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# The Fukien Voice

Vol. 1, No. 1.

January, 1935.

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Foochow, China.

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# THE FUKIEN VOICE

Published by

The English Club

FUKIEN CHRISTIAN UNIVERSITY

FOOCHOW, CHINA

Vol. I, No. 1

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### The FCU

### English Speaking Club

—Past, Present & Future—

BY WANG SHIH TSUAN (王石泉)

Articulate speech has undoubtedly long been recognized as one of the three fundamental tools of human beings, which distinctly characterize their life and have enabled them to stand aloft above all other animals, the other two being the use of hands and the ability of clear thinking. Without this essential tool, we could hardly understand one another and could scarcely be brought together in any sort of co-operative

endeavor. It would not be difficult to imagine how different and wild our life would be, if we were by some supernatural agency, deprived of our ability to speak. Accordingly, it is plainly discernable that upon this faculty of uttering speech, our present civilization is based. Unfortunately, the languages of the different peoples are so widely diverse that it is very difficult for them to understand one another. Again, the expressions in a given language are often so highly developed that to speak correctly, even in ordinary conversation, may practically be regarded as an art. Thus, in learning any foreign language, speaking is by no means the least important item. As George A. Coe puts it, "A well-educated man is trained to use the tool of human intercourse with readiness, precision, and accuracy." Therefore, a thorough training in good speaking English is indispensable to all college students, since English has become the most convenient way of expressing one's self all the world over in the last thirty years.

The FCU English Speaking Club was founded, last Spring, upon this principle, by Miss Huang Siu Chi (then chairman of the Student Christian Association) and Mr. Liang Luan Kwei, with the latter as chairman. It was directly under the supervision of the Literary Department of the SCA, of which Mr. Liang was the head. The activities of this club chiefly involved three different forms of expression, namely, sectional practice, the performance of English plays, and a public speaking contest. The sectional practice took place once every

week throughout the term. It furnished the most convenient and effective way of learning good speaking English, both in ordinary conversation and in formal speech, as well as in learning the forms of western etiquette. During each sectional meeting, each member of the section was asked to give a short talk in five to ten minutes. The mistakes in English and in manners were pointed out and corrected, by the advisor, who was a member of the faculty. Thus, our fellow-students obtained a thorough drill in using idioms and colloquial expressions in conversation as well as in public speaking. The production of plays also furnished a valuable practice in accomplishing the same aim, for the coordination of speech and action readily impresses in one's mind the usage of foreign phrases and idioms. Owing to the lack of time, only one play was produced near the end of last term. The name of the play was "Forgiveness." The public speaking contest may roughly be comparable to the "quiz" in a school since it shows the results obtained by the members of the club throughout the semester. The contest was held at the end of last term. Miss Chiu Tsing Lien, speaking on the subject of co-education, won first prize. Dean Ch'en was the judge.

During the present semester, the club is manifesting quite a different spirit. Its membership includes about one third of the total number of students in the college. In the first general-meeting held at the beginning of the term, the members unanimously decided that the club should be withdrawn from the SCA and registered as an independent society. This was granted both by the authorities of the SCA and the faculty. As a consequence, the activities of the club have become more vigorous and effective. The sectional practice is continued, since it gives the most invaluable way of acquiring skill in speaking. The members of the club are divided into four sections under the

leadership of four advisors, name Miss Asher, Mrs. Stowe, Prof. Farl and Prof. Scott. In addition to the regular practice of giving short talks, formal debates and games are, oft carried on in these sectional meetings. Such activities furnish not merely good practice in acquiring fluent speech, but also promote intimacy and friendship among the students. This may be regarded as one of the most valuable services the club has done for its members. The production of an English play has likewise been carried on with much fervor. Owing to the limitation of time, it is impossible to produce more than one play in a semester. The one play produced this term was given on Christmas Eve, in the university chapel. The name of it was "The Two Sides of the Door." The performance of this play was much appreciated by the audience. Without doubt, the success of the production was due chiefly to the effort and the co-operation of the directors and the players. It certainly gave a great stimulation to all of the students and exalted the club a great deal. These are some of the more important things the club has done up to the present time.

In addition to the things already mentioned, the English Speaking Club is extending its activity into the field of writing English, for it has planned to publish a half-yearly college magazine in English. The name of this magazine will be "The Fukien Voice." The primary aim of issuing such a publication is to provide our fellow-students with one more chance for expressing themselves in English. Since there is at present no other similar magazine published by our students, this magazine, as a form of extra-curricular activity, will undoubtedly give them an additional opportunity for practicing good writing as well as for expressing their ideas. I wish to lay emphasis especially upon the latter rather than the former object, because the work done by students in general, in the composition classes, is good enough to enable them

to acquire skill and correctness in writing English. In expressing their own opinions, however, they have very little chance at present, for in their composition class work the emphasis is on form rather than on content. Now, it is expected that this magazine will make up for this lack. I also hope that the minds of my fellow-students will become more scientifically critical after the exchange of individual opinion through this magazine. A well-educated man should have a critical mind. If this end can be attained, this college magazine will have done good service. It will be one of the most valuable achievements of the English Speaking Club.

As can be seen from its past and present activities, the FCU English Speaking Club is optimistic as regards the future. It emerged from within the SCA with a securely established foundation, and it has been carried on with the most vital interest. The road upon which it is now travelling is brightly lighted, especially by the co-operative spirit of all the members. The progress which this club will make in future years can hardly be overestimated at the present time. I am, therefore, looking forward with confidence to the success of "The Fukien Voice."

### The Meaning of a Liberal Education

BY DEAN THEODORE H. E. CHEN (陳錫恩)

"All men are born free and equal." Are they, really? Only in a certain sense. From the standpoint of natural endowment of capacities and abilities for meeting the problems of life, human beings are certainly not equal. Despite the fact that modern psychology is still in the early stages of its development and is groping its way amidst moot questions upon which no general agreement is yet obtainable, the fact of individual difference is an established psychological fact which no intelligent person will gainsay. Individuals do differ; they are born different. "The range of ability among school children of the same age is such that, in a majority of capacities, the most gifted child will, in comparison with the least gifted child of the same age, do over six times as much in the same time or do the same amount with less than a sixth as many errors." (1) No, men are not born equal.

Are men born free? A part of what a person can do is already determined at the time of birth. As indicated above, heredity sets very definite

(1) Thorndike & Gates, Elementary Principles of Education, P. 219. MacMillan, 1929.

physical and mental limitations which curtail an individual's freedom to plan his life according to his desires. All of us are born into a social heredity from which one becomes free only after long and hard struggle and then only in a limited degree. A person is born a Chinese or an American or a Japanese; he is not free to choose his nationality. In many ways, men are not born free.

Looking at the problem from certain other angles, however, we find that an individual's freedom increases with age and experience and education. An infant is helpless and dependent; he is not free to move about from place to place, not free to obtain and choose his own food and clothing; to all intents and purposes, he is at the mercy of the environment over which he has no control at all. As he grows older, he gains increasing control over his environment and increasing freedom to provide for his own needs and carry out his own wishes. He learns to become more independent of his parents and more free to make his own plans, and the time when he becomes economically independent marks another milestone in the course of his struggle for freedom.



We thus see that freedom is not a gift with which an individual is born but the result of a series of struggles and conquests. What is true of personal freedom is also true of the freedom of a nation and of the human race. Freedom is won by dint of effort, as a result of liberation from bondage. A person born with a weak physique may, by means of a rigid program of hygiene and health training, overcome his handicaps and thus free himself from such limitations; a people under the oppression of an absolute monarch may one day bring about a revolution and free themselves from bondage; and so on.

