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# Ginling College Magazine



Ginling College

Nanking, China

Volume I

JUNE, 1924

Number 1

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*In the back row, left to right, are : the Gray Heron, the Lesser Egret and the Herring Gull. In the front row, left to right, are : the Pied Lapwing, the Gray Lapwing, the Little Gull, the Pond Heron and the Eastern Little Grebe.*



In the background is the Pied Magpie with spread wings. The four large birds are, left to right: Crested Mynah, Big-billed Crow, Rook, Collared Crow. The smaller birds are, left to right: Streak-eyed Wagtail, Quail, Eastern Tree Pipit, Grave's Grasshopper Warbler, Gray Wagtail.

## Ginling College Magazine

JUNE, 1924

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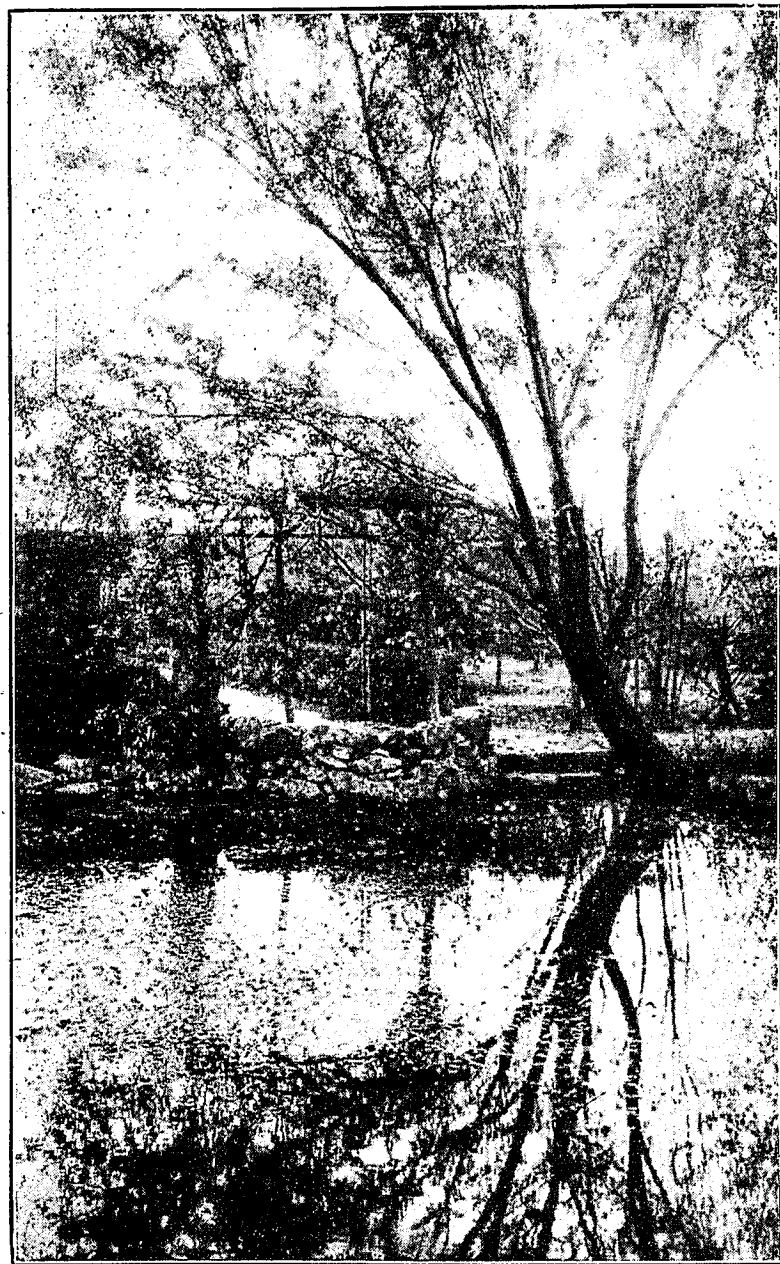
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IN THE GARDEN OF THE OLD GINLING  
(See page 3)

## Ginling College Magazine

Volume I

June, 1924

Number 1

### Editorials

Ginling has been hearing of the world outside through speakers from different countries and of varied experience, reading what authorities have written on different problems and what newspapers and magazines have reported on conditions of to-day, and weighing and judging to see what is good and beneficial and what needs to be changed. Ginling has also been touching others through her graduates year by year to see what she can do to help and where to sympathize. But this is the first time she has ever tried to speak through this magazine, which of course will be like a child's first speech. Through this voice people will know the ideas and activities in which the girls are interested; on the other hand people will also know what help is needed to make the lives of many young women of China more abundant and serviceable.

Among the readers of this magazine will be some of our founders, who have had visions for the womanhood of China and who have put their ideals into reality. Among them we will find also our friends and sisters in Smith College, who through love and sacrifice have helped to make this college possible. To them this magazine will be a joy as fruits are to a gardener who has carefully planted and watered the tree.

To our elder sisters who have left us and are now carrying out the aims of this college in other places, we hope that through this magazine every one of them will be bound closer to our Alma Mater. May the seedlings which they are planting have also in them the "abundant life" of the Ginling tree. May their work be blessed and this college be glorified in the service which they are rendering to society and to their fellow men.

To fellow students in other colleges and schools, we hope that an exchange of ideas and ideals may result from the reports of the magazine. May we cooperate in seeking the truth and in being "intelligently active for the common good."

To those who have known Ginling and to those who have not yet come in touch with Ginling, we sincerely hope that through this magazine they will have some idea as to what the group of young women in this young organization is thinking and doing so that our problems may have their sympathy. Comments and help are welcomed from our friends eager to cooperate with the college in building up a better womanhood for China.



### What Should College Education Mean to Us?

What is the purpose of a college education? How is the person with a college education different from the one without it? These questions are apt to come up to puzzle those who are in college and those who are planning to enter college. We find no difficulty in understanding the technical school for practical skill, or the vocational school for professional training; where the accomplishment is definite and can be seen, but college education does not give such an immediate and definite accomplishment; hence many people doubt the wisdom of spending money and time in getting a college education.

It seems to me that the purpose of a college education is not merely to prepare an individual to make a living or to impart knowledge, but it is rather the reorganization and enlarging of experience for the well-being of society and for the enrichment of the world. It is college education which teaches us not to receive but to give; not to be served but to serve. It is college education which makes us conscious of our own opinions and judgment, and helps us to know what to do, what not to do, when to play and when to work. Through college education, we have a clear view of causal relationships between individuals and society; thus we realize that our great responsibility is to raise social efficiency, to cultivate moral tone and to purify public sentiment. College education amounts to nothing, if it brings no change to society. In addition, college education leads us to see, "What is, is not what ought to be"; it arouses our feeling of responsibility to improve the world and to enrich the world; it puts into our hands a torch to illuminate those who have not had such an opportunity as we have had.

Must we not, as college students, bear in mind what Woodrow Wilson said at Swarthmore College:—"You are here to enrich the world, and you impoverish yourself, if you forget the errand."

### What Shall be the Schools of China's To-morrow?

Instead of answering the question I raise, let me describe two types of schools. In the first school, the curriculum is fixed regardless of the conditions of the community and individual needs. The children study only Chinese classics. They learn to recite word by word but they do not know how to apply the ideas and teachings in these books to their daily life. They write Chinese characters but most of them they can hardly use.

Besides these courses, they learn practically nothing. The teachers do not know anything about the pupils' homes and the community and they are not anxious to know. As a result, the parents are not interested, and do not feel the close relation between home and school. The community gets no benefit from the school. Moreover, such a type of school will suppress individuality instead of developing it. The nature of the school work is imitation instead of initiative. It will cause backwardness in society instead of progress.

In the second school, the teachers have visited the homes, know the conditions in the community. They use the school curriculum to meet the needs of home and community and use the activities in home and community to enrich the curriculum.

The courses given are practical and within the children's own experience. The work is so well arranged that it can really make the child efficient in his daily life. For example, in the course in hygiene, instead of simply teaching everything in the text, the children learn to use the knowledge they have received from the book. So after they study hygiene, they know how to take care of themselves and their home-folks. In the study of mathematics, the greater emphasis is on the things that pupils need rather than only theory. As a result, parents have confidence in the school and recognize the connection between home and school. The school becomes a social, economic and intellectual center of home and community. This type of school will develop individuality, cause social progress and make pupils able to adapt themselves to the environment.

For thousands of years, the first type of school has been dominant in China. This is perhaps the cause of both our social stability and conservatism. But this kind of school is outgrown because China is no longer a monarchy, and in a democratic country, every individual has responsibility for the welfare and progress of the nation. It is the work of the school to train the individuals for good citizenship; make them efficient members in the community.

If we want to be good citizens in China, if we want to make our country really democratic, the second type of school is the school we need to-day and it should be the school of China's to-morrow.

### Farewell to Ginling

BY HENRY T. HODGKIN

In old Ginling, this morning is my last.  
The eastern sky flames its red beacon light.  
The old-time garden, flooded by the song  
Of all its feathered lovers—noisy throng—  
Into my slowly-waking mind has cast  
The shadow made by the dear brilliant past, . . .  
That Easter morn, when all the world was bright.  
Clouds gather thick, falls the unwelcome rain.  
The birds are silent, and I think again  
With sadness of this gray, time-honored place,  
Of what it means to you, whose much-loved fold  
Met in these courts, fragrant with days of old.  
Yours is the greater loss, yet yours the gain.  
That which you here have wrought lives in the face  
Of many a girl made strong to run life's race.  
Thy records, O Ginling, are writ in gold!

Easter, 1923.

## The Birds of Ginling

By NORMAN A. WOOD

The birds of this region must have been astonished at the sight of so many large buildings where before there were none, but they seem to have approved and at least two have decided to accept them as convenient sites for their future homes. The first year, a magpie built its rough-stick nest on top of the Science Building and in March, 1924, another pair built a nest on top of the Central Building. The House or Tree Sparrows also found the protected cornices fine places to hide and nest, and no doubt large colonies will become established in the future.

When we realize the small number of habitats the campus affords, we are surprised to learn the number of different species that visit, or make it their home. This number will increase, if all visitors are noted closely each year, as the conditions become more favorable. Birds must have cover, and the protection afforded by the growth of the many trees and shrubs that have been planted will be quickly appreciated. In the tall thick grass on Reservoir Hill the Common Quail and the Ring-necked Pheasant have been seen, and they no doubt will continue to nest on the campus, as both are resident species. Here too the Rustic and Yellow-throated Buntings have found food and shelter. Flocks of Red-tailed Onseals found food on the hill, which was visited also by some Fan-tailed Warblers in November and December.

The Collared Crow is a daily visitor on the campus and one built a large stick nest in the top of a tall pine just at the edge of the grounds. This large crow is black with a white collar and bib and walks about as though proud of himself and of the grounds. Another bird that occasionally feeds on the campus is the Streak-eyed Wagtail, a small gray and white bird with black cap and throat. It is a winter visitant only, as are the Rooks. The Pied and Black Jackdaws fly over the campus in flocks, and even light on the buildings and on the electric light wires. The Pied Jackdaw looks like a small Collared Crow, as it is marked very like it, except that the white of the under side is more extensive. The black species is without the white markings, but has some gray feathers on head and neck. The Rook is black all over but somewhat smaller than the Big-billed Crow and, unlike that species, has no feathers on the base of its bill or nostrils.

The little Blue Kingfisher is a "feathered jewel" of a bird, and occasionally visits the ponds, even on the campus, in search of small fish, its favorite and only food. The Gray Starling is another winter visitant, and flocks often fly over the campus, and a few sometimes alight on the buildings. The Crested Mynah often visits the campus and feeds about the garden beds. This bird is black, with white spots on the wings, and has a short crest at the base of its bill. It is a noisy resident of the city also. The Big-Billed Crow is a large black bird that only occasionally visits the campus as it is a rather solitary species but is seen in winter with the rooks and others. On March 20 one was seen walking near the Science Building. The Azure-winged Magpie is one of the most beautiful birds of China, and flocks of

twenty or twenty-five occasionally visit the campus, but only for a short time, as they are restless and nearly always on the move. They sometimes feed on the ground, however, where their black heads and bluish plumage show to good advantage.

Very rarely the Spotted-necked Dove is seen on top of one of the buildings or flying overhead. It is very difficult to distinguish from the Blue Pigeon, which is also occasionally seen about the campus. One of the most common birds is the Black-eared Kite that is almost daily seen in the air over the grounds, and is often seen just over the buildings, sometimes alighting on the ground in search of its food, as it is a scavenger and does not catch or kill the animals it feeds upon.

The Darker Kestrel, a medium-sized hawk, and the Sparrowhawk nearly as large, are both seen (though rare) flying over the grounds in search of small birds for food. The Lesser Gray Tit, a small black and white bird much like the chickadee of America, is a resident species that occasionally visits the cedars on the north side of the campus. The Pine Siskin is also a rare visitor there in the winter. This species is the same as the Siskin of America.

Other winter visitants are the Bramblings that come from the north in large flocks and stay all winter in this region, feeding on the China-berry and cedar trees. On December 21 a large flock of Bohemian Wax-wings was seen in the China-berry trees at the west edge of the campus. This bird also comes from the north, and is the same as the American species. It is much larger than the Cedar Wax-wing and has more color. The Primaries are edged with yellow, with white near the tip, and the Secondaries tipped with white spots; but not all specimens have the red wax-like appendage at the end. In high plumage the yellow tips of the tail feathers are edged with red. Another rare visitor to the campus, seen once by the writer on a cedar at the north side, is the Pied Woodpecker, so named on account of the several colors of its body, which is black spotted with white, with gray forehead, scarlet nape (in the male), and red abdomen and under tail coverts.

Of the water birds common at Lotus Lake and the ponds near the West Gate, there have been seen near Ginling, Ducks of several species, less often Geese, the Gray Heron, the Great Bittern and the Black-crowned Night Heron. Of the latter species, six were seen on September 30 just west of the campus, flying about after sunset.

The Green Sandpiper is usually found singly about the small ponds where it feeds. It nests in Siberia and the far north. The Lapwing is also a winter visitant, feeding in the muddy rice fields. This species is very beautiful, with a long crest with a green and bronze iridescence on the feathers of the upper parts; and with white tail and wing patches which make very conspicuous field marks when it is on the wing. The Gray Lapwing is not so beautifully colored, but has longer yellow legs, and is a summer visitant and nests in this region. On March 15 a White-faced Wagtail was taken, the first one noted; the Gray and Streak-eyed species were seen more or less all winter. The White-faced is black on the back and white below with black throat and neck, while the Streak-eyed is gray above with black cap and throat. The Gray Wagtail is gray above and white and yellow below. All are ground species and very attractive. As they run along or feed, they wag their tails, hence the name.

A very common resident of the region is the Spectacled Laughing Thrush, a large brown bird of 13 inches. Its black forehead and patch around the eyes suggests the name. They seem to go in family parties and keep near the ground, in thickets and bamboo groves. The Brown Laughing Thrush was seen only on Purple Mountain in December. Both are favorite cage birds with the Chinese people. The Daurian Redstart is a common winter visitant and several were seen very near the campus. The male is a handsome bird, dressed in gray, black and white.

The Osprey or Fish Hawk is a resident, but not common. On November 26 the writer saw one flying over the woods near the temple northwest of the campus. This bird had a carp of about two pounds in his talons when shot. Two species of Marsh Hawk were taken, the Marsh Harrier and the Eastern Marsh Harrier. These fly low over the rice fields and marshes and pick up mice and small birds for food. A larger, heavier hawk is the Harrier Buzzard occasionally seen. The Woodcock is not common about Nanking; one was taken on Purple Mountain January 1 and one seen west of Ginling. The Fan-tail Snipe is quite common in the wet rice fields about the city, and the writer saw two on March 18, at a large pond just north of the campus. Both the Snipe and the Woodcock are game birds and have beautiful plumage of black, gray and brown.

One of the most remarkable birds of this region is the Pheasant-tailed Jacana, a water bird nesting and feeding on all the larger ponds. It is colored white, yellow and dark brown and has a ten-inch black tail. The Herring Gull and the Common Gull are birds that live about the river and large ponds, and if seen at Ginling are only passing over.

The Great Eagle Owl is the largest owl (24 to 26 inches) and is not at all common though it is resident. One was taken by Mr. Deiterich near the wall of the city on December 21. It destroys hares, pheasants and chickens and is most injurious. A young bird covered with down was brought to Ginling on March 5, and was doubtless hatched early in January, as the young stay in the nest two months or more. Another young bird was sent from Tikan on March 10 by Dr. Hale. He found it on the ground and was told by some Chinese that owls could not fly by day, and were thus easily caught. The fact is, all owls when normal can fly by day as well as by night, but this bird was too young to fly since its wing feathers were only partly grown. Owls can also see by day, but not so well as at night.

The Long-eared and the Short-eared Owls are not at all common about Nanking. One of each species was taken in December. These are only 14 and 15 inches in length and feed on small birds and mice. Two smaller owls (about 10 inches), Whiteley's Owlet and a half-collared owl with ear-tufts, occur as residents here, but seem to be rare. All owls are injurious, since they feed on smaller birds.

The largest of the Woodpeckers is the Yangtze Green (10 to 11 inches). During the winter it was quite common about the campus, although not noted on it. This is a handsome bird; grayish-green marked with yellow, heaviest on the rump with gray head and black nape. The male has a small scarlet patch on the forehead. The woodpeckers are all beneficial, feeding on the larvae of woodbeetles and ants.

The Skylark is a small dark bird, plainly dressed but blessed with a sweet, clear note which it utters while it soars. A few have been noted on the hills about the campus by the writer. The Chinese value this as a cage bird and have named it "the messenger of heaven." The Pipits are small plain-colored birds, and are usually found walking and feeding on the ground. Their food is small insects which they find on the hills and fields. The writer has taken the Eastern Water, Blakiston's Water, and the Eastern Tree Pipit, all of which are winter visitants.

The Bulbuls are represented here by two species. They are resident, arboreal and gregarious in habit, feeding mostly on small berries and seeds. The name Bulbul is Persian for nightingale, and although it is of a different family the latter name has been given it from its habit of singing at night in early summer. The Chinese bulbul is the common one and has been noted near the campus, feeding on the China-berry tree. The Black-headed Finch-billed Bulbul is rare here, as only one flock of four has been seen (on December 22), while at Tikan in January the writer saw several flocks of these beautiful birds in the foothills at Wan. The head, crown and throat are black, the collar white, the body a rich yellowish-green above, lighter underneath; the abdomen and under tail coverts yellow, the wings and tail yellowish-black with a black band at the end of the tail.

Only two species of Flycatchers have been noted, as they are summer residents. The Brown Flycatcher, a small plain bird, was taken October 3, while the Robin Flycatcher was taken September 24 and November 3. The latter is a brighter-colored bird, grayish-black with white patches on the wings and deep brown underneath. These birds are very beneficial, living on insects caught on the wing.

The Chinese Blackbird is quite large (12 inches), and although a plain, dull black, it is highly valued as a cage bird for its sweet and varied song. The Blue-tailed Robin is a small bird (5½ inches), more like the English than the American bird. The male is a brilliant blue above and pure white below, and the sides are a golden yellow. Only a few have been noted during the past winter by the writer. The Eastern Wren is one of the smallest birds (3½ inches), and only one has been seen, on January 3. It is a dark brown, lighter below, and the feathers are barred on the under side and tail. The Warblers of the Old World are of a different family from those of America, small birds of plain plumage, both sexes much alike. China has sixty-three species, and seventeen reach the Yangtze Valley. Only three of them have been noted at Ginling since our arrival: Gray's Grasshopper Warbler, seven inches long, a warm russet brown, under side lighter; the Chinese Bush Warbler, five to six inches long, olive brown above, reddish below; the Rufous Fan-tail Warbler (4½ inches), dark brown above, rump rufous, under side whitish, tail fan-shaped, hence the name. This species was noted on the campus several times from November to January 4. All the warblers are beneficial.

The Shrikes are not very common, but three species have been noted here, the Eastern Gray, the Red-backed and the Bull-headed Shrikes. All these feed on insects and small birds, which they often impale on thorns or sharp twigs to hold them while they eat. The Crow-tits are a peculiar family of small birds with the bill short and thick. Huede's Crow-tit has a long tail and a parrotlike bill. The



only other one noted is Webb's Crow-tit. Both these species were found in the tall reeds about the ponds outside the wall, while the Webb's Crow-tit has been seen near the campus. The Chinese train these to fight. A common winter bird is the Black-headed Hawfinch that comes from the far north and lives on the seeds of berries and the buds of some trees. It has a thick heavy bill, looks like our Grosbeak, and goes in flocks like them.

The Buntings are a numerous family of small finch-like birds of which eight species have been noted during the past fall and winter here at Ginling. The Gray-headed is one of the rarer and is found usually near the water. The Painted is also quite rare, but the Rustic is very common, seen in flocks in woods and fields. The Little Bunting is the smallest (only five inches), although the Chestnut is only a half inch longer. The Yellow-throated is common in flocks and is one of the handsomest, as it has a black crest and yellow forehead. The Yellow-breasted is a migrant only, but was common through the Fall. The Reed Bunting is the last, but not the least; a beautiful black and white striped bird, seen at the edge of ponds in tall reeds, of which it eats the seeds.

As this is written Spring is at hand and the songs of the birds will soon be heard in the land. We hope to see and hear many new species at Ginling.

## Isaiah

By BAO DJI-LIH

It was the most critical period in Judah's history that called forth her great prophet. Isaiah was born during the reign of king Uzziah and in his youth he saw the nation at her highest prosperity. Commerce was encouraged, the territory was enlarged and fortified, industry was developed and the material standards of living were high. After the death of Uzziah, Isaiah saw Jotham follow the same policy as his father with the same apparent success. But material prosperity did not blind the eyes of Isaiah to the social and moral decay which underlay this brilliant surface. He realized the social wrongs within and the political dangers without, which threatened the life of his people.

Isaiah was a man of keen perception and fearless courage. Moreover he was a man of rare strength and character coupled with an acute sense of right and wrong. His sympathetic insight led him to see the existing evils at their true value. He was keenly alive to the needs of his people and he understood the mind and purpose of God. It is little wonder that he should feel the call to service very clearly and definitely. He received his call in the form of a vision. In contrast with the existing evils he saw his Lord in the temple "sitting upon a throne, high and lifted up." The entire place was filled with the glory of God and in the presence of God's holiness Isaiah was conscious of his own uncleanness and the corruption around him. He confessed his guilt before God and heard the voice of God forgiving

him and calling him to service. This experience in the presence of God's holiness prepared him to answer, "Here am I, send me." From that time on his consecration was so complete that he devoted his whole life to the saving of his people and to that task alone.

He began his ministry by directing his efforts against the social evils of the time. He denounced the people saying that God would condemn them for their perverseness, their rebellion, their idolatry. Like Amos and Hosea Isaiah struck at the weakest points in the whole social and religious situation. He condemned idolatry and injustice and demanded purity of worship and practical morality. "Goodness and not sacrifice; and knowledge of God more than burnt offerings" and "justice that shall roll as waters and righteousness as overflowing streams." He saw that the practice of such precepts would win God's favor. To Isaiah, temple ritual and religious ceremonies were not only valueless but even offensive to Jehovah unless prompted by the heart and accompanied with deeds of righteousness.

He pointed particularly at those who were responsible for the existing corruption and numbered their sins in detail. The greed of nobles, the injustice of officials, the corruption of the priesthood and the neglect by the rich of the needy, all of which were disloyalty to Jehovah, Isaiah could not overlook for he knew they would lead to destruction. He painted the picture of judgment day in most vivid colors. But Isaiah was a true prophet. His sympathetic knowledge of God gave him the insight to see beyond the judgment and he saw in contrast to the doomed Jerusalem an ideal city in which Jehovah could be worshipped and peace should reign. In the midst of his condemnation he held up this ideal before his people and not for his people only but for the whole world. Isaiah frequently referred to this ideal future, when social, religious and political conditions would be at their best, justice, righteousness and peace would prevail and the whole earth would be full of the knowledge of God. Throughout his ministry he clung to this ideal, even though at times it seemed impossible of accomplishment.

Isaiah was not only a social reformer but also a statesman. The first great crisis in his political career was the threatening of an invasion from the north. Assyria, now growing ever stronger, was threatening to come to the west. Syria and the northern kingdom had formed an alliance against Assyria and they urged Ahaz, king of Judah, to join them and threatened to dethrone him if he would not. Ahaz was terribly frightened and proposed to seek aid from Assyria. Isaiah opposed this foreign policy because it would entangle the Hebrews in obligations dangerous both politically and religiously. So he urged Ahaz to put away all his fears and trust in Jehovah for deliverance. He told him that Jehovah's indignation at wrongdoing should be feared more than the threats of enemies, and that Jehovah and not other nations should be consulted in this crisis. He foretold that the conceited young kings of Israel and Damascus would soon come to destruction. Again he pictured for Judah a new Jerusalem, glorious in its new light and joy, with a king as great as David who would govern with justice, with righteousness and would bring peace. Isaiah's advice did not win Ahaz' confidence in Jehovah and in spite of his warnings Ahaz appealed to Assyria for aid. Israel and Damascus were defeated by Assyria and their territory was made

tributary to the Assyrian empire, Judah was freed from her near enemies but at the expense of bowing to Assyria and of disloyalty to Jehovah. Isaiah attributed these calamities to the disobedience of Ahaz and for a while withdrew from political activity and gathered about him a band of disciples who were to form the nucleus of the remnant, the future hope of the nation.

Thus both Israel and Judah paid tribute to Assyria for some years. But after the Assyrian king died Israel, thinking she could throw off her yoke, rebelled; but Assyria came and besieged the capital which fell in 722 B.C. They took many of the people captive and the northern kingdom was inhabited by colonists from different parts of the Assyrian empire. The princes of Judah were also in danger of being induced to join this rebellion. But again the man of the age came out and foretold the destruction of Israel and warned Judah and saved her from following such a foolish policy.

Ahaz was succeeded by Hezekiah who was not a strong king. He formed an alliance with some Philistine cities against Assyria. Isaiah knew that Hezekiah was not strong; so he uttered a series of woes against this alliance and by a symbolic act, going about barefooted and naked like a captive, he again taught a lesson of trust in Jehovah rather than in other nations. Hezekiah invited Isaiah to join his council and from that time on Isaiah really held the reins of government. At one time Hezekiah was very sick and prayed to God to make him well. Isaiah was a good doctor as well as a statesman. Hezekiah got well and lived fifteen years longer. His recovery seemed to be a very impressive answer to prayer and Babylon sent an ambassador to congratulate him. Hezekiah was flattered and received him hospitably. Isaiah saw in this hospitality a danger to the national life of Judah for he thought the ambassador was a spy, and rebuked Hezekiah for showing the treasure of the temple so proudly.

At this time there was a party which advocated getting help from Egypt. Shebna, a foreigner, had been made prime minister and tried to play into the hands of the foreign enemies. Isaiah opposed this party. He influenced Hezekiah to dismiss Shebna and to appoint Eliakim, a Hebrew, in his place. Isaiah now began to prepare the king and the people for the Assyrian invasion which he saw approaching. In 751 B.C. Sennacherib after defeating Judah's neighboring nations came up to Judah and besieged Jerusalem. Hezekiah was shut up in the city "like a bird in a cage." The Rabshakeh, or Assyrian general, was sent to demand the absolute surrender of Jerusalem. He used most insolent language and tried to destroy the people's faith in their king and in Jehovah's power to save them. This brought Isaiah to the highest pitch of faith in God. He boldly declared that Jehovah would accept the challenge and would vindicate Himself. He taught that Zion, the holy city of Jehovah, could not be conquered; this became so preëminent a part of his teaching thereafter that the people accepted it too confidently. Suddenly Isaiah's word was vindicated, for the Assyrian army withdrew without touching Jerusalem. Thus Isaiah became the soul and life of the government; he was honored for a while but later, when the bad king Masseh ruled, tradition tells us he was martyred.

Isaiah was a man of genuine manhood who filled the prophetic office with highest distinction. He was well-born and bred, probably

of the royal family. He was a many-sided man. He was at home with every grade of society, at the court of kings and among the ignorant. He was a philosopher, a statesman, a poet and a religious leader. His utterances and writings are among the best specimens of Hebrew literature. His work as a statesman prolonged the existence of Judah for more than a century. In advising the king he was calm and confident because of his absolute faith in God. As a social reformer his insight in distinguishing between good and bad, his courage in attacking wrongdoers, and his forcefulness in preaching right living, will always be an inspiration. Being a religious leader Isaiah reinforced the teachings of justice, righteousness, purity of worship and love. He added to the religion of Israel the idea of the majesty and holiness of Jehovah. He brought these ideas into practice by his absolute confidence and trust in God.

The age of prophets was not ended with the downfall of Jerusalem. The world is needing prophets at this time as much as in the past. A true prophet is one who has keen insight to penetrate into the conditions and see far beyond what others see and to know what ought to be done to improve the conditions. Hence whoever can discern the social, national and international problems of to-day and has the courage and the knowledge of how to solve them is a true prophet of this age. Isaiah is a splendid example for our day as well as for his own.

In the drama of Isaiah to be given at Commencement this story will be presented in three acts with nine scenes in all.

- Act I. Scene 1.....Isaiah's realization of the social evils of his time.
- " 2.....Isaiah's call to service.
- " 3.....His first attempt to preach against the evils.
- Act II. Scene 1.....Impending disaster during the reign of Ahaz—the threats of enemies.
- " 2.....The fear of the people and Isaiah's courage.
- Act III. Scene 1.....Hezekiah's reign—Isaiah dresses as a captive to warn the people.
- " 2.....Hezekiah is advised to make an alliance with Egypt.
- " 3.....Shebna, a foreigner, tries to betray Hezekiah.
- " 4.....Rabshakeh, from Assyria, threatens Jerusalem and insults Jehovah—Isaiah triumphantly vindicates Jehovah's cause.

### The Practice School

By WANG MEI-O

We know from our own experience and from what we have seen and heard from others that China's greatest need to-day is well-trained middle school teachers. It is decidedly one of the duties of a college to

supply adequate well-prepared teachers to meet this demand. Ginling College has felt this responsibility for training teachers who will be able to assist in the improvement of the educational system. A course in Education was first offered at Ginling College in the year 1919. The following year a second course was offered, and since that time either two or three courses in Education have been offered each year.

Previous to the present school year the college had no Practice School but depended upon local schools for facilities for observation and practice teaching. Throughout these years the need for a Practice School has been strongly felt but we lacked room in our old Ginling. It was one of our very first aims to establish a Practice School as soon as we moved into our new buildings. Miss Vautrin and Miss Hanawalt have charge of our department of Education. Miss Hoh has very kindly assisted in the department this year. The Practice School is made possible by a class from the Ming Deh Girls' School who come as day pupils. They are given all their instruction under the supervision of Miss Hanawalt who was for several years a critic teacher in the United States and later devoted two years to studying Chinese and visiting girls' middle schools in various parts of China in order to know the present educational condition.

