dreadfulness of small cattle; all of them

perishing the make of leisure and storytelling. The almost

yet--too far for want of the old one; especially about one

stock, they gathered in heavy numbers along the way.

those who released that possession young work' building

laborers, leaving horses, surprised to earn a few coppers

The Road Reader, 2.5: Chapter 2

The Krill's Journal, 2.5: The
for food at the public kitchens. But when the winter was over, the processions reformed and the many miles which took them back to their land were retrod as all who were able returned to the life they knew.

Thus it was, time after time, there came a lean year and the peasants, enduring up to the last ounce of their strength, finally fled from their homes to make their weary way south. And always after the terrible period was over, they returned and began again, exactly as before—patient, long-suffering, uncomprehendingly resigned to their way of life and the uncontrollable will of the gods.

No less vividly does Pearl Buck in *Sons* describe the time of flood, when after weeks of unceasing rain which rotted the seedlings in the earth, and left the fields muddy pools of water, the Yellow River, (called "China's sorrow"), overflows its banks and wrecks havoc on the countryside. As the waters rise higher and the earthen huts of the peasants crumble and wash away, the people are forced to cling to dykes and trees, or to live in boats or anything that will stay afloat. The waters stay on the land through the summer, and as autumn comes and there is no harvest, famine sets in upon the area. Man contends with man for every morsel of food, and there are many who die of starvation. Because the land is covered with water, the dead cannot be buried, and so
Returning to the life they knew.

Time after time, these came a lean year and the breeze, familiar to the last ounce of their experience, finally fled from their homes to make their way westward.

And always after the perishing b eating was over, their returning and persistency exactly as deliberate and patient, and the communally received restlessness of their way of life and the

acknowledgments will of the gods

We fear nothing gone back in your generation the
time of toil, when after weeks of unconscious labor, the waters' case to the earth, and for the flake which became

("Chinese's sorrow"

of water, the yellow river, called "Chinese's sorrow"

or atmosphere its peaks and mounds pass the community's part of the beginning and reach more. The people are looking to out of grace of their

and place, or to live in peace or mining with will also

and absence, or to live to peace or mining. Totem, and

A short the waters stay on the land through the summer, and

the seas. Men continue with man for every moment of "And

and place the reach into the establishment. Because the land

is covered with water, the head cannot be pricked, and so
their bodies are thrown off the dykes into the water and left to float on the surface along with others who have suffered the same fate.

The son of Wang Lung, now a war lord over this territory, riding out one day views the utter desolation of the scene: "Upon those narrow dykes their horses took their pace slowly, for the water spread in a sea on either side, and the dykes were crowded with huddled people. And not people only, but the rats and serpents and wild things struggled to share that space with the people, and those wild things forgot their fears and tried with all their feeble strength to contend for space. But the only life these people showed was in such brief angers as rose in them when the serpents and beasts grew too many and they struck at them spitefully. But sometimes for long spaces they did not even so contend and the serpents curled and crawled wherever they would, and the people sat in their stupor."¹

Difficult is it for us, who have always lived within the comfort of a warm, dry home, well clothed and well fed, to comprehend such scenes of abject poverty and suffering as Pearl Buck herein describes. Truly, she is showing us a side of peasant life in China which completely allays any romantic notions we may have had about the charm and allure

¹Buck, Pearl S., Sons, New York, Grosset and Dunlap, 1935, pg. 425
Their bodies were thrown all the casks into the water and left.

The sea of Wang Lung, now a mere pool of the sea:

"You know those small casks with their black hoops, black hoops from coast to coast, and the casks for salted fish, and the casks for fish from coast to coast." And not people only, but the rats and serpents, and with frightful urgency to make their escape with the people, and those with frightful urgency to keep their feet and their feet with all their legs stretched to continue the escape. But the only ones these people seemed to escape as close to close in them were the serpents and the animals wherever they would, and the people set in their stenches.

Difficulty in it for us, who have always lived within the confines of a plane, if home, well ordered and well led, to comprehend such scenes of open terror and utterance as heard from men's and women's lips. That they do not water any more, but sometimes far from - those days they did not even go out, and now the Middle Kingdom and the Great Wall have been visited.

For, 

New York, Enceinte and Dunlap, 1923
of the Orient. A powerful writer, Mrs. Buck draws her scenes with the finished touch of a master artist achieving as her result, a moving picture of strength and nobility--a tribute to the race portrayed.

She has, nevertheless, in her book *Peasant Life in China* introduced her readers to other types of people, both rich and poor, who live their lives away from the land, some successful; others, not so much so.

Some, to my mind, is interesting for the insight it gives the reader into the disunity existing among the several provinces of China. Wang the Tiger, ambitious, commanding in stature and voice, by sheer force of power and display of strength is able, with the army he has collected under him, to capture a province and set himself up in that territory as the ruling war lord, demanding tribute in the form of taxes, goods, and shelter from its inhabitants.

One is amazed to see that throughout China countless war lords, like Wang the Tiger, are governing in the same way over territory similarly brought into subjugation. Occasionally there is a clash between the lords of neighboring regions; the weaker is overthrown, and in his place a new ruler demands the allegiance of the populace. Also, frequently two or three war lords band together to broaden the sphere of their influence, so that the cycle of rule by the strong is continuous and unbroken—un example of survival of the fittest. Infrequently there are rumors that government soldiers are
A powerful writer. The book gives us a glimpse with the finishing touch of a master artist's scholarship as a result of aninie picture of accuracy and honesty.
Portrait of a War Lord

Although Mrs. Buck is most famous for her portrayal of peasant life in China, she has, nevertheless, in her books subsequent to *The Good Earth* introduced her readers to other types of people, both rich and poor, who live their lives away from the land, some successful; others, not so much so.

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In summary, it is clear that the presence of the Western powers in China, often referred to as "the Good Father's influence," has had a profound impact on Chinese society. This influence is evident in various aspects of Chinese life, ranging from education to political and economic policies. While some Chinese scholars have praised the Western influence for its positive contributions, others have critiqued its negative effects, particularly on traditional Chinese culture and values. The debate continues, as evidenced by recent scholarly writings that explore the complex interplay between Western influences and local Chinese resistance movements.
preparing to march from the south and subdue these war lords, but the soldiers never come, and the system goes on, as it has for generations.

Under this seemingly feudal and decadent regime the common people live their lives—peasants intent upon the produce of their fields, weavers, city merchants, grain dealers, each going about his particular occupation and accepting the rule imposed upon him without any more active interest in it than if it were merely the advent of a spring shower. So long as they have peace within their province and the reigning lord is not outrageously greedy in his demands for tribute, they are content to live their lives as their forefathers did before them.

The hardest period for the people comes when an old lord is losing his power, and a would-be conqueror lays siege to the town in hopes of retrieving the region. By the rules of war, after the siege is over and the town has surrendered, the conquerors are permitted three days of looting and banditry in which time they have free reign in the city. Thus is Wang reminded of this unwritten code of war by one of his generals—"We must let the soldiers have the usual days of looting after the battle, for they mutter among themselves and they complain that you hold them in so tight and they do not have the privileges under your banner that
The people of this country have suffered from the political and economic forces, and the standards they face are as high as ever.

Under the same system, the people's powerlessness and the government's dependence on the common people for their lives -- their presence, their employment, etc., provides a fertile ground for their opposition and cooperation, and serves to keep them informed about the activities and more of the interest.

In the past, it was merely the absence of a regular program to support them, and to preserve their freedom and the future, they were content to live their lives as they have.

The problems are different today. They are more complex. The people are more aware of the issues of the day, and the need for change.

The present is a period of preparation, and a moving toward a better region. By the time of the town, the people are aware of the town and the town is preparing.

The people are beginning to see a future for the city. They are beginning to see the hope in the city.

The people of this country -- we must let the solutions have the same.
other lords of war give. They will not fight if they cannot
loot.\^1

For three days then, the townspeople are subjected to
every kind of cruelty at the hands of the invaders. After
this period, a new era of rule is established, and once more
the people settle down to comparative peace for a time at
least.

In such a way during the period when the war lord
flourished in China the various provinces were kept separate
from one another, each under its own feudal lord, and no
central unifying government bound them together into an
empire.\^2

Their first move was towards city living. Leaving the
land which their ancestors had expanded upon and loved for
so long, they moved towards the coast where the new ideas
had had their origin, where foreign ships came into port,
and where they could breathe deeply the air of cosmopolitan-
ism.

Sure these young people in quest of a new life eagerly
went to the schools, and day by day, they gained in
understanding, and in sense of
The people settle down to occupations because for a time at least in such a way continuing the period when the war lasted. In support of China the various provinces were to subsist from one another. Each under the own leadership and in cooperation with the national government joining together into an army.
Youth and the Desire for Change

Backward, unprogressive, provincial in his outlook and simple in his demands upon life, the Chinese peasant lives out his days from birth to death stoically and unquestioningly accepting conditions as they exist.

However, as new ideas infused the civilized world, China could not help being affected. The youth, growing up as they had in the timeworn traditions of centuries, after they had been to school and learned of a way of life less restrictive, more liberal than anything they had ever known, accepted the existing conditions with less and less willingness, and eventually not at all. Thus, as in all countries in all centuries, the youth of China during the second and third decades of the twentieth century demanded the right to live their own life.

Their first move was towards city living. Leaving the land which their ancestors had depended upon and loved for so long, they moved towards the coast where the new ideas had had their origin, where foreign ships came into port, and where they could breathe deeply the air of cosmopolitanism.

Here these young people in quest of a new life eagerly sought out the schools, and day by day, they gained in knowledge—in broadness of understanding, and in newness of
thought. Sometimes, carried away by this new learning, too radical did their ideas become and they joined subversive groups, for already the word "revolution" was in the air. Meeting in cellars and in attics, these groups grew in number and in strength with their goal unswervingly fixed on the elimination of the old and the installation of the new in China.

Yuan, coming to such a coastal city in such a time, with the heritage of the land in his being, at first could not adapt himself to this new way of life, so different from anything he or his family had ever known. The schools were strange "for there were maidens among the students in his schools, this being the custom in this new and forward coastal city, that in many schools for men the law allowed young women to come also, and though there were not many maids yet there were a score or two in this one school."¹

The clothes which he must wear if he would not suffer the stares and taunts of his associates were grotesque to him at first and he suffered from "a certain feeling of nakedness about his legs, where he had been accustomed to his swinging robes."²

The pleasures of the city, also, at first filled him with a feeling of horror. Dancing in particular appalled him, and

¹Buck, Pearl S., A House Divided, New York, Grosset and Dunlap, 1935, pg. 74
²A House Divided, pg. 64
his shyness called forth much merriment from his sophisti- 
cated, young companions. To him "it seemed so bold a thing 
to do that a man should clasp a woman to him closely who was 
not his wife, and even though she were his wife it seemed a 
thing not to be done thus publicly."1

But soon, very soon indeed, Yuan, as other young converts 
before him had, grew used to the new ways, began to adopt 
them as his own, and gradually drifted into a pattern of 
life which followed the new tenets and beliefs as easily and 
naturally as if he—or any of them, for that matter—had 
never known another kind of life.

Thus, did the new ideas, the new learning, permeate 
into the souls of the youth of China, making them renounce 
forever the life of the peasant and the love of the land.

1A House Divided, pg. 57
The experience of being taught from the beginning of the course seems to play an important role in the development of some students' comprehension. To him it seems as if a man should be able to him obviously why we do this and even though it were the only way it seems a

...
CHAPTER II

CUSTOMS

One of the most interesting things to observe about any culture alien to our own is its customs and mannerisms in observing festive occasions in the lives of its people. China is an ancient land, steeped in tradition, and the customs which have been handed down through the generations of its people have an interest to all lands not only because they are different from our own but also because they help us more clearly to understand and know these people.

Pearl Buck who grew up from childhood, accepting the Chinese way of life as her own, gives us a wealth of such material in her many books. She touches all classes of society, presenting both the formal beliefs of Old China and the more modern, Westernized ideas of the new regime.
CHAPTER II

CUSTOMS

One of the most interesting features to observe about any country is the customs and mannerisms of its people. In observing Chinese customs and traditional life we find that the descendants of the ancestors who came from the mainland of China have long been forming strong communities, and these communities have an interest to all people not only because of the people they are different from our own but also because they help in more directly to understand and know these people. The best book we can read of China is a Meadow, written by a man of such Chinese way of life as our own. Give us a week or such material to peruse books. The customs and habits of the Chinese, especially those who live in the cities, and the more modern, Westernized ideas of the new régime.
Betrothal

One of Mrs. Buck's vivid memories of her girlhood goes back to the years she spent at the Chinese boarding school in Shanghai. Here, living in close friendship with Chinese girls, she came to know their ways and to sympathize with those who were torn between loyalty to the formal traditions adhered to by their parents and a desire to accept the new teaching—a product of the West gradually filtering into their schools and minds. These girls talked quietly and hopelessly about the engagements which their parents had made for them years ago in the old Chinese tradition. Without exception, they were determined to postpone marriage as long as possible. When, therefore, the summons came for one of them to go home and accept the prearranged match "the other girls were silent with pity and with the inner heartaching fear that one day they, too, would have to obey the word of their parents."  

Thus it was that much later when Pearl Buck began to write she handled the situation of prearranged marriage unions with a sympathy and understanding born of the nearest thing possible to actual experience. In *East Wind: West Wind* all the traditions of generations are succintly put into the brief passage in which a Chinese mother tells her young girl that she is to be wed: "Ewai-lan, my daughter,"

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1The Exile's Daughter, pg. 94

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2The Good Earth, pg. 10
One of the many varied memories of the Chinese School

At the heart of the Chinese School stood a place to the years and the Chinese population born. These years were spent in close interaction with Chinese parents, and to know their ways and to understand their lives, these were years between foreign to the inner Chinese structure.

These years were spent in the heart of the Chinese School, learning about their culture and their values.

But for their absence in the Chinese School, they were beginning to pose a serious challenge to the Chinese parents. When Chinese, the common cause for one of the other parents was to be found and sought the Chinese parents with the inner Chinese thoughts and feelings. These years were spent with the Chinese parents, teaching them to speak Chinese.

The Chinese School, being...

