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Ginling College Magazine



Ginling College

Nanking, China

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JUNE 1929



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本館特設於首都大獅子巷國民政府西頭電話一七六八置備各種印刷大小機件擇期開張現於舊十月初四日先行交易承印證券簿記表冊報章雜誌廣告傳單名片及其他零件兼售儀器文具中外紙張各色屏箋仿古翻新價廉物美至於書籍一項除代印外尤注意於古今著述海內孤本以及各種科學新書耑聘名宿碩博精校出版期於供應需求感動興趣學術文化裨益灌輸如蒙 惠顧無任歡迎

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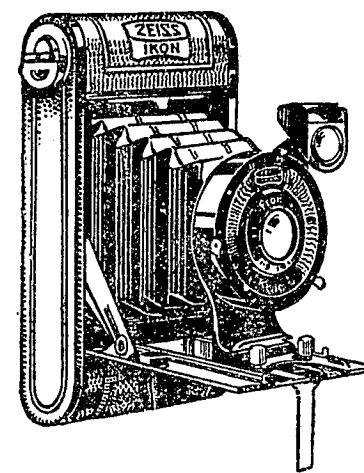
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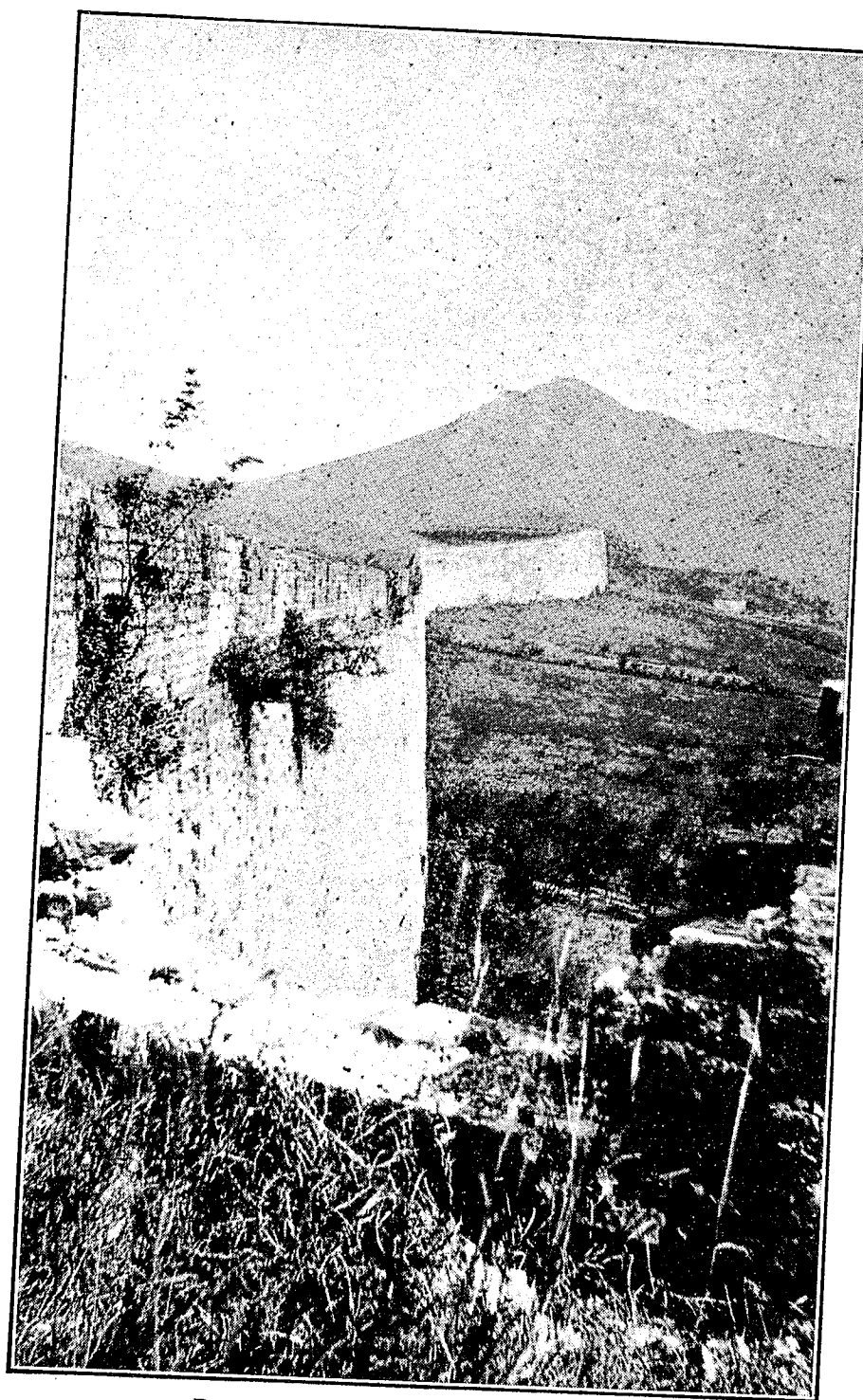


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Purple Mountain and The City Wall

Ginling College Magazine

Volume V

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EDITORIAL

The magazine staff periodically but chiefly in the spring of the year, when even a minimum of work is irksome, feels that it is overworked. Our complaint is that our busy school mates seem to think that writing articles is the special province of the magazine staff upon which no one cares to encroach; that they are merely bystanders to whom the magazine is respectfully dedicated. The magazine staff in the spring of the year is moved to point out that this is a great mistake.

We are aware of all the excuses and reasons which one hundred and thirty-three fertile minds have hurled at us, or gently poured upon us from time to time. You are too busy. The daily assignments are long. And, alas, it is only too true if you should stop working for your instructors, and work for the magazine as much as the staff would like, you would soon cease to be one of the one hundred and thirty-three. The second stock excuse: you are not qualified to write for a magazine. Well, which of us is? But let us ask further what is the purpose of a college magazine?

The college magazine should be a mirror reflecting our life and modes of thinking, a mirror more or less defective, but still a mirror. The accuracy of its reflection depends upon the willingness of its members to disclose their real feelings and thoughts. We should as college students be thinking about a great many questions and problems. Before writing down our thoughts or expressing ourselves we need not come to final conclusions. The need for accurate expression often helps us to formulate our thoughts. And even poorly expressed but sincere and honest thoughts will perhaps give our college mates assistance in their own thinking.

Secondly we must realize this: school is a miniature society, a laboratory of democracy. Here we learn life by living life. Here we prepare for our future participation in society. We must do, as well as learn how to do. The mere acquisition of facts is not the chief aim of our schools and colleges. Knowledge is complete only when we can do. We learn in our sociology class the importance of public opinion to the existence of a state, and the share of responsibility each of us must bear in furthering the cause of democracy. Yet no one cares to utilize her opportunity. Are we as a college going to be content to absorb facts from our instructors; but not be willing to complete the process of education by doing?

The magazine staff cannot answer that question, but in the spring of the year — each spring — they are moved to ask it.

Extra-curricular Activities

BY SHAO SIU-LIN

Twenty-four hours within a day and a night applies to college students as well as any one else. Time is never partial; it stays with college students just as long as with high school girls and it slips from the one just as fast as from the other. Everybody is trusted with the same amount of time during the day. How is it, then, that college students seem to be short of time?

It is generally believed that high school girls have more time for extra-curricular activities than college students. High school girls take extra-curricular activities as a matter of course, while college students have to "find time" for them; and how to find time has become more or less a question. Before we endeavour to answer this, another question should be taken into consideration first, that is: What becomes of a college student's time? or What does a college student do with his or her time? It seems absurd to ask such a question for college students naturally engage themselves in academic work. They hide themselves in laboratories to make scientific experiments; they bury themselves among books to carry on educational investigations. From early morning till late in the evening they work hard. This kind of a busy life keeps on until caps and gowns terminate their routine and start them into another career. Some are so fooled by the sense of possession that they spend all their time and effort in accumulating knowledge without thinking of extra-curricular activities. In case they happen to think of any, they have to "find time" first. It seems that time could be found from somewhere.

As a matter of fact time is not something that can be found from without; it is always there. The question of how to find time in college is not to be solved from without but from within. It is one's own attitude toward extra-curricular activities that determines whether one has time for them or not. Hence the problem is not how to find time but what should be the right attitude toward extra-curricular activities. If one has the right attitude one will have all the time needed. If not, one can hardly find any.

Now, what formerly has been the attitude toward extra-curricular activities? Literally speaking, all activities outside of actual courses of study or curriculum, are called extra-curricular activities. They are supplementary work, something necessary to life which the curriculum fails to supply, thus "extra-curricular." Some students take the prefix "extra" as something "beyond what is due or necessary." No wonder they think that extra-curricular activities are not necessary, therefore dispensable, and that they have to "find time" for them since all the time they have is for curricular work only, which they consider the all-important part of college life. In the present popular college slang a student's life is divided into studies and activities. If one realizes the significance thereof, it is not necessary to use the word "extra-curricular," even.

In order to have the proper attitude toward extra-curricular activities and to be willing to reserve time for them, it is necessary to notice some of their intrinsic values. As extra-curricular activities consist of many phases

that differ widely in nature, their values are correspondingly different. Roughly speaking their valuation may be estimated under four groups:

In the first place, extra-curricular activities have their physical values. Activities like those of athletics render important physical effects. After several hours of seat-work one's physical being becomes more or less sluggish. Athletic activities bring all muscles into use and cause normal development. They also help to increase the power of resistance against disease.

Secondly, extra-curricular activities produce mental effects. Books are not the only source of knowledge. The intellectual life is enriched by facing various experiences. Extra-curricular activities like the Literary Society, Clubs, Athletic Contests, Committee Meetings, etc. stimulate one's mental capacity and increase the development of mental qualities, such as, initiative, alertness, foresight, etc.

Thirdly, extra-curricular activities bring social values. Most extra-curricular activities are carried out in groups. They furnish good opportunities for developing leadership. Such qualities as planning, organization of groups, and quick and wise use of judgment are necessary for a good leader. A good leader is also a good follower. Extra-curricular activities give chances to lead as well as to follow. Another marked quality that extra-curricular activities achieve is the capacity for coöperation which is one of the very necessary elements in the democratic movement. In group enterprises everybody must work together. Each individual learns that his or her part is just as important as his or her neighbor's and that without coöperation particular action cannot be achieved to the fullest extent. One must do his or her best for the group of which he or she is a member.

Lastly, but not less important, extra-curricular activities afford moral influences. They teach people to observe that opportunities should be equal and that other's rights should be respected. This recognition of mutual rights in group life, is one of the vital qualities that should be developed. Through extra-curricular activities one learns to be obedient, humble but self-reliant, etc.

If one realizes that extra-curricular activities can produce such physical, mental, social, and moral effects upon each individual, one will not only "find" time but save time for them. After all, what remains longest in life? If you ask any of the graduates a question like this: "What stands out in your memory when you recall your undergraduate days on the college campus?" would you think that the answer would be the number of "A's" and "B's" he or she got, or the number of credits he or she took? Most probably no! Conventionally the answer will be something like this: "I have returned to my teachers what I have learned in class. . . I have forgotten what I dug out of books." The true answer, though unsaid, will be that the most outstanding things one recalls, are the friendships formed and enjoyed, and memories of the extra-curricular activities participated in at various times. Knowledge is not something that can be accumulated without being enjoyed or practiced. Accumulated knowledge evaporates. Extra-curricular activities serve as opportunities to enjoy and apply the benefits of college education. Therefore a right

attitude toward extra-curricular activities is implicitly one of the ways to find time in college for those activities.

However, some students who do not underestimate the value of extra-curricular activities and have the proper attitude toward them, still find it difficult to find time for them. Then, the trouble lies in their method of study if not in gray-matter. They will be disappointed if they try to find time from without rather than from within. What they need to learn is how to use their brains efficiently, that is how "to secure optimum results with a minimum of time and effort." In order to be mentally efficient one has to emphasize mental hygiene. One should always keep in mind simple rules like these: Have physical and mechanical conditions favourable for study; make your task definite; urge yourself to do the task before you quickly and effectively; learn to concentrate; and many other similar ones. Such training for effective study ought to be acquired in secondary schools, in fact, as early as a student-career begins. College students should keep the art of study in mind too.

Moreover, time is more precious than money. A "budget of time" is correspondingly more important. Those who make "budgets of time" each day or each week and follow them out closely, find their work running smoothly and effectively, and have time for extra-curricular activities as well as for studies. Thus, an all-round development is made possible.

In short, time is at the regulation of the human will. The secret of how to find time lies in one's own attitude toward these extra-curricular activities, and in one's ability to budget time and follow it up effectively.

An Unpolished Diamond

BY AN ALUMNA

"Hung-bao, come home!" called a muddled aged woman to her daughter, a ten year old child playing with some other children on the street. Hung-bao turned and ran toward her mother.

"Mother, what do you want me to do?" the girl asked in a great hurry for she did not want to be left out in the game they were playing.

"Nothing in particular," her mother answered, "but you must remember that you are a big girl now, and you ought to stay at home to learn your duties as a grown up girl." So Hung-bao walked home with her mother outwardly submissive but with inward rebellion. From that day on she was assigned to a spinning wheel beside her grandmother's.

There were four members in her family: her father, mother, and maternal grandmother. Her mother was the only child of her maternal grandmother, and her father was married into her mother's family to inherit the family property and to conduct the family worship, the burning of incense and paper money to the dead, and other duties that only can be

performed by the men of the family. Hung-bao had never seen any of her father's family. Most likely he did not have a family of his own. At any rate she did not consider it her business to inquire into her father's past history and she was satisfied to remain in the dark.

Being a girl she was considered as useless to her family as her mother was. She was the joy and the pet of the family, but never was she considered to be helpful or a pride. The first thing she learned when her intelligence began to wake up was the humiliation of being a girl. Many a time she had seen her grandmother shedding tears at the thought of being deserted after death by the lack of a male heir.

"Woe is me, that I have born no son! Woe is your mother that she too has given birth to a mere girl! I do not wish your father to take a concubine, but what shall I do? Who would offer the sacrifices to my tablet and to that of our ancestors? Who would keep our graves in order?" Her grandmother used to whimper.

"Grandma, set your heart at rest. I can do them all right." Hung-bao once offered herself eagerly trying to console her.

"Nonsense, you little fool, you are a girl! You are good-for-nothing!" was her reward for her whole-hearted willingness to comfort and to help. Once, once, and once again it happened like this and every time Hung-bao felt a tightening of her heart-strings and a sense of insult and shock. Every time she turned away, hurt and sore at heart.

Her father was a very good man, so everybody said. But Hung-bao's picture of her father was a hard man. He never showed any affection toward her. As a matter of fact she very seldom saw him. When guests came to call upon the family she was always hushed by her father into the inner room or into the backyard. She was never allowed to meet or to entertain any guests. She wondered and wondered why her parents should feel ashamed to let her be seen by others.

"I have not got a sixth finger or a hare-lip, why can't I be seen by others?" she used to protest against her parents in her secret heart. So this feeling of being deprived of her rights became her constant torture.

"Mother, what is the wrong of being a girl?" She inquired of her mother one day.

"Why, what made you ask such a question?" her mother answered while her heart beat fast with shock that a girl should ask a question like this.

"Why is it a girl can not do certain things that a boy can?" She insisted.

"What do you mean, my child?"

"Why should a girl be hidden away from people all the time and why can't a girl conduct a family worship?"

That was more than her mother could answer, but she said, "Women do not expect to do everything, women have women's share to perform."

"What is the duty of a woman?" she persisted.

"Well, according to the sages a woman's duty is to be virtuous."

"What do you mean by being virtuous?"

Then her mother preached to her the doctrine of Three Obediences and Four Virtues for a Virtuous Woman. The three obediences are: To obey your father before marriage, to obey your husband after marriage and to obey your son in your old age. The four virtues are: to be dignified and modest in dressing and manners; to utter no flattering words and not to be seen arguing with anybody; to be calm in attitude and pure in conduct; and to perform household duties faithfully.

"You see, my child" her mother concluded, "if only a woman is virtuous what else in the world matters?"

Hung-bao nodded in submission. She resolved to travel the way of a virtuous woman for she realized that only by being virtuous could she definitely justify her existence.

Day in and day out, two years streamed away after Hung-bao started her apprenticeship of a virtuous woman under the instruction of her grandmother and mother. Her elders began to plan regarding the question of her engagement. In consultation after consultation with each other, they decided that she should wear the shoes of her mother -- to marry but to take her husband to be the master of their home. A go-between was invited to look for a good match for Hung-bao. It did not take long to find a husband for such a match. At the age of thirteen she was betrothed to an only son of a widow. Her mother-in-law-to-be called upon her mother and grandmother. They exchanged congratulations.

"Your daughter will be my daughter and my son will be your son," said the mother-in-law-to-be to Hung-bao's mother. Her eight characters were found to be in perfect harmony with that of the man who was to be her husband. So without any hesitation red letters were exchanged. The "Happy Affair" was settled and Hung-bao's fate of bad omen thus began.

Hung-bao was not consulted in this matter of her own engagement. Of course she submitted to the will of her father. And moreover a girl was not supposed to know matters of that sort. Her business was to spin, to sew, to cook, and to perform the odds and ends that pertain to the duties of women.

The next spring after Hung-bao's engagement, her mother-in-law-to-be sent her father a red letter saying that she had lately felt the need of young people about her and she wanted her son's wedding to take place in the fall. She thought her daughter-in-law would take the place of the daughter whom she never had. Both her grandmother and mother wept at the arrival of this news. Her father wrote and answered that their daughter was too young for marriage and wished that it would suit the will of her honored mother-in-law to postpone the wedding a little longer. But in the course of the year, the same request came again and again, and finally her father felt he could no longer refuse.

"At any rate Hung-bao is already engaged to them. She belongs to them more than to us. If they insist on having the wedding take place soon, I suppose it must be", said her father to her grandmother and mother. An astrologer was called and a propitious day was selected.

On the morning of the auspicious day, Hung-bao was shut up in a red carriage richly decorated with embroidered satin and was taken into the home of her mother-in-law. She took great pains in observing the day of

her wedding as required by the customs and traditions of her time which her grandmother and mother had diligently taught her in preparation for that great day. After the dispersion of neighbors, kinsfolk, and friends by the middle of the night, the hearty merry chatterings died away with them, and Hung-bao was left alone face to face with a strange young man, her husband, whom she was looking at for the first time. She had never faced a young man before and to think she had to meet a young man alone in a strange room! Her first impulse was to scream and to flee. But on second thought she remembered that this young man, though strange he was, was the one on whom she was to put her life's devotion, and whom she was to serve, to obey and to love, so she screwed up her courage and kept her balance with her eyes staring on the floor. Once in a while she cast a glance at her husband as if asking for his kindness to her.

Her husband's home was not very well-to-do. They could hardly live at the minimum standard of comfort. Her husband had been educated in one of the old schools for a few years before his father's death when he was a mere boy of fourteen. And since then he had been working as a clerk in one of the shops near their house to keep his mother and himself from starvation. Hung-bao's family was not very well-to-do either but by working industriously day and night, they were free from worry about lack of food. Moreover they had no son. They were prepared to leave their savings to Hung-bao and her husband. Her husband knew that he was to inherit the family property in time, but he could hardly find the patience to wait. He immediately resigned from his job and started to wheedle money out of his father-in-law on various pretexts. His father-in-law felt rather pleased than otherwise, for they had no one in the world for whom they needed to save. Poor man! In his folly he did not know that his money was carrying his beloved son-in-law on the road to ruin. He got money too easily. He kept bad company. There was no knowing where he wasted his unearned money. He treated his wife badly. But Hung-bao locked all the agony and pain alone in her own heart in silence without complaining or grumbling -- for women must suffer pain and obey submissively, she used to comfort herself.

But before her doom finally overtook her, providence gave her a short taste of happiness. In the winter of 1926, a year and a half after her marriage she was expecting her first born. The message was sent to her mother instantly after the happy discovery. Both her families got excited. They made considerable delightful fuss over the matter. Finally they decided that it was best for Hung-bao to go to stay with her mother till her confinement was over for she would get better care with her mother. Since the yet-to-be-born baby was to belong to her mother's family as much as it was to her mother-in-law's her mother-in-law raised no objection. Both her mother and grandmother were overwhelmed with joy. They counted the days with their fingers for the great day of deliverance. Hoping against hope they prayed to their gods with incense, heart, and soul that the new comer might be a son. Hung-bao was kindling a secret joy mixed with fear in her heart too, for she knew that as soon as she gave birth to a boy she would attain at length her place of honor. Then came the day -- how well she still remembers that day, a bright March day -- her son came into the world. How happy she was in spite of her physical pain.

There was light in the eyes of her grandmother that told of dreams at length fulfilled, and hopes, long wearily postponed at last realized. The house was filled with joy and happiness. Red eggs of happiness were distributed to neighbors, kinsfolk and friends according to the good old custom, and in return gifts of congratulations were received in great abundance. Hung-bao heaved a deep sigh of relief. At last her existence was definitely justified.