So far as the physical and external characteristics of the Practice School are concerned, there are two well-ventilated rooms, one for class and assembly and one for lunch and study room. These rooms, at the southeast end of the recitation building of the college, have been temporarily set apart for the use of the Practice School until the time when the permanent Practice School buildings can be planned and built. The present quarters are admirably adapted to this use at our present stage of growth, but as the number of college students of Education increases, the size of the Practice School must also increase. Already we are looking forward and thinking of the future larger Practice School and its larger service to the middle schools of China.

Girls of the Practice School receive the same physical and medical attention as college girls. At the beginning of each semester the college physician gives a thorough physical examination. Any needing special attention are under her care whenever necessary. There are fifteen girls in the Practice School and the course of study is up-to-date, being the curriculum recommended for middle schools by the East China Christian Educational Association. The daily program is from eight-thirty in the morning to three-thirty in the afternoon. Chapel services twice a week are led by pupils in the class and three times a week are given by college teachers, students or guests. The course of study is as follows:—

Chinese .. .. .	4 hours
English .. .. .	5 hours
History .. .. .	3 hours
Social Problems .. .. .	3 hours
Civic Biology .. .. .	4 hours
Religion .. .. .	3 hours
Mathematics .. .. .	3 hours
Chinese Character writing .. .. .	1 hour
Chinese Essay .. .. .	1 hour
Music .. .. .	1 hour

In the science course, Civic Biology, observation and laboratory work are used to develop the scientific attitude of mind rather than merely text book knowledge.

With regard to Practice School teachers, seniors are allowed to teach only after one year's study of Principles and Technique of Teaching in the junior year. The first semester of the senior year is used for a study of methods and observation of teaching. Actual observation is made in the teaching methods in different subjects in our own Practice School and in the mission and government middle schools in our vicinity. Then the work observed is discussed. Supervised study and dismissal of pupils are also in charge of the class of practice teachers.

This year the education class had the privilege under the leadership of Dr. Terman of Peking University of assisting in giving intelligence tests in the different girls' schools in Nanking.

Actual practice teaching is taken in the second semester. Each member of the Education class is at liberty to select one or two specific subjects which best suit her interests and abilities. Each lesson plan or detailed outline for carrying out the work is carefully worked out daily and is corrected beforehand. Practice teaching is done under a supervisor or the direction of the teacher. At this time the emphasis is placed solely on the technique of teaching. Constructive suggestions are made and most sympathetic criticisms are given. The result of the practice teaching is recorded carefully in the note book at the end of each recitation. The written criticisms are reserved for personal conferences which vary in number according to the number of teaching periods the practice teacher has and the need of each teacher. The supervisors sometimes before leaving the school take a few minutes to speak to the practice teachers of any good points, thus helping to win the confidence and eliminate the reserve and self-consciousness the practice teachers have felt in their presence in the school room. Both Miss Hanawalt and Miss Vautrin take great pleasure in helping their girls with better methods on the professional side. They want the practice teachers to believe in the importance of the profession and to perpetuate high ideals.

The student teachers look to their training as a source of inspiration and new ideas, up-to-date methods and helpful suggestions for materials and books. This gives the teachers of the Practice School a chance to get into the practical problems which they are going to meet in different places in the near future in their teaching and it also gives the opportunity to strengthen their weak points and particularly to satisfy their perpetual thirst for better teaching methods. The supervisors lay stress on the fact that the improvement of the pupils is the chief aim of supervision and the improvement of the teacher is only a means to that end.

The following statistics of the department of Education show that the largest percentage of the graduates from our college are teaching. Most of them are in mission girls' middle schools, but about one-fourth of the graduates are teaching in government girls' schools.

Year of Class	Number of graduates	Percent taking Education	Percent premedical	Percent teachers
1920	7	100	0	100
1921	10	90	0	90
1922	10	80	10	90
1923	10	100	0	90
1924	10	90	10	..

Education was first offered, 1919-20.

Year	Total Students	Number taking Education
1919-20	70	21
20-21	52	19
21-22	70	16
22-23	81	21
23-24	96	22

The courses in Education are open only to Juniors and Seniors. A very few others may take these courses by special arrangement.

Students 1924	Seniors 1924	Graduates
Total enrollment .. 96	Number..... 10	Number graduates 42
Juniors and Seniors 25	With 2 years Education .... 6	Number who had Education..... 32
Number in Education ..... 22	With 1½ years Education .... 2	Number who have taught in government schools.... 10
Premedical..... 3	With 1 year Education .... 1	Number who have taught in mission schools ..... 29
	Premedical..... 1	Total number.... 39

We hope that the Practice School will continue to be an important factor in the department of Education.

### The Old Chinese Scholar's Private Library

By DJU AO

Chinese scholars have been noted and respected throughout all ages. They did great work in creating Chinese literature. Therefore it may be interesting and valuable to have a glimpse into a scholar's library. The old Chinese scholar's library dates back to the Chou dynasty. About 960 A.D. the printing press was used for producing books, which became common and cheap. Then the scholars began to surround themselves with the luxury of books which formerly people could not have.

Their catalogue system is different with different individuals. The library which I visited belongs to a well-known scholar, who arranged his books according to the subject matter of the books which are divided into classics (經), history (史), philosophy (子), works of individual authors (集), general works (叢書), poetry (詩詞), drama (詞曲), geography (輿地), astronomy (天文), Buddhist and Taoist literature (佛道書), novels (說部), painting and dictionaries. The books are not counted by volumes but by cases. There are altogether more than one hundred cases which are of two kinds, the big and the small. The big case is about 1 2/3 by 2.5 feet, each having two shelves. These hundred cases of books are scattered in six rooms, including the owner's guest sitting room, study and bed room. The books are classified on the bottom edge. The name of the book, volume and general contents are marked. On looking at it one will at once know how many volumes there are in the whole series and which volume it is and what it is about. There is no class number nor accession number attached to it.

The books are identified by characters on the cover and the owner's stamp on the lower part of the first page next to the cover. There are two kinds of stamps, one for common books and the other for rare books. They are different from the monogram which bears only the initial of a person, while the first stamp bears the name of the study of the owner's family. It runs like this "The book of Wu Hsiang study of Wang family in Lih Swen," (the name of the owner's native district). The second stamp bears the name of the owner's own study. "The book is owned by Swang Yuen study." Again the first stamp is used for common books and the second stamp is for better books which have both stamps. Both stamps are made of fine stone and are carved in beautiful old Chinese characters. The red ink used makes the characters stand out clearly.

The oldest books in this library belong to the Ming dynasty. Two of them were published during the dynasty but were recopies of early books of the Sung dynasty. There are also recopies of the Sung published during the Yuen dynasty. The scattered flowers such as the peach blossom at the back of the book indicate the Yuen printing press. The style is copied in modern books but it is modified by placing pictures at the back of the book.

The make-up of the books is different from that of modern books. It differs in paper and print but not so much in binding. There are a few books in this library that are bound in a better kind of binding. It can be secured from the shops, by special order, even now. The thread used for this kind of binding is heavier than that of the usual kind and is silk; and colored silk cloth is used to protect the two corners of the book from wearing out. The print of the old books is of various kinds. The big print is about two square centimeters in size, while the small one is only half a centimeter. Both kinds of print are clearer than the modern print and more attractive also. The big print looks as if written by hand. Of course they were done with wood blocks, which cannot be obtained now. The best block of books made during the Ming dynasty was called, and still is called, Tien Ban (殿板). The patterns on the front edge of the book printed by Tien Ban are always clear, never are blurred as that of the ordinarily printed books, because at the time when they printed the



books, the printers measured the block from time to time. If the block expanded owing to the water in the ink, immediately it was brought over the fire to dry until it recovered its original size. The wood for this type of block must be free from knots, very strong and tough and not easily split. For this reason, the Tien Ban printed books cost much more than ordinarily printed books and the work of printing was more detailed.

The paper, of which there were different kinds, of these old books, was very good. They are peach blossom paper (桃花紙), white cotton paper (白綿紙), Da Hsuan Tsi (大宣紙) and double paper (重簀紙). Peach blossom paper and Da Hsuan Tsi are snow white and the other two are yellowish. The peach blossom paper is generally preferred by most people. It is very thin yet very strong and white in contrast to the other three which are thick. When Tien Ban is applied to this kind of paper, the characters stand out beautifully as if they were made of black velvet.

The owner of these books is a noted scholar in this section of the country. People often give him books as gifts, so that two-tenths of his books were given, while eight-tenths were either bought or handed down from his ancestors. One book of poetry by Du Fu, one of the best poets in the Tang dynasty, was bought from a second-hand shop. It was published in the Ming dynasty and notes in red ink had been carefully made all through the book. The volume is valuable yet it was purchased for ten coppers. It is certainly regrettable to think that descendants of learned scholars are so ignorant that they will dispose of their forefathers' books in such a way. The owner told me that he had lost a set of books of poetry, published with special care and of the best material, during the Ming dynasty. The ink of the print was dark green in color and was very fragrant. Many people knew that this book lover had these rare books and were eager to secure them. During the revolution when Nanking was besieged for weeks, he could not obtain fresh supplies for his family. One day some people knocked at his door and offered only \$20 for those books which were so precious to him. He had a great struggle between his love of books and affection for his family. At last, for his family's sake he had to part with them. Even now he talked about them with the greatest sadness. The one who bought the books, sold them next day and got \$80. There is another set of books, of ten volumes which were written by hand. The owner paid \$100 for having these books copied. The handwriting is very beautiful.

None of these books have colored pictures. Even many of the old geographical books have no maps for illustration. There is an atlas containing 44 maps from the Yu dynasty until the Ming dynasty. It was published during the reign of Tung Tsi of the Ch'ing dynasty. It showed at that time people already knew that the earth was round, because there is a map of the world but only one hemisphere. The new land, America and Australia, had not been discovered yet. The maps are all out of date, inaccurate, roughly printed and have no colored boundaries though they were drawn with latitude and longitude.

China has very few public libraries now and is in great need of them. But scholars for generations have enjoyed their own libraries

and it is through these private libraries that Chinese literature grew up.

In writing this paper, I am under great obligation to the owner of this library who knows a great deal about old books and gave me a great deal of information.

## The Teaching of Jesus Concerning the Kingdom of God

BY LI GWAN-FANG

When we study carefully the Bible regarding the teaching of Jesus and the history of the church we see that the gospel of Christianity has been divided into two strands, the prophetic ever-living practical teachings and the powerful spirit of Jesus on the one hand, and the human understanding of it, which has often glossed it over, preaching the limited interpretations of His followers on the other. If we do not distinguish the original from the artificial, we are apt to get the shell of Christianity without its real meat.

Jesus' teaching is what has been plainly recorded in the four gospels of the New Testament. We are told there that Jesus taught and tried to establish a spiritual kingdom, both visible and invisible, for the individual as well as for society. He revealed God under the figure of fatherhood and man under that of brotherhood. Such ideas have been only partially taught and learned by our church authorities during the ages. Each age emphasized one or two points of Jesus' teaching and gave its own conception of the Kingdom of God.

In the first four centuries the church held the view that the Kingdom of God is a future invisible one, salvation is for the individual; it has nothing to do with this world. I John 2:15—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Again, the book of Revelation shows by a vivid picture that this visible world would sooner or later be destroyed, and then the new heaven and earth will come instead. John 3:3—"And every one that hath this hope set on him purifieth himself, even as He is pure." It was naturally no use to check the recklessness of mankind in society, but every individual who had the desire to see the kingdom of life after death would try to live a good but an exclusive life as best he knew how. Instances can be drawn from the monasteries and nunneries of the lives of early Christians and of zealous martyrs who gave themselves completely to this idea.

Ideas of worldly rule by the church were prevalent from the fourth century. The history of Europe from the fourth century onward to the fifteenth is very largely the history of this great idea of a divine world government which was developed into a definite political theory and policy. The Pope actually claimed an overlordship of kings and was the divine monarch of Christendom; and the same weapons were used in fighting for this kingdom as political kings employed. The crusades can well illustrate this idea.

Since the Reformation, the autocratic character of the church with authority was transformed into the democratic idea, and the social teaching of Jesus was thus introduced into Christian minds.

By looking at the history of the church, we realize that Christianity was corrupted and failed in one way or another for three main reasons. First, because of ignorance of God's revelation. Man instead of "reasoning with God" personally and gaining accurate messages from God, was lazy and extraordinarily willing to believe and accept what somebody thought out for him. And those who did think were thinking according to the general idea of mankind, otherwise they would be viewed as "heretics" and irreligious. The preaching of the gospel therefore often became powerless and a mechanical tradition instead of prophetic, authoritative teaching. Because the blind were thus guided by the blind, no wonder the church often fell into the ditch.

Second, because of the conflicting desires of so-called Christians. Jesus talked of the single eye (Matt. 6:22). That means one supreme desire for life. "No man can serve two masters," Jesus puts it very plainly. But we Christians in the church instead of having that supreme desire of seeking first the Kingdom of God, have often sought first our own advantage, wealth and power. Professor Vedder speaks in a sarcastic way of how Christians have served both God and Mammon. He says, "Jesus called the concentrated wealth of his time Mammon and said plainly to those who would be His disciples, 'You cannot serve God and Mammon.' But His church knows better; it serves both,—God with the lip, Mammon with the heart." Since the church fights under the banner of Jesus against His gospel, can the church grow magically without occasional corruption?

Third, because of lack of faith the church is often in a static instead of dynamic condition. Notice in the gospels how many times Jesus emphasized the necessity of faith. He condemned His generation because they had no faith (Matt. 12:38-45). Again he denounced them: "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?" (Matt. 17:17). Yet He assures people that all things are possible to him that believeth (Mk. 9:23). We believe, but we treat Jesus' teaching as theoretical rather than practical. For instance, to-day, when we face the problem of war, many people excuse themselves by saying "We know that it is not Christian to fight, but the world is not ready for this great principle." They favor the idea of world peace as practical for the future, but not practical now. Without faith, could the church see the glory of God?

Thanks to the church, however, Christianity through all its various experiences, corruption and failures has never lost its nucleus of faithful and loyal disciples. It has its faults, but the faults could not be avoided. Since it has been developing like the life of the human race from simple to complex and from imperfect toward the more perfect, it simply must learn through the trial and error method, because it has no previous experience and human knowledge is so limited. But now in the twentieth century, the church has become like a man and should put away all the childish things. We ought to do better for we have the past experiences of our church history to help us. We should study and carry out fully the teachings of Jesus as we know them more fully.

Let us now ask ourselves individually as well as our church, do we make a successful appeal to the world by showing that we have the creative power of God to lead the mind to believe in the possibility of making the world into the Kingdom of God? People may say "Yes, have you not seen our various institutions, organizations, clubs, associations? Indeed Christianity has done more for the world than any other religion and there is a vast deal of piety within the church. Are you not proud of it?" We answer, "Yes, but is that all that Christianity can do for the world? Learn and preach more of the religion of Jesus. In order to do so, first of all, we must keep the supreme law. 'And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself.'" (Mk. 12:30) The trouble is this that we very often turn the supreme law upside down. We try to love our neighbor first and God last and so what we achieve is vain and instead of a blessing it becomes a harm.

Another trouble is sometimes that what we learn and teach is theology and not religion. Now to learn about Christianity is one thing, but to learn to be a Christian is another thing. What the church and all of us need is to study and to imitate the life of Christ.

### The College Conference As Seen By A Student

BY DJANG SIAO-SUNG

On the fourth of February the bright and cheerful sunshine of the morning informed me that it was going to be a nice, sunny day, a pleasant day with which to end the old year; but, to my utter disappointment, the luminous body hid itself behind the cloud after it had bathed us with its benevolent warmth for a few hours. However we sought our own enjoyment without its help. I spent the afternoon in knitting and watching out of the window the continual arrival of carriages and rickshas which brought delegates to the Conference of Christian Colleges and Universities which was to begin the next morning. I looked forward to the Conference with zealous anticipation, not because I was going to attend the meetings, nor because I expected to see some people from my native city; but, somehow, a childish curiosity seized me which rang these words into my ears, "See what a great number of professors will come! You have never seen so many college teachers gathered together in one hall! What a grand occasion!"

It was on our New Year's morning that the conference had its first meeting. We enjoyed very much seeing the delegates. How nice would it have been if the rain had only given place to sunshine so that we could increase our pride by showing the guests our beautiful buildings under the smile of sunshine.

During the morning three of us waited in the library, ready to show the guests their discussion rooms. Others helped in the offices. We had agreed that two of us would place ourselves on the upper part of the stairs, because most of our classrooms are upstairs. As the ten-thirty bell rang, all the delegates hurried to find their own assigned

rooms. When any one of them reached the upper part of the stairway, one of us would immediately lead him to his discussion room. In every case we were rewarded by a bow and a "Thank you." Certainly the interesting piece of work was reward enough, but their politeness simply added to our enjoyment.

The next day things went on in the morning in much the same way as the day before. At dinner, instead of sitting at the table with the guests, we waited on them so as to show more of our hospitality, because we, as college students, could do better than the servants. At three-thirty we arranged ourselves into two groups, one group serving tea in the dining room and the other in the music studio. My lot fell to the studio, and my particular office was pouring coffee and asking, whenever a guest stepped in, "Coffee or tea?" When the answer was, "Coffee, please," my coffee pot and I would work energetically until the cup was filled. When the answer happened to be, "Tea, please," the tea manager would do the same thing except that she had to use her voice more in asking, "Weak or strong?" At intervals we would let our eyes leave the pots and cups for a while to look at our guests, most of whom were standing and absorbed in conversation. This scene lasted until the six o'clock supper bell called us to the dining room.

Thursday was the last day of the conference, so we saw many delegates leaving in the afternoon. Some waited until the next morning.

On February eighth, the day after the conference, I was awakened by the cry of some carriage drivers when it was yet as dark as pitch. They were calling for the benefit of the guests, who were going to catch the train and the boat, but did not realize what a heavy headache they gave me and possibly many others. We felt quite willing to go back to the quiet old way after the three days' experiences, but they were days which will live in our memories.

This conference to which about two hundred delegates came, made me think especially of how China is lacking in higher education for women at the present time, because out of all the delegates, there were only two or three Chinese women. In spite of some homesickness, I hope next year I shall be again spending the winter vacation at college; and most of all, I hope another conference will be held here.

### Ginling in 1929

BY LIU YING-BAO

Psychoanalysis tells us that dreams are the recalling of past memories and unfulfilled desires rather than the anticipating of the future. Modern civilization has at least attempted to do away with all superstitions. Gods are said to tell their worshippers of the coming events in their dreams, but this is an entirely false conception. Educated people have no faith whatsoever in dreams. But in my case, I am inclined to believe that my dream is telling the future instead of the pleasant memories of the past. With this drop of ink at the end of my pen, I shall try to reveal my dream to you, my readers.

Four summers have passed since my class left college and entered into society. It is always my desire to see our dear Alma Mater once more. After the day's busy work, I often sit down and let my imagination picture the changes that I shall probably find whenever I have a chance to come under her roof again. My memory takes me back to the year 1923, when we moved into our new buildings. At that time, it seemed that we were cut off from the city and there would be little association between us and the outside world. Now, I hope that the period of isolation and solitude in Ginling is over and that she is the light of the neighborhood.

The longing to go back to the college which will be always very dear to me grows stronger and stronger. One warm afternoon in September, while I am sitting in my room, the usual invitation for "Founders' Day" arrives. This letter calls forth a different response from that of the other years. These are the words that I say to myself "For the past years, I wanted very much to go, but I never did go. I must attend the exercise this time in spite of the long distance and my work." Finally the plan is made.

At the first sight of Nanking, the city of my youth, my heart leaps with joy. The physical fatigue owing to the long journey disappears instantly as through some magic power. As the carriage drives near the college campus, my thirst for seeing her is half quenched, in meeting my old classmates and friends. We talk to our hearts' content. I find that nearly everything in the college is new to me. Some of our professors remain but the majority of them have gone. The student body is entirely unknown to me, but their friendliness is expressed through their smiles. This gives me the feeling of ease.

How is the work of our day school? Is it still in existence? These are the first questions asked. Through the kindness of the principal it is shown to me. To my surprise, I find two schools instead of one. They have purchased the land and have completed the construction of the buildings. When we, the principal, some of my classmates and I, enter the gates, groups of jolly youngsters meet us with their bright faces and welcoming smiles. Their bodies are strong and they look healthy. Singing and jumping around with happy hearts increases the intensity of the sunshine and makes the surrounding atmosphere more pleasant.

The school buildings remind me of the plan which we had projected in our education class five years ago. I turn to my classmate and say, "Do you remember how keenly interested we were in planning for this day school?" "Yes, I remember very well," she replies, "this school is based on my plan." Entering the classrooms, I notice that everything is orderly and every spot is clean. The children do all the work in school: they dust the desks, they sweep the floors and they plant flowers and shrubs in the little gardens. The school management is far better than that in our day. Certainly it gives me pleasure to see all these improvements.

It is a fine Sunday morning and every object around seems cheerful and gay. At breakfast time, a Y. W. C. A. leader comes and asks me to join a visiting group. This request I readily accept. Going to the first house, I am somewhat astonished to spy the alterations made in the home. It proves to be a real home and a wholesome place to live, because all conditions seem favorable for



the growth and happiness of the children. "This home may be an exceptional one in the country district," I murmur to myself. As I go from home to home, I find the same situation over and over. I marvel at the fact of the transformation of the neighborhood. My curiosity prompts me to discover the fundamental reason. Therefore free inquiries are made.

To my surprise and joy, I learn that the enthusiastic work of the Ginling students is the underlying force which brings about these changes. A mothers' club which meets once a week is organized. In these meetings, they give lectures on home and community hygiene and sanitation. Demonstrations and lantern slides help to increase the effect of the lectures. The mothers are taught the proper method of keeping house and taking care of children. A clinic opens daily, so that the mothers are able to come and bring their babies to have any kind of disease treated. Moreover, visiting groups are formed, they go to the homes from time to time assisting them to practice what they have learned in the meetings.

In the afternoon Sunday school for children there is work as before. Bible classes for adults also meet at the same time, because they can bring their children with them to Sunday school. People inform me that the attendants increase in number every week. Those girls who lead go to work with a real Christian spirit.

One evening, I go to the night school for servants. "Why, do you have so many servants in college?" I inquire. "No, that night school is enlarged," a girl responds. "We open the school not only for our servants, but also the laborers outside. Though their hard labor in the day makes them seek for rest, yet they are eager to come and study." This must be a hopeful indication for the progress of society. Those teachers are perfectly willing to put away their studies and work together with the uneducated people for the betterment of society.

It is Saturday, now. I go to a social gathering with my friends. Before we go, our supposition is that it must be given for the students and alumnae. But we are wholly wrong. With the purpose of creating a better understanding and friendship among the girl students in Nanking, this party is planned once a month. We join them in talking and playing. Certainly, we have a wonderful time.

A dream is a dream; you cannot control it in its continuance. I wish to see the changes inside the college, but against my will the unkind bell at six o'clock rings and wakes me. On opening my eyes I find myself in bed and still a student at Ginling.

## Women and Education

By WU MING-YING

In ages past China believed in the seclusion of women. Their education was far behind that of men and boys. They were really the slaves or the property of men, but with the coming of Christianity, the situation changed. Jesus came to emancipate women and this saved China.

Through the influence of Christianity, men began to realize more and more that women are the equals of men. They are no longer slaves or property, but co-workers. This general awakening has led to many reforms in the field of education. Therefore let the women grasp this opportunity, and use it in such a way as to fit themselves for the great work awaiting them, and so mold the hearts and minds of the coming generations that China may regain her once proud position among the great nations of the earth. Martin says, "If we wish to know the political and moral condition of a nation, we must ask what rank women hold in it. Their influence embraces the whole of life. A wife!—a mother!—two magical words. A man takes counsel with his wife, he obeys his mother; he obeys her long after she has ceased to live, and the ideas he has received from her become principles stronger even than life itself."

Among the four hundred million Chinese people, two hundred million are women. What progress can China make, if over half of her people are illiterate? Should not the educated women of our country assume their part of the responsibility in educating the people? It will be well for us to remember that the character of the men of to-morrow rests in the hands of the women of to-day. Women have a large share in forming the new China. Men of high virtue are those who from their boyhood have been carefully trained and developed through the influence of their mothers. What would have been the character of Mencius, if his mother had allowed him to remain in bad environment? But it was she who so carefully trained him that he became one of China's greatest teachers.

We know that more parents would be willing to make any sacrifice for their daughters, if they realized the immense importance to the nation of fitting them to become the noble mothers of China's future statesmen. To do this, more schools must be opened, not only for the training of boys and girls, but for their mothers as well. In some parts of China such schools have already been established. The trouble is that not enough women realize the importance of such training. Therefore special emphasis must be laid upon the duty they owe their country, so that they can see the advantages of such training, otherwise China will miss this great source of inspiration which comes from the love and influence of a wise mother.

Beside the great responsibility of educating the younger generation, women of education are needed in several other fields of work, such as religious and social work. "The harvest truly is great, but the laborers are few." A mere education is not going to save China. It must be something more, and that is Christianity which contributes more to the cause of education than anything else. At present, the moral tone of society is rather low. People do not seem to care much about morality. They love to squander their time in fruitless and demoralizing pursuits. Some remedy must be found to correct their tendency and it is to you, the young, educated women of China, that the nation is calling and asking your help! Will you not come to us and help us in this work of the regeneration of China?

## My Diary of a Week in Ginling

By YÜ EN-MEI

Wednesday. Feb. 20. While the handkerchiefs were still waving "farewells" to our homefolk, the unkind train sped along steadily toward Nanking. Traveling had always been unwelcome and tedious to me and worse when with a heavy heart. At five o'clock we were finally at the journey's end, out of the carriage, within college walls.

Stepping into the room, I found a pile of letters waiting on my desk. At supper time familiar faces met each other with mirth and friendliness. Bath taken and bed made, I threw myself drowsily down. The stillness of the room seemed to have sympathy with me.

Thursday. Feb. 21. Early chapel exercise and registration started the day. I filled out the schedule along with several classmates. The dinner bell gathered us and our hunger was soon appeased. Cecilia Chang and I decided to go out shopping. The street decorated with its red strips for good fortune seemed to be enveloped in the New Year atmosphere of prosperity and success.

The evening sky turned grayish white. We returned and wrote several letters. When the hands of the clock pointed to nine, I read a scripture lesson and retired.

Friday. Feb. 22. My alarm clock woke me early. A solemn stillness reigned over the dormitory—"Listening Autumn." The rest of the girls were still abed. The birds singing gaily gave me peace of mind. I rose immediately, washed and dressed. At seven o'clock I took a morning walk up on the hill to enjoy a deep intake of morning air. The charm from the skies seemed to melt my soul though this appearance is unseen and unrevealed.

The first chapel was conducted by the president and the dean. The classes were running on schedule time. I turned over the new leaf of my school work with this motto for my guide:

"Whatever I have tried to do in life,  
I have tried with all my heart to do well;  
Whatever I have devoted myself to  
I have devoted myself completely to,  
In great aims and in small  
I have always been thoroughly in earnest."

Being dismissed from classes, I came to my room. A few sundries remained untouched in the attic. When things are "at sixes and sevens," it is hard to put them straight.

Saturday. Feb. 23. I stepped into the periodical room and threw myself into the new tide running on in the world to-day. Without a sail, I found myself rambling in the ocean.

No power on earth can straighten out all the tangle and be able to solve these problems satisfactorily.

After three o'clock the sky grew dark. A heavy gray mist settled down and enveloped the entire campus. The rain pattered continuously until dark. Class meeting was called in the evening and the new election was made. Feeling chilly, bed was a welcome friend.

Sunday. Feb. 24. Glimpses of moving cloud lightened my fresh soul and the remembrance of the fifty-sixth birthday of my dear mother rang at my ear like the chime of a tiny bell. I attended the University chapel in the morning, and in the afternoon the women's meeting which is regularly held on Sundays from two to four. It is very interesting to talk with these simple primitive country folks. The day has gone smoothly.

Monday. Feb. 25. The birds were chirping and the spring seemed gradually to be making its appearance. It is the time for our youth of feeling to shout out to the youth of nature. Before the clock struck eight, I ran over to the library to get hold of a religion reference book. In less than five minutes several other people came to ask for the book. Then it was to be handed down from one to another in order. When still another girl ran in with short breath, she went away with a long face because the book was to be handed down "generation after generation."

After supper I called the cabinet meeting of the Gold and White Literary Club to decide the date for the first meeting. At eight o'clock, I read the newspaper and was attracted by one item of news. President Tsao Kun telegraphed to General Chi Hsieh Yuan of Kiangsu, instructing him to do his utmost to maintain peace in the Yangtze Valley. They are going to form a five-province alliance for preservation of peace and avoidance of strife amongst their number. I hope that the alliance will be accomplished. Night came. Snow is falling.

Tuesday. Feb. 26. The wind blew harder and harder. Snow fell. My hands were cold and stiff. Therefore with me the morning class was 'in at one ear and out at the other.' Gymnastics at nine o'clock finally took away the disagreeable chilliness.

The chapel talk touched my heart to-day. The influence of friends upon one's life is tremendous. I believe that in no other place is the formation of friendships more frequent than in school and college. "Friendship is the peculiar boon of Heaven, the noble mind's delight and pride," says Johnson. In China, we regard friendship as one of the five indissoluble relationships of society. May I be a true and loyal friend to all!

After the day's labor, I was fatigued. Asking for God's guidance for my future path, I retired early.

## From the Freshman Theme Box

### The Divine Rights of Kings

BY SIE WEN-LIEN

What is the "Divine Right of Kings"? What do we mean by this phrase? One who has studied English history will tell us that this was the hereditary idea of kingship of the Stuart kings who ruled in England for sixty-five years (1603-1668). This idea was not abolished until after the "glorious revolution" of 1688, from which time the kings were to be a part of the nation and not the divine rulers over it.

Yes, this is the "Divine Right of Kings." Were the Stuart kings wrong in claiming this idea? My answer will be in the negative. Of course I do not agree with the way they acted out this right, and of course I do not agree with their idea that only the kings have this right. The point I am advocating is that they were right in claiming this idea but they were wrong in interpreting it.

Is not God our father? Has He not given us the right to live, the right to be educated and many other rights? He grants us to claim this right and to use it—not for our own sakes—for the sake of those around us who are ignorant of this right. If we fail to do this and use the right for our own pleasure and fame, we are falling into the same sad mistake which the Stuart kings fell into. Do you wish to use your divine rights as the Stuart kings used them or according to the Golden Rule of Christ?

### The Significance of Jesus' Temptations for the Present

BY TSU DEH-HWA

We know that before Jesus came to society to take up His service, He had met three temptations. We must think why Jesus should meet these temptations. It simply meant that Jesus should choose His work, before the time came for Him to take it up. When these three temptations came to Him as through His thoughts, He must choose whether He wanted to establish the Kingdom of God or the kingdom of earth, or whether He wanted to use His power for helping others or just wanted to use His power for His own sake. But as Jesus was the real son of God and He really communed with God, so He could overcome these temptations. He not only overcame them, but at last he chose the cross. So He was the one who really loved and suffered for us.

The people of the present day have the same temptations that Jesus had and students especially meet them. When we graduate from our schools, we should decide our work. The temptations will

come to us to know whether we shall choose the work in which we can serve the people the most, or whether we shall choose the work in which we can get more amusement and glory for ourselves. Many students of to-day have failed in choosing their work, because they could not overcome this temptation. They still cannot understand the work which Jesus did for us.

