

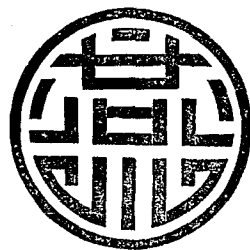
371 5690

YENCHING ARCHIVES
COLLEGE FILES
RG 11

Yenching
Periodical publications
Peking University Magazine
1919, 1920

Peking University Magazine.

December 1919.



Printed by the "Peking Leader."



President J. Leighton Stuart.

THE PEKING UNIVERSITY MAGAZINE

VOL. I

DECEMBER 1919

No. 1

PRESIDENT J. LEIGHTON STUART

A new era in the history of Peking University began with the coming of Rev. J. Leighton Stuart, D.D., as president. He arrived last June and took over the reins at that time, though his inauguration has not yet occurred.

Dr. Stuart was chosen president, not only because he possessed unusual qualities of leadership, but because he was an outstanding embodiment of the spirit which it is hoped will animate Peking University. Dr. Stuart was born in China, and there is between him and the Chinese a deep mutual understanding and respect, and a genuine spirit of brotherhood. Hence he is qualified to make the University a concrete expression of fraternal helpfulness on the part of the West to the East. Moreover, Dr. Stuart has had long experience in union movements in China, first in Hangchow College and then in Nanking Theological Seminary, while in the recent notable union of mission and church work in Nanking he was a prime mover. In these enterprises he has been invaluable not only because of his breadth of mind and his good judgment, but especially for his rare ability to unite diverse elements in a common enthusiasm, and to fuse men's hearts into one by the heat of his own devotion to Christ. He is, therefore, the natural choice of an institution which aims to unite three nations,—China, Great Britain, and the United States,—and four denominations of the church in one common effort. Dr. Stuart has already made a considerable contribution to scholarship by his Greek-Chinese Dictionary, and may be confidently trusted to bring the University up to the high standard it ought to attain.

In the short time since his arrival Dr. Stuart has shown that the hopes set on him were well founded. The whole University is permeated with new unity and enthusiasm. Some important advances have already been made, and there is a great deal of quiet planning going on that will produce large results in the near future. With Dr. Stuart have come his mother, his wife, and his son, all of whom have been cordially welcomed to Peking and have quickly found their spheres of usefulness.

PEKING UNIVERSITY PROFESSORS HONORED IN ENGLAND AND AMERICA

Word has come that Professor R. K. Evans of the School of Theology, who is now on leave, has had a signal honor conferred upon him in being elected President of Cheshunt College of Cambridge University. A delegation went to France where Prof. Evans was doing religious work in connection with the Chinese Labor Battalion, to urge him to accept the position. We are glad to say that Prof. Evans refused the offer and is coming back to Peking University.

Professor Charles L. Ogilvie has just returned with his family to Peking, after a year's furlough in the United States, and has taken up his work in the School of Theology. During the second semester of last year, Prof. Ogilvie filled the chair of homiletics in McCormick Theological Seminary, Chicago. We are not surprised to hear that this institution desired to keep Prof. Ogilvie permanently. We are very glad that his heart was so much in the work here that he would not even consider any arrangement that would keep him away from China.

To have two of its professors in one year called to such prominent institutions as Cheshunt College and McCormick Theological Seminary is a signal testimony to the high standing of the men on the staff of the School of Theology of Peking University, while the fact that the men so honored refused these attractive offers is a testimony to their devotion to education in China, and their faith in the future of Peking University.

JOHN F. DOWNEY, LL, D.

During the year 1918-19 the University was very fortunate in having on its faculty Dr. John F. Downey as one of the professors of mathematics. Dr. Downey was for thirty-four years connected with the University of Minnesota, during a large part of which period he was Dean of the College of Arts and Sciences. While in Peking he gave his time to the University for no other remuneration than his traveling expenses. As a testimony to the esteem in which he and his work were held, the Board of Managers unanimously asked him to return to this institution after his visit

in America, not only as a professor but as Adviser to the President. In the latter capacity he will also represent the University while he is in America.

It is not only Peking University that will miss Dr. Downey, but almost the whole of North China, for he was in wide demand as a lecturer, especially on astronomical subjects. Both the University and the community look forward with hope that Dr. and Mrs. Downey will return.

A PROMINENT ALUMNUS

Dr. C. C. Wang, a native of Lanhsien, was born in 1882. He received his early education from Peking University. Then he went to America in 1904 as a self supporting student. Two years later he won a government scholarship on account of his good work. He graduated in 1908 with honors from Yale University as a Civil Engineer. He received his M. A. and Ph. D. in 1909 and 1911 respectively from the University of Illinois. The same University appointed him a lecturer in Oriental History and Commerce, and awarded him a fellowship. Dr. Wang also studied railway administration in Europe.

On his return he was appointed a member of the Ministry of Communications. In 1912 he acted as councilor in the Ministry of Foreign Affairs of the Provisional Government. Later he was promoted to be co-director of the Peking-Mukden Railway and co-director of the Peking-Hankow Railway.

From 1913-1914 he was Vice-chairman of the Commission on the Unification of Railway Accounts and Statistics. Later he was appointed Director of the Department of Railway Finance and Accounts and Acting Director General of Posts under the Ministry of Communications, concurrently.

In the summer of 1917 he was appointed Acting Managing Director of the Peking Mukden Railway. At the restoration of the republic he was appointed Managing Director of the Peking Hankow Railway.

After a year and a half of service in this office, Dr. Wang was sent to France as technical delegate of the Chinese Government at the Peace Conference, under the Commission on Rivers, Ports,

and Railways. Soon after his recent return from Paris he was appointed by the Government as the Chinese representative on the Chinese Eastern Railway.

HISTORY OF YEN CHING

N. T. Wen

Yen Ching is the ancient name of the present capital of China. It was changed to Peking just as New Amsterdam was changed to New York, the only difference being that the former case was more national and historical.

While tracing the origin of the name, a slight study of the history of the location itself is inevitable. The spot became significant as early as our racial birth. About 2700 B. C. Huang-tih occupied the place in his endeavor to drive out the northern barbarians. In the time of Yao and Shun it belonged to Yuichow; and from a geographical reference in the Shuching it appears to have been a portion of I-chow cultivated by Yu-Wang, after the deluge. During the reign of Ch'ing Wang (1115 B. C.) of the Chow dynasty, the land was granted to Earl Chao the brother of Duke Chow as a vassal state which was first called "Yen".

It was so called after the name of the mountains west of the present capital and well known now as the Western Hills, near by which the Empress Dowager's Summer Palace is situated. This feudal state became one of the "Seven Powers" during the warlike period, approximately simultaneous with the rise of Macedonia under Alexander the Great. The state was absorbed by Cheng Shih Huang Tih about the time when Carthage was involved in war with Rome (222 B. C.) The importance of the location, however, became greater and greater, and the name 'Yen' was referred to no less than it had been in the preceding ages.

"Yen-Ching" as a whole, never became the name nor the capital until Liao a northeastern tribe, rose to power; and even after Chin occupied it, it kept the same name. Two striking events will help us to remember the birth of the name in question. One is the founding of London (1068) in the Far West, and the other is the rehabilitation of Jerusalem by the Crusades (1090) in the Near East. These events, tho not very close in time to the founding of our "Yen-Ching" were, however, of the same nature.

Even though Kubla Khan did decree a stately pleasure dome in Xanadu, yet he established his capital in Yen-Ching; for only a few miles northwest of the present capital the remainder of his ancient city wall can still be seen; and this proves that the present wall was not built entirely anew but was constructed partly on the old foundation made in the Yuen dynasty. When Cheng Chu was on the throne during the Ming Dynasty, he decreed the transfer of the capital name from 'Yen-Ching' to Peking (1422). Peking, the present title, means the North Capital, in contrast to the South Capital, Nanking, as it is now called where the earlier Ming sovereigns were enthroned.

The name of our University in English is 'Peking' which represents the modern sense, while 'Yenching' in Chinese is more historical. Both promise a long University life.

ASSOCIATION OF CHRISTIAN COLLEGES AND UNIVERSITIES

On October 24th there assembled at Shanghai presidents or other representatives of fourteen Christian institutions of higher learning including two for women. The immediate objective was twofold—(1) to unite in a joint appeal to the North American Inter-Church World Movement for money enough to equip each college adequately while avoiding all needless reduplication; and, in view of the increased efforts of the West to help China and of the critical need in China for capable and unselfish leadership (2) to plan for special efforts to turn the thoughts of the students to Christian and patriotic service.

Two strenuous days were spent in comparing, altering, and standardizing the estimates of the various institutions for expansion, and so profitable did the discussions and decisions prove that at the close it was unanimously and enthusiastically voted to organize a permanent association composed of the fifteen Christian institutions of college grade in China. Such mutual helpfulness and unified planning will mean heightened efficiency for the whole cause of Christian education in this country through the coming years.

Believing that this meeting and the organization of the association will be of permanent historical interest to those in-

terested in education in China, especially Christian education, we give a list of the institutions represented at the Conference in Shanghai.

Boone University, Wuchang
Canton Christian College, Canton
Fukien Christian Universty, Foochow
Ginling College (for women), Nanking
Hangchow Christian College, Hangchow
North China Union Women's College, Peking
Peking University, Peking
St. John's University, Shanghai
Shantung Christian University, Tsinanfu
Soochow University, Soochow
West China Union University, Chengtu
Yale in China, Changsha

OUR PART IN THE STUDENT MOVEMENT

N. T. Wen

It is generally recognized that the Student Movement, starting at Peking May 4th, 1919, has marked a new life in China's Republic. Of its general characteristics people have heard, read, and talked. As students of Peking University it is, we feel, worth while to tell those who are especially interested about our part in it.

On hearing that our diplomacy with Japan in Versailles had not produced favorable results, the students of the Peking schools were quick in attempting a removal of its cause. With the Peking Government University, the Law College, and other colleges, we helped in promoting a demonstration on the ever-to-be-remembered day mentioned above.

Our entire student body took part in it, and not a few of us did splendidly in attacking the pro-Japanese Tsao and Chang. Among the unjustly arrested was one of our men, Mr. Chang Teh, whose boldness and suffering aroused the spirit of adventure within us, and made us ready to undertake a still more sacrificial enterprise.

No result was seen until the revival of the movement just about one month later. It was the time when the Peking Govern-

ment made the Law School a prison and treated the students as bandits. All of us except the delegates of the Students' Union enjoyed that never-dreamed treatment. We were, however, no sooner released from prison than the Cabinet members Tsao, Chang and Lu were removed from their ministry.

During last September one of our representatives, Mr. Ch'u Shih Ying, was sent to Shanghai as a member of the Committee on the preparation for the organization of the National Student Association. He helped the great attempt a good deal. As our purpose has not yet been accomplished, the Student movement is still a present event, and it is, therefore expected that in the future our part in it will be even greater than it has been in the past.

THE OPEN-AIR SCHOOL

Wang Shou Chih.

On the sixth of July, just after the Students' Summer Conference at the Western Hills, my friend Mr. Y. I. Hou and I met together to talk about the present situation in China. We planned to do some social service, and Mr. Hou asked Mr. T. M. Hsieh whether he sympathized with us. Mr. Hsieh generously accepted our suggestion to establish an open-air school near our college, and promised to ask the Peking Social Service Club for assistance. A meeting of the Club was called, and Mr. Hsieh brought his proposal before the house. After the question had been carefully discussed, it was decided that all the required equipment such as books, slates, pencils, paper, and the like would be supplied by the Peking Social Service Club. Mr. Hsieh was appointed chief manager and on the fifteenth of July the Open-Air School started.

Within three days of the public announcement of our plans we enrolled one hundred children. As both boys and girls came, we tried the method of co-education. Some of the boys were so poor that their clothes were dirty and ragged. We brought these boys to our bathroom, got them to take a bath, and gave them our old shirts to wear. All these boys and girls were very beautiful, but only a little dark in their hearts.

Before we undertook the classification, we examined them one by one so that we could fully understand their mental condi-

ion. We classified them into seven small groups, each of which was instructed by one of our friends who were interested in such service and joined us voluntarily.

The subjects we chose to teach were five in number: moral stories, reading, arithmetic, singing, and calisthenics. These came on Monday, Wednesday, and Friday afternoons, from 6:15 to 8:45. Tuesday and Thursday afternoons were reserved for play. Every Saturday we gave lectures and phonograph selections, and every Sunday we had an open-air Sunday School. The latter met in our University Quadrangle. We had also a Normal Class every Saturday evening with Dr. Li Tien Lu as our adviser.

At the first meeting of the Normal Class, Dr. Li clearly enunciated the principles of education and the methods of managing children. The methods, as Dr. Li suggested, are of two kinds, the mild and the stern. The latter is not adapted to the present day, but must be used occasionally when a child cannot be managed by the mild method,

Since we needed a little money to support our Sunday School, we went to the Methodist Church for a contribution, and were successful. The lessons for the children consisted merely of stories from the Bible and hymns. Fortunately for us, the children were very attentive, and after we had finished, most of them could repeat what they had heard. The class was led chiefly by Mr. Hou and me. We told them first of all of Moses and the Children of Israel, so that they might have a clear idea of the background of Christianity.

The work went on regularly until the tenth of August. This day was one of the traditional festivals of China, when all Peking was out displaying lanterns. We made good use of this opportunity, and arranged a social that evening on our basket ball court. The boys gave a short speech and a play about the beginning of the Open-Air School and the girls sang songs. The parents of the children came of their own accord, and the laughter and applause of the guests, the singing of the girls, and the conversing of the boys mingled together in a merry hum.

On August twenty-fifth the Peking Social Service Club sent delegates to award prizes according to the standing of the pupils. The best pupil was Master Kan Hsi Chih, who got a copper Chinese

inkstand. There were fifteen other children who got very good rewards, and the rest got a picture apiece. They were very much pleased and trotted home each with a smile.

The summer passed, and autumn came; the days became shorter and our college work heavier; so on the twelfth of September the Open Air School closed for the present. We are hoping we may successfully re-open the work next spring, and that our friends will assume responsibility for this work and will establish such institutions all over Peking and in other places. If we go on in this way for the next ten years, China will have a high place, the people will have a better living, and true democracy will be established forever.

STUDENT SELF-GOVERNMENT IN PEKING UNIVERSITY

Yü Chen Chou.

As far as I know, Peking University is the forerunner among the schools of North China in student self-government. So I am sure all our friends will be glad to learn how self-government started in Peking University.

Last autumn at the very beginning of the union university with the name Peking University, the Faculty decided to give the student body a charter for self-government. It is certain that our Faculty realized that the students of this newly organized university are full of spirit and have will power for self-control. When we students perceived the idea of the Faculty, a meeting was called, and some student representatives were chosen to interview our Dean, Mr. Porter, in order to state the students' desire and hope for self-government. After many days' discussion, the Charter of Self-Government was granted by the Faculty, but was to be on trial for one year.

From that time till now the hearts of the students have been full of joy and hope, since we have the opportunity to practice self government. Peking University, as is generally known, is maintained by Missions, and embodies the Christian faith and spirit; so all the students are willing to help improve Chinese society. We hope we can set an example for our people in order

to help them improve their condition. So there is no doubt that all students are in favor of this experiment.

On October eleventh, 1918, student self-government was organized in Peking University, and the constitution, which had been prepared by a student committee, was read to the whole body, and the President, Vice-President and other officers of the government assumed their duties. Oh! it was the happiest moment I ever had. The first president was Mr. Wang Chao Fan of the Junior Class, and the first vice-President was Mr. Kao Huai Lai of the Freshman Class. The President and all the officers used their best efforts, and as a result the self-government of the last two semesters was very memorable.

At the beginning of the autumn semester, 1919, the terms of the officers being about to expire, and the constitution requiring the election of new officers before the old ones left their duties, the Student Council held an election, and Mr. Chung Chia Te of the Junior Class was chosen Vice-President and I was elected President.

On the eleventh of the September we assumed our responsibilities. In the evening of that day our fellow students held a meeting to welcome us. At that meeting Mr. Porter and many other guests spoke to the students and showed us our duties and their hopes. Then a representative from each class welcomed us. At last Mr. Chung and I declared our policy. This ended the meeting. Everybody present showed satisfaction at the enthusiasm manifested. All the departments are going steadily on with their work, and among the student body the self-governing power and school spirit are growing day by day.

LECTURE BY DR. JOHN DEWEY

Dr. John Dewey, Professor of Philosophy at Columbia University, is spending a year in China lecturing at the Peking Government University and other institutions. On December third he spoke to the students of our University at the chapel hour. The following is the substance of the address he gave at that time.

I have been searching about in my mind for mottoes which might serve as watchwords for China in this new era. In the

West watchwords have had great influence. History would have been very different without the word *Liberty*. To-day the word *Democracy* has great effect as a social war cry. Though I do not know what is in your minds, yet I have come to the conclusion that these watchwords of the West would not be as suitable for China as the mottoes *Mutual Aid* or *Social Service*.

As far as the rising generation is concerned, and especially that part of the rising generation which is giving itself to study, I believe some such expression as the following would make a useful motto: STUDY CAUSES AND NOT EFFECTS. In other words, deal with causal forces and not with symptoms and results.

In the contact between the East and the West, the effects of Western life present themselves so that they are easily seen. But it is important to go back of these effects to their causes if you are to understand the life from which they come. To give concrete illustration to this very general principle: gunboats, munitions, machine guns, locomotives, telephones, and telegraphs are effects. They are easily taken over, but the important thing is to dig down to the causes that underlie these effects. The practical problem for you is: Are you going to study science simply to get its applications, or to learn the scientific method? I think it will be more profitable in the long run for you to spend time on what is often erroneously called *pure science* than to devote yourselves to *applied science*.

Japan is an example of a country which has taken over the effects of Western civilization without their causes. I say this in no spirit of criticism, because back of this there has been a feeling which is in a way admirable, namely, the desire to keep the old institutions intact while adopting the industrial and technical methods of the West. But this has resulted in a split in Japanese life, and no nation can permanently go on with such a division.

I have often heard it said since coming to China that the Chinese waste nothing. The way the little scraps of food, and the little pieces of iron, which in other countries would be thrown away, are carefully gathered up and utilized, has been pointed to in proof of this assertion. It is certainly true that these scraps are used with greater ingenuity in China than in any other country of the world. I hope it will not seem harsh if

I say that in spite of this, it seems to me there is a great deal of waste in China. The rivers are allowed to carry off vast quantities of soil into the sea. What remains, is, to be sure, most carefully cultivated, but there is no attempt to prevent the great waste of soil at its source, by forestation and proper drainage. Is there not also a great waste of human beings? Are not children wasted by being apprenticed too early and thus prevented from developing in the way they might? Is there not a great waste of the resources and talents of womanhood, and can there be any great progress till this waste is stopped? Is there any attempt to keep cotton plants from deterioration, or to keep up the strain of the silkworms? Does the care to save the cotton and silk already made reach the great cause of waste? The little scraps of iron and coal are saved, but what about the iron and coal in the mines of the earth?

It is common to hear a great deal of criticism of the government, and of individuals in official position. Does this criticism go down to the causes of misgovernment, or does it deal only with symptoms? Can there be any improvement unless the causes are discovered and dealt with?

The great progress of medicine in recent years has been due to the study of causes rather than of symptoms. In the past people have been helpless and hopeless in the face of plagues and pestilences such as tuberculosis, cholera, and the bubonic and pneumonic plagues. But scientists have now discovered that the causes of these plagues are very simple and can be readily dealt with. It is the results obtained by the scientific inquiry into causes rather than effects, that has led to the fading of pessimism and fatalism in the West. This explains why in searching my own mind for a motto I came to the conclusion that the most profitable one for the students of China to day is:—Study Causes and not Effects. Try to deal with causal forces rather than to tinker with results and symptoms.

THE OLD BELLMAN OF PEKING ACADEMY

Chang Ching Ho.

Perhaps no one in the Peking Academy is better known or more beloved than the old bellman. He is somewhat grown

double with age and he has a shock of silver hair flowing over his shoulders. His eyes are inflamed and red. His hands seem withered. His massive brow and the old Chinese glasses that sit astride his nose, all give him a look of superior gentleness and kindly grace. There is also a childlike simplicity in his manner which makes him a favorite among all the students. He is usually chased by the schoolboys whenever he is in sight because he assists at their sports, makes their playthings, teaches them music, and tells them long stories of ghosts, witches, and heroes of antiquity. He is a good-natured man, and is always as happy as spring birds. I studied there more than eight years, and never saw him show a look of any trouble or displeasure.

HOW DO YOU TAKE IT?

Wang Shou Chih.