Alas! Her fate was not meant to be a happy one. Before the month was over, the gift given was taken away. The wee little one slipped out of this life. The whole family wailed and beat their breasts in despair. Who could understand Hung-bao's agony in a sorrow for which there was nothing to be said or done? She felt she would like to follow her little beloved object underground and never face this miserable world again.

Strangely enough, at this juncture the Nationalist army broke into the city of Nanking on the 24th of March while she was in the midst of her deep sorrow. Remembering the days of the Taipings and the revolutions of years gone by her grandmother was expecting looting and robbery, and while their home was situated just inside of the west gate of Nanking, they felt sure it was necessary for them to flee. On the night before that fateful day in March, Hung-bao and her mother were sent to take refuge in a Mission school against the supposed dangers from the retreating Northerners. For the first time in her life Hung-bao was brought to touch the ground of a school. They were kept in the school gymnasium along with about one hundred other refugees. There she saw hosts of young girls about her own age walking around in the room dropping greetings here and there to the gathered crowd. They smiled and talked to her too. Oh, how well she remembered that smile!

"Are these girls, real girls?" she wondered. "I have never known that girls can be as happy as they are. How nice it would be to be like one of them. No, they are not real people of this world." She questioned herself again. She rubbed her eyes, pricked her ears and scratched the floor to prove that she was not dreaming.

She did not shut her eyes for sleep that night. Neither because the floor was too hard a bed to sleep on, nor because she was afraid of the impending danger of the night, but because she was too much attracted by the girls who were keeping watch for them. She in her suffering found that her mere existence was but like ashes of a dead fire. The suffering that makes a man wan and hollow cheeked but kills not, that bows but does not break, had become her icy cherubim that guarded the gate of her heart's Eden. Then suddenly came into her sight these "phantoms of delight." She turned her mind to see that women have a better way to live. She longed that she might find this way of living too.

From the end of March to the end of September 1927, her chain of seclusion was broken by the threatening of cannonade and looting. In order to run for life under the threats of the revolution she was forced by circumstances to abandon her life of a hermit. She was thrown into the current of the meddling crowd. It was a great education for her to be drifting along with all sorts of people. She heard much of the talk of the emancipation of women. Propagandists threatened the peace of the nunneries and the widows' home. Her mind was overwhelmed by the

slogans of "Down with the Doctrine of Three Obediences and Four Virtues"; "Down with the old traditions and customs that enslaved women." And then, still more there were those slogans of "Down with militarists"; "Down with imperialism." Then she heard much about "Freedom, Liberty, Equality." New principles, new teachings and new interpretations of life rushed into her mind one after the other. She had but a vague idea of their meaning, and in fact it was, at first, rather a shock to her to hear the young people make so much evil of the doctrines upon which she was brought up. Soon she followed suit and brought the old doctrines to her judgment too. She began to realize that some new forces were in action to dig the living women out of their graves. She believed that though this force was beyond her comprehension it might lift her out of the darkness into light sometime; at least this became her sincere and earnest desire.

In the fall of the same year, the political situation indicated signs of stabilization; life in general, too, returned to normal. Hung-bao, her grandmother, and mother again sat down by their spinning wheels which they had deserted for months. Life again found its old expression, but Hung-bao was no longer the same. The revolution, her sojourning, the change, offered her a broader outlook upon life as lived by other girls under various conditions and environments. While her spinning wheel turned with threads, her mind turned with thoughts. She arrived at the conclusion that women as well as men must learn to be independent. Women must not live merely at the mercy of men. She knew this is true for she saw girls who were independent. She found a growing determination that she must have a rightful share in real living. She began to object to her father's generosity to her husband.

"Father, after these months of sojourning we have only enough to keep our bodies and souls together. Grandmother, as old as she is, has to spin as hard as ever to help to keep the family treasury from bankruptcy. I do not see how you could let him (meaning her husband) get money from you so easily. By doing so, you are only aiding him on his way to ruin. He is young, he ought to fight his own way through," she ventured to her father one day. Her father grunted. But soon he discovered that his daughter was in the right and he himself was in the wrong, so he stopped being "god of money" to his son-in-law right away. As soon as the young man found it difficult to extort money from his father-in-law, he poured wrath against his wife.

Poor man! He observed that his fuss and anger were of no avail. He immediately secured a job for himself in one of the district party committees. He decided to depart from this home where he no longer was entertained in the place of honor and power. On the morning of his leaving he bounced up and down in front of the door and declared that he would never enter the door again. He also roared that he wanted to divorce his wife. Hung-bao took the whole scene in only with calmness and gravity. Her eyes were dry from tears and her heart was free from pain. She felt no loss at the departure of her husband and in fact she was rather glad. She wished that her husband really meant what he said of his divorce. She longed to be free from that ugly creature.

Silence prevailed in the family for a few days. They were at a loss for words to speak to each other. Her parents were taught by their hard experiences that came along with Hung-bao's marriage, to keep their hands off for a while. They felt that they were to blame for Hung-bao's misfortune and they had not the courage to push the matter any further or harder. They weighed in their minds and questioned each other.

Well, it may be true that it is more important to take care of the living rather than worrying for the dead. Hung-bao comforted them by saying that it was no use to cry over spilt milk, but she would be very grateful if her parents would allow her to take life up again in the way she would like it to be, and not just to be a means for the production for sons. She wanted to learn to be independent. She would like to go to work in a factory. At first her family objected. As time passed on, they too thought it might not be a bad idea.

They talked and talked over the question of what Hung-bao should do. They consulted their kinsfolk and friends, but no one could offer any definite suggestion. Their neighbors also found time to drop in to help in the discussion, but still no one got any bright idea. Hung-bao's future plan was still in the dark as the days passed by.

On the morning of September 30, 1928, a group of Ginling College girls were seen on the street of Lung-pan-li where Hung-bao's home was. One of the girls looked for house No. 20 as it was on her assignment. The Nationalist Government was having a census for the city of Nanking and these Ginling girls were among the ones asked by the government to help in the business of taking the census. This college student soon discovered No. 20, she knocked, and entered in. There she was welcomed by a young girl with a smiling countenance, Hung-bao. Hung-bao was more than pleased to see this young student. She offered her a table and chair to fill in the blanks. Her face was lighted up with joy to see that this girl could write and she was helping the government to write black words on that piece of white paper. This student immediately became her heroine. "Surely this teacher must have some bright idea as to what I could do," thought Hung-bao. She at once entered into an intimate conversation about her personal problems.

"Can you read?" finally asked the eager student. "No, not a single word," answered a distressed voice. "But you could learn." "Certainly, if there is any school that I could go to. But we do not have money, and I am so old." "Oh, no, you are not too old for study yet. You are no older than I. Could you get anybody to teach you at home? I will be glad to send you some books." At this time her father jumped out from the inner room to her rescue. "Yes, Siao-dzie, I can teach her." "That is very nice. When you have finished the primary books you will be able to read simple newspapers, magazines and books and then we will see if you could go to some industrial school or school for women. That we will see later, you have to acquire the ability to read first." "Yes, I will be delighted to start my education right away."

A week later the student appeared at Hung-bao's home again with some books. Hung-bao ran out to meet her with both hands outstretched. She treated her newly acquired friend with hot tea, peanuts, and water-

melon seeds. Again they discussed her future and this time some questions about religion too, though the discussion was neither long nor deep, yet very heart-touching. Hung-bao was thus launched into a new enterprise in life. "Well," thought the student while she was walking away, "I wonder how many unpolished diamonds there are in the womanhood of China that are waiting to be polished. Yes, their chance of coming to light or not, will depend upon the sacrificial and adventurous spirit of the diamond seekers."

The Ginling College Clock

BY LUH TSUNG

The most wonderful person in this world am I, but very few people realize it. Once a month I take food so that I can work without stopping or taking a nap. Ever since I was born, I have gotten neither fatter nor thinner, neither taller nor shorter. Though I look old, yet I can go back to my childhood, if there is a kind person to take me to the doctor for some medicine. I am twenty years old now, but nobody comes to celebrate my birthday. Why is it so?

I feel that my position is higher than that of Dr. Wu, even though she is the president of Ginling College, because I am the actual director of this college. All the routine work would be put off without me. All the people are under my power, so that they have to obey me in attending meetings, classes, and everything.

I am the most fortunate person in this college, because I can see and hear almost everything around me. While I stand in the central part of the building, every day I see teachers and students rush in and out. After dinner and supper, many people go to the bookroom to get their favorite stories and their attitude always changes as they come out. Some people become very disappointed, because they do not have any news, while others greet their friends with smiles if they have some good news. A very few people come out with tearful eyes, because they are thinking of their homes. There is one girl who comes every morning to me to correct the time on her watch. I always welcome her, though she does not pay attention.

There is one thing which makes me very sad, that I have never seen my wife again since we married. Sometimes, I called to her at the top of my voice, but she did not answer me. I found out that she became dumb for my sake. Yesterday night she called to me suddenly, and she told me that she had been cured by Fu Sie Fu. From now on we can talk together every hour, though she is away from me in the library.

A Final Answer

By LIU BAO-YING

Last night, when I felt tired and sleepy, after a whole day of study in the library I took a desultory walk round the campus until I came to a pond. Securing a seat on the stone steps leading to the water, I began to rest my eyes on the full moon shining peacefully on me with some sort of inspiring smile. At this very moment, I lost myself. Availing itself of this opportunity, my subconscious mind ascended the stage and gave an active play. Suddenly, a soft voice crept into my auditory region, asking, "Lily, what have you got out of coming to college?" As I alienated other thoughts and listened to it attentively, at once I thought it sounded like that of a friend of mine. "Yes, did I not answer you already, when you asked me three years ago when I had just finished the freshman year? Is the answer not clear to you? Oh, I see, I only gave a part of the answer and you are demanding the complete final answer. Very well, I am ready to give it. Now, listen!

"Without exaggeration, Ginling means as much to me as my daily food. As the latter fosters the growth of my physical body, so does the former enrich my mental and spiritual view. It has changed me and more than that made me. I remember, when I had just come out of high school, I had notions of myself being an almighty person and frightfully important. Nothing deserved the notice of my eyes and the hub of the small universe was 'I.' My sympathies were reserved for only a small coterie of my own friends. However, I frankly confess that although I prided myself on knowing everything, I knew nothing about how to face life. I had mastered the geography of the world no doubt, but I was truly ignorant of its people. I had learned Jesus' True Commandments very well by heart, yet they were far apart from my thinking. Entering the college gate, I was impressed with a kind of world different from that printed in my cerebrum. You could imagine what a hard road I had to climb during the first year. I helped no one and I proudly sought no help from others. I was lonely, though irritated at the same time. I found I was only one of the crowd. If I could not enter into the spirit of the game, I was out, — that was all. Fortunately, our college possesses some sort of magnetic power which can easily attract one to the spirit of harmony. Inspiration poured out from different angles — teachers, fellow students, speakers and books. Gradually an enlightenment appeared with a message that the world is organic in nature and the shell of reserve should be broken before one could lead a joyous and successful life. Since then, I have begun to enjoy the healthy, vigorous out-door sports that bring me into a new kind of fellowship with other college-mates. New friendships spring up; new interests fill my life. I see where I have missed much so far; my mind began to reach out and take in an understanding survey of the world. Our history courses give us an intelligible view of human problems and relationships the world over. Our Y. W. C. A. activities offer opportunities for serving others. Our chapel talks permeate us with ideals. I had enjoyed life before, but in a superficial way. I am now thrilling to every moment of life, because there seems to

me so much hidden beauty around, so much fun, so much joy in knowing people. 'Each person has some divine elements,' more or less, I remind myself ever and anon.

"You ask what I have got out of college? Well, so far as I have described, you can gather it yourself. Yet, I must not fail to present to you definitely the merits of our beloved college. It teaches us something of the business of life. It leads us on the way to the attainment of 'Abundant Life' and to the appreciation of truth, goodness and beauty. It brings vividly to us the verse, 'Even as the Son of man came not to be ministered unto, but to minister,' which suggests to us that the greatest joy comes from giving, not receiving, — serving and not merely being served. Our whole life here is founded on our golden Motto, 'Abundant Life.' I have now learned that the more generous we are in consideration for others, the richer our life becomes for us. Where our responsibilities are, there we find our privileges. Indeed, I have got something very —"

"That is fine. But one more question mark is put against your answer, that is, 'Can you keep and radiate the same spirit as you go out?'" echoed back the voice.

Before I broke into utterance again, I was startled by a sharp voice calling "Look! She is so romantic." I looked up and responded, "Not a bit romantic, I am giving my final answer, that is all."

The Adventure of a Horse

By CHENG AI-DEH

I, as are all my tribe, am a born slave of man. Our race, being the noblest, needs only to carry our masters from place to place. We have the great opportunity of seeing whatever man wishes to see. Young as I am and with little experience, I still would like to have the honor of describing to you the places which have attracted me the most.

One windy day I, carrying my master on my back, according to his directing, turned to a narrow alley with clustered little houses of every description standing on either side of it. I suddenly felt the gloominess before me. The dust stirred up by the wind was blowing in our direction. Peeping with some effort through those half-opened doors, I saw miserable people and dirty-faced children crowding in the dark rooms. Living in such an unsanitary place, why should not the expression on their faces show their uncomfortable circumstances? If even a horse preferred not to pass by, how could those poor people expect to be satisfied? I did not know my master's attitude toward them, but we never did ride through there again. The faces of those people have never slipped from my mind.

Another day I galloped easily with my master's company to a country place to seek for refreshment. How different a place it was from the other place I saw. There were open fields in which the yellow crops smoothly waved in the autumn breeze. I was wildly happy until I caught sight of those bare-footed farmers moving in the yellow wave! Their sleeves were turned up showing the strong muscular arms. Sweat dropped from their sunburnt foreheads. Signs of fatigue were seen on their faces. How hard they worked for the life of others. Was there no way of relieving their heavy toil?

To my great joy my master rode to a big mansion one bright sunny day. Spring had long been our guest and everything showed its hospitality with a smiling face. Running and leaping on a broad highway I greeted that delightful day. Soon we stopped in front of a big black door. I was led to an open place and was tied to an old pine tree. From my standing place I could easily view a garden with all kinds of beautiful flowers. Sighing willows were swinging over a small pond. Chattering and singing the birds gaily jumped among the boughs. I had never seen a more beautiful scene than that. I tossed up my head and was ready to drink the joy of spring, when I happened to see through an open window the various kinds of faces belonging to those fortunate ladies and gentlemen. They were smartly dressed and were having a good time gambling. Occasionally sounds of laughter were sent to my eager ears. How happy they are, I thought as I was admiring their easy time in secret comparison with those poor people living in the crowded places and those toiling farmers. But to my great surprise there was a shade of gloominess on their faces. Were they not satisfied in such comfort? If only the other two kinds of people could share a tenth of it, they would surely have thought they were in heaven.

These I always bore in my mind until one memorable day when I got the chance of breaking my tie and escaped from my barn. Then I ran wildly down the street and made whatever turn I wished. I kept my hungry eyes on both sides of the road trying to observe whatever interesting scenes I could.

In some little houses from the open window my sight met the sparkling eyes of young men and women. They had radiant faces such as I had never seen before. They showed the spirit of happiness and the worth of life. The houses though of medium size were in good order and had sufficient sunshine. What kind of people were they, I wondered.

Once more I came to an open field but to find a quite different kind of farmers. Yes, they worked under the mercy of the hot sun. After a long time they were tired. But there was a difference between them and the other farmers I had seen. Perhaps the reason was that they used better instruments, that they had better methods of growing, that they expected a good and abundant crop, and that for this reward they spent less strength and energy and time. What helped them to overcome the great burdens of the farmers?

I connected those happy faces with the same kind of faces I had seen earlier on the way. The curiosity in me was driving me to find the places from which this kind of faces came.

Running all day long I became hungry and thirsty. In searching for water and grass I wandered over the hill and nibbled the sweet green grass stretching before me. I looked down and found a pond of water which I could drink to my heart's content. It was in a garden which I thought belonged to a big mansion though not as beautiful as the one I had seen before. I passed through the front gate and walked to the pond to drink the clear water. Having finished my drinking I began to investigate this big mansion. The large graceful buildings must belong to some great or wealthy people, I said to myself. Instead I found some young ladies coming out from the heavy door. What! the faces of spirit and of happiness I found here. More and more they came out and I was startled by these eager faces. What was the source of their satisfaction? They had the beautiful places to live in, but this kind of comfort had not made the wealthy people happy. These ladies were not as smartly dressed up as those ladies of the mansion, but were very clean and nice to look at. They had some work to do as I saw them hurrying across the grounds carrying books in their hands. They were students. Education was the source of happiness. From the knowledge they got they realized the worth of life. I know now that whatever happiness people enjoy is given them by education. Yet I wondered why do not all people come to seek their happiness? Perhaps the poorer people could not afford to come to this kind of place to live in such a comfortable life. What prevented the wealthier people from coming to those educational institutions? Not only do they have the opportunity, but they also had the possibility of helping others. They could create many more educational institutions like this if only they wished. How I wished that my masters, all mankind, could have this opportunity to search for the happiness of life.

While I was dreaming in my adventure, I nearly forgot that my master was looking for me. A group of people had been sent after me and had followed me to this place. I was awakened from my dream by a stone thrown on me from one in the group. I was bewildered and ran for my life. At that moment of peril I did not forget those faces which seemed to have pity on me for being treated like that. How they would pity their fellow-men who were slaves of ignorance! I was assured from the expression on their faces that they would try to help others when they go out into society. Some of them, the professors, were already giving their services.

I was not sorry to be caught and walked calmly with those men who were in charge of capturing me, for I was satisfied with what I had seen in my adventure. I must visit this paradise on earth once more if I have a chance. When those men presented me to my master, he was informed that I was caught on the campus of Ginling College. Oh! Ginling College.

Larks' Songs

BY GAN BIH-YÜN

With Spring come all kinds of rustlings; on the lawns and in the woods, in the waters and in the skies, in the winds and in the hearts. And

above all, lark's songs seem to be the most welcome. Whenever one hears the lark sing, one tilts one's head to listen to the songs of life and beauty.

"Music is the food of the soul;" and the larks are there to provide it. However, their songs remind the mundane minded one of food, and the bird lover of a cage. But with dinner goes the song, and with the cage freedom. One may eat the lark, but it will never sing again. One may confine it, but its song would not be the song of liberty. The one is not selfish enough to mind his soul as much as his stomach. And the other has not enough philanthropy to allow the lark liberty. But to confine it within boundaries of designed hopes is vain. The lark cannot sing well to one alone. Its mission is to sing to the skies, to nature, and to the whole universe. And the higher it goes, the louder, the sweeter, it sings. But oh, man simply will not leave it alone! He who so tries to intrude loses his own pleasure.

It is indeed woeful for the skylarks, that settle themselves in lumberless regions to sweeten this bitter world, to meet with such cruelty as only man can think of. The woodlarks with their resonant sweetness scarcely come out of their woods, and hence are seldom bothered. Perchance their notes may occasionally be caught by some lonely travelers; otherwise, they sing to nature, to their companions, and to themselves. Perhaps in the past their ancestors were frightened by the cruelty of man, and thus fled to hide themselves in the bosom of Nature. The lot of their cousins who live near man is to be pitied. What is left for them to do, but to hope that some day the skylarks will come and join them in their Paradise, leaving the world to its own miseries?

To listen, to appreciate, and then to interpret its meaning is all too big a job. The lark does not sing as man sings. It praises the past, preaches to the present and designs the future. It expresses no repentance, and asks for nothing. Its song is not a song of grief: it is bliss which has taken vocal form. It does not explain, though it presents the mystic riddle of life. It states what is in the depths of human hearts, and yet it sings of wisdom that is still unknown to mankind. Not only can a musician or a poet appreciate the song of the lark, but also the ordinary man. All may listen, appreciate and interpret.

Good Friday Address

BY EVA DYKES SPICER

A year ago on the Thursday of Holy Week I was in Jerusalem, and though I was not attending the Jerusalem Conference, I went, as did some other friends, to the Communion Service held in connection with the Conference in a little Anglican Church. There were present at the service men and women from all over the world, from Asia and from Africa, from

America and from Europe. After the service we went out, as Jesus had gone out after his last supper with his disciples, through the dark and narrow streets of the city to the Mount of Olives, and there on the side of the hill, near the Garden of Gethsemane, we held a service of prayer and meditation.

It was a scene to remember. The moon was coming and going, at times shining brightly, and at others concealed behind clouds, so that some times you could see the city clearly as it lay stretched before you, dominated by the Mohammedan Mosque that stands on the site where the Temple once stood. At other times the city lay in darkened shadows, but always I was conscious, through the prayer, and the singing and the silence, of the city lying beyond the valley; the city over which Jesus once wept, and which had sent him on the morrow of the Thursday, which we were commemorating, to his death. His own city — the city of his people — surely it was in all that agony that there lay the deepest sting, that the people who had throughout the ages been prepared for a deep and full understanding of the nature of God, the people who had heard the mighty voice of Amos proclaim the justice and righteousness of God, the pleading of Hosea as through his own experience he showed them something of the enduring quality of God's love, and the voice of him who had given them the inspired picture of the Suffering Servant of Jehovah — the people who had poured out their devotion to God in the music of the psalms — the people who had endured persecution and mockery rather than be false to the Law, the commandments of God, that these people should be blind to the culmination of all the truth that they had hitherto received, and reject Jesus, how great a tragedy that was none perhaps but Jesus himself can tell. And it seemed in keeping with the bitterness of Jesus' tragedy, and a strange irony, that so far as I knew in all that company gathered on that hillside from the four quarters of the globe there was no one from Jesus' own race, no Jew.