### Peter the Great and His Reforms

BY DJANG TSAI-MOU

During the sixteenth century Russia was a huge unformed territory. When Peter became Czar he felt that he should reform his country, so he went to Holland and England with the purpose to find out "the methods of Western government, the sources of Western wealth and the systems of Western trade and manufacture."

In Holland he hired himself as a day laborer to a shipbuilder. Sometimes he also "attended surgical lectures and visited paper-mills, flour-mills and printing-presses." From Holland he went to England where he was received very kindly by King William II. He studied the English navy and dockyards. Before he returned to his native land, he had visited Oxford University and some hospitals and woolen factories. In both Holland and England he asked the various crafts to go to Russia, promising them that if they would go to teach his subjects to build fleets, manufacture cloth and do other things, he would pay them well.

When he went back to Russia he immediately made his people cut off their cherished Oriental beards and long flowing garments. He forced women to meet men in social assemblies and invited foreigners to settle in his country and assured them protection, privileges and freedom of religion. He also reorganized his army, established schools, built factories, roads and canals. He helped Russia much toward becoming a civilized Western power.

### The Y. W. C. A. in Ginling College

BY LIANG FEN-SIU

The oldest of our organizations at Ginling is the Y. W. C. A., only a year younger than the college. It was established in the autumn of 1916. At that time there were very few students, so the association was informally organized.

The day school was established the next year as the first outside service. At first it gave a half-day's course and the teachers were students of the college. They carried on the school for a year, then as they realized that it would be better for children they began to give the

full day's course. In the autumn of 1920 in addition to the free work of college students a teacher was engaged to give the main courses such as reading, writing and arithmetic. When the college moved to the new campus the school was stopped for one semester. Now we have begun to get acquainted with our neighbors, so last February we resumed the school for the children of our new neighborhood. At present we have no adequate school house, therefore the college has loaned us the gate house for temporary use. We are planning to have the new school house as soon as possible. There are twenty children in the school and for some who are too poor to pay the tuition of one dollar per term, scholarships are offered by the members of the association.

Beside the day school there is the student work on the campus in charge of the devotional committee, the social committee, the missionary committee and the Bible committee. The devotional committee has charge of the Sunday evening service. The social committee plans social gatherings or short trips. At the end of the second semester the committee asks the old members to write letters to welcome new students and to inform them about the college life before they come.

The Bible committee takes charge of the voluntary Bible classes. This semester there are ninety-five students and eighty-one are in the Bible classes. Usually we have leaders not only from the faculty members, but also from the city Y. W. C. A. or the preachers of different churches. But this semester all the leaders are our faculty.

The missionary committee takes charge of the women's meeting in which the Bible and singing are taught, and the children's Sunday school on Sunday afternoon; and of the servants' night school which meets four evenings each week. There are two classes in the school. One class is for those who are entirely illiterate and the other is for those who can read a little. Their textbook is the One Thousand Characters published by the Y. M. C. A. At present, they have reading classes only for they have not learned to write. The teachers are the college students and each class takes charge of the school for a month. On Sunday morning part of the faculty and students visit our neighbors and invite women to the women's meeting and children to the Sunday school.

As the association is still so young it cannot do much work. Therefore these are the beginning activities of the Y. W. C. A. in Ginling College. We hope as our association grows that we may find many ways in which to serve our neighbors better as well as to promote the purpose of the Y. W. C. A. in our college life.

### Summer Schools, 1924

During the coming summer three special schools are to be held in East China which will be of interest to the alumnae and students of Ginling College. Detailed information concerning these schools, the courses to be offered and the entrance requirements, has not been sent to us yet. Only general information will be given below; those being interested in the more detailed information should write to the dean of each school.

### East China Union Summer School. *St. John's University.*

For the second time the Christian colleges and universities of the East China area are coöperating in conducting a summer school. The date for opening is July 5. It is hoped that from 300 to 400 students will enroll and avail themselves of the opportunities offered for further study and improvement. The purpose of the school as stated in a letter from the dean is as follows—

"The purpose of the summer session is to meet the needs of several classes of persons. Primarily we wish to reach the teachers in primary, intermediate and middle schools, and also the instructors in colleges. Courses have been arranged with the object of increasing the professional skill of the teachers in this part of China, to revise and extend their knowledge in a chosen field, or to qualify them for teaching new subjects. Special courses will be offered for supervisors of education, music, physical education, athletics, scouting and girls' work. Graduate students, to whom are offered the advantages of smaller classes, and the more intimate and direct contact with the professors in charge of the courses offered, will find advanced work peculiarly possible in the summer session. Undergraduate collegians may use a portion of their vacation period to take up studies which they are unable to include in their regular program.

Last year middle school students were admitted to the summer session. This year it has been decided to raise the standard of the work so that undergraduate middle school students cannot be accommodated. Religious and social workers, premedical students, graduate nurses, students of public health, and all who are qualified to pursue with profit any course given, may enter, whether they are engaged in teaching or not. The exclusion of non-graduate middle school students is not meant to bar any man or woman who has had equivalent experience in practical work.

The faculty of the summer school will include members of the regular faculties of Soochow University, Hangehow Christian College, the National Southeastern University, Ginling College, Shanghai College and St. John's University. The Y. W. C. A., Y. M. C. A., the National Industrial Commission of the National Christian Council and the Council on Health Education are also coöperating in this summer school."

Mr. H. F. MacNair of St. John's University is dean of the summer school.

### Special Summer School for Science Teachers. *Tsinghua College.*

A special summer school for teachers of science in any recognized school or college is to be conducted at Tsinghua College under the auspices of the Peking Union Medical College. The opening is set for July 10 and the closing is August 8. The purpose of the school is to improve the teaching of sciences in middle schools and colleges. A first year course in each of the three sciences is to be given to show how the material can best be presented. The teachers who enroll in the courses are to actually take the work as students. This will be followed each morning by discussion groups on the method of presentation. No tuition will be charged. Write to Mr. N. Gist Gee of the Peking Union Medical College for further information.

### University of Nanking Summer School

A school of six weeks' duration is being planned by the University of Nanking for evangelists and pastors, teachers and school supervisors, and all others especially interested in agricultural education. The opening is set for July 4.

Mr. Hung is director of the school.

## A Review of College Events

BY TANG LUH-DJEN

### College Opening in the Fall

With September 20 drawing near, faculty and students were ready to teach and study respectively. But how could the college take us when water was not running in pipes and electric lights were as yet a hope unrealized? Consequently the opening was postponed for two weeks. On the morning of October 4 at the call of the bell the girls by twos and threes entered the chapel and took their seats. The service was conducted by the president, begun with the doxology and ended with the hymn, "Lead on, O King Eternal." Thus we had commenced the semester well by heartfelt prayer and spiritual worship.

### Republic Day

Early in the morning a prayer meeting was held to thank God for the long existence of the nation and petition for a bright future for the Republic. Then followed a lecture on the duties and privileges of the womanhood of China. In the evening with red lanterns in our hands, we paraded about the compound, circled hand in hand, sang national songs and shouted in enthusiasm, "Long live the Republic."

### Dedication Week Beginning October 29

On Wednesday morning the walks were active with autos and rickshas, and girls appointed as guides. At eleven o'clock the dignitaries of the city and the Board of Control were seated on high, while students and guests filled the gymnasium. Greetings were read from China and America, speeches delivered in English and Chinese, and all joined in the words, "O Spirit Divine, Inspirer of all holy thoughts and purposes, to Thee we dedicate all that we have built, and ask Thee to use and bless it richly for the education of the women of China."

Thursday was chosen as Founders' Day. Dr. Hodgkin addressed us on the beauty of the lavish gift of Ginling, and the day closed with a sumptuous Chinese feast. On Friday it was the turn for merchants and other friends to have a view of the buildings. They showed signs of surprise at the grotesque dragons and elaborate gables that ornament the roofs. Saturday was Students' Day. Visitors from universities and middle schools thronged the campus. The halls were none too spacious, nor paths too broad to make room for them all.

### Concert

A delightful concert was given by Miss Paul, Dr. Hamilton and Mr. Hancock to celebrate the arrival of a new piano for the chapel.

### Prayer Week

November 12-18 there was observed in Ginling the universal week of prayer, ending in a joint service of all the Christian schools in Nanking.

### College Prayer Meeting

A weekly prayer meeting was started to foster communion and fellowship.

### Dr. Reeves's Departure

The College, amidst her joys and comforts, had the sorrow of bidding Dr. Reeves good-by. On Wednesday night the student body gave her a farewell party, the special feature of which was the presentation of a silver shield with the inscription, "Teaching Without Weariness." The next night she left for America and carried with her our best love and remembrance.

### Christmas

On Christmas Eve, faculty, students and servants assembled in the gymnasium. The play of "Babushka" greatly amused the audience. The servants had the pleasure of receiving their presents. After the servants' singing, some thought the party was over . . . The song last? Indeed no! Refreshments were yet to be served, and presents, funny or fantastic, worth the enormous sum of ten cents, were yet to be drawn. Nobody went away that evening without feeling full of the Christmas spirit. At midnight many were aroused from slumber and reminded of the Prince's Birthday by the sweet carols.

Democracy prevailing in the atmosphere of Ginling, we sacrificed our supper in order to provide for the servants a dinner, certainly not of the best kind but none the less pleasant.

### New Year's Day

The weather being ideal, walking groups set out. In the evening the whole college attended a party planned by the freshman class. Each guest was welcomed on arrival with a twig of yellow plum blossom. The central item of the program was the play, "Shui Ren Kwei's Victory over the Eastern Barbarians." Costumes were brilliant and beautiful, and actors lively and spirited. In between the acts there were music, recitations and "fire wands." The New Year song completed the day's program. All present seemed to agree that they not only had a good time but were assured of the abilities of their youngest sisters.



### Examination Week

The examination week extended from January 24 to 30. Girls worked as hard as ants. The only noise that bestirred the campus was the turning of pages. Don't cram! But who could help it?

### Winter Vacation February 1 — 21

Most of us went home to spend the vacation; and Ginling was greatly honored in having the first series of meetings of the Conference of Christian Colleges and Universities held in her new buildings.

### College Opening

College opening and registration took place on Thursday, February 21.

### Installation of New Officers

On Friday the new officers of the Students' Self-government Association, Young Womens' Christian Association, Students' Union, Athletic Association and Magazine Staff were installed. The music by the Glee Club earned much applause, to some the fire-crackers were one of the seven wonders of the world, and "three cheers for Ginling" was our good-night.

### Arbor Day

Representatives were sent to join the city in the celebration of the annual festival. A special service was held at nine. After the worship the lines filed out till everybody had taken possession of a tree already planted.

Alumni, seniors and juniors decorated with a dozen young trees the open ground between Dormitories Ting Chiu (聽秋) and Ying Hsin (迎薰) while the other two classes were responsible for the side fronts of the Central Building. Every one laboriously removed the weeds, and carefully watered the soil. Wait and see whose tree will be the loveliest!

The lunch was served on Campus West. The faculty and the four classes were successively called upon to give some performance. The faculty modestly sang, "You all must know we cannot sing," and the freshmen's "Blue and White" was cheerfully done. Sophomores yelled, seniors sang, and nobody seemed to deny the effectiveness of the juniors' "cuckoos sing, cuckoos sing." In the nice ear of Nature which sound was the best?

### Captain Ball Contest

The students' captain ball team won a hard-fought game on Saturday afternoon, April 26, against the faculty. The score was 24-14. Sylvia Yeh at guard and Florence Yang at forward starred. Dr. Eno acted as referee to the satisfaction of all.

### Miss Chester's Leaving

On account of ill health, Miss Chester left for Kuling on April 10. We hope her absence will not be long and she will continue her part in helping the college to attain its ideal — Life Abundant.



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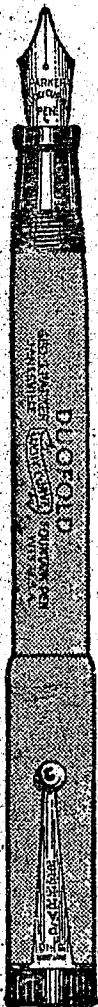
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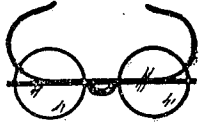
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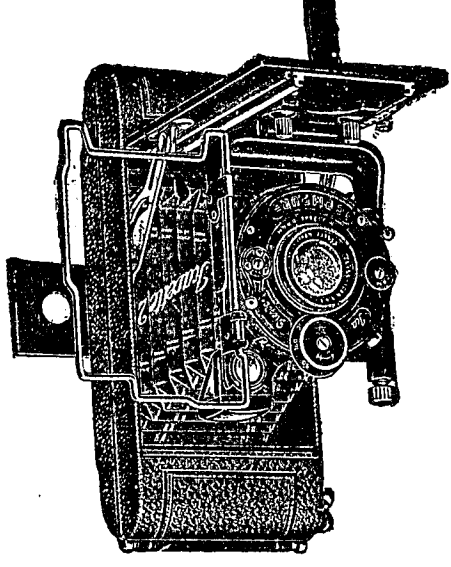
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祝辭

## 論文

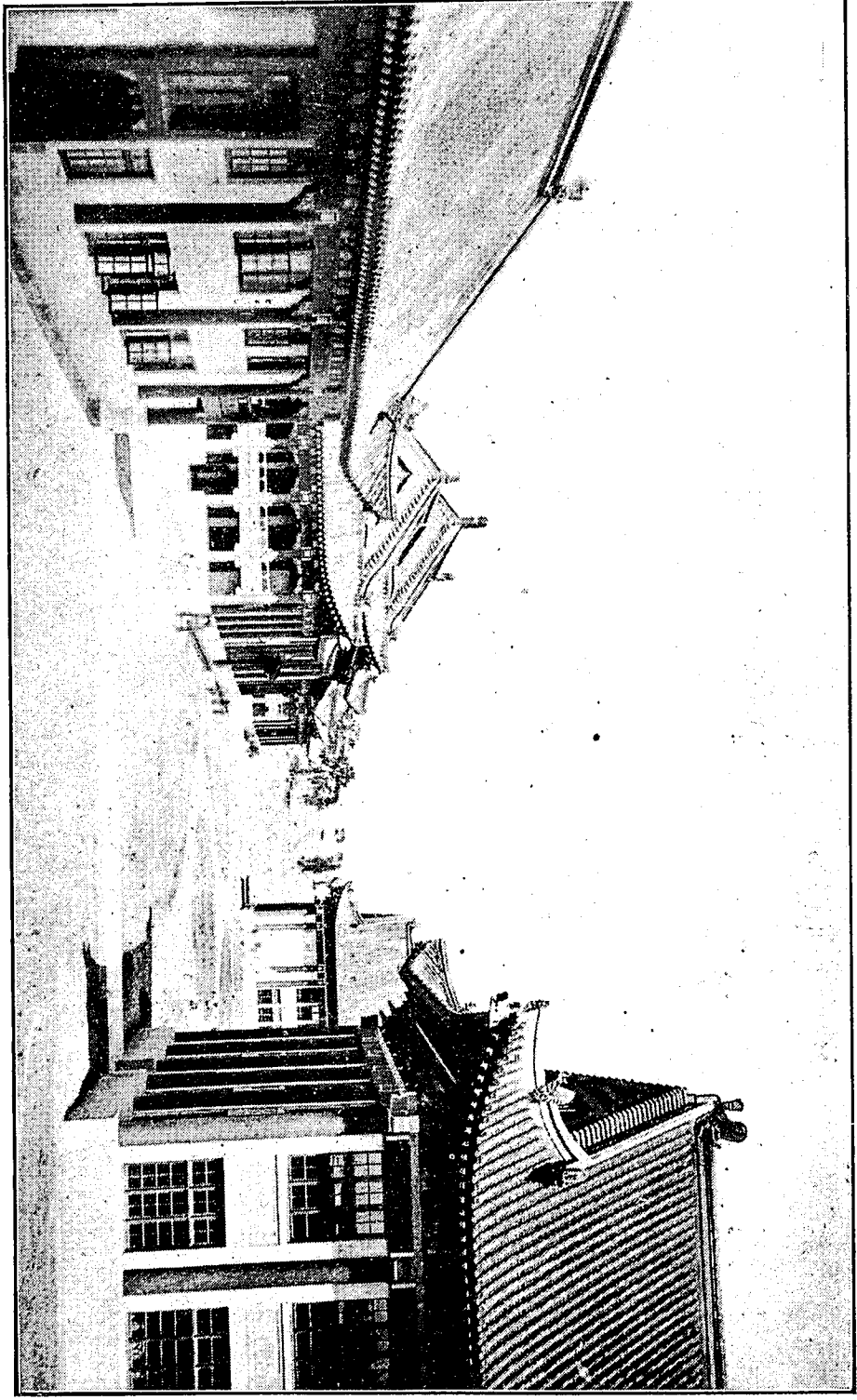
### 中學國文教法之管見

冰 語

中學爲學習國文最緊要時代。蓋小學既用白話。中學則少研究文言文之機會。一入大學。則研究學術。不遑。更何暇研究文理。且待至入大學。而始研究文理也。亦已遲矣。故中學畢業。必須文理通順。此學國文教法之所以不可不講也。實見今之任中學國文教員者。圖一己之便利。望文生義。隨口直講。教者既以注入爲方法。學者則默坐聽之。形如木偶。實。教者所講之文章。學者果能領會否。耶。此則教者與學者。均不能自信焉。就平時經驗所得。覺教授國文。是必有術。茲分列於下。以與今之學國文教員相商權焉。

(一) 讀文。孟子曰。匠誨人。必以規矩。學者亦必以規矩。讀文者。所以與學者以規矩也。爲國文教師者。既選定一文。必須編成預備問題。舉本文。中疑難之字。爲學生所不能識者。一摘出

金陵女子大學校 論文



校舍

是而非之病。行之稍久。必能斐然成章。此作文之方法也。

國文程度低劣者。寧令其多爲造句之練習。迨其造句法無誤。然後漸次加長。則學生作文永無似其爲連篇累牘之文章。其能通順乎。故爲中國文教師者。宜注意於句之組織方法。若學生示俗人。此則欺人之術也。夫文章之基礎。由積字積句而成。試問句之組織方法。尙未瞭。而令見今之教者。往往好令學生作冗長之文。字而實則其中之辭句。大半不通。徒以篇幅之冗長。誇自終不能倖免。庶肯用其精密之思想矣。至於文章篇幅之修短。隨意思之多寡而定者。每改如是。則學生對於辭句之不通順者。或用字之不確當者。均有審斷之能力。而潦草塞責者。亦號詳細批評。記其分數。迨下次作文時。令學生按照所批之處。一自行修改。然後教師再行記號。等類。一令作者貫徹於腦中。然後始許下筆。及其作成。教者姑不刪改。先將原文用各種記員。既命一題。必先與學生討論本題之題目。及若何命意。若何布局。若何遣辭。并此文之體例。若生以精細練習之機會。改者自改。作者自作。各不相謀。其得益也幾何矣。以爲每值作文時。教

下二字。均不能自信其確當與否。於是心中徬徨。而不安。而爲教員者。往往僅知刪改。不與學(二)作文。作文一事。學生往往視爲苦境。此蓋由於作文之技術。練習純熟故也。每作一句文之法也。

卽且讀且玩索之謂也。如此分遍自讀。學者可以得文中之精義。而教室中亦不致喧闐矣。此讀式與內容。學生均研究無遺義。然後教以自讀之法。用蘇氏分遍讀法。如第一遍專讀其意思。第二遍專讀其段落。第三遍專讀其章法。第四遍專讀其筆法。第五遍專讀其辭句等類。所謂讀者。問題之條目。令學生輪流答復。其有謬誤者。則更正之。有宜補充者。則詳告之。如是則本文之形。令其按照問題中所舉各點。自行詳細預習。迨至授課時。問教者先令學生直講其文句。再行按若何筆法。若何辭句。以及辭句之組織。將來之應用等。一編爲問題。然後付諸印刷。先時發給學生。其應參攷之書籍。字典及參攷書。須預先授以用法。(再將本文中段落若何。柱意若何。章法之并註明其應查之字典。又將本文中所引之成語故事及人名地名等。亦一一摘出之。并註明



之內容。則教者先感困難。必致期艾。語焉不詳。此則因才短而不甘依樣者。有此數因。所以  
必故事更張。此則因反對而不敢嘗試其甚者。則頭腦烘。為教授國文。自有數千年相傳之舊法。  
循或則視為畏途。而不敢嘗試。曰。徒不法不能自行。苟非其人。則雖有可用之法。而或則以為煩瑣。而樂遵  
行之維艱。孟子曰。天下之不達於道者。所由興也。夫學國文。以爲中學。國文教員之參加。雖然。言之匪難。  
以上所述。爲予平日行之而有有效者。故敢筆之於書。以爲中學國文教材之一端也。  
料充盈。經驗豐富。而行文時自可免枯窘不通之弊矣。此閱書之法也。  
習慣亦從此可以養成矣。惟所閱之書。其初祇以雜誌日報爲限。漸次及於我國之古書。庶幾材  
之機會。此一舉而數善之事也。如此則學生得有閱書之指導。自無不喜閱書者。其閱書之  
令交筆記。而爲之指示其缺點。更可令學生中互相討論。而得其確義。且爲練習作文或  
若仇讎矣。迨至上閱書課時。教師或令學生口講其所閱之書。及其評論。而爲糾正其謬誤。視書

(二) 閱書。閱書爲學習國文之最。大關鍵。蓋閱書可以增識見。多材料。長積字。積句。上上之經驗。因我國文章。其學習之法。須從經驗得來。昔人學文。往往因書而文理。得以通順者。十常八九焉。故予嘗謂多讀多不做。不如多看良以多。閱書之益甚大也。乃今之學校。大都無書之課。爲國文教員者。亦不知養成學生閱書之習慣。故學生者。祇知讀書。作文。書視。閱書。不啻若寇讎。每見學生有偶閱書籍一兩行。而已頭痛目暈。心力交瘁者。此無他。未曾習慣故也。更有專泥於一字一句之解釋。偶有不明。卽拋書不看者。此則未知閱書之方法也。男生如是。而女生尤甚。故女學生之好閱書者。較男生尤鮮。此亦予經驗之言也。凡爲中學國文教員者。宜於每星期國文時。問中抽一小時。以爲閱書之課。每星期由教者出一閱書題目。將本週中應閱之書。及其起訖。一一指示學生。更令其於所閱之書。加以評語。或用口述。或用筆記。均書明於題目中。印刷之以發給學生。令其自行預備。并須告以閱書之法。首求知其大意。遇有一字一句之不解者。或提出以請問於教師。或姑置之而觀其下文。或能領悟。卽使仍不能解。則將來閱書既多。自者。或提出以請問於教師。或姑置之而觀其下文。或能領悟。卽使仍不能解。則將來閱書既多。自

李宗古居士唯一妻一女，垂老病足，養鷓鴣以樂年，並有鷓鴣詩一首云：「山鷓鴣之弟竹鷓鴣，乍會舒令以大鏡置其前，——蓋山鷓鴣愛其羽，映則舞，鷓鴣鑒形而舞，不知止，力竭而死。零陵者，如左傳有衛文公愛鶴，出必同乘；武帝時，南方獻鷓鴣於武帝，武帝欲其鳴，舞而無由，公子繹名園別墅，間有參孔雀、仙鶴、鷺鷥及山鷓鴣等，目的全爲點綴起見。古人之養鳥，事實散見於書籍，別另具一種眼光，然其能斷定鳥之優劣，及能否成參者之所好，根據頗有研究之價值也。鳥者，幾恆視其鳥爲第二生命，對於該鳥之興趣可知矣。其中更有所謂養鳥專家者，雖其判侍奉周至，晨昏必攜籠出外，至空曠之地，在內地茶園等處，每於晨市之候，幾滿目皆是，此輩參等，有取其鳴之悅耳，有取其羽之悅目，或取其色之美澤。有謂真鷓鴣者，鳥者，日養爲事，鳥與興趣籠鳥爲家庭中一種裝飾，頗堪玩弄，芙蓉、百靈、畫眉、白鸚鵡、白頭翁、八哥、秀眼、黃頭將鳥類與人生之關係，分說之如下。

籠鳥，如百靈、芙蓉、黃頭等，及家禽，如鷓鴣、白鸚鵡等。野鳥，又分爲穀食鳥、蟲食鳥、肉食鳥、腐食鳥。茲

一萬三千種，照尋常分類，及爲本篇適用計，可分爲家鳥與野鳥兩大類。家鳥又可分爲參鳥或爲駝鳥，體長八英尺，重三百磅；小者如秀眼、體長約二英寸。鳥之種類，據動物家研究所得，計有之，往往超高二至三英尺；（二）與爬行類同爲動物，而鳥多爲巢，有孵卵之天性。鳥之最著之根本區別，其他大同小異之點，多其較顯著者有二：（一）哺乳類同爲熱血動物，而熱度則過爾雅鳥之釋義爲「二足而羽」，誠足以區別鳥與其他動物之點，而其體上之羽，尤爲鳥最廣且最有意義者，却爲鳥類。

### 鳥與人生之關係

陳納遜

於整理者甚夥。任中學國文教務諸君子，蓋起而共圖之。

昔人有治法，無治人之歎焉。但教學國文，其術亦不外乎令學生自動而已。我國國文，其有待

候而遷移其地，其往返均有一定的時期，毫無爽誤。禮記月令曰：「仲春之月，元鳥至。」燕元鳥即

鳥與節氣，鳥之冬來春去，或夏來秋去，曰遷移之鳥。不他往者，曰居住之鳥。遷移之鳥，隨氣

社，燕抑金，揚距笑晨鷄，君細認漁翁意，莫遣羅誤樓。

鸞詩：兩珍禽渺，溪翠桮紅掌，淨如泥。向陽眠處沙成毯，水飛時浪作梯，依倚雕梁輕

樹，何處又分飛？

山鷄詩：石壑動情景，山禽凌翠微。翩翻草去，紅嘴啄花歸。巢暖碧雲色，影孤清鏡輝。不知春

啄木鳥詩：頭紅如血，嘴如錐。長條當背垂，丁啄木聲樹，枝搖奈爾寧。

燕子詩：毛衣似錦語如絃，日暖爭高綺陌夫，幾處野花留不得，雙飛向御爐前。

杜鵑詩：星點花冠道士衣，紫陽宮女化身飛，能傳上界春消息，若到蓬山莫放歸。

鳥詩：下千餘首，茲撮錄數首，取其與鳥之形態及性情有關者，以享有讀詩同好者。

證明鳥類與人事及思想有相彷彿之情況，而得人之同情焉。淵類函鳥部計占兩冊半，所載

者不下百餘首，其他散見於歷代詩詞賦中者亦不少，雖其中多借題發揮，觸景興懷，然足以與文學，亦有關接的關係。證之經史所載鳥類，文學則更可信。詩毛引鳥，為比喻，其與文學，文學之主要作用，所以發揮人類真美善之思想，想如上所述，鳥既與美感有關係，鳥與文學，不可繪「形容天然之聲色，無可比美之處，可謂至矣！」

陽修畫眉詩有云：始知金籠不及啼。又山鷄詩有云：「衆彩爛成文，真色  
鸞之聲，與乎天然之色，何足代之，有之，亦不過一種，鼎實之物，聊勝於無耳。耳。歐。  
情。由愛美之同情，及於同等之環境，於是一花一草，一山一水，處處得以發其美感，且天。  
見之足以悅目，移神，能興奮美之觀念，處處均足以引人入勝，久之自然發生一種愛美之同。  
鳥與美感，鳥如簧之舌，婉轉之喉，天籁之聲，聆之以足，以貼情，養性，羽色之彩，動作之靈敏，  
遣，雖曰消磨歲月，然比之別種有害身心之消遣，則遠勝之。  
入，雕籠便不驚，此鳥為公行不得，報晴報雨總同聲。」可知參鳥為古今人所同好，視為一種消



額其影響必更有甚於此者。恐不但穀種不能生長而已，即生長之蔬菜五穀將亦被害蟲毀盡，農林事業由蟲害所受損失，每年在九萬萬美金之上，偷地球上無鳥類終日捕滅之，捕滅少其產樹皮內者有啄木鳥尋食之，有藏於葉上或蕊中者，又有其他之小鳥食之。據美國農務部報告：不但見而好食之，且能知其隱藏之處而尋食之。空中之飛蟲，又有輕燕捕食之；螟蟲之藏於首推昆蟲，而昆蟲大多數係直接間接有損於農作也。一種害蟲，每一種害蟲，有一種特別好食之三：(一)除害蟲、害虫、螭及其卵于，(二)除去野草及其種子，(三)捕食農害獸、動物中種類最多者，密的究。不能斷下統言之，鳥類之有益於農事者，實占多數。益鳥與農事之關係可爲精且見解往往謬誤，或認害鳥爲益鳥，然鳥之益害非易決之事，非經過一番精密的研究。但知鳥與農作有關，往往不知其關係之密切且重要，及到底有何關係。不但如是乎？家內食一沙追或鵲，亦能覺悟其所食者乃彼一良友，常助其除去有害於農作。今有農夫在餐館或鳥與農作凡可以增加農產量者，爲有利於農作，反之，則有害於農作。

輩腦筋中？應如何提倡之保護及愛護之。然鳥非盡有益於人。益鳥當保護之，害鳥亦當除之；欲知此係，吾人應入應如教育之責任者，幸留意之。

鳥既與人生各方面有種種利益關係，而興趣大至人生糧食，均有切實之關係。結論，鳥之遮蓋保障，復有蟲類鼠田鼠野兔等食料供給。故曰：鳥與森林，有互助的關係也。

有森林是也。森林內無鳥，恐木不堪用，必大受經濟損失。而森林乃鳥林，鳥林之全賴天然之保護，保之護即林鳥是也。種人法驅除之，惟森林之樹木對於害蟲之侵害，在園林或城市中，除有鳥之捕食外，尚有種人工具驅除之，一種互相協助的關係。乃一種互助的關，係。樹木之害蟲，在園林或城市中，除有鳥之鳥與森林，鳥與森林之關係，乃一種互助的關，係。樹木之害蟲，在園林或城市中，除有鳥之鳥與森林，鳥與森林之處，接損害園藝農作，有鷹隼捕食之，其或夜間出者，又貓鷹以待之。由此可知凡與田鼠均直接損害園藝農作，有鷹隼捕食之，其或夜間出者，又貓鷹以待之。由此可知凡多食蟲，居住之鳥多穀食，或於冬藏之季，不覺易食，則蟲食之鳥，問亦多食。野穀種。免而於一短時間內頓可成饑荒世界。鳥與人生關係之密切且重要，更有甚於此乎！遷移之鳥



化民而爲萬世師表。然領人則人亦將實然領他人，以此相沿，世世代代無已時，豈不殆神「領」已，則人亦將以爲法也。古昔聖賢未嘗自認其爲聖，其爲賢，然先人是德，竟足以加批貶。但「領」人所作之事，已尚不能實行；「領」已，爲「能」領人，深望能以「領」人之精近來領袖二字，不知誤殺幾許青年！袖者，登台則手舞足蹈，講論道德人格；揮毫則痛而爲無形之模範也。