A country fellow went to the city to pay taxes on his lands and houses. When walking down the street he saw a butcher's shop and began to look at it attentively. At last he got up on the step of the shop, and pointing with his finger at the beef asked, "What do you do with this, sir?" The butcher answered, "It is for sale, sir." The man asked, "What is it used for?" "Well," answered the butcher, "it is used for food." The man said immediately, "I wonder how you take it." "If you would like to buy it, sir," said the butcher; "I will give you a recipe for cooking it." The man said "All right, if you please." So the butcher wrote down the way to cook beef together with the proportion of different relishes on a list, and handed it to the man, with a pound of beef. The man paid the account and started home. When he was half way on his journey, he wished to have a wash; so putting down the beef on the ground, but keeping the recipe in his pocket, he went away. There was an eagle flying by and he stole the beef away. The man with his hand in his pocket said scornfully, "Mr. Eagle, I wonder how you take it! The recipe is in my hand!"

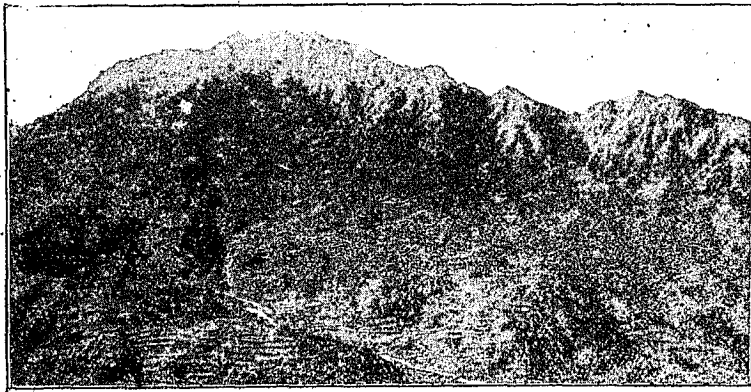
PAN SHAN

Wang Ming Hsin.

On my first arrival at Bai Chien a few years ago, I looked northward on Pan Shan with great delight. Fleecy pink clouds floated over its two steep and lofty peaks, which were covered with dry grass, twigs, and shrubs, and with rocks of different size, colour, and kind. On the top and on the slopes of the deep shadowy valley, there were many temples enclosed by evergreen cedars and pines, which were indifferent to the weather, whether cold or warm, windy or frosty. At the foot, which was yellow and brown, slept dilapidated houses beneath the leafless boughs of willows, locusts, elms, and mulberry trees. Columns of smoke rose aloft from the chimneys and hung in the wintry air, and became a hazy cloud on the hillside.

Everything was so quiet that I could hear the monks ringing their bells and reading their prayers in the temples. The murmur of cows and sheep, the sound of pipes blown by the herders riding on their cows, the gentle whispers of farmers and fuel-cutters, the voices of children at play on the hillside, the calling of their mothers, the barking of dogs in their kennels, and the shouts of rejoicing of the fishermen who had finished fishing in a brook near by,—all these were clearly heard.

After a few minutes the dark evening came and all the beautiful sights were swept away except the great mountain which stood stately and motionless in a dark and gloomy manner with a few lights shining out from the windows of the temples and houses.



THE ANTIPODES

Hsueh T'ing Mo

There are many differences between Chinese and American customs. As to dress, Chinese button their clothes on the right side under the right arm, while Americans open them in the middle in front of the body. Almost all northern Chinese use no clothes for sleeping, but Americans have their sleeping dress. Chinese wear long coats for the day, but Americans wear long gowns for the night. American ladies wear skirts instead of trousers, and leather shoes with high heels instead of flat-bottomed shoes made of cloth. Americans put on their coats by holding their arms downward and backward instead of stretching them upward and forward as the Chinese do. As a sign of mourning, Americans use a piece of black cloth to cover a portion of the left arm, while Chinese tie a long white cloth around their waists. Americans always paint their coffins with black paints and sometimes white, but Chinese sometimes varnish their coffins with red lacquer, though more often with black varnish. Whenever the death occurs in an American family, they keep exceedingly quiet; while Chinese, especially the women, weep aloud day and night. To the rich Chinese parents in good health, coffins, presented by their sons or kinsmen, are always very acceptable presents. To the American parent, worse presents than coffins can not be given by their children or relatives. In addressing people, Chinese use the surname first and the title next. For foreigners what Chinese call the name is written first and the surname afterward. Americans begin reading their books from where Chinese end theirs, and read in transverse manner instead of perpendicularly. When a young Chinese hands a thing to an elder Chinese, the former uses two hands to receive it. But Americans always use one hand, no matter how old the elder is or how young the boy may be. It is the bowing head that marks Chinese courtesy, and it is the shaking hands that tells foreign salutation. Some Chinese ladies love their small feet as much as American ladies love their small waists. The habit of Chinese ladies is to oil their hair and ornament their heads, and the custom of American ladies is to decorate their necks and project their chests. During their leisure time Chinese like to play with birds, while Americans play with dogs and cats. Oftentimes

Americans, especially ladies, take the dog wherever they go, and let him sleep on their beds, and hug him and even kiss him. But Chinese ladies are not fond of animals at all, and even men never put their birds on their bed, nor touch them with their faces. Before eating Americans usually wash their hands, and at meals use plates, knives, forks, and different kinds of spoons. They talk much at meals, but make no noise in either drinking or chewing. On the contrary, Chinese do not wash their hands before eating, and are accustomed to use the chopstick. At the table they make more noise in chewing and drinking than in talking. At a feast Americans serve the soup in the beginning, while Chinese keep it till the last. When a Chinese is busy with his hands and somebody comes to ask for something or inquire the way, he will point with his chin or mouth, without interfering with his hands. If the same thing happens to an American, he will nod his head to point to the thing or the way. When Chinese go to church or to a stranger's house, like American ladies, they do not take off their hats. They mount a horse on the right side instead of the left, and walk through the street on the left side instead of the right. Chinese say east, west, south, and north, but Americans say north, south, east and west. In the South people carry things with their shoulders and pull wheelbarrows in place of merely pushing them. America is a land where the city has no wall and the roads are full of carriages and cars; where the men and women walk hand in hand; where husbands and wives are separated from their parents; where the place of honor is on the right hand; where dancing is a kind of amusement; where it is polite to take off your hat and it is sweet to kiss each other. On the contrary, China is a country where the city is surrounded by the wall and the roads are crowded by rickshaws and donkey wagons; where very few women are seen on the streets; where families representing three or four generations live together in a house; where the majority do not use hats; where the seat of honor is on the left side; where people are ignorant of dancing and do not show their affection by kissing. Furthermore can one be astonished in the land of topsy-turveydom to find that the ships have no keels, the needle points to the south, the people worship their ancestors, the seat of intellect is supposed to be in the stomach, and the literature is without an alphabet and the language without a grammar?

THE SENSE OF RESPONSIBILITY WITHIN A COUNTRY

A nation includes individuals, families, and communities, and the territory occupied by these people. It is quite evident that a nation cannot exist without the people by whom and for whom the government is organized. It is also an unquestionable fact that the honor or dishonor of a nation is determined by the character of the people united under the government of a particular state. On the other hand, the honor or dishonor of a people is determined by the actions of the national government, and thus the two are inseparably united, like the warp and woof in a piece of cloth.

Since a nation cannot exist without people, a sense of responsibility within a nation is undoubtedly indispensable to the welfare of both. All people, whether of high or low rank, should realize the need of this sense of responsibility, with always accompanies patriotism. Since we gain lasting benefits from the legal power of our country, we should be ready to sacrifice something for these privileges, and bear responsibilities. The welfare of a nation is as important to its people as the safety of a ship to the passengers found thereon, and each body of people should seek to avoid the wreck of that to which they look for the preservation of life.

Westerners are generally well aware of this relationship between a country and its inhabitants; they know well the necessity of their responsibility to their nation; and after long years of attentive observation of national affairs, realize that when people lose their sense of responsibility the country will fall into disorder and ruin. Westerners, whether rich or poor, young or old, possess to some degree this patriotic feeling or responsibility and will sacrifice their property or even their lives for the sake their country. Many people have been convinced by the European War that it is right and just for them to assume responsibility for the welfare of their respective nations, and several new republics have been formed by those who have concluded that the supreme power within a land rests with the people. In some Western lands this sense of responsibility has been extended to include women as well as men, and in such places women have gained the rights of suffrage and participation in the affairs of state.

Wherever this sense of responsibility has been developed to its highest degree, we find that patriotic citizens depose and punish corrupt officials and traitors, and insist upon a rule by representatives who will protect the rights of the people and will preserve the territory of the nation. In such countries no opportunity is given to barter public land or resources as if these assets were the property of private individuals.

For ages the people of China have submitted to a despotic and corrupt rule and have largely stood aside and submitted humbly to oppression, and misgovernment. The people have failed to realize that they were a part of the nation, and that the government was bad because they failed to assume any responsibility for public affairs.

Fortunately, the sense of responsibility has at last been born in China, as has been proved by events which have followed the sudden outburst of May 4, 1919, against those who were charged with traitorous acts. Like a thunderstorm from heaven fell the wrath of those who felt a responsibility for checking the acts of those who were failing to defend the integrity of their native land. The inculcation of this sense of responsibility into the minds of all citizens of China can surely save China the land from disunion and ruin, but without it there is no hope of preserving the nation and people from further illegal and dishonorable acts on the part of designing and selfish men of power. As this sense of responsibility has only begun to express itself, and as its foundation is laid largely among students, it is needful for us to bear ever increasing responsibility, and sacrifice position, time, wealth, and life itself for a constructive program which will bring a good and strong government to control the destiny of our people and our nation.

A SUGGESTION TO THE MEMBERS OF THE ENGLISH LITERARY SOCIETY

Lee T'ai Lai

It is no common pleasure for me to make use of this opportunity to tell you my opinions as to what we should do hereafter to make our English Society most instrumental in satisfying our

wants, and gaining those things for which we have so anxiously hoped either for ourselves or as a means of service to our University. Perhaps to some of you this subject, which I have to deal with, may be rather monotonous; nevertheless let me say what I think fits the occasion.

First and foremost, I think that besides practicing our English here once a week we should speak English whenever and wherever we meet with each other. This does not mean that I have any inclination to prescribe for you some rules to limit your actions, but am really talking for the interest of our whole English Society as well as for each individual member. We are all poor English speakers, and it is no secret that we often make mistakes in our speaking. So it is quite insufficient—nay, in a sense even impossible—for us to improve our speaking ability by simply practicing English here once a week without practicing it daily. Thus, if we form the habit of doing what I have just suggested, our English pronunciation will soon be improved so much that when we are to speak or debate here, our easy manner and correct use of words will secure the perfect attention of our audience. Would it not then be a great benefit for us to accomplish this end?

Secondly, we must never forget or neglect to learn and practice parliamentary laws in our English Society. You know that in Parliament, in the Government, or in any kind of public organization, there must be some laws provided. It is with this idea that we are here to study and practice parliamentary laws as thoroughly as possible, so that when we enter into society after our graduation we shall be sure to manage well any kind of public affairs which it may be our duty to undertake. Gentlemen, I should say that this is the only organization which offers full opportunity for such practice. Let us linger no longer, be indolent no more, but strive on to execute what we have already decided upon.

Thirdly, we must perform thoroughly whatever we undertake in this society, or in other words, we must prepare well the subject which we are to deliver here every other week. It was only after a long period of preparation that Webster was capable of answering Calhoun's speech on the same day. We are not as clever as Webster; therefore we need much more preparation.

Some people may neglect their duties, or slight their work, but such action is not expected from members of a society like ours. If we really want to improve our English, if we certainly mean to make our English Society interesting and not wearisome, we must prepare our subjects carefully.

Then lastly, we should form the habit of regular attendance at all meetings of the society. Some of us may think that our English Society is not very successful now and may feel a bit discouraged. But Gentleman, we are just at the beginning. Can we, at the beginning, with limited knowledge, and experience, form at once an organization which is entirely satisfactory to us all? Certainly not. If we try with an indomitable will to do whatever we can to promote the progress of our English Society, certainly it will soon be more satisfactory to us all.

Without dwelling further upon the things we should do if we mean to make our English Society most instrumental in satisfying our wants, now let me call your attention to the one service we, as members of the English Society, owe the University. You know quite well that formerly there have been intercollegiate English debating contests in Peking. You have perhaps heard from members of other schools that the students of Peking University are usually poor English speakers. Gentlemen, here is the service that we should render to our University. The call to take up debating is an unprecedented challenge to us all. Shall we, as sons of Peking University, be silenced and satisfied to let the call go unanswered? By no means. If we have any ambition, if we are not to be so insignificant, as to be disdained by other schools, let us join in the contest to erase misconceptions, and above all, to make the "blue and yellow" known throughout the wide, wide world!

學大月刊

季刊

刊

創刊

燕京大學季刊社職員

- 主 席 郭察理教授
 副 主 席 瞿世英
 國文組 陳哲甫教授 許地山 王凱章
 編輯部
 英文組 布禮思 郭察理教授
 瞿世英
 校對 楊文周 崔憲祥
 李繁芳 文南斗
 經理部 王耀庭 侯永禕 劉健
 文德恩教授

以上用英文漢文兼用價同

- 三 次 全 面 洋 十 元
 兩 次 全 面 洋 七 元 五 角
 兩 次 全 面 洋 五 元
 凡 占 用 全 面 洋 八 元 半 面 洋 四 元

附 價 目 先 款 後 登 空 函 無 效 或 用 郵 票 代 款 亦 可
 每 期 購 本 報 一 份

一 本 報 英 漢 文 並 用 欲 登 何 種 文 兼 用 均 隨 意

一 告 白 樣 式 及 銅 版 一 併 寄 下 以 便 照 登

止

一 凡 欲 停 登 者 須 先 期 函 告 本 經 理 部 註 明 自 某 月 某 日 停 登

一 不 合 本 社 宗旨 概 不 登 入

一 屬 登 告 白 每 寄 稿 樣 須 在 十 月 十 日 以 前 寄 到 逾 期 不 論
 每 期 購 本 報 一 份
 附 價 目 先 款 後 登 空 函 無 效 或 用 郵 票 代 款 亦 可
 三 次 全 面 洋 十 元
 兩 次 全 面 洋 七 元 五 角
 兩 次 全 面 洋 五 元
 凡 占 用 全 面 洋 八 元 半 面 洋 四 元
 一 本 報 英 漢 文 並 用 欲 登 何 種 文 兼 用 均 隨 意
 一 告 白 樣 式 及 銅 版 一 併 寄 下 以 便 照 登
 止
 一 凡 欲 停 登 者 須 先 期 函 告 本 經 理 部 註 明 自 某 月 某 日 停 登
 一 不 合 本 社 宗旨 概 不 登 入
 一 屬 登 告 白 每 寄 稿 樣 須 在 十 月 十 日 以 前 寄 到 逾 期 不 論

登 告 白 條 約

節。文。厚。倫。理。為。辨。士。人。混。齊。之。初。性。開。分。西。不。荒。焉。所。受。門。外。至。特。則。然。河。湖。海。之。重。造。於。平。百。生。而。無。日。不。地。有。類。足。以。好。離。九。在。天。地。以。為。規。矩。場。者。曰。人。之。類。者。知。非。九。之。耳。於。當。然。人。之。初。有。以。善。洗。惡。求。非。存。有。者。真。賦。而。已。矣。

因。習。染。之。害。遂。曰。亡。民。夫。邑。一。人。表。萃。辰。之。明。五。則。倚。焉。一。天。則。五。儀。行。者。曰。天。之。精。人。精。載。山。則。超。則。然。河。湖。海。之。重。造。於。平。百。生。而。無。日。不。地。有。類。足。以。好。離。九。在。天。地。以。為。規。矩。場。者。曰。人。之。類。者。知。非。九。之。耳。於。當。然。人。之。初。有。以。善。洗。惡。求。非。存。有。者。真。賦。而。已。矣。

一。因。習。染。之。害。遂。曰。亡。民。夫。邑。一。人。表。萃。辰。之。明。五。則。倚。焉。一。天。則。五。儀。行。者。曰。天。之。精。人。精。載。山。則。超。則。然。河。湖。海。之。重。造。於。平。百。生。而。無。日。不。地。有。類。足。以。好。離。九。在。天。地。以。為。規。矩。場。者。曰。人。之。類。者。知。非。九。之。耳。於。當。然。人。之。初。有。以。善。洗。惡。求。非。存。有。者。真。賦。而。已。矣。

節。文。厚。倫。理。為。辨。士。人。混。齊。之。初。性。開。分。西。不。荒。焉。所。受。門。外。至。特。則。然。河。湖。海。之。重。造。於。平。百。生。而。無。日。不。地。有。類。足。以。好。離。九。在。天。地。以。為。規。矩。場。者。曰。人。之。類。者。知。非。九。之。耳。於。當。然。人。之。初。有。以。善。洗。惡。求。非。存。有。者。真。賦。而。已。矣。

王凱亭

習染篇

斯。刊。壁。之。號。合。西。文。而。治。兼。重。國。文。學。及。西。文。內。校。有。由。來。矣。李。刊。編。轉。余。亦。與。事。茲。成。絕。以。學。為。例。為。中。視。古。道。先。此。哲。士。學。為。志。於。

防。其。患。而。治。兼。重。國。文。學。及。西。文。內。校。有。由。來。矣。李。刊。編。轉。余。亦。與。事。茲。成。絕。以。學。為。例。為。中。視。古。道。先。此。哲。士。學。為。志。於。

觀念他們也說「所禱」是不大用底。只要心相印，便能因自己底直覺來了。解
「沈思」說坐「威儀」等方法，「來去」底「活底」底「望」底「能」底「成」底「就」底「與」底「神」底「回」底
心「實」底「顯」底「出」底「神」底「能」底「力」底「這」底「非」底「機」底「印」底「映」底「學」底「者」底「不」底「多」底「他」底「們」底「都」底「是」底「要」底「審」
「交」底「通」底「專」底「靠」底「着」底「直」底「覺」底「的」底「感」底「情」底「不」底「必」底「再」底「找」底「別」底「法」底「子」底「來」底「演」底「所」底「以」底「把」底「外」底「表」底「的」底「儀」底「式」底「一」底「種」底「心」底「理」底「人」底「神」底「守」
底「是」底「神」底「祕」底「王」底「義」底「Mysticism」底「深」底「信」底「宙」底「宇」底「內」底「有」底「神」底「聖」底「命」底「在」底「住」底「在」底「人」底「類」底「身」底「心」底「理」底「人」底「神」底「守」
波「斯」底「泛」底「神」底「論」底「波」底「斯」底「有」底「一」底「等」底「人」底「叫」底「做」底「非」底「Sams」底「也」底「算」底「是」底「泛」底「神」底「論」底「人」底「神」底「守」
子「還」底「有」底「甚」底「麼」底「價」底「值」底「呢」
「荒」底「唐」底「事」底「學」底「問」底「道」底「德」底「進」底「步」底「改」底「造」底「等」底「事」底「情」底「更」底「是」底「夢」底「幻」底「泡」底「影」底「了」底「這」底「麼」底「看」底「來」底「人」底「生」底「一」底「輩」
那「把」底「義」底「的」底「神」底「完」底「全」底「的」底「神」底「念」底「都」底「去」底「掉」底「了」底「這」底「個」底「人」底「是」底「神」底「那」底「個」底「人」底「也」底「是」底「神」底「因」底「此」
們「把」底「神」底「割」底「得」底「四」底「分」底「裂」底「這」底「件」底「東」底「西」底「是」底「神」底「那」底「件」底「東」底「西」底「也」底「是」底「神」底「這」底「個」底「人」底「是」底「神」底「那」底「個」底「人」底「也」底「是」底「神」底「因」底「此」
駁「一」底「看」底「就」底「知」底「道」底「他」底「理」底「由」底「死」底「不」底「充」底「足」底「了」底「變」底「羅」底「門」底「哲」底「學」底「所」底「論」底「底」底「神」底「是」底「和」底「基」底「教」底「相」底「反」底「底」底「因」底「為」底「他」
論「他」底「簡」底「直」底「的」底「就」底「是」底「教」底「人」底「把」底「死」底「當」底「作」底「了」底「悟」底「底」底「究」底「竟」底「了」底「那」底「物」底「質」底「是」底「幻」底「想」底「底」底「話」底「不」底「必」底「待」底「辯」
在「那」底「最」底「高」底「者」底「之」底「中」底「連」底「天」底「上」底「人」底「間」底「活」底「活」底「概」底「也」底「就」底「不」底「能」底「感」底「覺」底「了」底「我」底「們」底「由」底「這」底「方」底「面」底「來」底「評

論「那」底「最」底「高」底「者」底「之」底「中」底「連」底「天」底「上」底「人」底「間」底「活」底「活」底「概」底「也」底「就」底「不」底「能」底「感」底「覺」底「了」底「我」底「們」底「由」底「這」底「方」底「面」底「來」底「評

論「那」底「最」底「高」底「者」底「之」底「中」底「連」底「天」底「上」底「人」底「間」底「活」底「活」底「概」底「也」底「就」底「不」底「能」底「感」底「覺」底「了」底「我」底「們」底「由」底「這」底「方」底「面」底「來」底「評