The meaning of a liberal education, then, is just this: it is to liberate the individual from various kinds of bondage and servitude so that he may be more free to pursue and to attain the Good Life. It is an education for liberty, through deliverance from physical, mental and moral shackles as well as through the release of powers and abilities. It is not to be confined within the walls of a college campus, but is to obtainable in other levels of schools and in society at large. It is not a luxury to be enjoyed by a selected few, but a general privilege to which every citizen in a democracy is entitled. In other words, "liberal education" is not a term used to describe a special kind of education. All true education is liberal, destined to set people free.

Education makes people free by delivering them from the throes of ignorance. Ignorance about electricity is likely to cause pain or even death, but knowledge about it enables man to turn it to his service. Lack of understanding of nature and life leaves a man at the mercy of superstitions and irrational fears, but enlightenment brings on a life of reason and hope. Ignorance of the physical body entails sickness, lowers efficiency, and shortens life; ignorance about one's self begets self-deception and unhappiness due to frustrated plans and ill-advised aspirations; ignorance holds an individual down to

a low plane of living and prevents him from rising to a higher plane. In all such cases, education comes to release the shackles and set the individual free.

Education makes people free through liberation from smugness and conservatism. Satisfied with the status quo and embedded in the ruts of habit and routine, many people are moored down to the present and the past, unwilling and unable to change from old ways. Too blind to see the prospects of a better future, too contented to exert themselves for new adaptations, they deny themselves the joys of adventure and the bliss of new conquests. For such people, a liberal education brings new dreams, new hopes, and new possibilities by opening their eyes to visions of a life better and higher than heretofore known, visions which furnish motivation to break loose from old ways and courage to try new ways. A person, thus liberated, is then free to advance and progress.

Education makes people free by loosening the fetters of personal and group biases and prejudices. Few of us are fully aware of the numerous prejudices which we entertain, for our prejudices make their appearance in the disguise of truths and are generally accepted as beyond doubt or question. Early in our life, we formed likes and dislikes which grew in strength and still color our present thinking. Each one of us was born into a legacy of social habits of thought and action which we accepted without question. Many of such habits are biases and prejudices accumulated by the race and transmitted from one generation to another. They are reenforced by the weight of public opinion, and the uneducated, unliberated person dares not question their validity. A liberal education makes an individual free to doubt and to question. It frees the mind from the manacles of prejudice and patterned thinking and develops a persistent desire to look beneath the surface and to face the facts untrammelled by prepossessions.

e ability to doubt is one of the important fruits of a liberal education; doubt leads to further study and investigation. Until one has earned the freedom to doubt and to search, one is not ready to start the journey on the quest for truth.

Education makes people free by means of overcoming the restraint of the immediate and the local. The ordinary man is so engrossed in the pursuit of his occupation that he can claim few interests outside his daily activities and few sympathies beyond those for his own kinsmen. He lives within a narrow world of the immediate and the local and is not aware of any other world besides his own. Education takes a man far beyond the limits of this narrow world and opens up to him vast resources of knowledge and interests and sympathies which greatly enhance the scope of his life. Through the cultivation of many-sided interests, he is emancipated from drudgery and boredom; through acquaintance with events and people beyond the scope of his physical contacts, he enjoys a broadening of the horizon and becomes a member of the greater mankind. There is perhaps no worse menace to modern civilization to-day than the provincialism which blinds people to the larger good of the human race and leads them to place their own immediate interests above the interests of a larger group. It is the task of education to liberate the human race by enabling people to transcend the limits of the immediate and the local, to rise above vulgar self-interests, and to join hands in a common effort for the common good.

The history of civilization is a story of battles against obstacles which preclude the enrichment of life, a story of a continual quest for larger freedom for individuals and groups of individuals. Thanks to his conquest of the forces of nature man has been able to mitigate the dangers and add to the comforts of life; thank to a better understanding of his own nature and the nature of his fellow beings, man has been able to plan more wisely for the common good. But one might pause to ask: "How free are we to-day?" When one thinks of the many perils which jeopardize modern life; of diseases from which man is not immune and over which modern medicine has yet little control; of the large number of people in every country who cannot even maintain the bare existence of life; of the high toll of life exacted by floods, famine, pestilence, earthquakes, and warfare; of strife and jealousy and other disintegrating forces threatening the disruption of modern civilization—when we think of these and other impediments to the realization of the Good Life, we cannot but feel that man is still far from being free from the thralldom of ignorance and animal desires. The struggle for liberty must continue: while science is waging the battle against forces not yet conquered, education must be ceaselessly spreading among the people the results which science has discovered for mankind. As stated before, education is not to be a luxury enjoyed by a few but is to be made available to all, so that every citizen may be made free to strive for the attainment of the Good Life.

### The Ideal Chinese College Woman

BY HUANG SIU CHI (黃琇璣)

Let me first briefly sketch the progress of education for educated Chinese women. If we look back to the olden days, we shall see that for a long, long time woman was by tradition regarded merely as a domestic person and

treated as a plaything of man. She was trained only to be an obedient and quiet housewife and little thought was given to her education; thus it was said, "A girl devoid of talents is a girl of virtue." In a word, women were compelled to

live a completely indoor life; and they had no voice in either society or politics. Finally, however, under the influence of western culture, girls' education was introduced, and girls' schools have gradually been established.

More than twenty years ago, higher education began to be given for women as well as for men. The co-educational system has been tested with satisfactory results and girls' colleges have been established as well. From the statistics of seventeen Christian universities and professional schools we can see how rapidly the numbers of college women have grown.

Even though the numbers of college women have thus rapidly increased, yet if we turn to look at the two hundred million of Chinese women, we shall see how slight, relatively, these numbers are as only one among 140,000 can have higher education. Indeed, I must congratulate myself and my fellow college women on our having such a great unusual opportunity, much greater than that of so many others. But a great responsibility rests upon the shoulders of the women who have received this special gift of higher education, since there are so many, many of our fellow citizens waiting for us to help them to become emancipated. To this end it is my purpose to give several characteristics which, in my opinion, a college woman should have; but I am a student of scanty experience and can give ideas only from the standpoint of a student.

1. The ideal Chinese college woman should have a central purpose in life. Some say that women never have any central life purpose; they are just like water flowing by or waves that follow one another; they are too weak. The statement may be incorrect, but the facts show that many women really have failed to gain a central life purpose even though they have had higher education; no wonder then that there are so many who do not know why or what they are studying; without thought they just follow the subject matter

which they must cover. Therefore they often find their work very dull and uninteresting. They do not have any plans for their future lives. I do not mean that we have to worry about things, but we must have an ideal to obey.

2. The ideal college woman should have genuine knowledge of things. This does not mean merely to get a high degree with her education; of course, the school lessons are very important as they are the fundamental tools for uncovering our capacities, but they are comparatively limited. What kind of knowledge then should we acquire? First, general knowledge of the present world. The criticism is often given that women do not know anything about the world except to swallow some required lessons, especially in regard to social conditions, she had only a smattering of knowledge. The criticism must be too dogmatic, but I think that women easily neglect acquiring real social knowledge. An educated woman must clearly understand what kind of world she lives in and take some definite time each day for reading the newspapers and magazines. Secondly, she must have the special knowledge that a woman should have, such as knowledge of the family. It is just as bad for us to disregard domestic knowledge as for the older women to disregard their intellectual development.

3. The ideal college woman must build an independent life. That is everybody must possess independence both economically and socially. Many people think that the duty of a woman is to prepare to be a good mother. As far as good mothers are good citizens, that is right; but I should say, woman's duty is beyond being a good mother only. She should have work of her own to do even though she is a married person, and she must realize that marriage is not a complete field for all her talents. Furthermore, she must have independent thought, and right judgment toward her life; she must get rid

the over-imitative attitude as it will away from her self-reliance. But, must be careful to avoid becoming individualistic. In personal relations, she must be an independent person; in group relations, she must be a co-operative person with open-mindedness to serve the welfare of the group life.