And as I thought of Jesus in his agony, and of the road that lay ahead of the Christian Church, I could not but think that it was not just once, but many times, in Jerusalem and elsewhere, that Jesus would be crucified by his own people. I thought of how 600 years after Jesus' death the Mohammedans would capture the sacred city of the Christians, and the Christian Church in those regions fall before the onslaught of Islam, largely through her own weaknesses and divisions, and concern with the unimportant and the trivial, and Christ be crucified again. And later when the Crusaders, bearing on their shields the very cross itself, should capture Jerusalem from the Saracens, and celebrate their victory with the slaughter of men, women, and children as well as with prayer, was not Christ crucified again? How many illustrations could be given of the times in the history of the Church when men who were in name His disciples have denied and betrayed his principles, as surely as ever Judas betrayed His person, or Peter denied His name. No wonder that then and since Jesus suffered such agony, not alone through His enemies, but through His own people.

But the agony and the crucifixion is not the whole story. We, who gathered together that night in that place to pray and to wonder, however weak and imperfect we might be as individuals, were as a group a witness to the fact that his agony and death had not been in vain, a company of

men and women offering prayer in many languages, in Chinese and Japanese, in one of the many dialects of India and in Brazilian, in English and in French, languages which Jesus of Nazareth never heard, but the prayers were offered to His Father in His name. Inevitably such a gathering raised the question as to what it was in the death of Jesus that has had such power to move and win men. That is not a question which can be answered in one brief talk, perhaps it is a question to which each of us, if we were to speak of our own experience and not in the accepted formulas, would give a different answer; but these two facts at least it seems to me are true. In the first place the death of Jesus has the power which all great love greatly expressed always has had, and always will have to draw men to it, and as we have been reminded this week it was the utter love and loyalty of Christ to the cause of God, and the best interests of men as he saw them that led him to the Cross. And in the second place, as we stand afar off and witness that scene of tragedy, we realise something of the true nature and inevitable results of man's greed and selfishness, we see afresh in the searchlight of man's condemnation of Jesus the consequences of man's lust for power and position, the incompleteness of his conception of right, and his stupidity even when honest. For it is not likely that all Jesus' opponents were bad men, many of them were probably like us, with just as little intention of doing harm, and just as little power of doing good; but as we think of what such ordinary men without vision could do and did to Jesus, we see anew the awfulness and the futility of sin, and we cry out to Jesus to deliver us by the power of His love, which is a guarantee of God's love, from the lower levels of life, and raise us to those levels where we can live only by the power of God's sacrificial love revealed in Jesus.

We have thought briefly of the suffering of Jesus, and of the power of that suffering to win men, to which that group on the Mount of Olives bore witness. Before we close our meditation, I want to raise just one further question. We, who were gathered together in that place so near to his own city and we who are gathered together in this chapel in His name, and as his disciples, how can we be sure that we shall not deny and betray him as other disciples have done? We have been told this week that at the heart of every great cause there is a cross, and I believe that to be true, but there are those who are on the cross, and there are those who put them there, and how can we be sure that by our neglect and indifference, if by nothing worse, we may not be denying the very principles, which in His name we have accepted, may not in fact be crucifying him anew? I do not think that we can be quite certain, there is so much we cannot see, and do not understand, that we must err unknowingly, but I think that perhaps the safest way is to bear willingly some of the suffering in this world.

I do not mean just to bear with fortitude and patience the inevitable trouble that comes in this life, some of it the results of one's own sins and shortcomings, though that of course is desirable and necessary in building up one's character, but rather so to give yourself to whatever cause you serve, that you suffer with it, suffer for things that are not your fault. In what sense can it be said that Jesus bore the sin of the world? In many senses, but in one sense as you can bear the sins of your friends, and of the schools or other institutions that you serve, or of your nation. When you mind and

suffer about things that were not your fault, and do not try to shift the responsibility but accept it, and do all you can to remedy the matter, then will your suffering be redemptive and creative, and you will be walking the way of the Cross. Only when we see the wrong for the evil and imperfection that it is, with the clear sightedness of one who is not a party to it, for to participate in evil is to have one's sense of the wrong dulled, and yet feel and suffer for it with all the vividness of one who realises that the person or institution affected is his own, bound to him by ties of love, only then are we really capable of so suffering and so acting that our action is creative. I think you will see that this is true if you think of the nation. No outsider, however clear sighted, can help to heal the wrongs of another nation, so long as he remains an outsider. He may see what is wrong, but as long as he regards it from the outside with calm detachment, without suffering and without any sense of responsibility, his words and advice, however wise, will be, if it is sin that is the matter, fruitless and ineffective. On the other hand a man who does not realise the evils of his own nation, because his senses are dulled by long participation in the wrong, cannot hope to put the wrong right, because he does not know what is wrong. But the man who sees the wrong with the clear sighted vision of one who has not himself sinned, and yet because it is his nation minds as intensely as though it were his own fault, and accepts full responsibility along with those whose fault it is, such a man can suffer redemptively and heal the wounds of the nations and of the world.

It is to such a life of love and vicarious suffering that we as Christians are called.

"If love should count you worthy, and should deign
One day to seek your door and be your guest,
Pause! ere you draw the bolt and bid him rest,
If in your old content you would remain,
For not alone he enters; in his train
Are angels of the mist, the lonely guest
Dreams of the unfulfilled and unpossessed,
And sorrow, and Life's immemorial pain.
He wakes desires you never may forget,
He shows you stars you never saw before,
He makes you share with him, for evermore,
The burden of the world's divine regret.
How wise you were to open not! and yet,
How poor if you should turn him from the door!"

Magic

BY CHEN TOH

I wonder how many of us have ever seen the wondrous splendor of our campus on an early spring morning. Oh, it was a delicious experience, impossible to express, never to be forgotten. I was rambling, one morning,

in that magic land between sleep and wakefulness when my drowsiness was suddenly swept away by a flow of music. I was startled. "Is it a vision?" "Is it the voice of the Unseen?" Uncertain I got up and found myself bathed in a mysterious sea of natural beauty. It was not yet dawn. Every thing around was quiet. The mists—oh, lovely mists!—hanging over the sky with their delicate tints, imparted a spectral charm to the whole campus. I was intoxicated. Slowly and gradually the mists gathered themselves into white towers, melted back and back, until they faded almost away, only to appear again above in the sky, standing there like fortresses, serene and inaccessible. The heavens were now of an exquisite azure, the hills were nearly all gray and ghostly. Then bands of purple and violet and pale blue and fluid gold began to shoot and quiver and broaden. These were the currents of the morning catching varying color with deepening of the day. Then there came the singing of birds, to greet the coming of the dawn. Their singing I never could forget, a music that filled me with expectant ecstasy. And I can still hear, whenever I recall that morning of supernal beauty, the wings spread and thrill. Above in the sky, brighter and brighter glowed the crimson ball, dyeing all the air about it with blood, casting a new glory on every thing it rested upon. The outlines of the landscape began to define themselves. The hills all became green, the buildings, welding the olden beauty of curved line and color in a new harmony, stood there stately and magnificent. Purple Mountain, whose infinite variety of mood so often ravishes our eyes, now took on a rich color. There was something in the beauty of the whole scene that compelled awe, something holy. Oh, the creator of all this! Irresistibly a sense of enchantment stole on me. I began to dream with open eyes. I forgot everything, the past, the present, even the ground which my feet trod upon. Before my eyes stood one astounding vision, the Painter of this amazing spectacle. I was humbled. Reverently I bowed down my head.

The Phlogiston Theory and its Supporters

BY DJU WEN-SZI

The phlogiston theory was the chemical philosophy set forth by Georg Ernst Stahl in the earlier part of the eighteenth century. He derived his idea from Becher's writings. Toward the latter half of the century this theory attained complete domination of the chemical world.

The phlogiston theory was to explain the process of combustion. The upward rush of flame gave those earlier chemists an impression that some volatile spirit must be escaping from the burning substance in the process of burning. To this escaping spirit they gave the name phlogiston. Combustible substances, according to their idea, were those that contained phlogiston and their burning was merely the escape of this mysterious spirit. The ash of wood of any other combustible substance no longer burned because it had lost all of its phlogiston. Such substances, then, were made

up of ash and phlogiston. A thing could not burn in the absence of air because in air there was dephlogisticated air which alone could hold the escaping phlogiston. A splinter ceased to burn in a limited volume of air because the air became saturated with phlogiston and could take on no more. The ash might either weigh more or less than the original substance before burning, because, they said, phlogiston has either positive or negative weight.

With this theory the chemists of the eighteenth century explained most of their chemical reactions—not only combustion but calcination, displacement and other reactions—and drew many false conclusions. All chemists of that time believed in this theory and one could find its strong supporters in prominent chemists in all countries. In Germany there was Marggraf of Berlin known as the discoverer of sugar in beets and other garden vegetables. In France this theory was supported by Geoffroy, known for his table of affinity, and by Macquer who identified Berlin blue with phlogiston because it was destroyed by heating. In England there was Priestley, known for his discovery of oxygen and for his other valuable work. He thought hydrogen was phlogiston and that all metals contained it because a metal gave off hydrogen when acted upon by an acid and also because hydrogen acted on hot calces (the powders formed by heating metals in the air) and restored the original metal. He was a firm believer in this theory till his last day. In Sweden it was Scheele who was also well known for his many chemical discoveries. According to his understanding of the phlogiston theory, combustion or fire was the combination of "fire-air" (dephlogisticated air) and phlogiston. This fire might pass through glass vessels in the form of light and heat. Fortunately this theory was overthrown by the chemical revolution brought about by the acceptance of Lavoisier's ideas which ushered in a new era in chemistry.

A study into this theory is interesting not only on its own account but for what it can teach us concerning dominant theories in general. It shows that "a theory is not necessarily true just because it can explain a great number of facts." It also shows that there may be "much in a great hypothesis which tends to prevent thinking." It teaches us therefore to fit theories into facts and never facts into theories.

"As You Like It"

BY LIU YÜ-HSIA

A very precious pearl may be the best-liked toy of a child but nevertheless, the worth of the pearl in the child's mind is very different from that in a pearl merchant's. Very similar to the above case is the fact that I, a primary student of Shakespeare, am going to reveal my impression and estimation of his work. But as a child has the privilege to like so I think I too have the privilege to express my opinion.

My favorite play among Shakespeare's comedies is "As You Like It." Before telling the merits of the play I shall first bring out my criterions in judging the play.

The primary importance of any play is the entertaining power. No one can deny that the primary purpose of the building of all the thousands of theatres and the writing of all the plays is to entertain. A tired worker who goes out from his office to wander on the mountains and saunter beside a stream, expects something from nature that can sooth and refresh him. If that is what men expect from nature, I am sure we expect the same thing when we go to a theatre or read a book to take the place of going out to the mountains and woods. So in reading the plays, we are going to see how much they possess of such power of entertaining.

The second importance is the interesting characters the play presents. It is not an easy task to know all the people around you and it is especially hard to find out all their motives for doing good and for doing bad so that we can wisely show them our appreciation and sympathy. The art of great writers is to reveal characters and personalities in such a way that we can laugh and cry with them as our intimate friends. And hence in order to determine the greatness of any play we should take into consideration the characters presented.

Let us imagine ourselves now as audience, to the play "As You Like It." Why, here we are in a very different world from our own. Indeed, there are no beautiful gardens nor palaces nor great big buildings of famous architecture that make you wonder, but natural, open country ground and shady forest that make you feel repose and refreshments. You will not come across great tragedies that make you weep or feel remorseful but may be something that makes you frown and then quickly you will be released—the actions of the reigning duke and Oliver are certainly bad but they quickly come to see their own weakness and yield. There are no such jokes that make you laugh until your eyes water but surely you will find yourselves smiling all the time at Rosalind's jokes and wit and Phebe's cunningness and subtlety. Amidst such a condition, no doubt one will be soothed and refreshed.

On the other hand, if you were audience to the "Merchant of Venice" when you heard the following conversations:—

BASSANIO. Why dost thou whet thy knife so earnestly?

SHYLOCK. To cut the forfeiture from that bankrupt there. . . .

PORTIA. Therefore lay bare your bosom.

SHYLOCK. Ay, his breast.

So says the bond;

"Nearest his heart;" those are the very words.

PORTIA. It is so. Are there balances here, to weigh the flesh?

SHYLOCK. I have them ready. . . .

how likely you would have your muscle contract and cold drops of sweat on your forehead! Again read this from "The Merry Wives of Windsor."

MRS. PAGE. Look, here is a basket. If he be of any reasonable stature, he may creep in here; and throw foul linen upon him, as if it were going to bucking; or—it is whiting-time—send him by your two men to Datchet-mead.

MRS. FORD. He's too big to go in there.
What shall I do?

(*Re-enter FALSTAFF.*)

FALSTAFF. Let me see't; Let me see't;
O, let me see't! I'll in, I'll in. Follow your friend's
counsel:— I'll in. . . .

FALSTAFF. Being thus crammed in the basket, a couple of Ford's knaves, his hinds, were called forth by their mistress to carry me in the name of foul clothes to Datchet-lane. They took me on their shoulders; met the jealous knave their master in the door; who asked them once or twice what they had in their basket. I quaked for fear, lest the lunatic knave would have searched it; but fate, ordaining he should be a cuckold, held his hand. Well, on went he for a search, and away went I for foul clothes. But mark the sequel, Master Brook. I suffered the pangs of three several deaths; first, an intolerable fright, to be detected with a jealous rotten bell-wether; next, to be compassed, like a good bilbo, in the circumference of a peck, hilt to point, heel to head; and then to be stopped in, like a strong distillation, with stinking clothes that fretted in their own grease. Think of that, — a man of my kidney, — think of that, — that am as subject to heat as butter; a man of continual dissolution and thaw, — it was a miracle to scape suffocation. And in the height of this bath, when I was more than half stewed in grease, like a Dutch dish, to be thrown into the Thames, and cooled, glowing hot in that surge, like a horse-shoe; think of that, — hissing hot, — think of that, Master Brook.

Can one help having a rapturous laughter in reading the above! Such extremes of emotions will never be excited by "As You Like It."

Now let us turn our attention to the characters in the play. We see the graceful movements of the two lovely cousins, Rosalind and Celia; we hear their thoughtful conversations; and we admire the friendship between the two. In Adam, the servant, we find a loyal and sympathetic fellow that we always like. In the shepherds, shepherdesses, and villagers we find simple, honest, and lovable folks. Orlando appears to be a handsome, high minded young man and a true and fervent lover. The banished Duke and his followers are fellows living an idealistic and enjoyable life. Even in the reigning duke and Oliver, we perceive no unpardonable wickedness. Just imagine, what an interesting experience it is to live among these people.

Perhaps getting a better acquaintance with a few of the characters would allow us to have even a deeper appreciation. The very person of Rosalind, probably is meant to be the expression of wit and intellect in the play. Rosalind's intellect is observable in all her actions: how quickly she contrives the plan of disguising herself in man's apparel; how cunningly she makes love to or tries the love of Orlando and how artfully she deals with Phebe's love. Again, take notice of her speeches, we shall hear her

volubility combining wit and humor in a natural and unconscious way. To different people she speaks differently; to her obstinate uncle she speaks gently and yet with character; to the melancholy Jacques, she speaks wisely and yet with humor; to Orlando she speaks passionately and yet with subtlety; and to Celia she speaks frankly without reserve. With that small but very active tongue, she is able to comfort, to tease, to joke and to sway the emotions and feelings of other people according to her will. Rosalind is a princess, but if she was one of those princesses we usually read about she would certainly appear less interesting. But she is not. How she appears Phebe tells us. — "Tis but a peevish boy; yet he talks well . . . It is a pretty youth; . . . But, sure, he's proud; and yet his pride becomes him. He'll make a proper man." Can one be as wooden headed as not to feel the interest and the entertainment in company with such a being as Rosalind!

Of the banished Duke, we can't know him better than he himself does:

"Now, my co-mates and brothers in exile,
Hath not old custom made this life more sweet
Than that of painted pomp? Are not these woods
More free from peril than the envious court?
Here feel we not the penalty of Adam,
The seasons' difference, as the icy fang
And churlish chiding of the winter's wind,
Which, when it bites and blows upon my body,
Even till I shrink with cold, I smile and say,
'This is not flattery: these are counsellors
That feelingly persuade me what I am.'
Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head;
And this our life, exempt from the public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

How beautiful and noble these sayings are! No person of low intellect and weak character would be able to say one sentence of these. Here we find an old nobleman having gone through the hardships of life, keeping no bitterness in his breast but a larger understanding and a deeper conception of the meaning of life. No doubt keeping close contact with such souls would be advantageous.

After going through the world in "As You Like It," as I have briefly described above, I certainly feel more sure I am true to myself in choosing this play as my favorite one.

Athletics for Girls

DJUNG GIEN-YAO

As the world is progressing, people are beginning to realize the great importance of Physical Education. With the coming of the Nationalist Government health as a national asset is being emphasized as it never has

been before in China. Those of us who see the value of Physical Education cannot be too grateful to our government for this emphasis. But at the same time, we must not ignore the fact that some bad tendencies are pressing harder and harder upon the Physical Education program here in China. While this movement is still young, we should take the chance to think out ways of developing the program of Physical Education for the greatest good of all girls. The question is how can this best be done. Taking the Athletic Program as one phase of Physical Education, one of the chief tendencies is to emphasize interscholastic competitions like the large Provincial Meets.

In most cases, emphasis on winning has ignored the careful consideration of health standards. We are aware of the fact that we need to train every girl to have a sound body under a democratic government. Don't you see how many girls are neglected and left behind, lacking this equal chance of exercise in their schools because the Physical Directors put all their efforts on those selected groups of girls only? Because those girls are neglected, they never share equal opportunities to play. As a result, they can never develop themselves to be good players. Going back to the terminology of it, isn't it true that the interscholastic sport competition has tempted the schools to concentrate on those few girls and eliminate all the rest in order to win the game? This concentration gradually forces the girls into the danger of over-exercise which usually causes fatigue and nervous tension. Travelling to a long distance simply for playing a game certainly doesn't sound right biologically, academically or physically for those girls. Again remember that one of the aims of Physical Education is to train strong bodies therefore we must not use it as a means to tear down people's health.

I do admit that playing together is one of the best ways of securing social contact. It includes the socially educative effect of competition itself as well as the purely social relationships that result from contests with various new personalities. Moreover, through it, the health ideals and standards can be thoroughly recognized as a basis for participation. Now in order to avoid the above evils, yet still to retain this spirit of coöperation and friendship, play days can be introduced as a substitute for the interscholastic competitions and on the other hand, to foster the fine spirit of coöperation. The general aim of this type of program is to offer chances to many girls and to foster social experience for a greater number of girls. It is to have a large number of girls to come together in the same city and to have athletic sports of different kinds tried out under different combinations. For instance, we may try to have the seniors from all representative schools to play against the juniors from those same schools. By experiment, those pioneers who have gone before us, tell us the real advantage and culminating interest of it. Why don't we try this?

Since we realize that the development of Physical Education in our country is really not very old, as a matter of fact, we are not ready to undertake those intermural activities (between schools). Would it not be better if we could give our time and energy for the present to develop various activities for our intramural athletic program (which is within the school wall). Our dominating attempt is to develop "a team for every girl

and every girl on a team" and we wish to see the participation of the mass instead of the few. As soon as the intramural competitions are fairly developed in a school, the girls will devote their time to such competitions as the interclass and interprovincial competitions, so they won't have the extra time for intermural competitions. In this way again, the above danger can be prevented.

Sometimes, people consider that Physical Education is merely a type of performance for the amusement of the spectators and they don't realize the moral, educational, and health values of it. Unfortunately most of the people have misunderstood the real aim and value of Physical Education, even those who are highly educated, and by leaps and bounds, they have absorbed knowledge from books. With my heart and soul, I am hoping that they will spend some time in serious thinking on the aim and value of Physical Education when they become leaders in society. It is we as a group of highly educated women who are to be responsible to lift up the standard of Physical Education in China today.

Kobe College

By EDITH W. FOSDICK

When Kobe College opened in 1875, there were five boarders and a handful of day scholars. Two years before this, classes in Bible, sewing and singing had been started by two women from America and it was because of their recognition of the great need for education for girls that the college was founded. In those early days, it was not dignified by the name of Kobe College and for a number of years, it carried elementary work. One wooden building housed not only the students and the faculty, but also recitation rooms as well, for in that one center all the activities of the school were carried on. It is said that the living room was used as an office by the president, a reception room where the students received callers and a practice room for those studying the organ, and often it was a nice task to accommodate them all. As the years went on, the elementary work was dropped and higher courses added, until in 1892 the first college class was graduated.