論「那」底「最」底「高」底「者」底「之」底「中」底「連」底「天」底「上」底「人」底「間」底「活」底「活」底「概」底「也」底「就」底「不」底「能」底「感」底「覺」底「了」底「我」底「們」底「由」底「這」底「方」底「面」底「來」底「評

以各人神聖生活底實體了。他們直覺的能力在這裏就可以看出來。以上所提乃是東方泛神代表。他們在西方底能力已經失敗。現在雖有人去研究。不過是當一種哲學史上底材料罷了。

伊及底泛神論伊及底泛神思想可以從他們祭司底祕傳中找到一點點跡來。這等祭司就是在神面前服事香火底人。百姓向神祭別樣聖事。都替他們做。他們祭天想着與神交通。所以廟中與凡祕分。就有泛神思想。留克(Pitarch)在伊及底西底斯古廟裡。見了一方額。上面寫着「我是萬有的。」過去。現在。和未來的。神。沒有死亡。曾過見了我底。腰。那上面第一句口說。萬有。而不論管理萬有。可見在伊及底也有「為神底」。

希臘伊及底泛神論希臘文明發覺先。所以有許多大思想家。都從那裏出來。希臘伊及底泛神論希臘文明發覺先。所以有許多大思想家。都從那裏出來。

最原初有泛神思想。就是米利都底泰斯。Thales of Miletus。他又說「宇宙是一個動物。萬物都充滿了神。」由這句話看起來。他也是一位泛神學家了。

安那西曼德(Anaximander)說「有一個原質。」阿希(arche)或說「是無定的物質」。

西那芬那斯(Xenophanes)是希臘泛神論最大底代表。以勒學派(Eleatic School)的萬物底存在都包括在這位神底身體裡。他底門徒除了柏拉圖(Plato)和亞利士多德(Aristotle)以外。都是主張泛神論。

從士多亞(Stoic)哲學 Stoic Philosophy 底思想裡看下去。我們就找出內中有好些東方思想底感力。最明顯底就是那「唯物底神論」(Thought of Materialistic pantheism) 他們將宇宙當做一個完全活着的動物。宇宙就是「過是」。就是「能活的神」。由人所知覺底神。就是宇宙底靈魂。其餘物質等現象。不過是「代表」。神一部分底動作而已。人真本底一定。能「出至善」。至善「來」。至善「出」。來。以後。能見。善。真。自由。因為那時人底意志與宇宙底意志調和。神是無不善底。所以人也跟着變為善了。他們由這種思想得着許多

母親把孩子擁在胸前，就生哭的回去說，

孩子問他母親說：「我由那裡來呢？你在那裡把我揀起來呢？」

底「大初來看一看就知道。」

底「神觀念終帶出羅馬門沒神色彩來，我們拿他新月集 The crescent moon 中代表他是有名的哲學家柏拉圖家他新羅馬主義是受基督教底影響生出來底。他在印度底神主義倒觀他底觀念，他底觀念是『惡念』惡念是神底思想，我們表示底我門底觀念不能把神看得清楚，說到人底惡念就說『惡念是神底思想』神思想所表示底我門底觀念不能把神看得清楚，他底進行並沒有甚麼旨意，世界就是神，他自天自然能夠進行。」

底「光並無具體的界限，他常藉各種底法于表出他所主張底永在的原質來，他『底兩種底原質就是神』，雖然以神為物底繼續，但是對於可見的宇宙和不可見的神底兩

種底原質就是神。」

底「神思想是神，雖然以神為物底繼續，但是對於可見的宇宙和不可見的神底兩種底原質就是神。」

底「光並無具體的界限，他常藉各種底法于表出他所主張底永在的原質來，他『底兩種底原質就是神』，雖然以神為物底繼續，但是對於可見的宇宙和不可見的神底兩種底原質就是神。」

底「神思想是神，雖然以神為物底繼續，但是對於可見的宇宙和不可見的神底兩種底原質就是神。」

底「神思想是神，雖然以神為物底繼續，但是對於可見的宇宙和不可見的神底兩種底原質就是神。」

底「光並無具體的界限，他常藉各種底法于表出他所主張底永在的原質來，他『底兩種底原質就是神』，雖然以神為物底繼續，但是對於可見的宇宙和不可見的神底兩種底原質就是神。」

底「神思想是神，雖然以神為物底繼續，但是對於可見的宇宙和不可見的神底兩種底原質就是神。」

底「光並無具體的界限，他常藉各種底法于表出他所主張底永在的原質來，他『底兩種底原質就是神』，雖然以神為物底繼續，但是對於可見的宇宙和不可見的神底兩種底原質就是神。」

底「神思想是神，雖然以神為物底繼續，但是對於可見的宇宙和不可見的神底兩種底原質就是神。」

底「光並無具體的界限，他常藉各種底法于表出他所主張底永在的原質來，他『底兩種底原質就是神』，雖然以神為物底繼續，但是對於可見的宇宙和不可見的神底兩種底原質就是神。」

底「神思想是神，雖然以神為物底繼續，但是對於可見的宇宙和不可見的神底兩種底原質就是神。」

底「光並無具體的界限，他常藉各種底法于表出他所主張底永在的原質來，他『底兩種底原質就是神』，雖然以神為物底繼續，但是對於可見的宇宙和不可見的神底兩種底原質就是神。」

The increasing interest shown by Chinese students in western philosophy is a sign of the times. Formerly the use by Chinese of the manifold products of western factories was regarded as an adequate sign of the acceptance of western civilization. Cloth, shoes, stoves, petroleum, railroads, machinery! Could not these be found in Chinese markets, in use in Chinese life? Was not China westernized? Later on China began to study and to copy the social and political institutions of Europe and America. The adoption of new terms and of new forms of organization for society become general. Surely this proved that China understood the West and had adopted its spirit! Today there is a clearer understanding of the matter. There is appreciation of the need to understand the spirit of the West, to search out the fundamental principles that underlie all of the varied activities in which its life is expressed. The power of western civilization lies in its philosophy, in its ideals. The science that has resulted in a wonderful mastery of nature, and in manifold inventions that make easier the daily life of mankind, the systems of democratic government, the insistence on ideals of service in social life, these and all other expressions of the vigorous life of the West spring from certain principles which are accepted as a fundamental interpretation of the world and human life. In order to understand the West, China must study these principles, she must examine the experience and history in which these principles have been clarified. By such study China will be in a position to receive from the West the good it has to give and to reject the evil which is to be found there. Every encouragement should be given to such study. Beginning with a study of the history of western thinking may it soon pass on to critical investigation of fundamental philosophic positions. One result of such study should be a desire to clarify and set forth for western students the knowledge of human life stored in Chinese philosophy. In the endeavor to understand and to interpret human life there can no national, no racial distinctions. The best thinking of East and West must be united to become the inspiration for the life of the new International Age.

L. C. Porter.

When the creation was new and all the stars shone their first splendour, the gods held their assembly in the sky and sang "Oh, the picture of perfection! the joy unalloyed!" But one cried at a sudden—"It seems that somewhere there is a break in the chain of light and one of the stars has been lost." The golden string of their harp snapped, their song stopped, and they cried in dismay—"Yes, that lost star was the best, she was the glory of all heavens!" From that day the search is unceasing for her, and the cry goes on from one to the other that in her the world has lost its joy! Only in the deepest silence of night the stars smile and whisper among themselves—"Vain is this seeking! Unbroken Perfection is over all!"

From Gitanyali, By R. Tagore.

字宙壹壹尚煥時，衆星燦爛耀新姿，羣神會集碧天上，載歌載頌何熙熙，「詠哉！詠哉！全之圖書，其樂肺粹無纖疵。」
 條有神人當衆語，此圖儼若違令緒。光鑒何處不鈎連，致使星使其所。
 爾時雲縵金絃斷絕，諸神歌頌亦收聲，駕呼「然哉至美之星已失落，彼爲諸天之光榮！」
 自從此星掉頭去，連日搜尋倍急劇，呼聲輾轉相流傳 此世因彼不安豫。
 祇有靜寂之深宵。衆星含笑互囁語，「如是搜尋盡虛空，完中之完乃備一切處。」
 許地山譯自台義耳氏之傳情俚利。

在是要得春，一住，不，是新生，命，我們，底，生，活，越，高，尚，就，是，越，近，天，國，底，象，徵，所，當，切，記，底，是，我，們，要

現在接着他這個次序寫去。如果有些哲學家說于後世無大影響，當時無大勢力的，我並不寫了。

色諾芬尼 Xenophanes.

色諾芬尼生于紀元前五七〇年。羅封人 Colophon 後來住在埃及亞。 Elea 現意大利南方。所以便叫他埃及亞的派。先鋒。色諾芬尼對於希臘思想界有三種影響。(一)他將利西亞 Milesian 學派的元哲學。用一神論 Monism 的說。法傳給希臘人。(二)他使希臘人從東希臘。直接到希臘。(三)他使利西亞學派和埃及亞學派。有了一種媒介。他使哲學。狼狽有趣。味。在他以前。利西亞學派。假定了兩條「假設」(一)有一種「純物」為宇宙進化之根本。(二)能動的便是有機的。色諾芬尼反對第二條。他使「純物」變化的單質。即是上帝。泰勒斯 Thales 的說。在水阿拉齊。最要緊的。便是色。 Anaximander 的無以名之。而名之曰「無限」。色諾芬尼在水阿拉齊。所說。的說。阿拉齊。由一種可以崇拜。敬畏。信仰的目的物。他亦說。上帝是圓的。是無所不知的。是「一而萬的」。是超越。氏並沒有希臘人對於上帝的一種觀念。水等物。不是一樣的。是物質的。但是色。種。類。的。神。論。不。過。我。們。要。注。意。就。是。色。諾。芬。尼。雖。然。是。一。個。宗。教。哲。學。家。却。不。是。一。個。神。論。家。更。不。是。多。

單。純。原。質。不。變。易。的。他。說。上。帝。是。不。變。的。總。是。那。樣。的。所。以。色。諾。芬。尼。便。成。了。埃。利。亞。派。的。先。剛。纔。我。不。說。他。反。對。利。西。亞。學。派。的。第。一。條。假。設。色。諾。芬。尼。的。思。想。以。為。使。守。宙。變。化。的。神。論。不。過。我。們。要。注。意。就。是。色。諾。芬。尼。雖。然。是。一。個。宗。教。哲。學。家。却。不。是。一。個。神。論。家。更。不。是。多。

家。三。人。(一)泰勒斯 Thales (二)阿齊諾德 Anaximander (三)阿拉齊德 Anax
買利西亞學派。伊阿齊學派。 Ionic School 據此。乘所載。利西亞學派。有哲學。

menes 略述于左。
有他。歷過埃及。及精於算術。他說。水是「那」宙的物質。 Cosmic Substance

因為他以為水是頂能動而有生機的。
(一)阿齊諾德 (Anaximander) 是一位地理學家兼天文學家。是泰勒斯
可無限的。「阿氏以為宙不止之動力。非吾人之所能知。所以他說。這是不可以

蘇格拉底所說的概念 Concepts 到了柏拉圖手中就是觀念 Idea
 但是柏氏總沒把這兩個世界講到一塊兒。柏氏却是第一知覺把真如 Reality
 看成非物質的人。觀念的世界不是那自然的世界。柏氏決不在物質裡。
 觀念是眞如。是實體。知覺不過是影于。是標本。知覺沒有實在。這樣看來柏氏未免有些太
 偏重觀念了。

蘇拉圖自己也想這層。所以他已提出三條問題。(一)觀念有多少。(二)觀念與物
 質有什麼關係。(三)觀念與觀念又有什麼關係。這三條的答覆便是他對觀念說。然而有
 一層柏氏自答。前後亦不同。第一次說的和第二次說的不同。現分述于左。

第一次說法。

(一) 觀念的數目無定。

(二) 觀念與物質的關係。便做 Imitation 物質的現象。 Participate 于

觀念之中。觀念便做模範。物質便照着那模範成的。

(三) 觀念與觀念的關係。是論理的。但是柏氏並沒有好好的分析起來。

後來的說法便略略有更改了。

- (一) 觀念的數目。是被價值理和天然物限制住的。但是柏氏並沒有挑選出來。
- (二) 觀念與物質的關係。是屬結局論的。觀念是物質的。便做物質的目的。
- (三) 觀念與觀念的關係。是屬結局論的。好觀念是論的好觀念。好模範是論的模範。柏氏起先對於觀念的關係。也是屬結局論的。好觀念是論的好觀念。在結局前。模範是別的目的。

後來說觀念是物質的一個結局。而觀念又善「或」是好「或」是「好」的觀念。做最高的觀念。超
 越其他一切觀念。

柏氏對於上帝觀念。非常之難於說明。說是一個非物質的標準。柏氏對於上帝觀念。
 準或。是理為一種目的。倫理的目的。這的觀念以倫理的目的為最高的觀念。是善。
 的觀念。但是這個觀念。超乎別的目的。上帝觀念。上。然則柏氏的善的觀念。不是和上帝一樣。
 呢。柏氏的善「與」基督教的上帝。有些不同。善的觀念。不是屬神的。也不認他為一個不
 過。是總的對倫理的結果。止境。世界之目的。就是了。但是柏氏也想到他是一個世界上
 最簡單而可以理會的東西。

柏氏對於人的觀念。柏氏說人屬於兩個世界。不單在一個世界。一方面屬於「在轉化的世界
 界」 World of Being 一方面屬於「轉化的世界」 World of Becoming 在轉化的世界

實用代數學

劉宗儻

代數一書為數學第二基本而前半部之易諒為學者所共認是以無須多加講解以省煩瑣但總覽吾國算學家每於著作代數一書於圖解一章頗不加研究而圖解之為用尤廣如氣候之昇降出入口貨物他高級數學者而其於實際上為用尤廣如氣候之昇降出入口貨物及入口之增減等等皆可以圖解表之者故做入原欲由圖解着手然圖解與二次方程相關之處甚多且欲知其難必先習其易此本章所以書出之由來也至於其中不無缺漏之處帶閱者請君匡其未逮為尤幸甚焉

第一章
二次方程

1. 方程化為最簡時若未知數所含之方次至高為二次者謂之二次方程

例如 $\frac{4}{x^3} + \frac{6}{x^2} = \frac{1+3x^3}{12} + \frac{1}{2}$ 化為最簡時則為 $2x^2 - 6x - 1 = 0$ 即二次方程也。

2. 任何二次方程皆可以代數定理化為以下之公式

$$ax^2 + bx + c = 0$$

a, b 與 c 為已知數而 $a \neq 0$. 若 $a = 0$ 該方程變為一次方程 $bx + c = 0$.

若在以上之方程內 $b = 0, ax^2 + c = 0$ 之式謂之不完全純二次方程。但若 $c = 0, ax^2 + bx = 0$ 之式謂之不完全二次方程。

若在以上之方程內 $b \neq 0, c \neq 0, ax^2 + bx + c = 0$ 之式謂之完全或雜二次方程，而 a, b 與 c 俱為方程之係數第三項謂之恆項。

例如 $x^2 = 9$ 或 $x^2 - 9 = 0$ 為不完全純二次方程。且在此式中 $a = 1, b = 0, c = -9; 3x^2 + 4x = 0$ 為不完全二次方程之係數 $a = 3, b = 4, c = 0; 4x^2 + 4x + 3 = 0$ 為完全雜二次方程而其係數 $a = 4, b = 4, c = 3$

以鹽酸令其沉澱

按第二類甲表試之 按第二類乙表試之

沉澱：其餘之
 溶液：其餘之
 種類：(?)
 再加輕試與全澆之
 再澆全與全澆之
 輕澆如澆之
 按第三類表試之
 輕養：輕養：鉻
 養：鉻
 化鉛 (?)
 輕養：輕養：鉻
 養：鉻
 化鉛 (?)

沉澱：其餘之
 溶液：其餘之
 種類：(?)
 試之
 化鎳：鎳
 化鎳：鎳
 化鎳：鎳
 按第四類表試之

沉澱：其餘之
 溶液：其餘之
 種類：(?)
 試之
 化鎳：鎳
 化鎳：鎳
 化鎳：鎳
 按第四類表試之
 其已十分鐘所得之鎳及輕基性養澆加養性養
 以全澆液及輕基性養澆加養性養
 澆其已十分鐘所得之鎳及輕基性養澆加養性養
 試以全澆液及輕基性養澆加養性養
 澆其已十分鐘所得之鎳及輕基性養澆加養性養

沉澱：其餘之
 溶液：其餘之
 種類：(?)
 試之
 化鎳：鎳
 化鎳：鎳
 化鎳：鎳
 按第四類表試之
 其已十分鐘所得之鎳及輕基性養澆加養性養
 以全澆液及輕基性養澆加養性養
 澆其已十分鐘所得之鎳及輕基性養澆加養性養
 試以全澆液及輕基性養澆加養性養
 澆其已十分鐘所得之鎳及輕基性養澆加養性養

沉澱：其餘之
 溶液：其餘之
 種類：(?)
 試之
 化鎳：鎳
 化鎳：鎳
 化鎳：鎳
 按第四類表試之
 其已十分鐘所得之鎳及輕基性養澆加養性養
 以全澆液及輕基性養澆加養性養
 澆其已十分鐘所得之鎳及輕基性養澆加養性養
 試以全澆液及輕基性養澆加養性養
 澆其已十分鐘所得之鎳及輕基性養澆加養性養

證據在那裡可以在生物學和人類學裡頭研究。這兩種科學能夠供給我們同樣底證據，生物學所給底就是「生物的復理」Biological Recapitulation 人類學所供底就是「社會的復理」Social Recapitulation 現在把這兩種說法略略的提一提。

生物的復理 生物的復理是復理底正當理論，在發育上沒什麼大關係，因為個體這時候不過底種種變化都是底細的。復理底生物在母體裡沒底意思，就是底要明白第一樣底短證，促就時不先明白他底細的。復理底生物在母體裡沒底意思，就是底要明白第一樣底短證，就是「幅族在地球上經過幾個時期」個體生物在幾個星期或幾個月底變化，都是「一定隨在什麼生物我們也可找出這種現象來。人類也是生物在各種生物上，都能「反了這個所以生物我們也可找出這種現象來。人類也是生物在各種生物上，起點。從女性體內底卵 Ovary 和男性體內射出底精 Spermatozoa 互相結合而底。這個新結合底細胞叫做「胚 Fetus 從胚漸發育到一定底時間，然後離開母體來，近這個環底世界。

人類個體在母體裡變化最劇烈底就是第一個月。學者分這個月底變化作七個時期。

- (一) 變形蟲期 這期在精卵結合底時候，個體底形狀和原生動物底變形蟲差不多。
- (二) 珊瑚蟲期 由變形蟲做珊瑚蟲底樣子。
- (三) 現在還不明。
- (四) 魚期 由珊瑚蟲期起過第三期變成魚形。這期不但外形像魚，就是頭部底鰓孔是水樣動物要緊底器官。人類祖先如果不在水裡生活，何必長出這幾個鰓兩旁也有幾個鰓。學者思疑人類祖先在某期必定水裡生活，在活過因為鰓。
- (五) 蜥蜴期 這期由魚狀經過兩隻類底蛙狀變成爬蟲類底蜥蜴狀。
- (六) 獸期 這期底胚有尾和狗底胎相似。如果將他拿來和獸類底胎擺在二塊兒，我們必能立刻辨出那一個是人類。
- (七) 人類 胚到這期略具人形。頭部也和別底獸類不同，不論和那種獸胎比較，較都可以立刻分辨了。

百七十天，但從第一期到第七期只用三十四天。底工夫以後二百多天纔是用來發達人類個體，到第七期化還不能算做完全。因為他在母體裡生活，平常要過二

發達所及家思想非常濃厚。原故都是從十八世紀德國法蘭西兩國底哲學引出來。那時唯
男子底聲音變和女底乳身發達時候就是進入發達底時候。就是進入下部底特徵。到下部底時
候就不叫他們做兒童了。從十歲到二十歲叫「後春機發動期」(Post-Pu-beral period)。這
時底生活是邦國底心理也都有了。用這期來和社會底情形比較。習慣漸漸成熟。一切社會上應有底心理也都有了。這期來和社會底情形比較。習慣

我們就稱他做「兒童底開明時代」(Period of Civilization)。

復現說底根本觀念

復現說應用在教育上原故都是從十八世紀德國法蘭西兩國底哲學引出來。那時唯
理主義和個人主義十分盛行所以惹起好些德國底思想家從反面去研究。因此
有人提倡社會組織和遺傳有引導個人進入現在地位。有些價值。『有根據
的人格發達都要依照過去的文化底反映。』甚至應回復自然說。自然說
Rousseau's "Return to Nature." 也反對他。這就是注重文化底復起。文化
教育底目的是什麼呢？童兒們對這起來。『能成的。』甚至應回復自然說。自然說
驗是常與近世複雜的文明相抵觸。童兒們要解等進化底問題。應先在間接