4. The ideal college woman must have the right attitude of faith. Some say that woman is more emotional than man, therefore, she easily becomes superstitious. The ideal woman must develop both mind and heart, that is in intelligence and in the spiritual or rational and religious sides of life, as these support and interpenetrate each other; if one has only the religious life and is without the rational mind to get the truth, it is just like having vision without light, or with these conditions reversed, one's life will always be misled.

5. The last point I should like to mention is that the ideal college woman must prepare herself for social usefulness. That a "crisis" exists in China we hear on all sides. The political condition of the country is complicated and endangered by the problem of meeting extreme attacks and civil perplexities; there are various 'isms' rising to challenge each other, such as communism, fascism, and the like. As to the social conditions, there are problems of

sex and the family, and livelihood. All these difficulties need to be solved. Then what can we do to make a better world? There is really a large number of women leaders, who have gone before us devoting their lives to social betterment. But they do, indeed, need great help from us. Therefore, let us look upon what they have done, and use our own judgment in deciding what is the best course to follow, and then join with them to make for a strong influence in society.

In conclusion, by tradition, woman has long been regarded as the weaker sex. A proverb says, "Though all the water of the West River be fully exhausted, one can not cleanse one spot of shame that blots this days' bright light (從使流盡西江水難洗今朝一面羞)". Is this true? We are not the weaker sex by many proofs from the psychological and intellectual points of view. I, therefore, write this paper in order to encourage myself and my fellow college women to look up and not to lose heart, but to welcome the formidable difficulties. It should be realized that there are very few things which man can do well and woman cannot do equally well if she is properly trained; of course, I do not mean that we should follow only what man does; the interests and needs of men and women are different. We must seek to do well what woman can do best. Let us wake up and make our lives count in to-day's society.

### To be a Ling Tai Yu (林黛玉) or a Hwa Muh Lang (花木蘭)

By S. Y. LIN (林琇英)

Whenever we talk about the persons of the "Tai Kuang Garden" in "The Dream of the Red Castle", we recall that it was the devotion of Chia Pao Yu (賈寶玉) to love-making, the failure of Ling Tai Yu to win the love of Chia Pao Yu, and the extravagance of Fong Chieh (鳳姐) that ruined the prosperous Ling Kuo family. How unfortunate that family indeed was! Magnificent though

the "Tai Kuang Garden" was, it was broken up by waste and extravagance.

Going back to the Tan Dynasty, we remember that during the revolt of Tien Pao (天寶), at least one youth was selected from each family to become a soldier. At that time women used to engage themselves in weaving. At one of the looms, a deep sigh was heard for

the tumults of the period. "My father has no elder son, and I have no elder brother at all," said Muh Lang, the girl who was weaving her cloth, "I will buy a horse and go to the battle-line to take my old father's place."

The present situation of China is as wretched as that of the "Tai Kuang Garden", and as confused as that of the Tan Dynasty during the revolt of Tien Pao. Should our Chinese women be wasteful and extravagant like Ling Tai Yu, or brave and courageous like Hwa Muh Lang? According to this year's report, the amount of money spent on imported perfumes was nearly \$2,000,000. Who are the users of perfume? There is no doubt that our gay sisters, who follow the style of Ling Tai Yu, are paying out this enormous sum. These women imitate beautiful butterflies instead of trying to be like

Hwa Muh Lang. They are eager to be like luxurious Ling Tai Yu instead of acting like Chiu Ching (秋瑾), who is a heroine in our revolutionary development. Besides the work of keeping the home, they spend most of their time improving their complexions with various kinds of creams instead of practicing to participate in the coming struggle. They redden their nails instead of shining up their armor. When shall China see Hwa Muh Lang again?

China is harried internally by communism, and externally by the Japanese. We, Chinese women, ought, I say, to become Hwa Muh Langs. We ought to use our jewelry money to buy medicine to cure the hundred diseases of China. We ought to take off our long dresses, and put on our war robes, and go to battle to save our nation from her enemies.

### The New Life Movement, Its Good Points

BY HUANG KUO AN (黃國安)

The New Life Movement is perhaps the first important activity undertaken by the Nanking Government since its establishment. The movement aims to develop morally the Chinese people. Such things often arise through necessity. China has long been lacking such a fundamental transformation, but to attempt to accomplish this object with so superficial an effort as is being made is, in my opinion, as impossible as to extinguish malaria without first eliminating mosquitoes. However, that a certain thing should be good in all respects would be ideal and there are usually some good points among its weaknesses. I think this statement holds true for the New Life Movement. There are two things which I think to be the most significant points in this movement. They are the possible influences of the movement upon the following two things. First, the moralization of the Chinese officials. Second, the recognition of the Government as to the ultimate necessity of mass-education

and the improvement of the conditions of livelihood of the people in China.

The possible influence of the New Life Movement upon the Chinese officials is of tremendous significance to China. One of the sad facts in recent Chinese history is the instability of politics, the cause of which may be partially attributed to lack of character in the officials. Broadly speaking, they are persons who do not know what they are responsible for and what they ought to do. They think of themselves as superior to the laymen. They simply forget that they are living at the expense of the common people and must do something in return. Therefore it is no exaggeration to say that their relation to the common people is not unlike what parasitic organisms bear to their hosts. The majority of them are selfish, corrupt—and indeed, I might go on enumerating a number of qualities of this sort. Suffice it to say that they run the whole gamut of whatever

qualities a bad official may have; they are, of course, more or less educated, but with them, education has made things all the worse. Now in the light of this movement, which seems to glow with power and authority, all those types of immorality among the Chinese officials may probably be diminished.

The other good point of the New Life Movement is that it may probably cause the Nanking Government to realize the importance of mass-education and of the improvement of the conditions of livelihood of the Chinese people. These are the two foundations upon which the strength of a nation depends. In general, Chinese people are not in the least worse off than those of any other country. They are mild, industrious, frugal, and tolerant. I feel safe in asserting that they are a hundred times more innocent than the Chinese officials. And yet they are suffering. The economic invasion of foreign capitalism has knocked them down on their faces and the government itself has been the source of troubles to them. Their situation reminds me of a Chinese proverb: 衣食足然後知禮義 (I shall endeavor to translate it into English as

"Only in a life of sufficient satisfaction can a person be chaste and virtuous"). With this proverb in mind, one has to admit that it is only inevitable for Chinese society to be especially abundant in bandits. Neither the New Life Movement nor military force can relieve China of this unfortunate scourge and the only way is to improve the livelihood of the people by establishing modern industry and agriculture. They must be given life and work! Education too, is what they need. I must admit that the Chinese people have certain bad habits such as nastiness, disorder, etc. However, it requires mass-education rather than a project, as the New Life Movement, to get rid of these defects because they have long been rooted in the people. Indeed such habitual defects should be eliminated early in the childhood of the people. So far, I feel inclined to conclude that the New Life Movement can contribute nothing to the common people in general. Unfortunate though it may be, it is nevertheless valuable on account of the fact that this failure will probably make the government become aware of what fundamental types of reform China needs to-day.

### My Interpretation of Social Darwinism

BY L. K. LIANG (梁鑾桂)

In approaching the topic there is no use in making any comments about Charles Darwin himself. He is well known as a great discoverer in the biological field. I am content with pointing to a single contribution of his—the theory of natural selection—and with showing how much it has influenced social conditions in our time.