The Chinese parents, being...
daughter that she is to be wed: "Kwei-lan, my daughter," she said, "you are about to marry the man to whom you were betrothed before you were born. Your father and his were brother-friends. They swore to unite themselves through their children. Your betrothed was then six years of age. You were born within the circle of that year. Thus you were destined. You have been reared for this end. Through the seventeen years of your life I have had this hour of your marriage in mind. In everything I have taught you I have considered two persons, the mother of your husband and your husband.""^1

In peasant families, also the adherence to traditions of the past held firm. When Wang Lung, feeling himself of age to be wed, approached his father, the old man's comment was: "With weddings costing as they do in these evil days and every woman wanting gold rings and silk clothes before she will take a man, there remains only slaves to be had for the poor."^2 But, nevertheless, he went to the House of Hwang in the city and bartered for one of the slaves. The bargain was made, and all that Wang knew about his bride-to-be was that she was not pock-marked nor had she a split upper lip. On the day designated he would be permitted to go to the House of Hwang and claim her as his own. Until that

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^2 *The Good Earth*, pg. 10
"Who-feen's my candidate!

"I want you to be present at the protest on Saturday, and to keep your eyes open. If anything happens, let me know."
time, he would not, of course, be able to see or communicate with her.

In direct contrast one reads about betrothal under the new regime in China. Marriages as arranged by their parents were no longer acceptable to the modern youth, and they soon claimed the right of the Western world to exercise their own choice in the selection of a mate. But still there were those, bound by tradition, who believed in the old ways and looked askance at the new, wondering where the process of modernization would cease, for in these new days, "Young men grew daring and maids, too, and old modesties were gone. Hands touched, and it was not counted evil as it used to be, and a youth himself might ask a maid to be betrothed to him, and her father did not sue his father at a court of law as once he might, and still would in an inland city where the evil ways of foreigners were unknown. And when the two were openly betrothed, they came and went as freely as though they were savages, and if sometimes, as it must happen, blood ran too hot and high and flesh met flesh too soon, then the two were not killed for honor's sake, as would have happened in their parents' youth."¹

In such a way did new customs arise with the advent of a new day. And thus did boys and girls who had been reared

¹ A House Divided, pg. 89
time to many not of course be able to see or communica-

In direct contrast one finds sport persecuted under the
new regime in China. Martyrs are struggling at first because
were no longer comparable to the modern world and they soon
obtained the right of the Western world to exercise their new
choice in the selection of a mate. But still there were
opportunities to get education in the West and may be
now of humanitarian were known.

Henry Fordham had and it was not combined only to need to
the man a figure in itself which was to be preserved to him
was that together the last few years of the century at least
and in the 40's and 50's in America in an industrial era were
and which the two more

and later on and after the idea of the future was so strong
bought particularly, that came and went as quickly as change
they were savages, but if sometimes as if might happen, though
left too long and kept wet until too soon, then the
were not killed for honor, sake as would have happened

In short, therefore, humanity

In short a way in which now come with the same of
a new era. And since this place and after who had been learned

A house divided. by. 30
to accept and respect tradition suddenly break away and establish a new order of society where they could live unhampered by any antiquities of the past.

in it a day of vivid pageantry, of color, noise, and celebration. The wedding date is set by the geomancer upon whose shoulders rests the responsibility for the fruitfulness of the union. Whereas in America the traditional color for marriage is white, in China it is red. Thus, on her wedding morning the bride is dressed in a red silk bridal veil, which is not removed until the ceremonies are over and she is alone with her husband. Seated in the elaborately decorated red bride’s chair, surrounded by red lacquered boxes packed to the brim with her belongings and covered over with scarlet-flowered satin quilts, she is carried away to the home of her husband, forsaking forever her own family and clan. As she passes through the streets her relatives make a procession preceding and following the chair, until coming within hearing distance of the groom’s house, they set off strings of firecrackers to announce her approach.

Hanging before the ancestral tablets in her husband’s home, she becomes a daughter of their family, and from hence forth it is her duty to serve her husband and his parents as they may wish. Her duties, and generally she has been well schooled in these, consist mainly of such
to society any respect tradition sufficiently press weak and
establish a new order of society where fresh energy and
renumber the new subjectives of the past.
Marriage

Unlike in our country, in China there is little of a religious nature attached to the marriage ceremony. Rather is it a day of vivid pageantry, of color, noise, and celebration. The wedding date is set by the geomancer upon whose shoulders rests the responsibility for the fruitfulness of the union. Whereas in America the traditional color for marriage is white, in China it is red. Thus, on her wedding morning the bride is dressed in a red silk bridal veil, which is not removed until the ceremonies are over and she is alone with her husband. Seated in the elaborately decorated red bride's chair, surrounded by red lacquered boxes packed to the brim with her belongings and covered over with scarlet-flowered satin quilts, she is carried away to the home of her husband, forsaking forever her own family and clan. As she passes through the streets her relatives make a procession preceding and following the chair, until coming within hearing distance of the groom's house, they set off strings of firecrackers to announce her approach.

Kneeling before the ancestral tablets in her husband's home, she becomes a daughter of their family, and from hence forth it is her duty to serve her husband and his parents as they may wish. Her duties, and generally she has been well schooled in these, consist mainly of such
There is no conciliatory in China there is trouble of a
religion nature attached to the marriage ceremony.
Religion is at the root of many problems of color, note, and culture.
The wedding gate is set in the ceremony done whose
members have the responsibility for the shortcomings of
the wedding. Where is we are the spiritual duty for
this was written in China to say that there is no such wedding
marriage where it is written in China to say that there is no such wedding
marriage and where it is hoped until the ceremony are over and the
white girl is not removed until the ceremonies are over and the
spiritual duty is performed by the spiritual duty of the spiritual duty of
beauty in the spiritual duty or by a group of the spiritual duty over
by the bride's party, surrounding her and conversing over
with respect. Lowering seats duties are the courtesy of the bride's family
and family. At the same thing the affairs per se and the
mutation a spiritual duty of the bride's family in all of the houses.
beauty in the spiritual duty of the bride's family to announce her marriage.
Keeping before the spiritual duty of the spiritual duty, may now
home, home, home, home, home, home, home, home, home, home, home, home, home, home, home, home, home, home, home, home, home.
things as the preparation and presentation of tea to her elders, listening politely to either praise or blame from their lips; the care of her person so as to set forth her beauty to the best possible advantage; and the display at all times of the proper manners and etiquette required of her station in the family.¹

Although the noise, the color, and the pageantry are lacking, the peasant also celebrates his wedding day. Upon his betrothal to a slave in the House of Hwang, Wang Lung had sent by his father two silver rings and silver earrings to his wife-to-be. On the day appointed, Wang walked into town to get her, and she, with her box of possessions, accompanied him back to the earthen hut. In honor of the day, no work was done in the fields and Wang had invited guests to supper. To vary their sparse peasant fare, that morning in the city he had purchased such luxuries as pork, beef, and fish ends. Although the celebration was partly in her honor, the bride prepared the food and did not enter the presence of the guests even to serve it. Thus did the new daughter of the house begin her duties immediately. From henceforth, it was she who arose first in the morning and lighted the fire, served the old man his hot water and prepared the breakfast of gruel for all of them. Indeed, from a slave's existence in the great house, marriage was little change for O-lan or for any

¹The Exile's Daughter, pg. 70; East Wind: West Wind, pg. 34
Although the house, the doctor, and the building are

cordially received into your presence, I am not in the

habit of giving a talk in the house of a friend. This

week I am to leave for the farm for the next two

weeks. We are looking forward to a change in the

weather, and the garden is very inviting. I hope

that you will not mind if I speak a little too

quickly and without much ceremony.

To vary their presence, you may call on me during the

afternoon and find me at the house, or you may

visit me at the office in the morning.

The garden is quite inviting, and I am sure you will

enjoy a stroll there. If you would like to

have coffee there, I shall be happy to

prepare it for you.

I hope you will have a pleasant time during your

stay here, and I look forward to seeing you soon.

The weather is quite changeable, so please be

prepared for anything.

Yours sincerely,
peasant woman coming, in such a way, to be the wife of a farmer.\textsuperscript{1}

After the Revolution in China, new customs of marriage, as of everything else, came to be accepted as correct. Such customs, a far cry from the simple and unadorned ceremonies performed in peasant families, smacked more and more of the practices of the Western world, much patterned after our own wedding celebration.

Ai-lan, young and beautiful, was very decidely a product of new China. Since childhood she had known nothing but the manners of the new day; and thus, when she came to wed, it was to a man of her own choice in the most modern of ceremonies. The wedding took place at one of the large, fashionable hotels of the city. Men who played foreign instruments were hired to supply the music, and decorations of flowers were banked everywhere. Ai-lan had chosen a pale peach-colored, satin wedding gown and a trailing silvery, foreign veil which she held on by two pearls and a circle of small orange flowers. Her bouquet was of white lilies and white roses. As she entered, two young children, all in white, walked before her and scattered rose petals for her to walk upon. Her bridesmaids, dressed in silks of many colors, were led in by the first attendant who wore a soft robe of

\textsuperscript{1}The Good Earth, Chapter 1
apple green with short sleeves and high collar, according to the style of the day. A contract of marriage was read between the bride and groom, and then in deference to old traditions they bowed to those who stood for the two families and lastly to all the guests assembled. After a wedding feast, as do our American couples, these two left for a holiday together.1

Pearl Buck draws the picture with a clarity that enables one to visualize the most minute detail. And as one reads paragraph after paragraph, the feeling grows stronger and stronger that this is a wedding such as might be witnessed here in America as well as in China, so well have the new ways become established in the lives of the more educated and prosperous Chinese people.

1A House Divided, pg. 239-241
A House Divided

A House Divided, by S. S. S. I.
Life in the Courts of a Great House and Concubinage

We in America, who through the centuries have observed the custom of monogamic marriage, find it indeed difficult to understand or to sympathize with the Chinese tradition of concubinage. Here, I believe, lies the main and fundamental difference between the Chinese and the American way of life. It is a difficult and controversial subject to present, one that has been harshly criticized and strongly condemned by the western cultures; and yet, one reading of this situation as Mrs. Buck describes it in her novels accepts it as a part of the Chinese tradition, the same as one accepts their temples, the bound feet of their women, and their love of the land. Here we have a chance to observe, first hand, the way these people lived before the Revolution imposed an alien culture upon them.

A great many of Pearl Buck's books embody in them descriptions of various phases of life in the courts of a typical wealthy house. Bit by bit, we piece together fragments of pictures until we have an unified idea of such a great house. Always there is the large center courtyard off which open smaller courts, entrance ways to the apartments which make up the household. In these one-story rooms the various members of the family live their own private lives, separate from each other in every way and yet united by the common bond of belonging to the family.
In the course of a great home and common

We in America who trouble the Chinese have noticed

the case of modern warfare, find in fused affront to

importance of sympathy with the Chinese tradition to

conform. Hence, I believe, the main and important

affection between the Chinese and the American way of life

it is a difficult and controversial subject to broach. One

part of the Chinese tradition, the same as one source of Chin

and the same love of their women, and great love of the land.

Here we have a chance to observe. First, and the way these

people lived before the Revolution improves as after clime.

how them.

A great many of their people's parks employed in them.

combination of various phases of life in the course of a couple

weather houses. By far at the picture of a house.

pictures until we have willed into life of house a great house.

therefore there is the large center consisting of which one

smaller centers, insurance ways to the environment which make

not the possessory. In these one-story house the vantage

members of the family live great our purposes these enjoy

from soon open in array many we make at the common pong

of dependence to the family.
The main suite of rooms, for so it might be called, is occupied by the heads of the house. From these rooms and courtyards the life of the family is ordered; sons and daughters are betrothed; marriages and funerals are planned; servant problems are adjusted; and necessary contacts with the outside world are made. As the children are born they play together in the open courtyards, mingling freely with the servants' children as is the custom. However, when the boys reach the age of seven they are taken out of the women's courts and go to live in those of the men. From that time forward, they are permitted to visit their mother at stated intervals, but their life is entirely separated from her, directed by their father or a male tutor. "In spite of many old customs which Madame Wu had broken.....she had steadfastly followed that one which separated male from female at an early age. In her house her sons had been separated from all women at the age of seven."¹

Gradually the sons grow up and marry, and at the time of each marriage, a series of rooms is remodelled for the use of the son and his wife. Here they live and rear their children, alone, and yet very near to the lives of many other people—all a part of this great house.

¹Buck, Pearl S. Pavillon of Women, New York, The John Day Company, 1916, pg. 72
There are no rooms set aside for a married daughter of the family; for once a maid marries, she leaves her ancestral home forever and goes to live with her husband's family.

There is also a section of the house reserved for the servants and in their own quarters they live their lives, some serving one master or mistress, some another, but all sheltered under a common roof.

When the time comes for a man to take a concubine, or "second wife", she too comes to live in the great house. Her rooms, like those of the rest of the family, open off the main court, and she is accorded the privileges and honors commensurate with her rank in the household. It is her duty in the house to hold herself in readiness at all times to amuse, entertain, and please her lord into whose house she has come.

Often if there is enough wealth, the head of the house will have two or three concubines, each of which is housed in exactly the same way in rooms off the center court.

Strange as it seems to us, the Chinese do not think this custom at all questionable or unusual. In fact, in East Wind: West Wind when Ai-lan considers the thought of her brother's being married to one woman only, she exclaims: "'You mean she would expect to be my brother's only wife all her days?'
There are no rooms set aside for a wedding chamber.

The family: to once a way wedding, and leaves per

successive home forever and gone to live with pet unparents.

Family.

There is also a section of the house reading for the

various and to place own furniture of the fires lives some

earning one master or mistress, some estate and

applied under a common roof.

When the time comes for a way to take a convenience of

loving wife, she too comes to live in the great house.

Her time, live close to the head of the family, owns all

the way curt, and place to receive the privileges and

commonwealth with per rank in the combination. It is in her fully

in the rooms of both personal to tendance at all times to

some comfort, and please her for how some she

her come.

Other If there is enough wealth, the head of the house

will have two or three companions, each of whom to become

in exactly the same way to come or the central court.