勞工神聖而刻苦僕役，諸如此類，不勝枚舉。然則大學生之責任爲何？即養成「已」完善人格，世方也。知行不能合一，爲青年之通病；倡言衛生而任意嗜睡，推節儉而金鑽煌，主張應接無往不關係於人，故爲人道，不得不知，不就學也。大學者，即求處世之道，實行處而宗旨則歸於一。世之道德，是也。在家之父母昆弟，在校之師長友朋，出外之與社會之感情及美觀，科學研究物理而促進物質文明，凡此皆所以啓智慧而安形骸，故知科目雖繁，學校學科，分門別類，不勝其繁；如史記傳述古先聖賢，不肖之事蹟及遭遇，詩歌賦激發人

治人先治已；學校係養成人才之所，亦訓練治己之處也。夫入之所以爲人，具有形骸，賦有智慧；子受大學教育者，寥寥無幾，偷不能覺悟，一己之責任，寧不悲夫！

足目瞻，不無業遊民已也；人期望於女子大學生者，亦不僅在於此。以吾國全國而論，女關終日勞頓，前途渺茫；夫爲人師者，非僅授以所學，而投身於商界，或服務於醫院及種種，倏忽業期，僱舟西駛，而應世，或爲人師，或投身於商界，或服務於醫院及種種，名，或欲窮究學理而希望，跋涉重洋，求學他鄉，亦嘗思及一己之責任，他人之期望乎？陰往實，厚望於吾女界也。但一班青年，學子或遵父命而繼入大學，或順潮流而欲博得大學生中添設女子部。大學教育有創辦華西女子大學之議，熱心教育者，積日累月，竭盡心才，近數年來，學女日漸發達，注重女子高等教育者，亦接踵而起；或創辦女子大學，或於男子大學

黃友敵

大學女生之責任

爲益鳥，彼爲害鳥，舍從研究鳥之生活入手，其道末由。



[illegible]

惡、無所不爲、乃一朝自餒、冥冥中或有主宰、以爲後因、果之來、禍及己身、於是吃齋念佛、以媚鬼、宗、教、之、實、照、目、下、現、象、其、歸、從、宗、教、者、不、外、四、種、一、榮、位、高、爵、克、伐、怨、怒、之、私、填、滿、胸、臆、恣、淫、邪、心、惶、亂、不、知、所、從、而、略、有、識、者、皆、信、心、薄、弱、而、下、等、迷、信、之、根、底、則、異、常、深、固、因、此、名、有、宗、教、而、毫、無、吾、國、本、宗、教、而、今、所、有、者、皆、係、國、外、傳、來、試、觀、吾、國、今、日、之、宗、教、情、形、派、別、分、歧、學、說、複、雜、人、之、所、不、遵、法、律、之、所、不、修、此、宗、教、之、所、以、爲、個、人、社、會、國、家、之、需、要、品、也、

教、人、不、得、入、精、神、生、活、之、修、養、無、宗、教、之、信、仰、人、不、得、有、高、尚、之、精、神、生、活、故、宗、教、可、以、補、教、育、

方、面、固、在、外、界、之、感、動、及、啓、示、而、其、主、體、乃、在、乎、內、心、之、良、知、發、現、宗、教、爲、精、神、生、活、之、具、無、宗、指、導、乃、在、乎、精、神、方、面、之、補、助、精、神、生、活、其、基、礎、乃、在、於、人、心、之、底、裏、欲、求、精、神、生、活、之、進、步、一、面、固、當、求、圓、滿、之、結、果、精、神、方、面、亦、當、求、有、美、滿、之、成、效、要、知、人、類、之、弱、點、非、智、力、所、可、完、全、有、健、康、之、身、體、淵、博、之、學、識、無、精、神、之、修、養、仍、不、能、稱、爲、完、人、故、當、吾、人、求、知、之、時、於、智、識、方、能、實、則、至、愚、而、至、淺、蓋、其、所、發、明、及、所、求、知、者、類、多、傾、向、於、物、質、方、面、而、未、及、於、精、神、方、面、凡、人、能、

的原因，然後由致弊的原因中，力圖改良，進行既有把握，成效也可立而待了。

應得設法的呢？不過圖謀補救的第一步，還須有箇澈底的思想。研究教會學校中程度低下書的學生，可都是我們同胞。這箇補救的方法，不由我們教會裏的華人設法，還有誰是人才難得，沒有方法去改良他，所以就循下來了，但是學校雖然不是華人辦的，那學校裏讀書教會中，小學校的中文，有日趨於下之勢。就是在教會裏的華人，自己也很知道，的實在因為不歡喜，不過坐井觀天罷了。

及至自己知識略微長進之後，拿雙方來比較一下，方才知道這話是人所公認的。我從前的我常常聽人說：教會學校的中文程度，遠不及國家學校。我初到到耳邊的時候，我不歡喜。

張肖松

### 教會大學宜養成中文師範生

免淺薄，錯誤不當之處，尚望閱者原宥。人生之意義，而保持人生之價值，非信仰基督耶穌不可。蒙對於宗教問題，研修有限，而所言未

總之欲使吾國人民精神生活統一，非使全國人民信仰一種宗教不可。欲使吾民能澈底了解中心，不能以教會及教徒為可靠，如耶穌之博愛克己犧牲之精神，實為人類最貴重之品。性，基督之教會及基督徒，然教會與教徒之錯失，與基督本身無關，基督教乃以耶穌之言行為基督教之教義，紛繁不能盡記，要之入之豐議，基督教者，決不能贊揚基督教之真理，祇能評議儀式及信仰，凡宗教，皆有儀式及信仰，無儀式則不能規律之動作，無信仰則不能導人之情意，修道之為教，與基督之「惟意志」以通天聲相應，毫無衝突之處，或為基督教重「默禱」相同，儒家之「己所不欲不施於人」與基督教之「golden rule」相同，又儒教採取實則外表視之，其道若不同，而其內容共之，與基督教之「三曰身，與基督教當今之人，每以不明基督教之內容，而互相排斥，或云儒教與基督教旨不同，故吾國不能模範，故欲增進吾國人民共同之幸福，非使吾民有基督教之精神不可。

楊子拔一毛而利天下不為之情形，基督教乃以博愛克己犧牲為主旨，以天國作理想社會之

課程，權柄操在西人的手中，不合中文性質，教員感受着教授上不便利的苦痛；有這種原因，所以教會的小學校，就得不着好的中文教習了。

這樣說來，什麼法子去改良他，教會提高的學校，中文程度，我想唯一的良策，就是在教會中，自己養成人才，免得人說，教會的人，學校的人，不愛國，不顧本國的文學。而且不但可以免人議論，還能毀對於教會學校的教育，有莫大的幫助。這箇自己養成人，養成人才的方法，和責任，當然各教會大學，所當籌畫擔任的。所以教會大學，宜養成中文師範生，特設一班中文師範科，不要愛惜金錢，請得幾箇中文又好，又經驗又多，教法又良的中文名家，來教這班學生，將來畢業以後，派他們去教授教會的小學校。那幾年以後，教會學校的中文程度，或者可以提高了。

我還有一句話說，就是各大學的文師範生，既經受了教會相當的培植，吸了耶穌教的空氣，應當抱犧牲的宗旨，去提高本國學生的中文程度。況且小學校的基礎，堅，氣，應當抱犧牲的宗旨，去提高本國學生的中文程度。況且小學校的基礎，堅，

三隔膜。第三他的中文教員原是箇老學究出身，思想陳腐，毫無教授方法；第四學校支配中文教員的薪水，往往不能和國家學校一樣；第二所聘的中文教員，不是教員，會中人，所以和學生有就沒有一箇來由最大的原因，也有幾種：第一因為教員的中學程度，實在少得很啊。這也不能法，諄諄善誘，高學生的程度，使他和他國家學校一樣程度的人，要是講到能設學方文，教習，而常見的，多是學問淺的教員，教員的觀，各校裏面，雖說沒有品學兼優的，推源其故，還是中文教員不得其人也。少數所謂心有余而苦無進益之方罷了。

這或是學生自己不重文的緣故。我又不然。果然有不少的學生，視本國文學，好像寇仇似的。然發奮求進的人，也不在少數。所謂心有余而苦無進益之方罷了。

以中文為主體，而以英文輔之等話。言雖動人，然看他中文內容，實在幼稚不堪。必有入說：表中文佔功課的多數，怎麼學生的中文還不及英文呢？曾某教學校的章程，內面講：本校或有人說：教會中小學校的校長，既是西人，他自然不重中文了。我想不然，試觀各學校的課程



度，可以提昇，非一舉數善的，好事嗎？

困難：則那師範生都有應盡義務的責任，學校無需出很大的薪水，二則教員學生的中文程度

六

小説

## 報仇

『他是我的仇敵！——我——我一定要打死他！看他，他也』

蓋在身上的棉被擰去了，足足亂動好像要起來一般。學生腫在醫院的病上，牀上這樣亂叫。他一面狂叫，一面把汽車來了這一次的不打死他，再沒有機會了。『一個受傷的的』他是我仇敵——我——一定要打死他，看他呵，他的

說：『楊先生，你輕輕的，讓婦人急的把他的被蓋好，且輕輕的見』

人，看護婦已走出，所以病室裏顯出一種陰慘慘的景象。很冷，外面秋風呼呼的響。此時病室裏祇有少年一年氣，這少年昏昏沉沉的睡去了。這是一個深秋的夜裏，天氣忽兒說『楊先生，你靜吧。』你已受了重傷了，你知道嗎？『兒

金陵女子大學校文藝

五十二

聽見「拍拍」的幾聲，同時起了一陣的喧擾和驚慌的聲

和一輛汽車去歡迎，他一下火車，便上了汽車。那時忽然

督軍沒有到正陽門的時候，政府已經派了六個武裝軍警

某督軍重要抵京了，他急忙的拿了把車站去。嘿！

有一天下，英明得了一個消息，知道那天七時晚車

「莫須有」的罪名鑄定了他。那時英明就立下報仇的決心。

他弄死；有幾個，某某督軍找了一個機會就給希真一個

意見誰知道某督軍大發雷霆，可是又不能明張膽的給

自恃和某督軍是同鄉，所以便上丁一導請願書，陳述他的

交案件受了賄賂，楊希真有三分正氣，對於此事大起反對，

楊希真本來是某軍的部下。兩年間某軍因爲某某外

楊英明大約二十四歲，是一個大學生。他的父親

來。

音。汽車已飛似的跑了，只見英明昏倒在地，因為他不會用手鎗，敵人未損，自己却受了傷。不到幾分鐘，忽然來了兩個武裝軍警，把英明從地上抬起來，放上一輛汽車，送他到一個醫院裏去了。

原來那位督軍一到新華門，就有人告訴他行刺的是英明，並告他行刺者自己受了重傷，因為彈子誤中了他的左腿。那位督軍是一個很狡猾的政客，他想用這個機會得民心，立刻派了兩個軍警到車站去把英明送入醫院，不治。他表明他的大度。

第二天早晨英明醒轉來，着實的吃了一驚，不知道他

這兒我不是去刺某某嗎？他死了沒有？『這是什麼地方？我為什麼在不能動。他禁不住叫起來了：『這是什麼地方？我為什麼在

幾朵白和黃的菊花走進英明的病房，看見他正在那裏靜靜地聽，她不允許他講。末了他說，他始終要報父仇。

叮鈴叮鈴，禮拜堂裏打鐘了。這個鐘聲把他們的談話打斷。Miss Mary 勸英明和她一塊到醫院裏的禮拜堂

去。況且禮拜堂裏從來沒有進去過，所以便也贊同和她一塊去。禮拜堂裏他因在病室裏差不多要一月，覺得很煩悶，

待他從禮拜堂回來時，好像着了催眠術，口裏不住的背誦一個外國牧師讀的幾節聖經：『But if thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but

『楊先生，你今天好點麼？我是來給你洗面和給你牛奶吃的。』昨夜來過的那位看護婦推進門這樣說。

英明很驚異的朝她看着，好容易說了幾句話出來：『請你原諒，女士，我要請教貴姓大名，並且我怎樣到這裏來的？』她告訴他，別人都叫她Miss Mary，這裏是濟民醫院，這是這裏的看護，並且述了一遍他怎樣來的原因。一回醫生來了，說了，英明受傷很重，尤高，所以什麼人也不許來看他。約有一星期，光亮沒有人可以進病房來。在此數日內，英明所見的只有Miss Mary 和醫生。漸漸的和她熟識起來，隨便什麼時候，他總覺得非常愉快，歡喜跟她談天。他說她溫和，愛美，覺得他在醫院裏，比在什麼地方都快。

有一天起禮拜，Miss Mary 穿得很精緻，手裏拿了

overcome evil with good.”直到他昏昏糊糊的倒在

椅上睡熟了。終於聽見有很嬌婉的聲音叫他起來吃飯。這是Miss Mary 開了雙眼，對她哈哈的笑，從他進醫院以來，這是第一次笑。

『Mary 很奇怪，問他：『你歡喜今天牧師講的道理嗎？』

『我大受感動。我最心服的就是這幾節聖經。』此

時他又背了一遍。『我現在知道，從前的思想完全是錯的。爲了上帝的緣故，我要饒赦我的仇敵。從此以後，我再不做那殘報仇的夢了。我應該感激某督軍，因爲他不處我罪，反而發覺我罪惡裏來，他救了我的生命，並且給我一個機會，讓你明白基督教教義的道理，這比什麼寶貴。』

『你真是不報仇嗎？』上帝，你的靈魂就得救了。』

她說這裏幾張平掉了。她張紅了臉，羞怯的怕他看見。幸虧他沒有留心。他們呆了半晌，一語不發。

英明此時好像夢初醒，毅然回答：『是，我不報仇了。』

不過，我問你一樁事情，你為什麼不要我告訴你？我的歷史？

她回答：『答：好幾年以前我就知道你的歷史了。』

英明吃了一驚，一定要她講出來，什麼地方知道的。

Mary 很從容的告訴他：『我索性告訴你吧！我是你的仇敵，某軍的女兒。我所以到這兒來的緣故，是因為我的意見，能和我母親的意見融合，我的母親又很虐待我，所以我逃到這裏來。』

英明聽了，覺得這名姓，Mary，是一個英文名字。這這三年前的事情。我的父母從我離家以後，幾入家說我暴病死了。却没有發法找我。時間太短，我沒有工夫詳細把我的歷史講給你聽。這是一個大略。可

我沒有工夫詳細把我的歷史講給你聽。這是一個大略。可

我沒有工夫詳細把我的歷史講給你聽。這是一個大略。可

fire upon his head. Be not overcome of evil, but overcome evil with good."

自由神

希真

時間現在

地點：自由神殿及其附近

( ) 未開幕時，聽得一片很幽遠的樂聲。開幕時，見一座極華麗的皇宮。幾重露出幾枝美麗的仙花來。幾隻蝴蝶翩翩地在花枝間飛舞，牆外却長着被壓迫而瘦黃的野草，和用棕繩束縛了，開着不自然的花的樹木。

薰風 ( ) 自由神的侍女，穿着鮮色的衣服，從皇宮右邊的樓窗口露出身來。(霞姊姊，來呀！)

晚霞 ( ) 自由神的侍女，隨着聲音就現出伊麗色的衣衫。

金陵女子大學校文藝

是無論如何，我們總是極好的朋友了。『她說這裏全身抖顫，面色慘白，再也說不去了。』

英明呆如木鷄，除用了愛慕的眼光去看他，什麼都不出。

足足靜了二十分鐘，英明方才知覺站起來，牢握她的手，告訴她，他怎樣愛她，要求和他做終身伴侶。

她低下頭，不發一語，心裏跳個不住。此時他急得什麼似的，他這回可要失敗了。後來他用極低的声音說出一句話來：『要是你真的饒了我父親的罪，我是——我是同意的。』

他此時和發狂一樣的快樂跳起來，要立刻寫信給她的父親說明。Mary就要和他一塊下跪去，感謝上帝。他們跪下去，用充滿感謝的心重新背一遍：『But if thine enemy hunger, feed him, if he thirst give him to drink; for in so doing thou shalt heap coals of

和粉，白的臉在窗口，( ) 出來？

薰風 聽哪，腳步聲近了！聽，聽，聽！

( ) 幕側自遠而近地發出一種歌聲和腳步聲。原來是小的仙草和野花的仙人們來了。仙人三位都是年青的姑娘，穿着頗美麗的衣服。( ) 有一位身材很高大。

草仙 ( ) 望着樓窗(霞姊姊，風姊姊，你們好呀！自由神可尊醒？)

野風 伊還熱睡呢，自然母親終沒有來呵！

紫蘭 我絕望了，什麼時候能看見自由呢？

薰風 讓我們合着禱告吧！

紫蘭 好好，好好。

震 我們到裏面去休息一下去罷，別再遇見這樣的人來。  
醒 呵！我們又何能爲力呢！  
風 可憐的花草們！可是自然母親不答應，自由神終不會  
花草們 作誤喪狀（不去又有什麼法呢！）  
花草們 有機會出來，一定立刻來報告你們。  
震 面向內（自由神仍酣睡。諸位不回家休息吧，我們將永遠讚美信奉你！  
救我們吧！  
將要失却他們的生命了。  
你可憐的花草們被束縛着，  
讓自由神醒來吧！  
慈愛的自然母親！

白 燕 我們祈求吧！懇切地求。鴉鴉們是沒有一定的家的。  
黃 鸝 自由神總得可憐我們吧！我們同類都要苦死了。  
（二位小鳥的仙人上，他們攜着手從幕邊出來。）  
白 燕 枯枝上站不住腳，使大風吹折了樹枝，但們不知死的。  
了 多少呢！（抬頭看）薰風姊姊，我們又來了。  
風 震 姊姊，姊姊，來了。快過來吧！  
震 自由神不醒，姊姊們來，也徒然。（從窗口伸手招呼。）  
（花草的仙人又上，臉上都現出鬱悒的神情。）  
鸝 諸位亦來了嗎？自由神終沒有醒，呵，我們亦太夢想了。  
花草 不夢想，我們只有立刻就絕望而死了。  
燕 我們亦得想個法子來吧。哀鳴有什麼用呢？諸位不如不甘終受着束縛，亦能奮鬥一下吧！

野 麥 根據說，工程師很有智慧，我們去請他吧。他或者會給我們出一個計謀。

風 那麼你們即刻去找他罷。我實在沒法出來呵，然而心急是和諸君一樣。

草 我們一齊去。（拉衆下）

震 什麼工程師，我不相信他能幹出什麼來。自然毋不來，終是沒法的。師，莫相信，人力有偉大的功能呵！  
衆 仙娥的工程師上，他是很有英毅氣的青年。面上

流露着，有主張能實行的神采。穿灰色的工衣。  
我們自慚能力菲薄，特來敦請先生，不想一出門就遇見。

蠶 我亦想來探自由神的消息。很幸福，諸位亦在此。我們總得想出一個法子來吧。

一百二十分地願意爲諸位犧牲。

紫 蘭 （會意地說）像我這樣大嗎？那應該就好了。我二十分

蠶 目）醜（蘭）至小須有紫……

蠶 可是大一小點。至少須有……

的命。

麥 假使我可做你們的材料，我就願意犧牲我這條不自由

燕 即是小材料呵，這樣大的，那裏去找呢。

鸝 燕姊姊是善於建築的，知道材料的找處嗎？

有什麼法呢。

蠶 我早已想過了。可是巧婦難爲無米之炊，沒有材料，又

白 蠶 （先生想造梯，肯出出力嗎？

由神的面，離伊則睡着。

草 我們如能有一條梯就好了，這樣做至少亦可見見自由

益的！你們怎樣想？（聲從窗內出）

燕 自由神終不醒有什麼法呢？單認得自由神的面是無

（過梯下牆，臺上只有鸞垂頭站着。）

鸞 我亦沒法非執拗，你執拗，過去再講吧。

同 去。

燕 梯造好了，我們快過去見自由神吧。可是我終不願鸞

（鸞和燕努力工作，不久就造成功了。）

的。

鸞 等造好梯再講吧，做一步再打一步，先打算是沒益

小草 麥姊姊才有理呢，快點吧。

過。辯論怕會造不成，誰都不得過去呢。

麥 多辯論幹什麼呢？動手吧。梯沒有造成功，就吵誰該

自然母親來了，總得有生路的。你們又何苦心躁呢？

風 你們試想，如果我們饒恕了鸞，請伊過來同想想法子，

不更好嗎？

鸞 只要燕小姐答應。

燕 就照你們的意思做吧。

鸞 起先是你拒絕的，此刻亦只有你去請纔對。

燕 （遲疑了）（下）算了，算了吧，（鸞姊，求你的饒恕，你過

來幫我們的忙吧！我們信仰的基督，耶穌說要愛你的

仇讎，和你的朋友一樣，你就饒恕了我吧。我一定讓你

走了，

鸞 此刻亦懷悔了。諸位如肯給我機會，殊願追隨纔死

諸先烈的後塵。

風 好了，不要多說了，請快過來吧，我們心急地等待你

呢。

鸞 不許就不許，你們說我自私自我就說你們瘋狂，等一

的孫子亦不許。

燕 我可真不願意。這樣自私自私的人亦得見自由神，連伊

得見自由神，我就甘心犧牲了。

小草 我願意諸位的心中都忘了鸞姊的自私，亦讓伊

立刻！

鸞 （含淚）（那麼我們就動手吧！燕小姐，一一刻成功好一

生。

麥 亦睡下去，願將來的生物都得自由了。我們雖死猶

紫蘭 （臥下去）請用我吧，我預備好了。（閉眼）

要的。

鸞 可是燕小姐須幫助我工作呵。工作和犧牲是一樣重

燕 那麼亦請拿我的身體作基石吧！

鸞

（很感動地說）紫蘭，實在是極好了，可是只是

能做兩個直柱，還有橫的呢？

麥 有我。

草 我也能吧。

衆 我們怎忍心呵！

鸞 換了我就願意。梯造好了，自己又不能走，別人幸福

又干什麼事呢？

草 （不自覺地寧寧死）（還不是痛快快死地！死好。

鸞 姊姊實在太自私了，你不想想到子孫嗎？即使不想

旁人呵！自己這樣苦，願你的子孫受同樣的苦嗎！

鸞 自己還管不。還願子孫嗎？

麥 姊姊和伊吵什麼呢？什麼願意自己做，自私自私的

人是勸得好的嗎？



回憶

詩詞

有誰知道這是什麼滋味！

似渴似飢；

似憂似喜；

(二)

窗外雨如注！

穿簾風似絲，

夜深人靜後：

更那堪，

已經是滿腔愁緒難訴，

(一)

愁緒

希真

那時雖不懂得什麼，  
這是我慈愛的外祖母的聲音。

可是……

但願你永遠在我身邊，

我愛你與你愛我一樣。

「孩子！你是我愛女的女兒，」

感慨傷。

令人徘徊思量，

都不期的湧現出來，

過去陳跡，

春花秋月之下，

萬籟寂靜之時，

(幕徐徐下)

世間一切都歡樂了。『

小花們也歡笑了！

小草們也歡舞了！

小鳥們歡唱了！

世間一切都有了生命！

伊終於醒了，

直到伊終於醒！

互相愛憐，

後來我們互相饒恕，

不過在睡眠中見了伊的面。

伊沒有醒！

下了十分的勢力，

我們犧牲了生命，

伊沒有醒，

我們熱誠地祈求，

自由神久地酣睡，

『自然母親遲遲地不來，

(衆圍着自由神舞蹈歡唱)

活了。

披着銀白的紗衣美麗而慈靜可親。步下來，花草都復

樂聲，衆擁自由神出。神自由神頭上迸着燦爛的光，迴身

聲)聲在樓上(自由神萬歲，自由神萬歲，自由神萬歲，時，隨着

衆

件生物，只是聲漸漸清朗了。宮裏面也充滿了歡笑！

下(淚)下(淚)我(那)我就過來了，過梯下(牆)臺上不見一

重九感懷並寄二姊 前

鼓增愁思，曉送寒良朋，頻慰藉，手話更闌。  
皎夜占 爲儂

永遠不滅的遺音！  
所剩的祇有他們的遺音，  
都向他們的極樂國去了。

親愛的舅父，  
慈悲的外祖母，  
到如今，

因爲那時我已略曉人事了。  
更加時刻緊繞於我的耳邊，

枯草復青。翠時。值明。節。種樹。滿校。國身。勞。心。自。悅。人。  
植樹節 香

他。年。期。養。樹。知。養。英。才。樂。育。之。  
園。池。邊。柳。絮。垂。人。據。上。荷。鋤。今。朝。勤。事。喜。  
日。義。戰。舞。新。潮。革。舊。儀。上。已。前。晴。明。節。農。國。名。稱。宜。  
古。有。耕。藉。禮。興。載。駟。士。厥。合。樹。藝。樹。恩。梅。

遮莫頻遙散步，論心已有期。  
攬鏡。非。舊。日。隨。手。擡。雪。增。別。緒。懷。人。夜。雨。夢。題。詩。臨。風。  
益。友。睽。違。歷。許。時。秋。窗。寂。倍。思。相。掩。離。似。怯。風。厲。  
開學時以疾未入校，東同學前。

子他鄉，高堂此日，望雲徒極目，霜葉下寒林。  
落木遍江城，秋深薄海濱，百年原是客，萬里怯登臨。

這個彌留的哀音，

我揮淚聽着。

她嗚咽說着，

『還有——沒有看見——』

只有你的母親，我始終不忍別離，

我沒有什麼願戀，

我——我病危了，

冒暑曠課去松溪，

爲了她——祖母——的病。

將近的考期，

炎炎的夏日，

却也永遠緊繞於我的耳邊。

這真摯而親密的聲音，  
却永遠緊繞於我的耳邊。

有一夜——

他——十舅父——把福爾斯講完了。

圍爐聽講的孩子們都散了。

他很聲的問我：

「親愛的，你愛外婆嗎？」

愛外婆，

願與外婆永遠同住嗎？

但是……

那時雖不懂得什麼，

這真摯而親密的聲音，

生如。植物。培養不可缺。十年。樹。一。木。百年。樹。榮。榮。

金陵女子大學校。女子大學校。文藝

希伯萊詩的研究

李澤珍

緒言。

本校宗教一科。自魏女士 (Miss Laura H. Wied,

Ph. D.) 擔任教授以來。乃大別開生面。魏教授對於

希伯萊文學極有研究。聖經 (Bible) 當文學一科。教

法。頗能引起我興趣。她的講稿我早想有一番介

紹。無奈課程太忙。總未能如願。現在校中要出雜誌。投

稿。所以我就趁此忙裏偷閒。把她對於希伯萊詩的講演。當

時錄的英文筆記整理一遍。我個人再參閱幾本有關係

的書籍。就作成此篇。我編此稿的時候。很覺得魏教授的

教令我非常感激。

查舊約一大部分是韻文。即散文也。多半是散文詩。

說正文。

一。希伯萊詩的特徵。

希伯萊人因為種族。語言。以及宗教上的種種關

數種。

甲。愛國的 (patriotic) 最初希伯萊人很缺乏國家的

觀念。後來因為受外界的刺激。就不得不有些團結力以

為抵禦仇敵的對手。以地。變而論。希伯萊的國土本來很小。

而且又少。乎埃及。巴比倫。亞述。各國之間。所以不她時常

要受到列強的侵略。他們在形體上雖愈變愈厚。而精神方面

却漸漸的加起。來。覺悟國家觀念的緊要。希伯萊人本來是

有詩性的。加之種種刺激。就不唱出愛國歌來。本詩參看

詩篇第一百三十七篇。再者。他們的政體是神政 (theocra-

金陵女子大學校。文藝

三十八

故此很難分別那是散文。那是詩。是近來歐美很多學者把舊

約的。一部分都譯成韻文。此篇是討論希伯萊詩。略知舊

約。範圍。在末討論希伯萊詩的性質以前。我們要略知道

詩是什麼。詩的目的。是什麼。詩的要點。是什麼。詩的方

以明白希伯萊詩。為什麼是好的。是真是真的。是好的。

甲。詩的界說。詩就是具像。和節奏的文字。表現

生入。真的。感情。與高尚的思想。

乙。詩的目的。詩的目的。乃激動讀者。或聽者的想像。

丙。詩的要點。詩的要點。不外下列四種：(一)靈感

(inspiration) (二)想像 (imagination) (三)創造才

(creative power) (四)節奏 (rhythm) 我現在限於篇

幅的緣故。不能一一解釋清楚。務望讀者原諒。一筆表過。且

(3) 以上。希伯萊人。都崇拜這位上帝。或許多神。這也

是。鞏固他們國家觀念的一個原因。無怪我們讀舊約的時

候。常常覺着裏面所描寫的生活。是一致。

乙。宗教的 (religious) 希伯萊人。極富於宗教心。他們

的。歌。幾乎都是頌讚耶和華 (Yahweh) 希伯萊

人。呼上帝。耶和華。的。權威。因為耶和華。是。上帝。主。宰

萬。有。的。引。數。節。例。

Seek ye Jehovah while He may be found;

Call ye upon Him while He is near:

Let the wicked forsake his way,

And the righteous man his thoughts.

For ye shall go out with joy;

And be glad forth with peace:

四十六

The mountains and the hills shall break forth  
before you into singing:  
And all the trees of the field shall clap their  
hands.

因詩的 (lyric) 希伯來詩人做詩的天才是抒情的。詩是「一種短詩，表示一個人的感情。他的職務乃稱愛 (love) 因為世界上沒有一件事比愛的能力更大。希伯來詩人的真愛比尋常的抒情詩增加『快』然而沒有愛不能夠有美滿的愉快。因此愛情詩 (love-poetry) 最好而最高的愛情詩莫好過詩。今引一段。

That love which is and was

主使我懷臥在青草地上。  
牽引我到恬靜的水邊。 (詩第二十二篇第二二節)  
我要向山舉目…………… (詩一百一十二篇)  
…………… (詩一百一十二篇)

三、希伯來詩的構造。  
甲、平衡律 (parallelism)。希伯來詩最重平衡律。因為牠能使詩中的思想有平衡，讀起來有一種鏗鏘的聲調。此原理乃十八世紀的中葉弗非 (Bishop Lawth) 所研究出來的。平衡律又可叫做重疊句 (rhythm of thought in succeeding lines) 弗非在詩中第二二句或以下的句子發揮第一行的意義。西方人以爲重疊句很討厭。但希伯來詩家却利用牠或補足或烘托詩中的

種格式最合表示複雜的情緒。今引二段爲例。

第二行擴充，或把第一行的思想，且加上二點新意思。

中。 (1) 綜合的平衡律 (synthetic parallelism) 中。

篇七節

耶和華的法度確切，能使愚人有智慧。 (詩第七十九篇)

耶和華的律法全備，能醒人心。

世人算得什麼，你意看顧他。 (詩第十九篇第四節)

人算得什麼，你意注意他。

來抒情詩最合這種格式。今舉二例如下：

詩中第二行重複第一行的意義，不過字面略不同。希伯

(1) 同義的平衡律 (synonymous parallelism)。

衡律大概分兩類：

主要的思想，使牠更明瞭，更外有神氣，起讀者的快感。

上帝啊，我的心戀慕你，

好似牝鹿渴慕溪水一般。(詩篇第四十二篇第四節)

耶和華的眼目，顧守由，

惡人，善人，他都觀察。(詩篇第五十三章第二節)

(三)排托的平衡律 (antithetic parallelism) 時

第二章的意義恰與第三章相反，其詩時很分道兩種格式，

智慧文的作者 (wisdom writers) 則多用這種字樣

明理，警戒詩人。這道詩每三句用 but 與 than

等字承接，參閱下列二例：

A wise son heareth his father's instruction;

But a scoffer heareth not rebuke (Proverbs 13:1)

Better is a dinner of herbs where love is

Than a stalled ox and hatred therewith.