化。他們所能只在過去時代有意義的範圍裡。價值的要求。那進步底陳跡。生活相回
的。就漸的。可以達到近世文明底範圍裡。價值的要求。那進步底陳跡。生活相回
的。就漸的。可以達到近世文明底範圍裡。價值的要求。那進步底陳跡。生活相回
的。就漸的。可以達到近世文明底範圍裡。價值的要求。那進步底陳跡。生活相回
的。就漸的。可以達到近世文明底範圍裡。價值的要求。那進步底陳跡。生活相回
的。就漸的。可以達到近世文明底範圍裡。價值的要求。那進步底陳跡。生活相回
的。就漸的。可以達到近世文明底範圍裡。價值的要求。那進步底陳跡。生活相回
的。就漸的。可以達到近世文明底範圍裡。價值的要求。那進步底陳跡。生活相回

和他們底子弟都是這樣主張。此外像 Herder, Lessing, Galtze 赫格爾
Hegel 那一些人。也是注重兒童教育。和社會生活相連。他們說。『進化底事實。和
個人的心理。比較。原則中。已經含有一種較深的。人類體。的進化。和社會的
進化的原故。原則中。已經含有一種較深的。人類體。的進化。和社會的
進化的原故。原則中。已經含有一種較深的。人類體。的進化。和社會的
進化的原故。原則中。已經含有一種較深的。人類體。的進化。和社會的
進化的原故。原則中。已經含有一種較深的。人類體。的進化。和社會的
進化的原故。原則中。已經含有一種較深的。人類體。的進化。和社會的
進化的原故。原則中。已經含有一種較深的。人類體。的進化。和社會的
進化的原故。原則中。已經含有一種較深的。人類體。的進化。和社會的

要素「Social Factor」來。個人的要素與心理學的概念底進行相合，凡教授上底意義的

Content 兩方面。從實質相方面看去，又分出「個人要素」Individual Factor 和「社會相

的」實質相「和」社會相」法。分析出來就是「法相」Form 和「實質相」

近二十年來教育界底視線都聚集在杜威身上，因為他底工作比別底教

育頭

著頭。而我們對於心手相連合底理論已經感覺到了多時，只有實現他底方法還是摸不

利。益而已。我們對於心手相連合底理論，沒有甚麼貢獻，只知道心手底連合能夠得着很大底

明。一切科學底全部。從教育界研究手和別樣科學相連合底問題，使手工底授可以些苦

後，因此一般教育界從西北諸邦增加手工教育時候，因着手工減少了好些苦

可以說，是成熱在歐洲。底理論，還不能和社會上底實行相一致。許多自然科學和政治社會

材，但當時書本底理論，還不能和社會上底實行相一致。許多自然科學和政治社會

動。力。又因為近世紀起，科學的革命的，政治的革命的，以後小學了，感覺了，一種社會的別

底課程。直各國起，科學的革命的，政治的革命的，以後小學了，感覺了，一種社會的別

學校。成立，就是由這個要求而來。那時候，除了「三R」的教材，沒有別

實用教育，漸漸的不適用起來。一部分底人就起了學習讀法，書和算法，要求小

場去。要買實底就到商店去。因為商業底發達和交通底便利，便這些機關所供給底
從前，歐洲底學校不是「一個獨立的機關，要念文學底就在家庭裡，要習工藝底就到工
廠去，要學買實底就到商店去。因為商業底發達和交通底便利，便這些機關所供給底
應了。與社會進化時期相符合，外沒有別樣正當的基礎。

文化底各時期一樣。『底觀念來支配課程，就當知道，凡各時期內所用底教材，除
了與社會進化時期相符合，外沒有別樣正當的基礎。

（一）因着格代所說『少年皆當重行經歷，大底情形好像一個，一個來適應世界
（二）學已發達，平主義是選擇教材和編制課程底標準。

（三）學已發達，平主義是選擇教材和編制課程底標準。

（一）人類全體的發展和個人的發展相平行，這就是叫『發達』中「行」的「發」
觀念用幾句話總括起來。

已經有了頭緒，他們在長期工作底經驗來，給後人做基礎。發明底基礎，我們不能不代
具習慣和性情，在教育和育上，都是應用底價值。底力應用底價值。我們不能不代
算身心底發達，相符合，更當和本身族祖先留下底重要建設相出入。我們想着原人底

理由就是因為我們可以在那裡頭找出更廣的同情和具體的意識。「我們觀察這
 是用他來表明當時社會底情形和概念的。公共的事業在小學課程上應佔重要位置乃
 是代宏大的公共建築物。沒有用表用粗劣的建築。他不用底形式來作參事。乃
 使兒童知道本底荒地。不是和戲的課程來給他們。遊戲是兒童底與社會的實能。以
 公共的事業上。更當用理想。和戲的課程來給他們。由遊戲所生靈妙。的供給。可在
 有明能力來做。公共的。兒童底。這一個。社會。且。兒童底。與社會。的。實能。在
 他。底。能。力。來。做。公。共。的。事。業。兒童底。這一個。社會。且。兒童底。與社會。的。實能。在
 有明能力來做。公共的。兒童底。這一個。社會。且。兒童底。與社會。的。實能。在

學裡頭得着充分的參考。

教育因受了約杜威底影響於發生小學課程應「甲復現課程」。甲復現課程來支配
 底問題。用復現底呼聲。就學與社會連合底新動力。美國有一位女教育家叫做
 多。Dr. K. E. Dopp. 應用杜威底學說。編了好幾種教科書。專行底「集」人。The

Tree Dwellers. 「穴」The Cave—Men (等)又在報上發表他轉那些底目的。在他

所著底「小學課程新要素」。「A new Factor in the Elementary School Curriculum」。

頭一段「說」應用底材料來編小學課程。就是表明教育進行底「社會」的要素
 「能夠和」個人要素。底刺較相連。此得着充分的反應。刺較。反應。本來。是一種

動力。顯出來。底。面。樣。事。實。這。就。知。道。這。種。材。料。底。體。乃。是。實。物。底。作。用。個。個。人。底。參。證。這。實。物。底。作。用。
 施。某。種。刺。較。不。是。表。面。的。材。料。底。體。乃。是。實。物。底。作。用。個。個。人。底。參。證。這。實。物。底。作。用。

或者可以着兒童底情形。給他們一個關係的刺較。有關係的刺較。在這種情形。多從遠的種族
 動作產生出來。底。要。求。社。會。的。生。產。底。發。達。第。一。步。應。當。在。支。配。一。種。社。會。的。刺。較。上。頭。着

動。作。可。以。着。兒童底情形。給他們一個關係的刺較。有關係的刺較。在這種情形。多從遠的種族
 動作產生出來。底。要。求。社。會。的。生。產。底。發。達。第。一。步。應。當。在。支。配。一。種。社。會。的。刺。較。上。頭。着

動。作。可。以。着。兒童底情形。給他們一個關係的刺較。有關係的刺較。在這種情形。多從遠的種族
 動作產生出來。底。要。求。社。會。的。生。產。底。發。達。第。一。步。應。當。在。支。配。一。種。社。會。的。刺。較。上。頭。着

動。作。可。以。着。兒童底情形。給他們一個關係的刺較。有關係的刺較。在這種情形。多從遠的種族
 動作產生出來。底。要。求。社。會。的。生。產。底。發。達。第。一。步。應。當。在。支。配。一。種。社。會。的。刺。較。上。頭。着

動。作。可。以。着。兒童底情形。給他們一個關係的刺較。有關係的刺較。在這種情形。多從遠的種族
 動作產生出來。底。要。求。社。會。的。生。產。底。發。達。第。一。步。應。當。在。支。配。一。種。社。會。的。刺。較。上。頭。着

動。作。可。以。着。兒童底情形。給他們一個關係的刺較。有關係的刺較。在這種情形。多從遠的種族
 動作產生出來。底。要。求。社。會。的。生。產。底。發。達。第。一。步。應。當。在。支。配。一。種。社。會。的。刺。較。上。頭。着

動。作。可。以。着。兒童底情形。給他們一個關係的刺較。有關係的刺較。在這種情形。多從遠的種族
 動作產生出來。底。要。求。社。會。的。生。產。底。發。達。第。一。步。應。當。在。支。配。一。種。社。會。的。刺。較。上。頭。着

動。作。可。以。着。兒童底情形。給他們一個關係的刺較。有關係的刺較。在這種情形。多從遠的種族
 動作產生出來。底。要。求。社。會。的。生。產。底。發。達。第。一。步。應。當。在。支。配。一。種。社。會。的。刺。較。上。頭。着

動。作。可。以。着。兒童底情形。給他們一個關係的刺較。有關係的刺較。在這種情形。多從遠的種族
 動作產生出來。底。要。求。社。會。的。生。產。底。發。達。第。一。步。應。當。在。支。配。一。種。社。會。的。刺。較。上。頭。着

動。作。可。以。着。兒童底情形。給他們一個關係的刺較。有關係的刺較。在這種情形。多從遠的種族
 動作產生出來。底。要。求。社。會。的。生。產。底。發。達。第。一。步。應。當。在。支。配。一。種。社。會。的。刺。較。上。頭。着

動。作。可。以。着。兒童底情形。給他們一個關係的刺較。有關係的刺較。在這種情形。多從遠的種族
 動作產生出來。底。要。求。社。會。的。生。產。底。發。達。第。一。步。應。當。在。支。配。一。種。社。會。的。刺。較。上。頭。着

動。作。可。以。着。兒童底情形。給他們一個關係的刺較。有關係的刺較。在這種情形。多從遠的種族
 動作產生出來。底。要。求。社。會。的。生。產。底。發。達。第。一。步。應。當。在。支。配。一。種。社。會。的。刺。較。上。頭。着

晴眼蘭木瓜李牡丹菊
 髮學
 數
 折○萬○千○瓜○李○粉○瓊○好○德○隨○折○
 秋○曙○萬○千○瓜○李○粉○瓊○好○德○隨○折○
 水○星○頃○木○冰○鏡○英○容○鏡○割○
 凝○流○蘭○木○冰○鏡○英○容○鏡○割○
 神○采○葩○賊○盤○前○下○渠○蕭○影○圓○
 徐○阮○初○新○薦○嘗○不○方○義○梁○獲○窮○
 青○白○放○生○綠○未○勝○傲○附○樽○重○九○
 晴○眼○紅○綠○香○實○情○骨○刀○案○重○九○

雁足格
 鷓鴣格
 鳳頂格
 分
 分
 分
 分

凱○百○仇○無○鬻○俠
 旋○艦○指○謀○豔○胆
 莫○千○驅○劍○黯○深
 作○艘○報○曆○暗○持
 封○直○國○十○神○壯
 侯○撲○平○萬○州○心
 想○鳥○民○今○可○獨
 歸○夷○憤○安○笑○抱
 臥○巢○奮○在○朱○恬
 舊○穴○挺○差○門○然
 書○斬○戈○他○肉○緩
 樓○盡○子○強○食○帶
 鯨○旌○出○移○輕
 鯨○旗○頭○山○葵
 始○照○填○漫
 龍○川○海○天
 休○谷○丸○歎○腥

王凱章

誤詞
 誤佳期
 滿庭芳

來○清○無
 江○桃○錦
 南○李○好
 三○漆○繡
 月○芳○陌
 濠○澤○門
 春○波○外
 柳○外
 長○陰
 捲○簾○巷
 看○花○滿
 歸○船○聲
 酒○風
 店○雨
 運○近

我○新○臨○能○妨○出○紛○紛○然○清○人○尋○日○盡
 何○事○枯○事○欣○月○有○四○世○曳○何○事
 復○那○葉○冬○燕○年○麗○去○來○多
 到○靈○台○酒○家○報
 許○紅○秋○風○興○來○偶○
 又○聲○北○花○徑○任○橫○太○平○有○
 雁○來○何○石○回○首○黃○
 且○仁○指○回○黃○
 年○安○不○三○
 不○故○分○未○
 悔○訪○王○苦○
 局○涼○賞○年○語○
 如○棋○亮○功○顯○中○
 事○如○棋○亮○功○顯○中○
 城○論○戰○中○
 北○血○戰○中○

四季即景四集句
 四○季○即○景○四○集○句

荆喬二書
 家雁錦梅笛
 琵琶珠紙
 蘇武傳

分
 分
 分
 分
 分
 分
 分
 分
 分

詩鐘

王凱章

俠○連○一○數○秦○驪○數○九○昆○蜀○十○三○
 氣○枝○紙○行○川○使○聲○曲○池○郡○九○千○
 橫○深○新○頓○五○一○吹○彈○明○金○年○世○
 飛○鎖○漆○起○色○枝○落○殘○月○花○華○界○
 易○漳○客○征○綺○鉛○離○可○堪○忍○都○
 水○臺○子○人○羅○粉○頭○外○招○寫○牧○販○
 波○月○思○感○新○退○梅○月○涼○怨○抵○佛○

育聯合會「與賽足球僅球已由該部書記正式通告該會矣。

●本校加入北京中等以上體育聯合會「本校體育部議決加入北京中等以上體育

德法語教授吳爾佛及英門主任農光。理教授郭察理。育及社會學門主任高厚

皆名列下。會長薛廷樞。副會長羅世英。書記李泰來。會計羅維世。英兼該會並聘顧問如干員。

●英文學會成立。薛廷樞等組織英文學會。已經核員議決。惟立案。茲將職

體。特請部武術體育部以武術為國粹。宜保存。習之。非但可以健身。并可護

下。一年級白墻周振名。二年級王凱高鳳岐。三年級楊永章。侯永祿。四年級楊文周王永緒。

●體育部武術體育部以武術為國粹。宜保存。習之。非但可以健身。并可護

講員于學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

●本校員下學期實行。本校員下學期實行。本校員下學期實行。

(世英)記者

本校內記事。祇擇其舉大者。其英文記事欄已刊載者。本欄從略。

長從本校中選出二十餘人組織斯隊現已成立。每星期練習二次。

●本校組歌聲隊于南斗擔任。代表選定。北京學生聯合會本校代表選定。北京學生聯合會代表選定。仍由德君。

●本校自治團正副總裁選定。教員議會選定。第一屆正總裁于振君。副總裁為鄭

374/5698

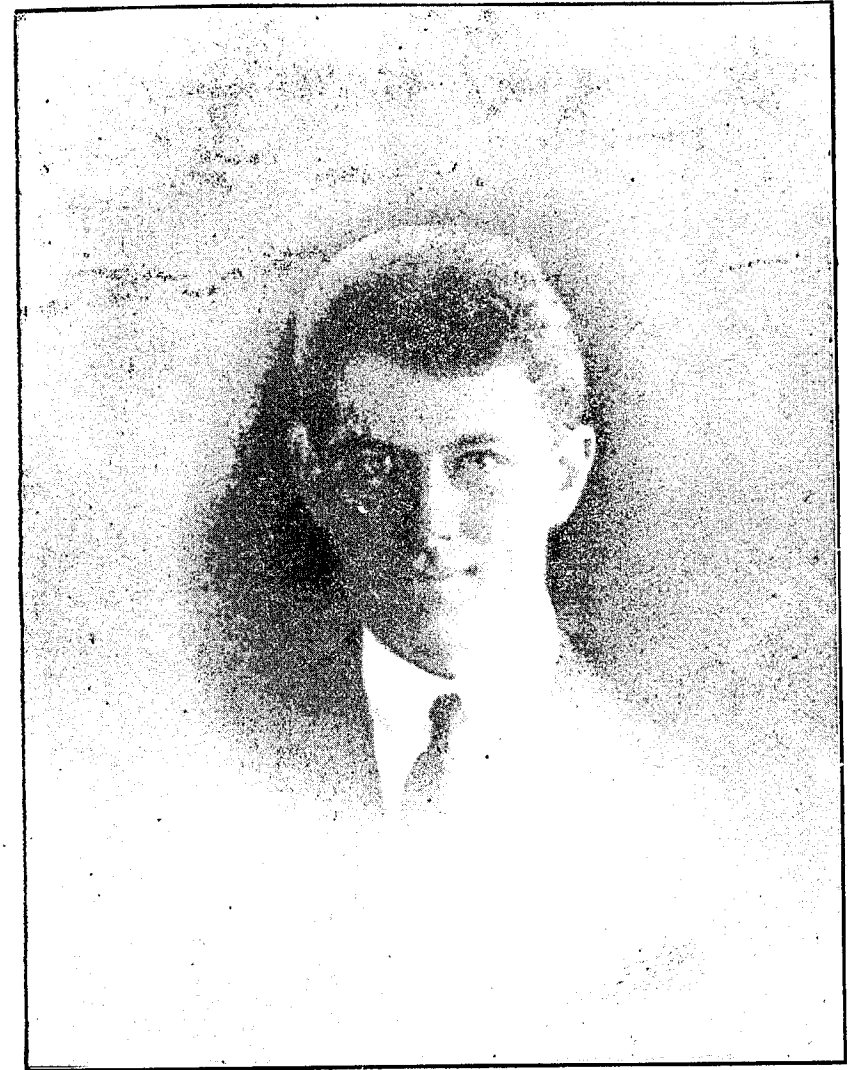
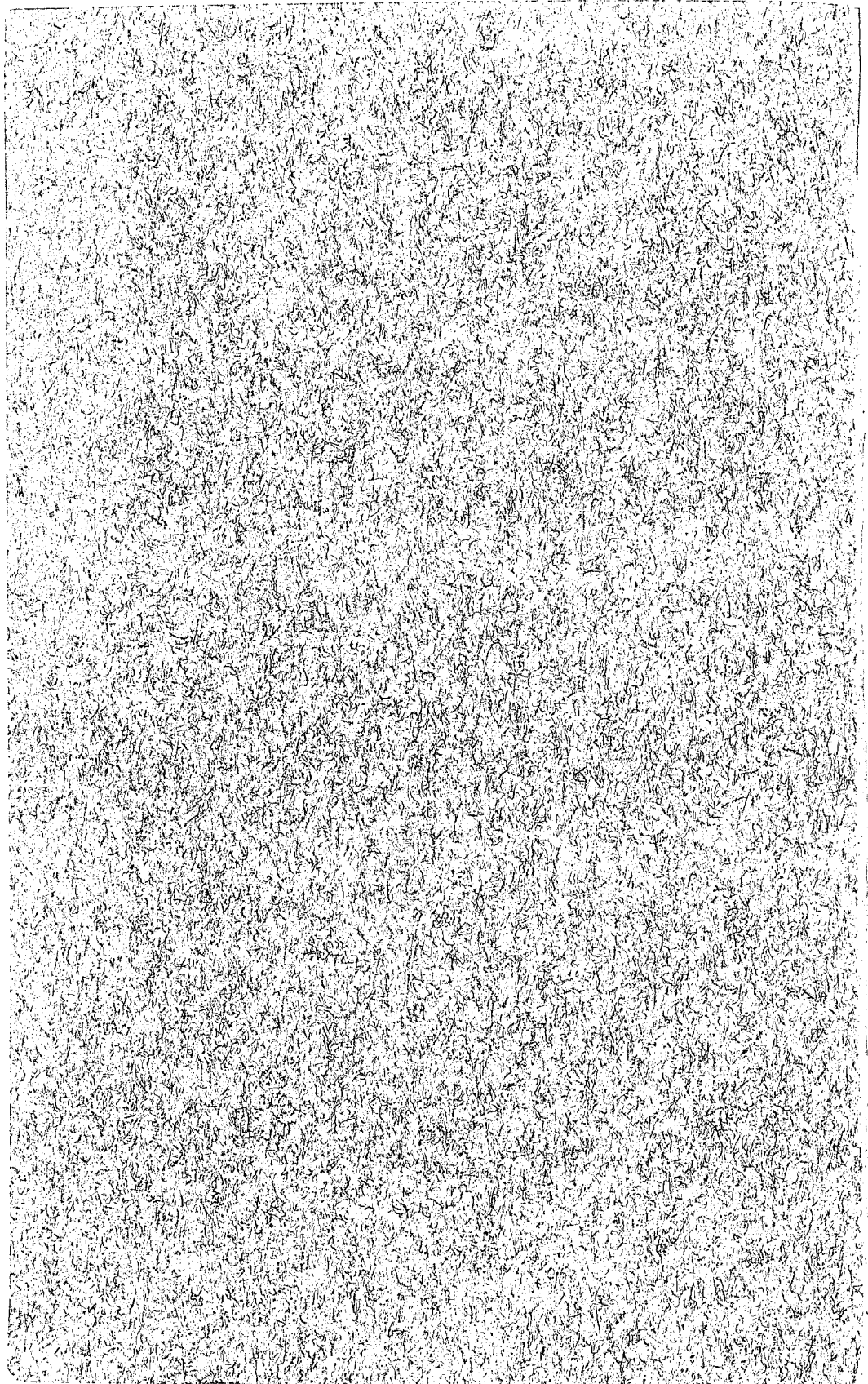
Peking University Magazine.