Else it seems to me, the Chinese do not think this

strange as it seems to us, the Chinese do not think this

under all aspects of magnitude. In fact, to hat's

Wen Hsin said: Ai-fei considers the sky. It is better for people's

painting worthy to one woman only, are examinations, "you mean?

are many expect to do my property, only wife if we can?
I asked. I was even a little indignant. How could she expect to forbid my brother what was his legal right according to the law of his country? How could she demand more of him than my honored mother had demanded of my father?¹

Mrs. Buck has done an excellent piece of work in her treatment of this difficult subject. As has been stated, she presents the situation by degrees, interwoven into her stories. Never does she take the issue up as such and discuss it in all its implications, either pro or con. The reader feels that with absolute impartiality she has presented the facts as she has seen them in her close association with the Chinese people. Never does she point a moral or attempt to teach a lesson, and if she implies a truth that is applicable to her reader, it is merely because she is presenting a fact or condition involving human nature on a universal scale. I feel that she has shown clearly, vividly, and accurately the ancient Oriental custom of concubinage, much discussed and yet little understood by Americans.

¹East Wind: West Wind, pg. 160
The book was gone at excellent place of work in part.

The treatment of the alterations aspect as per been stated, and the presentation of the material of necessity for knowing into part five.

An excellent people. Never keen the point of a model or attempt to learn a lesson, and it are imprints a spirit that is applicant.

To get better. It is merely because they are Praising a fact of condition involving immense variety on a maintains scale.

I feel that she has shown affable, articulate, and immaculate. and very little misunderstanding of American.
Marriage Between American and Chinese

To help a person better to understand the traditions and culture of another land, it is often well to present the customs of both of these lands united by some bond or tie which serves as a link to bridge the chasm of existing differences. In two of her novels, particularly, Pearl Buck has handled the delicate and controversial subject of marriage between a white person and a member of the yellow race. In her treatment of this problem, Mrs. Buck has, I believe, done outstandingly well in presenting the Chinese point of view and thus providing food for thought to many Americans who previously had considered nothing but their own side of the question.

An American, of course, considering such a union is prone to say that it is a match advantageous to the Oriental but degrading to the white person involved. With a typically American narrow-mindedness, he blames the Chinese for depriving his white mate of a normal American life, for it is understood that because of such a marriage the couple will be ostracized from our society. Therefore, it comes as rather a shock to many readers to discover that the Chinese, also, do not approve of such matches. In most cases that thought had never entered our minds.

In *East Wind: West Wind* Pearl Buck draws the picture of a dignified and venerable household, firmly established and
to help a person better to appreciate the tradition and
outlines of another land, it is often well to present the
outcome of work of those whom which phase belong to the world
states as a link to bridge the gap of existing differences.
In two of our novels, particularly, the book by
the Chinese and contrasting subject of material between a
white person and a member of the yellow race. In the first-
went on the Brook, the Book, and I followed gone overseas-
went on the Hopper. The Book, and I followed gone overseas
praising book to thought to many Americans who bravery
and contributed nothing but their own idea of the Chinese
in America, of course, contributed much more of the Chinese
of us that it is a part of ourselves to the Chinese
With a typical
regard, the white person involving. With a typical
American Western-mindlessness, we dismiss the Chinese for believing
in the white man as a normal American. If it is understandable
the white race of such material to some extent from our society. Therefore, it comes as rather a shock to
many Americans to discover that the Chinese, also, go for substance
of sound wisdom. In most cases, that thought has never occurred
of our minds.
In last thing meet with essay book gives the picture of
a gathering and understand the possession, family establishment and
highly esteemed in its position of importance in Chinese society. It comes as a sorry blow to the elders of this family when their only son, educated in the new ways of Western culture, brings home an American bride. Although she is willing to break completely from her American ties, they feel that they cannot accept her as one of their family, that she cannot bear sons which will carry on the family name and tradition. The bride-to-be of their son has, according to custom, been betrothed to him since childhood and although they have never met, she is the one predestined to be the mother of his children.

For the first time, the reader begins to see that this ancient family, closely bound to their traditions of the past, feel just as deeply about accepting a foreigner into their house as we do in like circumstances.

Through understanding, vision, and great strength on the part of the son, this unfortunate couple do finally find happiness in China. Together they start a new life, separated from ancestral ties and bound only by the conventions and customs of a land many hundreds of miles away. Thus, although in his native country, it is he who must relinquish family and customs before he can find peace to live the kind of life which he has chosen for himself—the life, in truth, of the western world.¹

¹East Wind: West Wind
highly exaggerated. In the position of importance in Chinese society, it seems as if one is to the Chinese of this family, when one is only one among so many in the same position. Although some people are willing to draw constantly from this American life, they feel that they cannot escape part of their family and cannot bear some aspect of the family name and tradition. This pride-to-feel at first, you feel, according to custom, need performed to them some obligations and strengths. They have never felt as to pay the penance to the matter of the older.

For the last time, the interest perceiving to conclude this
social family, often bound to their traditions of the
best, feel just as deeply short of a lifetime to forge
your house as we go in the atmosphere.

Through understanding, action, and great strength on
the back of the sun, this mushroom can see the family.
This happiness is China. Together they start a new life,
separates from one another and as many as they are.
They may become of a long way in number of miles away.
That, and another in the writing country, it is to be who most I
attorney in the writing country. We can think before to the other kind of
family and another before we can think before to the other kind of
life which he has opened for himself. The life in a

The Western World.
A House Divided, likewise, presents the picture of a struggle brought about by an intermingling of the races. Yuan, at school in the United States, is thrown into close contact with American girls in his classes. One, in particular, arouses in him the admiration, respect, and affection which easily might deepen into love if he did not consciously hold himself back. With a wisdom far beyond his years he sees the many problems attendant upon such a union and he deems it wiser to forego what would be immediate happiness in order to avert eventual sorrow for all concerned.

If any had questioned him, he would have answered, "It is not wise nor well for two of different flesh to wed each other. There is the outer difficulty of the two races, neither of which likes such union. But there is also the inner struggle against each other, and this pull away from each other goes as deep as blood does--there is no end to that war between two different bloods."¹

Thus, when forced to a decision, he chose the way of his ancestors; tradition was indeed deep rooted in this Chinese boy.

¹A House Divided, pg. 193
A Home Diary, camouflage, presence of the picture of a
strange prospect of an interiorization of the dream.
set school in the United States to transform into slow contract
with America alike in the offense, one in particular
through in the demoralization, respect, and attention which
satisfy what keep us into love to be for not constructively hold
primarily back. With a wisdom for bearing, it keeps we sense
that many things attendant upon such a cause and to become
it wish to know what would be immediate happiness to other
if were for everyone something for all conscious.

If any one does know him, we would have sensible
It also and delectable him, we would have sensible
also more not well, for two or different kinds of men
else other. There is not one difficulty of the two cases
never appear of which there must union, but there is also the
inner activity manifest each other, any this will may from
each other less as deep as two poor--these I do not and to
first war between two different phases."

The time, when I come to a generation, we close the way of
his conscience; frustration was increased keep looked to the Chinese

"got"
Birth of a Child

It is strange to an American girl, who like her friends has spent the greater part of her girlhood in school or at play, to read how from early childhood the Chinese girl is taught only to think of and prepare for marriage and motherhood. A young girl's greatest concern as she goes to her betrothed is that she may bear sons for him; and strangely enough, it is not for her daughter's happiness in marriage but for her fertility that the Chinese mother prays.

Pearl Buck—herself a wife and mother—has presented in all its strength and dignity, color and Oriental superstition the birth of a child and the customs which attend it. An American mother reading the passages cannot but be charmed by the description of how this great joy, common to all races, is treated in China.

Most realistic, perhaps, of these passages is the description of the peasant, Olan, working by the side of her husband in the fields, creeping back to the earthen house alone when her time has come, and returning again before sunset to the fields and her work. Such physical stamina is unbelievable, even when one is considering stolid, courageous, peasant women.

In the poorer peasant families, also, the birth of a son is an occasion for more celebration and festivity than
I to 53, then to 55, and finally to 52. In the early years of the Chinese City, it was easy to keep the older generation in the city or at home, and to think of any pleasures for married life and motherhood. A woman girl's greatest concern was to be nice to her own family. A girl's greatest desire was to have perfect in her new home for her mother and sister. If it was not for her guardian's happiness in marriage, but for her father's, then the Chinese mother played the book-keeper for all her mother and sister's expense. In all the daughters and sisters, color and ordinary culture. When the rain fell and the house was wet, she would go. In American homes, he was the one; the bossess common sense. If I were to stay in China, I would have been a woman of the highest order. In the poorer homes, also, the pick of a woman to an occasion for more preparation and activity, and

conferences, breakfasts,

I to the poorer homes, families, also, the pick of a woman.
the marriage itself called forth. After its birth, according to custom, the baby is wrapped in an old pair of his father's trousers, a red candle is lit, and a piece of red paper tacked to the door for all to see and know about the birth of a son.

On the day following the child's birth, it is the custom for the young father to go to market and buy a basketful of eggs. These are then boiled with red paper in the water until the white shells take on a painted appearance. To each of the friends and relatives who comes to offer congratulations the proud father gives two of the red colored eggs. Those remaining are carefully stored away until the baby is one month old, at which time the feast of noodles—symbolizing long life—is held, and the rest of the eggs are given out to the guests.¹

Equally as strange to us, accustomed to seeing our babies clothed in pale pastels, is the way in which the Chinese mother dresses her infant. Before his birth, the mother-to-be goes to the cloth shop where, from the bolts of brightly colored silks, she selects enough material for a suit, some black velvet for a jacket, and a tiny piece of black satin for a cap. Her subsequent labors produce a red coat, red flowered trousers, and a tiny sleeveless jacket of velvet;

¹The Good Earth, pg. 39; pg. 42
After the piece has received the appropriate treatment, place the object in a bag or paper bag to protect it. When opening the bag, use a piece of paper to prevent dust from entering the piece. Carefully open the bag, and if necessary, use a brush to remove any dust. 

To the right of the object, see and know about the price of a piece of

of the good Earth, or $2; be $2.
on the black satin cap she sews small gilded Buddhas, and lastly she cuts out small tiger-faced shoes. It is in such an outfit that the proud mother dresses her son for festive occasions, when she takes him visiting, or when visitors come to see him.¹

Here, as in all phases of their life, the uneducated Chinese believe strongly in the great powers which the gods can exercise over the wellbeing of their son. Thus it is that the young mother, afraid for the health of her first-born child exclaims—"I had thought before this that I ought to pierce his left ear and place a gold ring in it to deceive the gods into thinking him a girl and useless to them. It is an ancient device against early death for an only son."²

Likewise, the peasant Wang Lung, proud of the strength and beauty of his son is walking through the fields, revelling in his love for this fine boy which he carries—"Then as he exulted he was smitten with fear. What foolish thing was he doing, walking under an open sky, with a beautiful man child for any evil spirit passing by chance through the air to see. He opened his coat hastily, thrust the child's head inside, and said in a loud voice, 'What a pity our child is a female whom no one could want and covered with small pox as well!"

¹The Good Earth, pg. 34; East Wind: West Wind, pg. 109
²East Wind: West Wind, pg. 217
to see him.

Here's as to all presses of their lives, the work
Chinese believe strongly in the Great Power of their own. 
This to show me.

I have to make sure of the few of their letter that you,
the whole motion, instead for the need of our interest,
only examples—I had thought before that I meant to,
please the level ear and place a song, and it to become,
the hope to finding him a digit and measure to form. It in
as ancient genuine entender early genius for an only son.

Picture, the present ware kind, plain at the structure
and beauty of the bow in mirroring through the mobile, healing
in the love for fifty line, you who do not threaten—Then as to be
in the love for fifty line, you who do not threaten—What foolish thing we are
exactly in was satisfied with you. What foolish thing we are
already, satisfying enough to open, with a beautiful turn only
for any very slight passion or chance to happen the.

He opened the front Russell, turned the alphabet; read thought;
and said to a thousand voice, What a pity can only a lifetime
work on one count went and covered with small box as well!

Dr. Cook Fairfield 1250
275 Main St.
Let us pray it may die." Thus did he protect his small son from any chance evil which might befall him.\(^1\)

As Soon, the sequel to The Good Earth, begins, Wang Lung lies dying. The resolute, hardworking peasant, who has risen to a place of power through his ownership of land, has almost lived out his life. When his sons learn that his death is inevitable, to comfort his last days they buy and set where he can see it his huge, ironwood coffin. His facial hand, from time to time, passes slowly and admiringly over the finely polished surface. To further comfort the old man, his sons speak to him of the fine funeral procession which he will have through the streets of the town. And truly, it does cheer Wang Lung to hear them speak thus. Finally, after many days of illness, he dies in the earthen house where he has lived the greater part of his life.

After his death, the old man is washed and dressed in a red silk burial robe, over which is placed a black velvet.\(^1\) Then the mourners dress in their white mourning shoes and light
Let me know if you want more information.

From any chance we'll drop when we can.
Death

Marriage, birth, and death. This is the cycle through which each must pass. The Chinese customs and observances for the two former occasions have been commented upon; let us, therefore, consider their attitude towards death, their preparation for it, and the rites observed by the family after the death of one of its members.

As Sons, the sequel to The Good Earth, begins, Wang Lung lies dying. The resolute, hardworking peasant, who has risen to a place of power through his ownership of land, has almost lived out his life. When his sons learn that his death is inevitable, to comfort his last days they buy and set where he can see it his huge, ironwood coffin. His feeble hand, from time to time, passes slowly and admiringly over the finely polished surface. To further comfort the old man, his sons speak to him of the fine funeral procession which he will have through the streets of the town. And truly, it does cheer Wang Lung to hear them speak thus. Finally, after many days of illness, he dies in the earthen house where he has lived the greater part of his life.

After his death, the old man is washed and dressed in a red silk burial robe, over which is placed a black velvet jacket, and finally, a small skull cap is put on his head. Then the mourners come in their white mourning shoes and light
candles and incense before his coffin; priests also come and to the melancholy beating of their fish-head drums and the chiming of a soft bell, they murmur mournful chants to force the seven earthly spirits of the dead man to leave his body and seek another home. These spirits do not leave Wang Lung easily or quickly, however, and it requires much silver paid into the hands of the priests before the desired end is accomplished.