(Proverbs 15:17)

(四) 似梯階的平衡律 (stair-like parallelism) 時。

第二章重復第一行的幾個字，且加上幾個新字，第三

第四行則一直表示思想的極點。其實這類格式，乃綜合的

平衡律的變態。看下面的例子就知。

等候你的百姓渡過去，

等候你所救贖的百姓渡過去。(出埃及記第十五章

第十六節)

耶和華啊，我的仇敵何其增加！

許多仇敵來攻擊我。

許多讎讐我。

『他的靈魂不能得救。』(詩篇第三十三篇第二節)

乙詩律 (metre) 考伯萊詩每行詩節 (syllables)

數目無限，制不過強音 (accents) 與重讀則有一定的  
格律。三強音一行的詩最多，因為這種音律極合於發表簡  
賅的文字。詩人常用牠描寫急切，描寫和有勢的句子。

丙詩節 (strophe) 這裏所講的「節」與英文詩中的

「節」有些分別。希伯萊詩每篇中的一二節，乃指思想的

一段，不像英文詩每節有規定的長短句。希伯萊詩四行一

節的最普通。六行，七行，一節的也有，甚至有十行一節。

這樣長的詩節，則多用重句 (refrain) 收尾，有時候也用

牠起。最普通的詩節有下列數種格式，

3 + 3 3 + 2 2 + 2 2 + 2 4 + 4 4 + 4  
(續)

### 同學組織一末

本校學生自治會之概況 劉添士

金陵女子大學 英文藝

三、書記 掌理來往函件及司會場記錄

職務

一、副會長 遇正會長有事不能到會時得代行其

一、正會長 主持會中一切重要事務

(二) 職務

(一) 任期 以上各職員均以一年為限

會計 舍宿管理員

(乙) 職員 正會長 副會長 書記

生自治會正式成立

月十四日始蒙准許於是訂章選舉職員由此學

籌備會當時即致書教職員徵求同意迨一九二九

本校學生自治會於一九二九年九月二十一日設立

(甲) 沿革



會 計 楊競寧

書 記 鄧明英

副 會 長 徐仁懿

會 長 黃友儼

餘人選舉臨時職員。一切茲錄臨時職員姓名於下：  
金陵女子大學學生於 Mrs. H. H. H. 席夫人之府到會者十  
校畢業生同盟會會長楊競寧女士於二月間召集居滬金  
日故有組織上海金陵女子大學學生同盟會之必要。旋由  
金陵同學逐漸增加。居滬者及服務於滬者亦日多。  
上海金陵女子大學同學會組織之經過  
來進行之情形也。詳記於此。以見本校體育之一斑。

練習腳踏車一科。以便出入省時往來便利。則此則本會週年  
強健。以達三育並進之目的。且更有奇特者。則本會又設有

耳  
總會諸校友意見無不入處。故冷血之雅號或勢所不免。  
生始終相安。殊少紛紜之意。見云。惟同學多抱穩健主義。與  
責本校師長對於本會素抱規導之旨。故自分會以來。師之  
增代表人數。輪流出席。無礙代表之學業。亦無虧分會之  
處。辭出入不便。代表等殊不願虛擲光陰。故去冬決議倍

另設司令球。競走。拳術。隊球。體操等術。務使全校同學。身軀  
體中之一部分。矣。甲。以春以來。舊有網球。棒球。諸法。  
集全校同學。簽名。入選舉職員。於是體育會。遂為本校招  
多。首由各級代表。商定體育會。應有之手工。繼由各代表招  
校有鑒於斯。自移居桃谷以來。豈志講求健身方法。矣。亥。本  
教育宗旨。三育並重。使體育。疏忽。則智德無所附麗。本  
記本校體育會之經過 俞恩梅

會議得臨時召集以本校同學寡少。校課繁重。且新校址地  
書記會計各代表四職員改選。每年一次。除會外。緊要  
本會自一九一九年成立。以還。辦事人恆為正副會長

本校學生聯合會分會概況 張佩珍

本校會以圖己助己。為宗旨。既成已成。物。兩得其宜。矣。  
德育。智育。體育。交際。服務。社會。服務。及培小學。籌備。六部。是也。  
員。頻年以來。本校人數。陡增。會務。亦因是擴充。內分數部。即  
培小學。遂為女青年會之產生物。自職員。始即為義務教  
會。員。稀少。選正副會長。書記。各一人。以組織理事部。翌年秋。  
學。校長。秋。首由德校長。提議。建設女青年會一部。成立之初。  
民國四年。我校即設立於金陵。為中國唯一之女子大  
本校女青年會史略 張玉珍  
懲罰之手續。皆取決於此。是

教職員及三位學生組織之凡學生有違背校規者其  
(二)教職員學生聯席會議 以本會會長教務長二位  
政事務

教務長本校女青年會會長及各級級長討論一切有  
(一)理事部 為本會之最機關。除本會職員外。尚有

(戊)行政機關

員投票選舉

會長及各級代表組織之選出後。再由全體會  
(丁)選舉 以上各職員均由選舉委員會(以教務長正  
以上之請求。得開臨時會

(丙)會集 每月開常會一次。如有特別事故。經會員五人  
宿舍管理員。整理宿舍內一切秩序

四、會計 管理各項收支

金陵女子大學校文藝

又很苛虐地使用着伊的婢女。諸如此類的，真的，真不勝舉。但男女平權，却也沒有實際上加入運動。變成博愛平等，却耶穌的愛，却一點也沒有西女士傳教的犧牲精神。高唱主，不像西人和伊的情人做一樣重要的工作。開口就是，一樣的，小——肺部不發展。伊進出和伊的情人並着肩，却——妨礙了生機的一部分，胸部却又像普通中國女子一樣，極漂亮的女留學生來檢查一下吧。伊穿高跟鞋，而且是壞的一半呢。拿中國人講，未免太麻煩了。實地裏一觀察，實地裏一檢查呵！中國人其實只學了一年，好國了。因為伊們和他們已拾了他山之石。但是，拿眼睛的形，一定會說中國有了伊們或他們，要成世界上頭一等的，一個人從天掉下來——一點都不曉得中國實在的情，洋書，穿洋衣，住洋房，吃洋食，交洋人和用洋貨的人，了如指掌。

最漂亮的人物之一了。

是從形式上看，伊是中國第一等好女子了，伊是中國現代

在中國最漂亮的人物，總要算到會說洋話，做洋文，看

中國人只學得外國人一半——壞的

真

隨感二

平等這些字，我的舌頭便覺得有點不自然和硬直了。或許彼此都有身分的思想罷。從這日起，每次說到博愛或我，他或許沒有覺得，而那樣做亦難，為情——下意識我想去重復我誠重的謝意，可是終於沒有見諸事實。因為聽見了那小車推動的聲音，就十二分地覺得慚愧了。我聽走不多步，那無意識的念頭又回來了。然而比觸電還快，我地告訴了，我路徑了時，我輕輕地說了「謝」也就走了。披在肩上的藍巾，抹下黃豆大的汗點，然後指東畫西。我就問他到估廊的路徑。他一手扶住小車，一手拿車子。博愛平等的，女士士吧。轉彎處，忽有碰上一個推磚瓦的，頭

下意識中的身分觀念

真

隨感一

會議討論此章章矣  
會長章章是日牛夫夫未到会後由黃友橄函告牛夫入擬  
又由會衆舉牛惠生夫夫(即徐亦素女女士)與臨時會

Examination Week

The examination week extended from January 24 to 30. Girls worked as hard as ants. The only noise that bothered the campus was the turning of pages. Don't gram! But who could help it?

Winter Vacation February 1-21

Most of us went home to spend the vacation; and Ginling was greatly honored in having the first series of meetings of the Conference of Christian Colleges and Universities held in her new buildings.

College Opening

College opening and registration took place on Thursday, February 21.

Installation of New Officers

On Friday the new officers of the Students' Self-government Association, Young Women's Christian Association, Students' Union, Athletic Association and Magazine Staff were installed. The music by the Glee Club earned much applause, to some the fire-crackers were one of the seven wonders of the world, and "three cheers for Ginling" was our good-night.

Arbor Day

Representatives were sent to join the city in the celebration of the annual festival. A special service was held at nine. After the worship the lines filed out till everybody had taken possession of a tree already planted. Alumni, seniors and juniors decorated with a dozen young trees the open ground between Dormitories Ting Chin (聽欽) and Ying Hsun (迎薰) while the other two classes were responsible for the side fronts of the Central Building. Every one laboriously removed the weeds, and carefully watered the soil. Wait and see whose tree will be the loveliest! The lunch was served on Campus West. The faculty and the four classes were successively called upon to give some performance. The faculty modestly sang, "You all must know we cannot sing," and the freshmen's "Blue and White" was cheerfully done. Sophomores yelled, seniors sang, and nobody seemed to deny the effectiveness of the juniors' "cuckoos sing, cuckoos sing." In the nice ear of Nature which sound was the best?

Captain Ball Contest

The students' captain ball team won a hard-fought game on Saturday afternoon, April 26, against the faculty. The score was 24-14. Sylvia Yeh at guard and Florence Yang at forward starred. Dr. Eno acted as referee to the satisfaction of all.

Miss Chester's Leaving

On account of ill health, Miss Chester left for Kuling on April 10. We hope her absence will not be long and she will continue her part in helping the college to attain its ideal—Life Abundant.



# Ginling College Magazine



Ginling College  
Nanking, China  
Volume 1  
December, 1924  
Number 2

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# Ginling College Magazine



Ginling College

Nanking, China

Volume I

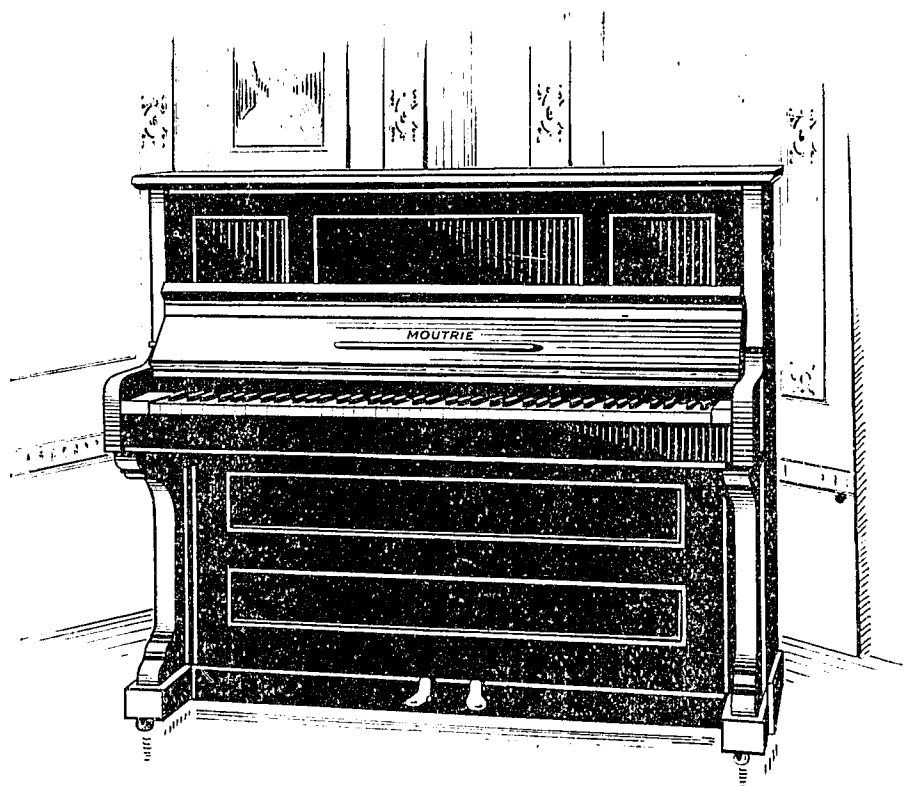
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## Ginling College Magazine

DECEMBER, 1924

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# Ginling College Magazine

Volume I

December, 1924

Number 2

## Editorials

### HOW DO YOU SPEND YOUR LEISURE?

As I think over the subject, I feel the question which now confronts us is not the way of spending leisure, but the means of obtaining it. Just look at the present situation in our college. Every girl seems to work from morning till night and the complaints of too much work and too little leisure sound frequently in our ears. Therefore, before we come to the ways of spending leisure, let us first investigate the causes for lack of leisure, and suggest their remedies.

Personally I feel the reasons are: (1) Poor management of time and lack of concentration during study periods; (2) too many extra-curricular activities; (3) long assignments. To eliminate the first defect is our own individual responsibility. Since the committee on extra-curricular activities and expense has been organized, the second cause will give way automatically. As to the removal of the last cause, we shall ask the coöperation of the faculty.

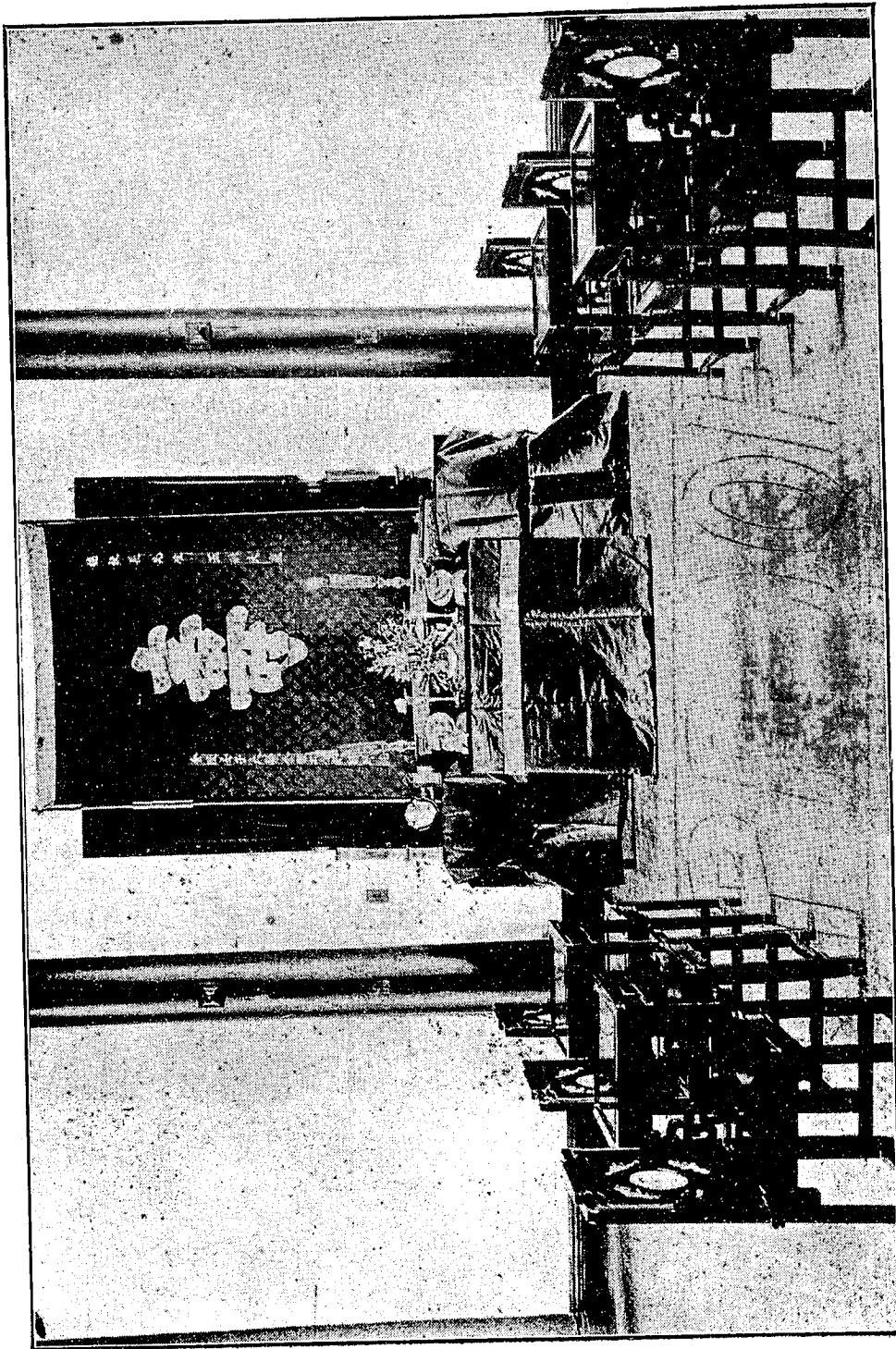
Now, if the reasons for heavy work are all remedied, how are we going to spend the leisure obtained? This is the question I would like to discuss with you, my fellow students. May I suggest some ways?

1. *Reading newspapers and periodicals.* Do you read the newspapers daily? How many of the periodicals in the college magazine room are your friends? What are they put there for? I hope that each of us can spend at least a half hour each day in that room, for there directly we can learn how the world is going on and indirectly, we may obtain help for our own thinking and writing.

2. *Playing games.* As the weather is still fine and the field is always ready to welcome its players, why don't you pick up a ball after five and go there to play instead of sitting in the library forcing yourself to study when physical and mental fatigue are both felt?

3. *Enjoying the companionship of your fellow students.* It is such a wonderful opportunity that we, students from different parts of China, have to study under the same roof and to meet those whom we should never meet if we were not in Ginling. Therefore we must take advantage of this chance to enlarge our circle of friends and acquaintances in college. How can we get to know one another, if we study all the time? Would it not be nice to gather in small groups talking in the social rooms or strolling on the lawns after supper, to enjoy each other's company, and to exchange ideas?

The above suggested ways are for our own culture and for our own benefit. Should we just think of our own happiness? "No" will be the immediate answer. As we open our eyes to the conditions of Chinese society, which tend to make a person pessimistic, can we as college women help in bringing about the betterment of society and can we help towards the building of a new China? Surely, we are unable to do anything to help the political situation in China, but we can serve in ways which are essential in the reconstruction of the nation. Opportunities are waiting for us and calls for service are knocking at our doors. In our present circumstances, there are several things that we can do.



Mrs. THURSTON'S BIRTHDAY ROOM

4. *Helping in the Sunday schools.* Different churches in the city are asking our assistance and so is our Y. W. C. A. Will you not accept their invitation readily and heartily? In so doing we may secure the best use of our Sundays.

5. *Working in the school clinic.* From our study of physiology and hygiene, we learned the importance of the ways of sanitary living. But do our neighbors know it? If not, it is our responsibility to impart to them what we have learned. The establishment of the school clinic provides a splendid chance for service. Moreover, through our visits we can carry the teaching into their homes.

6. *Teaching our servants in college.* The servants here in college are doing a great deal of work which enables us to study efficiently and to enjoy the beauty of the campus. Shall we not do something for them in return? Hence the servants' night school has come into existence. On the one hand, we are educating these ignorant people and promoting their intellectual growth. On the other hand, we are helping in the making of literate citizens for China. Therefore what should be our attitude towards our teaching in the evenings?

Here may I quote to you a little verse by Archbishop Trench?

For thou must share, if thou would'st keep,  
That good thing from above,  
Ceasing to share, you cease to have,  
Such is the law of love.

Dear sisters of Ginling! as I write this article, I am hoping you will remember that a man is truly happy only when he is in sound health; I am hoping that you will enjoy your college life to its fullest degree, for these happy days will soon pass away; and I am hoping that you will use your leisure wisely and profitably.

### THE EXTRA-CURRICULAR ACTIVITIES COMMITTEE

"Oh, it's terrible! I have cabinet meeting at 7 o'clock this evening, class meeting from 8 to 9 P.M., and magazine staff meeting from 9 to 10. So I cannot take up my books this whole night. Our teachers don't mind whether I have time to study or not but they like to give quizzes often. To-morrow morning I have a test in economics. What shall I do? Oh, I am just a slave to my work." "So am I. I have Y. W. C. A. cabinet meeting from 8 to 9 and athletic executive board meeting from 9 to 10. To-morrow evening from 8 to 10 there will be a sophomore-freshman party and we are all invited, you know? That means, we cannot open our books these two evenings. I do hope that the day is not so far off that Ginling students will be free from responsibilities of office and meetings."

"I wish somebody would lend me \$50, and tide me over because my loan will soon come due. I wish I were not a senior, because the expenses during the senior year are so great and I really cannot afford it, but I have to bear it because others are doing so and it is my part for the sake of the class. I do wish that some reformer would come and eliminate all these unnecessary expenditures."

These were the complaints and grumblings among most of the students in Ginling College before the fall of 1924. In October, 1924, reformers came and the revolution against extra meetings, parties, and luxuries in Ginling has begun successfully. The college "Extra-Curricular Activities and Expense Committee," composed of two faculty members and four students, has been formed. The purpose of this committee is suggested by its name. It is threefold: to cut off all unnecessary meetings and parties, to eliminate some offices in order to avoid the duplication of work in different organizations; and, lastly, to cut off the unnecessary expenses of students, especially seniors.

This committee is starting the point system in Ginling. No girl is to be allowed to take several offices beyond the maximum number of points. In doing this, she will not be overloaded with duties and she will not be a Jack-of-all-trades but she will be better trained in certain kinds of work.

Besides these duties, this committee acts as a judge in Ginling. Any student who, being appointed or elected to some office, is unable to carry her work on account of poor health or low scholarship may appeal to this committee and the committee will judge her account and decide the matter. When the committee was formed the only sound which broke on my ears was: "This is a benevolent committee. A Daniel has come to Ginling!"

## A Monologue

SUGGESTED BY TAGORE.

BY DJANG SIAO-SUNG

The sun was setting when you left me. It is sunset now, and I am calling for you. Come back, my mother; I am alone in my room; and no one would see us or be jealous of us. Come for a moment and tell me how you are.

They tell me that you are watching me all the time. Why is it, mother? How strange that I cannot see you! Perhaps you are hiding behind a screen; or are my eyes dimmed by tears?

What have you been doing all this time, mother? Oh, I know! You are cutting new clothes for me; you are preparing a nice dish for father.

No, perhaps you are praying for your dear child.

Do you remember the time when I played truant and you called me "naughty child"? Now I am in school studying hard. Would you think I am naughty now, mother?

It is getting dark; the moon is coming out. If you won't mind, let us have a walk under the moonlight. Or, would you rather visit me after I go to bed?

I have often seen you in dreams, but you don't stay long enough. This time, mother, let me hold you tight and finish telling you all my secrets as I often did before you went away.

## The Abiding Interest of Confucius

BY IRVING F. WOOD

Confucius was born between 550 and 552 B.C. He lived seventy-two years and died between 478 and 480 B.C. His life falls in what is for religion the most marvelous century of the world's history, except the century in which Christ lived. Important religious movements were taking place in more countries than in any other century. In China, Lao-tze was an old man when Confucius was a young man. In India, Buddha was almost exactly a contemporary. His life falls about 560 to 480 B.C. Mahavira, the founder of Jainism, was probably in the full course



of his work when Confucius was born. In Persia, Zoroaster had not long been dead. The people of Israel were in exile when he was born. When he was about fifteen came the return to Palestine, and that new phase of the religion of Israel which is called Judaism began to take form.

It is purely accidental that these movements were at the same time. There is no historic connection between China and Persia, or India and Palestine. Yet the fact that his life is set in this great century in itself commands interest.

The condition of China at the time of Confucius may well be a matter of interest at present. In many ways it was like the situation of the country to-day. The central government was weak. Provincial rulers were strong. They worked at variance, each seeking his own advantage and striving to weaken his neighbors; while the common people lived on as best they could, cultivating their gardens and wishing for peace. Confucius was at one time councilor to the Duke of Lu, his native province. His counsel was so good that it is said a time of great prosperity came to the country. The duke of an adjoining state feared the growing strength of Lu and sent its duke a present of fine horses and a troop of beautiful girls to distract him from the good counsel of Confucius. His scheme succeeded, and Confucius, his advice ignored, left the Duke to his fate. The whole period was one of strife and civil warfare, with little thought of the good of the people; and only some centuries later did a strong central government arise. Out of such an unpromising period comes the strongest moral influence which China has ever produced.

Still more interesting is the personal character of Confucius. His youth was spent in poverty. His father died when he was three years old and left his mother with little property and a high sense of obligation. He was married when nineteen, and had one son, who seems to have had little sympathy with his father's ideals. He was interested in ceremonials from his boyhood. "At fifteen," he said, "I bent my mind to learning." At twenty-two he became a teacher. Most of the rest of his life he spent in an effort to find some prince who would put his view into effect. He moved from one state to another. In most places he was received with honor, for he won a name for himself as a teacher. For a few years he held minor offices, tradition says with great success. When he was minister of punishment, an unfilial son was brought before him. He ordered father and son both to be punished, for he said that if the father had done his duty the son would not have been unfilial. He believed that if he could hold office for ten years he could make a perfect state. No rulers, however, gave him the full opportunity to show what his principles could accomplish. They were polite to him, but ignored his teaching.

At last, when sixty-nine years old, a new duke came into power in his native state of Lu and invited him back. But, while the court listened with respect to the old scholar, they did not take his advice; and once again the old man met failure. He gave up the hope of public office, retired from the court, and devoted the few years of life which remained to his books and his friends. He must have died a disappointed man. He had been confident that, if given a chance, he could prove that his principles would purify society. He was never given a chance. Shortly before his death he was heard to lament that no man in the empire called him master. And yet this man, who failed in his purpose while living, succeeded when dead. In this he was like many another man in the world's history.

Even so brief a statement of his life shows why it compels respect and even affection. Confucius was so sincere, so faithful to his own ideals, so single-minded, so devoted to the right, that one bows in reverence before the rugged strength of his character. He was jealous of the dignity of his teachings, but modest as to

his own character. He did not profess to be a sage, nor even a superior man. "The sage and the superior man—how can I rank myself with them? It can only be said that I strive to become a superior man, and that I teach unweariedly." "These are four things I have not done: I have not served my father as I would have a son serve me; I have not served my elder brother as I would have a younger brother serve me; I have not served my prince as I would have a minister serve me; I have not dealt with my friend as I would have my friend deal with me."

Was Confucius a religious man? That depends on the definition of religion. He was careful about religious ceremonials in the same way that he was careful about correct social ceremonials. He placed the emphasis on the ceremony, not on the religion which the ceremony represented. "Though his food might be coarse rice and poor soup, he would offer a little of it in sacrifice" in the same spirit that he would "do what was proper to be done" in any circumstance of life.

Now religion is not ceremonial; that is only a means to an end. But in addition, Confucius held a high idea of morals, and morality cannot be abruptly dismissed from the essence of religion. Many think that China had, in Shang Ti, a personal God before the days of Confucius, and that he left the religion poorer in this regard than he found it. Is it possible that the popular religion of his day may explain the fact that he shrank from emphasis on the personality of God? Personality may have linked itself in his mind with spirits whom the people feared, and these spirits were not beings with whom one could compare the supreme. Did this crude spirit of worship drive Confucius from the thought of a personal God? Certainly the sense of a personal relation to God was almost lacking in Confucius. If one may trust the "Analects," he commonly spoke of God as T'ien rather than as Shang Ti, the more personal name. The whole personal side of religion meant little to him; the ethical and ritual side meant much. He would be called moral rather than religious, like the American Benjamin Franklin; but his morality itself ought to be recognized as religious, in its own fashion. We must not narrow the definition of religion too much.

The main interest in Confucius lies, not in his time or his personality, but in his teaching. The very form of this teaching is interesting. It is, in brief, pithy, abstract statements, much of which is true the world over. He prided himself on giving nothing new, but only passing on what came from the ancients, but he did two things with this heritage from the past; (1) he put it in a form which appealed to his disciples, and (2) he made a selection out of it. China in his day was full of the belief in spirits. There were abundant ideas and customs which belonged to a primitive world. All this Confucius left out. His teaching may be bare and cold, but it is not superstitious nor credulous nor filled with degrading notions. It is dignified, reasonable, idealistic.

The fundamental idea is that of an orderly world. Man is a part of that order. It is heaven's order. The highest power in the universe expresses itself in the ongoing universe. Day and night, winter and summer, the fertilizing rains and the stars set in the sky are a part of that order; but not its whole. Greater than the natural order is the moral order. Man must conform to that moral order, if he fulfills his destiny. Heaven does not compel him, but it offers him the free choice of living a life in harmony with the moral order of the universe or not; and man's duty is to choose aright. He ought to walk in the Tao, the "path," and so harmonize himself with the Tao of heaven.

This conception is much like that of Wisdom in Proverbs 8. That also is the supreme expressing itself in the universe.

"When he marked out the foundations of the earth,  
Then I was by him as a master workman;  
And I was daily his delight."

Wisdom is God's order in the physical world, and He delights in it, but in the moral order of the human race He also delights.

"Rejoicing in his habitable earth,  
And my delight was with the sons of men."

Wisdom in men is conforming to God's wisdom.

"The fear of the Lord is the beginning of wisdom"

is repeated more often than any other thought in the wisdom literature of Israel. The idea of God is different, but the order of the universe and man's duty to conform to that order, is much the same in Hebrew and Confucian thought.

Confucianism begins with the individual. "Set yourself right first," it says. "When the ancients would show perfect virtue in all the world, they first governed well their states; wishing to govern well their states, they ordered their families; wishing to order their families, they first cultivated their persons; wishing to cultivate their persons, they first made their own hearts right; making their own hearts right, they first made their thoughts sincere; wishing to make their thoughts sincere, they first widened their knowledge. Understanding things is the widening of knowledge." Such is a somewhat free rendering of a passage near the beginning of the "Great Learning."

Recognizing the facts of the world, meeting them with clear-eyed and honest sincerity—that is the basis of everything moral. Then follow the inescapable social duties growing out of the facts of life. Make your own life right. Heaven's order in the world is such that when you have done this you have started outreaching courses of action that have no bounds inside humanity. Men by nature are good. They respond to influences for good as naturally as the growing grain bends before the wind. Show them the good and they will follow it. He who orders his own life aright drops a pebble into the pool of life which sets in motion waves to its farthest shore.

This is, then, how the world is to be made perfect. It is the conscious aim of men to make the world perfect, but it will be accomplished by each standing in his own place and doing well his own duty. If he abandons that duty, how will it be done? Let each sweep the snow from his own doorstep.

The final aim of a perfect society is akin to the Christian aim of the kingdom of God. Both mean the world redeemed from evil and all men positively and actively good. The means of bringing it about are different; the idea itself is, on its moral side, much the same. Confucianism is the most perfect system of formal state ethics in the world, and it begins with simple personal duty.

Is Confucianism a religion or a system of ethics? That depends on the definition of religion. If religion is limited to a personal God, then it is not a religion. If religion is a devotion to the highest conceived, be that highest God, Law, a local spirit, an order of the universe, or anything else, then it is a religion. However Confucianism may be classified, Confucius stands as one of the great moral leaders of the world. I expect the day to come when China will call Christ the supreme master of us all, but this land may always be proud of the teacher whom she has so long rightly called master.