Darwinism ascribes the survival of the fittest to competitive struggle on a mechanistic basis, i. e. those that survive are the fitter because of some particular circumstance. The question then arises for the social thinker: May not this doctrine of Darwinism explain human society also, especially when it

has already been shown that men are animals?

Given an affirmative answer to the question and social Darwinism becomes an established doctrine. The Darwinian theory—the struggle for existence—shows that progress comes from competition. Competition is a term in social theory which associates the fact of struggle with the function of order. Progress is also a term in social theory explaining the facts of change or modifications. Is it not then by competition—whether of persons, industries or nations—that the socially fittest survive and progress takes place?



Let us first examine the application of social Darwinism in the business world. All business men insist that competition is the life of trade. Yet in actual fact capitalism favors the concentration of capital in the hands of a few. Capitalists do not like to have other capitalists around who have also large amounts of capital. Their theory is that the fewer capitalists there are, the more capital there will be for them. If there arises any competition between capitalists, one of them tries to conquer the others, so that he alone can control the market. Quite obviously there is some discrepancy between the premises of competition and progress in business life.

Let us try another example. War, it is often said is the national struggle for survival. Hence it has been urged, especially by H. von Treitschke, that the essential feature of the state is simply force, and this view appears to be widely held in Germany where the emphasis on the state has for various reasons been unusually strong. Now it certainly seems true that the state is an organized community having definite laws and aims which it is authorized to apply if necessary by force. Nevertheless the use of force is but one of the state's functions. Perpetual struggle can no more be insisted on as the fundamental of politics than it can of economics.

Contrary to these conclusions, I think that the progress of human society is accomplished by struggle or by competition. But mine is a different kind of social Darwinism. My formula indeed is, "There is no progress when there is no competition." But it is competition the aim of which is not to look forward to conquering or oppressing or driving others out of the field. It is competition with a standard not with a person or a group. I can illustrate by a familiar example. Suppose a student's grades in a given examination are not so high as his classmates', he

may try hard to make his grades higher in the next examinations. His aim in getting higher marks is good, but he must not think that the others will thereby get lower marks. He raises himself to their level and all are benefited.

With regard to the so called national struggle, war, in general, it may be asserted, tends to kill off the best. War is not itself good because it attempts to despoil others of their property. It nullifies the moral standards and evokes wholesale destruction. Millions of innocent people are killed in war to make one or two men famous. To my mind, the real struggle for existence on which human progress depends is the struggle against the forces of nature not against our fellowmen. It was the struggle against nature also that William James suggested as the moral equivalent for war.

In conclusion it is admitted that the emphasis on competition and war is partly connected with the biological doctrine of struggle—but the phrase is somewhat misleading as applied to animal life, and still more misleading with reference to human life. According to the modern doctrine of evolution, the development of higher forms of life is dependent on a struggle in which the lower types are destroyed and the higher preserved. But in animal life these results are not necessarily brought about by aggressive action, and there is no guarantee that those which survive are the higher but only that they are fitter in terms of particular circumstances. In human life the selection of the best forms is not brought about by struggle, but rather by conscious effort to promote the best. On the whole, we ought to see clearly what the Darwinian theory—the struggle for existence—means. It simply describes the progress of the animal kingdom by evolution. It does not sanction the evolution of human society by destructive competition or by war.

## The Dawn Is Breaking

By E. C. LIN (林恩卿)

The dawn is truly coming for China.  
But before the dawn, the darkness.

So I shall first point three pictures of gloom from our recent national history.

1. There is the gloomy picture of opium. Ever since 1842, the date of the opium war between China and Great Britain, the people of China have been consuming enormous quantities of opium each year. The number of opium smokers has increased so rapidly that nearly 10 to 15 percent of the population are opium smokers. They are weak, lazy, uncreative and consumptive persons. A nation which builds its foundation on weak people can hardly become strong. Opium not only injures the physical and mental health of persons; it also hinders the national development. The opium picture is indeed a gloomy one.

2. The second dark picture is political disunity. Since the revolution of 1911, China has not had one year of peace. One year after another civil wars have broken out. These have destroyed the national wealth, killed the people and obstructed our social progress. Again this internal disunity has offered an opportunity the outside powers were not slow to seize. For example in 1931 Japan annexed Manchuria, a large slice of Chinese territory. Political disunity brings civil war and civil war cuts the root of national vitality. This picture is certainly a dark one.

3. The third dark and gloomy picture is that of the spread of communism. The communism of China differs from that of Russia. Its only aim is to destroy the social organization and to break down the social security. During recent years, troops under the control of Chinese communism occupied

Kiangsi, Hunan, Fukien and Kwangtung. To the National Government this has been a serious manace. The communists established a government of their own in Kiangsi. Millions of dollars have been spent to fight the communistic forces during these years. Really this is a sad picture of Chinese society.

But after the darkness, the dawn.

And there are three bright pictures to prove that the dawn is coming.

1. The first is the movement for the suppression of opium. Recently the laws against opium have been rigidly enforced. Opium smokers and opium sellers have been severely punished. The six years' plan for opium suppression offered by the Chinese delegates to the National Opium Conference was enthusiastically accepted. It is said that General Chiang Kai Shih is making a determined effort to stamp out all opium smokers and to end the traffic within six years. Is not this a bright picture of coming change?

2. The second picture is that of the growth of co-operation among our political leaders. The unity of China is shown by several significant facts. First, when General Chiang Kai Shih travelled from central China to north-western China, he was cordially welcomed by millions of Chinese people and various local authorities. The misunderstanding between the central government and local authorities was broken down in scores of places. Secondly, the Fifth Plenary Session of the Central Executive Committee of the Kuomintang was held in Nanking from December 10th to December 15th, 1934. Those who were present in this conference have expressed their enthusiasm on seeing how willingly the leaders gave up personal claims that all might work together for the salvation of the nation.



3. The last picture shows the downfall of the red forces in Kiangsi. Several weeks ago came the good news to both China and the world that the so-called Soviet Government in Kiangsi had been captured by the National army. Now China can begin to extend

her power, recover her national vitality, and develop her national resources.

These three bright pictures—though others might be given also—should be enough to convince the gloomiest pessimist that at last the dawn is breaking for China!

### Happiness

BY CHIU TSING LIEN (邱清濂)

Why should I be sad? Life is happy.  
Nature is wide. The Creator is high.  
The world awaits us, crying to us,  
"Create!" "Create!"  
"Yes," I answer, "here am I."  
I cannot be still, time is fleeting!  
Where shall I begin within this wild  
universe?

My thoughts within, my deeds without—  
To cheer, serve, and shine here and  
everywhere.

Happy? O, yes, we are human beings,  
Endowed with all sorts of powers.  
But we could become more happy,  
If we should make the world a home,  
and men our brothers.

### The Pendulum Swings

BY PROFESSOR EDWIN DING (陳興樂)

The modern timepiece is in many ways superior to the age honored hour-glass. The sands in the latter device are always running out, but the pendulum of a clock swings with rhythm. It goes to the extreme right only to return to the right. It makes no apology for such movements and, indeed, it does not need to; for it represents with simplicity the very nature of movement in the dynamic world. The tide which aids the boatman presently turns against him; the wind which hurries northward returns later with similar speed. It seems profitable to find a counterpart of such movements in the realm of economics.

We begin with a glimpse of the textile industry in England at the dawn of the industrial revolution. There was more yarn than the industry could use, but Kay's flying shuttle (1738) made it difficult to secure enough yarn. Hargreave's spinning "jenny" (1767) and Arkwright's roller spinning (1771) turned the pendulum the other way, an excess of yarn resulted; but the excess

was again turned into a shortage with the introduction of Cartwright's power loom (1784). Clearer illustrations can be drawn from changes in the economic system.