During these years, too, buildings were gradually added,—an administration building which also houses the chapel and library and several recitation rooms, a science building, a music building and a household science building. The original structure which had once done duty for all the college activities is now used as a foreign faculty house with one wing for an infirmary. With the exception of the household science building, all are in foreign style but the latter is furnished in the Japanese way and at

the entrance, students and faculty take off their shoes and put on soft slippers lest they soil the matting which covers the floor. The campus, though small, is a never failing delight because of its irregularity, its terraces and small stone-bordered pools and its beautiful trees and flowers. From the plum trees which blossom in February amidst the snow and cold, down through the cherry blossoms, azaleas and wisteria of the later spring to the chrysanthemums of November, there is always something of beauty to be found there. The Japanese say that the plum blossom is a symbol of womanhood, for just as it is the first flower to show itself and to bravely endure the cold, so women endure the hardships of life, which press most heavily on them. If this is so, perhaps it is fitting that one terrace should be given up to the small, irregular, exquisite trees.

Kobe College offers the last ten years of a sixteen year education. The Academy or High School covers five years, the Junior College three and the Senior College three. This added up makes eleven, but the courses are so arranged that any student entering the Academy and going straight through, spends only two years in the Junior College while a student coming to Junior College from an outside institution, is required to take three years, because of the different kinds of English teaching which such students have had. Kobe College follows the Japanese system of education and is recognized by the government so that a student graduating with a creditable standing, can secure a position as teacher in the Japanese schools without examination. No degree is given at the end of the college course. There are at present about 650 students in Kobe College, most of whom are obliged to find living quarters outside the college because of the lack of dormitory space on the campus. A new site that will accommodate all the students within its limits is now being considered. The Academy contains many more students than the Senior College, as a far greater number enter than graduate, the chief reason for their leaving being the still relatively early marriage age. Even a very capable girl may be taken out of college within a few months of graduation because just the right marriage has been arranged for her and her fiance's family do not wish to wait.

Most of the girls in the Academy wear foreign clothes, but as they grow older, they tend to go back to the Japanese dress. For a school girl this consists of a "hakama" or extra skirt worn over the kimono. This skirt is very wide and permits much greater freedom in movement, as the kimono has a tendency to swing open at the bottom unless one walks sedately. It also does away with the necessity of an obi which is wound tightly about the waist and is quite uncomfortable. In this hakama, the girls play tennis and all other forms of games and only wear bloomers when doing the regular physical education exercises. The majority of the girls wear foreign shoes but some still cling to the native shoe which is very comfortable and most attractive. Practically all the girls who wear foreign dress change to a Japanese kimono when they go home, for the foreign dress is not adapted to sitting on the floor, as most Japanese do in their homes. It does not fit well in the sitting posture and in winter, it is not warm enough. At commencement time, all the graduates wear their native dress and appear in beautiful kimonos and haoris, all dark colors, rich purples and blacks, in which they make a most dignified and attractive picture.

There are only two tennis courts at Kobe College and naturally these are in great demand. The Japanese girls play with a soft rubber ball which requires much greater physical effort to send across the net than is necessary to use with the regulation hard ball. The soft ball has a slower bound and is easier to reach which is conducive to nice placing and excellent form. Most boys progress from the soft ball to a medium hard ball and then to the regulation hard ball, learning in this process, great speed and accuracy so that a Japanese expert is a formidable opponent. The tennis courts at Kobe College were used for volley ball as well as many other things, for space was precious and a well kept court is not as necessary when a soft ball is used. The annual field day took place in the fall and was an all day holiday for the whole college. The students did not compete by classes but the whole college was divided into two teams, the reds and the whites, and flags of each color were distributed throughout the audience. There were numerous events,—obstacle races of different kinds, three-legged races and relay races, varied by folk dances and the regular physical education exercises. These latter, however, did not count towards the final score. At the end of the day, the faculty chose sides and in some form of relay race, struggled to add to the points of the reds or the whites. Volley ball matches and tennis championship games were not played off on field day but took place at other times in the year.

Into all the activities of college life, the Student Government Association, the Y.W.C.A., the League of Nations Association and others, the Japanese girl throws herself with great earnestness and application. She is a very hard worker. When one gets behind her reserved, well-mannered exterior, one finds the dreams and hopes that for the most part actuate college girls everywhere,—a desire for a happy, well-rounded life, full of interesting experiences and great things accomplished. Many of the alumnae have made their dreams come true, and whether married or in some profession, are doing interesting and worth-while things for Japan. There is room for many more, for as Japan attempts to solve the problems that her comparatively new industrial civilization is bringing upon her, women are needed as social workers and doctors and nurses, and in these professions and in other ways of helping her country, the Kobe College girl should play no mean part.

A Book Worm

BY YÜ CHIUNG-DJI

Just after having finished my supper, I went to the library to prepare my lessons for the next day. All the students, sitting there quietly, prepared their lessons. At that time, the library was full and there was no seat for me. Later I was very happy to find a seat near the corner. There was just one reference book of history on the reserve shelf. This reference was required for all the history students. There I exerted every effort to

get it. "Oh, what is this?" called I loudly as I opened the book. My classmate, sitting beside me, said, "This is a book worm." The people in the library were all excited by my calling. The book worm crawled on the book and said to me, "I hope you will not make yourself like me. I can just absorb all the knowledge from the book but this knowledge can not be digested in my stomach. It is no use. You, the students of Ginling College, know how to get the facts but do not know how to apply them. Most of your students just know how to study the assignments but never think of how to develop their character and personality." Then my classmate used the needle to kill this book worm and whispered, "What is the use to be a book worm! a book worm! a book worm!"

Night Study in the Library

BY NIEH CHIUNG-EN

During the evening study in the library there are many distractions that keep us from study. One is distracted by the hasty squeak of footsteps which arouses one's curiosity and one must look up to see who is coming in or going out. Again one is distracted by the sibilant whisperings and hissing like the buzzing of mosquitoes here and there. Or one's mind leaves the book to follow the scribble of pens scratching on in a great hurry. The continuous and monotonous ticking of the clock reminds one of the time to go to bed and that thought most effectively distracts one's whole attention from the book.

Child Health Program

BY SHAO SIU-LIN

Everybody has a right to be healthy. Since children are helpless to guard against ill-health and are too young to recognize the consequences of ill-health, somebody has to be responsible for their health. It is true that parents should bear the responsibility. But some parents are too poor or too ignorant to bear or to feel the responsibility. It is the community, then, that should take up the work. The problem of health is, though primarily individual, yet social in many respects, for the health of the one may affect that of another tremendously.

The field of health includes not only the protection against diseases but also the prevention of possible diseases and the detection and removal of physical defects as well. So the purpose of the present program is for the

prevention of infant mortality and the preservation of the health of children in China to-day. As the scope of child welfare includes activities directed toward maintaining health from the beginning of the prenatal period in both mother and child to the end of the adolescent period, the present scheme of activities will concern mostly different phases of work which should be done for mother, infant, pre-school children and children of school age while a general study of community conditions is only a preliminary piece of work which has indirect influence upon the health of mother and child.

I

A GENERAL STUDY OF COMMUNITY CONDITIONS

No attempt has been made to make the present study complete. Further development and details should be worked out according to local conditions. The following outline is proposed simply as a general suggestion:

A. CIVIC CONDITIONS:

1. Board of Health: It is very important to find out whether or not there is a Board of Health in the community. If so, find out how much is spent on the health department as compared with the amount spent on other objects, the number of physicians and nurses employed, the extent of educational work done by the Board, the ways by which the Board coöperates with other agencies in health activities, etc.
2. Hospitals: Hospitals exist for the health of people. Find out the number of hospitals accessible in the community and also whether or not they are standardized.
3. Health Activities of Private Agencies.
4. Special Health Problems: Investigate and see what diseases, whether contagious or not, are prevailing in the community. What are the means of dealing with them?
5. City Park: Is there one? If so, is it supervised? Are there special provisions made for children?
6. Schools: Schools have a great deal to do with health education. Find out the number of schools in the community, the kind of work carried on, if any one is used other than for educational purposes.
7. Other Available Facilities for Child Welfare.
8. Food supply: Food has direct effect upon health. Whether most of the food supply of the community is raised locally or imported from outside is correspondingly an important question. Besides, the inspection of market-places is also important.
9. Water Supply: Most cities in China at present do not have artesian wells. Water is either carried from canals or drawn from ponds or wells. Find out how most people get their water supply and whether there are any sources of contamination.
10. Sewage and Garbage Disposal: Any one who is interested in public welfare activities and engaged in this work should never fail to consider how sewage and garbage are disposed of, and to eliminate any possible chance of contamination.

- II. Housing-conditions: Closely crowded housing conditions are bad for health. Notice if most houses have good exposure to the sun and to the air.

B. SOCIAL AND INDUSTRIAL CONDITIONS:

- I. Occupations: Health problems more or less vary with the kind of work people do. Problems of the agricultural class might be quite different from those of the merchants; questions troubling the merchants might not concern factory-workers. With the industrial classes questions regarding child labor and work of the women immediately before and after confinement should be considered.
2. Midwifery: Midwifery plays a very important part in the health of a child; it should be specially emphasized. At present most Chinese are rather careless about it. It is very necessary to find out the number of midwives in the community, their training, their experience, and any other facts concerning their activities.
3. Education and Social Standing: Means used to awaken people's attention and to arouse their interest in health activities vary with the amount of education they have so it is rather important to find out whether most citizens in the community are educated or illiterate. Again their social standing is another factor in health problems. Find out whether most citizens are rich, middle class, or poor.
4. Recreational Life: Amusements have much to do with one's health. It will bring either positive or negative effects. The kinds of amusements prevailing, the places where amusements are found, the time which amusements consume, are questions of great importance in health welfare.

II

STATISTICS

Statistics of birth rate and infant mortality in the community should be included in the above study. But at present as nothing has been done along this line in China, there is no chance for such a study. Yet the work is important because statistics of both kinds will serve as means for arousing public attention and as basis for further investigations. The Board of Health or the Civil Magistrate or both should undertake the following activities as soon as possible:

- A. A Reliable Census: At present the local officials ask students of different schools to do the canvassing. Students are students. How can they accurately perform this piece of work? This kind of enterprise should be undertaken by a carefully selected group, and carried out in a systematic way so that the results may be of real value.
- B. Birth Registration: Laws should be issued and enforced right away requiring birth registration.

- C. Infant Mortality Record: It is necessary to have not only birth registration, but also death records. Laws should be made and enforced covering, at least, these points:
1. Number of deaths of children of each age during the last calendar year.
 2. Infant mortality rate: Infant mortality rate is "reckoned on the basis of the number of deaths of babies under one year of age per 1,000 live births a year."
 3. Classification of infant deaths: Classify the number and causes of deaths such as the number of deaths during the first days of life, from diseases like diphtheria, scarlet fever, measles; from gastro-intestinal diseases like diarrhoea, enteritis; from respiratory diseases such as whooping-cough, bronchitis, pneumonia; also the percentage of cases attended by midwives.

III

A SUGGESTED PROGRAM FOR CHILD WELFARE ACTIVITIES

What we have considered above is more or less indirect so far as the health of a child is concerned. Now let us direct our attention toward some essential activities which should be carried on in child welfare. As the preservation of child health is such an important and valuable work, it is very necessary to get as many people interested and as much help as possible. Coöperation of all agencies in the community for public health is desirable. In order to make people alert the Board of Health or Child Welfare Centers should take the initiative and assume a leading position. They should plan and engage in different kinds of enterprises such as the following:

- A. Prenatal Care: Prenatal care is important but neglected in present-day China. It may be divided into the following sub-headings:
1. Conferences held at the Health Centers: The expectant mother could go and get complete physical examination — examination of heart, lungs, abdomen, urine, and pelvis measurement.
 2. Classes in Maternity and Child Care: Here the expectant mother is taught the kind and the amount of diet she should take every day; the proper kind of clothing she should wear; the kind of work and exercise she should engage in, etc. Besides, she might be taught the indications of ill-health, household sanitation, preparation for delivery, principles of infant hygiene, etc.
 3. Home Visiting: It is necessary to have public nurses to do follow-up work and to visit expectant mothers and to give additional instruction and advice in the hygiene of pregnancy and early infancy.
- B. Care at birth:
1. Obstetrical care of mother at confinement at home or in hospital.
 - a. It is necessary to have a high standard of delivery care.

- b. It is important to have a physician or a well-trained nurse attending the delivery. In case midwives are used only those who are supervised or licensed should be called upon to assist. Treatment of eyes of infants at birth should be enforced to prevent blindness.
 - c. It is essential to train household attendants to contribute to the care and comfort of mother and baby especially during the first two weeks. In case of sickness special care and provisions should be made possible.
- C. Care of Baby Below Two Years of Age: Here the mother should know the value of breast feeding, technic of nursing, technic of bathing, sleep, clothing, ventilation, and general care of the baby. In case artificial feeding is necessary, the mother should know its preparation and technic of feeding. The ignorant mother might be enlightened through routine home visiting of the public nurse, mothers' conferences, mothers' classes or clubs, etc., carried on by the Board of Health or child welfare centers.
- The board of health or baby welfare centers should take the initiative to supervise midwife cases, and homes of boarded-out children, and to give instructions as to home nursery care, home care of the sick, personal and family hygiene, and to stimulate every member of the family to develop health habits to prevent diseases.
- D. Care of Children Over Two Years: In addition to the help given to parents for promoting the health of children, health centers should engage in serviceable activities like the following:
1. Well-baby Conferences: Conferences are held for the encouragement of mothers to keep babies well and healthy.
 2. Children's Clinics: Here children can have proper treatments.
 3. Supervision of Delicate Children: Children of tubercular tendencies, rachitic children, those with weak hearts and those suffering from malnutrition and various mental and nervous diseases should be carefully supervised.
 4. Control of Communicable Diseases: By the establishment of quarantines, enforcement of the use of anti-toxins and inoculation many communicable diseases can be controlled.
 5. Arrangements should be made for the treatment of adenoids, enlarged tonsils and defects of eyes, ears, teeth, etc., requiring surgery.
 6. Home Follow-up Work: Visiting nurses are employed to visit homes for the correction of defects and to provide instruction and secure coöperation of the parents.
 7. Summer Outings: Special provisions are made so that those who suffer from the heat may have a week or two in proper surroundings.
 8. Day Nurseries: These are established for babies whose mothers have to work in factories, etc.
 9. Little Mothers' Leagues: Here the older sisters are taught how to take care of their younger brothers and sisters.

10. Health Information: Child Welfare Centers or Boards of Health should distribute literature or leaflets to show where medical and nursing services can be secured, how to obtain the services of the health department, how to be admitted to hospitals, etc.
- E. Care of Children of School Age: When children come to school age and enter school, the school begins to share the responsibility of taking care of the children's health in addition to the parts played by the parents and the child welfare centers. Schools should emphasize health examinations to detect diseases of every description and to secure physical and mental health. In order to make health examinations effective it is necessary to get the coöperation and consent of the parents, to have follow-up work by nurses, to establish office hours when medical supervisors may be consulted by parents, and to make arrangements for children to attend hospitals and clinics.
- F. Care of Children with Physical Defects: Children are not to be blamed for physical defects. They have a right to be alive and to be healthy. Therefore special provisions or institutions should be prepared for those who are blind, those who are deaf, those who are crippled, and those who have tuberculosis, etc.
- G. Care of Children Out of School Hours: Children are children. They love to play whenever and wherever they can. It is very necessary for them to know where to play and how to play in order to have proper training for life work. Therefore, playgrounds occupy a rather important part in child life, yet it has been neglected in China to-day. People should be so trained that they will consider the enterprise as a worth while undertaking and will be interested and be willing to take part in the playground movement. They will make plans to make facilities for recreation possible and will train enough men and women for supervisors and directors so playgrounds will render educational values as well as mere enjoyment.
- H. Baby Week Campaigns: These will give parents an opportunity to learn some facts relating to the babies in the community and make them know the importance of babies' health and the need of permanent work for their welfare. Baby weeks should be carefully planned for the permanent welfare of babies. Of course, the Board of Health or Health Centers alone could not carry on all the work. They should get the help and coöperation of different people like the civil officers, doctors, educational authorities, preachers, social workers and any other leading people who are interested in child welfare. The program should be suited to the needs of the community. Some suggestions like the following might be available:
1. Lantern lectures and film shows—to give demonstrations.
 2. Open air street speaking—as a means of propaganda.
 3. Special talks and lessons given in schools relating to baby welfare.
 4. Mothercraft competitions.
 5. Baby shows—healthy babies parades.
 6. Women's organizations devoted to talks and discussions on means of promoting child welfare.

7. Garden parties and dramatic performances organized to raise money for local child welfare enterprises.

I. Baby Welfare Exhibits:

1. Temporary Local Exhibit—During baby weeks, demonstrations of sanitary and unsanitary houses, good and bad ventilation, screened and unscreened windows, care of the baby, preparation of artificial milk, first aid, etc., are demonstrated. Maps and charts showing statistics of infant deaths would be of interest.
2. Travelling Exhibits—As China is an agricultural country, travelling exhibits are especially desirable. The exhibition shows model clothing, posters, mottoes, dolls illustrating the right and wrong way of dressing babies and food free from flies, etc. Lantern demonstrations will be of great interest.

The above program seems theoretical at present in China yet it should be put into practice as soon as possible. If we Chinese realize the significance of child welfare and begin to arouse interest in other people and get their coöperation, the work can be done. It is a hard piece of work, but it is one kind of service China needs very much. The question of how much can be done depends upon how much spirit we are willing to put into it.

Laboratory Work in Education at Ginling

BY LIU EN-LAN

This is a desolate country in which we are now living, for nearly every human life in this vast land is cut and slashed by the knives of prejudice, bitterness and hatred, and they lie in a chaotic mass of gaping wounds—*anxiety, poverty and suffering*. Mr. Paul R. Radosavljevic seems to be right in saying that ignorance is one of the main causes of all human misunderstandings, which are the result of the lack of grasping another's point of view. But furthermore Tolstoy remarked that most troubles are due to bad education, and Victor Hugo declared in his "Les Miserables", "There are no bad natures, but there is a bad culture." The need for a right kind of education in China is undeniable. China needs an education to develop personalities and not just an impartation of information or the bestowal of skill. She needs an education with its supreme end and aim in the field of character building. Ginling, as well as the other universities, has recognized this need, born of the tension between a conservative heritage, a new world, and new social forces. So she started a laboratory for education as soon as space allowed in her new site. The aim of this laboratory is at least twofold. On the one side is the digging for and discovery of the latent possibilities in the would-be teachers, potters for human characters, in forming pretty patterns and beautiful designs from

the students of the college education class; on the other side is the experimentation on the methods of teaching which will be best suited to Chinese minds.

The dream for this laboratory work was first realized in 1923. The first experiment done was with a group of twenty students borrowed from the Ming-deh Girl's School who came as day pupils. Feeling that the girls were missing much of their school life by being transported back and forth from day to day, the experiment was discontinued in June 1924. In September 1924 a bungalow, formerly the residence of the building supervisor, was turned into a dormitory for eight first year senior high school students. This experiment was carried on for three years. The number in the class grew as the days went by, at last ten girls finally graduated in June 1927. In September 1927, a class of third year senior high school girls was taken in from different Mission schools in the Yangtze Valley that were closed on account of the political upheaval in the spring. A good number applied, but the dormitory space has limited the number to twenty-one. This year the third year senior high experiment is again repeated. There were seventeen girls in the fall term of 1928 and there are nineteen girls this term. More than 75% of the students have already graduated from high schools and are here to better prepare themselves for entering college in the fall.

Though nearly 53% of the student body are non-Christians from non-Christian families, yet the daily chapel exercises usually have a 100% attendance and the academic course in comparative religion is taken and enjoyed by the whole group. This is really a very encouraging sign to indicate that religion is not entirely taboo among the youth of China. There are still some who are earnestly seeking in an unprejudiced way even though they are not prepared to accept it as their own.

As to the question of extra-curricular activities the students have organizations by themselves such as the Y. W. C. A., student government and literary society. Of course the machineries are much simplified by the limited number of the student body. Now let us have a glimpse into the school life of these girls.

On the first day of school of each fall term the entering class, which is the whole school, is gathered into one class room by a teacher and is talked to about the necessity of having regulations for any group who are living together; that school regulations are only acting as the rails do to a train. What do you think would happen if the train should suddenly run off the rail because it does not want to be limited by any set rule but wants to go wherever it wants. "Disaster, tragedy" comes the answer. What would happen if a group of people living together should disregard all regulations? "Chaos and anarchy" comes the answer. The degree of enthusiasm in the answer foretells the degree of success of the year. Thus the whole group is immediately turned into a legislative body and regulations concerning the dormitory and class rooms, and general regulations in regard to absence from school etc are drawn up. Each member of the class then signs a pledge that she will abide by the regulations thus drawn up. Then an executive committee to enforce the same is elected. The executive committee is composed of a president, a secretary, a proctor and a librarian for taking care of the reference books, magazines and newspapers.