March 1920.



374/5698

Printed by the "Peking Leader" Press.



Rev. Charles L. Ogilvie

CONTENTS

	Page.
Charles L. Ogilvie	Frontispiece..... 1
Faculty notes..... 2
Charles Lawrence Ogilvie	Rev. W. H. Gleysteen.. 2
Peking University - Yen Ching College.....	T. E. Breece
Coeducation in China.....	Howard S. Galt
Symposium on the Causes of China's Poverty.....	Ten Students
Chinese New Year Customs	Wang Kuo Chu.....
Patriotism	Ho Ting Lien.....
Letters from former students. 18
A Brief Historical Sketch of Pe- king University.....	T. E. Breece
North China Agricultural Experi- ment Station.....	T. E. Breece
Special Address to Students	C. H. Corbett
The Affiliation Celebration.....	Miss Grace Boynton....
Evils in the Chinese Home.....	Miss Ortha M. Lane....
History of the Poppy in China....	W. Verink.....
Alumni News.....	Li Jung Fang
History of the Grounds Occupied by the Women's College	Dean Luella Miner
Entrance to the Women's College. 47
Advertising..... 48

THE PEKING UNIVERSITY MAGAZINE

VOL. I

MARCH 1920

No. 2

FACULTY NOTES

It is a very exceptional pleasure to be able to announce that Rev. Henry W. Luce has become Vice-President of the University. He was offered this position by the Trustees last September and after a very careful study of the whole educational situation, he reached the conclusion that he could make his largest contribution to the Christian Movement in China by accepting this position in our University, which he did on December third. Mr. Luce is a graduate of Yale University, where he received the Master's degree, and of Union and Princeton Theological Seminaries. He has been Vice-President of Shantung Christian University, and for the last two years has served as Secretary of the China Christian Educational Association. He has produced five books in Chinese dealing with religious education which are being widely used in schools and colleges.

Rev. W. Reginald Wheeler will be Professor of Western Philosophy and related subjects. He is a graduate of Yale, has a Master's degree from Harvard, and was graduated from Auburn Theological Seminary with highest honors, being awarded the Fellowship for Special Study. Mr. Wheeler is also an all round athlete, having won many contests, and is a gifted musician. After coming to China he was connected with Hangchow College for four years. Mr. Wheeler, although still quite young, has already won fame as an author, having produced "A Book of Verse of the Great War," and the widely and favorably reviewed "China and the World War."

Messrs Luce and Wheeler have undertaken the supremely important financial campaign in America upon which depends the future program of the University.

Timothy T. F. Lew is one of the most brilliant and beloved Chinese Students who have studied in America. After taking high honors in St John's University, Shanghai, and two American Schools, he and his no less gifted wife took the degree of M. A. together in Columbia, where he has just finished his Ph. D. work. He also received the degree of B. D. in Yale, and won a Fellowship in Union Seminary, New York, teaching American

College graduates,—the first time this institution is known to have granted a Fellowship to any except its own graduates. This is the more remarkable because the man so honored was not a native American. Dr. Lew has received the *Phi Beta Kappa* Key, and has held almost every office in the power of Chinese Students in America to confer upon one of their number. He will be Professor of Religious Education and other subjects in the School of Theology and will have classes in Psychology *etc.* in the College of Arts and Sciences for Men. Mrs. Lew will be offered a position as teacher in the College of Arts and Sciences for Women.

Mr. H. S. Vincent was formerly a missionary in Siam, where he developed industrial education, especially in tanning hides and manufacturing leather articles, with such success that the Crown Prince of Siam was greatly interested. He has been appointed as Head of the Department of Leather Industries, and will, it is hoped, be able to start a practice factory in connection with his teaching.

Miss Jean Dickinson, B. A. will be Professor of Sociology in the College of Arts and Sciences for Women. She is now doing graduate work in Columbia University.

Mr. George B. Barbour has accepted the chair of Applied Geology, with perhaps certain courses in Physics. He was graduated with honor and the Master's degree, from Edinburgh University, and was studying in Cambridge when the War began. He went through the War, being finally promoted to Lieutenant of Artillery. He also acted as interpreter in French, German and Italian, all of which languages he speaks and writes with ease. Like Mr. Wheeler, Lieut. Barbour is quite an athlete,—playing basket-ball, tennis, foot-ball, and being a swimmer,—and is an accomplished musician. As a further bond of union between the Men's and Women's College, Mr. Barbour hopes to bring the sister of Miss Dickinson as his bride.

CHARLES LAWRENCE OGILVIE

By William H. Gleysteen

One could not be in the presence of Charles Ogilvie long without realizing that he had a most vivid sense of the Unseen. This God-consciousness in him was the biggest and finest and most

impressive thing about this man who walked in our midst like king Saul, a head higher than his fellows. From this high source, the river of his life flowed swiftly toward the sea, into which it poured itself completely. His life was one of splendid victory, achieved in faith.

The symmetry of his life was impressive. Physically, he was everything that we look for in a man. Just to look at him was to feel stronger. He stood four-square to all the winds that blow. It was he, too, who won the laurels in the race, and he did this in a way which was ever most gracious.

Intellectually, he was a giant and the application of his mind to a great variety of tasks was simply prodigious. He worked with intense vigor from early morning till late at night and he tried never to allow himself to fall below concert pitch. Some of the very finest scholars of America who met him here in Peking recognized that his was a master mind, able to grapple with big problems. His knowledge of the written character was unusually good, as was also his knowledge of the spoken language. He showed rare insight in the study of the religions of China, and his friends were looking to him more than to anyone else for a live book on this subject. He had not had the advantage of a college education, but who would have known it save as one observed that he had no degree after his name? In the Theological Seminary in which he studied, he won a double prize in his senior year, one prize for being the best student in Hebrew, and another for having the highest standing of any student in his class. His mental acumen was often disclosed in a general discussion, when he generally went to the heart of the question.

But a splendid physique and a powerful mind are not sufficient to make a life well-rounded. Charles Ogilvie's heart was pure. There was a genuineness about him and a winsomeness which belong only to those whose lives are whole. He was fearlessly honest, and never hesitated to deal a straight, hard blow when he thought it was needed. He never calculated what effect his speech or conduct would have in influencing the opinion of others regarding him. That made absolutely no difference.

His never ebbing evangelistic spirit was a distinct contribution to all who knew him. This was his best gift to the great

College graduates,—the first time this institution is known to have granted a Fellowship to any except its own graduates. This is the more remarkable because the man so honored was not a native American. Dr. Lew has received the *Phi Beta Kappa* Key, and has held almost every office in the power of Chinese Students in America to confer upon one of their number. He will be Professor of Religious Education and other subjects in the School of Theology and will have classes in Psychology *etc.* in the College of Arts and Sciences for Men. Mrs. Lew will be offered a position as teacher in the College of Arts and Sciences for Women.

Mr. H. S. Vincent was formerly a missionary in Siam, where he developed industrial education, especially in tanning hides and manufacturing leather articles, with such success that the Crown Prince of Siam was greatly interested. He has been appointed as Head of the Department of Leather Industries, and will, it is hoped, be able to start a practice factory in connection with his teaching.

Miss Jean Dickinson, B. A. will be Professor of Sociology in the College of Arts and Sciences for Women. She is now doing graduate work in Columbia University.

Mr. George B. Barbour has accepted the chair of Applied Geology, with perhaps certain courses in Physics. He was graduated with honor and the Master's degree, from Edinburgh University, and was studying in Cambridge when the War began. He went through the War, being finally promoted to Lieutenant of Artillery. He also acted as interpreter in French, German and Italian, all of which languages he speaks and writes with ease. Like Mr. Wheeler, Lieut. Barbour is quite an athlete,—playing basket-ball, tennis, foot-ball, and being a swimmer,—and is an accomplished musician. As a further bond of union between the Men's and Women's College, Mr. Barbour hopes to bring the sister of Miss Dickinson as his bride.

CHARLES LAWRENCE OGILVIE

By William H. Gleysteen

One could not be in the presence of Charles Ogilvie long without realizing that he had a most vivid sense of the Unseen. This God-consciousness in him was the biggest and finest and most

impressive thing about this man who walked in our midst like king Saul, a head higher than his fellows. From this high source, the river of his life flowed swiftly toward the sea, into which it poured itself completely. His life was one of splendid victory, achieved in faith.

The symmetry of his life was impressive. Physically, he was everything that we look for in a man. Just to look at him was to feel stronger. He stood four-square to all the winds that blow. It was he, too, who won the laurels in the race, and he did this in a way which was ever most gracious.

Intellectually, he was a giant and the application of his mind to a great variety of tasks was simply prodigious. He worked with intense vigor from early morning till late at night and he tried never to allow himself to fall below concert pitch. Some of the very finest scholars of America who met him here in Peking recognized that his was a master mind, able to grapple with big problems. His knowledge of the written character was unusually good, as was also his knowledge of the spoken language. He showed rare insight in the study of the religions of China, and his friends were looking to him more than to anyone else for a live book on this subject. He had not had the advantage of a college education, but who would have known it save as one observed that he had no degree after his name? In the Theological Seminary in which he studied, he won a double prize in his senior year, one prize for being the best student in Hebrew, and another for having the highest standing of any student in his class. His mental acumen was often disclosed in a general discussion, when he generally went to the heart of the question.

But a splendid physique and a powerful mind are not sufficient to make a life well-rounded. Charles Ogilvie's heart was pure. There was a genuineness about him and a winsomeness which belong only to those whose lives are whole. He was fearlessly honest, and never hesitated to deal a straight, hard blow when he thought it was needed. He never calculated what effect his speech or conduct would have in influencing the opinion of others regarding him. That made absolutely no difference.

His never ebbing evangelistic spirit was a distinct contribution to all who knew him. This was his best gift to the great

cause with which he delighted to be identified. When he was a student in the seminary, in one year, he spoke to over a thousand persons about their relation to God and Christ. He said that only one person resented his remarks as an intrusion, and that person threatened to beat him. Mr. Ogilvie was never shallow, and for him to have had a thousand conversations must have required much energy and much time. But he felt that time and energy were given to him for just this purpose. After he had been in China but two years, he prepared a series of tracts, which were characteristically his own. He based his approach to the Chinese on their own familiar sayings, "Mei yu fatzu" etc. These tracts were doubtless not all that he desired that they should be, but he could not wait until some future day when he could write a better tract. He always did what he could at the time the call came, and his whole life went forward like an arrow sent from a mighty bow.

After Mr. Ogilvie had been in China less than three years, there was an evangelistic band formed at the American Board Church, and the Chinese elected him to be the leader. He never refused a chance to preach, and oftentimes one would see him standing on the street with a small group of persons surrounding him. He might not tarry long, but he would set them thinking and give them a written message as well. Last fall, after his return from America, he spoke to the students in Truth Hall. Great things had been happening in the Western World during the year that he had been there, and we naturally expected that he would tell us something about these things. He spoke very simply on Jesus' call to the early disciples to follow him, and he pleaded with the students to rise up and follow Christ and preach the Gospel.

The humility of a strong man is naturally more impressive than that of a weaker person. When a man is a high grade scholar, an exceptional preacher, an all round athlete, and has qualities which give him a high social standing, and is what lacking in conceit, we all feel that the resultant is something quite unusual.

Men with great driving power which urges them ever onward, are generally persons of faith. When the Great War was

raging and men were saying that God had failed and that the Church now stood revealed in its true impotence, Mr. Ogilvie found great comfort in the conviction that if it were not for the Church, the Western world could never have had the peace which has been enjoyed, and he felt that once again the cross of Christ could be seen clearly standing above the wreck of time.

Mr. Ogilvie was a preacher who would have been acceptable in the most important pulpits in America. He combined his sermon and his personality in an unusual way. His sermon was always carefully worked out and had his whole personality back of it. His message was always a clear one, and had the ring of earnestness in it. His style as a preacher was very effective. No one ever heard him preach in loud tones. He had a strong, musical voice, but the more earnest he became the less loud his tones became. He was a master in the art of using the conversational style in preaching. Sometimes his most earnest message was spoken in almost a whisper. In spite of all that has been said to cast any reflection upon the usefulness of the preacher, in this day of the magazine and lecture, he believed that the minister as a public servant had the greatest chance of any man in the community.

It is truly delightful to have a good man as a friend, for in thinking of him, one can go on indefinitely speaking of his fine qualities. It is to be hoped that some one will write a biography of Charles Ogilvie. There was very much in this strong, beautiful life which should be shared with those who did not know him.

He came back to China a few months ago, saying that humanly speaking, he had twenty-five years in which to serve Christ in the fulness of his strength. He was resolved in that time to concentrate his energies in the School of Theology. He felt that China needs nothing so much as she needs able, consecrated preachers. He believed in the power of the truth which is in Christ. Can it be that the noble witness of this shall not awaken in the breast of many of China's young men the desire to spend and be spent for Christ as Charles Ogilvie was? Can it be that the vision and the passion of this man who loved Christ and who loved China are extinguished? The fire which burned in him must continue to burn in us.

Our friend, Charles Ogilvie, fulfilled a long life in a short time. He was ideally prepared for a brilliant and wonderful career of service. He now walks with God, and we understand better the Kingdom of God because he was once here in our midst and is now in the immediate presence of the King whom he helped to crown with many crowns.

PEKING UNIVERSITY YENCHING COLLEGE

The spirit of union for efficiency which is taking possession of the world, and is manifesting itself in such international undertakings as a League of Nations and in such world-wide efforts for evangelization as the Inter-church Movement, has for several years been working in China in an attempt to secure Christian union for purpose of higher education. Already these efforts have borne fruit in the establishing of several universities under union management. Although Peking University is not the first of these institutions in point of time, yet in the completeness of its union we believe it leads them all. What was until recently an institution for men only has, through union with the North China Woman's College, opened its doors to women also. This is the first instance of such a union in China.

The resulting union gives a modified form of co-education. It does not mean coeducation as the term is commonly understood in western countries, or as recommended in October, 1919' by the National Educational Association of China to the Ministry of Education. It does not mean, for the present at least, a mingling of men and women students in the classroom, but rather a union of resources, of management and of planning. Though Dr. J. Leighton Stuart is President of the University as a whole, yet there are separate deans for the Colleges for Men and for Women. Under present conditions with the campuses over a mile apart, the best results of the union cannot be attained, but when the two colleges are located on their own adjoining campuses, then cooperation will be easy in such matters as interchange of instructories and libraries and possibly lectures for combined classes in some studies. And who knows but that in time true coeducation may come in such institutions of higher learning in China as it has long ago come in the matter of primary education?

COEDUCATION IN CHINA

Professor Howard S. Galt.

Education, one of the most prominent forces of change in China, is itself a changing force.

China's first great step in organizing a modern national educational system was taken in 1905, and during these fifteen years the course of study and other elements of the system have been subject to frequent change. But among the many changes effected or suggested there has been nothing so radical as the proposal for coeducation now made by the National Association.

This Association is organized as a federation of all the Provincial Educational Associations. The last annual meeting was held at Tai-yuanfu, the capital of the remote inland province of Shansi, October 10-25, 1919. Resolutions were passed relating to some twenty-eight topics. The resolutions dealing with coeducation is in the form of a recommendation to the National Ministry of Education in Peking.

When one considers that woman has been held in a position of inferiority and seclusion by the rigid reign of custom for upward of four milleniums in China, this new attitude, not only granting to woman the privileges of education, but advocating that in the majority of the schools girls be admitted to the classes in common with the boys, is an innovation as socially significant as it is startling.

As has been said above, the resolution passed by the National Educational Association is in the form of a recommendation to the Ministry of Education in Peking. It remains to be seen what attitude the Ministry will take toward the recommendation, and it is not certain that radical changes in educational administration will follow. But it is a matter of deep interest that an association of the scope and standing of the National Educational Association should adopt such a resolution.

Believing that this subject is one of wide-spread interest, the writer adds below a translation of the resolution made, from the Chinese text. (All that follows, both recommendations and comment, is included in the original resolution.)

**A Resolution to Reform the Female Educational System
(Submitted to the Ministry of Education.)**

Education for men and education for women, whether considered from the point of view of theory or practice, do not manifest any essential difference. Furthermore, in a republic, men and women possess equal privileges with respect to education, and those who administer education have no right to regard them differently. But at the same time it must be admitted that institutions fixed by social custom cannot be suddenly changed. Accordingly, having regard to the principles of education, to present world tendencies, and to the internal conditions in China, we recommend the following changes in female educational institutions, and respectfully beg the Ministry of Education to select and promulgate those which meet with approval.

1. "Citizen's Schools." (i. e. Lower Primary). Boys and girls should, without exception, be educated together. The "Girls Citizen Schools", the girls' practice schools connected with Women's Normal Schools, and the special classes for girls in the common Citizen's Schools and all arrangements for separate schools and separate classes, should be abolished.

2. The Higher Primary Schools. Having regard for local conditions and to the number of pupils in each school, there may be complete coeducation, or education of the boys and girls in the same school but in classes wholly or partially separated; but the policy of gradually abolishing separate education should be adopted.

3. Middle Schools. Having regard for local conditions, boys and girls should be educated in the same schools, but in separate classes, either wholly or in part; but here also the policy of gradually abolishing separate education should be followed.

4. Lower Normal. The purpose of these schools is to train teachers for primary schools, and accordingly there should not be a difference in the training of men and that of women. If local conditions permit, there should be a complete system of coeducation, with separate classes for the women preparing to teach subjects pursued by girls only.

5. Higher Normal Schools. These should be entirely co-educational, with the exception of classes in domestic science for women.

6. Universities and Higher Specialized Schools. In these institutions there should be complete coeducation.

7. Lower and Higher Industrial Schools, and Continuation Schools. Since the purpose of these schools is vocational, and the vocations of the two sexes differ, it follows as a matter of course that these schools should not be coeducational.

In the above sections, with respect to complete coeducation in the lowest and highest institutions, and separate education in the industrial schools, there is now unanimity of opinion. The extent to which these proposals can become effective depends on the future efforts of civil officials and educational administrators.

With respect to the Higher Primary Schools, the Middle Schools, and the Normal Schools, certain points need to be made clear.

In our national system the Higher Primary Schools are transitional between the Lower Primary ("Citizens' Schools") and the Middle Schools, and mark a higher stage for compulsory education in the future. These Higher Primary Schools are therefore merely an upward expansion of the Citizens' Schools. Since there should be coeducation during the four years of the Citizens' Schools, there are no essential reasons why separate schools for boys and girls should be established during the three years of the Higher Primary Schools. And furthermore, the economic resources of the country are not sufficient to maintain separate schools.

Middle Schools on the one hand furnish a preparation for higher education, and on the other hand round out the personal development of the students and equip them with knowledge and skill for social life. In these respects education for boys and girls should be the same. But because of vocational preparation, the girls taking some courses in domestic arts and the boys taking work in manual training and other vocational subjects, the plan we recommend,—coeducation, but with separate vocational classes, is in all respects the best. However; we recognize the limitations of social custom, and so for the present the best plan seems to be to arrange separate classes for boys and girls in the same schools. As to the plan for separate schools, it cannot be justified by

educational principles; it is not possible in view of economic limitations, and makes more difficult the problem of sufficient qualified teachers. In view of these considerations, to advocate the establishment of separate schools for girls may properly be interpreted as antipathy to female education.

As to Normal Schools, still more are they to be considered institutions where men and women are trained and given practice for the pursuit of a common vocation, for in our present national conditions the plan of using both male and female teachers in our primary schools must be followed. Since the responsibilities of the men and women teachers are exactly the same, if their own education and training is fundamentally different, different and conflicting methods of instruction and discipline are sure to appear; therefore coeducation is the wisest policy. The Higher Normal Schools are centers of unification in the study of education. In the arts and sciences studied therein there are certainly no differences with respect to sex. Still less, therefore, can there be found valid arguments against coeducation in these institutions.

SYMPOSIUM ON THE CAUSES OF CHINA'S POVERTY

(The following symposium on the causes of China's poverty represents the opinion of some of the students as expressed in their themes in the regular work in English composition)

THE ANCIENT PHILOSOPHY

Jen Huai Te

Of all the causes to which China's poverty is due, the greatest is the ancient philosophy, which rules very powerfully in the minds of all Chinese people except a few of the young generation. Because of the ancient philosophy two phenomena, which are the most serious causes of China's poverty, have come into existence in the families of Chinese people. The first one is early marriage, which makes many people live in the same period of time; and depend upon the same amount of income. This condition owes its origin to the ancient philosophy, as for instance what was said by Confucius, that the greatest of the three unfilial acts is the lack of male heirs.