The geomancer is called in to set the date for the funeral and finally, many weeks after his death Wang Lung's coffin is sealed shut with hot sealing glue and he at last is to be laid in the earth which he loved so well.

On the morning set for the funeral the family and close friends assemble, each dressed in the white, hempen garments which signify mourning. The coolies who are to carry the huge coffin gather and tie strips of white cloth around their waists in a courteous sign of grief. When the ropes are fastened around the coffin and the poles slipped through them into place, the procession begins. The members of the family are carried in chairs, and as they pass through the streets the women wail and weep and loudly grieve their loss. Before the coffin there comes a sedan for Wang Lung's spirit; in it have been placed several of his choice
The economy is called on to set the pace for the future.

The government calls upon the farmers, many weeks after the harvest, when land's cotton and family's needs refer the beast. Enjoying the cotton, one, and the major supplying the

produce, each greased in the white, Sunday's camaraderie, the role of the women who are to carry the home and family with dignity and the strips of white cloth, among great

welcome to a consciousness of reality. When the roles are

terrestrial among the cotton and the role of the family in the town into place, the consciousness becomes the family's role in the cotton, and as they pass they examine the

These have the cotton there, some a season for land and

stresses the money, still and need and families always there.

This to have been through several of the cotton
possessions—a pipe he smoked for many years, a robe he wore, and a picture of him which an artist had drawn. The coffin is taken through the town out to the hillside where it is placed beside other family graves. There the paper images are burned, fresh incense is lighted, and paid mourners howl out their time. Thus the old man, Wang Lung, is laid to rest and his family return to the city.

As the head of the family it falls to the lot of the eldest son to prescribe the period of mourning and the observances which are to be held for the dead man. According to Chinese custom, for one hundred days Wang Lung's sons must wear white shoes and for three years neither the sons nor their wives are to wear any garments of silk. During that period a temporary tablet, where the dead man's soul may live, is set up in the great hall, and sacrificial food is offered there.

And so for three years due observance is made, according to custom, for Wang Lung. As the end of the mourning period approaches, Wang the Eldest, now head of the family, again calls the geomancer and the date is set—a day whose name contains the proper letters—for the rites of the release from mourning to be held. All who for so long have dressed in the

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1Sons, pg. 5, 14
2Sons, pg. 19; The Exile's Daughter, pg. 71
3Sons, pg. 23
There is no coherent content to transcribe from the image provided.
coarse, white, hempen clothes, dress themselves in gay, brightly-colored silks. The old hempen robes are drawn on over this colorful dress. "Spirit money", so called, has been cut out of gold and silver paper and heaped in a pile outside the city gates; there at the prescribed hour, the priests light this pile, and the mourners take off their white robes and cast them into the flames. Back in the house a new and permanent tablet is erected to Wang Lung; wine and cooked meats are set before it as a sacrifice, and there is much rejoicing that the days of grieving are over.¹

After that, Wang Lung's memory becomes dimmer and dimmer with time until he is almost forgotten except at such times as filial duty prompts his sons to do obeisance in his honor.

One such time during the year comes upon the birthday of the dead man. On this date each year a great feast is prepared and many guests are invited to do Wang Lung honor. His ancestral tablet is put where everyone can see it; and priests, hired for the occasion, chant before the tablet so that Wang Lung's spirit may have rest, peace, and joy wherever it is. This celebration lasts for well over half a day, and all rejoice and are happy as is the custom at such birthday gatherings. At the time of one such feast on Wang Lung's 90th birthday, his oldest son remarks: "We have

¹Sons, pg. 50
The only freedom we have on property-owning slaves is that of "virtuous" money, so called, and the power to earn and save. And the reason is that the poor black man who has never had a chance in life is forced to work for a living. The poor black man is forced to work for a living. The poor black man is forced to work for a living.

After the war, many former slaves became farmers and gardeners. With time and effort, they were able to produce enough food to sustain them. As time went by, many of them succeeded in improving their own lives and their communities. Many of them became successful farmers and gardeners who were able to support their families and provide for their families. The poor black man who has never had a chance in life is forced to work for a living. The poor black man is forced to work for a living. The poor black man is forced to work for a living.
but ten more years and our father will be a hundred years old, and then he will have been born again into another body in this world, and we cannot feast his birthday, for it will be a new birth and he will be unknown to us."

Also, Wang Lung's sons occasionally visit his grave and there pay him their respects as Chinese custom decrees. Before leaving the town they buy a quantity of paper money and incense and at the grave these offerings are burned to ashes for Wang Lung's use in the other world. Then, the earth of the grave is smoothed out, new dirt is added, and the pile is heaped to a point. Beneath a clod of earth set on the top of the mound, long strips of white paper are fastened and left to flutter in the breeze. In such a way at regular intervals throughout the years after his death do Wang Lung's sons honor his memory.2
put few more weeks and your letter will be 'pharal hype,
and your deed will have been passed into another.

I am in this world, and I cannot tear the planks yet.
I'll do as you please, and I will be unknown to none.
Also, your plan, some concessionally afiit, the green and
peace by the craft to prepare me Chinese custom.
Before leaving the town they had only a quantity of paper money
and no rice and rice to have rice to eat and rice to

You may have a few in the other world. I think
she is still in society at the race and
even now. I suppose a drop of earth and
the two to wait for a while. I don't
on the top of the money, your name in what paper
written and sent to the other in the presence. I am not a man

60. Why fun one's puppy with memory.
Holidays

Although the Chinese have many holidays and feast days, none is as colorful or festive as their New Year's celebration. Preparations for the occasion begin days before the actual holiday, and in the homes of rich and poor alike all make ready for a gay reprisal from work and care while the joy of holiday time reigns unabated.

First, there is the feast to be thought of. For weeks the best hens have been fattening; the best cuts of pork have been salted and smoked; and the best beans have been dried and are now ready to be made into sweet bean paste. Sugar has been procured from the city and the rice flour has been carefully ground in the stone hand mill to be made into steamed rice cakes. Since summer, candied green gage, raisins, sesame, and sunflower seeds have been stored, to be used in the "eight precious things" rice—"glutinous rice steamed for hours with nuts, raisins, and all the different fruits and seeds that could be crowded into it."¹ Tiny cakes, rich with the flavor of fat and sugar, are baked and patterns are made on them with strips of red haws and spots of dried green plums. Even in the peasant huts this is a day of feasting and sharing with one's neighbors.²

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¹The Exile's Daughter, pg. 72
²The Good Earth, pg. 46
Although the Chinese have many festivals and year-round

customs, there is no celebration of a festival as great as New Year's. The

preparations for the festival begin a few weeks in advance, and in the few days of this

holiday, many of the usual routines and daily habits of the

person

reach a level of expected work and care. While the joyful

of polishing fine table settings,

chair, there is at least one function of the person.

The festival of the Chinese is a time for the family to

get together, and the past ones have seen this custom

since childhood. There are no new year's resolutions for

personal improvement, but the people are determined to

cope with the day's tasks and keep the

The next few days are spent at a get-together and

with one's neighbors.

The Exiles' Daughter, Be .

The Good Earth, Be .

Southampton, Virginia

College of William & Mary
Decorations are not lacking for the occasion and these, too, are prepared well in advance of the day. Squares of red paper bearing on them gilt letters symbolizing happiness or riches are pasted upon the peasant's farm utensils to bring him luck in the new year. Upon the door of his house the peasant pastes long strips of the same red paper with gilded mottoes for good luck. Red candles have been purchased to burn on the eve of the new year and all, at last, is in readiness for the celebrations.

In the homes of the wealthy the women have been preparing for days. They have applied sweet smelling oil to their long black hair and have bound it neatly, holding it in place with silver pins; likewise, all other such preparations to add to their beauty during the festive days ahead have been carefully completed.

Everyone has something new to wear. "The baby's shoes were cut out of brilliant red satin and his little jacket was peach pink and his new cap had an extra bangle of silver, and there was a paper and paste flower for the young mother's hair."

And, at last, the holidays arrive; the time of preparation over, the festivity begins. "There were quarrels sometimes and anger when a strange man came and asked for money, for New Year's Eve was the day when debts were cleared and when tempers blew hot. But once the New Year was in, no one

1. The Good Earth, pg 45
2. The Exile's Daughter, pg. 72
December is not仅仅 for december calendars but also a reminder of how to treasure every day of the year. Each day holds its own lessons and opportunities to grow. How are you embracing these ideas? Take a moment to reflect on your year so far and plan for the next one.

Upon the dawn of the new year, upon the goal of the home, the banquet that has been prepared to welcome the new year. Banquets pertain to your affairs of the same kind, but with a difference for every year. They cannot have been performed to purify the home of the new year and all sorts of last year for the new year.

Reinforcement for the celebration.

The home of the new year is the home of the new year. They have supplied sweet-smelling oil to purify your feast. They have paid homage to health, paying it in place with their digits. Perhaps this is the time of new expressions to wash and to refresh beauty among the festivities when you have been enjoying.

Completely

Participle's company can no longer be needed. The party's space is the space of the time of the home.

And yet, the festivities continue.

There were differences some.

From over, the festivities began.

Times and seasons make a difference now come and seek for money.

For New Year's Eve was the year when people were格外 and when families flew high. But once the New Year was in, on one
could ask for a debt to be paid and there was much more laughing than anger. On New Year morning there was eating and leisure and more eating and soon, when the time had come, visitors and the drinking of New Year's tea, and when dusk came the drinking of wine with the evening meal.¹

The second day of the New Year is the day when the women visit each other, and there is more feasting and laughing; and then the holidays are over.

During the period of the great upheaval in China, when those who would live a new way of life according to Western custom, and who sought to change or abolish all that was traditional, were in power, the feast of the New Year was, by public order, changed. Hitherto, the Chinese had timed their year by the moon; now, those who were seeped in Western learning deemed it fitting that the year be timed by the sun as it was in foreign countries.

During this initial period of change, the people had already been forced to accept many new conditions, and thus, grumbingly they read the signs which commanded them to make merry on the date of the foreign holiday--"How can the year be put anyhow like this? If we send up the kitchen god a month too soon, what will heaven think? Heaven does not count by any foreign sun, we swear."²

¹The Exile's Daughter, pg. 73
²A House Divided, pg. 313
would feel for a year to be by and there were much more temper-

the express. On New Year's morning there was eating and
feature for more eating and soon, when the time had come.
activities and the drinking of New Year's tea, and when drank

It came the drinking of wine with the evening meal.

The second day of the New Year. It is very clear when the
women made each other, and there is more rest and

Lamentin; and then the politics are over.

During the period of the Great Depression in China, when
those who wanted in a new way of life as a result of Western
modernism and who sought to change or adapt the ideas that were
applicable, often were in power. The rest of the New Year was a
period of change. After these, the Chinese had timed their
year on the moon, now those who were seeking in Western ways
to the season of planting the year of the time of the sun as it

were in foreign countries.

During this initial period of change, the people were
struggle been focused on society and new conditions, and this
primarily they kept the time with common sense to make
money on the base of the foreign policy—"you can the year
be but few and in a quiet. Then I see to the kitchen for a
work so soon, what will I wear then? Heaven does not count
work in a foreign land, and we were."

The Chinese manners be.
As I have married, by 141.
Thus, it was that they refused to prepare for their observances until the revolutionary rulers commanded that the traditional red strips of paper be pasted up on each door by soldiers. New mottoes were used—sayings which came out of the revolution and which the people did not understand. But the people would not be forced, and although the mottoes remained gay and colorful on the outside of their houses, there were no festivities within, and the streets were filled only with hard-working peasants going about the process of earning their living.

A holiday which the Chinese celebrate as a very special occasion but which we do not consider as such is a woman's fortieth birthday. Described at length in Pearl Buck's newest book, Pavilion of Women, this celebration interested me a great deal.

On the morning of her fortieth birthday, preparing herself for the festivities of the day, Madame Wu thought to herself what a day of dignity this was. On such a day of celebration some twenty-two years ago her husband's mother had handed over the management of the household to her. Yes, when a woman had reached the age of forty, she was entitled to both physical and mental rest. Thus, Madame Wu had looked forward to this day with relief and yet with sadness. She did not fear old age, for it would bring dignity, honor, and the
It was with great pleasure to see the growth and development of the Chinatown reforms. The community was now more organized and active. We worked hard to make the community more aware of our goals and objectives. The people were more involved and interested in the reforms.

A meeting of the Chinese community was a very special occasion for us. We were able to express our opinions and ideas. The reforms were discussed in detail. The people were eager to learn about the reforms and were willing to participate in the process. We were proud of the work we had done.

For the meetings of the Chinese community, we made sure that we prepared thoroughly. We wanted the people to feel comfortable and participate in the discussions. We also wanted to make sure that the meetings were productive and meaningful. We wanted to make sure that the reforms were implemented effectively. We were proud of the work we had done.
growing respect of a great family. And yet, it was very
definitely the end of the fullest and happiest years of her
life.

The day started off when one of the servants entered
carrying in both hands a tray of long-life steamed rolls of
bread. "They were made in the shape of peaches, the symbol
of immortality, and each one was sprayed with red dye.....A
dark sweet filling was inside, made of crushed beans and red
sugar."¹

Before the actual day, all her friends had sent gifts of
various kinds--vases, boxes of soft cakes, scrolls of silk
upon which were pasted gold paper characters of good luck, tea,
and many others. "The family gift had been a painting, by the
best artist in the city, of the Goddess of Long Life....The
goddess held the immortal peach in her hand. By her side was
a stag, red bats flew about her head in blessing, and from her
girdle hung the gourd containing the elixir of life. Even
long-lived herbs were not forgotten by the artist; he had
tied them to her staff."²

After the guests had all been seated, each according to
his station, at the various tables filling the large hall, it
was the duty of the eldest son and his wife to thank, in
behalf of their mother, those who had assembled for the gifts

¹Pavilion of Women, pg. 5
²Pavilion of Women, pg. 21
The gay married couple on the cover are the scenario of the story. The novel titled "The Happy Couple" is about a man and a woman who fall in love. They were made in the shape of a box and the box was decorated with red and gold. The story of their lives was made of stained glass and they were very close to the"...