The mercantilists believed firmly in the wisdom of a national system of regulation of commerce and industry. They had their way, but some of their devout champions lived to see the rise of individualism and to hear such shocking expressions as "laissez faire" and "order naturel." But when it was realized that centralized control of industry was a thing of the past, mercantilism was resurrected in the different forms of planned economy and many now assert with boldness that planned economy is doomed to extinction. Any effort to defend the tottering economic system is out of place in the present article, but not the statement that mercantilism had its day and failed. Swing, friend pendulum, swing.

The power of love was early recognized in economic endeavours. "To

do business," said Plato, "is to give expression to one's artistic taste, not to make money." The love of art, then, was the reason for productive effort. The mercantilists emphasized another form of love, namely, the love for the almighty dollar and the desire to increase the "treasure" in the coffers of the state. Since the time of Mandeville and Adam Smith still another form of love has come to enjoy pre-eminence. It is the love for self or the love for profit. It is self-love which determines such problems as what to produce, how much to produce, how to sell, where to sell, and the like. Our pendulum swung far to one side and the force of gravitation is again operating on it. Hatred is now offered as a substitute for love. Hatred of the rest of the world, hatred real or imagined, accounts in part for the success of the five-year plan. Convince any people that the world hates them and looks down on them, show any people that unless they put up a desperate struggle

they will be completely wiped out—you will find then doing wonders. The potentialities of hatred as an effective motive power for economic exertion seem great indeed. Our pendulum is swinging the other way.

Next let us examine the phenomena of the business cycle, characterizing the fluctuations in economic activity. One views with amazement the way business prosperity, crisis, depression and recovery tread upon one another's heels. When it seems certain that prosperity is going to prevail, crisis comes, while one is grieving over the missing of depression, recovery starts. The curves have a distinct and fairly regular wave-like movement covering periods which vary from three or four years to ten years or more. The technocrats claim that at present the wave has flattened out, pointing straight downwards. Prosperity they assert, will never return. Come to our rescue, friend pendulum and swing again!

## The Psychology of a Flower Garden

BY FREDERICK P. BEACH (祝壽康)

I am constantly asked by the farmers who pass by why I use so much good dirt for flowers, when it would do much more good and produce so much more happiness if it were planted to vegetables for men's food. The Koran says, "If I had two loaves of bread I would sell one and buy flowers to feed my soul." Perhaps that is the good answer. Be that as it may, in the Applied Psychology class this year, the majority opinion held that hobbies and the finer use of leisure are an aid to life and happiness. Granted a student's major-work proves his greatest source of happiness. Most people however cannot do high grade abstract mathematical thinking all day long every day. After taking out eight hours for sleep and two for meals and six for hard study there still remain eight hours per day

for less strenuous occupation. One's eyes may not permit fourteen hours of reading per day even on light literature. It is agreed by all good authorities, that people should have some educative and rewarding occupation for their secondary time, and that the vast majority do not have such, but waste their time either in vice, or in watching other people do something. A good teacher said, "One should have as many interests as possible." When one tires of one there is another. Probably the most difficult of all psychological problems is the control of undesirable and recurrent emotions. We all know them. Failures, fears, disappointments, sorrows, sometimes kill our happiness and hinder our regular work. Then it is that hobbies come to the rescue. Perhaps stamps, or music, radio, perchance

a flower garden. The Bible begins with God planting a garden. There is a tradition that peace comes to weary workers if they can get their hands on good earth. But there are other psychological aspects. It requires foresight, experience, planning, to make a garden.

It requires loving-care. It demands patience. One must know colors and color combinations; when the flowers bloom; how to feed them, transport them. How to watch them grow day by day and realize the constant marvel, the mystery of the universe, as it breaks out into life by development. How irrepressible that life is, how hardy, how silent and powerful the push of it. Then after the seeds have sprouted, and the tiny seedlings set out, the months go by and spring comes with all its color glories. The gardener stands in his garden, but does not see the flowers before him, only realizes the fruit of planning and labor, and as he looks he sees in imagination next year's garden before him, finer and better than this one. There is the demand for artistry, executive ability, leadership in this field, and leadership is not confined

to politics, but may be in any good work, flower gardens, scholarship, character, scientific research, friendliness. Psychology tells us each may be a leader in something. The student is after all happy because he is successfully happy. He is freed from painful emotions. He may not think hobbies count for very much. But such lives are after all the exception, and even they do not endure. Change is the nature of the universe and life, and pain and sorrow are inevitable to all. So it is that Walter Lippmann can write of his "disinterested man": "and therefore he cannot let his wishes become too deeply involved in things. He can no longer count on possessing whatever he may happen to want. He can no longer hold forever the things at which he grasps; for they change and slip away. And therefore he must learn to hold on to things which do not slip away and change, to hold on to things not by grasping them, but by understanding them, and remembering them. Then he is wholly adult." And these are lessons from the garden, the miracle of life and change, the ongoing universe, patience and peace, and beauty, and insight.

### The World's Five Bibles and The Meaning of Life

BY T. L. CH'IU (邱清濂)

The "Five Bibles" are the five masterpieces of world literature universally known for their grand subjects, their literary creation and their influence on human life. In this essay I propose first to attempt a characterization of each of the "Five Bibles", with a general statement of their significance as classics and then to offer a criticism of each according to whether it does or does not rightly interpret life.

In the first place, let us look over the contents of the "Five Bibles":—

(A) The Holy Bible is concerned with the salvation of mankind. How God's guidance was given to men after

every fall; and last of all, how Jesus has become the Savior of the world. John 3:16.

(B) Shakespeare's dramas lift up a mirror on life for all ages and all races.

(C) "Paradise Lost" is an account of man's missing his destiny through Satan's jealousy and malice.

(D) "The Pilgrims Progress" is a book dealing with man's struggle for salvation against the hindrances of environment.

(E) "Faust" is Goethe's great work telling of the hero's final victory

over his desires and passions, ending in service for his fellowmen.

These "Five Bibles" are classics, that is, literature of the highest types and of universal significance. They are like beautiful flowers scattered over all ages and in all parts of the world. They give refreshment, humor, laughter and light in the long stretch of human history. No matter whether young or old, men or women, all love to read them, to hear them and to tell their stories because they truly inspire us.

But we are concerned here with something more than inspiration. We are asking for interpretation of the meaning of life. Let us see what the "Five Bibles" have to say on this great theme.

The Holy Bible gives a hope of the whole world's salvation through Jesus Christ, who makes his own life a pattern of service, as he says, "The Son of Man is come to serve", and "Go ye into the world." I would like to summarize the Holy Bible in three words, i. e. service—world—salvation.

"Paradise Lost" gives a picture of man as a victim of the activity of Satan's power. This poem has high literary rather than philosophic importance; its theme is not modern.

"The Pilgrim's Progress" is a book dealing with life too, like the Holy Bible. The author lays emphasis on the salvation of the Christian, who strives forward until he reaches the glorious city, where the author is glad to see him settled. At the same time, the author does not concern himself with the life or salvation of the rest of the world.

Shakespeare, again, in his dramas, shows the various aspects of social life. He tells what life is and what life ought to be without telling how life can get its final satisfaction. For example, in 'Macbeth', Shakespeare indicates that:

"Life's but a walking shadow, a poor player

That struts and frets his hour upon the stage

And then is heard no more. It is a tale

Told by an idiot, full of sound and fury,

Signifying nothing."

Goethe's "Faust" resembles the Holy Bible in its subject. Goethe lays emphasis on the point that the meaning of life is not to strive after "Vulgar gayety, sensual loves, power, identification with classical antiquity; but offers ultimate satisfaction in the simplest, most practical service to his fellowmen." When this is done, a man wins his own salvation too.