Secondly, the fact that a great part of China's territory is left unoccupied is also a considerable cause of her poverty, because poverty will no doubt be the natural result when a vast number of people live on the products of the limited land, and leave many other fertile lands unoccupied. The reason why the poor people do not remove to the unoccupied places is not because they prefer poverty and dislike riches, but it is because of the ancient philosophy which makes them believe that they will be considered as unfilial sons, if they can not be buried, after their death, in the same cemetery with their forefathers. Therefore, the greatest cause of China's poverty is the ancient philosophy, which should be sooner or later eliminated from the mind of the Chinese people.

INCONVENIENCE OF COMMUNICATION

Sung Liang Pi

Inconvenience of communication is one of the great causes of China's poverty. Agriculture is the thing that China depends upon most. Her mineral wealth, if developed, can make China the richest country in the world. But owing to the lack of facilities of transportation, tremendous sums of money, and a great deal of time have to be wasted when we want to use the agricultural products and mineral resources to their best advantage through transportation. With railways as insufficient as they are now, and many of the rivers allowed to fall into disrepair, in many places goods have to be transported by carts, which are more expensive and much slower than trains and ships. In Manchuria it is not uncommon to see six or eight animals pulling one cart; and even then the cart may sometimes sink into the quagmire and be lost. In places where the roads are too bad for carts, pack animals have to be used, which are still more expensive than carts. Thus China is made poorer and poorer all the time.

DEFORESTATION

Li Hsing Tien.

Deforestation is one of the causes of China's poverty. When the destruction of the forests on the mountains has begun, the evil is intensified by the urgent demand for fuel. The great trees having gone, the people cannot wait for long years for new ones to grow. The young trees are sacrificed year by year for fire-wood,

and more distant woods are felled to supply the people with timber. Since the establishment of the republic, large woods which were the preserves of the imperial family have been cut down in order to clear the land for agricultural purposes. From these causes the worst results come. With the summer rains there arises a very dangerous condition, due to the ease with which the waters meet together from different places. Without shrubs on the mountain or forests on the plain, freshets are easily formed and destroy villages and fields and drown men, women, and children. The freshet may damage the banks on both sides of the river and prevent ships from going from one place to another. Sometimes it damages railway bridges and stops communication. Because of deforestation, the brooks no longer run clear, as the water is no longer filtered through moss and humus, but are turbid with the soil of the bared slope. This fills the watercourses and chokes the valley. Deforestation is thus a very bad thing for China.

SUPERSTITION

Yen Hung Pin

China is famous for the possession of all sorts of mines, yet she is now rather poor. Of all the causes of this condition, from my point of view, superstition is the most fundamental one. Superstition has prevailed in China for a long, long time, making the whole nation believe in it to such a degree that anyone who wishes to construct a house or dig a well or do anything else, will ask a man who is thought to be a fortune teller what place is lucky and what place is unlucky. Owing to this superstition all previous dynasties prohibited the opening of mines lest the good luck on which the nation depends, should be lost forever.

CURRENCY

Chia Chao Chung

The state of the currency is one of the many reasons why China is so poor. The cash, which makes a great deal of trouble, varies in size and in quality in different places, but the widely different practices in reckoning them are very inconvenient. A fixed standard consists of a thousand cash, but it is only four hundred and ninety cash in Tientsin, and one hundred and sixty

cash in Lan-chow, and nine hundred and eighty in Yunnan province. Moreover, this type of currency is frequently debased, thus causing further trouble. The fact that there are several silver taels complicates the situation. The Tientsin and the Hongkong taels weigh much more than the Haikuan tael. The existence of several silver dollars causes further trouble, because popular fancy in various districts gives certain dollars a high value. For example, the Spanish dollar may exchange for one dollar and forty cents in Mexico, although as silver it is not worth as much as one dollar. Here in Peking the bank notes have depreciated to fifty cents, even though they are one dollar in face value. This depreciation is caused by the over-issue of notes with inadequate reserves of specie. All these instances show how the state of the currency helps to make China poor.

THE LACK OF RELIABLE BANKS

Wang Ming Hsin

The most indubitable cause of China's poverty to-day and for a long time past, is the lack of reliable banks. In some places banks are absolutely unknown, and in some places banks are many, but not trustworthy. What then follows is that all rich men keep their money in their own pockets, so that it is not circulated. This creates in the people the habit of melting up all the copper, silver, and gold they can get, into great blocks, which the rich think of as "immovable wealth". What is the effect on the country when all the money is in the pockets of a few rich men? The effect is that the rich can treat the poor as they please. They give the poor wages so small that they can barely support their families; for they must work or starve. It is because the rich want to keep the money in their own pockets or even to melt the money into blocks that they give small wages to the workers. If a few men grow richer and richer, then the other people will grow poorer and poorer. If most of the people are poor, how can a country be prosperous? And how can China be rescued from her poverty?

NEPOTISM

Hu Li Yu

One of the difficulties in Chinese official life is nepotism. Every official has his own relations and proteges, who may be

smatterers or illiterates. These persons of little knowledge or none, because of their relation with certain prominent officials, have been given positions mostly high, without the least difficulty or any examination into their abilities. There is no question that they quickly spoil the work which might have been done much better by well chosen or learned men. The result is that the educated people have been pressed down and China is getting poorer and poorer.

CHINA'S FAMILY SYSTEM

Wang Kuo Chu

In spite of her vast natural resources, China is now in a state of poverty. What are the causes of it? The chief cause lies in her family system. In western nations, parents are no longer held responsible for the sustenance of their sons, when the latter get married. In China, it is just the opposite; parents are responsible for the support of their sons' families. Thus the number of people in the family is increasing as days go on, but the income of the family remains the same as before. Can such families be free from poverty?

The Chinese family is usually composed of parents, sons, daughters-in-law, grandsons, and grand daughters-in-law,—all people living together as one family. Do you think such a family can be rich and prosperous? Instead of vying with each other to make their family rich, the brothers and daughters-in-law always vie with each other to spend money, against their father's will. In a word, China's family system means that sons should marry, no matter whether they can support their wives or not. Every member of the family can spend money, no matter whether he can earn money or not. After the father's death, the property of the family is usually divided among the sons, whose only hope is to receive their due share of property. By dividing their father's property, each son becomes a poor man, possessing only a few acres. Since a country is composed of families, if the families of a country get poor, then undoubtedly the country can never be rich or prosperous.

LACK OF EDUCATION

Sung Chih Ai

China Proper lies in a very favorable situation. Her varied and abundant resources and her fertile soil give the country promise

of great economic possibilities. Why does she let her natural wealth lie under the ground? Why are commerce and agriculture not developed in such a country? It is due, I say, to the lack of energy and ability, intellectual knowledge and scientific outlook on the part of the people. No wealth can be raised without such factors, and none of these factors can be developed without education. Everyone knows how slight is the educational progress in China to-day. Among the four hundred million people only a small part has been educated. The knowledge and civilization of the people are very far behind that of the Westerners. Therefore their industry, agriculture, and all means for raising wealth cannot compete with those of the foreigners, even in a very small degree; and her trade with other countries is always unfavorably balanced. The lack of education not only affects this but also causes many evils which disturb very much the welfare of the people. Therefore the lack of education is a serious cause of China's poverty.

THE TARIFF

Wang Yung Hsu

The limitation of the import tariff has a severe effect on China. In the Ching Dynasty China was compelled to make commercial treaties with foreign powers, by which the import tariff was limited to five per cent. Certainly this has resulted in a great financial loss, because the value of the goods has increased day by day and the payment of duties is constantly limited. There is still another reason why the import tariff is an important cause of China's poverty in addition to the loss of customs dues, namely, that it is a huge obstacle to the development of industry and commerce. It is evident that if the import tariff of China cannot be controlled by her own will, the goods of foreign countries may be cheaply sold and the development of Chinese industries will never succeed.

CHINESE NEW YEAR CUSTOMS

Wang Kuo Chu

Many New Year customs are observed by the Chinese, but the one which is most general during the New Year days is the exercise of a form of worship of the gods,—the goddess of mercy, the gods of wealth, the gods of the gate, and the kitchen gods. The welcome of these gods takes place once a year, and is usually held during the midnight of the last day of the year. No immoral words are allowed to be uttered when the ceremony of welcoming these gods takes place, so that the family may be prosperous in every respect. They welcome them as guests by preparing a great dinner, by lighting candles, and by firing firecrackers. On the last day of the last month and on the first and the fifteenth of the first month, they burn incense to them. Besides observing these customs the people usually write proverbs on pieces of red paper, which, being a sign of happiness, are, according to custom, to be pasted on door post and lintel, and on the gate itself. Instead of red paper sometimes people are wont to use blue paper to show that a certain member of the family died that year. In addition to these, one of the most interesting customs may be seen in the case of creditors and debtors; it is all right for creditors to urge their debtors to pay them money before the coming of the New Year, but it would be a matter of disgrace for creditors to keep their debtors troubled on New Year's day, because it is generally believed that every human being, no matter whether he is a creditor or debtor, should have a happy New Year. As an effect of this sound custom, there is no one in China that is not happy on New Year's day. On New Year's morning, every one appears in the finest clothes obtainable, and with the brightest face imaginable, to say "Happy New Year" to one another. According to Chinese custom, young men should salute old men and women first, and sons and daughters should salute parents first. And, if it is a little boy or girl who offers salutations to old men or women, the latter usually give money to the former.

PATRIOTISM

By Ho Ting Lien.

One of the most important duties of a man who has a voice in the government is to fit himself for that great responsibility. This requires that no matter what part he has taken upon himself he must play that part as well as he can and make the best of it. "However lowly the work may be" says Sir Thomas More, "throw your heart into it." What is patriotism? What is the spirit of patriotism? Its spirit is that every one ought to know that nations are not only men but brothers, and their interests are in many ways bound up with ours. If they suffer, we suffer with them. Whatever benefits them, benefits us. How do we show our sympathy toward them? It is important therefore, as far as possible, not so much to give the men bread or money, as to put them in the way of earning it for themselves; not to give direct aid, but to help others to help themselves. Our old proverb says, "The best help is not to bear the troubles of others for them, but to inspire them with courage and energy to bear their own burdens for themselves."

We need not speak about the grade of the lower classes of men; it is important that we students know the duties of educated people. What are the duties of students? One of the most important of our duties is carefully to cultivate our minds, to rear to the most perfect vigour and maturity every sort of generous and honest feeling that belongs to our nature. To use them for our country at whatever cost, or risk is a solemn duty. One who fears danger or death is not worthy to live at all. Since death is inevitable and fame is immortal, who dies fighting for his country's good is assured immortal fame.



LETTERS FROM FORMERSTUDENTS NOW IN AMERICA

Letter from Gladstone T. P. Wong, now at George
Washington University

2212 R. Street,
Washington, D. C.
Dec. 3rd, 1919.

My dear Mr. President :—

It is for a long time that I have not kept in touch with you owing to my lack of leisure. I beg that you would kindly excuse me. I have not seen Dr. Tylor since my first visit to him on October 17th. It is somewhat to my mind a disappointment that I do not find time enough to prepare my lessons thoroughly every day and to go to church ever Sunday. Yet at any rate I have enjoyed a good time here.

I removed here a week ago when Dr. Reinech with his family first came to their new house early on the twenty fourth of last month. Since then find myself more comfortable because I have time to prepare my lessons as well as to go to church. In regard to my studies, I have nine hours every week ; they are : International Law, European Government, and English. The books which I use in my classes are Stockton's Outlines of International Law, Stowell and Munro's International Cases, Ogg's Government of Europe, and Paige's Nineteenth Century English Poetry respectively, each occupying three hours a week. Of the three subjects I find that International Law is the most interesting. But the only difficulty is that I did not start my class actually until November 1st, and so I have to make up all the previous work for which I was absent. This has kept me very busy.

Ever since my departure from China, I have always borne in mind the help and kindness which you and the other teachers rendered to me, and particularly the rapid improvement of my knowledge during my one year of study in our University. I am here now as a member of the Junior Class of George Washington University, and I do not find any difficulties in my studies, just because my Mother University had given me a sufficient intellectual training while I was at Peking. I am only too anxious to see

our Institution the biggest of all in China, and I hope earnestly that this huge plan will be successfully carried out within the next year. If there is any interesting news concerning the development of our University, please let me know also. I am always happy to hear them, and any suggestion you would like to make in regard to my studies will also be counted as a great favor to me.

I am well and hope you are the same, I remain,

Very obediently yours,

Gladstone T. P. Wong

P. S. With best wishes to all my teachers and College mates.

Letter from Wang Chih Tien, now at Syracuse University

Dear Dean:—

I am very glad to tell you that a fine voyage brought us here. In not more than 25 days we reached this country.

When we landed at San Francisco it was nearly time for school to open. I am happy for my good luck. I was just in time when I arrived at Syracuse.

Now I have fixed up all of my classes in order to study here every day. It seems to me no trouble here, since all of our friends try their best to help me, so that I feel neither lonesome nor homesick, just quite at home.

I do not say that my lessons are not difficult for me. The only trouble seems to me the note taking at class, as we never did such a thing in China, I do hope that we will have note taking at Peking University afterward.

Truly yours, (signed) Tien-Chih Wang.

A BRIEF HISTORICAL SKETCH OF PEKING UNIVERSITY

The history of Peking University properly begins with the work of the American Board and the Methodist Missions in North China. Those who had come with the thought of doing only evangelistic work soon realized that if Christianity was to be permanently successful here, it must be accompanied by Christian

education. To this end in 1867 the American Board opened at Tungchow, twelve miles east of Peking, a boarding school for boys, and the Methodists started, in 1870 a similar institution in Peking. Although a free education was offered, yet so strong was the prejudice of the Chinese that at first but few boys could be induced to attend the schools, and even these few could be kept only by providing a meal at the close of each day's work.

This prejudice was, however, overcome to such an extent that before many years it was found desirable to raise the grade of both institutions. As a result, the school in Peking was advanced to college rank in 1888 and that in Tungchow the following year.

From this point it is best to trace separately, but briefly, the lives of the two institutions. The college at Tungchow remained under the control of the American Board Mission until 1900, when the Boxers destroyed the entire property. After that event the support and management were reorganized so as to include the American Presbyterian and London Missions. The resulting North China Union College continued its work successfully until 1918, when it was merged with Peking University into the present institution.

The original Peking University was established in 1888, its charter secured from the State of New York the same year, and its first local Board of Managers elected in 1891. It is of interest to note that, although the University was under the Methodist Mission, this Board was composed of representatives of the Presbyterian, American Board, Methodist, and London Missions, as well as the American Minister to China, the Dutch Minister, the Secretary of the Dutch Legation, the Inspector-General of Maritime Customs, and the President of the Imperial Tung Wen College. Such an international, interdenominational Board is proof of the non-sectarian nature of the work planned.

Though the buildings in Peking, like those at Tungchow, were destroyed in 1900, yet, notwithstanding various efforts at union in the work of higher education, Peking University arose from its ashes still a Methodist institution. But at last, in 1914, a new proposal was made that met with almost immediate sanction on the part of the missions interested. After some delay in

revising the charter, the two educational institutions united into one under the English name of Peking University.

Thus for the purpose of promoting higher education in North China the Presbyterian, London, American Board, and Methodist Missions are working together, and the way is open for any other mission to join them. Recently the usefulness of this institution has been greatly augmented, and the cause of union still further advanced by the addition of the North China Woman's College as an integral part of the University.

The following paragraph taken from the University Bulletin gives a good, brief statement of matters relating to the incorporation and control of the University:—

Peking University is incorporated under the laws of the State of New York, which gives the right to grant literary degrees subject to the approval of the Regents of the University of New York. Its control is vested in a Board of Trustees appointed by the four constituent Mission Boards, with headquarters in New York City. The Trustees elect the Members of a Board of Managers, composed of Chinese, British, and American residents in or near Peking, who administer the affairs of the University.

NORTH CHINA AGRICULTURAL EXPERIMENT STATION.

A new department that is being organized in connection with the University is the Agricultural Experiment Station. This department is made possible by the generosity of Mr. Ch'iu Jen Ch'u, proprietor of the Oriental Hotel, the Dining Car Service on the Tientsin-Pukow Railway, and other large interests. Mr. Ch'iu's efforts in this undertaking are of a purely philanthropic and patriotic nature, because he believes that in this way he can be of great service to his country. In order that the work may be properly financed, he is organizing a stock company with a capital of half of million dollars. Several prominent officials have become interested, the chief of whom is the President, who through his younger brother is one of the stock holders.

The plans for both the Station and the school in connection with it are well under way. Already a tract of 1500 acres south

of Peking has been secured. It is proposed to obtain the best breeds of American cattle, hogs, sheep and chickens, and the best varieties of grain, in order that a study of the adaptation of these to North China may be made. One practical feature of the work will be that all necessary feed will be raised on the farm. As to the College of Agriculture, the present plan is to admit annually on scholarships, seventy-five graduates of middle schools, who will then study one year in the preparatory school and three years in the college proper. These scholarship students will be held for three years of further training, in the same way that medical students are kept as internes in hospitals. This college will be in effect a part of Peking University, under a joint Board appointed by the Directors of the Company and the Board of Managers of the University, with the Dean as Chairman.

Although both the land and money for the enterprise are assured, a manager has not yet been selected. For the purpose of securing a suitable man Mr. S. M. Gordon of the University Faculty has made a special trip to America. All construction, shipments of stock and implements, planting of grain, and the selection of other members of the staff will be deferred until the manager arrives, studies the local condition, and gives his advice in the light of his discoveries. The school will not be opened until the farm is in operation. The beginning of actual work, therefore, will be delayed, pending the arrival of the manager.

SPECIAL ADDRESSES TO STUDENTS

The College of Arts and Sciences has been extremely fortunate this year in the special speakers who have appeared at the regular morning chapel exercises or at the Thursday morning lectures. Coming not only from different parts of China but from the four corners of the earth, they have presented widely different interests and have been a distinctly broadening and liberalizing influence in the life of the students.

Foreign advisers to the Chinese Government have been represented by B. Lennox Simpson Esquire, who writes under the name of Putnam Weale, who discussed the Shantung question in a most profound and intelligent way; and by Dr. John C. Ferguson,

who lectured on the Periods of Chinese Art. The field of journalism has been ably represented by Mr. Frazer Hunt, fresh from Russia where he was special correspondent of the Chicago Tribune, and Mr. C. W. Wood of the American News Service.

There has been an impressive array of college presidents,— Chancellor Tsai Yüan Pei of the National University of Peking, President Bowen of Nanking University, President John Gowdy of the Fukien Anglo-Chinese College, and Dr. Goucher, formerly president of Goucher College, Baltimore, having all addressed the students.

Professor Marshall P. Perrin of Boston University was very popular with the students, and Dr. John Dewey was another worthy representative of American Universities. Mr. Van Wagenen and Mr. Plimpton, two prominent New York publishers, gave their points of view. The Church has been represented by Bishop Lewis and Bishop Welch, by the leading Chinese pastors of different denominations in the city, and by several others. Mission Board Secretaries have appeared also, for instance Dr. Cornelius Patten, Dr. Ralph Ward, and Mr. George T. Scott.

The industrial needs of China have been presented by Professor Joseph Baillie, and Dr. Frank A. Foster, both of whom the University hopes to have upon its staff when they return from the United States, whither they have gone on furlough. Mr. Peter Ch'üan, fresh from France, told of his experiences with the Chinese Labor Battalion in the war zone. Both sides of the Korean situation have been presented by eye-witnesses, and in spite of the strained relations between China and Japan, the students listened with profound respect to a professor in the Imperial University of Tokyo.

The inrush of travellers to Peking is becoming more and more pronounced, so that there is prospect of hearing many other interesting persons. Is it any wonder that the chapel talks and lectures at Peking University are becoming famous?

THE AFFILIATION CELEBRATION

Two institutions which have been pioneers in the introduction of western education and ideals into China, celebrated their affiliation on the afternoon of the fifteenth of March. The North China Union Woman's College, which has a history of fifteen years

of higher education for Chinese women, assumed upon that occasion the name of the College of Arts and Sciences for Women of Peking University, which has an even longer record. As was most fitting, the formal recognition of the union took place in the Chapel of the Woman's College, which has its present quarters in the ancient and picturesque T'ung Fū.

The occasion was favored with the most beautiful of early spring weather. The gray courts, festively decorated with Chinese, English, and American flags, were like wells of golden sunshine and the tall doors of the Chapel stood open to the light and warmth of the day outside. The guests who arrived at the great gate were confronted with the new signs which in Chinese and English, made known the new status of the woman's college; they were also shown the great pientze above the gate, the golden characters of which were graciously written by the Chancellor of the National University. Distinguished guests from foreign and Chinese educational circles, and the faculties and student bodies of the two institutions, filled the Chapel. Dean Miner, recently returned from America, sat upon the left of the blue tapestry bearing in gold the Chinese monogram of the University, which hung against the center wall. President Stuart sat to the right. Flowers and flags added their color and significance to the great spaces of the ancient Chinese room.