But we have to realize the difficulties these girls have to conquer in the first few weeks or even two or three months. They are new to each other and new to their environment and teachers. It is very hard for the student leader to be reasonably effective and sometimes they may not be able to put the right person into office in the first election, so a re-election may take place at the end of the second month in case of necessity. Even so some teacher has to be on guard from time to time to do some reminding, pushing and pulling. But when the spring term comes you will find a different picture in these girls. They come to know each other quite well and there is the something called "group spirit" or "team spirit" if you like. It is remarkable to see how they have gained in independence of spirit and power of self-control. What a strange festival the China New Year must be, one might think, for the wonders it brings forth!

There are only a president, a secretary and a treasurer who act as the executive of the Y. W. C. A. This organization the faculty is treating with a "hands off" policy, in order to obtain a free expression of the students religious conceptions. The students are taking charge of the full program of a vesper service on Sunday evenings including the inviting of their own speakers. Most of their speakers are members of the college faculty, but often they have members from their own group too. Some of the teachers used to drop in seemingly at random from time to time in order to fall in with the line of thinking of the students and also try to feel their way through to do their share in an unassuming way. It is a joy to see the enthusiasm that is manifested through the faithful and full attendance and the eagerness of spirit which is free from any sort of compulsion but comes from the heart itself. Once they were asked why they wanted to change the arrangement of seats and other furniture everytime, and they answered that a change of environment will refresh their minds and make them more ready for beautiful thoughts. For various reasons, once in a while, they join the vesper service of the College Y. W. C. A.

The literary society gives a program twice or once a month with an English and a Chinese program alternately. The program is usually composed of a debate, several speeches, current events reports, music and sometimes a play. The English teacher is usually the engineer of this special piece of machinery though not without exceptions at times.

As to the curriculum of the school, a special effort is made to follow the general program for senior high schools in East China, though with occasional modifications in order to fit into the program of the practice teachers.

Now the question is what is the best method for teaching high school girls. That is one of the reasons for the existence of the Practice School. Dewey's policy of democracy and Kilpatrick's project method have whirled into China in recent years like a hurricane. But unfortunately they are alien to China. Can you imagine how a person could manage to lead a New York apartment life in a simple Chinese village or to lead a simple Chinese village life in a New York apartment house? It is just as inappropriate and awkward to adopt any imported foreign educational method to use on Chinese minds without adapting and modifying it first. So with the three-year-experiment the "socialized recitation" and "project method"

were most extensively practiced. But it is terribly dangerous to practice the project method without the supervision of experts. If it is not skillfully and wisely managed it will only fertilize the soil for chaos. Since Miss Vautrin returned from furlough in 1926, Morrison's unit method of teaching has been introduced and experimented upon with great enthusiasm. "Units of work" "adaptation," "a new understanding" became the bywords of the laboratory of human minds. With each unit of study the teacher must have a well defined aim as to what new understanding she wants her students to adopt after they have finished the unit. The expression manifested in the final stage of organization and recitation will tell the degree of success the teacher has achieved.

The fact that imported western educational methods are ill-adapted to China has not prevented the earnest seekers from trying to discover the best method to enable these young souls of this troubled land to climb the ladder to life's real success. So far there is a sense of satisfaction in the practice of Morrison's unit method of teaching for it fosters the spirit of independence, coöperation and initiative and also it does not lack any of the values that the project method offers. But it is hard to arrive at any final judgment of its success, for the experiment is still too short.

However "the mystery of science does not lie in knowing what to do to secure a certain result; it lies in finding out what to do. The mystery is known only to the man who dreams and tries and dreams again in his laboratory" said H. D. Hill in her article "Wanted — Personality." So it is with this laboratory of character building.

Our Servants' Night School To-day and To-morrow

BY LIN FUH-MEI

It is recognised that one of the serious obstacles to the establishment of real democratic control and better social and economic conditions in China is the overwhelming preponderance of illiteracy which is estimated around eighty per cent. In order to eliminate this obstacle, we have to educate these illiterates. As Bertrand Russell says, "If China is to be a democracy, universal education is imperative." This challenges us, educated Chinese. As an acceptance of this challenge, our servants' night school came into existence several years ago.

If one visits or investigates our servants' night school to-day he will find it in some ways different from that of the past. He will find, in the first place, the system of masculine education has been changed to co-education. There are women servants as well as men servants enrolled as pupils. There are four grades composed of approximately thirty pupils and one third of them are women servants who study with men servants under the

same teachers in the same classroom. These women are remarkably bright and their records in most cases are higher than the average of the men servants. This will probably seem unsound to those who think that women are inferior to men in mental ability.

In the second place, he will find a crowded curriculum. It is only a six hours school per week and yet there are more than seven different subjects such as arithmetic, Chinese, hygiene, English, civics, recreation, etc. Some would say that this crowding of the curriculum is a defect of our night school, but it seems to me one will not think it a defect if he fully understands our purposes. The reasons are twofold: Firstly, we early became aware of the danger and weakness of teaching them merely to read, while neglecting the fundamental aim of education: the adjustment of the individual for the duties and responsibilities of the life in which he must participate. Secondly, we purpose through these various subjects to help them to attain something of the art of living; each subject is a means to secure an efficient and decent living. Chinese, English, and arithmetic are tools for their daily business. Through civics, they are taught the common knowledge of being a citizen in China and thus they will be aware of their rights and responsibilities as citizens. By hygiene and recreation, they can learn how to live a hygienic life and how to find a worthy use of leisure. These subjects help them economically, socially and physically. Owing to these purposes, many subjects are put into our curriculum to-day.

In the third place, he will find our servants' night school possessing wonderful pupils and self-sacrificing teachers. All of our pupils are above twenty years of age and their time for school is already past, but their interests in studying are remarkably intensive. They are eager to learn and they themselves appreciate greatly this opportunity of receiving education. Persuasion and urging are no longer used or needed in our servants' night school, to-day. They are unusually diligent in studying their lessons and can skillfully apply what they learn from the books. We are not only proud of such wonderful pupils in our servants' night school, but also of our wonderful teachers. We have no paid teachers, only twelve volunteer teachers, who are enthusiastic in the promotion of universal education and are eager to attack this problem of illiteracy. Thus, they devote their precious time and thought to our servants' night school though they are one hundred per cent busy in their college work. They are capable of conducting these adult classes and able as well as willing to devote the necessary time and thought to the work. These teachers show their spirit of coöperation as they mutually exchange ideas of the best method of teaching these adults. Owing to their effective method of teaching, the pupils of our servants' night school make remarkable progress. The following few instances would indicate what progress they have made.

There are four grades in our servants' night school. Most of the fourth grade pupils can write a simple and clear letter as, for example, during last lunar New Year Day they wrote a very well worded form of New Year greetings to those of us who remained in college during the New Year vacation. They can write a clear notice to tell us there is a registered or express letter or a parcel for us. They can understand simple English if one talks slowly. Those below the fourth grade can also write a little and read newspapers. They not only show their ability with pen and ink, but

also indicate their possibility of being orators and debaters. During last Christmas, a literary party was given by both men and women pupils of our servants' night school. They invited our college faculty and student body and their co-workers who have not yet entered the night school. Their program was composed of a play, a competition in writing, a lecture on home hygiene, and a debate. Their program emphasized a single theme: "Benefits of Studying." The audience all listened with intense interest and surprise when they performed the program. We had never dreamed that they could give such a nice program. This party, on the one hand, stimulated those who had not wished to attend the school to demand to enter our night school; on the other hand, it induced those who did not directly give their time and thought to our servants' night school before to wish to give us their services, this year. Thus, this party brings an increase of pupils and teachers to our night school. This scene of progress and satisfaction cannot fail to be recognised as a marvellous achievement of our servants' night school.

Well, so much for our progress of to-day! But thinking of the responsibility we are assuming, we are not yet content. Efforts are made for certain improvements. First of all, we are planning certain graduation degrees and advanced courses in order to encourage pupils and to let them have a definite goal so they can see clearly what they have accomplished and to encourage them to strive on. We are sure our college faculty and the members of the education department will give their guidance and help to us for reaching this goal. Attempts are also being made to secure the kinds of books that will exactly meet their needs. I hope those educators who have experience in adult education will help us. Last of all, we must support, protect, and develop our servants' night school to its full extent so that it shall be an ideally perfect model night school for adults in China.

The earth continuously revolves in its orbit. The sun never ceases to give man its precious light. Perseverance is the price of success and happiness in everything. Let us strive forward; let us work hard; let us persist in order to reduce our percentage of illiteracy and to build our democracy on a sound basis.

The College Y. W. C. A. in 1929

BY LIU BAO-YING

Any one who desires to keep herself up-to-date on the news about our college, certainly will never neglect to find out how the Y. W. C. A., is getting on. This organization has always progressed by the process of trial and error, making experiments on various methods to see which will render

the most and best service to our college life, to our neighbors and to our fellow students in Nanking. This year, 1928-29, may be marked also as a year of experimentation. New devices have been worked out and practiced by several committees.

I. Day School:—A new school board has been organized. It consists of seven members, two from the faculty, two from the student body, one from the alumnae and the other two, the principal and vice-principal of the school. The function of this board is to plan the program for the whole year. In other words, it is to bear the entire responsibility for the school. Besides the volunteer teachers from the college, there is one regular teacher holding the whole responsibility. Last term we had a graduate from the Chinkiang Girls' High School. As her physical weakness prevented her from coming back again, we have asked Lin Tsui-o, who has been one year at college, to take her place. With the large increase in the number of the pupils (there are 70 this term!) a first graduate of the day school itself is acting as an assistant to Miss Lin.

II. Missionary Committee:—The Sunday morning visiting is carried on as usual. In order to secure the interest of the neighbors, the women's meeting on Sunday afternoon has been modified. It is no longer a gathering, but a school. Four subjects are taught, singing, Bible stories, Chinese and hygiene. One session is supposed to last for twelve weeks. There are now about ten students attending regularly every Sunday. However, we are not a bit disappointed with the small number of the students. What we want is quality rather than quantity.

III. Bath House:—For the time being, it is only open to the Day School children. The committee is making a more thorough preparation and a better arrangement so that very soon it will be convenient for the adults' use as well.

IV. Social Committee:—It is planning to have a social gathering for all the girls' high school seniors in Nanking. We hope that a close relationship will be created among the schools by this means.

V. Devotional Committee:—It is now working in coöperation with the Bible Class Committee. Both decide together on the topics that can fit most to the taste of the audience on the one hand and bring rich and high ideals on the other hand. Besides, on Sunday the topic discussed in the morning is almost the same in nature as the talk given in the evening service. The purpose is to focus one's thought on a central theme throughout the day.

VI. Finance Campaign:—Because of a serious lack of funds, other means than merely asking the members to write pledges have been employed for the collection of money. A committee of four members was formed to do the business of the sale. Special products were brought from various quarters of China, such as lacquer from Foochow, ivory carvings from Canton, and silk from Hangchow, etc. In turn they were sold at college. By so doing, we had a double gain. It seemed that we were doing something for our college-mates and at the same time, we were providing another source of money.

In regard to financial matters, it is an honor to announce here that this year we have received \$50 from the alumnae who came back for

Founders' Day and \$15 from Miss Chen Mei-yü of Singapore. We appreciate very much their generosity and enthusiasm.

In short, the field of the Y. W. C. A. is extending from year to year. We hope that every bit of work is not superficial but profoundly solid, so that it is able to justify and fulfill the purpose for which this organization has been founded.

Campus Notes

BY LIU BAO-DJU

An Unexpected Christmas Present

"Oh, do you know that Dr. Hackett has sent us a Christmas Present?" cried a girl running into the class room.

"Where did you get the news?"

"What is it?"

The girls in the class room all gazed excitedly at the first girl.

"Guess!"

"Candy."

"No, she sent us a check for \$10 gold."

"How nice! How good she is to remember us at Christmas!"

"Let's buy some candy" said a girl who is extremely fond of candy.

"No," said another girl with decision, "that's not the way to use Dr. Hackett's Christmas present. Let us use it wisely so that it shall bring us happiness."

Thus the student body decided to use \$5.00 to buy candy; and the remaining \$15.00 was spent for a lame girl in our neighborhood. This unexpected Christmas present has certainly given us a "Merry Christmas."

Christmas Eve

"Oh, I am tired of the suspense!" sighed a girl. "Really, do you know what play the Faculty members are going to give tonight?"

"How can I know?" returned her companion, "I am as ignorant as you are."

"They gave it last night to entertain their own guests. I heard the sound of drums. What might it be? How I wished to peep in!"

"Patience, patience! You are going to see it very soon."

So, before seven o'clock, students and guests crowded the gymnasium. They settled down and waited patiently. At last their virtue was repaid. The play "The Kingdom of God" was indeed wonderfully given. Stirred by the inspiration they had received from the play all went to bed with a new resolution to meet the coming Christmas.

Christmas Morning

The moon shone dimly just above the campus. The night, though cold, was perfectly silent. In the Ginling family, on a beautiful night like this, only peace and happiness reigned.

"Oh, little town of Bethlehem, how still we see Thee lie. . . ." The beautiful music, as if it were from angels, flowed in the atmosphere and broke the silence. Every one came back from her dream and listened with intense joy. It was at one o'clock that the glee club members of Nanking University filled the Ginling campus with music. Hours passed before sweet music again broke the silent and peaceful night. "Merry Christmas!" Thus the glee club girls greeted every dormitory at four o'clock in the morning.

Fancy Dress Party

"Fancy Dress Party on New Year's Eve!" The notice was attractive enough to thrill every one. Filled with laughter at those funny looks of disguise, fully enjoying the fun of taking part, thus students and faculty gathered in the gymnasium.

"Oh, do look at him! His eyes are twinkling!" Half a dozen naughty boys and some timid girls gathered around the man with twinkling eyes.

"Look! Here comes an Indian!" and they all turned to look at the Indian. The timid girls were so much afraid that they ran to the other end of the room. There, they met the twins with big eyes and open mouths; and then they laughed heartily.

"Washington and his wife!" Everyone looked at the pair with admiration.

The captain whistled, and each one found a partner to fall into line. The march was grander than that of soldiers. A folk dance followed and jolly games were carried on excitedly. Every body was in the gayest of spirits, ready to say goodnight, when all of a sudden, the lights went out and they fell into silence. Far away (though the glee club girls were just behind the curtain) they heard a peal of music ringing in their ears—
"Ring out the old — ring in the new —"

College Chorus

"Come, girls, it's half past six now. Do you remember this is Friday?" a girl called to the group in the social room. "Oh, yes, college chorus tonight!" All those in the social room went together to the lecture hall where they sang merrily. The college chorus, thanks to Miss Sutherland and Miss Koo, is getting on splendidly, and the students enjoy it tremendously. By the harmony of beauty that is felt in music, the Ginling girls are drawn together, and through this, joy and inspiration have come to the life of each of them. Is not music the expression of the soul—the joy of life? This is why every one enjoys being one of the members of the college chorus.

December Sky on the Campus

Such a beautiful sky above our heads needs observation and appreciation. Thus, Mrs. Thurston, during December, has given us three lectures on "China's Sky." When shall we have full moon? When can we observe the rising and setting of the moon in different months? Where is Venus? Mars? Jupiter? and Saturn? These are questions that are always interesting.

In my personal opinion, we can admire the real beauty of the sky best on a moonlight night. When, at the end of a perfect day, the twilight disappears, the moon shines, and the stars twinkle, it is time for every one of us, after a day's hard work, to realize that the world is full of beauty and peace. The silvery moon and the glimmering stars are always willing to befriend us. We can not have them as our friends unless we know their names, their time of appearance, their nature, so that we can talk and converse with them.

"Farewell to Thee, Our Mother Dear"

At last the hour of departure has come! Mrs. Thurston, our former president, left us on February 5th, and sailed back to the United States on February 9th.

It is true that she has left us for a time, but faith, hope and love remain with us through the influence of her character. And, with faith, hope, and love, her successor will build the "abundant life" of Ginling. Shall we not as Ginling students, strive on with the same self-sacrificing spirit so as to be worthy of being Ginling students?

Notable Explorer

Mr. Sven Hedin, who has had many adventures in Tibet, and other parts of the world, visited Nanking lately and was invited to Ginling on March 8th. His talk was mainly on his experiences in Tibet and in other places nearby. His adventurous trips were so interesting and exciting that all of us listened with eagerness. He told his experiences in such a way that we all felt as if we actually saw those gorgeous sights, and beautiful scenes, as well as the dangers and perils, right before our eyes. When we went to bed at night we dreamt of the Persian King in his gorgeous robes, traveling with thousands of men and horses. So we felt as Mr. Hedin did, that we were in the "Arabian Nights."

Welcome! Welcome!

A college like ours is always entertaining visitors, and there was nothing so pleasant as having Misses Appleby, Derricotte, Rutherford and Kieffer who were delegates of the International Student Conference in India, come to visit us.

The first two visited us on February 10th. Miss Appleby spoke to us something about the spirit of the conference, making such an impression that we felt the spiritual force of such a meeting. Miss Derricotte, whom we admired for her lively and youthful spirit, spoke to us about India and her educated women. We were especially interested in knowing something

about the educated women in India. Miss Derricotte also taught us to sing some Negro songs, and every one of us entered into the spirit of singing whole-heartedly.

The other two guests visited us on March 6th-8th. One of them spoke to us in chapel. The same subject was presented before us, adding new light to our thinking. We enjoyed their visits and their talks very much and we wished them a happy homeward journey.

The Close of the Indoor Season in Physical Education

For one week, during March 10th-16th, we were given delightful interdormitory basket ball games after study hours. The girls enjoyed to the full the contest, each fighting for her own dormitory. The silver cup was at last won by Four Hundred. Another week was for interclass basket ball games. Everyone fought her best but sportsmanship is what we cared for most. Our honorable Juniors got the highest number of points.

March 30th was the day of the indoor demonstration. The walking-to-music contest really made an effective scene. Seniors and sophomores tied in points. The other demonstrations such as dancing, boxing, general gymnastics, and special gymnastics were given successively.

After this demonstration outdoor games will begin. Outdoor functions are always so enjoyable that we are all looking forward to the change. Our physical education department has always been a fairly active one, and we hope for its further growth.

Alumnæ Notes**PERSONAL NEWS**

Since the last issue came out there are only a few changes in the Personal News of the Alumnæ. They are as follows:

1919

LIU GIEN-TSIU is in Hangchow; we hear, at the Hangchow Mission Hospital, the Hospital at Tinghai having been closed.

1920

GIN GWEL-CHIN is now teaching in the Union Girls' School in Hangchow.

1921

CHEN MEI-YÜ is now Secretary of the Y. W. C. A. in Singapore.

1922

TAO SHAN-MING is now working in Peiping. Her address is: Epidemic Prevention Bureau, Temple of Heaven, Peiping.

1923

GIANG ROH-DJAO is at her home in Wuchang.

HWANG WEN-YŪ is now back in her mother school in Foochow. We hear that she is a busy Principal there.

RWAN I-DJEN (MRS. CHEN) is not teaching in McTyeire this term. She is with her husband in Shanghai College now.

1924

DJUNG HSIEN-YING is doing social work in P. U. M. C., Peiping.

HSIA SHUH-DJEN is assisting Miss Kyung Pei-djen of the National Y. W. C. A. in Wusih to start industrial work there.

1926

DJAO TIEH-MEI (Mrs. Chen) is managing her home in Shanghai.

DJOU FUH-LI was married to Mr. George Owens last December.

DJU I-DJU sent to the Association this announcement about two months ago:

奉聞

師證婚舉行結婚典禮特此

十一日在丹陽經李春蕃牧

我倆已于民國十八年二月

朱王
懿齊
珠興
敬
啓

She and her husband are teaching in the Middle School of the University of Nanking.

1927

CHEN SHIH is now Mrs. Shen. She went to France with her husband just three days after their wedding last December.

1928

CHENG IH-MING is teaching in Riverside Academy, Ningpo.

CHENG TAO is enjoying her work in the local Y. W. C. A. in Shanghai.

DJANG HSIANG-LAN is in Shanghai now. She is still kept away from work on account of her health.

GU WEI-TSENG—now Mrs. Li—was married on April the seventh in Nanking.

TANG MING-SIN is taking a rest in her home in Shanghai.

Something More About the Alumnae

It is suggested that "Group News" as well as "Personal News" be collected and put in the magazine; therefore the following items appear here:

1. At present we are represented in America, England, France, Russia and Singapore by a group of seventeen.
2. It is said that about eight of the Alumnae will go abroad this summer.
3. Those who are in China now are scattered over eleven provinces. Kiangsu has the largest number, about one-fifth of the total number.
4. Twenty-seven of the total are married. 1926 has the largest number of them — seven.
5. May be five or more weddings will take place before the close of the year.
6. Just how many grandchildren Ginling has at present we do not know for sure. But as far as we are able to tell, there are about two dozen of them.
7. Ginling produces quite a large number of school principals. There are seventeen of them.
8. We hope three years from now we will have at least eight doctors in the Association.
9. Most of us are teachers, but the number of social workers is increasing.
10. There are only 125 Alumnae just now, but by the time you read this issue the total number will be increased to more than 150.