This, it seems to me, is the supreme meaning of life; and this, I should say, is the very interpretation of life that the Holy Bible gives. Look back again to the "Pilgrim's Progress", Christian gets his own salvation by controlling his own character over all hardships during his life; no contribution, no love, no service for the world besides himself. I would therefore say that Goethe's standpoint with regard to the meaning of life is better than Milton's, Bunyan's, and Shakespeare's. He fails, however, to give a perfect pattern to the service of mankind in his interpretation of life. The Holy Bible is above them all in its understanding of the meaning of life, for all men and in all ages, since it gives its pattern in a perfect personality, that is Jesus Christ, who says, "I come to seek for the lost and the sinners."

Ages have passed, many geniuses and wisemen have tried to solve the riddle of life. If anyone ever cares to compare the masterpieces of the "Five Bibles", he will know that the Holy Bible has already answered his question on the "meaning of life."

## A Chinese Lyric (詞 Tzu)

BY CHEN SHIH CHIEH (陳世杰)

The Chinese poem (詩), song (歌), lyric (詞), in the modern sense, are derived from the same source but of different types. Poems and songs, according to the "Shu-ching" (書經) are not different. The distinction of the song from the poem appeared in later days. The lyric is known as a form of poetry with "irregular lines." It was in the middle of the Tang dynasty (中唐) that

the lyric began to be differentiated from the poem in the musical sense. Verse, rime, and tone which are fundamental in Chinese poetry, are especially so in the lyric. During the Tsing dynasty (清), the patterns of the lyrics grew to eight hundred and twenty-six in number and these styles to two thousand three hundred and six.

## 漁 家 傲

歲 暮 寄 壠 中 故 人

轉 眼 間 芳 春 又 至 ，	波 上 寒 烟 空 點 翠 ，
流 年 換 白 頭 容 易 ；	教 人 往 事 從 頭 記 ；
欲 遣 愁 懷 憑 夢 寐 ，	芳 草 天 涯 風 景 異 ，
難 迴 避 ，	停 征 轡 ，
思 君 日 夜 心 如 醉 。	休 依 百 感 茫 茫 地 。

— 陳 世 杰 —

(English Translation)

Late Winter

To Friends in Samarang

(In the pattern of "Yu Chia Ngao")

As our minutes hasten to their end,  
 So does our beauteous spring abide;  
 The fleeting year does ever forward go—  
 Every day we live nearer to our white hairs.  
 I think the bitterness of absence sad  
 Dreams are a reconciling and sleep that peace begets;  
 Scarce could I from my tears refrain,  
 To save from all my grief and sorrow,  
 To think of you all whom I loved  
 Is to make my heart at once both sad and loving.  
 Sweet airs blow soft,  
 The cool stream runs calmly by.  
 My wandering thoughts entice mine eyes  
 To seek what is forgotten.  
 O! stay and see—  
 That everything changes.  
 At peace, at last,  
 I am not a stranger because I am at home.  
 I am free from worry, free from myself.  
 Farewell, farewell, with all my heart.

## On The Factor of Uncertainty In Life

BY TAI WEN SAI (戴文賽)

There lived a man in ancient China who was always afraid lest some day the heavens might fall down and crush him to death. This may be just a parable, but I should say that the man of the legend was not too sensitive. As a matter of fact, his nightmare has been realized rather often in the form of the falling of meteorites. A meteorite might fall upon a man's head and kill him; and meteorites do often fall to earth with such velocity as to cause earthquakes and to destroy all the houses and kill all the people in the surrounding region.

Our lesson is that life is precarious. Life is uncertain. Life is full of dangers. Everyday we hear about accidents in all parts of the world, most of which were disastrous rather than fortunate. There are many things that we have never expected to happen, or have not even thought of or dreamed of, but they do happen. To take a single instance, I quote the following passage from a recent newspaper:

"Budapest, Dec. 10, 1934. A curious but well authenticated accident took place at Kecel, Hungary, whereby a hare shot a hunter. The hunter had shot a hare and had slung it across his shoulder supposing that the hare was dead. The animal, however, after a while, began to squirm about and in doing so caused the rifle to go off whereby the hunter was wounded fatally. —Transocean—"

"Man lives in an aleatory world, existence in which involves a gamble. The world is a scene of risk, it is uncertain, unstable. Its dangers are irregular, inconstant. It is darkest just before dawn; pride goes before a fall; the moment of greatest prosperity is the moment most charged with evil omen. Plague, famine, failure of crops,

disease, death, defeat in battle, are always around the corner, and so are abundance, strength, victory, festival, and song." (John Dewey: "Experience and Nature") Nobody knows exactly and completely what is going to happen tomorrow. It is very difficult to predict the future. Sometimes we take the uttermost care in our preparations for some purpose which we confidently expect to eventuate, but nothing comes of it. This is especially true in those human endeavors which are more risky and adventurous such as commerce, navigation, exploration, war, politics, and so forth. On the other hand, fortune sometime turns up unexpectedly. "To-day a king, to-morrow nothing." "Poor at the first watch, rich at the second."

In this article, I shall attempt an analysis of man's efforts to deal with the factor of uncertainty in life.

The modern age is characterized by the rapid progress of science. Let us now see whether science is removing the factor of uncertainty from life or not. Science has undoubtedly done a great deal for humanity. It provides better means of communication; it enables man to utilize the forces of nature; it gives man the weapons to fight against diseases, famine, flood. But "the advance of scientific knowledge does not make our universe or life in it any less mysterious." (J. B. S. Haldane: "The Sciences and Philosophy") Knowledge about the universe and life in it can be compared to a growing sphere, outside of which are darkness, dangers, uncertainties, and ignorance. As time goes on, human knowledge increases, i. e., the volume of the sphere increases. Now the surface of the sphere varies directly as the volume, therefore the increase in knowledge brings about a wider area of contact with the outside darkness and its uncertainties.



Many people are allured to think that science is omnipotent, that it can explain everything and can solve every problem in life. Some who observe a little more carefully believe that science will be able to solve every problem someday, even though it cannot do so now. But from the analogy given above, we know that at every step new problems will arise, and also the solution of old problems will be found incorrect, so the total number of unsolved problems is getting more and more instead of less and less. The following quotations will also help to make the point clear: "Science is a growing body of highly probable truths experimentally verified." (Hobhouse) "Science is a continuous struggle with what is as yet unintelligible." (J.B.S. Haldane) "Science is nothing more than getting at facts and trying to understand them." (F. H. Giddings) "Science is the complete and consistent description of the facts of experience in the simplest possible terms." (Patrick)

Turning our attention to the other side of life—human affairs, personal relations, friendship, love, anxiety, hate, jealousy, passion, sympathy—these things cannot be seen and cannot be measured, but they can be felt, and to each person they are just as real as electric lights, tables, bread, books, pianos, machine guns, and aeroplanes. The factor of uncertainty in personal affairs is very much bigger than in physical phenomena. We turn the switch, and the electric light is on; we turn the switch again, and the light goes off. We strike the keys of the piano, and the desired combination of tones is produced. In case the switch and the keys fail to operate, then we take off the cover, and examine the parts. Usually an hour or two is enough to fix up everything again. On the other hand, there are no formulas for friendship, sympathy, hatred, etc. We do something, and we tell a friend all about it. Are we certain that he will sympathize with us? We make a request of a

certain person, we never can be very sure beforehand how he is going to respond to the request. Our best friend to-day might become our worst enemy tomorrow, who knows?

There is an attempt among the psychologists of to-day to attack the so-called "human factor" which, they declare, enters inevitably into all calculations for the future of civilization. Psychologists are now prolific in research to provide tools for measuring the hearts of men. Dr. G. Watson reviews in the "Psychological Bulletin" more than three hundred studies which psychologists have published on the subject during the past two years. One psychologist has attempted an analysis of human relationships displayed when a number of persons cooperate in a common task.