## Religious Education in the Middle School

BY BAO DJI-LIH

"In religion and morals we touch humanity in its supreme value." The prosperity and happiness of a race do not depend only on material development but also on the moral and religious principles that are working in society. In the daily life of social relationships confidence is very important, but confidence comes only from moral and religious education. A Japanese once said that religion is the life of his country. Without religion strong government would not grow up, international peace would not be possible, and pure and honest government would not exist. It is important that young people should have the right training in their religion and morals, and the duty of offering this training falls on the schools. This is especially true with middle schools because the pupils of the middle school are full of uncertainty which offers the chance of laying the foundation of character. It is during this period that religious education can have its strongest influence in directing the lives of boys and girls. If we want to develop strong and steady personality we must have strong religious education in our middle schools.

In discussing the question of the teaching of religion we must first ask ourselves just what is meant by the term "religious education." It is not the transferring of theological doctrines, knowledge, and ideas from one generation to another. It is not the mere effort of urging a person to enter church. It is just here the fault of our present religious education lies. Schools teach doctrines in which pupils themselves have no experience. Religious education has too many words and ideas but too little experience. Religion must be alive if it is to be real. Religious education is the cultivation in the minds of young people of a certain spirit and attitude of mind. It is teaching them how to be reverent, to have positive faith in God as the heavenly Father; it is making them realize that to commune with God is natural, that is, it is natural for men to work and think with God. Thus reverence, faith, and service are the essential goals in religious education. In other words, religious education is the cultivation of an intelligent will. When our will is in accord with the purpose of the loving Father we have the good heart, the life that is from above.

If any school undertakes to give religious education it should give as thorough, strong, and attractive a course in this subject as in any other. The question of the course in religious education in China is a very complex one. It can be said that, as a rule, religious education for Chinese students should take into account the teachings of the sages of China, and the religious truths taught should be applied to the particular needs of the Chinese people. Although biographies of Christian men and women, history, nature, literature, music, and arts all have an important part in the religious training of young people, yet the Bible should be made the center and basis of most of the courses. The Bible has been proved by long and abundant experience to be the supreme book of religion. To be ignorant of its fundamental truths is to lack one of the most important instruments for religious growth.

The material selected from the Bible must be fitted to the student. It must be a knowledge that will help students to form conceptions of right and wrong, knowledge that serves as a guide in daily life. The age of the senior middle school pupils is an age of transition. The broader, deeper, and more permanent interests are developing and character is taking its permanent trend. Conduct, choice, and decision are becoming more personal and less dependent on others. It is all

important that at this time the Bible material should furnish the most inspiration and guidance possible. The life and service of Jesus will now exert its fullest appeal and should be studied in detail. The study of the life and work of Paul and other apostles stimulates the pupils to realize the world's need of great teachers. The ethical teaching should now be made permanent, and effective in shaping the ideals and conduct of pupils. The development of the Hebrew religion with its ethical teachings, and of the Christian religion are all materials for study.

For junior middle school pupils story is one part of the material for religious education. The Old Testament is full of stories. The wonderful religious and ethical teachings were put in story form. The deeper meaning of the story need not be explained. When a story is told properly, the students will unconsciously appreciate such inner meanings as their experiences make possible. Other stories than those from the Bible can be used, but they alone are not enough. The students must feel the presence of God.

In order to be able to teach religion successfully, the teacher must know the proper way of teaching it. An experienced teacher in religion has said that there are four ways to make the teachings and stories of the Bible real to the students. The first method is to make the geographic background clear to the student. The Bible, especially the Old Testament, is saturated with the atmosphere of Palestine: the figures used are often from the climate and landscape of the country. We can't truly understand the spiritual meaning embodied in the figures unless we truly understand the meaning of the similes and metaphors used. The second way to help students understand the truths in the Bible is the using of maps. By the use of maps students will realize the positions of the countries of the world and know the reason why the Hebrew nation has handed down their special contributions to the civilization of the world. Another way to make the biblical truths seem real is to interpret in modern terms the real meaning of the Bible as literature. Put the poetry of the Bible in the poetical form of our own language. Dramatization is a very good way to impress the truths on the minds of the pupils. Let the students dramatize the Bible stories and they will never forget them.

Besides these specific methods a teacher of religion must also know the principles of education. He must know the law of habit formation, of self activity, of interest, and of attention. Religious education, would be a failure if the student were not interested in the work, and if they are not interested, they will not put the teachings into practice. If students do not practice the truths taught then religious education has lost its real purpose.

Next to the pupil the most important factor in the whole question of religious education is the teacher. It should not be thought that religion can be taught by any Christian teacher in the school, as is the case now. Religion is a subject worthy of the best trained and most highly qualified teacher it is possible to secure. The teacher must have a broad background. She must know the Bible. To master the Bible she should know the life and history of its times. She must know the spirit and genius of the people, know their political and economic problems, their historical and social setting, the nations around them, and the customs and thought of the people about them. The teacher must also keep up mentally with the pupils. Science, language, history, art, literature, philosophy are all invaluable aids to the teacher of religious education. The well-educated teacher has the great advantage over the less educated ones, of having a chance to guide the thinking of the pupils at the time when they are most open-minded.

A really good teacher of religion has certain psychological excellencies which concern the spirit of the teacher and the student. A teacher of religion must have enthusiasm. She must not only be interested in the work but must love it intensely.

With enthusiasm and love for the work goes promptness of class attendance. Another quality that helps a teacher in her dealing with students, especially in the subject of religion, is cheerfulness. A cheerful face represents the hopeful religion of the teacher. A teacher in religion must not show too much soberness or devoutness in her face. To be righteous over much in the matter of expression defeats its own purpose. The teacher must be a human being. When the students see that religion makes the teacher a pessimist, they will be prejudiced against religion. Patience is another very important quality of a teacher of religion. The wise teacher is not shocked by the pupils' queer notions about religion and God. Young people are not naturally interested in ethics or theology, so the teacher must not be disappointed because her teaching only makes a very slight impression on the minds of the students. The teacher who has an understanding heart will be patient with the doubts of her students. She will suggest this or that definite assuring fact and will help the pupil out of the dark. Another very important quality of a teacher of religion is sympathy. All true teaching commences with the establishment of a point of contact. - A teacher who would bring a new thought into a pupil's mind must first acquaint herself with the ideas which are already in his minds. The teacher must know her students. She must know how they think. What is the students' conception of God? What is the character of their prayer? The teacher must be a sympathetic investigator of the lives of her students. She must know their conditions and all their lives outside the school. At the same time the teacher must not feel that she is above the students. The students must believe in her if they are going to follow her teachings.

A teacher may have all the above qualities and still be a failure as a religious teacher if she does not have the religion herself. Nobody can teach religion unless she is religious. The best method of teaching religion is by the setting up of an example by the teacher herself. The impressions which cling to pupils' memories are not the lessons taught but the personality of the teacher. The pupils may not grasp the lessons of the book, but their teacher is the living epistle, known and read by them all. Whatever ideals we want to impress on the students we must first realize in our lives. The teacher must prepare for her Bible class by living in God's presence all the time. She must sweeten, enrich, and reinforce her teaching by her own experience. She must be a person of prayer. She must have an abiding consciousness of the Divine Presence.

When the subject matter for religious education of young people is well chosen and carefully arranged psychologically by specialists, and proper methods are employed by a teacher who has in herself embodied all the truth that she wants her students to receive, religious education will surely have its purpose accomplished. Students will not only know what is right and what is wrong; not only have the habit of right conduct, but in addition to these, will have the ability to search out right ideals in new situations and follow them with corresponding conduct. This means the conscious following of right ideals which is the result of close communion with the Heavenly Father.

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## China's Influence on Japan

### DURING THE T'ANG DYNASTY

BY DJANG SIAO-MEI

In dealing with this subject I may appear to be unduly bold and frank in expressing my ideas about the influence of my nation on her neighbor to the east. I will be much obliged if any of my Japanese friends or friends of other nations would tell me that any of the following contentions are not justifiable.

1. *Politically*. Japan had a tribal organization, but through contact with the centralized authority and systematic administration of China, she tried to mold her loose national organization into a compact empire. Consequently in 645 A. D. there was a reorganization of the state. The capital, Nara, was laid out on the plan of Sin-an-fu, then the Chinese capital. Prefects and viceroys were sent to govern the provinces. A division between the civil and military officials was made. The capacity for administration was measured by education through the literary examination. Codes of laws, which were inspired by Chinese models, were issued. The entire population was divided, on Chinese lines, into groups made up of five households each and larger units of fifty households, for police and mutual defense.

2. *Economically*. First, China had introduced to Japan methods in agriculture such as the construction of reservoirs for irrigation. Second, along commercial lines, China gave to Japan scales and weights. Third, China taught Japan many handicrafts such as silk weaving, tile making, etc. Fourth, China taught Japan to build roads and ships.

3. *Socially*. First, the costumes of Japan were influenced by China in folding, material, and color. Second, the way in which the Japanese women combed their hair and the Japanese men wore their golden hairpins and caps was also influenced by China. Third, music and dancing were introduced from China to Japan.

4. *Intellectually*. First, the Japanese writing owed its origin to China. Japan never devised a script of her own, she only adapted the Chinese ideographs to syllabic purposes. Second, Japan borrowed from China literature, poetry, painting, architecture, etc.

5. *Religiously*. Japan owed the introduction of Buddhism to Korea but she owed it indirectly to China for at that time Korea was conquered by China and the former's religion, Buddhism, comes from China. Japan sent many envoys to China to study Buddhism and consequently a new idea of Buddhism was brought to Japan. The new idea was this: Japan at first thought that salvation could not be reached except by efforts continued through three immeasurable periods of time,

but the new doctrine was that salvation is attained at once and that knowledge may be acquired by meditation and wisdom. Second, Confucianism was introduced by China. Third, the Shinto religion was reinforced and modified by China. Its reverence for the dead was strengthened by the Chinese ancestral worship.

6. *Morally*. There are disputes with regard to the moral effects on Japan by China. Many of the most famous Japanese historians deny it while numerous Japanese scholars own it. After much thinking I take the following standpoint. In one sense, it may be said that in studying our Chinese literature, poetry and most important of all the ethical codes of Confucius, Japan could not but be influenced morally at least to some degree. But on the other hand one cannot but say patience, persistence, quick-wittedness, cleanliness, etc., are Japan's fundamental traits. After all, I as a Chinese, would say that with regard to the moral question China does not attempt to take the credit of introducing those admirable characteristics of her neighbor while on the other side, she does not want to be responsible for the introduction of those bad characteristics in Japan.

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## The College Conference on International Relationships Impressions and Suggestions

BY DENG YÜ-DJI

The College Conference on International Relationships was held in the Medical Hall, Kuling, July 16-18, 1924. It was the first conference of its kind in China and its spirit and work warrant the prophecy that it will be followed by a long series to come. The delegation was not large; it consisted of only twenty members, half foreigners and half Chinese, half teachers and half students. In all, twelve Christian colleges in China were represented.

One of the features of the program was to have the discussions conducted informally which made us feel more at home and more free in expressing our ideas. Time did not allow us to have all that we wanted said. Nearly every topic was hurried through; some of them deserved more consideration and thought. If we could have had a little more time still better results would have been gained. The delegates were scattered on the mountain. The opportunity of getting acquainted would have been greater if it had been possible for all of them to stay in one place. The government schools were not asked to join us. It would be advisable in the future conferences to secure information from our government school brothers and sisters in regard to this movement.



We are grateful to our inspiring leaders: Bishop Roots, Prof. T. C. Chao, Dr. Westman, and Dr. Herman Liu. They all worked hard to make the conference possible and with the most enthusiastic spirit.

The conference began with a devotional service led by Bishop Roots, chairman of the conference, who gave us a concise, inspiring talk on the subject—"Our citizenship is in Heaven, and we are the colonies of Heaven." A number of reports were made by different colleges on the subjects assigned by the National Christian Council. All laid emphasis on two things: first, since through development of commerce, industry, and the work of missionaries, countries are bound to come into frequent contact with one another, a right relationship is necessary; and second in order that China may have right relationships with other countries, a constructive and liberal consciousness among her people should be developed as soon as possible.

Topics discussed were numerous, but can be grouped under these four big headings: (1) Opium question in China; (2) International problems of China and the coming of Christianity; (3) Contribution of Chinese civilization to international relationships; (4) Christian basis of international relationships.

The opium question was discussed twice during the conference. It is an international problem now, but China is the country most concerned. China produces more opium than all other countries put together. It is planted all over the country by militaristic compulsion; it is sold openly under official protection. Yet on the other side representatives have been appointed to attend the Opium Conference at Geneva. What are they going for? What can they say? The whole conference felt that something must be done about it. Various suggestions were made by the delegates; to pray daily for it, so that it may become an important part of our daily work; to seize whatever chance we have to create public opinion on the problem; to ask the National Christian Council to gather statistics in regard to opium smoking and send to all the schools material for work; and to ask the National Christian Council to unite with all the other organizations in the country in planning a national movement which might mean the awakening of the whole country. But where to get a leader? He must be a strong and brave Christian Chinese! But what shall the farmers do who are forced by the officials to raise opium? What can be done about the fact that selfish officials are trying their best to encourage farmers and merchants in raising and selling opium? What is China's part in the conference at Geneva? How far are we going to let this problem interfere with our international relationships? These are all problems waiting for you and me to solve.

The national consciousness of the Chinese people is growing steadily both within and without the churches. The struggle between missions and churches in China is a problem of vital importance. The voice of the self-supporting and self-directing Chinese church is insistent within the churches. The demand for equality between foreigners and Chinese workers is urgent. The desire to get rid of foreign control is strong. How are we going to solve these questions? To respect each other based on the Golden Rule, or to have one control the other? Are we going to solve these problems in a way to promote better international relationships or to hold back progress in international relationships? Are we going to give our non-Christian brothers material for the anti-Christian movement, or to give them material for better international relations? It is all up to you and me to decide!

The fact was brought up in the conference that our foreign friends have much difficulty in distinguishing "who's who." The person whom we Chinese consider the worst they consider the best, and the one we consider the best they consider the worst. This is their chief hindrance in getting Chinese workers.

Chinese are not frank in telling what they think. But there are certain reasons for this. Inheriting from a long line of ancestors the ethical teachings, they are accustomed not to embarrass others and not to make others lose face. So if our foreign friends could just understand that their Chinese friends say one thing but mean another; and if we Chinese could just understand that our foreign friends don't understand that we Chinese say one thing but mean another: how much better mutual understanding would prevail!

The anti-Christian movement is strong. Publications are spread all over the country arousing the feeling that churches are political organs, Chinese education is under foreign control, and foreigners are trying to get hold of the ignorant masses in order to get hold of China. There are reasons for these things. Historically, the coming of Christianity has created national humility. The conservatism, and the neglect of the Chinese courses in mission schools has created a bad attitude towards our foreign friends. This fact was brought up in the conference. The foreign community in Kuling wrote on the benches at the roadside these characters, 爲西人而設. We were told that the writing of these characters was to keep the coolies away, and we were also told that it was done by a few people not by the community authorities. But who knows all these details without being told, and moreover who knows that the characters, 爲西人而設, "For foreigners only," mean to include Chinese ladies and gentlemen too, and to exclude coolies only! So when the Chinese saw it, they wrote on their benches on the other side of Kuling these words, "For Chinese only," and they told everybody they met that missionaries do things like this. These are little matters, but they are just the kind of things that are written in articles and published in magazines that arouse a bad attitude towards our foreign friends. How can we expect to have harmonious international relationships when we have a bad attitude like this! How are we going to face this failure? To explain? Yes, but something more should be done. How? That is up to you and me to decide!

Various groups are at work here and there in the world to bring better relationships between nations. Dr. Westman told us about it. The details will be seen in the National Christian Council's report. The question is how are we going to join with them. How much do we know about our own history so as to get a wholesome background of the effect of the coming of Christianity upon China? Have we written anything to show we are denationalized or not after the coming of Christianity? How do you treat foreign students in your colleges? How much have you contributed to the World's Student Fellowship fund? What have you done as a member of the World's Student Christian Federation? How often have you corresponded with students in other lands? To what extent have you lived up to the standard of international relations with your foreign teachers, foreign students, and foreign schoolmates? Yes, a tea party and a visit to one another is a mighty means to practice international relationships! Have you tried the advisory system, or have you written to some "unknown friends"? Well, Ginling students are successful in these last two ways of practicing international living. What a wonderful result such kinds of work will accomplish for better international relationships! It is up to you and me to shape its fate.

As a nation each country has her special gift from the Good Will, so each one has her distinct divine vocation for better international relationships in the making. What has China given or what is China going to give in crystallizing this noble thought into action? China has developed a wonderful branch of civilization through over four thousand years of history. It is essentially ethical, and harmonious with the Golden Rule of Jesus Christ, the Christian basis of better international relationships. Now, the time has come for us to make rational



selections from these two streams of civilization, Eastern and Western, in order to give our contribution to the civilization of mankind. How? It depends on you and me for accomplishment!

It is wonderful to see a group of young, but thoughtful, college students coming together to think out what their part is in bringing forth the commonweal of the Good Will!

## A Nanking Tapestry Shop

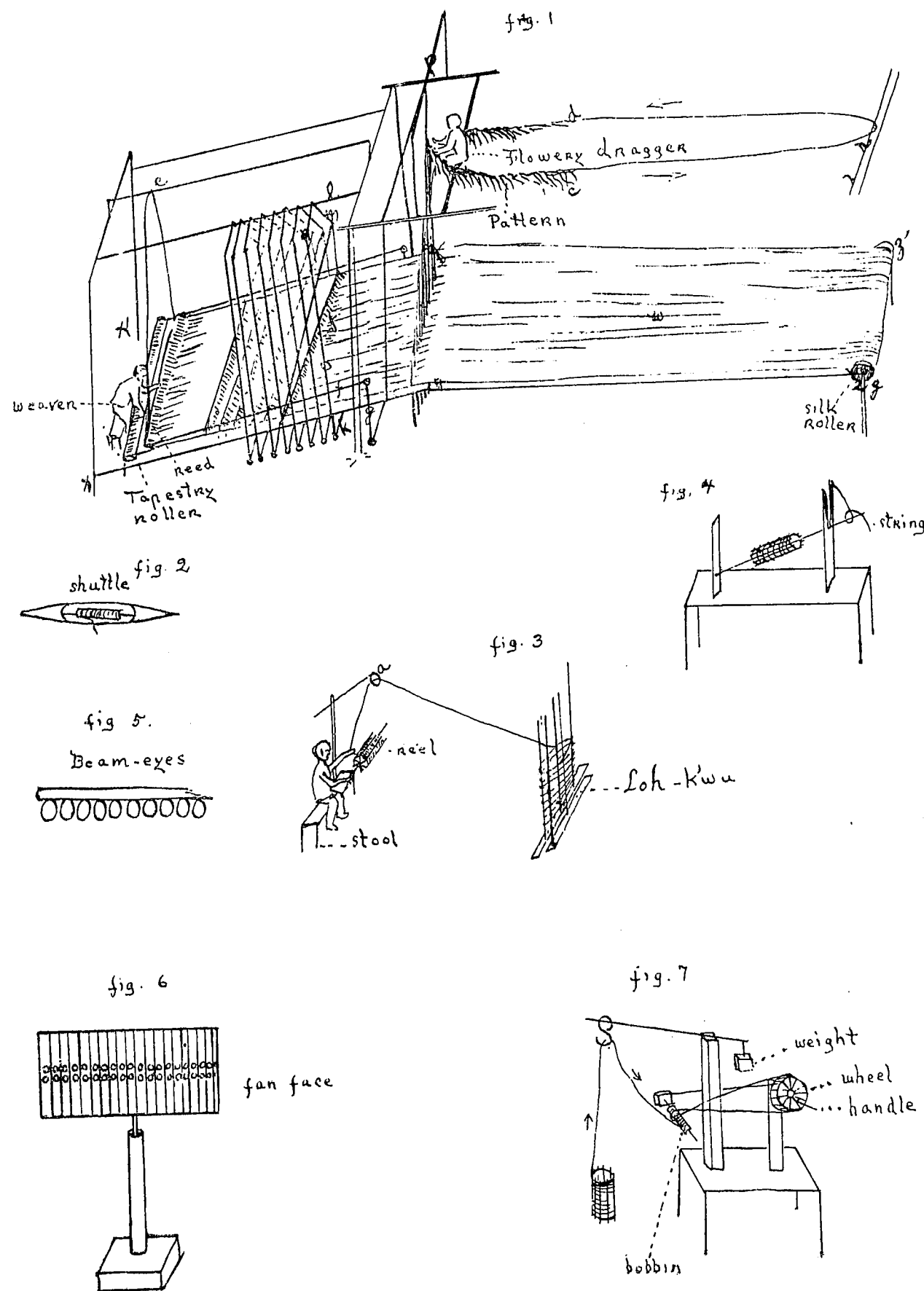
*This account is based on a very incomplete study of one  
tapestry shop in Nanking*

### 1. The Loom and the Process of Weaving Tapestry.

The loom for weaving tapestry is a wooden frame. No modern machinery is used in the tapestry industry in Nanking. It is the same as was used hundreds of years ago. It is called the Fairy Loom. There are two kinds of fairy loom; one is for weaving plain satin and the other for tapestry and flowery satin. Such a loom costs about two hundred dollars.

The structure of the loom for tapestry is almost the same as the one used for weaving satin. First of all a big hole is dug in the ground about two feet deep. Its length and width are just the same as the length and width of the loom. Then the loom is set in it, so the loom in this earth foundation cannot be shaken back and forth while it is used for weaving. The structure of the loom is quite complex. I shall describe the most important points. As in figure 1, there are two rollers 1, 2, placed one at each end of the frame  $xx'$ ,  $zz'$ , so that they readily turn on the axes. From one to the other the threads of the warp,  $w$ , are stretched after having been drawn through the eyes of the eight heddles,  $j$ , and the reed which is suspended by a string hung down from the beam that is on the top of the frame. The two ends of the reed are joined to the bamboos,  $h$ , which are placed under the loom, by the movable bamboos,  $f$ ,  $g$ , so the reed can be moved back and forth smoothly along the warp threads. Each heddle is suspended by a string that is tied to one end of the bowlike bamboo. These bamboos are supported by a beam on the top of the frame. The other end of each bow is tied by another string to connect with a bamboo,  $k$ , which runs under the heddle and is fastened to a treadle, but the bottom part of each heddle is also fastened to a treadle directly, so there are sixteen treadles for eight heddles. About two feet back from the treadles, a bundle of large strings hangs from the beam,  $p$ . Each thread is locked under a warp thread. The design has been worked out by a specialist who sets up the pattern. Each set of loops completes one more thread of the pattern. The more complex the design the greater the number of loops to be worked by the dragger. Since he takes them in order his tasks are not hard, requiring close attention but no planning.

In order to weave tapestry, there must be two people working together. The one who draws the pattern threads up and down on the top of the loom is called the "flowery dragger," and the other is the weaver. When the pattern is drawn a certain number of warp threads come upward, and at the same time the weaver depresses one treadle by one foot, and another by the other foot, in order to separate the warp threads and form a shed. The shuttle is thrown through the



shed by the hand of the weaver. After the shuttle has deposited the filling in the shed, the reed is forced forward by the hand of the weaver pressing the filling into place. Then the process is repeated until the whole pattern is finished, and a piece of tapestry is done. The weaver has shuttles of different colors, so the colors of the tapestry are all in the woof.

The most important material for tapestry is white silk. The first step is to dye the silk in any color that is needed. The spinner winds it on a reel as in figure 3. The process is, first, to put the silk around the "Loh-kwu" (a frame supporting the silk), then the silk is passed through a ring, *a*, and is wound on a reel. Usually the spinner uses the left hand for holding silk thread and the right hand for holding a stick on which the reel can turn around loosely. Sometimes the spinner uses what he calls a "cart-pulling stool" as in figure 4. He just pulls the string which is looped around the spindle. As it is pulled the spindle will turn by itself quickly in the slot. After fifty or one hundred reels are done, the next step is that the silk thread from each reel passes one eye of the beam; a hundred to each beam (figure 5) then passes through one of the holes of "fan fare" as in figure 6. Then these one hundred threads are wound on a wooden frame which measures the length of the silk. It is like a wide, short ladder. The silk is wound in zigzag fashion from the top of the frame to the bottom ten times. These threads, one by one are tied to the old warp threads which are already on the loom. Now one can weave. Figure 7 shows how to wind silk thread on a bamboo tube which makes the bobbin. This will be used for woof in the shuttle. In weaving tapestry, not only silk thread is used for the woof, but also silver and gold threads; and sometimes even wool.

With a simple satin loom a man can weave about ten feet a day, but with the tapestry where shuttles of different colors must be used a man can make only seven inches or a little more.

GIANG SHAN-YING.

## 2. The History of the Tapestry Shop.

Mr. Hwang Ch'un Yuan, a native of Nanking, had devoted his life to the manufacture of satin. The destruction of the Ching dynasty plunged a group of people who were entrepreneurs into the occupation of collecting Manchu relics of every kind. Mr. Hwang also sought to engage in this kind of business. In spite of all difficulties he had gathered a great number of old Chinese objects and Manchu ornaments consisting of sacrificial robes and bells, tripods, jewels, and bronze jars. He used his own house as a small shop for selling these goods. Knowing that these things would become more popular and that the scarcity of the satin production would be finally a chief problem to face, he experimented in the manufacture of tapestry or brocade according to the method of making the ancient sacrificial robes. Since that time, tapestry manufacture has become more popular. Mr. Hwang, during the latter part of his life, spent some time in the improvement of the tapestry and brocade and, at length, lute coverings and money bags were successfully made of it. He gave this kind of work as a heritage to his descendants. Therefore, after his death, his sons adopted this same occupation of tapestry manufacture. In this little shop in the city of Nanking, there are at the present time eighteen weavers. However, it is not simply a shop, for the members of the family live in the house as well.

## 3. Ownership.

Although the shop is a small one, yet it has its own simple organization. The capitalist is the owner of the raw materials, the implements of production, and

the finished products. The workers are entirely divorced from ownership. There have been provided nine wooden machines, each of a value of from forty to fifty dollars. The owner is responsible for the repair of the tools. The raw materials which each machine requires amount to more than two hundred dollars annually, making a total of about two thousand dollars of raw materials for these nine machines. The owner takes charge of the disposal of the finished products.

#### 4. Management.

After Mr. Hwang Ch'un Yuan died, his eldest son was appointed as the manager of the shop. Things that are going on in the shop, either common or special, are controlled and managed by him. The manager and the capitalist are the same person. The management can be classified into three main parts:

##### a. Management of the daily expenditures of the shop.

The management of the shop's daily expenses is completely in the hands of the manager. Every day, he is responsible for supplying food to the workers. He is the treasurer.

##### b. Management of the workers.

There are no regulations concerning the condition of the workers. They are, of course, under the control of the manager. But since the shop is so small, it is very hard for the owner to put the workers in a condition which may seem most desirable to them. Notwithstanding, there is harmony between the employer and the employees. The workers are obedient and the manager treats them kindly. The manager regulates the hours of work daily. He must see how many workers are there and which are absent. The workers have freedom to some extent. The manager may give permission to them in case they wish to leave the shop for some private business, or special consent may be gotten from him if the workers are intending to take part in some public movement. The manager, furthermore, works out the dates on which customary holidays are observed. One day is given to the May Festival, three days for the Mid-Autumn Festival, and one month or more than that for the Chinese New Year. The manager has to sign a contract with the parents of the apprentice who intends to be a learner in the shop. In short, the manager has to do everything which deals with the workers as a whole.

##### c. Management concerning the raw materials, tools, and finished products.

The raw materials are bought by the manager. He is required to repair the tools if they are injured and care for them during the holidays. The finished products are also in the manager's hands. He has to discover good markets. If the work is not successful or prosperous, it is his responsibility and no blame is allowed to be put on others.

In conclusion, the manager controls everything in the shop but since it is but a small-scale industry the organization is very simple.

DJU MUH-TSI.

#### 5. The Source of Raw Materials.

There are two places from which the shop gets its raw materials, the Gin Wei Shop (經緯店) and the Beh Han (自行). The Gin Wei Shop is a silk filature. The Beh Han is a cocoonery or a depot for collecting cocoons from the country

people, and it is from this place that the Gin Wei Shop gets its cocoons. It is also a silk filature, so that it can sell directly to the tapestry shop.

The shop usually buys the raw materials from the former because it is a bigger institution and has a greater variety of goods.

#### 6. The Market.

First, the shop has its market daily in the tea house, near the North Gate Bridge, where different kinds of tapestry are displayed and the bargain between the master of the shop and the masters of the silk shops in Nanking is made.

Second, the shop often sends its products to the foreign residences because foreigners like the tapestry very much.

Before the Republic the shop had its biggest market in Peking where the Mandarins' dresses were made of such materials. But since the Republic its market has been shifted to cities like Shanghai and Hongkong where there are foreign concessions.

#### 7. The Gild.

The shop belongs to the gild in Dong Yu Temple (東嶽廟) near Behchiko (北極閣). This gild does two things for the shop. First, it settles the wages of the workers. When the workers want to ask more wages a meeting must be held by all the masters under the gild because the shop cannot increase their wages without the permission of the gild.

Second, the gild is a religious center. Both the masters and the workers go to worship the Goddess of Weaving on the sixteenth day of the ninth month in the Chinese calendar. They also go there to worship Djiang Gong's (蔣公) birthday on the fourteenth day of the fifth month. On those birthdays the shops offer their best tapestry to the god and the goddess. It is interesting to note here that there is a mercenary purpose besides the religious. Those offerings serve as advertisements because they attract the attention of the ladies who go to the temple to worship.

DJANG SIAO-MEI.

#### 8. Condition of Workers.

The tapestry shop is not like a modern factory building. It is an old Chinese house with only one story. There are five machines placed in two rooms—three in one and two in the other. The place where work is done is damp. There is no floor. The house is low and the rooms are not properly lighted, either by day or night. The dark paper windows shade the light in the daytime and there are no electric lights in the evening. They only use small oil lamps. The ventilation is rather good, because air easily goes through the thin plank walls with crevices and torn paper windows. The food is prepared by the master, but no dining room is provided, so it is quite usual for the dust to get into the food of the workers.

#### 9. Hours.

All the workers sleep in the shop but they are free to go home and stay overnight there. They work from 7:30 A.M. to 10:00 P.M. with only a little time to take their meals.

**10. Wages.**

The wages of the workers depends upon how much they work each day. At the end of the day the master keeps an account and so do the workers. At the end of the month, the master pays them. If the worker has urgent need of money, he can have his pay between times. In general, each worker can earn five or six dimes a day net.

**11. Apprenticeship.**

An apprentice is bound to the master for a number of years, living in the master's house and learning the trade in his shop. There is a signed contract entered into between the master and the parents of the apprentice, by which the former agree to provide all necessary food and lodging, and teach to the apprentice all he himself knows about his craft. The latter, on the other hand, is bound to keep secret his master's affairs, to obey all his commands, and to behave properly in all things. After the expiration of the time agreed upon for his apprenticeship which varies in individual cases, but is generally three years, he becomes a wage earner.