In the end...

Before the wedding day, the couple had seen little of each other. Various kinds of roses of rose colors, scents of rose, fragrances of rose, and many others. The family will had been broadcasting "The Happy Couple" on the radio.

The story of the goody's goody of the happy couple's...
and for their attendance and to respond to their good wishes.

The birthday feast was one over which any epicure would have revelled. The meat course was followed by the "eight precious things" rice, more meats, and then at last by long fine noodles, the symbol of long life. To end the sumptuous feast toasts of wine were drunk to Madame Wu.

After the feast the party separated, the men going to the great hall and the women to Madame Wu's private sitting room. A small troupe of actors had been hired to entertain, and the children especially enjoyed their tricks.

After the guests had departed, the servants were called in, as is the custom, and each was given packets of sweetmeats, small gifts, and money for their services that day.¹

Thus, did Madame Wu, a typical Chinese woman of the wealthy class, celebrate her fortieth birthday.

¹Pavilion of Women, Chapter 1
CHAPTER III

RELIGION

The religion of another land is ever a source of interest to an observer, for the right to worship and the method of worship have come down through the centuries as an integral part of any race. Lives have been sacrificed, wars have been fought, and kingdoms have fallen because of religious issues.

China through the years has presented a picture, rich in color, pageantry, and tradition, but disunified and ever conflicting. For centuries the Chinese people worshipped the gods which their fathers had worshipped and their fathers before them. Fear, superstition, and ignorance combined to perpetuate the old beliefs about the gods. Men and women continued to erect temples to the earth gods, usually small structures built of bricks and tile, with plastered walls upon which were painted country scenes. Here dwelt the two small earthen figures, dressed in robes of red and gold paper, in whose hands rested the fate of each year's harvest. The whole neighborhood worshipped them and never doubted that theirs was the power to grant bountiful crops.¹

¹The Good Earth, pg. 22
CHAPTER III

REVIEW

The relation ofраптт and Jm to other races of
the empire to an observant, you'll find the whole of mortality, and the
existence of the strongest race is an
interact part of any race. There have been outstanding,

have been much, and kingdoms have fallen because of

relation between.

China contains the very best breeding a people, and as
in color, passion, and tradition, but stimulating and
complicated. For centuries the Chinese people, comparable to
kings whose power is felt and worshipping and their leaders
take from them belief, development, and influence central to
breakdown of the public, spirit, and life, with blending within
confining to their families or the entire people, usually small
struggles may or struggles may arise. Here comes the two
issue which were bearing country scenes. Here comes the two
many waterpower sources have never supplied that

THE GOOD PARCELS BE. 25
On a certain date each year the women members of a household sweetened the paper lips of the kitchen gods with honey and then burned them, hoping that their spirits would ascend to heaven with gentle reports which would bring down benefits upon the household.¹

And how important were the gods at the time of childbirth! The expectant mother daily made her trip to the temple and before the image of the goddess giving sons and easy childbirth she knocked her head several times upon the marble slab. Then, leaving incense burning in the great urn, she returned home secure in her faith.²

Regularly through the streets of the towns idol processions wended their way. Preceded by the clang of cymbals and the wailing of a flute, the idol, generally a small earthen figure in tattered paper robes, was borne along in a large sedan chair. Priests preceded the chair and another priest, carrying a wooden drum, shaped like a fish head, which he struck with a wooden mallet, brought up the rear. A small crowd of boys ran behind the procession, eagerly in quest of excitement, but the street crowd, for the most part thoroughly familiar with the sight, went on about their business without so much as turning their heads.³

¹East Wind: West Wind, pg. 31
²East Wind: West Wind, pg. 100
³The Exile, pg. 43
In a certain area, early each morning, on a
porcelain sweeter, the baker who at the kitchen edge with
money and some produce, then packed them, would then
spend the morning to prepare with better reports with which
money paid him.

penalties now the unfortunate.

And from important were the days at the time of Alpine-

print! The expected moment finally was not crisp to the female

and before the image of the cobweb giving space and space

which placed it on the floor, in the heads, from space and space

step. These, leaving immense companies in the great at the

returning home because in peril not.

secretly through the streets of the town last absence.

alone many, though was. Proceeded from the angle of company

and the whole of a single, the night, generally a small

enormous time in letters. Slept today, was some space in a

fake scene oil. Letters dropped the corner and corner,

direct, carrying a wooden arm, several like a lamp, head, wip

the stroke with a wooden mallet, produced at the rear. A small

annoyed or place on being the musician, especially in season of

enforcement, and the street away, for the most part

companions familiar with the street went on spot near

people's against so much as turning their heads.
In the country also such processions were a regular part of the scene. At periodic intervals men, women, and children, bearing their gifts of grain or fruit and their sweet-smelling incense, followed the priests to the temples. Some came on foot from a distance of many miles to worship these gods and bespeak their favor and bounty.¹

In her books Mrs. Buck clearly shows how powerful a guiding factor in the lives of the Chinese people their religion has been. In years of famine, a certain portion of the sparse grain was righteously set aside as a gift to the gods; at harvest season, when time was of the essence, there was always an hour spared to visit the earthen temple. The children grew up in this tradition and thus accepted it completely and unquestioningly, and in time, passed it on to their children in the same manner.

Centuries ago, the Chinese religion had been supplemented by another—Buddhism. Gradually the two had grown together until in many sections the people worshipped their own gods and Buddha as well. Concerning its beginning, legend tells that an emperor once spoke thus to his messengers: "I hear there is a god in India whom we do not have. Go and find him and bring him here to live with us."² The men had gone and found Buddha. Slowly the people had accepted the new god,

¹The Exile's Daughter, pg. 76
In the country, the crop processes were a regular part of the scene. People, bright and cheerful, were seen working in the fields. Some came on foot from a distance of many miles to worship these gods and express their love and prayers.

In the same manner, the Chinese religious practice has been implemented.

Gradually, the two and grow together. Without many sections, the people worshipping their own gods and Buddha, as well. Coexisting is the beginning, focusing on the temple that we were once exposed to and the man who lived in a city in China. Now we go back, go and time and again we face to face with the new era, and young Buddha strong the people and society the new day.
had built temples for him, and had begun to worship him as he had been worshipped in his native land, until eventually, as the centuries passed, the Buddhist temples with their sad, melancholy gongs and the chanting of their priests were a part of China itself. But even after many generations, the music, though so old that its source was far beyond the memory of man, still had foreignness in its cadence. It had come from India and India remained in its sound.

Oriental religion with the superstitious beliefs of centuries; the color and pageantry of its feast days, idol processions, and ritualistic observances; and its blind subservience to the will of the gods is, indeed, in violent contrast to our own spiritual beliefs. However, like so many other elements of Chinese life, it seems ageless and changeless. Flood, famine, the change of dynasties, and war have seen it survive, altered to meet new needs and fill new demands but basically the same—a religion of faith and an acceptance of whatever comes.

A story entitled "The Face of Buddha" from Mrs. Buck's Today and Forever, a collection of short stories of modern China, contains a prayer which, to my mind, is typical of the Chinese attitude. The Magistrate of the town of Tali, warned of the approach of Japanese soldiers, goes to the temple and prays thus: "O blessed Buddha, drive the Japanese dwarfs from the northern capitol, but if they are not to be driven
and felt remembrance far from me, had begun to move so fast
my heart, and I had been mowing. The living thing, mighty even in
the center of it all, the Buddha figure with feet and
wonderful colors, and the appearance of their presence more a part
of our lives than ever after many generations the music
of living itself. But even after many generations, the memory of
themselves and their lives remained in the song.

Cathedral reflection with the sculpture details of
continuance; the color and presence of the past, and
accompanying, and interpretation, appearances; and the living sup-
serenades to the will of the song is needed. To against
contrast to our own spiritual partialities. However, like so many
offer themselves of ourselves, if we were willing and capable,
lose. Blood's seeming the power of our presence, and may have
seen to surviving, after to well new means and little new
seem to perpetually the same—reflection of time and age
acceptance of present day's come.

A short article, "The Race of Buddha, from the Buddha's
Today and tomorrow, a collection of sport stories of workers
Chinese stills, The cartons of The town of Tall Tangle
obtain, contain a breaker which, to my mind, to escape to the
Chinese stills. The cartons of The town of Tall Tangle
Chinese stills. The cartons of The town of Tall Tangle.
Behave them to the Japanese gentlemen.
Please touch — "We please Indians, give the Japanese gentlemen
from the mortgage company, and if they are not to be given
out let them have it. If they come to Shanghai, drive them out, O Buddha, but if they are not to be driven out let them have it. But they are not to come to Tali, O Buddha! If they do not come here, I will promise that this temple will be the richest and the most famous in the world. I will compel my people to worship the great gold Buddha. But if you let the Japanese hurt us by so much as the whiskers of our dogs, I will raze the temple and return you to yellow dust, O Buddha!"

Christianity also found its way into China. Speedier methods of communication and transportation and a freer intercourse between countries fostered new schools of thought and new ideas in hitherto, so-called "unenlightened" areas of the world. And thus it was that the missionaries came, first to the coastal cities, preaching on street corners, from public squares, from doorways, wherever they could set themselves up for a brief space of time. Moving from one city to another, gradually they penetrated into the interior regions, leaving behind them a string of converts, at first only a negligible percentage in that vast country; as time went on, a more sizeable following.

How vividly The Fighting Angel, the biography of Mrs. Buck's father, depicts the hardships withstood by these

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1 Buck, Pearl S., Today and Forever, New York, The John Day Company, 1934, pg. 226
I was not able to understand the text in the image. It appears to be a page from a document, but the handwriting and layout make it difficult to interpret.
stalwart men of God. It was not easy by any means, for "the Chinese have always been distrustful of foreigners, not only foreigners from other countries but even people of their own nation from other provinces or regions. This is perhaps because each village and town has maintained itself for centuries as a separate locality. There has been almost no government from above or outside, and the clan feeling is very strong. In some places it was the usual custom to kill any stranger who came unexplained by burying him alive."¹ In the face of such opposition, progress was slow indeed.

All too often, the missionaries who came did more harm than good. Many of them did not know the language, or knew it only partially. After a time spent in the midst of filth, unsanitary conditions, and extreme ignorance, their prejudice grew so strong that they never became proficient enough in the language or the customs either to help the people whom they had come to teach or to appreciate for themselves the finer elements in Chinese culture. Their attitude became condescendingly superior, and even the few Chinese who had been won over in the beginning returned to their old beliefs and practices in the end.

However, there were those, like Mrs. Buck's father, who were sincere, unbiased, and thoroughly imbued with the extreme

¹Buck, Pearl S., *Fighting Angel*, New York, Reynal and Hitchcock, 1936, pg. 145
However, there were those who the workers referred were Chinese who had been conventional and practiced in the field. They were skilled in Chinese culture and saw the new Chinese who had been trained to cultivate and apply practices in the field.

In the beginning, the Chinese farmers, on the other hand, had no experience, and their skills were primitive. They had no knowledge of the art of cultivation, and they were not accustomed to the methods of the Chinese farmers.
need of their undertaking. Through the unswerving and
tireless efforts of men and women of this calibre the
document of Christianity was finally firmly implanted in the
Chinese nation.

To some extent, too, the ultimate end was fostered by
the revolution which brought much of the Western culture to
China. Modern methods of community living and of education
made the teaching of the Christian religion more acceptable
to the people.

But Christianity could go only so far. China will never
be completely changed. To some extent it will forever remain
a land of divergent beliefs, steeped in tradition, with the
Christian chapel standing side by side by the Buddhist temple,
and the melancholy chanting of the priests at times almost
drowning out the organ music of a familiar hymn.
Though the answer may vary

To some extent, too, the attitudes and expectations of the modern Chinese, who are more self-aware and more educated, may influence the Chinese today's more secular people.

The Chinese, who are more secular people of today, may influence the Chinese today's more secular people.

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CHAPTER IV

CHANGING CIVILIZATION

Although the historian asserts that through the centuries China maintained a reverence for learning and in some instances led the world in discovery, the reader of Pearl Buck can but wonder along what lines this progress was shown. Mrs. Buck's writings, covering, as they do, a period of many years, depict aspects of Chinese life which are unbelievably backward and undeveloped. Because the author is interested merely in presenting the life of the people and not in sounding the call for reform, no undue amount of space is devoted to this subject. The reader, however, finds instances and examples recurring throughout the novels; these show to an unquestionable extent how thoroughly dependent China was on the past, how the people clung to what they had learned from their fathers, and how wary they were of foreign learning and modern inventions.

Because the field for this is so broad, I shall choose for illustration only the medical practices of the Chinese and a few of their early experiences with machinery.
CHAPTR VI

CHANGING CHINESE

Amongst the personal notices that characterize the continuance of the profession there remains a reverence for learning and in some instances the wish to apply the results of research to practice. The teacher of Peking feels that great stress can only be put upon the importance of writing as part of a training of mind and character. The purpose of Chinese life is not simply to present the life of the people or to mould the cell out of the stone of space and time, but to subject the reader to moral influence and example. The teacher, moreover, finds interest and example in recounting the life of the people; the works of geographists and moralists can be of value to this extent. How can the people change to what they are learning from their teachers, and how can they also learn to tolerate learning and modern inventions?
Medicine

Anyone who has been reared in a nation acutely conscious of sanitation and progressive methods of preventing and curing disease cannot help being aghast at the backwardness of Chinese developments along these lines.

Both *The Exile* and *The Fighting Angel* contain passages which paint vivid pictures of the squalor and misery everywhere prevalent among the masses. The streets of any town, filled with seething humanity, over half of whom were sick; men and women with open sores, unprotected and untreated; lepers with parts of their bodies already eaten away; half-starved dogs eating the garbage and filth which filled the gutters; and always the wailing of emaciated children, are scenes which it is more than difficult for us to visualize. And yet, these were the conditions all too familiar to the author as she matured from childhood to an acute understanding of the crying needs of these people.

On the outer rim of the cities, clinging close to the great wall, were the hovels of the poor. Here naked children ran about, and women picked over the bits of cabbage they had found on refuse heaps to furnish their sparse fare. Here the disease and wretchedness of the city centered and spread unchecked until whole communities of the poor passed out of their misery.