The fact that life is uncertain makes some people happier, because they feel that the uncertainty renders life more interesting; while it makes some people pessimistic, especially those who have suffered in consequence of it. Furthermore, it makes a lot of people superstitious, more or less. Many people believe in Fate, in Luck. Many people consider the number thirteen as unlucky and try in every way to avoid it. Let us now examine these things more carefully.

These words Fate, Destiny, Chance, have been in the mouths of men of all ages. Poets have written multitudinous lines describing the power and sometimes the cruelty of Fate, or Destiny. Musicians have represented Fate with tunes. The popular Fifth Symphony by Beethoven is called the Fate Symphony. Fate is generally considered as an unknown agency, independent of causation, that is assumed to account for unusual or unexplained events. Whenever we fail to explain satisfactorily why certain things happen in a particular manner, we simply exclaim with a sigh or a grin, "Fate! Fate!"

According to Greek mythology, the Fates are three Goddesses whose names are Clotho, the Spinner, Lachesis, the Disposer of Lots, and Atropos, the Inflexible One. "The Fates...dwelt in the deep abyss of Domogorgon, with unwearied fingers drawing out the threads of life. Clotho held the spindle or distaff; Lachesis drew out the thread, and Atropos cut it off." (from E. C. Brewer: The Readers' Handbook)

Synonymous with the word Fate are destiny, lot, doom, and chance. Other words which are more or less like it are hap, luck, fortuity, casualty, accident, and so forth. But each word has its own connotation, and carries a notion which is more or less different from that carried by the others.

Omar Khayyam, the famous Persian poet who lived in the twelfth century, sketched the following analogy of Destiny in his Rubaiyat:

"Tis all a chequer-board of Nights  
and Days,  
Where Destiny with Men for Pieces  
plays;  
Hither and Thither moves, and  
slays.  
And one by one back in the Closet  
lays."

In contradiction with his belief that Destiny had such a great influence over man, he wrote another stanza which reveals that after further reflection, Destiny is nothing else but Nothing:

"Then to the rolling Heav'n itself I  
cried,  
Asking 'What Lamps has Destiny  
to guide  
Her little Children stumbling  
in the Dark?'  
And—'A blind understanding!'  
Heav'n replied."

Are unexpected happenings exceptions to the universal law of causation? Usually the causes are neglected beforehand, and quite often it is beyond human power to enumerate all the causes that are back of an event. In

personal relations, the factors to be taken into account are very many more than those in physical phenomena, and an important one of these is the free will of man. Even though we know exceedingly well the psychological law of stimulus and response, it is almost impossible for us to foretell the exact outcome of an act. Even in scientific calculation we sometimes provide for the causes that cannot be known or foreseen. For instance, in designing a bridge or any other structure, we have to introduce a factor of safety. If the maximum load that a beam can carry is calculated to be twenty thousand pounds, we divide it by a factor of safety of, say, five, and set the maximum load at only four thousand. We do so because it is impossible for us to take all factors into account in our calculations, and we do not know the properties of the materials used perfectly. Furthermore, this factor of safety will also allow for accidents like earthquakes, typhoons, etc.

"All things are mysterious in the sense that we know them imperfectly." (Brightman) As human knowledge increases, do we expect to be able to know all things perfectly sometime in the future? And before that time comes, what should be our attitude towards the unknown factors or the factor of uncertainty in life? If we put all the unknown factors together and call it Fate, or Destiny, or whatever we please, then it is simply a matter of terminology.

Many people consider the number thirteen as unlucky without knowing why it is so. Is the number thirteen really unlucky? What do we mean by unlucky? What is luck? Does the number thirteen always bring ill luck? Has anybody ever kept a record to see how true this is? Some people who consider themselves not superstitious, who know it is irrational and foolish to have such an idea, still cannot help feeling a bit unhappy when they are assigned the thirteenth seat in the thirteenth row.



an auditorium on the thirteenth day of the month!

Occultism and palmistry are additional examples of the same point of view. Many people in the world believe in them. According to the persons who practice these arts, numbers reveal the secrets of Nature, and each person's palms are mirrors through which he can see the tide of fortune in his whole life.

Have we ever stopped to ask ourselves questions like this: Why do we have five fingers on each hand? Four would serve just as well and six might be even better. Is it mere chance that the first man had five fingers? What is chance? Is it a fundamental controlling principle in nature and in human affairs? Is there any purpose back of it? How is it related to Fate? Why do we have only two eyes? Would it not be better if we had another pair of eyes on the other side of our head? It is a physiological necessity to have two eyes, but not at all to have only two eyes.

Nobody can stop us from asking questions. Let us make use of this privilege, and ask a few more, however foolish they may be. Why was Confucius born in the Chou Dynasty? Why did the Great War begin in the year 1914, and not in 1913 or 1915? Why is Switzerland such a small country while Russia is such a big one? How big is the role that the factor of chance plays in history? Muller remarked: "We

deny in history an atomistic conglomerate of chances, or the despotic rule of a mule fate."

It is not long since the science of statistics and the mathematical theory of probability were well formulated and established. They have undoubtedly shed much light on some of the problems that we have been discussing, but I doubt whether any person would venture to say that this new science would make life more certain, or that it would replace the common conceptions of fate, destiny, and chance. It is still difficult to apply the statistical laws to personal affairs, for human emotions and free will can hardly be expressed in terms of formulas. And it is doubtful whether statistics will ever give any concrete formulas of life. The probability that a certain event will happen is defined as the ratio of the number of favorable cases to the entire number of possible cases, favorable or unfavorable. In personal affairs it is quite difficult to calculate the number of favorable cases, and is almost impossible to calculate the total number of cases. Even in the natural sciences it is also a hard task to evaluate both the numerator and the denominator that will combine to form the desired ratio.

The factor of uncertainty in human experience is, however, not a complete enigma. Reason may come to our aid. Often with reason we may so organize human affairs as to eliminate many types of chance. But that is another story, beyond the scope of this essay.

### College News (For Fall Term, 1934)

BY CHIANG SHU CHEN (江淑珍)

#### I. Personnel—

Mr. Stowe and his family will return to America on furlough next term. He plans to study in Columbia University, during his year at home.

We are delighted to hear that Prof. C. R. Kellogg, formerly Head of

Department of Biology in FCU, will be here again next term. Prof. Kellogg will surely receive a hearty welcome when he arrives on the campus.

Mrs. Martin went home to Australia last summer, for health reasons.

Dr. Francis Ch'en and Mr. Chang Tien Fu visited the leading rural experiment stations in North China and some of the more important ones in Japan during the last summer.

Mr. Chiang Jen Yu ('31), a graduate assistant in our Department of Biology, died at the beginning of the term. Mr. Chiang's death was caused by an attack of cerebral hemorrhage, which was said to be due to his having over-worked himself. His work was certainly deserving of the highest commendation.

President Lin (and his family) sailed for America last summer for the purpose of taking part in the campaign carried on by the American Association of China Christian Colleges. He will not be able to come back until next summer. He has frequently written to inform us of what he is doing there.

Dr. Pierce, a Los Angeles doctor, recently offered FCU a gift of \$20,000 gold for building a woman's dormitory, in commemoration of his deceased wife, Orlinda Childs Pierce. The women's dormitory is now called the Orlinda Childs Pierce Memorial Hall.

A church in Pasadena, California, recently offered 10 scholarships of \$50 each to students with good standing in FCU.

Mr. Lin Wei-chieh ('33), graduate assistant in the Department of Chemistry, will leave for Shanghai next term. Mr. Lin, directed by his ambition, plans to fit himself for study in the field of Chemistry in America.