The speaking was all in Chinese. President Stuart emphasized the importance to the University of the new regime, and in his forecast of the future spoke of the expectation that a new site would shortly be occupied, where the buildings would be modified Chinese architecture, and where vocational education could be properly housed and equipped. He concluded with the declaration that the aim of the University was the cultivation of character in order that such character might be expressed in service. Dean Miner, in her remarks outlined the attitude of Americans toward the union of the institutions, and indicated the keen interest with which the public follows the development of educational and philanthropic movements in the Far East. She was followed by two speakers who presented the history of the two institutions. Miss Ch'eng, a graduate of the North China Union College and a member of that faculty since her return from studying in England,

stressed the growth of the woman's school, and Dean Porter outlined the development of the University.

Representatives of Chinese education were present to offer their congratulations and good wishes. Mr. T'eng, who has long advocated coeducation for the young people of China, and who spoke for the Board of Education, referred frankly to a criticism which is often made of church schools, to the effect that such schools are old-fashioned, out of touch with the currents of modern life, and producers of an unsocial type of graduate. Mr. T'eng declared that the adoption of the Colleges for women into this University, and the ingenious and daring plans on foot for promoting industrial and social progress prove that such a criticism is out of place with regard to the institution in question. Possibly the most charming speaker of the afternoon was Mrs. Mao, who represented the Normal College for girls. With a dignity and grace that were most captivating, she reviewed the place of religion in education and paid a generous tribute to the ideals for which the University stands. Most distinguished of all the guests was Chancellor T'sai of the Peking National University, who referred with pride to the fact that women were now received as students into that institution, and who cited classical precedents for the new order. He declared there need be no uneasiness on the score of Chinese disapproval of coeducation.

The Chinese churches found a spokesman in the Rev. Mr. Liu Fang, who reminded his audience that the churches look to the graduates of the higher institutions of learning for their leaders. Members of the respective student bodies followed Mr. Fang. Miss Chien Chung Hui spoke with the dignity which sees an inherent grace in the Chinese woman, and expressed the satisfaction with which the students of the Woman's College regarded the future of the united institutions, and their sense of indebtedness to those who had made higher Christian education possible. Mr. Yu Chen Chou, on behalf of the students of the University, welcomed the new arrangement.

The music of the afternoon was supplied by the Glee Clubs of the two institutions, and at the close of the speaking, the two clubs sang the new University song while the audience stood. This stirring and interesting melody is a Chinese tune chosen and adapted by the Woman's College, while the words were composed

by one of the men. The song in its origin and rendition seemed a fortunate symbol of the inspiring and propitious relationship which had been established. Since no Chinese function is complete without its social cup of tea, the students together served the guests on the lawn outside in the late afternoon sunshine. Men and maidens kept decorously to opposite sides of the court, but at the demand of the photographer they were persuaded to stand together and the picture resulting is a convincing evidence that union had at last been actually established.

EVILS IN THE CHINESE HOME

Ortha M. Lane

When asked to name the greatest evil in the Chinese home life, one man well acquainted with Chinese problems replied, "The funerals. The extravagance and excesses of the funerals mean the mortgaging of the family for years to come. It means that they will be in debt from one generation to the next, and no family can have vital, moral development while it is ground down in poverty." We are all ready to agree that the funeral presents one of the outstanding problems in the Chinese home but I believe that there are other even worse evils which would still exist after this evil had been eliminated.

Let us consider first the problem of child marriage. In China, practically all girls except prostitutes are wives by 20 years of age and five-sixths of the young men are husbands at that age. Due to early marriage, the generations in China come at least one-third closer together than they do in America. According to an article in the December Millard's Review, the motives for early marriage in China are: 1. Desire for a host of grand children to inherit the family name. 2. Superstitious belief in the power of weddings to break evil spells. 3. The necessity of taking care of betrothed girls whose parents are either too poor to support them or are dead before their daughters reach marriageable age. 4. The wish of sick parents to see their children happily married before they die. 5. The hope of parents to reform their children by means of marriage.

The economic situation is connected with child marriage, for the girl of poor parents is sold to future parents-in-law because

her own parents cannot afford to support her. Often the mother-in-law takes the future daughter into her home and rears her from babyhood. There is sometimes an advantage in this arrangement, as the little girl may grow to love her mother-in-law as a true mother, and thus she will be able to live peaceably with her after the wedding takes place. Much depends on the character of the mother-in-law, but too often the little girl is a mere slave, cruelly treated by the rest of the family.

The engagement of children by their parents has led to most serious consequences, since the betrothal is considered absolutely binding. I know of a young woman not far from Peking who was engaged by her parents to a boy who proved to be a mental defective. This girl is a Christian, a young woman of leadership, but yet she must submit to this marriage. Her wedding is soon to take place, but she is continuing her education with the hope that after her marriage she will be permitted to teach. There is another similar case at present. Two women agreed before their babies were born that if their children were a boy and a girl, they should marry. The boy is mentally deficient, is even leading an immoral, degraded life, and yet the Christian girl, with an efficient medical training, is doomed to marry him! Can one conceive of any evil connected with home life anywhere in the world that is worse than such a system as this?

What is being done to prevent early marriage? At present marriage under 15 years is not legal, and the Board of Education in Peking has decreed that girl students in government schools shall not marry under 20 years nor boy students under 22 years. William Chung, a professor at Tsinghua, and an American-trained man, is carrying on an extensive and unique campaign. He prints anti-early marriage literature on post cards with pretty pictures of moving picture stars such as Mary Pickford and Marquerite Clark and then he sends these broadcast throughout China. He supplements this campaign by lecturing, and that this movement is having effect is indicated by the opposition and antagonism directed toward him.

One argument used to discourage early marriage is that no exceptionally great man was ever born to a family that reproduces itself faster than three generations in a century. The most distin

guished of the 25 men in the American Hall of Fame had fathers over 40 years of age at the time their famous sons were born, and not a single one of the 25 had a father younger than 24 nor a mother under 22. Benjamin Franklin's father was 57 at his birth, and his mother was 50. Washington's father was 38 when his son was born, and the fathers of Milton and Confucius were both 45. Edison's father was 43, and Shakespeare's father and grandfather were each about 40 at the birth of their sons.

The basis of Chinese home-life is not love, although love is very often found there. The young man and his bride have had nothing to say about their engagement, and have had no acquaintance preceding their marriage. Sometimes true affection springs up between them, but too often the wife is regarded as the slave of the man, not in any sense as a companion. Even though the husband does have true affection for his wife, and though he may be indignant at the cruelty which she suffers at the hands of his mother, yet, if he dares to say anything in her defence or show by any action that he thinks his mother wrong, he will make the condition of his wife all the more unbearable, for the family will then direct their fiercest passions against the girl and accuse the husband of being unfilial.

Can the girl's parents do anything to protect her from abuse by her parents-in-law or husband? They can do absolutely nothing except to remonstrate with the family and, in case she is driven to commit suicide, her parents can demand an expensive funeral for her at the expense of her husband's family.

As to the question of divorce, as in other social problems in China, statistics are not available. Marriage is rather a social or religious matter than legal, and often the husband and wife by mutual consent cease to live together without the interference of any court. The wife has no means of securing a divorce, and her husband might seriously injure her and even kill her and still he could escape all legal consequences by declaring that she was "unfilial to his parents." If the husband wants a divorce, he can secure it for seven different reasons. Two of these reasons are "Disobedience to parents-in-law" and "talking too much."

It is not strange that in a land where the daughter-in-law is in absolute subjection, where concubinage is common, where

there is so little training in morals and self control, that the cases of suicide should be more numerous than in any other land. The suicides of young wives is so common that it arouses little more than passing comment. Our missionaries in country districts report great prevalence of suicide. So common is it among the older members of the family that even children resort to it. One worker told me of a little girl who had a quarrel with another child, and, because she felt she had lost face, she took her own life.

Among the women, a common method of suicide is eating matches or jumping into wells. Other methods are taking opium in large quantities, or hanging or drowning. Suicide by cutting the throat is seldom resorted to. The victim often puts on his very best clothes before he commits suicide in order that it may be done in a fitting manner. The place he chooses is often some retired spot or the top of a high hill. The common causes of suicide among the women are jealousy among the wives or cruelty of the mother-in-law. Among both men and women, gambling quarreling, and the idea of being revenged on those who have injured them lead them to take their own lives.

The fact that the Chinese have always held in respect suicides under certain conditions complicates the problem. Those suicides which they regard as honourable are: 1. Suicide of servants or officers of state who choose not to survive defeat in battle or insult offered to the sovereign; 2. The suicide of young men to whose parents an insult has been offered which they are unable to avenge; 3. The suicide of affectionate wives who refuse to survive their husbands; 4. The suicide of a young woman in case the young man to whom she is engaged dies before their wedding day.

Among the Chinese who can afford it, a girl is often bought for a slave in the family. Reports come of most horrible treatment of the slave girl who is a mere drudge for the family. However, her treatment of course depends on the disposition of the mother in the family, and sometimes she is well cared for.

In a country where the elders in the family are given such elaborate funerals, it seems a paradox that no thought whatever is given to the burial of infants. Their burial in coffins is exceptionally rare, and the bodies are usually simply wrapped in matting and thrown into a public cart. It is one of the difficult

problems of Christian workers to get the native Christians to care about the burial of their babies. I know personally of several cases this winter. The babies of two men who are training for the ministry died, and the parents had to be persuaded to have a funeral service. They took no interest in the preparation for the burial, and the foreign workers had to see that a little box was prepared for the coffin and that there were some clean cloths to wrap about the corpse.

A well-known evil in the Chinese home is foot binding. Although agitation against it is constantly increasing, little girls from 4-7 years of age are still having their feet bound in all parts of China. Workers in country districts, especially, report the prevalence of this evil and many tell of whole villages where there is not one woman with unbound feet. In south China, there is a greater extent of foot-binding than here in North China, and their feet are much smaller. The fact that the Manchus have never bound the feet has had great effect in decreasing foot-binding in north China. It is believed that foot-binding originated at least 2000 years before the Christian era. It was prohibited by imperial decree in the 17th century, but the decree was not carried out. The Empress Dowager did much to hasten the reform. One of the earliest anti-foot-binding societies was organized in the American Reformed Church Mission in 1873. At that time the pledge to suppress the custom was signed by forty women, and Dr. Mary Stone, born in the same year, was one of the first girls born of Christian parents in the Yangtze valley to escape foot-binding. For many years it has been a rule that no girls with bound feet would be received in the mission schools. Foot-binding is now prohibited in the government schools. The difficulty is that the law is not enforced.

Although everyone knows of the foot-binding evil, not so many know of another kind of binding—the binding of the chests of the Chinese girls. All teachers in girl's schools report that a number of the girls bind their chests very tightly. As you have observed, the dress of the Chinese woman is very plain and close fitting across the chest and this has led to the custom. Just last week there was a case of a girl who was despondent and sick with a headache, and it seemed difficult for her to breathe. The doctor

immediately pulled apart the tight bandages about her chest and thus eliminated the cause of her condition. Such a practice tends to make the girls hollow-chested and more susceptible to consumption and other diseases.

The extreme modesty of girls before they are married in regard to dress and conduct is often radically changed at marriage, and workers with Chinese married women are extremely vexed and grieved with the absolute lack of modesty, either as regards themselves or their small children, even after they have been taught by precept and example for many years. Our workers in schools for girls find very great difficulty in talking over with the girls social or sex problems such as is done in our schools at home. The girls are shocked, but the same girls after marriage are very free in their discussion. It is also true that married men will often talk to the foreign woman worker who comes into the home in a most casual way about the intimate family problems which, in America, the social worker would discuss only with the wife.

The lack of privacy in the Chinese home is one of the great outstanding evils. To quote from Macgowan in His "Lights and Shadows of Chinese Life"—"Questions that we should deem it advisable to discuss with closed doors, and after we had carefully peered around to see that there were no eavesdroppers are talked about before their neighbours who will stand silently taking in every word." The thin partitions between rooms mean that almost every thing said or done in one room can be heard in the next. The lack of separate sleeping apartments is quite evident, even very often in the homes of the wealthy.

The children in the home hear and see everything that goes on. A daughter of a missionary who was born in China says that, from playing with Chinese children, she learned things as a little child that she should not have known until she reached maturity. Our mission doctors, whenever they go into a Chinese home at the time a baby is born, find it necessary to drive out of the room the little boys and girls of 4, 5, and 6 years of age, and also the neighbours who have gathered in. This winter, one mother instead of calling in a near-by mission doctor, whose services she knew she could secure free of charge, allowed her ten-year old daughter to

preside at the birth of the baby, and the doctor knew nothing about the birth until the next day.

One great lack in the Chinese home is fit reading material. The majority cannot read, but, if they can, they have nothing elevating to read. Many workers have discovered that the only decent reading material for the women in the homes of the ordinary people is what the church is getting out, and at present that is very meager. One missionary from West China says that about all the reading material she finds in the homes are the cheap, trashy, obscene little pamphlets that are sold on the streets. She told her Chinese teacher one day to go out on the streets and buy one of those little books and read it with her for language study. He went out and searched all day, and returned with a shamed face saying, "I have hunted everywhere, but I found nothing that I could read with you."

Many foreign workers say that not a day passes but that they hear certain obscene expressions repeated dozens of times by angry Chinese. The common method of reviling is to say vile things about the mother and ancestors of your adversary. One foreign family in Peking who have Chinese neighbors often hear them revile each other a half day at a time, repeating the same thing over and over again. After the parents grow tired, then the little children take up the strain and keep it going for a few hours longer.

Many declare that the greatest evil in the Chinese home is the lack of discipline, moral training, and self-control. There is no discipline for the child until he is sent to schools and then the teachers are expected to make up for the lack in the parents.

A number of religious workers who have been in China for many years know Chinese home life chiefly by hearsay. All of their contact with the Chinese has been in institutions. Likewise, the Chinese know the foreigners only as they meet them in school and church. My impression is that if the foreigners would spend a little less time in entertaining each other and more in entertaining the Chinese, there would be a greater upward development in Chinese homes. If the Chinese could know intimately the Christian home-life, they would gradually come to appreciate

the wholesome, uplifting comradeship of the husband, wife, and children that is the very center of our homes, and which is utterly lacking in the great majority of Chinese homes. The missionaries have been so overloaded with institutional work that they have lacked time for home visiting, but just now there is a great call for workers with social training, as well as with spiritual power, who will give their entire time to personal contact with the Chinese people in their homes. This should mean a great forward movement—not an attempt to foreignize the Chinese homes, but to Christianize them.

HISTORY OF THE POPPY IN CHINA

W. Verink

The poppy has been referred to in some of our earliest literature. Livy refers to it as having been cultivated in Italy, Homer alludes to it in the Illiad, Hippocrates, the founder of Greek medicine, was the first to refer to poppy juice and make note of its medicinal values. In Virgil the poppy is described as "Pervaded by Lethean sleep", a metaphor borrowed from Greek mythology, according to which the waters of the river Lethe, which flows through the regions of the dead, cause those who drink of them to forget everything. In Virgil the poppy is not only connected with the world of the dead but also with the worship of the Goddess Ceres, the Goddess of Grains. Why it should be connected with Ceres may possibly be explained by the fact that the poppy grows wild in corn-fields of European countries or because the seeds of the white poppy were eaten as food to induce an appetite. Ceres is thought of by the ancient mind as the bountiful giver of food. She is represented as holding the poppy in her hands. In the first Century A. D. Pliny in his book on Natural History and Dioscorides in his Materia Medica, mention and describe it, using the word opium. At this time apparently the sleeping effects of it were known everywhere. Opium is also mentioned in the Jerusalem Talmud as being a very dangerous drug.

Among the Arabs opium became known only through their contacts with the Greeks. The poppy had for a long time been known to them as a garden flower, in Arabia as Khash-Khash and

in Persia as *Koknar*, but the knowledge of it as opium was brought to them by their medical men who studied with the Greek physicians. It was the Arab who first gave the Chinese opium. The name for the drug used by Arabs was *Afyun*, which was a phonetic transliteration of the Greek word *opium*; when it came to China it became *Ya-P'ien*, probably a phonetic transliteration of the word *Afyun*.

Previous to the T'ang Dynasty early in the 7th century neither opium or the poppy was known to either the Chinese medical men or botanists. It was in this century that trade was opened up with outside countries bringing the Arab trader with his spices, precious stones, and drugs, as is shown by the following quotation: "In the T'ang Dynasty, on the occasion of the opening of trade with foreign ships, the Mohammedan King Mohomet sent his mother's brother from the Western countries to China to trade. He build a tomb and monastery called respectively *Shien-Huang-T'a* and *Huai-Sheng Sau*. Soon after they were completed he died and was buried in the tomb which today stands outside the north gate of Canton, a monument to the opening of foreign trade. It was at this time that the Chinese invented their first name for opium based on the shape of the poppy head. The seeds looked like millet seeds, although not of the same color; therefore they called the heads "*Mi Nang*"

The first mention of its cultivation in China is made during the first part of the 8th century by *Ch'en Ts'ang Ch'i* (陳藏器) in a supplement to the *Pen Tsao* (本草) in which he quotes from an earlier writer as follows: "The poppy has four petals. It is white and red; above them is a pale red rim. The seeds are in a bag, which is like one of those arrow heads which has air holes to make a sound as the arrow cuts through the air. Within are seeds like those of the millet." The second mention is made in a book on trees published at the end of the 8th century, which describes the method and time of sowing. It is here that we get the first intimation of the first localities in which the poppy was grown in China. The author of this book was a native of *Shensi*, coming from what is now known as *Si-an-fu*, the capital of the province, which would indicate that very probably the poppy was grown rather extensively in that district. It is a rather interesting side

light to note that *Shen-si*, the first to grow the poppy, is still one of the places where it has been found impossible to root out the business. See *N. C. Star* Sunday, January 3.—It is understood that General *Chen Shu-fan* will shortly be removed from *Shensi*, owing to the fact that the province has been practically given over to the cultivation of poppy during the last few years.

In 973 the Emperor *Sung T'ai Tsu* ordered that a medical work known as the *K'ai Pao Pen Ts'ao* (開寶本草) be prepared. In this book the following mention is made: "Its seeds have healing power. When men have taken the stone (quicksilver) that confers immortality, feel it powerfully operating, and cannot eat with appetite, they may be benefited by mixing these seeds with bamboo juice, boiled into gruel and taking this." A contemporary poem mentions its narcotic virtues. About 1057, a medical author writes, "The poppy is found everywhere. Many persons cultivate it as an ornamental flower," and he goes on to speak of the seeds as medicine.

In the fifteenth and sixteenth centuries the Chinese were, next to the Arabs, the chief traders in the Far Eastern seas. Before the discovery of the passage to India around the south of Africa, most of the maritime trade to the East was mainly carried on by the Venetians from Southwestern Europe to the Persian Gulf and the Red Sea: from Aden to Malacca by the Arabs and from Malacca by the Chinese. The Venetians were afterwards supplanted by the Dutch, and the Dutch again by the English, each in their turn extending their horizon and taking a wider sweep for their commerce. *Barbosa* writes in 1516: "The Chinese are also great navigators; they go with all their goods to Malacca; for the return voyage they ship drugs of Cambay, must Afiam which we call opium, wormwood, saffron, etc." In 1589 and again in 1616 opium occurs in the tariff of duties on imported goods.

A medical work of 1589 states: "Formerly opium was not much heard of; recently it has been used by some in medical receipt". *Acosta*, a Portuguese doctor, speaks of the common use of opium to produce sleep, lighten fatigue, and stimulate lust. Though condemned by reasons, it is used so extensively that it is the most general and familiar remedy of degraded debauchees." He goes on to say: "The worst of it is, that once it has become a

habit, they cannot give up their liking for it without great risk of life." He also says, "The Chinese are said to have the best preparation of it (opium) in the world."

It will be noted here that the Chinese themselves were among the first and earliest to bring opium into China in any great quantities and for other than medical purposes. Remember that up until this time, the middle part of the 16th century, we have not heard of opium as a habit-forming drug. Acosta is probably the first one to mention it. If it had been a curse to China previous to that time it certainly would have appeared in the literature of the time and in their scientific works on botany and medicine.

In the work Tung Hsi Yang K'ao, Ming dynasty (東西洋考), the first native account is given of foreign commerce with China. It says: "In the Sung Dynasty when merchant ships went to sea the high officials went to the seashore to escort them. At that time the regulations were very stringent, as if the matters in hand were of great importance." In the province of Fukien, in the Sung and the Yuan Dynasties, superintendents of foreign trade were appointed at each port. At the beginning of the Ming Dynasty this system remained unaltered, but was afterwards allowed to fall into neglect. In 1465 to 1506 the shipping fell into the hands of more wealthy people who broadened the horizon of their dealings. Tung-hsi-yang-k'ao goes on to say: "There were at that time bad men who secretly opened out new paths in which to gain profit, while officers placed in charge failed to secure, openly at least, in these profitable but illicit transactions, any share for the government." For some time there was an effort to suppress all trade with the foreigner, but it was soon recognised that this would be impossible; so the trade was legalized and duties levied. In 1589 there is a record of a tariff on opium of 2 ounces per cwt. In the year 1815 a new tariff was issued, in which opium appears rated at 73/1100 mace for each ten catties, or about 1.73 ounces per cwt.