We should like to take this opportunity to express our appreciation of the very generous gift of \$100 sent by Ling Deh-djih, 1920, and the boys in her school in Singapore, for our Y. W. C. A. Day School. Such interest on the part of a far distant alumna is very gratifying.

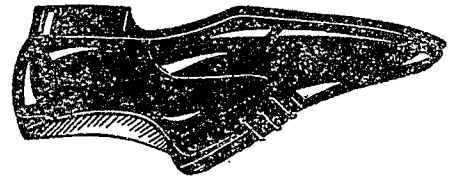
金陵女子大學校刊

第十七期

中華民國十七年六月

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 室。如何得宏麗。精潔。以期盡寶主之歡。者。請隨本
 惟。集會之酒。筵茶。點。如何得豐美。有名。結。婚。之。旅。館。禮
 以。慶。成。也。
 碩。成。應。燕。柳。不。有。嘉。會。重。鴻。儀。此。聯。婚。會。所
 以。發。起。也。
 師。生。同。儕。回。學。壯。遊。不。晉。一。層。行。色。安。壯。此。歡。送。會。所
 行。之。義。也。
 學。校。庭。會。情。融。會。共。襄。教。務。以。植。長。材。此。戀。親。會。舉
 奉。假。甫。完。暑。期。繼。滿。幸。學。幸。友。來。歸。此。始。業。禮。舉

百奇
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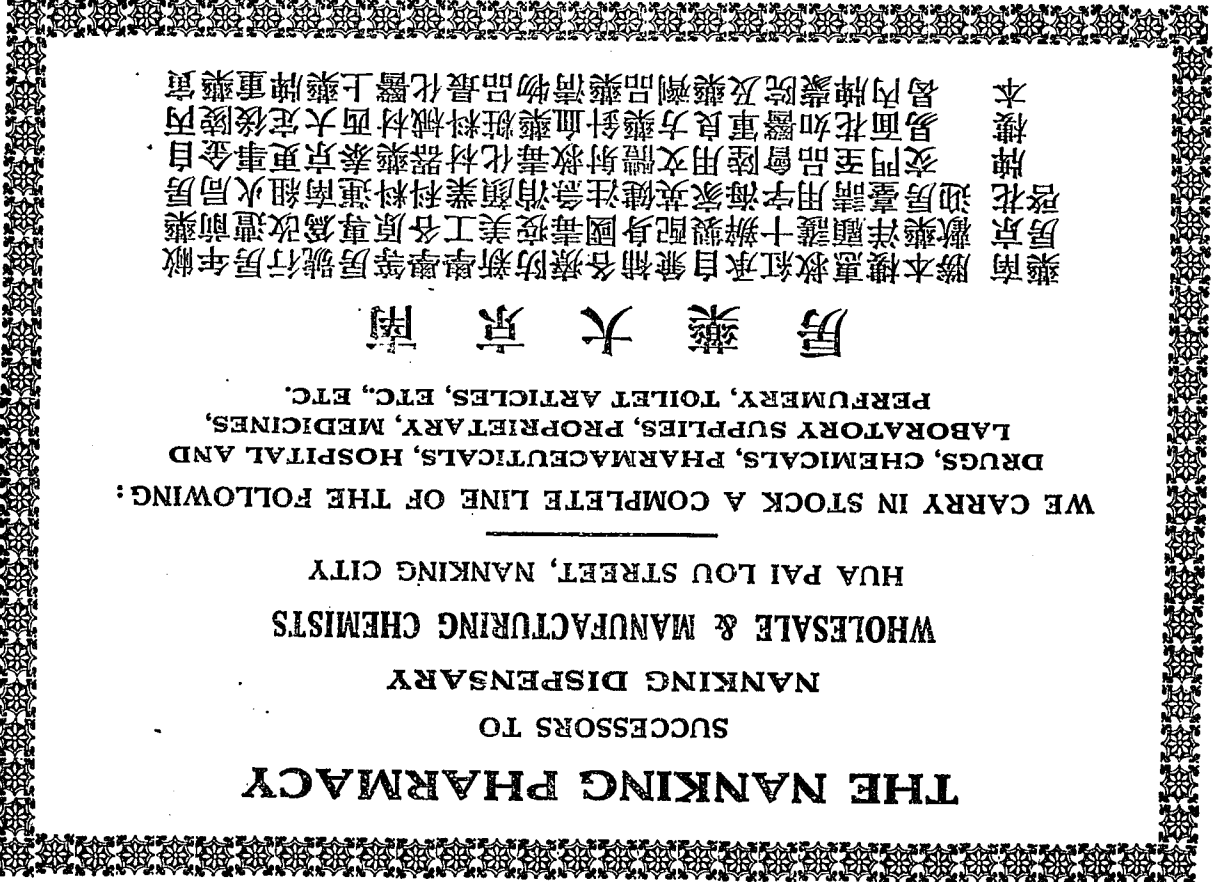
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房京歡藥洋顧護十辦製配身國毒疫美工各原專為改運前藥
啓花迎房臺請用字海家英健注急消顏藥料運南組火局房
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樓易面花如醫軍良方藥針血藥粧料械材西大定後陵丙
本島內牌藥院及藥劑品藥清物品最化醫上藥牌重藥寅



京南 長高

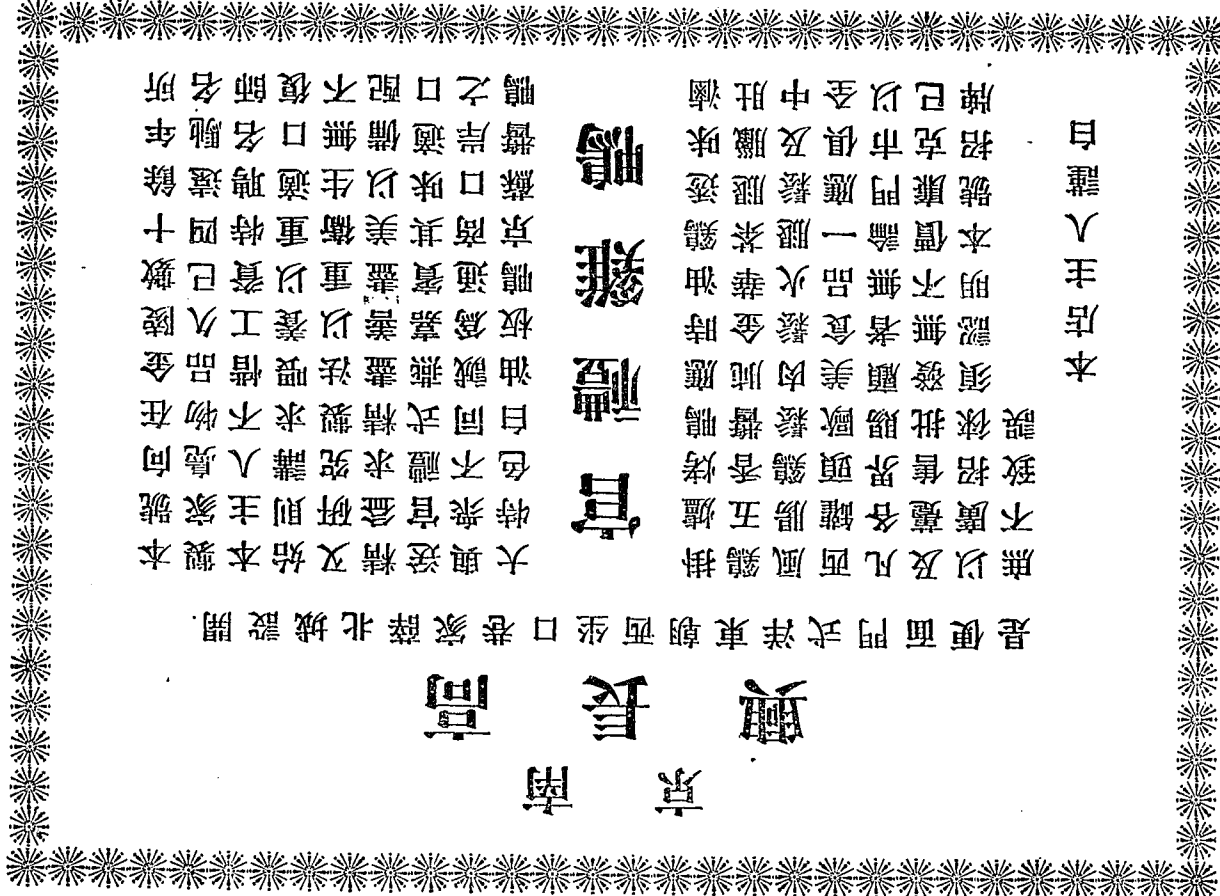
是便面門式洋東朝西坐口巷家薛北坡設開

庶以及凡西風鷄掛
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致招售界頭鷄香烤
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灣岸適備無口名馳年
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官禮鴨

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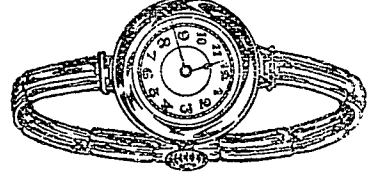
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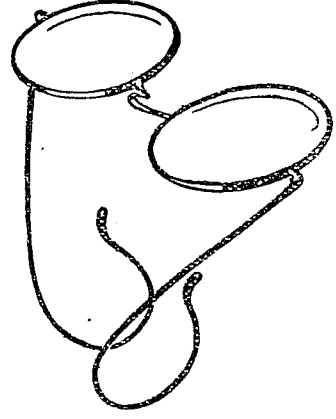
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金陵女子大學校刊

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文人求古之弊

唐人所謂之詩體

音韻與詩

日本民族之研究

今日之馬克思主義

金大附中單元教學法報告(續)

有聲電影說

讀「時問空問與文學家」

古文與非古文

意識在政治哲學上之地位

地輿班 宋 陳 碧 惠 榮 香 郁 純 宣
慶 班 慶 洲 開

慶 慶 留 別 京 友
菊 梅 影 陶 高 君 畢 業 於 本 校 序
菊 影 湖 夜 舟 上 月 夜 舟 浪 開 鸞 西 意 道 谷 潭 武 試 樂

宣 前 班 慶 玄 郁 前 贈 玄 壽 祝
閣 人 貞 宇 玄 文 人 盼 玄 宇 齡

金陵女子大學校刊第十七期目錄

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八年秋季第十四期起中英文分裝訂每年仍定兩次出版計中英文各出

者頗多致有中文部份不能閱讀殊覺不甚經濟故由校刊部議決自民國十

本刊自出版以來內容中英文著作各半前因本刊每期寄往英美各國人士

校刊部啟事

章「六朝」繼麗的弊病以五經史漢為依歸，所以他的文，散文為古文，明，是韓昌黎以後始盛行。昌黎的文，於散體文，輒曰「散口」，古文，亦曰「散口」，那「何人」是指周朝史官的奇字，所以梁鈺退應論說：「說：今人六十年世間，滑稽之事，殆沒有過於此了！原來古文兩字，能算做古文，會國繼是個大古文家，乃生在民國紀元前，名詞，做實在是不幸，繼生在民國紀元前一千六百年，不古文的定義，是從後來有人下一個準確觀念的，這個卻不是散文罷了。

體與四六大同小異，這是後話（其中有韻的有無，不過中國有一種時形的文體，便是駢體或四六），駢體東西了。

實在是韻文，前面都是散文，讀者已可以想像古文是什麼東西了。

讀「時問空問與文學家」

社 應

新社會第一期有時問空問與文學家一篇是我友

論文學書。

「非古古文」了。詳見姚叔節文學研究法林琴南應

文：凡是一切散文不合古文家的意境氣氛格調，都是古

到了後來古文門戶確立之後，不但駢體四六，不是古

古文之目，異於古所云矣……

後文無定品，定非俳偶，是從時學有專長，專行逐名為古。

文者近是。（名雖託於尚書，實實取於料斗。……自

古文之目，始見馬遷）五帝紀實「總之，不離古

通義說得甚好。

叫做「古文」，於是古文成爲一種文體了。章實齋文史

包括歌詞。現在就文論文，姚氏的十三類中後四種，

文學上的分類，本來散文與韻文是對的，而韻文又

碑誌 雜記 箴銘 贊頌 辭賦 哀祭

論辨 序跋 奏議 書說 贈序 詔令 傳狀

法是依照姚姬傳的古辭類纂他的十三類如左：

春秋為根。

歌贊則詩立其本，銘誄記則禮其端，記傳敘，則

論說辭序則身統其首，治策章奏則專發其源，頌

最早的要算文心雕龍，經說。

沒有談這問題以前，先說文章的分類，敘述文章體裁

古文與非古文

賈 洲

過於西洋的個人發展，其中有利有弊，只好異日再討論。

因爲這個立腳的地點不同，所以中國的家發展，勝

法，也是國家的事，因此國家也須有道德性了。

條，可以實現的，所以法律總是有道德的意義。立法行

人，方纔是一個實體。實體，個人的自由，是靠著法律及道德訓

學者，以爲國是一個法人，不能生存在必定靠這個法

會組織的單位。所以國家的政治，必定合於道德。西方

中，不可不施道德。國家既然一理，因爲家與國，都是社

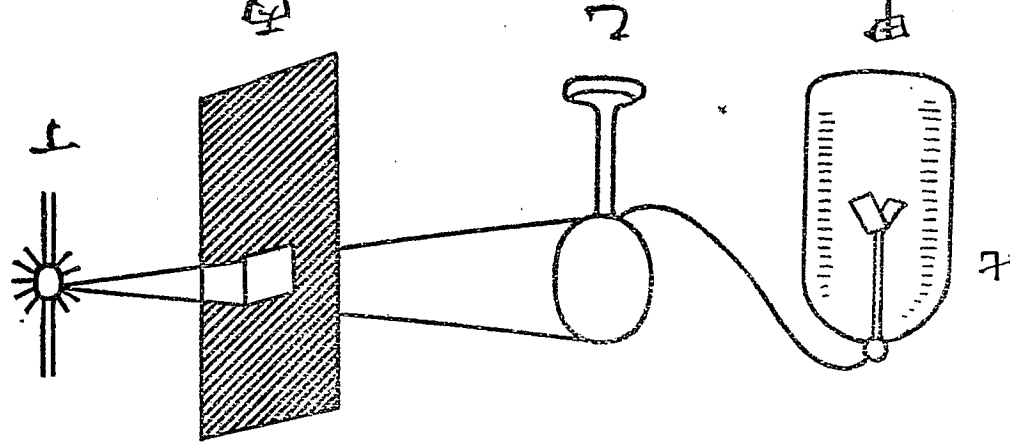
而家齊家齊國治，而後國治，而後天下平。「一身修

以家庭爲論點，西洋以個人爲論點。大學說：中國

家所主張的倫理政治，有一個不同的立腳點，是中國

加電池之感，並非分別某種電池對於七色光 (spectrum) 池等。其所以用各種材料作各項光電池者，即欲使光電池之種類頗多。有鉀光電池，真空電池，鎳光電池 (photo-electric cell) 亦同此理。

荷通過時，即發生此種效果。而正電荷則否，所謂光電池，電隨合攝。哈爾瓦茲 (Hallwachs) 又指出，凡負電去發生。故電線中之兩金屬，即彼此相拒，電荷失去。其右側，由鋅板孔隙中射入之弧光，所照，即有電荷。為一驗電器，其頂端連於鋅片之正端，假使鋅片之長方形之孔，正對其右側弧光所射之光。圖中開，為一鋅板，長二十四吋，寬十二吋，在此板上面，圖中之乙，係一光薄之鋅片，其徑為三吋，入之，一呼。此種影響，其實驗方法，申述於下：



son) 假本京府東街青年會所及鼓樓金陵大學禮堂演說，亦云。觀數日前有美之博士 (Dr. Robert) 所謂電影是也。片中映之人物，始而靜，而動，今即及道路，通具有莫大之偉。此外更能助入，娛，樂，即活，電之應用，至於今日，已成事實。其對於日常生活，深廣。劉君以為如何耶。

一 入之力所能辦，其引其端，以待有志之士而已。拉羅曼此。取材於正史，尚無不足。唐以後，則須須搜羅巨案，譜牒，非列。表編。成。則文化推遷之跡，躍然如見矣。然，傳以前，口統。計。凡可由故紙堆中搜而得之材料。一一羅入之原因，並辨明此地之究為何在。更將其地之風土，

有聲電影後說

李郁文

之。以紫外線，其電荷立即失去。正電荷不物，並不受有真電荷 (negative electrical charge) 之身體。入，年，論，不，物理學家，哈爾瓦茲 (Hallwachs) 於一九一一年，照光時，為易。且光之強弱，與電之大小成比例。一九一二年，將紫外線射於火花間隙 (spark gap) 時，其放電電荷間隙未開。光電者，一說。是無後。念。起。見。故。是。無。後。說。

上。都。知。其。為。一。種。光。電。之。作。用。為。破。際。一。波。民。衆。神。感。之。坡。老。幼。驚。來。觀。看。不。噴。噴。奇。以。為。神。怪。在。有。識。之。講。有。聲。影。之。理。並。佐。以。有。聲。影。之。映。於。是。映。動。全。

| 問題 | 題 | 對的 | 不對的 |
|----|-------------------------------|----|-----|
| 1 | 1 研究貧窮問題的必要。 | 5 | 1 |
| 2 | 2 注意：形如何？ | 6 | 0 |
| 3 | 3 原因：今日中國貧窮最大的原因，是一個社會裏充滿了戰爭。 | 3 | 3 |
| 4 | 4 我到前面來尋求幫助。我替他找一相當的位置。 | 6 | 0 |

第二步：教師的講述。單元：貧窮問題。所用時間：七十分鐘。

(一) 教師講述的目的：

甲 教師以簡的話，將貧窮問題的各要點提出來，使學生在研究此單元之前，「窺其全豹」。

乙 引起學生對於貧窮問題的興趣，使他們在研究的時，多肯用心。

(二) 教師講述的材料：

甲 導言——從你們昨日的考試，你們就知道我們現在所要研究的貧窮問題。到底什麼貧窮？

乙 換一句話說，若一個人有飯吃，有衣穿，他就不是窮。若一個人沒有飯吃，沒有衣穿，他就是貧窮。

貧窮問題初次考試的結果

「你們都懂了，現在就動筆寫罷。」

「一個！一個！可以把考卷交給我。你們現在都懂不懂？雖然幫助你。打鈴的時候，將考卷傳遞給你左邊的人。去。」

「有什麼人遇到不懂的地方，請舉起右手來，我可以去過這四分鐘，五分鐘，教師要說：『現在你們都懂了嗎？若以後以後給學生五分鐘，四分鐘的功夫，考題中懷疑的地方。』」

「說過之後，就將問題分給他們。教師先將考題讀過一遍。以你們的，就是你們還有的四十分鐘的功夫，可以寫。所以知道的，就是一些無關緊要。你們可盡量的寫出你們的。」

「於本題所有的，總起見，所以幾有今天的試。知道對的，一定不能一樣為時間，又為了要知道各位同學對的。」

丙 教師講述後考試的結果。

乙 考試的程序大致與測驗考試時相同。

理由。

4 中國的土匪，盜賊與乞丐能否剷除？

乙 理由是什麼？

3 甲 施於路旁乞丐之怪其施之不當，請問

影響？你答理由。

2 我國連年不息的戰爭與人民生活有什麼

1 提出各生家庭四圍社會貧窮的原因。

甲 考試的材料。

(三) 教師講述後的考試：

度，所以表內有甲乙丙的分別。

注意 金陵女大附中仍用等次制。

剷除？你理由。

4 中國的土匪，盜賊與乞丐能否

乙 當講問的理由是什麼？

3 甲 施於路旁乞丐之怪其施

有影響？你答理由。

2 我國連年不息的戰爭與人民

1 提出各生家庭四圍社會貧窮

| 問題 | 結果 | | |
|--------------------|----|---|---|
| | 甲 | 乙 | 丙 |
| 1 提出各生家庭四圍社會貧窮的原因。 | 4 | 1 | 1 |
| 2 我國連年不息的戰爭與人民 | 3 | 3 | 0 |
| 3 有影響？你答理由。 | 2 | 3 | 1 |
| 4 中國的土匪，盜賊與乞丐能否 | 4 | 2 | 0 |