1 _A House Divided_, pg. 292
And yet within the city even, where the poverty was less abject and where cleanliness was deemed more an essential, the people were governed primarily by tradition and superstition. For example, as late as the second and third decades of the twentieth century, women bound the feet of their daughters, soaking them in hot water and then wrapping the bandages more tightly every day until the bones were cramped and mishapen. Considered through the centuries, a mark of gentility and beauty, bound feet were eventually forbidden by law when the new order came to the fore after the Revolution.

In *East Wind: West Wind* our author presents in striking contrast the old medical practices in conflict with the new ones, still in their introductory period. Kwei-Lan, reared in the old ways, is slowly won over to her husband's westernized beliefs until she, too, recognizes and appreciates the true value of knowledge over the false benefit of superstition, but there are many doubts along the way before the process is completed. Such incidents as the following will show the extent to which the Chinese people were governed by superstition in their treatment of the sick.

One of the young concubines in Kwei-Lan's ancestral home had swallowed a pair of jade earrings. The following treatment was administered to save her life. "The girl was at the point of death, and the old doctor who was called in could do
Any facet within the view of every, whom the do such me

less exterior my where considerance was accepte more so secretar;

the beast was born ever by preachment, of consideration any utter-

sition. Your example, as takes as the reading and bring passage

to the present century, woman poining the least of their

guarantee, some time in past want any them expand the

pamphlet's, more slightly every get until the same were

cropbery my temper. Considering the current's

mark of credit, and present, young rest were permanent.

for the whole the new other came to the tube after

the Revolution.

In print what want with the section presence in writing

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what runs, sixty to print introduction better. What then

now care, sixty to print introduction better. What then

reach in the city, we to study now over to per permanent

warfare's passing defeats until the, too recognitions my object-

are the time value of knowledge can the idea benefit of

abstraction, but there is many conduct from the war before

use b e a c h a s c o m p l e t e . S o o n Inferences to the following

with whom the aspect to whom the Chinese people were

concerned on superintend in their present of the whole

one of the home considerance to what's been, most

the following case,

had swallowed a part of lake or intruding. The following case

The city map at the what was mentioned to save for time. The

point of great, and the ago doctor who was calling to come to
nothing, although he pierced her wrists and ankles with needles. A neighbor suggested the foreign hospital, but the old mistress did not consider such a thing a possibility. She knew nothing of foreigners. Besides, how could a foreigner know what was wrong with a Chinese? Foreign doctors might understand the diseases of their own people, who were quite simple and barbarous in comparison with the highly complex and cultivated Chinese."

On another occasion, Kwei-Lan's young husband, schooled in foreign methods, was called in to save the life of a woman who had attempted to commit suicide. Before he could help her, however, the head of the family appeared on the scene and "demanded that the old methods should be used. He sent for the priests to beat the gongs to call the woman's soul back, and her relatives gathered about and placed the poor unconscious girl into a kneeling position on the floor; then they deliberately filled her nose and mouth with cotton and cloth and bound clothing around her face." Such was the custom. According to Chinese belief, so much of the spirit had already escaped that it was necessary to keep the rest in by closing up all orifices. The result, of course, was suffocation.

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1 East Wind: West Wind, pg. 60
2 East Wind: West Wind, pg. 75-6
One of the most pathetic instances of Chinese superstition is that of trying to call a dying soul back to the body. In *The Exile*, Pearl Buck describes such a scene. Sitting alone in the evening Carie heard from below in the street the melancholy call, "Child, come home—come home." Repeated at intervals, it grew fainter and fainter in the distance. "Many a time, too, Carie had passed a weeping mother, carrying a lighted lantern and in her hand a little coat, and her heart had grown heavy with sympathy, for she knew that somewhere a little child lay dying and the mother in her last hope had gone forth to call home again the small wandering soul."¹

During the war even, superstition played its part. For instance, in *The Promise*, the army is forced to camp in an area known to be infested with malaria-bearing mosquitoes. As a precaution they are told "to sleep near burning incense for the devils which bring the disease hate incense burned to the gods."²

Then too, when a man was in need of having an arm or leg amputated because of infection, the objection was always great, for "all agreed that they could not enter into their tombs with a member gone, for how then would their ancestors recognize them?"³

¹ *The Exile*, pg. 165  
² *The Promise*, pg. 93  
³ *The Promise*, pg. 122
One of the worst tragedies that can befall any family of Chinese ancestry
is to have a parent of Chinese to call a family. From this fact of life
resulted the separate residence many a scene. In the latter part of
the century, parents were sent to the streets of the town, not to
return, for the same cause. For the same reason gave rise to the
expression, "come home--come home." Repeated at
intervals, it grew fainter and fainter in the ears of the
listener, for it was a meeting with sympathy, for we knew that somewhere a
little child was fighting and the mother in her last hope had
some hope to call home again the same murdered soul.

During the war, the expression played the part of
inference, "The Promised Land," while in the days of camps in an
unknown to be visited with war-time conditions. We knew to be visited with
our dear ones, to sleep near, near by our dear ones
for the cattle which are kept the sheep, pestilence, generally

Then too, when a man was to be kept in prison, as was the case
supervised presence of instruction, the opposition we were able to
for "Where they kept that could not come into their

with a member gone, for few knew with certainty

recognize.

The Promise, 200
The Promise, 200
The Promise, 200
In such a way, the Chinese lived through many centuries ignorant of medicines and of modern methods which would have saved scores of lives. And even when the opportunity came for them to assimilate the techniques which had been developed in other countries, they were loathe to accept new ways, preferring to adhere to traditional cures in their treatment of the sick.

However, in spite of the immobility of the peasant class in China, modernisation has taken place. The building of the railroad from Shanghai to Nanking and the attendant curiosity and interest of the people along its way is an excellent example of this. The railroad, pushing through to Chinkiang, struck a hill too high to surmount and the decision was made to burrow through, thus creating the first tunnel in China.

1 The Good Earth by Pearl S. Buck
In some way, the Chinese farmers may certainly
begin to envision any of modern methods which many have
seen as a means of disease. Any new ways of producing food
can often contribute to the recognition which has been developed
in other countries, they were found to operate well in their treatment
of the sick.
Machinery

So, too, in the development and use of modern machinery the Chinese were extremely backward. The implements with which the farmer tilled his fields and harvested his crops were replicas of those his father had used before him. Beasts provided his source of power and carried the burdens too heavy for him to bear. Even today, the peasant lives the same type of life which his ancestors before him lived for generations. Modern, progressive farming is something unknown to him. Time, war, or world upheavals cannot alter this man of the soil, nor is it likely that he or his pattern of life will be altered in the near future. He will go on, unmindful of planes over his head and the proximity of a railroad, and at the end his place will be taken by another son of the earth. And so the progression will continue until a great revolution casts out the new or modernizes the old.¹

However, in spite of the immobility of the peasant class in China, modernization has taken place. The building of the railroad from Shanghai to Nanking and the attendant curiosity and interest of the people along its way is an excellent example of this. The railroad, pushing through to Chinkiang, struck a hill too high to surmount and the decision was made to burrow through, thus creating the first tunnel in China.

¹ The Good Earth
So, too, in the development and use of modern machinery.

The Chinese were extremely cautious. The implements with which the farmer filled his fields and harvested his crops were expensive. Of course, the letter had mean grades. Hence, bringing the source of power and ostentatious the purchase to need for him to pass. From today, the peasants have the same type of life which the ancestors before him. Picking out a great

more modern, progressive farming is something unknown to the time, ever or mortals appearances cannot alter from man or that sort, but it is likely that men of the sort will be affected in the near future. He will be an immortal, and so the bourgeoisie will continue until a great revolution occurs and the new or workers will have the only.

however, justice of the impossibility of the peasant class.

The outline of Chinese modernization is taken place. The following is the lesson from peasants to modern and the attendant

compliance and interference of the people, there is no en excellent example of it. The scientific, banking, commerce to Chinese, which is a great tool could not survive and the section

was made to perform conditions, some operating the other hundred in
"As the hole grew larger and larger, merchants and gentlemen came out of the city and stood looking and talking together about the monstrosity of western civilization, which demanded entrance even to the stomach of the earth, comparing information on the speed of the 'fire wagon', how many people it could haul, and what it might do to the wind and water of the city."¹

As the work progressed and the diggers disappeared into the very depths of the earth, crowds gathered and took up an eternal vigil. With the digging going on at both ends, they chattered and speculated as to how the two ends could possibly meet—deeming it nothing short of "foreign magic" if such a miracle was brought to pass. Some, more curious than others, caused the guards constant consternation, for their desire to see all was so overwhelming that they actually fought to gain entrance into the cavity.

At last the work was finished and the first train was to pass. "The crowds gathered, waiting for the train. The police fought off those who tried in every way they could to slip into the tunnel, climbing down over the stone-walled embankments, determined to see, with the unreasoning curiosity of the ignorant....At last the train, unexpectedly vomiting black smoke which suffocated those who insisted on standing perilously above the tunnel's mouth, came along."²

¹ The Exile's Daughter, pg. 85
² The Exile's Daughter, pg. 85
In the hope of later and later, we present our
sentiments come out of the city and a look to the picture
written on the monument of west of theAli!sion, which
generally is common to the cemetery to the east of the place.

In the hope of the scene of the 'Life's Mission', how many
people if only part and way fit right to the wind and
water of the city.

We do the work, to the point and the picture described into
the very steps of the steps, come existing and look on
the greater variety. With the greater variety of the two ends
they appeared any speciality to you at the end could
"forward," meaning that nothing short of "forward" was no
It seems a wire that we present to the vector, more outcome
you can alter, began the greater continuation, the picture
greater desire to see if we do or appearing that they actually
looked to carry ourselves into the country.

At least the work was finished and the very thing were to
The above extract, waiting for the plain.

The picture taken off those who friendly in early year they could to

If into the team, allowing them over the stone-walled
emperors, forgetting to see with the necessary continuation
of the important... Yet least the plain, mercosurty coming
black smoke which entangled those who interested no standing

S

Be the extreme easter, be 65.
Be the extreme Easter, be 65.
Relentlessly the West was pushing in, and with an awed curiosity the masses in China were forced to accept it. From their first introduction to foreign automobiles and trucks, the Chinese seemed to have little aptitude for their operation. Accustomed to achieving results by yelling and cursing at their patient beasts of burden, they soon found to their chagrin that such methods were of no avail in the operation of these foreign vehicles.

Humorous are the descriptions in The Promise of the problems of one driver who has not yet become thoroughly familiar with the workings of his machine. At the start of the journey, forgetting to release the hand brake, he spent several uncomfortable minutes trying to discover why the truck would not move. When an observer pointed out his mistake, to hide his embarrassment, he complained: "The trouble with these foreign inventions is that none go far enough. If these foreigners are so clever at such things, why not go something further and add a self-releasing brake so that the vehicle can remember its own needs? This cursed brain of mine, how can it think for me and for a vehicle too?"

All the while he spoke, he was propelling the machine forward at break-neck speed, heedless of ruts, holes, or
Fortunately the West was arriving in any and we were

continually the masses to China were taken to becaux toe

from their first introduction to foreigners and parasites.

Frye translated the Chinese seemed to have little appetite for

their operation. Acceptance to acquire these results by killing

and capture or their better pass or gunshot. They soon

lamented to parts of parts that some weapons were on no avail

in the operation of these foreign velocities.

Brought into the housekeeping in the house of the

provinces at one another who was not yet become functionally

familiar with the mechanics of the mechanics. At the start of

the house, for a time to release the hand plane, there

several unsuccessful machines, which were to transfer with

the means of working out more. When an occasional point in the

price, to give the appearance, but the<chainage: "the

trainer with these materials are so clever at such things

another. If these foreigners are so clever of such things

may not to something together with a self-releasing plane

to that the varieties can remember its own need? This cannot

prize of mine, now can I think for me and for a variety too?

If the white on show, pe was polishing the machine

towards at precisely above, possession of title,_learning of

The Fortune: be B1
curves in the road. When requested to go more slowly, his refusal appeared to him thoroughly justifiable, "If I let him (the truck) go slower than this, he thinks it is time to rest. No, once I let him know it is time to go, I must keep him going until I myself am too hungry and must stop for food. Besides, in the afternoon he never goes as well as in the morning. Do foreigners not work in the afternoon?"

In such passages, Mrs. Buck has most assuredly caught and set forth for the reader the temper of the Chinese people. Even as we laugh, we recognize their inability to adapt themselves easily to changes in their pattern of life as well as their basic ignorance of the principles by which such things operate.

Another passage might be given at this time which is in an entirely different spirit. An old man, a victim of the war, is trying to describe to a newcomer the American flyers who have come to help the stricken area in which he lives. Uncomprehendingly ignorant of the miracles of modern machinery, his attitude towards these airmen is one of extreme admiration and kindliness of spirit.

"These foreigners," he said, 'they know everything that has to do with metals and steels, and they can fly their airplanes as though each man had made his own....Who are such men

1The Promise, pg. 81
of course in the long run, when looking for more sympathy for the retentor. To me, it is not so much the reaction that gives me the trouble, but the fact that I have to rely on him. Is not that what I mean? I want to be able to rely on him. But I cannot rely on him.

One day I told him to come back to me, but he didn't. I told him to come back to me, but he didn't. I told him to come back to me, but he didn't. I told him to come back to me, but he didn't. I told him to come back to me, but he didn't.

The question, "Do tolerances work in the afternoon?"

In some cases, yes. And there was a most remarkable case.

Another case I have heard of is the case of the Chinese people.

Even as we learn, we recognize that the principles which underlie the Chinese people's actions are essentially the same as those which underlie our actions. And the Chinese people, as we have seen, are able to adapt to their environment in a way as well as, if not better than, the Chinese people are.

This is a remarkable case. For it is one of extreme suffering and for the first time in history.

I cannot imagine a case where the suffering has been so extreme. And the suffering has been so extreme that it is not possible to imagine anything worse.
who drive such monster machines? I thought, once, that such men must be ten feet tall and winged like eagles. But no, I see them now sometimes, for there is an airfield not far from here. They are only young men, foreign, but full of temper and noise like any other young men.' He laughed silently. 'Children,' he said gently, 'children—playing with magic!'”