From this time on foreign trade grew in China in spite of the handicaps and difficulties placed in its way by the Chinese. The Chinese felt that they were the superior race, and absolutely refused to have anything to do with the outside on anything like

terms of equality. The foreigner was finally granted the right to live in Canton under certain regulations and do business; all this business had to be transacted through certain selected Hongers or compradores, the foreigner not being permitted to do business with any one else. The natural consequence was that hard feeling and friction was constantly breaking out.

In 1729, the first edict was issued prohibiting the sale of opium and the opening of opium smoking houses. The government found itself face to face with a dangerous social evil of an alarming kind. The masters of opium shops were dealt with most severely as being the seducers into evil paths of the young members of respectable families. Sellers of opium were to bear the punishment, not the buyers. They were to bear the wooden collar for a month and be banished to the frontier. The keepers of shops were to be punished in the same way as propagators of depraved doctrines; that is, they were to be strangled after a few months imprisonment. Their assistants were to be beaten 100 blows and banished 1,000 miles. Everyone was to be punished except the smoker; for example, boatman, local bailiffs, neighbours lending help, soldiers, police runners in any way connected with the matter, all had punishments assigned to them. The same was true of magistrates and custom house superintendents in the seaport towns where these things happened. Only the smoker was exempt; it was probably thought that his punishment was self-inflicted and sufficient. This edict was followed a year later by one applying to the colonists of Formosa, part of it reading as follows: "All guilty of robbery, false evidence, enticing the aborigines to commit murder, the sale of gambling instruments or of opium for smoking are to be punished by death."

Opium selling for smoking purposes has from 1792 on been considered as a crime by the government authorities. Its sale was connected with murder, robbery, and crimes of that category; the special reason being that it was a temptation to evil on the part of the salesman, that it threatened the health, comfort, and life of the buyer. It was its effects that went to prove criminality. The question may be asked, Why was a law of such severity made at this time? In our minds the smoking of opium has been closely associated with the ruling class. This, however, is explained by

the fact that it started in a part of the country very remote from Peking, and in a very lawless part of the country; therefore Peking, the center of the government at that time, was not inclined to be in any degree lenient. It must be remembered that this severe law against opium was probably never repealed during the time China was a monarchy, but as soon as the enforcement of this law meant the touching of those intimately connected with the capital, it was more or less ignored with the results all too well known to us.

In spite of the laws against it, the opium trade remained as before; 200 chests a year continued to be imported, but in 1767 it had grown to be some 1000 chests. In spite of the fact that there was a severe law prohibiting the sale of opium, there still continued to be a duty of 3 taels a chest levied. Although the sale was prohibited by statute, there was no record of its having been refused as a drug at the customs house at Amoy and Canton. Up until 1773, for the most part, the whole trade remained in the hands of Portuguese merchants. Then the English took it over after the conquest of Bengal by Clive. In 1781 the East India Company took the opium trade into its hands. Up to this time it is assumed that only a small portion of the amount imported was used for smoking. The Superintendents of Customs in those days continued to take it at the customs house as a drug, saying that the thing that was contraband was Ya-P'ien-yen, or opium for smoking, not ya-pien, although the substance is said to have been the same.

It was the existence of such conditions that lead up to what is commonly known as the Opium War. The Government apparently attempted to make a determined effort to stamp out the importation of the drug just before 1840. Lin was sent as a special commissioner to Canton, and upon arriving found an extensive system of bribes. The English alone had a separate trading company with a consular officer sent by their king to manage the whole concern. Lin demanded from the foreigners a surrender of all the opium; it was agreed to give three catties of tea for each one of opium, requiring bond as a guarantee against the reopening of the traffic. The Emperor ordered the total destruction of the drug. Americans and others gave the required bonds; but Elliott, the English representative, refused to either

give the bonds or accept the tea. About this time a Chinese was killed. Elliott, though he had no intention of evading the issue, tried five men but did not try the real criminal. Lin maintained that Elliott had made no effort to convict, and as a result cut off all the supplies from them. Elliott on the pretext of getting food, sent two men of war against the Chinese fleet and engaged them in battle. This was the beginning of the so called Opium War.

A law was made condemning opium smokers to death by strangulation, and the opium dealers to decapitation. At the time of the outbreak of war this law had been in force for more than a half a year, and according to the Chinese "as the watch kept all over the empire was very strict, over half the smokers were already cured".

The war ended with the treaty of Nanking under the terms of which the Chinese paid \$6,000,000 for the opium taken, \$3,000,000 for debts which were owed English merchants by Chinese, and \$12,000,000 for the conduct of the war. Certain ports were opened to trade with the foreigner and certain duties on imports were to be levied. Opium, however, still remained contraband, and was recognised as such by the British authorities of the day; but although an order in Council dated February 24th, 1843, forbade British ships to violate the treaty by trading outside treaty ports, Capt. Hope of H. M. S. Thalia was recalled from his station soon after he had stopped two or three opium ships from proceeding to Shanghai and ordered to India where "he could not interfere in such a manner with the undertakings of British subjects" (Wells Williams II 582). It was during this time that Britain tried to make arrangements with the Chinese Government for the admission of opium to China as a lawful product on the grounds that "it was scarcely possible that a permanent good understanding could be maintained", with the opium trade on its present standing. "It is wholly out of the power of the British Government to prevent opium from being carried to China; if none were grown in any part of the British territories, plenty would be produced in other countries. Illegal trade is always attended with acts of violence." In response to this urging on the part of the British the Chinese Emperor in a manifesto said: "I cannot prevent the introduction of the flowing poison:

gain-seeking and corrupt men will profit and defeat my wishes, but nothing will induce me to derive a revenue from the vice and misery of my people". Although the Emperor took this attitude, it must be said in extenuation for the British, that the spread of the growth of poppy in China was being encouraged by the local officials. When we remember that at that time, the provinces of China were practically independent powers so far as the Emperor was concerned, we are not surprised at the apparent discrepancy between the will of the Emperor and the actual facts as they are found in the provinces.

This condition of affairs continued, misunderstandings growing as a result of commercial disputes until they resulted in the second war with China, which ended with the Treaty of Tientsin in 1858. It was under this treaty that the importation of the drug was first legalized. A duty of Taels 30 per chest was to be levied; this at that time represented about 18 of the value. By this arrangement opium could be imported into China at a less duty than Britain collected on the silk sent to England

During all this period there was a determined fight being waged in England against the opium traffic. In 1843 Lord Ashley, afterwards Earl of Shaftshury, lead an attack against it in the British Parliament, stating; "I am fully convinced that for this country to encourage this nefarious traffic is bad, perhaps worse than encouraging the slave trade.....The opium trade destroys the man both body and soul; and carries hideous ruin over millions, which can never be repaired." His speech was the opening gun in the big fight which was to last until in 1906 an agreement was made with China whereby the whole opium trade was to be abolished within ten years, the production being decreased one tenth each year until absolutely abolished.

The schedule for the abolition of opium as per the agreement of 1906 was lived up to on the part of both the British and Chinese up to the time of the Revolution. At that time the Chinese government lost its power to enforce it, and, as far the Chinese government is concerned, it has been next to impossible to control the traffic. England has apparently fulfilled her part of the contract, and does not permit her nationals to import the drug.

Poppy is first mentioned in a medical way as a relief for those who have taken quick silver in the hope that it will restore their youthful powers. When the depression of the poison makes itself manifest, poppy seeds taken relieve it. In 1507 the following recipe was published; "In cases of nausea and vomiting, a drink made from poppy seeds in the following manner will be found serviceable. Three-tenths of a pint of seeds of the white poppy, three-tenths of an ounce of powdered ginseng, with a piece 5 inches long of the tuber of the Chinese yam, are to be cut and ground fine. Boil it adding two 3/10 pints of water. Take of this 3/10 of a pint, and add a little syrup of raw ginger with fine salt. It should be well mixed and distributed into doses, which may be taken early or late. No harm will follow from taking other kinds of medicines at the same time.

In the 12th century its value in treating diarrhoea was discovered. The use of the capsule of poppy seeds was first introduced then. They were made in what was called then the poppy milk fish, which according to recipe was: "Take poppy heads, wash them well, and grind out their juice. First place some meal in a jar, covering the bottom. By means of a gauze bag, filter the poppy milk upon it, removing the portion that floats above and allowing the thicker part to remain. Place it in an iron pan and let it boil for a little while. Sprinkle rapidly some weak vinegar on it, and take it up from the pan into the bag and press it into a cake. It should then be placed in a covered pan such as is used for steaming macaroni and the like and there be well steamed. It is then to be sprinkled with a solution of red leaven, steamed again for a short time, taken out and made up in cakes shaped like fish." This recipe was used very effectively in the curing of dysentery and kindred disturbances. All during the twelfth and thirteenth century this poppy seed capsule was used extensively. In the 13th century we have one writer who says: "The poppy capsule is used extensively for cough at the present time in the case of those who are weak and consumptive; it is employed to take away the cough. It is used also for diarrhoea and dysentery with local inflammation. Though its effects are quick, great care must be taken in using it, because it kills like a knife." He also says: "Many persons to cure cough employ the poppy

capsule, and it may be used without fear, but in the first place the root of the disease must be removed while this should be reserved as a restorative method to complete the cure. In treating dysentery the same is true. Unnatural symptoms have to be expelled and lumps removed. It would not be right to employ at once such medicines as the capsule and Lung Ku (Dragons bones, certain fossil bones of existing and extinct animals.) in order to check abruptly the action of the stomach and intestines, for the unnatural state of things would reappear with increased severity.

It is in 1488 that opium is mentioned as a medicine in Chinese materia medica. There it says: "A piece of opium the size of a pea is taken and administered with warm water before the patient takes food (as early in the morning); when the stomach is free it will cure dysentery. Take one dose a day and avoid onions, garlic, and soups of all kinds. If thirsty drink water with honey in it."

Opium has been found to be a very prominent factor in Chinese medicine down to the middle of the 17 century. Before that time the problem of opium as a vice never was encountered. But it was about this time that the habit of smoking it was introduced. In order that a clear statement of it may be made, it is necessary to go somewhat into the history of the introduction of tobacco, which was the first step in the direction of opium smoking.

In the latter years of the Ming Dynasty, the latter part of the 16th or early part of the 17th centuries, tobacco cultivation and tobacco smoking were introduced into China from the Philippine Islands. Here the Spaniards had settled and they were in constant communication with America. The Tobacco plant crossed the Pacific and flourished in the vicinity of Manila. The first place in China where it was planted was Amoy; it was brought there by Fukien sailors trading with Manila. In a book published in A. D. 1650 it is said that tobacco was brought to China in 1650, which was about the time that the English King, James I, issued his famous "Counterblast to Tobacco." In the time of the last Ming Emperor, who reigned from 1628 to 1644, tobacco smoking was prohibited by law, but the habit spread too rapidly to be checked in this manner. At this time various

ingredients were mixed with tobacco to try their effects; among these were opium and arsenic. The latter, by the way, is still used by the Chinese in what they call water tobacco.

In a book written in 1671 tobacco smoking is described as spreading to the city of Soochow, and as being quickly adopted by all classes of people. The author states, "This circumstance was much to the detriment of the morality of the people; it had previously been difficult to uphold moderation in living, but after this it was much more so". Women as well as men, the inhabitants of small villages as well as of large towns, soon became habitual users until the habit was nearly universal. This immense popularity of the use of tobacco seems to indicate that the Chinese people were very ready to adopt and use some narcotic. The revulsion against the use of tobacco came in the 17th century in the same way as the revulsion against the use of opium came in the 19th century. The Confucian sense of propriety was shocked; it was feared that the nation was to be ruined by the habit. Tobacco smoking, however, was not as bad as they feared, while the slowly growing opium smoking habit was much worse than they feared. The Emperor Tao Kuang really made great efforts to prevent the spread of the use of opium in this manner, apparently recognising that the time had arrived when tobacco, bad as it was, was really only a minor evil in comparison with the very rapidly growing tide of opium smoking. He failed utterly in the attempt to put down opium smoking even in Peking, his seat of government.

According to Kaempfer's (German traveler) account, tobacco smoking had, during a century and a half, spread through all countries. He speaks of the poisonous qualities of tobacco, saying that in his experiments fowls die if tobacco oil is injected into a recent wound. He speaks of seeing porters smoking in a peculiar way. They filled a cow's horn with tobacco leaves, placed it over burning coals, and smoked through a hole in the horn: after a few whiffs they fell down in a state of something like foaming epilepsy. Yet, he adds, when smokers are accustomed to the use of tobacco it soothes the brain and promotes cheerfulness.

The invention of the water pipe was intended to assist in removing the poisonous and unpleasant qualities of tobacco. The

smoke on passing through the water is freed from sulphurous fumes, moderated in strength, cooled and purified. Glass vessels were first used with brass fitting. The natives of the Eastern Archipelago, not having glass, used the calabash. The Turk, Chinese, and Japanese, like the Europeans, use a pipe, but the black natives had a way which has come down to us in the form of cigars; they rolled the tobacco leaves into a tight twist, which they lighted from the other end.

It was from the mixing of tobacco with opium that the Chinese first began to develop the desire for opium; gradually as the craving grew and the habit grew more powerful the milder form as obtained with tobacco was abandoned and the pure opium preparations were used. The smoking opium was prepared by mixing hemp and the root of the grass cloth plant with opium and cutting it into small pieces. This mixture was boiled with water in a copper pan. This preparation was then mixed with tobacco and smoked in a pipe made from a bamboo tube, the end of which was filled with the coir fibres of the coir palm. The price asked for tobacco so prepared was several times that asked for the tobacco alone, but as an early writer says, "Those who smoke once or twice form a habit which cannot afterwards be broken off; the aborigines smoke as an aid to vice. The limbs grow thin and appear to be wasting away; the internal organs collapse. The smoker, unless he be killed, will not cease smoking."

ALUMNI NEWS

Rev. Liu Fang, B. A, the superintendent of the Peking District of the M.E. Mission, has gone to conduct a series of evangelistic meetings with General Feng Yü-hsiang's army. Those who are acquainted with Pastor Liu's work in Hunan last year will expect yet greater things of him.

Rev. C. P. Wang, Ph. D., former professor in Peking University, has accepted the offer as Associate General Secretary in the Tientsin Y. M. C. A.

Dr. Chen Wei-p'ing, Ph. D., the Editor of Hsing Hua-pao, has gone to the United States to attend the General Conference of the Methodist Episcopal Church.

Mr. Wang Hou-chai, B. A, the Manager of the Kailan Coal Company at Tientsin, has gone to America to attend the General Conference of the Methodist Episcopal Church.

Mr. H. H. Kung, M. A, the Principal of the Taiku Middle School in Shansi and an adviser to General Yen, the Military Governor of Shansi, attended the Y. M. C. A. General Conference at Tientsin.

Mr. Fei Chi Hao, M.A, the secretary of the Peking Y.M.C.A. and member of the Board of Directors of our University, has been ill for about a month. He is now recuperating at home.

Dr. Li Tien-lu, Ph.D., has been made Dean of the Yü-kê and Middle School of Peking Academy. He is doing his work successfully.

Dr. Wei Wen-pen, Ph. D., the English secretary to the Chinese Legation at Washington, has recovered from his illness and is now on his way to Washington by the S. S. Nanking.

Mr. Cheng Hai-wen, M. A., has been appointed Traffic Inspector of the Shanghai-Hangchow Railway.

Mr. Li Mo-lin, B. A., has been made the station master at Tientsin Old Station. He is now enjoying his work.

Mr. Liang Chuan-ling, M.S., the head of the Chemical department at Peking Academy, has now a son born at his home. The friends of Mr. and Mrs. Liang will rejoice with them.

Mr. Chuan Shao-wu, who took his graduate work at Hartford Theological Seminary and went to France as Y. M.C. A. secretary, has returned. He is now doing evangelistic work at the American Board Mission at Peking.

Mr. Chen Lee-ting, A. B., Yale, who has returned from France, is now working in the national Y.M.C.A. as the secretary for the Returned Laborers from France. His residence is at Tsinan, Shantung.

Mr. Hsü Cheng, Instructor in Peking Academy, has married and is enjoying his home life at Mao Chia wan.

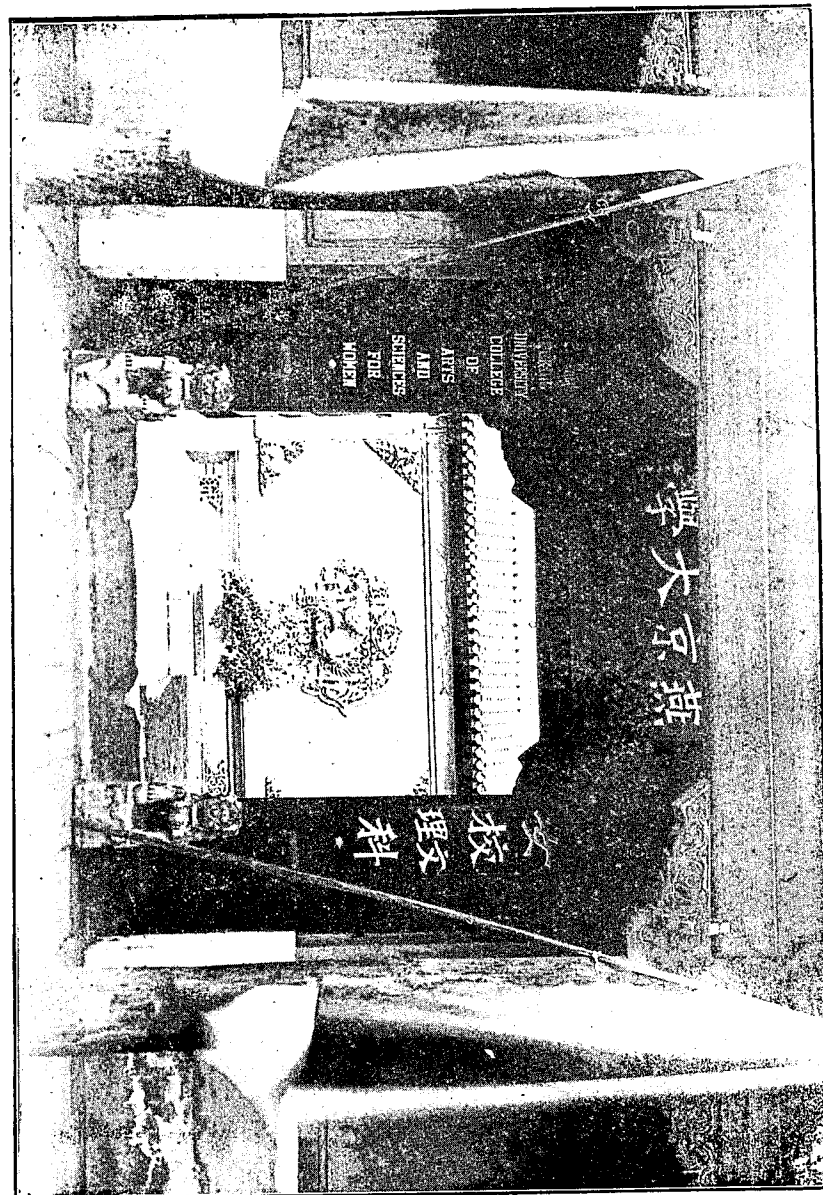
Mr. Kuo Jui-chang, Instructor in Peking Academy, has just married. He is now living at Mei Chu Hutung.

HISTORY OF THE GROUNDS OCCUPIED BY THE WOMEN'S COLLEGE

The history of the place now occupied by the Women's College goes back at least into the fifteenth century. During the reign of Shih Tsung (Chia Ching) 1522-1567 this was the family temple of the prime minister Yen Sung, the power behind the throne, as famed for his beautiful penmanship as for his infamous deeds of cruelty. The Mongol prince's place in front was his home, and the site on the east now occupied by Ts'ao Ju Lin's new residence was his park.

In 1644, when the Manchus took Peking, the family temple part became the home of the powerful T'ung clan, and the first emperor, Shun Chih, took a bride from this family. Her son, the noted Emperor K'ang Hsi, when he visited his mother's family, was received in the throne room, now the college assembly hall, and his throne was carefully preserved in its original place until the Women's College bought the property from the degenerate, impoverished dukes of the T'ung clan in 1916.

The entrance to the College of Arts and Sciences for Women.



Peking Union Medical College

DEPARTMENTS:

The Medical School

The Premedical School

The Training School for Nurses

For further information address

The Director

Peking Union Medical College

Peking.