YEH LIEN-FANG.

## What the Western Hill Would Say

BY LIU SIU-AN

Hello! little girl, I see that you like me for you come here often. I'm sorry that I don't look attractive enough for other girls. Alas! for the bygone days when I was fairest among the other hills.

Do you believe that I could once have looked very beautiful, little girl? Let me tell you a few sketches from my history, and if it happens that you are a scholar in Chinese you can read and see whether my stories are true.

About fifteen hundred years ago the Tsin emperor had his villa here. One day the emperor had a secret interview with a Taoist priest in the Pavilion on my top. I heard the priest telling the king how he could be immortal. Whether the emperor became immortal or not I did not know. All I know now is he never came again. Dig into me and you will find red bricks which are the remains of the royal villa.

Are you surprised that I could remember a thing which happened fifteen hundred years ago? Fifteen centuries seem a long time to you, I guess, but certainly not to me.

In the Ming dynasty, an official built his garden here. He had a niece who was both a nature lover and a poet. Daily she came to me with her maidens. One late spring day when I was covered with fallen blossoms the niece tripped into the garden. She carefully brushed together the fallen petals; buried them and sang an elegy for them. I can well remember the spot where the maiden shed her innocent tears. It was there, the place where the wild chrysanthemums are now in bloom.

Ming passed away and the houses around me came into the possession of a scholar. All the ladies in that household could read and sing. Oh, it was pleasant to hear them conning over their verses in the evening breeze. Yonder by that path is the scholar's gravestone.

During the Taiping Rebellion the houses were burned and the people slain. Since then human bones have been my only companion and the howl of the wild wind the only sound.

I am glad to have once again beautiful buildings around me and to have girls strolling about.

Lady Night is here with her diamond dew. I am afraid it is time for you to go in. Good night, little girl. Come again, and next time I will tell you more stories.

## Incidents

It was a summer night. The courtyard was very silent and solitary. Besides my father and I there was only the lovely moon and the soft breeze.

"Why has mamma not returned yet?" I said to my papa. "Don't be worried, dear! Let me sing you some good song," he answered. I didn't believe that he would really sing, but, yes, he did.

It seemed to me a great surprise that my father did what he had never done before. It was wonderful. When I heard it, it made me forget everything, even mamma.

How sweet is this recollection! I can never forget it though he is now dead. Never! never!

MAO YÜN-NAN.

Last Wednesday, I had a very bad case of headache when I was in my Chinese class. Several of my classmates advised me to go back and lie down, so, finally I obtained Mr. Djan's permission to leave the class. Well, as I opened the door of my bedroom, to my great surprise I only saw my roommate's bed and mine had disappeared. Thinking that my headache might have caused some trouble to my eyes, I rubbed them carefully and began to look at my room again. After all, I found that I had been right and there was only one bed; but I could not think of any reason for the sudden disappearance of my bed. I began to ask for information from my next-door neighbors and from the amahs, and could not get any definite answer. Just then, Mrs. Tsen came. Noticing that I was very much worried, she asked, "Miss Sung, what troubles you?" After hearing my explanation she laughed and said, "Don't you know that you are required to sleep on the porch? Your bed has just been moved upstairs." She laughed again. I laughed, too. Then instead of going to bed, I went to my next class, because my headache seemed to have been cured by "a dose of laughter."

SUNG GING-YING.

## Alumnæ Notes

### OFFICERS OF THE ALUMNÆ ASSOCIATION

#### 1924-1925

<i>President</i> . . . . .	HWANG YÜ-FU
<i>Vice President</i> . . . . .	WEI SIU-DJEN
<i>Recording Secretary</i> . . . . .	HO CHANG-CHI
<i>Corresponding Secretary</i> . . . . .	HWANG WEN-YU
<i>Treasurer</i> . . . . .	GIN GWEI-CHIN

#### Social Committee

DJUNG HSIEN-YING	HSIA SHUH-DJEN
YEN LIEN-YÜN	WU GWEI-SZI

#### Representatives on the Board of Control

MRS. W. S. NEW	MRS. CHA CHIEN	BAO DJI-LIH
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<i>Alumnæ Editor</i> . . . . .	YEN TSAI-YÜN
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#### 1919

Tong Hwei-tsin writes: "This summer I have three months' vacation and most of the time I am in Portland. Next fall I shall live with a girl in the house of a pastor. We shall cook our own meals same as last year. Hope to hear some news from Ginling."

Wu I-fang is, working for her Ph.D. in biology in the University of Michigan.

#### 1920

Hoh Ying-ting is teaching in Ginling. Recently she went to her "mother school" in Hupeh to give an address for its twentieth anniversary.

#### 1921

Liu Ru-djen (Mrs. Monroe Tong) writes from Washington D. C.: "I was asked by Miss Jane Addams to come here to attend the 'International Women's League of Peace and Freedom.' About forty nations represented. I feel sort of lonesome for I am the only one representing China."

Liu Wen-djwang (Mrs. H. H. Hsu) will return from America with her husband and baby in a short time.

#### 1922

Dju Luh left China last September. She is taking some graduate work in Bryn Mawr College.

Kiang Deh-yu is teaching in Tsingtao High School, Tsingtao.

Hwang Meng-szi was married to Mr. Cha Chien, a professor of Southeastern University on June 24, 1924. Her wedding was the first one in Ginling Chapel.

Liao Tsui-giao (Mrs. Chen) writes: "I got a baby boy who is over two months old now. He is a cute fat baby. Now most of my time is spent on him. It is rather troublesome, but I am happy to do it."

Peng Ya-sui is taking graduate work in Soochow University.

#### 1923

Ho Chang-chi is teaching music in Ginling.

Wu Dzing-hsien has recovered from a very serious case of typhoid fever and is back at work again in Riverside Girls' Academy, Ningpo.

Hwang Wen-yu is teaching in Ginling.

Wu Ming-ying has resigned from Eliza Yates School on account of poor health.

#### 1924

Bao Dji-lih is teaching in Chinkiang. She came back for Founders' Day and gave an address at the Dedication Service of the Day School.

Chen Deh-gwang writes from the Women's Bible School, Swatow: "I am teaching home economics, household arts, sociology, psychology, and history of education."

Chen Gin-o is teaching science in Virginia School, Huchow.

Chen Mei-djen writes from P. U. M. C.: "I am beginning to get homesick for Ginling. A big institution does not care for the absence of a few graduates, but a graduate always misses her Alma Mater especially when she has to adjust herself to a new environment."

Chen Wei-deh is doing social work in Moore Memorial Church, Shanghai. She writes: "My work here is mainly to organize different clubs for young women. I visit in the afternoon, while in the morning I have different discussion meetings."

Dju Yu-bao is doing social work in Wusih.

Djung Hsien-ying is teaching in Ship Bee School, Amoy.

Hsia Shuh-djen is teaching in Chih Hwei School, Hwai Yuen. She writes: "I am teaching five periods every day and have two study periods. The schedule is too heavy. I have to prepare my lessons carefully. It is much easier to be a student."

Wang Mei-o writes from Wei Ling Girls' Academy, Soochow: "I am helping my dear 'mother school' in every possible way. I am a social worker too, although this is not my particular job. I am trying to put what I have learned from sociology into practice."

Yen Lien-yun is taking some courses in Nankai University. She expects to go to Hwai Yuen after China New Year.

## The "Spring and Autumn" of Ginling, 1924

BY LIU SIU-AN

### May 1. "Farewell."

We began the month of May by saying "good-by" to Miss Cook, who came to us from Smith College last year. Everybody in Ginling did not like to say "farewell" to her as she had been a helpful friend and an inspiring teacher.



**May 3-10. Health Week.**

From May 3 to 10 was the health week for the whole city. An exhibition was held in the Central Auditorium and lectures were given. To the women's department the hygiene class contributed many articles. Every afternoon a carriage full of girls sent ushers to the exhibition.

**May 10. Hark! The Music.**

The annual concert was held on May 10 at 4:30 in the chapel. Guests came from every quarter of the city. The compartments in the back of the chapel had to be opened to make more room.

**May 16. A Surprise!**

That morning an uncommon air of restlessness prevailed in Ginling which astonished the president. She hoped that nothing bad would happen. Mrs. Thurston, the president, went out for tea at four. The "bottled lightning" in us then burst forth. We rushed to the work we had been wanting to do. That day was Mrs. Thurston's fiftieth birthday and we were going to give her a surprise! Our preparation was finished at six. We put on our best and went to wait at the gate. At last a carriage came with Mrs. Thurston in it. The crackers were fired; the band played. Mrs. Thurston was led to the banquet hall where by the light of the huge red candles gleamed the golden character "long life." The ceremony of wishing long life was performed and the happy group sat down at the tables. The stunts given by the three upper classes during the banquet were all based upon the Chinese legend, "The Fairy Queen." Who will say that Ginling is not as ideal as a fairyland and those who live in it not as happy as fairies. Long life to our Fairy Queen!

**May 14. "Ginling Will Shine To-night."**

Ginling beat the Physical Normal School in volley ball. The score was two to nothing.

**May 21. Another Contest.**

This time Ginling was beaten by the First Normal Volley Ball Team. The score was 2 to 1. Cheers were given to the winners and refreshments served. When the losers and winners parted they found that a firm friendship had already been established between them.

**May 23. Mrs. Thurston's Party.**

Mrs. Thurston gave the whole college a party at four o'clock. Everybody enjoyed the short Irish play given by the Hillcrest School of foreign children in Nanking.

**May 25-31. Athletic Week.**

Contests in volley ball, baseball, and tennis took place between the four classes in the week from the twenty-first to the thirty-first. The thirty-first was Field Day. At three in the afternoon we marched out in blouses and bloomers. After the college song had been sung we separated to the different fields. Track and baseball were the two new sports on the Ginling field. The result of that day was freshmen first and sophomores second. Among hails and cheers the freshmen received the hard-won prize, a silver cup.

**June 7. The Sophomore-Senior Party.**

The memory of freshman days was still fresh in the minds of the sophomores. They could well remember how the seniors came to comfort them in the first few homesick days. They could also remember how one day the seniors took them out from the old buildings to the new campus and initiated them into college life with "chow-mien," "bao-tze," cookies, and peanuts. The time had come for the seniors to leave their Alma Mater and that evening with the feelings, which a younger sister has in saying farewell to the elder at the wedding carriage, the sophomores gave their party to the seniors.

**June 14. Another Farewell.**

A large group of faculty members were going to leave us. Among them were Miss McCoy, Miss Wild, Miss Thomas, Miss Corbett, and Mr. Wood. We asked each of them to take back a little present with our loving remembrance.

**June 22-25. Commencement Week.**

The twenty-second was Baccalaureate Sunday. The service was held at the sunset hour in the chapel. Mr. K. T. Djing was the speaker. It was a beautiful evening promising a golden dawn. It was also a beautiful evening to the seniors in their college life promising a golden dawn in the life of the wide world.

The twenty-fourth was Class Day. The seniors gave Whitman's "Isaiah" in the evening assisted by sophomores and faculty.

The twenty-fifth was Commencement Day. The exercises were held in the chapel at 10 o'clock. "Parting is such sweet sorrow."

**September 20. College Opening.**

Trains stopped! War begun! Yet college was to begin on the eleventh! What a restless and uneasy time we had at home! Finally a telegram came saying that college opening was postponed till the twentieth. The girls in Ningpo and Hangchow joined the group in Shanghai. On the seventeenth a group of thirty-two was on board the ship Whang-poo. They arrived at Nanking on the nineteenth, very happy to be in college again.

The first chapel was on the morning of the twentieth at 8:30. Miss Vautrin, the acting president, led the service. The topic was "Thanksgiving and Joy." After that, registration took place.

In addition to the forty-three freshmen we have sixteen girls from the Normal School of Physical Education who had moved from Shanghai to join us this year.

**September 27. Faculty Reception to the Students.**

This year we have back with us Miss Griest, professor of history. Among the new faculty members is Miss Black from Columbia University. Mrs. Chapin and Professor and Mrs. Wood are the honorable guests. Professor Wood, a well-known figure in religious education in America, is giving a course in comparative religion. Mrs. Chapin is giving a course in nineteenth century poetry. We miss our president, Mrs. Thurston, who left for America in August.

**October 3. Sisterhood Between Classes.**

The jolly juniors had a party for the verdant freshmen that evening. A strong tie of sisterhood was bound between the two classes.

**October 7. The "Pang of Separation" Pricked Us Again.**

Miss Chester left for America. Classes stopped for a few minutes so that we all might see her off. It was hard for us to spare her; harder still, we thought, for her to make the decision to go.

**October 9. Sophs' Party.**

No matter how haughty the Sophs are in other colleges, Sophs in Ginling are angels to the Freshies. In the evening of October 9 the Sophs gave a party to the whole college in honor of the Freshies. A charming cantata, "The Gleaners of Bethlehem," was given.

**November 1. Founders' Day.**

It was the tenth Founders' Day. A service was held in the chapel at 10:30 in the morning. The glee club led the academic procession and the seniors and faculty in caps and gowns brought up the rear. Dr. Irving Wood was the English speaker and Dr. Chen Wei-ping was the Chinese speaker.

The annual banquet was at 6:30 in the Social Hall. Students and faculty, alumnae and friends were present. Toasts and stunts were given. Every group was well prepared to give their stunt; even the faculty did not look blank when called upon, we all enjoyed their song "We're thin, we're fat, we're young, we're old."

One thing was special to the day's program and that was the dedication at 3 P.M. of the day school building, built by the college Y. W. C. A. It stands at a few rods' distance from the campus. Spacious windows, simple furniture, and a clinic are provided for the hope is to make this a model village school. "The abundant life is the growing life. The growing life is the life that gives away." We have received so many things, shall we not share them with our neighbors' children so that our life may be more abundant?

**Our Servants' Night School**

BY WANG YAO-YÜN

The Servants' Night School of Ginling College is one of the oldest organizations, which has been established for almost five years. Some might ask, "Why do you organize such a school in your college, since you are busy enough with your daily lessons and other activities?" Different people would give different answers. One reason is that the servants can serve more intelligently and hygienically if they have some education. Moreover since we have such a good opportunity of being educated, it is our duty to lead other persons around us who do not have the chances which we have to know how to live better for their homes and for society.

Usually, there are more pupils in a school than there are teachers, but in this school of ours, the number of teachers is more than twice the number of students, for we have forty-seven pupils and one hundred thirty-six teachers. Deng Yü-dji, the principal of the school divided the teachers into four groups under the four leaders, who were elected one from each class. Each teacher teaches only four evenings a semester, four teachers working as a group for a week. There is no class on Friday and Saturday. Classes begin at eight-fifteen and close at nine.

Before beginning lessons every evening, they have singing and prayers, and then they are divided into classes. The books which they study are "Foundation Characters," "Easy Chinese Lessons for Illiterates," and "Civic Hygiene Readers," for which our Y. W. C. A. furnishes the money. On Friday evenings gymnastics are taught by the members elected from the Athletic Association. This is distinct from the Night School organization.

The pupils are quite anxious to study. They often practice their writing on the blackboard. Some of the women students often hold books in their hands during their leisure time and ask any one of their teachers who happens to pass by them, the unknown characters. I sometimes hear them singing at their work, what they have learned in class. They have final examination as every school does, and my turn came just the week of their examinations last semester. I examined them on hygiene, in which three of them got B, one A, and one C. This proves that they are not only bright but are also trying their best. The teachers are also willing to teach when their turns come. If any one happens to forget about it, the leader reminds her and she will immediately put aside her work and take up the teaching happily.

**The New Physical Education Department**

BY YANG BAO-YÜ

One of the outstanding events in Ginling College in the fall of 1924 is the coming of the Normal School of Physical Education of the Y. W. C. A. It was founded by Miss A. S. Mayhew and Mrs. D. Y. Liu in 1915 in Shanghai under the control of the Y. W. C. A. It was a two years' course. Seven classes have been graduated, and about one hundred girls have become leaders in physical education in both government and mission schools in different provinces in China.

Through their experience these graduates came to feel that the two years' training which they received from the school was not sufficient for their future use in society. In order to remedy this deficiency the problem of raising the standard of this school was before them. Therefore, this fall the Normal School of Physical Education has merged with Ginling College where equipment for work is well prepared. The girls of the class of 1925 are going to complete their own course of study and to receive the last certificates in Ginling.

Henceforth, all those who want to study physical education will have to enter the freshman class at Ginling, taking physical education as their major study and at the end of the regular college course they will receive the college diploma and B. A. degree.

In so doing the advantages are twofold. In the first place, the girls in Ginling can have a chance to major in physical education, which had never been possible before. In the second place, there will be more physical directors with college education and better understanding of society to serve China. Physical education in Ginling has improved very rapidly during recent years. It will be emphasized more since the opening of the new physical education department.

I strongly believe that the phase of women's physical education in China will be greatly changed; and their lives will become more vital and useful by the influence of these coming well-trained leaders.

## Odds and Ends in Ginling

BY LIU YUNG-SZI

### A Senior Letter:

"Why are you standing here?"

"I want to see the Dean."

"So do I! I have been here half an hour, but I have not got my turn yet."

While these two girls were waiting outside of the Dean's office, a boy gave the Dean a letter with insufficient postage. As the Dean read the letter, she burst out into laughter. Letters with insufficient postage were very common. The Dean was too busy to laugh at that because there were two girls waiting outside; but who could help laughing since the letter was from the so-called grand seniors. Wasn't it a shame that the seniors did not know the mail box of the faculty? If they did know, then why did they play such a joke? Didn't they want to amuse the Dean on her busy day? Or was the postman so loyal to the post office that he carried away the letter written on the campus in order to get the fine? Well, who can tell?

### "Bean Curd and Cakes!"

"9:45! 9:45! It is recess time! Let us go to the dining room! Bean curd and cakes! Be quick! Be quick!" No one knows what the above statement means, unless he pays a visit to the dining room at that time. Every corner of the room was in a bustle and stir. More than sixty students, with bowls of bean curd in their hands, wandered here and there just like refugees in a soup kitchen. Who can help laughing when he sees that many girls with rosy cheeks, calling out, "Amah, please give me a bowl of bean curd"? What is the matter with the Ginling girls? Nothing at all! Nothing at all! They all want to be as fat as butter!

### "Who Is Who in Ginling?"

"Who is who in Ginling?" This question can be easily answered by the chapel talks. The English teachers, in giving their chapel talk, always quote some verses or cite some passages from famous essays, the physical directors are likely to stick hard and fast on the problem of physical education, while the religious professors turn and turn again to the teaching of Christianity. Once a science teacher unconsciously used the word "temperature" for "temperament." Thus, new students and guests! Don't be afraid of the fact that there are so many faculty in Ginling that you do not know them! Come to our chapel service and then you will know who is who in Ginling!

### Ph.D. in Ginling:

It is very easy to get a Ph.D. in Ginling. No matter what class you are in, you can get it as easily as A B C. Once when two students were walking behind a member of the faculty, one of them said, "Miss So-and-so is a Ph.D." "No, no," replied the other, "she has just got her master's degree." "Yes," said the first one, "she is a Ph.D. Don't you see her petticoat is hanging down?"

### "Be Careful at Night!"

"Be careful to-night. I must not go to another's room again," said a girl when she came out from the dressing room. Then she looked at a door very closely and said, "Surely, this is my room." She stepped in quietly. As she was going to lie down, she cried out, "Who is sleeping on my bed as soundly as a bell? Is my roommate playing a trick on me? Oh! she is my left-hand neighbor. I have made a mistake again."

What is the matter with the girl? Well, she is as normal as you and me. The likeness between the bedrooms in Ginling makes her so.

### "Six Dollars!"

Off and on during the year we have violent wind with us on the campus roaring hither and thither. As the dust runs riot, the trees toss their heads, and the flowers dance and flutter, Ginling girls rush here and there, calling out "Be careful, six dollars! Please close six dollars!" Who can see the rime or reason in saying that? Well, Ginling girls are so close that they don't like to pay six dollars for a piece of glass in the door.

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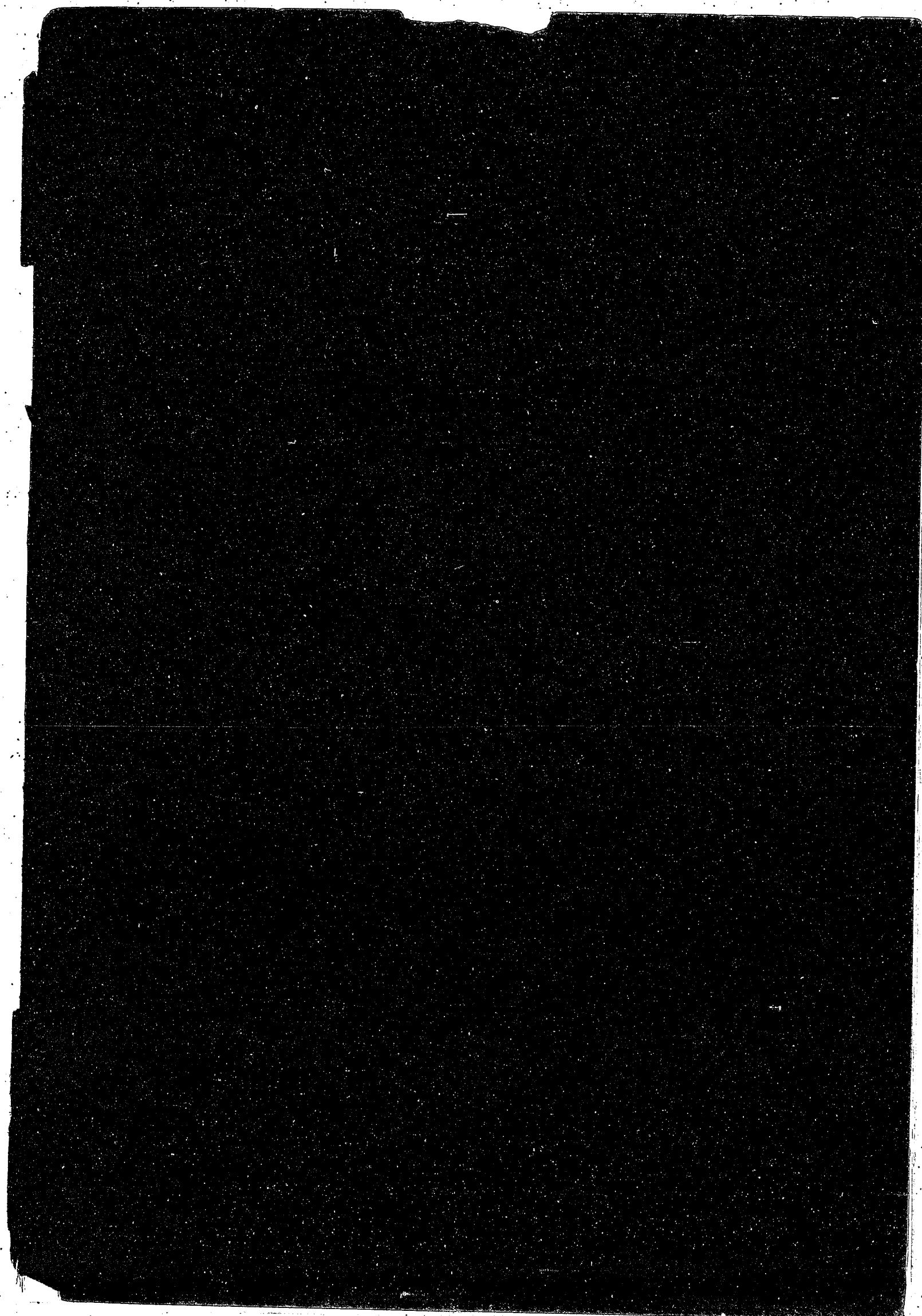
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養育時代兒童的教育  
家庭性教育與學校教育  
▲家庭教育

[illegible]

本期承各同學踴躍投稿深為感激但因限於篇幅此次不能完全登出俟下期再登特此

裕……生……三……二……

楊……枚……三三二

朱……三〇

回……在獄中

劉璧玉……三三

朱……敬九

張滙蘭……………一

注意！

淵 願 謀 眼 諸 君 加  
皇 之 眼 鏡 家 相 差 不 霄 天  
較 之 不 務 實 在 妄 自 張  
采 式 樣 新 成 色 充 足  
澈 不 染 塵 邊 架 之 丰  
至 於 品 質 之 優 美 晶 瑩 冰  
驗 目 配 光 累 黍 不 差  
驗 光 機 械 聘 請 光 學 專 士  
之 本 公 司 特 備 美 國 上 等  
無 裨 實 益 且 適 足 以 損 壞  
襲 皮 毛 章 率 從 事 不 特  
不 能 合 目 之 注 射 若 徒  
光 學 有 素 研 究 精 細 磨

注意！

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加三福諸君相差不差天

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司 京 南 州  
公 上 海 天 公  
總 公 濟 津  
客 垂 鑒 司 公 司  
兼 美 實 可 靠 惟 顧  
蒙 非 敵 公 混 司 幸  
大 都 魚 目 珠 司 內  
敵 公 司 樣 考 其 皆  
表 其 式 樣 子 往 外  
譽 述 近 日 亮 其 往  
早 蒙 各 界 贊 許 無  
樣 之 新 牌 件 時 表  
定 公 本 牌 件 時 表  
本 公 司 特 向 瑞 士 廠

(1) 現在學堂裏所稱的體育事業是甚麼？

極方面看起來，不能不發生以下的問題：

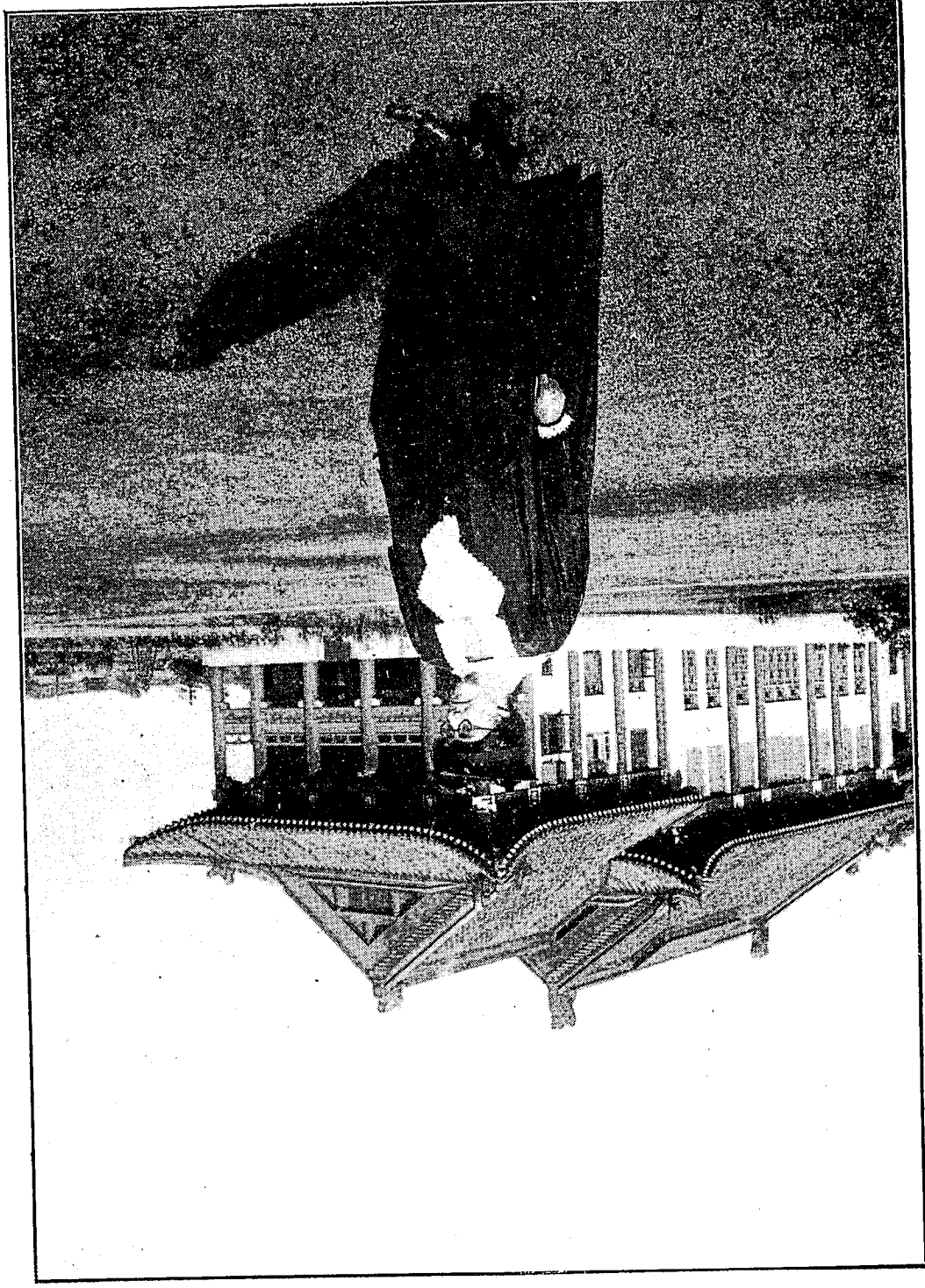
會。自積方極方面看起來，爲很多的學堂以爲體育一科爲學校課程中不可少的一門，自消。中國女子運動史上的一個大進步，二三十年前女子不能出門一步。網球。結果雖是失敗，然而未嘗不是運動。東運動會在日本舉行，中國曾派女選手與日菲女子比賽，球與球不能出門。今日乃能航海，參與亞運動。三年前遠東運動會，在中國舉行，有一千多女子加入，這是中國女子第一次參與世界活動，去遠本能醒過來了。

育之發達遠超中國女子之上，他那埋伏的本能也就趁此機會發現出來。他也變得愛玩。也可以說，纏足的本能，埋藏著不能發展。換句話說，愛玩的本能，皆退化。自從近來重男輕女的思想漸打破了，玩的原因，就知道不是他本性不愛玩，乃是受了環境的支配，就如重男輕女的思想，纏足的腳，使他愛玩。原年幾常聽外國人說：「中國女子不愛玩。」表面上看起來，這句話是很對的。若是我們去研究他

### 中國女子體育之需要

張滙蘭

## 論文



MISS MINNIE VAUTRIN, Dean of Girling College

之需求越過供給「就是今日的問題」。

瑞典式體操和球術的人來充當教員。自然是失敗。中國現在就是缺少一種真正女子體育領袖。言受高尚教育的教員很少，因為程度高尚的女子體育專門學校很少。唯一的補助就是聘請一種稍稍知員。我依我看起來，完全不能負責他，因為現在體育正是在幼稚時代。各校皆以為體操是不可少，然而過社會上普通的人對於體育之知識很淺，就武斷體操是有害的。然而誰是當受責備的？是體操教員之發展，與以適當體操。有體操，不合於這個，不合於那個。我看不能責備體操有於身體，性「某女士因體操致疾。體操不是一樣死，而不能更改的東西。西。教員的當按人身心健康，并個性中國體育不惟不能發達，而且要在社會上失了信用。三年前曾念過一篇著作名叫「體操有害於身育的訓練，又何必一定要一種受過高尚教育的教員主呢？教這是很不經濟的。如若照這個思想去行，恐怕姊妹們在本方能喚醒的時候，受這種無高尚教育的教員訓練，恐怕有人說：「體操本是身體的活動，無教目的。察以上情形，我們豈可袖手旁觀的「守」人自掃門前雪，休管他人瓦上霜」的態度，讓我們姊妹方是甚麼？女子體育教員在教授當時當然較男子教員知女子之特性，施以適當的方法，達到體育的有一種真正女子體育教育家，研究女子身體構造特殊及心理特殊，然後方知女子體育當特別注意的地教材，不是以教材適應女子。這實在與教授體育的本旨正相反。所以我們若是要發達女子體育，當應體育之教材，不能適應女子。特別之需要，於是將男子教材稍加更改，以施於女子。這就是叫女子適應