Two of our professors, Dr. T. H. Cheng (Biology Department) and Dr. Francis Ch'en (Rural Service Department) were married at the end of the term.

## II. Visitors—

Mr. Wu Ke Kang, General Secretary of the Rural Rehabilitation Committee and Mr. Yeh Chieh Ching, chairman of the Rural Credit Department visited

our campus and also gave a speech in the chapel on Sept. 21. Both of them are provincial government authorities.

Mr. E. H. Cressy, Executive Secretary of the China Christian Educational Association, visited our campus and also spoke in our Vesper Service and Memorial-meeting.

Mrs. Hyam of the American Methodist Church visited FCU and brought us a most inspiring message in the Chapel Service on Oct. 26, 1934.

The campus was also visited by Dr. and Mrs. Lewis Hodous on Nov. 14th and 15th, 1934. Dr. Hodous was one of the founders and first teachers in FCU. He is now a member of the Board of Trustees.

Two inspectors, namely Messrs. Tai Hsia and Sheng Kuo Fang, from the Nanking Ministry of Education spent one day in FCU. They expressed their satisfaction with our equipment in Science as well as appreciation of the members of our faculty.

Dr. V. K. Ting, a noted geologist and a member of the Board of the China Science Foundation, visited the laboratories, and Prof. Farley's museum during his recent visit to this college.

Dr. Sec Fong was also a visitor to our campus on the 18th of October. He told us some of his Christian experience in the chapel. He was the editor-in-chief of the English Department of the Commercial Press for twenty-one years, and is now retired.

Mrs. Frank E. Baker and Mrs. C. C. Peale visited our campus on Oct. 26th morning. Both of them are W.F.M.S. secretaries of the Methodist Episcopal Church in America.

Mr. James Thorp of the U. S. Bureau of Soils and the China Geological Survey visited the campus on Dec. 18th and 19th. He collected a number of soil samples from and around the campus.

### III. Campus Improvements—

**Swimming Pool—** Every person on the campus of FOU has long hoped for a swimming pool. It is, therefore, good news to every one of us that the swimming pool is now under construction, and is expected to be completed at the end of the term. It is located near Prof. Scott's house. The money used in its construction comes partly from the contributions of students and partly from the university. Accordingly this pool may be said to be a crystallization of the co-operation between the students and the university. Every one of us is expected to take part in this excellent summer sport (swimming) when the hot summer days come. Regular periods will be set for the various groups interested.

**Social Hall—** We are planning to build a Social Hall for the convenience of all social gatherings of the students as well as the faculty members.

**Three New Buildings—** West of Prof. Lin's house, three new houses of small home design have been built. Two of them are occupied; one by Mr. Lin Yu Chi and one by Mr. Li Hsueh Shih.

**Water System—** A new tank has been built and a new pump installed to insure better supplies of water for the campus in dry weather.

**Dark Room—** The Chemistry Department is planning to build a dark room in the attic of the Science Hall to be used for Spectroscopy, Polarimetry, and Photomicrography.

### IV. Student Activities—

The SCA fellowship supper was held on the athletic field in the evening of Oct. 9th, 1934. For the meal all of the faculty members, ladies and gentlemen, and students took their seats according to lot. Thus, all the gentlemen had to eat as politely as they could; and it was found that the cake-shop had some

extraordinary good business after that supper.

On the night of Oct. 12th, six of our professors opened their houses to entertain the students. These were divided into six groups; and each group could only visit three houses, within an interval of half an hour in each house.

The members of the Chemical Society visited the Fukien Paper Mill, the Ice Factory, and the new Electric Power Plant on Nov. 9th; and they went to Kushan for a picnic on the next day.

Sound-pictures have been given thrice this semester.

A Christmas Carol Candle-light Concert was given jointly by Huanan College and FOU at Huanan on Dec. 16th and at FOU on Dec. 21st.

On the evening of Dec. 24th, there was a Christmas celebration in the university chapel. Two plays were produced, one by the Chinese Dramatic Club and the other by the English Speaking Club. They were much appreciated by the audience.

### V. Co-ed's Corner—

About twenty of the FOU co-eds got up at half-past three on the morning of Dec. 25th, in order that they might be on time with the Angels to sing their Christmas Carols to all on the campus. They were rewarded with fire-crackers, oranges and candies, and "thank you's" all the way through!

There was another Christmas celebration held in the Orlinda Childs Pierce Memorial Hall by the co-eds in the evening of Dec. 20th. All the children of the professors were invited to attend. After having a merry supper, they went to the social room, where they exchanged gifts with great joy, and had a good time until ten.

Room No. 401 on the fourth floor of the Women's Dormitory must be a very mysterious room, for the following

ladies lodged there last term: Misses Lin Hui Ai, Kao Yoh Hui, Chen Chia Hsi, Kao Kuang Hua and Lin Siu Ying. Now, Miss Lin Hui Ai and Miss Kao Yoh Hui are married; Miss Kao Kuang Han was engaged before she died, and all of us have heard that Miss Chen Chia Hsi will be married this coming winter vacation. Consequently, our curious mind concentrated in the direction of Miss Lin Siu Ying! May we ask, "How about you, Miss Lin?"

#### VI. Miscellaneous--

The rag Prof. Farley is now using to clean his desk in the class room is said to have been used by him for some thirty years. The Paris Museum has recently written a letter to Prof. Farley requesting him to send it to the Museum for an exhibit.

In Prof. Scott's composition class, the papers returned to the students after the first day of the year ('35) were

stamped, Jan. 7, 1934. No doubt, Prof. Scott was playing a very wise joke upon his students, for it was probably his idea that the mistakes in those papers should have been corrected, at least a year ago!

Last winter vacation, Prof. T. H. Wang went to Swatow to buy ONE catty of bananas, which cost him SEVEN or MORE dollars. If you wish to understand the "mystery of the bananas" please go and ask him!

Do you know that we have some very distinguished persons among our fellow students? They are, Mr. "Glass Head", Mr. "Nantai Policeman (倉山地保)", Mr. "Ho-shang" (monk) and Miss "Mother Fly", Miss "Pincher" (crab) etc., etc.

On the second day of the last provincial athletic meet, one of our professors appeared in "full-dress" on the athletic field. He was certainly very formal in all respects. Do you know who he is?

### Several Famous Quotations

COMPILED BY SUNG CHAN CHI (宋瞻驥)

"There is but one right and the possibilities of wrong are infinite."

—T. H. Huxley

"If a man can write a better book, preach a better sermon or make a better mouse-trap than his neighbour, though he build his house in the woods, the world will make a beaten path to his door."

—Emerson

"Believe me when I tell you that thrift of time will repay you in after life with a usury of profit beyond your most sanguine dreams and that waste of it will make you dwindle alike in intellectual and moral stature beyond your darkest reckoning."

—Gladstone

"I have never had time, not even five minutes, to be tempted, to do anything against the moral law, the civil law, or any law whatever, if I were to hazard a guess, as to what young people should do to avoid temptation, it would be to get a job and work at it so hard

that temptation would not exist for them."

—Thomas A. Edison

"I take it that the good of mankind means the attainment, by every man, of all the happiness which he may enjoy without diminishing the happiness of his fellow-men."

—T. H. Huxley

What Education really does?

"Teaches young men to cultivate the habit of concentration and observation; Teaches them to think and to think things through to conclusions; Teaches them not to shun responsibilities but to seek it and assure it. Teaches them the wisdom taking the initiate;

It fosters the habits of decision and prompts them to act.

It prepares them and lay hold upon the decisive movement.

It sets them near the door when the opportunity knocks."

—Mathew Arnold