In such a way, even in her more modern novels, Mrs. Buck shows clearly the simple, unmodernized life that the Chinese people lived. Cleaving to the traditions which have passed down to them through the centuries, their life has had none of the complexities of our modern civilization.

As western knowledge filtered into the country and western ideas and practices became more and more strongly established, the change began, and modernization got underway. This modernization in the space of a few short years was to advance China entire centuries in some phases of her life. So completely had she adhered to her customs of the past that when the modernizing process began, it was a drastic and far-reaching one, and even now its ultimate end cannot clearly be foreseen.

1The Promise, pg. 91
who give such monstrous meanings. I suppose, once that snap
may never be too fast and neither the engine, but no, I
see them not sometimes, for there is so distinctly what is
there. They are only names you, however, put in your stomach
my nose like any other some men, in feasting publicly in
"Chinese", me said Hoesi, "offering-.playing with meation I
in such a way, soon to any more modern Psycho. We know
some people the simple, unimaginable life that the Chinese
people lived. Cleaving to the traditions which have passed
gone to them through the centuries, until life has had none of
the complexities of our modern civilization.

We westerners know little the: the other one, and more and more often
western these and pinners became more and more familiar.

we feel the Chinese people and with the use of that we mean to
The Westernization in the sense of a few parts, versus to
some Chinese China since centuries in some phases of part life. To
change China and the Chinese to feel almost to the part that when
the modernization progress been' to me a prestige and ten-respecting
the, may never won the ultimate and exact objective to leastened.

I
CHAPTER V

THE WAR

In 1941, Mrs. Buck published her first novel of the war. Completely in sympathy with the Chinese cause and fully cognizant of the desperateness of their situation, she produced a strong and moving story. In the vein of The Good Earth, this later work, Dragon Seed, pictures the life of a peasant family in the immediate period before the Japanese assault, during the invasion, and in the months which follow under Japanese rule. The tough, resistant, indomitable quality of the Chinese peasant is nowhere more strongly portrayed than here.

Seemingly ignorant of its implications, the people watch in a completely detached and almost superstitious manner the approach of the Japanese army. It is almost as if they are unable to comprehend its implications until too late. Then, helpless to resist, they are forced to stand by and see their houses plundered, their land and livestock destroyed, and members of their families mistreated and summarily killed. In the ensuing months, they have to pay homage to the puppet government that is set up in their city. Their every move is
CHAPTER 4

THE WAR

In 1941, Mrs. Brooks published her first novel at the age of 90: a complete novel in sympathy with the Chinese cause and written in the most effusive terms. The novel of the Good Earth, told in a single voice, painted into life a picture of a peasant family in immediate and imminent danger. The novel, despite its inaccuracy, exposed more accurately than any other book the plight of the Chinese peasant and its oppression by the Japanese manor. The novel's important role in the propaganda efforts of the Japanese was not lost on the Americans who read it and saw its impact. The novel's popularity, along with its inclusion in schools and libraries, served to raise awareness and sympathy for the plight of the Chinese peasants and their fight against the Japanese occupation.

In the ensuing months, the novel made its way to the United States, where it was met with great acclaim. The novel's publication was a significant event in the history of Chinese literature, and its impact on American readers was profound. The novel's themes of oppression, resistance, and hope resonated with readers, and its publication served as a powerful reminder of the challenges faced by the Chinese people during this time. The novel's success and its role in raising awareness of the Chinese cause served as a testament to the power of literature in times of crisis.
under constant surveillance, and on the slightest provocation
the bestial punishments of the Japanese masters are inflicted
upon any suspected offender, and all too often also on the
members of his family and even on his friends.

While the people ostensibly comply with the Japanese
mandates and conform to the laws laid down for their govern-
ment, within them burns a spirit of hatred and a desire for
revenge which is fanned hotter by each unwarranted Japanese
cruelty. In truth, the Japanese might rule in their land,
but they could never conquer—and there would come a time for
retribution.

Throughout the book runs a theme of hope and faith in
the help expected from the western powers. Childlike in
their simple belief that the "people of Ying and Mei" will
come to their aid, the people wait on with enduring patience.

However, there are times when the ravages of the
Japanese rulers have been especially severe or when news
from the battlefield, smuggled into the town secretly, is
discouraging, and then hope is at a low ebb and the hitherto
patient sufferers give vent to their feelings. "'Everywhere
in the world men think only of themselves.'.....None of the
countries had come forward to stand at their side or to give
them aid in this desperate war, and Ling Tan and all his
fellows had heard that even in countries which called them-
When considering the Japanese-American community, many factors influence the reality of the Japanese-American experience. The historical background of the Japanese in the United States provides insight into their cultural identity and the challenges they faced. The United States has a long history of discrimination and prejudice against Asian Americans, particularly Japanese Americans. This history is often referred to as the "Japanese-American Experience." Japanese Americans have faced discrimination and prejudice, but they have also shown resilience and determination in the face of adversity. The Japanese-American community has a rich history and culture, and they have made significant contributions to American society. Despite the challenges they have faced, Japanese Americans have maintained their cultural identity and have contributed to the diversity of American life. The United States is a place of opportunity, and Japanese Americans have taken advantage of this opportunity to build successful lives and communities. Japanese Americans have made significant contributions to the United States in various fields, including science, business, and the arts. The Japanese-American community has a bright future, and they will continue to make significant contributions to American society.
selves friendly, men sold weapons and goods of war to the enemy for the price that they could get, and he and others like him were sore at heart because righteousness was not to be found anymore among men....There was no help, and slowly hope went out of him, as the fifth year of war wore on toward autumn.  

Even "in their despair men must hope, when a promise is given, though it be only a promise." Though Ling Tan's sons try to make him forget, lest as time pass and help does not come he become too grieved, he still hopes, "for where was there hope in any other place?"  

Thus does the sequel to Dragon Seed begin with the old man still believing that aid will come, and his sons, representative of all youth, impatient and quick to condemn, bitter because the western powers have delayed so many months, and no longer willing to put their faith in an unfulfilled promise.  

At last, of course, the promised help does come, and the United States and England fall into line as allies with China against the Japanese. But even then there is conflict in the minds of the youth, for there are those who have been to coastal cities, and some even to foreign lands, and these have been discriminated against by men who harbour feelings of racial prejudice. They have been made to feel inferior to the

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1 Buck, Pearl S., Dragon Seed, New York, The John Day Company, 1941, pg. 373-4  
2 The Promise, pg. 1  
3 The Promise, pg. 2
white-skinned people, and they have returned to their homes remembering these grievances. Thus, among the young men and boys who make up the ranks of the Chinese army there are those who possess feelings which cannot be reconciled, and great is the bitterness when they are told that their first assignment will be to move up and reinforce the British in Burma. Nor are these feelings only among the men; several of the officers, too, are not in favor of leaving their land and fighting on foreign soil to strengthen the position of the white man. All the fierce pride of his own people and the bitterness for years of submission wells up within one of these officers and openly he speaks his mind.

"The men of Ying despise those not of their own pale color, and even though we come to help them they will not treat us as true allies. They will look on us as servants and they the lords, and shall we endure this when we go to succor them?....The men of Ying have treated us like dogs on our own earth! They have lorded it over us since they won those wars against us--opium wars, they called them, but they were wars of conquest. Their battleships have sailed our rivers and their soldiers have paraded our streets. They took land from us for their own. They refused to obey our laws and here in our country they have set up their own laws for themselves, and their own courts and their own judges, and when one of them robbed us and even when one of them killed
white-skinned people, and they have remained so far. Home
remembering these stressful times, when the Chinese and there are
people who were in the same boat as the Chinese, and there are
those who have see us as a puzzle to be solved. We cannot be recognized.
And great is the difference when they are not those great titans
statement will be to move on and recognize the Britons in
Britain. But the Chinese are not any more the men we were at

The men of any people know not at great can dare

The men of any people know not at great can dare. They have
longed to be as the other, and they will look to us as strangers.
and they will look to us as friends, and they will look to us as
men of any people have greater understanding in the face they
now have, and they are seeking to open our laws.

Their participation have helped to open our laws. They
lend from us their own. They have seen us as a people to open our
laws, and they have seen us as a people to open our laws.

And, they have seen us as a people to open our laws.
one of us, there has been no justice. Their priests have paid no taxes. Tax free they have gone where they liked and preached their religion which is not ours. They have turned the hearts of our young away from our elders. They have sat at our customs gates and taken the toll of our merchandise...

And am I commanded to send my best young men to fight for these men who have despised us and trodden us down for all these years!"¹

Thus, while the older generation welcomed the advent of the white men into the war and rejoiced in China's opportunity to fight side by side with these allies whom they believed to be the strongest and fiercest of all men on earth, the young men were not eager to unite forces nor were they satisfied that a white general should be put in the highest post of command over the combined forces.

With an amazing frankness, Mrs. Buck presents to the reader this strong feeling which has grown up in China against the white men who came to the country for profit and self-aggrandizement. Clearly she makes the reader realize that the Chinese attitude, which has evolved out of the abuses of many years, is both understandable and justifiable. Basically fair, this author neither conceals nor alters the truth. She shows how it is the men of Ying (the British) towards whom the

¹The Promise, pg. 20-1
The British (formerly White) men, who came to the company for braving and self-defence, clearly make the keener necessity for the establishment. Clearly the British (formerly White) men, who came to the company for braving and self-defence, clearly make the keener necessity for the establishment. Clearly the British (formerly White) men, who came to the company for braving and self-defence, clearly make the keener necessity for the establishment.
Chinese are particularly antagonistic and bitter. Their feeling towards the men of Mei (the Americans) is not, on the whole, as pronounced.

To my mind she strikes the keynote and succinctly states the difficult problem when she puts into the mouth of a well-educated and astute Chinese, who has tolerantly watched the white man's unreasoning and thoughtless blunders, the words--

"It would be easier for those who live under their yoke if they were all evil. But no, for every evil white man there are a hundred who are only blind, and of the two the blindness is harder to bear."¹

As to the Chinese feeling against the Japanese, Mrs. Buck steadfastly maintains that it is not one of hatred. She asserts that China is fighting for freedom rather than for the defeat of anybody, and although the Chinese are determined to defeat the Japanese militarists, they do not hate the Japanese people. Their war is against the aggressive, militant, warlike machine which has as its object the taking and ruling and subjugating of other peoples, thus destroying the peace of the world.²

Throughout the novel, The Promise, Mrs. Buck brings out the strong Chinese antipathy towards carrying their battles to foreign soil. The Chinese will willingly fight a war to defend

¹The Promise, pg. 240
²Buck, Pearl S., "What We Are Fighting for in the Orient", CHRISTIAN SCIENCE MONITOR MAGAZINE, Boston, February 5, 1944, pg. 4-5
The Chinese are particularly aggressive and pitiful. They feel...

the same as Germans.

to win. They strike the weakest and most vulnerable areas.

and current Chinese, who are perfectly matching the... the morale. Now's time to examine our Ceylonese and Ceylonese island.

It would be easier for those who have never seen white men there.

In order to protect the interests of the Japanese, we must...

The Chinese feel strongly about the Japanese, who are often frightful and frightening. They are not afraid of sympathy or the Chinese are determined to get their point across.

People. Their war is against the Japanese war, and they are

excited. Some of them are.
their own land or to protect their own rights, but they do not believe in carrying that war beyond the borders of their country. An excellent expression of this feeling is made by one of the Chinese generals as he addresses his men on the eve of their entrance into Burma.

"Brothers, tonight we are far from home and the earth we call our own. It is true that no ancestor of ours has ever done what today we do. We carry the battle into the land of other peoples. This is foreign to us and because it is foreign we feel restless and not sure that what we do is right. Therefore let us reassure ourselves. We go at the command of the One Above and him we must obey. And the enemy is the same enemy, the one who even today let loose his bombs upon our own homes, who killed today his hundreds and his thousands. Though we are on foreign earth, it is not this earth we want. When the enemy is vanquished, we will go home again, taking nothing that we did not bring with us. Therefore we can be confident, knowing that what we do is right."¹

In her books dealing with the war, as in her earlier works, I believe that Mrs. Buck's greatest power and her most important contribution is her excellent portrayal of the nature and the character of the people. The same basic and fundamental qualities which typify the stolid peasant are here demonstrated anew as these people face the task of defeating

¹The Promise, pg. 137-38
Confidently, we set our minds to work and the spirit to
our officers in organizing and preparing the troops to
attack. The experience of this lesson is to make us
one of the Chinese generals as the experience of the
same was to make us aware of the necessity and the
importance of our work. This is to warn us and to make it
clear that the enemy is formidable and the struggle
cannot be won by killing their troops and the prisoners.

Therefore, we can be confident, knowing that what we do is right.

In the launch of the war, as I expected, the enemy put up a
valiant fight and their forces began to fall back, and the

When the enemy is defeated, we will go home and
continue our work. I believe that Mr. Buck is correct in his own
work, and that our efforts are correct and not in vain.

This important configuration is for excellent preparedness and
precision in our operations. The people's support is the
backbone of our movement, and we must remain unified
and committed to achieving our goals.
a powerful enemy. One sees again the same spirit of indomitable
determination shaping their pattern of life, and even the
most calloused reader is compelled to a strong feeling of
admiration.

When the final annals of the terrific struggle between
these two great powers of the Orient are written, a considerable
portion should be allotted to the retelling of the deeds of the
countless "unimportant" people of China—the people who stood
stolidly behind their fighting men and made up the backbone of
the Chinese war effort. Not least among these are the many
hundreds who worked with tireless energy and courage upon the
Burma Road, which, from beginning to end, played such a large
part in the war.

Foreign engineers, considering Chinese tools and methods,
had estimated that it would take years to construct such a
road. The "Chairman" had said that it must be done in months,
and the work had begun. "The new road now swept over the
countryside like the wake of a storm. People had never seen
such a road. It grew leagues, or so it seemed, in a few days.
Actually there were thousands of small dust-colored creatures
who worked upon it like mites, ragged men and women without
machinery. Their hoes and little baskets on bamboo poles were
no more than toys, but somehow they pushed the road open before
them steadily and swiftly.... Suddenly the road stopped as
a power of enemy. One sees again the same spirit of importance.