人都給我一個相當的答覆。

存心裏等研究完了這個問題，我請你們每

怒：還是人類的愚笨與懶呢？將這個問題

原因。這些現狀是命定的呢？還是由於天的怨

果。水災，旱災，戰爭，失業與盜賊等等，貧窮的

丁 結論——諸位已經聽見了貧窮的原因與結

4 阻礙全國的進步。

3 阻礙教育的發展。

2 加增營養乞丐，匪與盜賊的數目。

1 降低生活的程度。

丙 貧窮的影響：

(2) 賭博。

(1) 煙癮。

3 社會的。

(5) 納稅太重。

(4) 增加業者。

(3) 阻礙交通。

(2) 離散家庭。

(1) 喪失生命。

2 政治與經濟的——例如中國的戰爭。

1 天然的原因——看飢荒，乾旱與水災地方窮人

乙 貧窮的原因：

的意義是什麼。

你們研究過了這個問題，你們可以知道貧窮

是貧窮？是不是缺少物質的東西？等等。

第三步：學生的作業。單元：貧窮問題。所用時間：三星期。

(一) 學生作業的目的：

- 甲 發展學生的思想力。
- 乙 發展與學生的個性。
- 丙 養成學生作業的良好習慣。
- 丁 導引學生得着正確的觀念和新的觀點。

(二) 學生作業的材料：

貧窮問題

學生作業指導單

甲 貧窮之意義與定義。

1 盡力提出常人對於貧窮之謬見。

參看：貧窮——頁 32—38

2 何謂因緣。

你根據何種情形去劃定南京之窮困線。詳述其理由。

參看：救貧義——頁 12—13

3 窮人與貧窮有何不同之點？

4 貧窮與窮義有何不同之點？

5 以一事證明之。

盡力搜集關於貧窮之各定義。

用你自己之語言作一最圓滿之貧窮定義。

參書：

(1) 國語和社會問題——頁 124—129

(2) 國語和社會問題——頁 1—4; 32—38

241—242; 258—260

(3) 救貧義——頁 1—4; 32—38

2 貧窮之原因：

1 政治之原因：

作「短篇論」不良之政府為致貧之一大原因。

參看：

「因。」

(1) 國語和社會問題——頁 154—157

(2) 國語和社會問題——頁 253

2 經濟之原因：

盡力提出現代中國貧窮之一切經濟原因。

述每個原因及其存在之理由。

參看：

(1) 國語和社會問題——頁 140—153

(2) 國語和社會問題——頁 140—153

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4 社會貧困原因：

中國之風俗迷信不為之嗜好如何使中國貧

(3) 國語和社會問題——頁 91

年九月二十五日——頁 66—72

(2) 婦女雜誌第二十七號——頁 111

(1) 國語和社會問題——頁 130—131

參書：

(4) 國語和社會問題

(3) 人口之增加與失業問題

(2) 中國傳統治水失敗之原因

(1) 中國水災三原因

3 自然原因：

249—251

參

253—254

(1) 參 社會學與社會問題——頁 153—164

(2) 參 社會學與社會問題——頁

253; 245—256

(3) 參 社會學與社會問題——頁 89

5 遺傳之原因

(1) 中國普通之身體遺傳與身體遺傳

討論如何使中國會

(2) 參 社會學與社會問題——頁 136—139

參

參

(1) 參 社會學與社會問題——頁 131—139

253—254

參 社會學與社會問題——頁 131—139

及 社會學與社會問題——頁

救濟貧窮之方法

1 參 社會學與社會問題——頁 131—139

及 社會學與社會問題——頁

之 社會學與社會問題——頁

2 參 社會學與社會問題——頁 131—139

並 社會學與社會問題——頁

提出 社會學與社會問題——頁

之 社會學與社會問題——頁

3 參 社會學與社會問題——頁 131—139

參 社會學與社會問題——頁 72—76

參 社會學與社會問題——頁 166—174

參 社會學與社會問題——頁 63—72

參

參

(1) 參 社會學與社會問題——頁 166—174

(2) 參 社會學與社會問題——頁 264—270

參

(3) 參 社會學與社會問題——頁 63—72

參 社會學與社會問題——頁 42—54; 55—58

參 社會學與社會問題——頁

參 社會學與社會問題——頁

參 社會學與社會問題——頁

參 社會學與社會問題——頁

參 社會學與社會問題——頁 47—85

參 社會學與社會問題——頁 70—79

參 社會學與社會問題——頁 174—191

參

參 社會學與社會問題——頁 21—25

參 社會學與社會問題——頁 70—79

參 社會學與社會問題——頁 174—191

參 社會學與社會問題——頁 21—25

參 社會學與社會問題——頁 70—79

參 社會學與社會問題——頁 174—191

參 社會學與社會問題——頁 21—25

參 社會學與社會問題——頁 70—79

參 社會學與社會問題——頁 174—191

參 社會學與社會問題——頁 21—25

- 4 窮人 4 Poor People
- 5 貧窮 5 Poverty
- 6 貧苦 6 Pauperism
- 7 身體缺陷 7 Physical Defects
- 8 精神缺陷 8 Mental Defects
- 9 救濟 9 Remedy
- 10 華洋賑災委員會 China International Famine Relief Commission
- 11 預防 11 Prevention
- 12 救濟 12 Relief
- 13 私立慈善機關 13 Private Charity Institution
- 14 公共慈善機關 14 Public Charity Institution
- 15 兒童食物供給 15 Children's Public Food Supply System

16 養老金 16 Old Age Pension

(三) 學生作業的教學法

學生作業時間內，初次上課的時候，教師就要講明學生作業時規，內所要作的工作。大概如下：「學生作業指導我已講過，你想預備好了，每人一份，指導單上寫着你所講的工作，講在課堂上，在課外，講才要學。你進了課，請你想一個專心貫注的工作。講的時候，先求了解，其次再求你的指導單上有一種工作；一種不是必要的工作，必要的工作，別人就要作了，可將抄給我，我必功課完了，就可以講以問題。且隨便你講，那個可以。你決不，到一個也可以。大家決了，你必先知道有一個我現在將指導單分給你。我先

「你經過之後，我又說：『現在你想都明白了，你們就起首作罷。』還有不懂的地方，請隨時問我，為了免除攪亂別人起見，祇將右手舉起來，我看見了，就去幫助你。」

學生作業的時候，教師要注意學生作業時的態度如何，習慣良否，思想正確否，等問題。全班多數人，有了同樣困難的時候，教師就叫全班停止作業，教師可以講解困難。除破疑難，如演講及討論的必要，教師亦可加情形而定。破疑難，一切參考書、地圖、畫片及其他種材料，皆放在教師桌子上，學生可隨意翻閱材料。

(四) 學生作業後的考試問題

甲 自各生際中，擇一貧窮之家庭；

乙 某……

丙 某……

- 1 說明這家庭貧窮的種狀況。
- 2 說明這家庭貧窮的原因。
- 3 作一個補救這家庭的好計劃。

乙 北五省的飢荒，多是由於水災、旱災而來的，試問此種飢荒能否除去，詳述你的理由。

學生作業後考試的結果

有五位，未領的有一位。若按等次計算，他們的成績如下。

學生 成績

- 甲 某……
- 乙 某……
- 丙 某……

- (2) 經濟的：
 - 1. 不良的政府。
 - 2. 連年的內爭。
- (1) 政治的。
 - 1. 貧窮的原因：
 - 4) 貧窮的定義。
 - 1) 貧窮與寄養的關係。
 - 2) 寄養的意義。
 - 3) 貧窮與寄養的分別：
 - 1) 貧窮與寄養人的關係。
 - 2) 寄養人的意義。
 - 3) 貧窮的意義。

- (5) 遺傳的。
 - 3) 嗜好——例如酒、烟、賭。
 - 2) 迷信。
 - 1) 惡風俗。
- (4) 社會的。
 - 3) 嗜好。
 - 2) 早衰。
 - 1) 水災。
- (3) 天然的。
 - 4) 勞工環境劣。
 - 3) 財富不均。
 - 2) 賦稅太重。
 - 1) 失業。

- 甲 貧窮問題的要旨——貧窮不是由於天命乃
(1) 材料組織的大綱：
 - 集中他的要旨上。
 - 2) 藉着教師的指導，學生把研究的貧窮問題，
來。
 - 題，並能接着他們的緊要提綱，要領的作出大綱。
 - 甲 使學生有機會，回顧已研究過的貧窮問題
 - (1) 材料組織的目的：
 - 單五：貧窮問題所用時：五十分
 - 單六：材料的組織。

- 甲.....
- 乙.....

- 3) 貧窮樂多苦難少。
 - 2) 貧窮由於神祕。
 - 1) 貧窮由於命定的。
- (1) 對於貧窮的認識：
 - 貧窮的意義與定義：
 - 丙 貧窮問題四要點內之細節目的：
 - 4 救濟貧窮的方法。
 - 3 貧窮的結果。
 - 2 貧窮的原因。
 - 1 貧窮的意義與定義。

防的，以免除的。

是，由於人類的愚笨與懈怠，而且貧窮是可以預

丙 貧窮的影響：
1. 精神缺乏者。
2. 身體缺乏者。

丁 救濟的方法：
1. 阻礙國家之進步。
2. 阻礙教育之發達。
3. 阻礙個人之發展。
4. 阻礙商業之發展。
5. 阻礙實業之發展。
6. 阻礙盜匪土匪之增加。
7. 阻礙寄生者。

戊 舊法：

1. 施捨與窮人並不顧及他的前途。

2. 新法：

1. 預防：
2. 建設良好的政府。

3. 提倡平民教育或普及教育。
4. 修鐵路。
5. 修補河道。
6. 多開水道。
7. 造林治水。

8. 院內救濟：如貧兒堂、育嬰堂。

9. 院外救濟：如老年恤、寡婦恤、金。
10. 保險：如保險勞工保險。

頁 68-67 內所載大綱即作者教貧窮問題時

機會與相當的供應。

庚 教師要顧及學生的機會，每人皆當有發言的

問題的答案。

己 教師每發一問題，要給學生相當的時間，想

在組織的時候，教師把新提各點，寫在黑板上。

丁 教師叫學生提出四要點，內之細節，目。

丙 教師叫學生提出四要點，內之細節，目。

乙 教師先講明材料組織的方法。

甲 第一個方法。其他的步驟是：

作者教貧窮問題的時候，用的是第三章內所提

(三) 材料組織的教學法：

所得之結果。

鐘。

第五步：討論與講述。單元：貧窮問題，所用時間：五十分

(一) 討論與講述的目的：

甲 使教師有機會看出學生自貧窮問題內所得

之觀點，與所有之態度。

乙 使學生有機會練習講演的口才，並學習說服

他人的方法。

丙 發展學生的求知本能，使他自己去找材料，自

己去想办法。

丁 使學生有機會應用他們所學習的。

(二) 討論與講述的目的：

甲 報告「北平的窮相」。

- 15 請說明此法的利弊。
- 14 此新教授法在中學內能否適用？學生都適有利？
- 13 此新教授法，是否對於優秀的學生都有利益？
- 12 此新教授法，對於你的思想能力，是否較舊書較的明瞭？
- 11 用此新教授法，讀完每個單元之後，你是否覺得以為此新教授法，內考試的次數太多？
- 10 在衆人面前，你自發表意見的能力，是否增加？
- 9 此新教授法，對於你的記憶力，是否增加？
- 8 此新教授法，對於你獨立工作的能力，是否增加？
- 7 你組織大綱的能力，是否增加？
- 6 此新教授法，是否養成你讀書的良好習慣？

- 4 自修時，你是否專求單上的答案？有沒有幫助？
- 3 學生作業，指導單，對於你自修，有沒有幫助？

有益？

- 2 課外自修與課內自修，那一種方法對於你最有興趣？
- 1 你喜歡講方法或連貫方法？

注意：寫下邊各項。

請用最公允的態度，依據十八星期的觀察和經驗，填寫下邊各項。

姓名.....
年級.....

(一)調查單元教學法表

與感想，尚得敘述一下。
關於單元教學法的理論，連貫教學的方法，以及單元教學的舉例，已敘述了。從實體所得來的調查

第五章 結論

辛 教師，參觀者與每個學生，皆有評議的權利。

邊 所以，演講員，可以看見每個

庚 教室內，椅子，擺成個半圓形，桌子擺在課室後

上。

戊 教師在末上課之前，把所有秩序，先寫在黑板

丁 每個學生，講後，有幾分鐘的討論。

丙 每個學生，祇有三分五分的講。

乙 為要，免掉分派問題的種種困難，所以用掛紙

甲 分給學生，所以他們可以有功預備。

早三天前，教師先將報告，演講或辯論的題目

(三)關於討論與講述的教學法：

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年六月二十五日。

參看：東方雜誌第二十一卷，第二十二號，民國十三年

「方面的影響」。

已 演講：為「貧窮的家庭與兒童體智體，各

「窮人的好方法」。

戊 辯論：反面——「南京育英堂，不是幫助南京

人的好方法」。

丁 辯論：正面——「南京育英堂，是幫助南京窮

感想。

丙 先讀「貧窮問題」歌，「後提出你對於此歌的

參看：現代評論二週年增刊。

窮的改良方法。

乙 評論「北平」的窮，並提出你對於「北平」貧

調查結果表

| 調 | 查 | 問 | 答正面的 | 答反面的 | 答不知道的 |
|----|-----------------------------|---|------|------|-------|
| 2 | 課外自修與課內自修，那一種方法對你較有益？ | | 十八 | 十八 | 三 |
| 3 | 學生作業指導單，對於你自修，是否有幫助？ | | 二十二 | 一 | |
| 4 | 自修時，你是否專求單上的答案？ | | 七 | 十三 | 一 |
| 5 | 此新教授法，是否能養成你讀書的良好習慣？ | | 十九 | 一 | 一 |
| 6 | 你組織大綱的能力，是否增加？ | | 十八 | 三 | |
| 7 | 此新教授法，對於你獨立工作的能力，能否增加？ | | 十六 | 二 | 三 |
| 8 | 此新教授法，對於你的記憶力，能否增加？ | | 十八 | 三 | |
| 9 | 在衆人前，你自發表意見的能力，能否增加？ | | 十九 | 二 | |
| 10 | 你以為此新教授法，內考試的次數，太多否？ | | 十二 | 九 | |
| 11 | 用此新教授法，讀完每個單元之後，你是否得着較深的明瞭？ | | 十七 | 一 | 三 |

1 你喜歡背誦方法或運算方法？

「不可。」

緣故是因這門課，非有先生的講解，或大學家的研給學生養成自動的好習慣，但是對於算學不好的老式的教授法，來得活動些，使學生得益多些，更別類功課是用運算的好，因為這種新教授法，比較外，背誦方法及運算方法，比較起來，除了算學以外，

「可。」

（二）以前用背誦方法讀書，比較得忙碌些，而實際上得益較少，因為多不精，但運算方法，我也沒有不

「較多。」

我得益較多。

（四）我個人很喜歡運算教授法，因為這種方法使

「宜。」

過背誦用英語為適宜，運算用於其他常識宗，教

「得。」

（三）背誦方法與運算方法，我各有歡喜的地方，不

「得。」

所讀的書較明瞭而易得。

彌補也。我也喜歡此法之點，就是經過這個教授法，身

一也。形骸，我有時也感覺二也。曠不課不見，

喜歡的地方，專在課內自修，極少討論及講教時，

| | | | | | |
|----|---------------------------|----|----|---|---|
| 12 | 此新教授法，對於你的思想能力，是否較背誦方法為多？ | 十八 | 十八 | 二 | 一 |
|----|---------------------------|----|----|---|---|

注意：關於第一、三、四、五各問的答案，因不能用列表法登載，原以類下填寫的類，共二十個，皆為高中三年級學生填寫的日期，是在今春實習教授五星期之後。

課程為漢文、英文、算術、物理、社會學、歷史、十八星期之內，實施教授的共七十八人。

(二) 作者對於單元教學法的感觉與希望。

- 12 遇學生疲倦時，收效很少，但此類事不多。
- 11 研究問題，所用時間太多。
- 10 自修時，不能引起學生的興趣。
- 9 在班上，不能用心。
- 8 限於班內自修，所以每季功課不能多讀。
- 7 自修時間太少。
- 6 思想不能集中。
- 5 抄寫時太多，討論時太少。
- 4 優等生得益多，差等生得益少。
- 3 沒有競爭心。

不能養成良好讀書的習慣。

1 不適用於數學和物理學。

(二) 此法的弊

- 26 增加辯論力。
- 25 養成一種有秩序的習慣。
- 24 能知道書中甚麼是重要的，甚麼是不重要的。
- 23 養成學生自動的能力。
- 22 課外有暇，可參看別的书。
- 21 材料豐富。
- 20 能練習學生的口才及膽量。
- 19 增加學生膽量。
- 18 養成活潑良好姿勢的學子。
- 17 增加學生的選擇力。

16 能增加學生讀書與寫字的速度。

15 養成學生讀書良好習慣。

14 對於每問題有深解。

13 增加獨立功作的力。

12 增加記憶力。

11 增加組織材料的力。

10 對於每個題目，都有全部的觀察。

9 不受思想的束。

8 腦力用得適當。

7 有條有理的去研究學問。

6 養成獨自尋知的技能。

5 增加讀書的興味。

4 先生很知道學生的缺點和優點。

3 時間經濟——不需課外忙碌。

2 學生能發表自己的意見。

1 學生能自如專攻攻讀。

(一) 此法的利

15 請說明此法的利弊。

比初中好。

「地方要先生時時刻刻指導之。此法施於高中很多的。或字典而初級中學，則不能因為他們的書或須句的問先生不懂的地方，可參閱旁也。高中學生知識較初級中學多，這些，是由一種新法，但是不能施於初級中學。其理由是：大概如下：此新法，在高級中學，可稱的好，此法祇能適用於高中，而不能適用於初中。理由

有或私有均不能免。然終不能以此而與佔有集中視也。集中固無端，尤以負責任之管理為甚。此無論國用之所當注意者，管理集中與佔有分散，同時並用。集中，則必需廣市場大機械，社會主義之國家亦須利用。有工價鐵律，及革命等事發生，於管理集中與佔有中，決不與同。馬氏論佔有權，謂佔有中與佔有，如大規模實業中是也，殊不知管理或有與盛氣，有覺集財富集中之定律，必不能廢，或僅謂馬克斯信徒，已覺察此項理論者，辯抗彼等謂止資本主義之國家，執實影彰，明矣。

將造成更多之資本家，則實行資本主義之國家與業同時亦增加他人之財富，則其結果不特不富富，且賦不相上下。然試易地以處乎心，而度之資本家之集金，

者，要之任何事業，工人不能致富，亦不至極窮。家，以合羣心理，驟然致富，非有土地或資本，郵意兩人根本分開。然則收租者，必盡有剩餘財富，與債利息分。然則收租者，必盡有剩餘財富，均歸資本家，而工人不與焉。亨利亦曾主張地租，馬克斯論資本主義，則入肥地，租債票，紅利等說，所據不矣。

馬克斯乃十八世紀經濟學家之論，已為今日之功用。價鐵律，更無立足地。其餘勞工代價之理論，並非出於徒所謂「自由工人，在資本主義下不能存，在所謂信活，然後能工作也。馬克斯謂「工價之奴隸，及其生對於民眾，窮馬克斯主義，亦有其限度。何先有生

民經濟活動之利器，然一旦少數資本家收盡民間脂膏，行不特此也。種種神聖感，均為擁護特殊階級阻止能宗教領袖所能幹，亦非一切神聖組織，或任何機會所之民經濟之保障，非擁護威權之政治，或替天行道之義。馬氏之創歷史經濟觀者，用以立論也。馬氏主張，則為個人主義，謂資本主義為破壞產者，則又為社會主義。個人主義，皆謂資本主義為生產者，爾斯實謂，個人主義，是故謂資本主義為生產者，無關且其助於個人主義，亦如之莊之解之柏克。歷史之經濟觀，為資本主義侵略之導，與社會主義蓋馬氏一切主義，除歷史之經濟觀外，均本預假定。蓋能不同之假定，如同一之精密理論，則結論則迥異矣。吾人今日，若接受馬氏之假定，其結果亦將與馬氏同。若精哲學，其理論且勇果於斷，故其誤解不在理論，在假定。

一經所異者，僅方法耳。是故吾人竟可謂資本家與盜藉其財之難，眾欲眾，盜賊恃其器之優，從民眾，實同。夫如是，則所謂資本主義者，固盜賊之器也。資本家貪之，主動力，亦即馬克斯財富集中之謂也。

富者愈富，貧者愈貧，換言之，即彼等以資本主義為富，不為生利及服務，故私人漸富，民漸貧，長此以往，平民革命之原動力，甚顯，資本家橫征，欲以肥私，信民選舉，或為直接舉動，終必有實現之一日。彼等為無信，徒之熱烈，蓋彼等深知平民革命之不可避免，或並社會主義，可佔最勝利也。然馬氏之擁護社會主義，並馬氏所棄，旁論，而資本主義之規則，略為假設，其謂建設社會主義，或共產主義之國家焉。

總提一切金融，平民必將起而攻之，破壞資本主義，而

主義成立者爲功匪淺彼等未必有物質之犧牲乃在其
產增加生產證明多不克勝吾故謂一般扶助資本
尚能善用資本主義經營實業則資本主義能幫助生
資本生產性

之事是故精密改良較之盲目打倒實較善也。
則資本非特不致舉行詐且能善用其資爭爲生產
於一切越規行爲以重懲一切有餘之事實加倍懲
也。要之任何事業有利必有弊阻止弊端政府責
懈非分工資則無人謂之爲劫或不生產此不公
復次資本家有時詐與勞工相上下但勞工之強
揚矣。