現在中國體育教員多注重男子體育。研究體育者，與發明體育教材者，多以男子為標準。因此女子與生理方面有研究的很少。縱然有幾位，我們也不能專靠他們，因為這是我們女子的責任。不但如此，一個很好的球員，然而未必是一個好的體育教員。有體育的學堂，聘請男教員，對於女子之心理是學教育和二年專門的體育訓練。有體育的學堂，聘請美國教員，體育專門研究他們固然有時是勢。現在將中國學校內體育教員的程度稍微說一說。體育教員不過受了小學教育，或一二年之過是體操教員，沒有甚麼學問，也不知道體育在教上的價值。但是他們近來的進步，有一千里之體育發達的時候，他們國家的人對於體育觀念同中國現在差不多。因為當時所稱的體育教員不念太窄，實在是因為我們現在所稱的體育教員，還沒有將體育的目的和價值表現給他們看。在美國中就發出一種特殊的印象。以為這個體育教員必定身材高大。我們不能責備他們對於體育之觀念，體育的內容。因此有一般普通的人，也以為體育不過是發達肌肉，每聽見人說體育教員，他腦經理的關係。他們的體育目的是狹小的。除表演花樣外，並沒有別的目的。他們只看見體育的皮毛，不知生這幾個答覆很令入灰心的。老實說，他們所號稱的體育是體操。多数的教員不知運動與生

(3) 有多少大學或專門學校擔負培植女子體育領袖人材？

(2) 體育教員確知體育的原理和價值者究有幾人？



學。自明秋起本校添設體育專修科，四年畢業。這就是中國女子體育上根本的進步。因為四年課程可善。年曾與本大學以爲中國女子體育領袖程度應當提高，遂把該會所設兩年體育師範併於本海人，才來解決。今日「雪」求越過供給「的」問題。我以爲當設高，等體育專門學堂，或大學體育專科。上海有，了上列五樣資格可以說他是個真正女子體育領袖，那麼我們的問題，就是怎麼樣去培植這種體育發達的根本。

體真發達的根。

[illegible]

第五條。

4 專門技能 體育教員身體的技能當在標準以上，並不一定要一個力士，或得錦標的運動員充當體育教員。若是他具有以上三種的資格，而且是一個好運動員，那就更好了。我們當知道軍靠表演或示範範不能叫學生領會的動作祕訣。必須同時心理生理的知識，令學生發窮的興趣，與功能的刺激。再加上技術的知識，能明動作上的機能，使學生知道動作的方法，取窮良好的效果。這樣看起來，體育教員，固然不能稱為真正女子體育領袖。我以為必須加上最要的一條，就是

4

有效。率。另有別類的技能知識幫助我們解決問題。

在用不着詳細討論他。像這類技能上的知識是很多的，可以幫助我們知道如何使學生的動作在，也就不大注意起跑幾步後，身體要挺直，所以跑得就不快。這是應用物理上橫桿的原理。何，身體，自己却不知道，不知道爲甚麼挺直，伸，就可跑得快的。雖然，告訴學生，當跑，要挺直，須要自己知道身體挺直，跑，不是告訴學生，要跑得快的，因爲一個人的力量是有限的。教員最要好作一個比方，譬如賽跑，并，不是告訴學生，要跑得快的，因爲一個人的力量是有限的。教員3 技能知識，有了技能知識，隨他的自修的多少增進。

識除在學裏裏習了以外，也要隨他的自修的多少增進。

面的學問，但有幾種：如歷史，自然科學，社會經濟，地理等。每個教員應當稍為知道大概。這幾種知識，就不能有最充分的貢獻。這個間接有益於體育的知識的範圍很大。一個入勢不能研究各方面，就有很多的知識，是間接的幫助我們解決問題的全社會都是互相聯絡的。若軍人注意最狹小的部分，有很多知識，體育教員當與學堂裏的教員一樣，要有普通的知識，因為在專門職業外，包2 普通知識

生有更切近的接觸。學生最易做效體育教員之行爲，所以他的格是，最要緊。

1 人格 我們皆道無論甚麼教員都當有完美的，惟人格獨有教員較其他教員對於學解決這個問題以前，要知道何謂之真正女子體育領袖。現在可以將他的資格分述於左。

I

皆屬個人的態度和個人的生活。我們研究體育的，有最好的機會使學生的生活和人格經過一種實不如實驗教育，合設計教育。為演講教育不見得很有影響，個人的態度和個人的生活，前列的目的，不的人格。個人的良好品性，造一個完全的。不是傳授以一種知識，的材，他們就得演講教育，人的心理、生理及生物的原則。近來各國的教育，一年多趨向新的理想。他們以為教育是為養成一個人的適當的工具去達到他的目的。並不是隨便教幾節操及幾個遊戲。他所教的教材必須要合兒童的心理，當的責任麼？這應大他自己除技術外，當具有普通教育應有之知識。然後方可負很重大的責任。如要達到幾個目的，體育教員應選擇適宜教材，與採用合式教學法。那麼體育教員豈不是負心責任？同情心，領袖資格，另有很多的不必在此逐一寫出。

2 教育的目的 培養主動，進取性質。發達堅持，膽量，和意志。發達有益於社會上的性質，如忠效率。

健身目的  
健壯體魄  
發達身體  
各部功能  
修養身心  
養成各種  
應用上的  
技術，能  
與動作上  
的

工夫去研究。

育的目的中之一部。最良好我們現在把體育的目的說。然。後大家就知道爲甚麼至少要用四年的體育不過是一種娛樂(recreation)與衛生的舉動，用不着四年的工夫去研究，娛樂與衛生不過是體育也不管所作的有無進步，有無效驗。作不是服務社會，乃是專爲自己生活。還有些人以爲體

現在所有的體育教員，實在是體操教員，他們除了教授體操外，並不逐日的研究，並沒有甚麼新發明。諸君中也有幾位不知研究體育的，除體操、跳舞、打球、體操外，另作些甚麼的事，這也難，這就是因為和打球不獨他一個，對於研究體育的觀念，是這樣，大概普通社會上的人都是這樣，恐怕閱者「你學體育還要念天演學還要念書，這真是一種新知識。」他對於研究體育的觀念，不過作體操，講演，我說「對不起，今晚不能去，明天早上八點鐘要考天演學。」他聽見這個回答，以為稀奇，說要的工具，不必用這麼多的工夫去研究，一句話，說體育在教育上，不佔很高的位置，沒有教育的價值。依我的經驗看起來，願以四、五年的光陰，專修體育的中國女子，很少，他們以為體育是一種鍊身體程度，未嘗不可與彼西方女子體育程度並駕齊驅。

程度未嘗不可與彼西方女子體育程度並駕齊驅。專修科他日可謂東方威斯來體育科。若我們在這個過渡時代積極進行，待十年後我們的體育成立的體育專修科威斯來體育專修科步威斯來體育專修科。以真正女子體育領袖。使大學將要擔任美國最大省或私立大學體育教員之職。深願諸位亦能應中國今日之需求，使大學將要修科之成立賴波頓的一個體育學堂。於威斯來而威斯來之體育專修科。該科畢業生現在育專修科為美國女子專修學校之巨擘。其成立與明年大學體育專修科是相像的。威斯來體育專修科同時授以普通學識及教育兒童應有之知識。不只是一點專門技能。威斯來(Wellesley)女子大學體



門文學的人，未必能教文學。即使能勝任，亦屬偏於學術方面，在方法上未免有缺點。

(二)職業上的訓練

知一切，勢必不能。但至少亦須量備，不可少的。事務圖表，以應便用。

(一) 教師必須受過專門或大學的訓練，對於本科的學識，須充分的備。凡書籍、雜誌、報章以及能加添學識的種種印刷品，同教師讀書會等，必須熟悉，否則教師知識的來源將竭。『教師』沒有知識，能如同資本家沒有資本一樣。『怎樣可以達到他的目標呢？即使說人的腦力有限，學問無窮，欲求周知

(二)教師必須受過專門或大學的訓練，對於本科的學識，須充分的準備。凡從事精難雜，以及

(五)高尚的人格。

中學歷史教師，須有：(一)充分的學識，(二)合宜的職業訓練，(三)適當的預備，(四)完美的精神。

眞山  
三

業方面，可養成教師，著作家，政治家。工商業歷史與工業商務，經濟學，有密切的關係。

(五)歷史與教育及職業。歷史能啓發人判斷事實的能力，比較的能力，與分析複雜情境之能力。對於效果，研求事物之因果，必須有統括零星事實的能力，較之歷史的，人必須研求每一事的原因及

中必有一種勢力或定理，以維持這不可思議的宇宙。

(四)歷史與宗教 歷史的演進，證宗教家造物主宰一非說的非謬。世界變遷，人類進化，層出不窮，冥冥會待人有方，臨事不亂，知社會上的罪惡，可以預防牠的攻襲，觀大勢，着手改造。

社會上種種的優點，同時也記載社會上種種的覺悟，歷史與社會學，歷史表明人類是一個的，以歷史與倫理是互相倚，而不可相離的。

(二)歷史與社會學。歷史表明人類是一個合羣的動物，不能單獨生存。的能合作，則強，否則弱。這種社會種種的優點，同時也記載社會種種的劣點。『知道社會上的優點，可以察微知著，善用機器覺悟，能够激發學生的同情心，同公共觀念。將來作事，不致缺少團結力。並且歷史（是過去）（記載社會種種的優點，同時也記載社會種種的劣點。』

以歷史與倫理是互相倚倚，而不可相離的。

(二)歷史與倫理

是人們所應效法的。歷史內有很多的模範人物，也可以看出他們的堅忍、勇敢、誠懇、忠義等等，都是成功的要素，都是文化的影響，所以

有進步，國際感情，由此可以增進；和平，也可以有了。

歷史的範圍很廣，牠與政治、倫理、社會、宗教、教育、職業等，均有關係，所以牠的價值很高。

(二) 歷史與政治 研究歷史的人，往往注重政治及戰事，因為從牠們可以明白政府的組織，國際關係，同國家的地位。由此可以增如學生的愛國心，再已往外交的失敗，狹義愛國主義的缺點，謬誤的成見，國際誤解，都可引為前車之鑑。將來的外交家，不致再蹈這種覆轍；國際交涉，由此可以

### 三 歷史的價值

(六)建築研究普及專門學業的基礎。

(五)養成大公的態度。

(四)了解歷代社會的組織及其變遷。



未乾。其地爲南唐避暑所。盛可想也。隨園遺址。卽在小倉山之北巔。爲康熙時織造公所。建名隋園。後金陵。自北門橋西行二里。至小倉山。蜿蜒自清涼來。分兩嶺。而止。有橋及水池。俗號乾河沿。昔河猶有權勢而不逞也。尤長於駢體。抑揚跌宕。深得六朝之體格。所著書甚多。年八十而卒。用。爲詩。專重性靈。每詠古或詠物。必將關於斯題之書。繕搜羅殆盡。及其成也。不用一典。嘗曰。有典而不用。爲政事多暇。時與游宴唱和。四方慕其名。而甘實門下者甚多。生平親孝。友於姊弟。尤喜汲引後進。其道。築於小倉山。號隨園。聚書籍金石。爲詩古文。如是者五十餘年。終不復仕。海內承平。物力充裕。江左當道。已未成進士。以庶吉士改官。江南北。初試。水調江浦。陽。再調江寧。均著政聲。年未四十。遂驟請養母。下先生名。枚字子才。號簡齋。浙江錢塘人。生於康熙末。幼異稟。十二爲縣學生。乾隆內。辰舉鴻博。未錄。先生游息處也。園雖沒。而憑弔者頗不乏人。課餘之暇。因考其生平。及園之結構。如左。

割玉如

隨園攷略

研光

下期

發動機，引起興趣，培養美感，增加學識：所以熱心是成功的原動力

心。學識有的時候或不能傳授，熱心是一種傳染病，教師若患這種病，一定能夠傳給學生。熱心可以觸發熱心。必須有學識，能同情，要誠懇，正直，忠厚，勇敢，談諧。除此以外，教師對於他所教的科目，必須有熱心。必須有學識，人格，教師必須有高尚的人格，他的容貌，服裝，必須整齊清潔；言語，舉動，必須溫和；他

他自已的成見，要有很大的公氣，能容納與已相異的意見。對於國際交，更宜特別注意，不可埋沒入

(四)完美的精神 教師應有一種完美的精神，教學生研究歷史，真理爲前提。學時不屬入

亦必須詳細預備；因爲時地，人，變遷不已，教師亦必改變他的材料和方法，與各科變遷相應。

(2) 每次的功課，必須有充分的預備，不可以爲一己對於此科，素有經驗，就此忽略；雖教過百十次，年後的人。

環境的要求，教學上方不致有乾枯不合用的種種弊病。決不可以拿十年前的材料教十  
 (一)教師當繼續不斷的預備；因為知識是進步不已的，教師的知識也應當與日俱進，纔可適應  
 (二)預備預備包括兩層意思。



我離行過陰翳的谷，

他爲自己的名，我到義路上走。

第二段是從第三節下半節到第四節止，說耶和華是嚮導。

他使我的靈魂復甦。

領我到可安息的水邊。

他使我臥在青草地上；

耶和華是我的牧者，我必不致匱乏。

第一段是從第一節起，到第三節上半節止，說耶和華是牧人。

例。詩篇第二十三篇是個好例；這詩共分三段，在下面：

(子)歌詠自然(Nature Lyrics)

(二)抒情詩的種類。希伯萊人的抒情詩可歸納爲三種：

詩來了。

宗教生活。抒情詩最能表示宗教上的種種情感，所以一心信奉宗教的希伯萊人，便要常常做起抒情詩。其實，能將真情表現出來，毫無造作的痕迹，所以希伯萊詩自有一種自然的音節，很覺動聽的(寅)裏，若有感觸，便要盡行吐露出來，這就成爲抒情詩了。(丑)語言的結構。希伯萊文字的結構，甚是簡單

什麼緣故呢？現在可分爲三種說明。(子)民族的才。希伯萊人的感覺極敏銳，又富於審美性，所以心

笛(管)瑟(琴)等，吹彈起來，與他們詩歌的調子若合符節。

爲主觀的情緒異常濃厚，厚，格調却很簡短，所以宜於譜入音樂。按希伯萊人的樂器有琴(lyre)等(harp)

入自身情緒的表示，也是他人情緒的表示，不過表示的方法，是主觀的。希伯萊人的抒情詩可算是最

甲，抒情詩。前面說過，抒情詩是一種表示個人情緒的短詩，但按廣義說來，抒情詩不惟是詩

四，希伯萊詩的分類。

希伯萊詩的研究

李澤珍

能彷彿其人語。曰：里仁爲美。爲學者其勉之哉。

者，但知有隨園。不知其他。則勝跡之存亡。雖曰地靈，豈不又係乎人傑耶。予當風日清美，輒徘徊其地。猶

今日過之，則荒烟四野，遺跡無存。蘭亭已矣。可勝歎哉。顧昔之以園亭稱善者，幾而不知凡幾。而今之弔古

香界，盤之中，嶺山紅雪，蔚藍天，涼室諸勝。

因樹爲屋，雙湖，栢亭，奇石，回波，閘，登碧泉，小樓，霞，南臺，水精域，渡鶴橋，泛杭，

同其音，異其義也。有倉山雲舍，書倉，金石藏，小眠齋，綠曉閣，柳谷，羣玉山頭，竹請客，

三十年爲簡齋先生所得。隨其高下溪澗之形，以爲樓亭橋之勝。一出天然，不加穿鑿，更隨園爲隨園。

穹蒼顯他的經綸。諸天宣揚上帝的榮光。

例一。詩篇第十九篇自第一節到第六節。

(五) 讚美詩(Praise Lyrics)

耶毒的聲言使森林中樹葉全落。(註二)

耶事的是否，

耶辜震動加低斯的曠野。

耶毒的聲震動曠野，

耶臺使他們如火山崩裂。

耶事的神農氏裂磐石，

他使利巴嫩山如小野牛亂舞。  
躍，

耶事擊碎利巴嫩的柏香木。

耶裏的靈豈摧折柏香木，

耶辜的聲音大有能力，耶辜的聲音大有威嚴。

耶事的不景返鄉於大洋！

# 榮耀的上帝大發雷霆。

耶毒的藥是返鄉的水！

例二。詩篇第二十九篇，大雷雨，描寫耶和華的聲威。

我要住在耶和華的殿中，直到永遠。<sup>(註二)</sup>

我一生一世必感恩慈愛隨着我；

你曾用油抹塗我的頭，使我的杯滿溢。

在我敵人面前你爲我預備筵席：

第二段是從第五節到第六節止，說耶和華是主人。

你的杖，你的竿，都用來安慰我。

也不怕遭害，因爲你與我同在；

於哀婉的樂器有等及笛二種。

乙、挽歌(Dirges)就是一種喪歌(funeral hymns)用以樂聲的聲,音,來哀婉死者。希伯萊人用

免得你的腳碰在石頭上。(註四)

他們必用手托着你,

在你所行的一切道路上保護你;

因為他必吩咐他的天使保護你;

但災難必不臨到你。

萬人跌倒在你右邊;

雖有千人跌倒在你旁邊,

例二。有一種是信託的詩,如詩篇第九十一篇,今摘錄數節如下。

第四段,懇求上帝所喜愛的犧牲。

第三段,發誓為善;

第二段,懇求上帝洗淨罪愆;

第一段,表示誠心認罪和求恕;

例一。有一種是懺悔的詩,如詩篇第五十一篇,共分四大段,每段十行。(註三)

(寅)其他最佳的抒情詩(Other Choice Lyrics)

他使我們的罪愆離我們也有多遠。

東離西有多遠,

他的慈愛向敬畏他的人,也有多大。

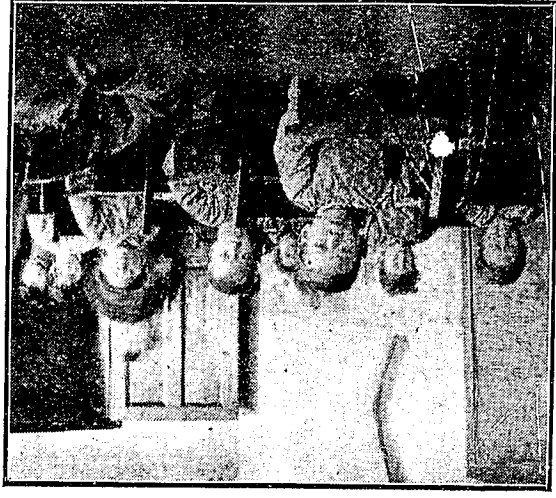
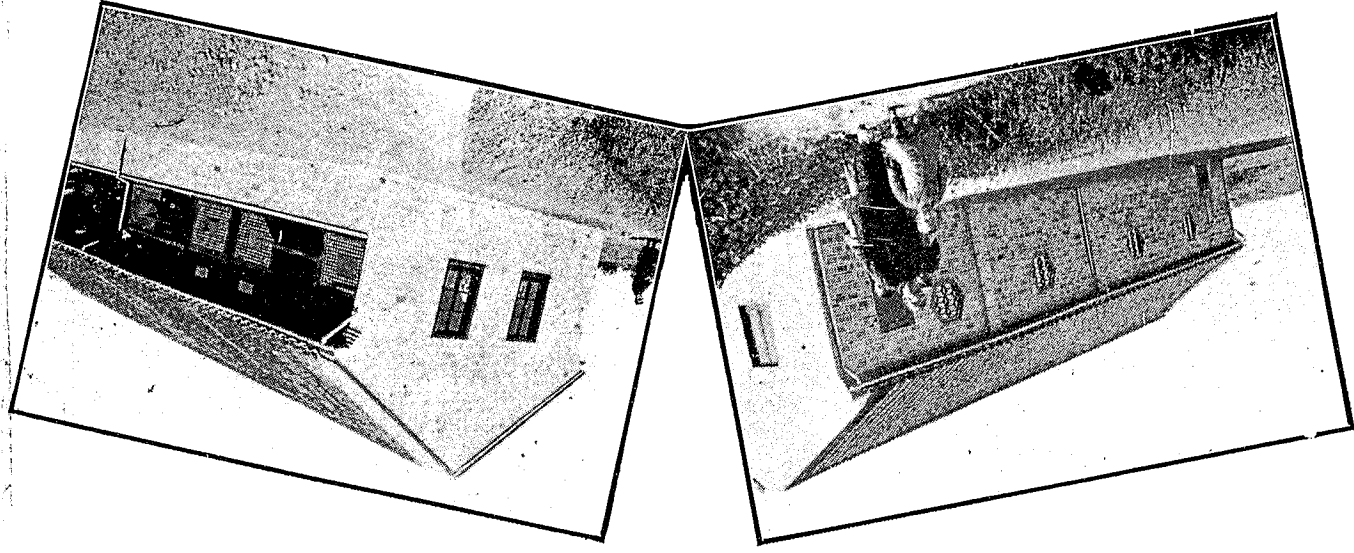
天離地有多高,

例三。詩篇第一百零三篇。

你的名揚全地何其美呵!

耶和華,我們的主,

例二。詩篇第八篇。



THE DAY SCHOOL AND SOME OF ITS PUPILS

第一幕。描寫詩人夜裏頭意境不佳，希望上帝，的哀憐，後來睡去。

一詩篇第三篇，這首詩分兩段，當他是戲，劇分兩幕：

色彩現在舉幾個例子如下。

文學，這是因為他們沒有舞臺和演戲的需要的緣故。然而他們日常的舉止言語中，卻很帶有戲劇的戲劇，戲劇體的文學，(Dramatic Lyrics) 希伯來人很富於表演性，但他們卻沒有真正的戲劇

例三。以賽亞書第十四章，有以賽亞比倫敗亡之歌。

例二。耶利米書第九章，第十七節到第二十二節，耶利米猶太歌。

地，無人扶持。(註六)

例一。阿摩司書第五章第二節，阿摩司以以色列敗亡，不再興起！一敗土

(二)哀婉國家。

你的愛情勝過婦女的愛情。(註五)

你對於我何其親愛！

我哥哥拿單！我爲你甚是悲慟！

子約拿單的輓歌，在文學中算是最著名最美麗的，現在寫下一節做證。

(一)哀婉英雄。例如撒母耳記下第一章，第十七節到第二十六節，是大衛弔掃羅和他的兒

權之下，那實在是不可能的事情呢。

威羅門王所羅門王，在風俗，且於古代，因為她不適合於東方，因為她是戲，二見得真是戲，三見得真是戲，四見得真是戲，五見得真是戲，六見得真是戲，七見得真是戲，八見得真是戲，九見得真是戲，十見得真是戲，十一見得真是戲，十二見得真是戲，十三見得真是戲，十四見得真是戲，十五見得真是戲，十六見得真是戲，十七見得真是戲，十八見得真是戲，十九見得真是戲，二十見得真是戲，二十一見得真是戲，二十二見得真是戲，二十三見得真是戲，二十四見得真是戲，二十五見得真是戲，二十六見得真是戲，二十七見得真是戲，二十八見得真是戲，二十九見得真是戲，三十見得真是戲，三十一見得真是戲，三十二見得真是戲，三十三見得真是戲，三十四見得真是戲，三十五見得真是戲，三十六見得真是戲，三十七見得真是戲，三十八見得真是戲，三十九見得真是戲，四十見得真是戲，四十一見得真是戲，四十二見得真是戲，四十三見得真是戲，四十四見得真是戲，四十五見得真是戲，四十六見得真是戲，四十七見得真是戲，四十八見得真是戲，四十九見得真是戲，五十見得真是戲，五十一見得真是戲，五十二見得真是戲，五十三見得真是戲，五十四見得真是戲，五十五見得真是戲，五十六見得真是戲，五十七見得真是戲，五十八見得真是戲，五十九見得真是戲，六十見得真是戲，六十一見得真是戲，六十二見得真是戲，六十三見得真是戲，六十四見得真是戲，六十五見得真是戲，六十六見得真是戲，六十七見得真是戲，六十八見得真是戲，六十九見得真是戲，七十見得真是戲，七十一見得真是戲，七十二見得真是戲，七十三見得真是戲，七十四見得真是戲，七十五見得真是戲，七十六見得真是戲，七十七見得真是戲，七十八見得真是戲，七十九見得真是戲，八十見得真是戲，八十一見得真是戲，八十二見得真是戲，八十三見得真是戲，八十四見得真是戲，八十五見得真是戲，八十六見得真是戲，八十七見得真是戲，八十八見得真是戲，八十九見得真是戲，九十見得真是戲，九十一見得真是戲，九十二見得真是戲，九十三見得真是戲，九十四見得真是戲，九十五見得真是戲，九十六見得真是戲，九十七見得真是戲，九十八見得真是戲，九十九見得真是戲，一百見得真是戲。

(子) 有以人為雅歌，是羅門王的一段歷史。羅門王北巡的時候，

釋，現在都寫在下：

表示上帝的愛的。這種牽強附會之說，早為有識者所駁倒。那麼，歌究竟是什麼呢？有兩種較好的解釋，(註七) 對於這篇書，很覺懷疑，但結果還是把牠收進去，因為牠是所羅門王的筆，二惡，因為牠是比有趣的事情。歌是最後收進聖經的，西曆九十年在詹尼亞會議 (Council of Jamnia) 裏，一班猶太拉古來傳，說是牽強附會的，但是歌既是述男女之情，為什麼却能夠編在聖經裏呢？這倒是一樁有趣的承認這樣解釋，因為牠完全描寫男女間最真摯最高尚最潔白的愛情，並沒有談到上帝的話，顯見得

第二幕。描寫詩人第二天清早醒來，精神復振，大得上帝的安慰。



他的果子滋味香甜。

我歡喜在他的樹陰下休息，

好像蘋果樹在叢林中。

我的愛人在男子中，

新婦——

好像百合花雜在荊棘中。

我的愛人在女子中，

新郎——

谷中的百合花。

我是沙崙的玫瑰花，

新婦——

雅歌第二章第一節到第三節。

往牧人的帳棚去！

請你跟羊羣的腳蹤，

你若不知道你所心愛的人的牧場，

女子中最美麗的呵！

答——

羊羣旁邊彷徨失望呢？

我爲何要在你同伴的。

求你告訴我你在何處牧羊，

我所心愛的人呵，

牧女——

雅歌第一章第七節和第八節。

的背景。

最感人的戀歌。這歌的人藝術本領，確實不在低處。現在引牠裏邊最好的幾段爲證。  
(寅) 歌 (Love Songs) 雅歌未必是結婚歌，實是一篇戀歌，而且是世界文學中最奇妙的

俗，在敘利亞到現在依然存留。所以可說雅歌就是一篇結婚歌。這一說稍覺自然，並且也有較爲真確的證據。朋友，要共演一齣戲，來點綴盛典，新郎所羅門王，其餘青年男女，飾各他侍從，這種風俗，婚後要舉行七天的宴會。這一星期叫做王的星期 (King's Week)，在這星期裏，新婦人和青年男女親

(丑) 結婚歌 (Wedding Songs) 據風俗家的考查，敘利亞 (Syria) 地方，有一種風俗，在結

沒有河能淹沒牠。(註八)

沒有水能息滅牠。

猶如耶和華的火燄。

愛情的熱烈猶如火燄。

妒忌的殘忍猶如地獄。

愛情好堅強猶如死亡；

新婦——

雅歌第八章第六節和第七節。

你的愛情勝過美酒。

我姊妹，我新婦，你的愛情何其美好！

我的心爲你所捉住。

我姊妹，我新婦，你一眼一回顧，

新郎——

雅歌第四章第九節和第十節。

起來罷，我的愛人，我的美人，請隨我來罷！

無花果樹上的果子成熟，葡萄樹上的花吐香。

遍地花開，斑鳩歌唱。

看呀！冬天已過了，雨也止住了。

起來罷，我的愛人，我的美人，請來！

我的愛人答覆我，他說：

我從窗裏觀看，我從窗格裏偷看。

看呵！他站在牆壁的對面！

他逾山越嶺而來！

聽呵，聽呵，來的是我的愛人！

新婦——

雅歌第二章第八節到十三節。

丁國歌(National Songs) 這分爲下列數種。

(一) 凱旋歌(Triumphal Odes)

例一。埃及第十五章第一節到第十八節。

耶和華呵，衆神中誰能如你？  
誰能如你？至樂至聖，可頌可畏。  
你伸出右手，便地吞滅他們。  
你憑慈愛，領了你所救贖的百姓，  
你憑能力，引他們進了你的聖所。  
例二。士師記第五章第二節到第三十一節。  
例三。撒母耳記上第十章第七節。  
掃羅殺死千千，  
大衛殺死萬萬。

(二) 相傳的神諭(Traditional Oracles)

例一。創世記第四十九章第二十二節到二十七節。

約瑟如多結果子的樹枝，  
如泉旁多結果子的樹枝，  
他的枝條伸出牆來。

例二。申命記第三十三章。

例三。民數記第二十四章第三節到第九節，又第十五節到第十九節。

(三) 其他關於國王的詩歌。

例一。詩篇第七十二篇。

上帝呵，求你把你的判斷權賜給國王，

把你的公義賜給國王的兒子。

使他按公義審判你的百姓，

按公義審判你的苦百姓。

例二。詩篇第一百零一篇。

戊訓誡詩(Didactic Poetry)

例一。箴言第一章第七節。

敬畏上帝是智識的開端；

愚妄人藐視智識和訓誨。

例一。箴言第十五章第一節。

答言柔和，使怒消退；

言語暴戾，觸動怒氣。

例二。箴言第十五章第七節。

吃素菜彼此相愛；

強如吃肥牛，彼此相恨。

例四。箴言第二十六章第四節和第五節。

不要照愚妄人的愚妄話回答他，

免得你也與他一樣；

要照愚妄人的愚妄話回答他，

免得他自以為有智慧。

例五。箴言第三十一章第十節。

賢惠的女子，誰能得著呢。

她的價值是紅寶石所遠不及的。

例六。傳道書第十一章第九節。

青年人呵，你在少壯的時候應當快樂；

在青春的時候應當歡喜；

你心所願行的，看你眼所愛看的。<sup>(註九)</sup>

(待續)

註一 譯自 Holy Bible (revised version)

註二 本於 A. R. Gordon 的譯文

註三 錄自 Wild: A Literary Guide to the Bible.

註四 本於 Kent: Students' Old Testament.

註五 本於 E. G. King 的譯文

註六 本於 Kent 的譯文

註七 失于原意

註八 本於 A. R. Gordon 的譯文

註九 本於 A. R. Gordon 的譯文







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