Generalisation applying great pressure on the air and even the
most casual observer is conscious of a strong feeling of

emotional

When the first signals of the coming victory between
these two great powers of the Orient are written, a considerable
portion should be allotted to the retelling of the cases of the
conciliatory spirit of the Chinese--the people who stood
so boldly against their suffering men and women in the decade of
the Chinese war effort. Not least among these are the many
numbers who worked with efficiency and courage upon the
Japanese road, which is beginning to end, playing their large
part in the war.

For the nurses, coordinating Chinese food and materials

was an extraordinary feat. It would have been impossible to coordinate such a

The "Oriental" has said he can hardly be gone in months,

and the work has begun. The nurses now work over the
community like the weaver of a storm. People have never seen

vocally there were scenes of great and joyful echos

and women without

They open and little pockets on paper bags were

no more than toys but somehow they brought the joy of peace

from aesthetically satisfying the hourly demands as
abruptly as though there was its end, and ahead stretched a great bog. Upon the bog the small creatures still worked, but now half naked and sick with heat. Even as he watched he saw one drop here and another there. They did not rise.¹ Men came out to replace those who had fallen with the knowledge that when they too fell, others would replace them. But the road pushed forward.

After the road was completed and over it rolled a steady stream of men and supplies, it was an appealing target for Japanese bombers, so that constantly one part or another had to be repaired. The same people who had labored so long and so hard in the original construction were there yet, patiently repairing the damage the Japanese repeatedly wrought, tirelessly rebuilding so that the road could be kept open.

The moving troops "passed in the middle of the morning a great hole in the road where yesterday the enemy had bombed it, and there they saw such men and women as had built the road. They were now mending the hole, and it was nearly ready for their vehicles. Who were these people? Mayli saw the ragged blue-clad crowd busy at their task, and she went over to a woman who sat flat on the earth, pounding rock to pieces with a harder, larger rock. The woman was young, but the rock dust had made her face and hair gray, and it clung to her

¹Today and forever, pg. 232-3
After the long war completed and over to falling a steady

The thought of men and suppilie, it was an appealing target for
Japanese combat. To form concentra one part or another had
to be impressing. The same people who had passed to front and so

interpret the camera. The Japanese in American spirit.

remarking on the long conn to refer again
The thought comes "peased to the middle of the world to the enemy
Best hope to the rear were veering the enemy had completed
if and there they saw every man and woman as had passed the
They were now waiting the pole, and it was nearly ready
for their arrival. There were those people. May all the
over and those people at their rear, and she went over to

saw a woman who sat down in the seat. Bouncing tombstone. A woman was young: put the hook
with a parting letter. Hook the woman was young; put the hook
and get her where put there and part each, and at once to pen

109a
1956. PE. 331-3
eyebrows, and it was thick on her shoulders. Near her in an old basket a little child slept, under a torn quilt.\footnote{The Promise, pg. 88}

Mrs. Buck does not need to say any more. Such passages as these tell their own story of courage and determination.

Thus, understandingly and with a sympathy born of knowledge and love for this country so many miles away and yet so real to her, Mrs. Buck tells the story of the Chinese people at war. Here is presented, as previously, a story of the people—their hopes and fears, their struggles and successes—but always, the people, striving to maintain unsullied and intact the land, the culture, and the way of life which is dear to them.

\footnote{The Promise, pg. 88}
The promise be 88
At the time when one took over the Presidency of "Asia Magazine", Mrs. Buck made the following statement: "Never before has there been so great a need as there is today for authentic and interesting material about the peoples of Asia. They are about to enter on their real participation in the modern world. They come as new peoples, and yet they come with ancient civilizations behind them. They must be understood as new peoples, modern in every sense, and yet as products of the old and unknown East. We of the West need to know and understand the East, now as today and yet ancient as the dawn of history."[1]

PART III

Through her work for this magazine Mrs. Buck hopes to be able to foster an interchange between East and West which will lead to a more universal understanding between the peoples of the earth. Dedicated to the high ideal of presenting only authentic information by men and women who are fully qualified, either by birth or by experience, to speak understandingly of alien cultures, the magazine is measuring up to the task for which it was designed.

Mrs. Buck is a second medium for promoting understanding and friendship among the peoples of the earth in the East and West Association, of which she is President. This organization, non-partisan in nature, was founded in 1941 as a gigantic

PART III

A FINAL WORD ABOUT THE AUTHOR
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\(^1\)Buck, Pearl S., "Why I Became President of ASIA", no date
VENGENY BOND

[Handwritten text with unclear and illegible content]
effort towards good will and racial tolerance. Mrs. Buck in speaking of the need for such an association maintains that if the plain peoples of the earth are to build a permanent peace, they must learn to work together, and such working together presupposes that they will cease to be strangers and become friends. She states: "We of the West have much to give the peoples of the East. Western science and industry, and above all, our Western concept of political freedom and the techniques of democracy, could enrich the lives of millions now dwelling in hunger, poverty, and bondage. Yet we of the West have much to learn from the East. As we come into personal acquaintance with men and women who are the flower of their oriental cultures we tap springs of spiritual power to refresh the arid soullessness of an age of materialism. We need China's philosophy of reasonableness that enables her crowded people to live together happily and with mutual respect. We need India's awareness of the presence of God and eternity in the daily affairs of man that lifts human life out of its humdrum routines. We need the loyalty and high sense of duty that inspire the people of Japan."¹

In addition to these two positions of responsibility, Mrs. Buck tirelessly championed the Chinese cause during the war. Through magazine articles, public addresses, and radio

¹Buck, Pearl S., "Let the People Be Heard", New York, The East and West Association, pg. 2
The people of the East. We need to work together and stop working against each other. It is not enough to say that we will solve our problems by giving the West a chance. We must also address the root causes, such as poverty and inequality. The West has a responsibility to support education and help those in need.

We are not merely giving money or resources. We are helping them to build a better future for themselves. It is not just about charity work; it is about empowering them to take control of their destiny.

The people of the East must understand their own capabilities and work towards self-sufficiency. We cannot do it for them, but we can provide the necessary tools and support to help them reach their goals.

In conclusion, we must work together to create a better future for all. Let us not forget the importance of education and skill development. The people of the East should be given the opportunity to learn and grow.

Let the people be heard.
broadcasts, she made the people of the Orient real to Americans; convincingly she told the story, as she had already told it in her books, of an alien culture with its independent claim to recognition.

It is hard to comprehend that Mrs. Buck's work will end with the close of hostilities in the Far East. Undoubtedly she will continue to serve, as she has done in the past, as a liaison officer between the United States and China, bringing together in knowledge, understanding, and respect the land to which she belongs by birth and the country which she came to know through adoption.

Born the daughter of missionary parents, Pearl Sydenstricker was early taken to China where her father was a preacher of the Christian doctrines. Growing up in an alien land, many thousands of miles from the American way of life, Pearl early associated as her own many of the customs of the Chinese girls with whom she associated. Her father, too, did much to instill in her a love for the Chinese people and for their traditions so rich in antiquity, so colorful and different from those of her own land. However, the person who drew Pearl closer to the Chinese people than any other person or
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It is hard to comprehend what work will any
work with the scope of politicians in the past and
Undersecretary
are. That the two powers to save, as the have gone in the past as
a function of the two powers the United States and China, and
are together in knowledge, understanding, and respect the
true to reason our position by faith and are conscious with none
come to know another solution.
ABSTRACT

"Interpreter of China to Americans"—in the foregoing pages of my thesis I have attempted to prove beyond any question of a doubt that Pearl Buck richly deserves this title. Over a period of many years she has constantly striven to present to the world—and to America particularly—a picture of China as she has seen it and known it through her long years of inhabittance there. With vividness and color she has drawn a picture of another land, very different from our own in custom and way of life. In so doing, she has instilled in us an understanding and a kindliness of spirit towards the people whom we have met on her pages.

Born the daughter of missionary parents, Pearl Sydenstricker was early taken to China where her father was a preacher of the Christian doctrine. Growing up in an alien land, many thousands of miles from the American way of life, Pearl early accepted as her own many of the customs of the Chinese girls with whom she associated. Her father, too, did much to instill in her a love for the Chinese people and for their traditions so rich in antiquity, so colorful and different from those of her own land. However, the person who drew Pearl closer to the Chinese people than any other person or
ABSTRACT

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how the progress of missionary brethren, best

before our voyage to China, where later were
a presentation of the Critical Sect. Growing up in an alien
land, many experiences of miles from the American way of life.

first early reactions as per our manner of the customs of the
Chinese style with whom we associated. Later, how my
way to interact to feel a love for the Chinese people and for
their characteristics so deep in sympathy, so considerate, and give
and their charm of per our land. However, the person who grew
least closer to the Chinese people than any other person or
experience could was her old Chinese nurse, Wang Amah. From her lips, this young white child heard the legends of Old China—stories of the gods, of famous heroes, and of simple country people—until they became a part of her, stories she remembered and loved throughout her life.

Pearl's formal education culminated in her graduation from Randolph-Macon College, after which she returned to China and married John Lossing Buck. Her husband's work took him to the far interior of China and accompanying him on these trips, Pearl secured invaluable material which she was to incorporate in her books at a later date. Thus, when she began to write, she was admirably equipped from the point of view of personal observation and experience to set forth a rich and human portrayal of the complexities that are China.

Her characters are, for the most part, the simple people of China, and her books are as free from the false romanticism invariably attributed to the Orient as her characters are free from the superficialities of modern society. It is not her purpose to point morals or innovate reforms; hers is merely a straight-forward story of another people and another culture, told with deep understanding and quiet dignity.

Mrs. Buck's most famous works are those which set forth the life of the peasant class in China. Closely bound to their land, these people live out their lives close to the earth upon
That the term "education" implies a vast range of activities aimed at improving the lives of people, especially in developing countries. The concept of education is not limited to formal institutions like schools and universities. It encompasses various forms of learning and knowledge dissemination through storytelling, traditional knowledge systems, and community engagement projects. The role of education is to break the cycle of poverty and promote sustainable development. It is the responsibility of governments, international organizations, and local communities to ensure that all individuals have access to quality education. This includes not only formal education but also vocational training and life skills education to prepare people for the challenges of the modern world.
which they depend for their very existence. Flood, famine, and drought recur over and over again but still these indomitable peasants put their faith in their fields and toil on, until, as modern ideas of progress and change sweep over China, and man leaves the land, a process of disintegration begins within the families whose strength has for so many years been derived from the land. Whether such families can survive away from the earth has not yet been determined, and the question is left to the future for an answer.

The customs of another land are always a source of interest when one is analyzing an alien culture, and so in my thesis I have undertaken to describe the ceremonies which attend the major events in a person's life—betrothal, marriage, the birth of a child, and death. In China, as in the United States, each has its particular pattern or method of observance, and it is fascinating, indeed, to see how such mannerisms and customs differ from our own beliefs and practices.

So, too, is it interesting to observe the religious beliefs and observances of another people. China through the years has presented a divergent picture of religious conflict. Superstition and a profound belief in the supreme power of the gods have combined to tie the Chinese people to the religious beliefs held by their fathers and their fathers before them. However, gradually new doctrines have seeped
The Chinese are very practical, and they always try to get the maximum benefit from their efforts. They believe in hard work and perseverance, and they are known for their discipline and dedication. In China, as in many other parts of the world, the work ethic is highly valued, and people are expected to put in long hours and work hard to achieve success.

In the United States, many of the same principles apply. People are expected to work hard and to be responsible in their jobs. However, there is also a strong emphasis on work-life balance and personal time. People are encouraged to take breaks and to enjoy their free time, and employers often provide benefits such as paid time off and health insurance.

In either country, people are expected to be respectful and courteous to others. In China, for example, it is considered polite to offer people food and drink, and to show appreciation for their efforts. Similarly, in the United States, people are expected to be grateful for the help they receive, and to offer assistance to others.

Overall, both China and the United States have a strong work ethic, and people are expected to put in effort and to be responsible. However, there are also differences in the way that work is approached and the emphasis placed on various aspects of the job.
in; some have been rejected, but others have gained a foothold and slowly spread. Nevertheless, even at the present time, Chinese religious beliefs are still conflicting and not by any means universally enlightened.

Since the Revolution not only introduced but also put into general practice modern progressive methods of medicine, education, and entertainment, and introduced time and energy-conserving machinery, the traditional methods have been in conflict with the western innovations. Not by any means universally accepted from the beginning, it took a long time for the new ways to spread and be put into practice. China has always clung to the past, preferring to continue with the old rather than adopt the new; and so the process of reform and modernization has been slow and in many instances discouraging to those who can see the benefits to be derived from the adoption of the new methods. I have chosen illustrations for this section which I believe are representative of how the Chinese faced any instance of change or deviation from their established pattern of life.

The last major part of my thesis deals with China at war with Japan. Here again, Mrs. Buck depicts the strength and courage of the peasant class as they face this terrific struggle to save their country and themselves from the ruthless invader. In this connection, especially vivid are Mrs. Buck's descriptions of the men and women who built the
The recent event of my release keeps with Chinese

The recent event of my release kept me with Japanese. We're Jewish. Mrs. Golda Meir's relatives from

You have a big influence on the Chinese face and thoughts of people of your age.

And their entire bodies. In this connection, especially among the

We appreciate the influence of the new and modern worlds with the
Burma Road. Theirs is a story of courage and determination which may be equalled but nowhere surpassed in the history of the war.

With a final brief comment on Mrs. Buck’s activities, other than writing, which have contributed to Asiatic-American good will and understanding, I have ended my thesis.

As a result of my study and research I am completely convinced that Mrs. Buck’s contribution to America’s knowledge of the Chinese people has been most extensive. She is truly, in every sense, an interpreter of China to Americans.
Ferne Ross. There is a spark of courage and determination which may be stimulated and molded into the path of the way.

With a final effort common to Mr. Jack's activities, after seven years, which have contributed to Afro-American good will and understanding, I have reached the finish.

As a result of my study and research I am completely convinced that Mr. Jack's contribution to America's knowledge of the Chinese people and our most extraneous, as his study in such sense, as interpreter of China to America.
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