資本家因劣質而受貶則出品優時亦當有相當之額
歸功於勞工出品劣則又歸於資本家此不近人情也。

I 導言

日本民族性之研究

司徒運常

實義及功用着想則馬氏之著作及論調必不同也。
加辯護其推故之結果亦與馬氏能由資本主義之
吾人之享用亦多工資亦與馬氏能以廉價定強
般爲實業界盡力者故類此之愈多則實業愈發達
願將餘款購置生產用品也以資本主義經營業者乃一

界最富之國家或工資最高之國家必爲禁止資本主義
得以進行如思則資本主義實援助生產大力士不然
專指資本家其人也包括土地及勞工兩者互重然後
繼之馬氏謂資本家之論然未明所謂資本主義非
母加需用不在工資之高也。
之收入並無應響也。是故擴張對揚之根本辦法在顧客
付工價則多剩餘貨物之損失是工價之高下與資本
低則多。資本家多付工價則少剩餘貨物之損失少
本家取過多豈知事實不然蓋工價高則出品少工價
遠。馬氏謂工人無力購買貨物非出品少乃發近
提工資之理由。初不知提高工資理由甚多不必捨近
氏僱任不疑即非馬氏所克。資本主義者亦當以此爲
馬氏之論工資微薄工人無力購買剩餘貨物非特馬

B 何以要研究日本民族性……吾人考察一國國強
作則知其民族性之所在矣。

A 何謂民族性……民族性者即精神動作諸表現。
精神所在動作之發揚行爲思想間非具有形

謂之爲劫略。吾人資本家投資某種事業出品優良吾人極
資本家既有助於生產將今昔勞工介紹合作則不嘗
接購買機械則工人亦爲資本家矣。

用之。資本家連今昔勞工中間人者也。吾人能直
得。以連貫合作必有中間人在。付以代價集人而
後。且昔日製造機械之勞工與今日利用機械之勞工如
今。夫出品與機械皆勞工之成績。不問何時之先

勞工之出品

論又與事實矛盾也。
入城市或富有天然產物及大資本家之區域。此馬氏之
殖人。均向資本主義盛行之國家遷而遷。工人亦一律
舉。及工資最低之國家。何以謂諸事實乃大謬不然。
之國家。反之。即凡受資本主義規則最深之國家必爲

約佔面積三份之二。沙漠散布土地，曠地不利。糧食問題，多山。地面……日本……

(2) 關於環境者，推關鑿矣。

兵力不足以圖，然亦足以見日人侵略中國之入。明之曰：其率士卒，軍警以為我前指。雖其以施王政於萬斯年，是秀吉有志也……秀吉貴國，越越山海，直入於明，使其四百州盡化我俗，為例。秀吉致書於韓，曰：「吾欲假道，可我國，常備伏侵略之意。念臣，豐吉，假道伏明，於也。治民，管轄，即求國，際平等，西朝，即對國者。今日，蘇聯之日本，在隋唐時代，固嘗朝貢我國者。

一、鑛不據。日人垂涎，為食。割臺灣，佔琉球，以求擴充領土，開拓殖民地。我國不幸，備積宗上端。日人不能不竭其全力，施其侵略策，全賴海外大陸市場。

有蒸蒸日上之勢。貨品之銷流，與商業之發展，市場之需求……維新之後，日工商業發達，日人於死命。

問題發生，奇豐。一、美國斷其供給，不難置量。大堆鋼、鐵、自產煤油，皆自美國。承平之日，自無均仰給。外。近。年。工。業。發。達。海。陸。軍。備。擴。充。用。原。料。產。額。缺。乏……日本礦產稀少，煤、鐵、油，南兩國輸入。辨種所產穀米，不敷供養。故穀米多賴朝鮮安。

洋乃力求更新。故明治維新，一切政制，風俗，惟歐人受外患之刺激，知其國物質文明，遠不逮西

擊於此矣。內憂外患，迭發。意歸政幕府，告終。而明治維新

上達皇帝，下背公議。國內志士，羣起非難。幕府處俄荷，法相繼效尤。幕府受列強之威逼，開港通商，威逼通商。日本廢海禁之事，傳一時。於是，應九世紀（風力東漸，外患日迫，一三五）年，美、德、

際智識與外人強，則茫然未知。幕府末，年（十）九世紀（雖時有商告，以世界大變，然對於國與世界，絕無垂二百餘年）。始於十七世紀，至十步，然有大國之風。本厲行開關政策，

足證其先祖已有惟我獨尊與侵略之性矣。種神器中，有一劍，武因起而東征焉。凡此例舉，如天孫（即神武天皇）降世，天照大神，以三孫就而治焉。皇統之運，嘗與天壤無窮。等語。他中，內載「載種國，是吾子孫可王之也。宜爾子日，人誇大自尊，上古時代，已發達。在彼神話史（關於歷史者，如誇大自尊性之遺傳。

人努力向上之收效也。侵略性原因有二：一、平等條約，更進而戰。俄、德、震全球，未始非日於內政之修明，與軍備之充實。卒與外強，不律，法，則採自法國。苦心積慮者，凡二十七。年。盡力是式。憲法與陸軍，則取法於德。海軍，則取法於英。

算 () 以銀洋計算一銀元大約抵美金五角。

(34) (甲) 財政部現有之債務一九二六年正月計

無論何處皆可居住租地。

口岸十處。一處。外於其地有貿易及租地等權利。開放之

(33) 外人在中國口岸六十九處。自行開放之

專項全軍軍閥苛稅之阻。

易一切雜捐。勢所難能。目前最可注意者即中國內地買

可以撤消者。然中國今日處紛亂之際。欲根本撤除釐金。

(32) 有() 謂關稅加至價值百抽二十時。中國內地釐金。

之稅率而課重稅之傾向也。

百抽五十之稅率。然中國多獨立部分。恐有不利條約

條約之通商口岸。則除價值百抽五之進口稅外。尚須抽值

抽二十七·五。而外國商人將貨物輸入中國。未經

國貨物。外國商人每於定合同時。規定銀價率。然中國每
入。可多購中國貨物。中國商人。則中國未定銀價時。則
出口。對於商人。有最大之關係。銀價跌落時。則美國商
與(35) 論到幣制。中國以銀與銅為本位。銀價之漲落與

皆無確實之擔保品。

(丙) 中國政府欠美之債。美金 30,000,000

元。 (中國政府欠美之債。美金 391,300,000

() 有擔保品。收入之債務。暫時未理者。

() 交通部現有之債務。一九二五年九月。

內 \$ 260,000,000

無擔保品者

內 \$ 405,000,000

內 \$ 196,000,000

有擔保品者

內 \$ 811,000,000

進口貨物百分之五。出口貨物百分之八。一九二五年。美佔中

(29) 依中國之關稅率統計。一九一〇年。美佔中國

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廣州 州 英里 1075 入至十五 日 由輪船來往

44 (美) 國行家不應惜常年律師費，致失在華之聲望，

數少，個人地位，實甚重要。

皆由於職員之幹練與否。此項競爭，中國社會中，外人為

43 (外) 人在中國營業，其勝利之原因，因百分之七十，

耳。

甚難。然其結果則所費甚鉅，要之距離愈遠，則所費愈多。

蓋由美國運派一人駐華，須知其材具不充者，雖支薪

入。 (2) 銷售貨物於中國市場，須慎重選擇，相當之代理

方分辦機關者。

業。近且有數家僱用本廠原有之專門人材，以協助各地

外人在華為進出口貿易者，往往聘請專家，以集中其營

應費之時間，列表如左：

47 (郵) 件自上海至中國各要地，後立即回上海，所

(廣東) 緯 郵

大連、華北則有天津、華中則有上海、漢口、華南則有香港、

劃定其貿易區域。中國商業中心區域，北有哈爾濱、南有

均應隨時寄於各代理人。

樣本實質相同。至於實價變遷，以及公司發行之印刷品，

代理人之職務。樣本既經送出，則以後運出之貨，必須與該

45 (美) 國行家應與駐華之代理人合作，可侵越該

而令自己代理人為難。

41 (現) 代買賣及貿易方法，在中國市場中，漸見重要。

設分銷處，或代理人。(慈 譯)

市面，若覺得彼之商品，可以在中國廣銷者，方可以在中國

國者，宜與合美國在華之有各行家聯絡。或先考查中國

40 (在) 平常境況之下，美國工商業，擴充商業，至中

題而美商為便利起見，不能不有代理人在中國也。

39 (中) 國商人買貨，分期付款，因此常含有經濟問

時也。

業公司，水險公司，外人在華之商業勢力，尚可支持若干

外貿易。目前中國無海上商船，無國外大銀行及國外商

美國同為一大陸國家，當先開發國內財源，然後可以對

38 (中) 國人，一時不致有直接的國外貿易。中國與

的商業也。熟悉商情者，且謂洋行買辦，可以不用。

媒介，多改易為助理，因彼等亦不能擔保商人百分之百

37 (從) 前外人在華經營商業，多用洋行買辦，為商業

德見也。

十五年米價，已增至三倍。生活費增高，則勞工之不安，可

元與鎊，數年來各商埠之生活，已增加百倍。前

國用銅元，最普通。現在經濟狀況，改良，多以小洋代銅

為一兩紋銀，亦曰銀兩。銀兩已漸圓，能代替銀兩矣。中

36 (中) 國以銀為交易之媒介，及一種貨物。銀之標準，

重要也。(美 譯)

價漲落，辦理折現手續。美銀價率，對於進出口商人，極為

須輸入較好之價率於其時也。美國商人欲與中國貿易，

而得至實價還時，方定價率。因中國商人抱一種投機觀念，

(52) 美政府已承認中國商標法。美貨銷售於中國者，(英)

出品及機器之製造，能與世界各國作價值上之競爭也。國貨之佳，宜使中國人對於美國之實業，知其有大美宜量保守。其貨品優良之名譽，中國人皆覺得美(51) 在華貿易時，價廉之優，亦當注意。美國之行家，報告，證明其宣傳之用途。

之經費，俾宣傳重貨品。唯代理人宜與製造者以詳細之(50) 在美之工商家，對於華來來之代理人，宜與以相當物品，自能代製造者，作極力之宣傳。

應於各方面，皆不備彼等之意。顧者如能滿意於所購之物，則製造貨品，不接規則。對於物品之質料，包件，運費及唯中國購貨者，常於商標之辦事處，申訴，謂美之製

在國外六月以上，可免除所得稅。
陸之管轄。依照一九二六年「國家稅收法」，「彼等住(54) 美人在中國，享受治外法權，不受中國法律及法

大來洋行商務參贊處內。

境內自由行商，除本國所得稅。中國之登記員，在(53) 依照「中國商業條例」，「美國各公司，可在中國

利。

著作權與專利之執照，美國須根據條約，以保護其權

中國各者，宜謹慎萬分，無誤處。中國凡翻譯美貨名

明「英文者，商標較商標字，尤為有用。凡翻譯美貨名

國人，宜節制，常用其瓶或箱等物。對於大多數華人

項包之樣式，或包內之顏色，或包內之物件，均宜注意。中

須在中國政府內，登錄商標。中國人民，甚重視商標。此

(49) 售貨於中國之美國商，大抵知華人所需要之貨品。

宜從中國代理人之條例。

輪船直達美國。在華售貨之美國商，對於運費及一切進行，

唯自上海者，可許五十磅之長寬，或厚，不能過五尺。三(48) 自中國至美國，包件重量，僅許一磅至二十二磅，洋

| | | | |
|-----|----------|---------|-------------------|
| 青島 | 九至九日 | 450 英里 | 由輪船來往 |
| 天津 | | 398 英里 | 由火車來往 |
| 北平 | 五至五日 | 346 英里 | 由火車來往 |
| 奉天 | 七至九日 | 1501 英里 | 由火車或由輪船通至大連後由火車 |
| 香港 | 十一日 | 576 英里 | 由輪船來往 |
| 哈爾濱 | 十至十二日 | 2222 英里 | 由火車或由輪船通至大連而後由火車至 |
| 漢口 | 八至九日 | 950 英里 | 由火車通至南京則由長江船 |
| 大連 | 七至十二日 | 674 英里 | 由輪船來往 |
| 重慶 | 二十五至四十五日 | 1900 英里 | 由長江輪船來往 |

真 婉

梅影 (于河瀟)

歸來夢得晚。對此鮮情。揮似昨。人事幾波瀾。留客影。合是有前緣。猶憶去年秋。雨後。並舟爭採紅蓮。問春。重。同憐。春爛熳。煙波輕泛。歌。生。盡。杏花妍。花開

字 壽

感慨久之 (臨江仙)

途夕陽斜。照四壁。燦爛因憶昔。遊盛開。即於花旁。攝影以留紀念。花借。宣。閣。夫。婦。泛。棹。玄。湖。時。香。花。露。濕。衣。襟。長。髮。到。夜。深。一。輪。波。底。月。照。徹。故。人。心。

字 玄

陶谷潭夜坐

際小立故蓮。長江夜靜欲何之。一葉扁舟泛月時。薄濤波。波光明似鏡。倚

江上月夜泛舟

柳 文

波不見亂鸞飛。桃花落盡柳花稀。山色湖光接翠微。猶是江南芳草綠。平

柳浪聞鶯

柳 照

鸞斜。送客還。暈碧。綠。青。上。畫。船。波。光。如。鏡。柳。如。煙。鷓。鴒。啼。盡。鐘。聲。在。依

西湖泛舟

柳 照

笑無才自笑狂。

字 玄

道意 (集放翁句)

世事滄思移。大行。青。人。歲。月。去。空。堂。崇。中。講。事。每。多。悔。人。爐。火。燼。夜。偏。長。

字 壽

境也

間清風習習涼。透心脾。非復塵。為舟借寶。滄。標。宣。閣。空。與。其。陶谷有潭。澈。可。愛。月。夜。以。木。盆。

寫數語以表見數載友誼云爾。

讓讓而畏避之。則事無有成者矣。不才。無能為文。率心竭力。乘一己之名利。依理而行。勇往直前。毋以數之。備。及。師。友。之。相。助。有。何。畏。且。事。無。大。小。行。之。者。能。預。然。二。君。其。毋。因。君。而。畏。而。重。大。任。重。大。任。已。有。充。分。之。水。火。之。中。將。於。二。君。乎。是。二。君。之。責。任。亦。重。且。大。哉。雖。今。二。君。所。學。適。合。社。會。需要。他。年。革。社。會。故。人。民。於。水。老。弱。轉。於。講。欲。解。決。此。社。會。問題。非。社。會。學。家。其。誰。乎。革。之。法。以。致。我。相。當。職業。者。甚。多。壯。者。流。為。持。挺。之。徒。而。會。情。形。生。計。日。高。而。人。民。不。知。謀。生。之。道。及。國。社。將。來。身。身。社。會。必。有。偉。大。之。成。績。可。無。疑。也。今。吾。國。生。自。治。會。重要。職。務。具。有。卓。卓。見。解。應。能。擔。立。二。君。者。同。學。有。實。疑。問。難。者。應。不。有。以。啓。迪。之。高。君。歷。任。金。陵。社。會。科。學。長。中。西。文。房。君。情。性。溫。厚。不。失。宗。教。精神。凡

樂之具，朋友當然有一份的責任。所以我不能冒險救救友，便成爲人生莫大的問題。他日或爲時曲之材，或成朋友，亦近靈者黑，「乃古今中外不變的道理。所以選擇朋友不能離羣獨立，所以朋友是必不可少的。」但「近來

你要我做朋友嗎？

逸

(Bridge) 小時以盡餘興。

於夕陽中燦爛如金亦奇觀也。五時返寓，復聞「白麗奇」臺頂外望，見鍾山雙峯兀眼前，玄武湖波動搖閃爍之際，佔地約數十畝，古樹參天，蒼翠欲滴，頗難壯。登時出中山陵園，復往中山王爺墓參觀，觀一週。鍾山一號一路，爲述鳥與白鵝，等新奇。語趣逸生。四者飲，美中猶有憾耳。行就亭畔，影以誌。國棋善

看見我這活潑潑的樣兒，並且新從外國回來，而學宗社會的束縛，羈絆了那奴性社會的舊禮教年，是極少數，這是緣故呢？因爲他們受了數千餘年，亦就好好起來了。在中國亦有許多朋友，不過女朋現，在中國已吸收了一些歐西的文化，而我的命運，這幾年，的白眼相待，但我仍熱想做大家的朋。白麗奇，所以我在中國朋友席上，就沒有地位了。雖然少數的人和我接近，也常常招待他，——文學士——因爲「中國向來是文人的勢，誰也不知道有我，便有了解，我重親我，我從我，所以我便成了他們的公。共朋友了。不過我的中國朋友就少極了，尤其是女。你，我知道我的外國朋友是多不可勝數的，因爲他們

毛遂自薦，問諸位要我做朋友麼？

而不能釋昨日星期，日妍美，春滿大地，春痕遊興，急物紀實也。韶光電駛，又是春風，回思去年情景，轉往於心。以紀之。余亦填春一闕，有依稀身到武陵源之句。蓋而春郊中一種芬芳濃郁之氣，尤中欲醉，春痕曾爲文日留連時，有碧桃數十株，正盛開。放正紅白相，體無比。知也。友人春痕性好山水，去年清明日，曾相約往遊。半門外之中山陵園，問津考尚，地稍僻，人多未之入春以來，新都名勝，沐浴日，無不遊，履始。惟

中山陵園踏詩記

玄

大陸解觀滄海橫流，亦皆有意趣可觀。故附錄之。原從代價來，又見人贈飛機中一聯云：高插長原離

石亭二。其一，小憩，春風襲袂，涼生涼覺，可樂惜無靈敏。見杜鵑而生感，理宜然也。越山坡，向左行半里許，有與勝。齊色黃，痕之甚，癡癡相對，不忍別去。詩入心，性如風，擅植物學。一爲之解，頗與味。有杜鵑二株，高徊約二十分鐘，復前行，有異種，春未識其名。每白成團，其麗處，尚非其他花所能比擬者。繞花徘徊，桃在望矣。雖以節略，運已不若去年之爛漫。然朱草草間而已。中山陵園，緩步內行，數十武，三曲，谷射獵，興甚，旋過春臺，僅餘石馬三四，歇側於山。有其可樂者存，傍行人甚稀，有穿軍服者，一小隊，在自夢，令人忘却亂世生涯之苦。而覺寄生於天地之間。如遊覽，由谷出發，行六七里，出太平門，垂柳迎人，東風如送，可遠。約海如國棋，文子，文諸友，驅車復往

和人民未見得有中國的大，有中國的多，因為他們都願和入諸位！你想世界各國，為何都比中國強？他們的土地處處都可顯明我的「能」。

分析教育的原則，詳為解剖，去之歷史，考代之情形，詳審考查，生理的現象，為研究心理的原理，慎為高大，實在可以用科學來證明。若你把生物進化自我，有我的方法幫助你，你不要以為我是狂妄。自諸位！你若不要成功，則已；若想成功，請先接受我聽從他們成功的。

所改造，有所有發明，但沒有一位離開過我的。惟有我，才能孔子、孟子、和近代的孫中山，他們能夠轟烈的國的美，拿破崙、華盛頓、遠東、文斯、實地、森、瓦特和中國，你想做革命家麼？若我不接受我，更不能成功的。你看

中國，只要你們接受我，就是。

我接受我的，我盡我的能力幫助他們，但我極願有意幫助

諸位！你要做科學家麼？若不接受我，決不能成功的。

日隨着他們，使他們有這樣的精神和身體。

幫助他們的，他們常聽我的指揮，我的忠告，所以我終的精神，你羨慕他們麼？我實告訴你罷，這完全是我的。諸位，你看見了那些朋友，雄起越的身體，活潑

道。

者和我近，我可使其勇，勇者和我近，我可使其勇於者和我近，我可使其壯，壯者和我近，我可使其奮，奮者和我近，我可使其智，智者和我近，我可使其達，達者和我近，我可使其有，有他與我近，我可使其完，完而樂享天年，若胎兒與我近，他使他的肌骨組織完，才發展，達到至美，至善的地步，並能使他終身無煩惱，使他成個奮發有為的青年，兒童接近我，我能使他的

我可使他上正軌，雖歧途不到消極之鄉，而入極樂之域，

願我共生死，我還可延其壯年之期，若青年接受我，

快百病不生，因我是驅病的總指揮，保身的總司令，若愉

接受我，我能幫他成偉業，立奇功，並能使他精神壯健，若

果他步步依從我的命令，我還可使他延年益壽，若壯者

若長者接受我，我能使他精神振作，令他身體康強，如

接受我，我就願意幫助你！

小不欺，無階無性別，不限年齡，亦不分國界，只要你們

革命化，我不但科學化學，亦是道體化，我見大，不怕，見

天性，但「能」更是我，特長，我不但平民化，我還是

雖是顯得活潑，但實際上還有萬能。「動」固然，我是我的

諸位，你要知道，不可以貌相，不可以斗量，我表

受過數千年的白眼，所以她們就不願和我親近了。

